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**Exploring cultural content in EAP with learners and teachers: A higher education case study  
from Iraqi Kurdistan**

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## **Abstract**

This case study explores general interpretations and perceptions of culture and its role in EAP (English for Academic Purposes), given the inextricable links between language and culture. It also examines how the relationship between language and culture functions in EAP practice in Iraqi Kurdistan's unique geo-political higher education context. The research is based on an interpretive paradigm and uses semi-structured questionnaires, interviews and cultural probes with EAP teachers and learners. It aims to contribute to existing literature and policy on language learning and intercultural learning. This study demonstrates that the synergy between language and cultural learning as a partnership of equals is only partially reflected in the EAP classroom and argues the need for a reassessment of the role of intercultural and intracultural competence in this context, including a re-evaluation of teachers' training, general practice and assessment if the asymmetrical relationship between language and cultural learning is to be fully redressed. The arguments and suggestions outlined in the case study could potentially prepare EAP learners better for a genuinely global intercultural environment.

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## **Declaration**

I, the author, confirm that this thesis is my own work. I am aware of Sheffield University's Guidance on the Use of Unfair Means ([www.sheffield.ac.uk/ssid/unfair-means](http://www.sheffield.ac.uk/ssid/unfair-means)). This work has not previously been presented for an award at this, or any other, university.

# 1. Introduction

This case study will explore teachers' and learners' notions and application of culture within EAP (English for Academic Purposes) in a higher education context in Iraqi Kurdistan. This introduction will first describe the area of research interest pursued. Secondly, it describes in detail the geo-political and sociocultural background of the study, offers a comprehensive description of the institution's context and outlines the study itself, following the guidance of Merriam (2009) and Stake (1995). Thirdly, it provides a statement of positionality reflecting personal views given that the author is acting as a researcher, native English language speaker and teacher of EFL (English as a Foreign Language) and EAP at the institution. Fourthly, this section presents the principal research question and supporting questions alongside the rationale behind the research project. Finally, the thesis structure is outlined, and an overall conclusion to this chapter is presented.

## 1.1. Research Topic Area

The research topic is the role of culture in language learning and intercultural communication (ICC), specifically in EAP practice. Recent decades have seen a shift in language education policy, particularly in EFL, towards developing learners' intercultural competence (IC) (Witte & Harden, 2011) and intercultural awareness. This shift is partly due to ever-increasing globalisation (Allwood, 2015), with learners seeking international higher education opportunities in primarily English-speaking institutions in addition to 'emergent global education policy fields' (Lingard & Rawolle, 2010; 2011). In terms of EFL/EAP, English, as a lingua franca, transcends cultural divides. The shift reflects a need for the mutual acknowledgement of cultural perspectives and learning the target language (Garcia & Sanchez, 2013). The entwined relationship between cultural and linguistic knowledge is reflected throughout the various levels of communication. Deardorff (2011) argues that language alone cannot establish and maintain relationships, and this extends to the multiple communities of practice (Wenger, 1998) related to EAP, which aim to create, develop and maintain such relationships. Consequently, educators should actively encourage the learning or appreciation of culture and ICC through and within 'intercultural spaces' (Kramsch, 1993) between cultures in which to 'interact, adjust, integrate, interpret, and negotiate in diverse cultural contexts' (Lussier, 2007, p. 27).

This study will attempt to explore the notion of these intercultural spaces, investigating how educators and learners interpret, interact with and negotiate culture within the EAP intercultural space, furthering their ICC competence and awareness.

This section will present the geographical, historical and sociocultural context of the research study – the higher education system of Iraqi Kurdistan – and the specific institutional context in which the study was conducted.

The geographical setting of the case study is the area formally known as the Kurdish Regional Government (KRG). For this project, the term ‘Iraqi Kurdistan’ will be used to describe the project’s locality. Although not a recognised state, the Kurdish region encompasses the northern part of the Republic of Iraq, the northwest part of the Islamic Republic of Iran, the southern province of Turkey and the southeast part of the Republic of Syria. In Syria, the Autonomous Administration of North-East Syria is a de facto Kurdish autonomous region of Syria. Iraqi Kurdistan was recognised as an autonomous region within Iraq in 1970. It comprises four governorates: Duhok, Erbil, Sulaimani and Halabja. The administrative capital is Erbil (Arabic) or Hawlêr (Kurdish).



**Figure 1: Map of Greater Kurdistan** (Source: <https://powerpolitics.eu/>)

Although the majority of the population of just over 5 million are Iraqi-Kurds based on the 2016 estimates from the Central Statistics Office and Kurdish Regional Statistics Office (IMO, 2018), the region represents an ethnically diverse fusion of Armenian, Assyrian, Azerbaijani, Jewish, Ossetian, Persian and Turkish groups.

Kurdish is one of Iraq’s official languages, spoken by an estimated 20–30 million Kurds (Esmaili, 2014), alongside Arabic. Based on the number of speakers, Kurdish is ‘fourth in the Middle East following Arabic, Persian and Turkish’ (Fend et al., 2015, p. 30). The Kurdish language derives from a dialect continuum consisting of Kurmanji, Sorani and Palewani, which are rooted in the Iranian branch of the Indo-European language family. Kurmanji (northern Kurdish) is spoken by an estimated 15–20 million in Turkey, Syria, northern Iraq and northwest and eastern Iran. Sorani (southern Kurdish) is the dialect spoken by 6–7 million or 75 per cent of Kurds (Esmaili & Salavati, 2013) in both the Iraqi and Iranian Kurdistan regions (Kreyenbroek, 2005). In the Iranian provinces of Kermanshah and Ilam, Pehlewani is the leading Kurdish dialect, spoken by an estimated 3 million people (Allison, 2007). Since the last Iraqi census in 1997 did not include the semi-autonomous region of Iraqi Kurdistan, the figures above are estimates and not definitive.



**Figure 2: Kurdish dialects across Iraq, Turkey, Syria and Iran**

Source: [http://incilbg.com/bilgi/musldua/musldua7\\_kartalar.html](http://incilbg.com/bilgi/musldua/musldua7_kartalar.html)

Linguists have used ‘Kurdish’ as an umbrella term for the languages spoken in Kurdish regions. However, ethnic Kurds use ‘Kurdish’ to denote their ethnicity and refer to their languages by dialect, as detailed above (Izady, 2015).

The higher education sector within Iraqi Kurdistan comprises thirteen state universities and fourteen private universities which offer undergraduate, postgraduate and doctoral degrees based on the US higher education system. These universities are accredited and monitored by the Kurdish Ministry of Higher Education and Scientific Research and the Iraqi Ministry. According to Borg’s (2016) report on English-medium instruction in the state universities of Iraqi Kurdistan, between 2014 and 2015, there were 107,486 students in government-run universities, with just over 3% being first-year students. In addition, around 8,300 academics worked in these state universities. However, state universities within Iraqi Kurdistan do not have direct responsibility for their admission policies, which are overseen by the Ministry of Higher Education and Scientific Research.

Students wishing to enrol at a university must sit an entrance examination in their sixth year of intermediate school, which covers all curriculum subjects, including the English language – a vital component of the curriculum studied for the twelve years of compulsory education. However, few students leave secondary school with the proficiency they need in English. In 2008, the results for the national English tests given in Grade 9 showed that one-third of students did not achieve the pass mark of 50 per cent, with just under five per cent achieving higher than 85 per cent in English (Vernez et al., 2014).

Those students who achieve a score of 90 per cent or above are allocated, by the Ministry of Higher Education and Scientific Research, a place at university to read medicine, dentistry or veterinary science taught through the medium of English. As the grade boundary lowers, the choices become broader, including engineering, English, law and the sciences, which, except English, are taught through the medium of Kurmanji, Sorani and Palewani, with English as a subsidiary subject (Table 1). However, the Ministry of Higher Education and Scientific Research requires that all first-year undergraduates within state-run universities receive two hours a week of English tuition within the first year of enrolment. The primary objective is to leave the university as independent English users at a level comparable to B1-B2 in the Common European Framework (CEFR).

<b>Institution</b>	<b>EMI (Yes/No)</b>	<b>% EMI</b>	<b>EMI Staff</b>	<b>EMI Students</b>
Duhok Polytechnic University	Yes	50	152	1268
Erbil Polytechnic University	Yes	NR	NR	NR
Garmian University	Yes	25	61	610
Hawler Medical University	Yes	100	525	2298
Koya University	Yes	50	194	2450
Raparin University	Yes	25	63	956
Salahaddin University	Yes	NR	NR	NR
Soran University	Yes	10	20	200
Sulaimani Polytechnic University	Yes	75	326	2784
University of Duhok	Yes	NR	NR	NR
University of Halabja	Yes	NR	24	400
University of Sulaimani	Yes	50	196	4405
University of Zakho	Yes	50	187	1500
<b>TOTAL</b>	<b>13/13</b>	<b>-</b>	<b>1748</b>	<b>16871</b>

**Table 1: English as the medium of instruction (EMI) in state universities in Iraqi Kurdistan** (Source: British Council, 2016. \* NR denotes not recorded)

The AUK is the location of this case study. The university is in the Governorate of Duhok, in the district of Semel in the north of Iraqi Kurdistan. It was founded in 2014 as a not-for-profit university under the leadership of Masrour Barzani, the current prime minister of Iraqi Kurdistan.

Based on the four-year US college undergraduate degree system, the university receives partial funding through US government state funding under the US university foundation. It has a range of faculties, including arts and sciences, business, engineering, international studies and

nursing. It is also home to the Centre for Peace and Human Security, which actively researches international relations and security issues.

Students must complete an intensive English preparatory programme taught at the university's English Language Institute (ELI) for one year before proceeding to their respective academic programmes. Exemptions are given to students who have attained an IELTS (International English Language Testing System) Band 5 or above. Potential students are tested in four language skills (reading, writing, listening and speaking) before they are accepted into the university to determine their level of English based on the CEFR, and then allocated to the appropriate level, of which there are currently eight.

The intensive course comprises general EFL and EAP courses. The EAP courses use the *Q-Skills* (OUP) series 1–4, which begin at A2 and finish at B2–C1 of the CEFR. Each series has supplementary multimedia material, and teachers are encouraged to supplement lessons with their own material. Eight levels require 120 teaching hours per level, equivalent to 20 hours per week of contact time. At the end of each stage, learners are assessed on the four language skills and must achieve at least 70 per cent in each skill to progress to the next level. In addition to the full-time academic ELI preparatory programme, the university offers an English language community outreach programme known as the ELI Community Programme, which is offered through afternoon and evening classes and mirrors the full-time ELI preparatory programme in terms of books used, teaching hours and assessment. The ELI Community Programme also offers IELTS courses for academic and general examinations.

The ELI is managed by a director and an assistant director who oversee the academic programme and the institution's daily running, employing eight native and seven non-native speakers as English language teachers. Most native speakers are from the US. The non-native speakers are Kurdish from Iraqi Kurdistan or the Syrian Kurdish region, some of whom have completed their undergraduate and postgraduate education outside Kurdistan.

All ELI teachers have a bachelor's degree, as a minimum. In addition, a sizeable number have a teaching qualification, such as the Cambridge Certificate English Language Teaching to Adults, the Trinity Certificate in Teaching English to Speakers of Other Languages or the Trinity Diploma in Teaching English to Speakers of Other Languages. Both teachers and learners come from a variety of sociocultural backgrounds.

The student body is drawn from all Kurdish regions of Iraq, Syria and the Islamic Republic of Iran. Some students are awarded scholarships based on their secondary/high school performance, and free tuition is offered for the children of ‘martyrs’, the Peshmerga soldiers who fought against the Islamic State of Iraq and the Levant in 2014 and continue to defend the region of Iraqi Kurdistan and certain parts of Kurdish-controlled Syria. In addition, students come from state schools (both in Iraqi Kurdistan and Iraq), international schools and schools in Europe and the United States.

The invasion of Syria and Iraq by the Islamic State of Iraq and the Levant in 2014 disrupted many students’ education and resulted in an estimated 1.5 million internally displaced persons. The Governorate of Duhok accommodated 104,000 predominantly in three camps: Dormiz, Gawilan, and the Akre Military Base Camp (Kurdish Regional Government, 2019, para. 3). Most internally displaced persons speak Kurmanji and Arabic and have strong social and economic ties with Duhok. The United Nations (UN) and various non-government organisations are currently negotiating with AUK to hold English language classes in the camps, and, since 2019, AUK has collaborated with the Deutsche Gesellschaft für Internationale Zusammenarbeit GmbH, a prominent German non-governmental organisation, to provide scholarships to Yazidi women who have survived captivity.



## **1.2. A Personal Reflection: An EFL and EAP Journey**

The research approach used in this study aligns with the interpretive paradigm, which acknowledges that ontological beliefs are subjective and dependent on the person who makes them (Guba & Lincoln, 1994). These beliefs are subject to mediation through experience and interaction, facilitating an interpretive form of epistemology through other actors or co-constructors (Pring, 2000b). Mediation is not conducted solely through the language between co-constructors but also other aspects, such as culture – a term explored in the subsequent literature review and is particularly pertinent to this research project. In terms of methods, the interpretive paradigm seeks to uncover the thoughts, interpretations and beliefs of those that hold them through interactions between the researcher and the participants (Guba & Lincoln, 1994, p.111) within the social context in which they find themselves (Crotty, 1989). From my perspective and considering the nature of the project, this paradigm's inductive and grounded nature is the most effective way to uncover the rationale behind EAP teachers' interpretation of culture and its place within their practice in a higher education context.

A consequence of the constructivist and subjective nature of the interpretive paradigm is that subjectivity 'becomes entangled in the lives of others' (Denzin, 1997, p. 27). Therefore, interpretations and positionality within the paradigm and how these evolve during the research provide reflexivity through the Voice Centred Relational Approach (Brown & Gilligan, 1992).

As a teacher of EFL for over a decade, I have taught in four countries outside the UK, including Thailand, South Korea, the Kingdom of Saudi Arabia and, currently, Iraqi Kurdistan. Although I read law as an undergraduate, I have always had a passionate interest in world cultures, travel, languages and language education, having studied languages at school and, partly, at university. While in the sixth form, I undertook a placement at a local English language school and felt that this was an avenue I would like to pursue after university.

Upon graduation, I enrolled in a course to gain the Cambridge Certificate in Teaching the English Language to Adults. I continued my career in a middle school in South Korea, various government and university projects in the Kingdom of Saudi Arabia, and my current position at the AUK in Northern Iraq. As a teacher, I have continued my professional development by completing a Master of Education through the Open University, specialising in educational psychology with a language learning focus. My professional experience has been teaching

general English, English for specific purposes (medical, business and legal) and EAP to university students and those preparing for international English exams such as IELTS.

In my teaching experience, I have felt that culture does not enjoy parity with language in the language learning process, either in the classroom or in the curriculum; language learning is prioritised over culture. As a result, we rarely address learners' requests to, as Jones (2000) puts it, 'know a bit more about the country and what people are like there' (p.158). As a practitioner, I have been consciously and subconsciously blinded to opportunities to use culture as a vehicle for language learning and vice versa due to the pressure to complete schemes of work within specific time constraints (Driscoll, Earl and Cable, 2013), following restraints imposed by ethnocentric language learning pedagogies, or even the country's culture. As a researcher, I am conscious of and will continue to be aware of these issues throughout my research.

My interest in the role of culture in language learning was aroused while teaching general English at a Saudi Arabian university. The university preparatory course on the male campus used an adapted Middle Eastern edition of the *Headway* series known as *Headway Plus: Special Edition*, which used the same language material as in Europe and other markets but omitted depictions of situations considered socially inappropriate in Saudi Arabia such as different sexes mixing socially, substituted orange juice for wine and used women's voices for listening activities but did not represent women in other forms of media in the course, an issue not discussed openly in class. This experience made me reflect on how Saudi cultural attitudes affected the tools, notably the textbook, used to teach English.

It also made me reflect on my experiences in Korea and Thailand using government-issued textbooks and rote-language learning pedagogies with aesthetic and cultural references to the English-speaking world. My professional curiosity continued while teaching EAP at my current institution. The ELI programme uses the *Q-Skills* (OUP) series, which draws on diverse cultures to teach the four skills. For example, learners were more engaged in writing with a Chinese-Arabic calligrapher than learning about recycling in America. I assumed that the learners felt a more significant cultural connection with the topic, which improved their engagement and provided more substance for language and cultural exchanges between myself and the learners.

I joined AUK in 2017 and worked as an EFL and EAP teacher in the ELI programme for two years before joining the general education academic programme as a faculty member in 2018. My role involves teaching subjects through English or Content and Language Integrated Learning, including critical thinking and rhetoric, ethics and social responsibility, American literature, and academic writing courses. It is important to emphasise that the nature of the bridging programme requires close coordination between ELI and the general education faculty through its management.

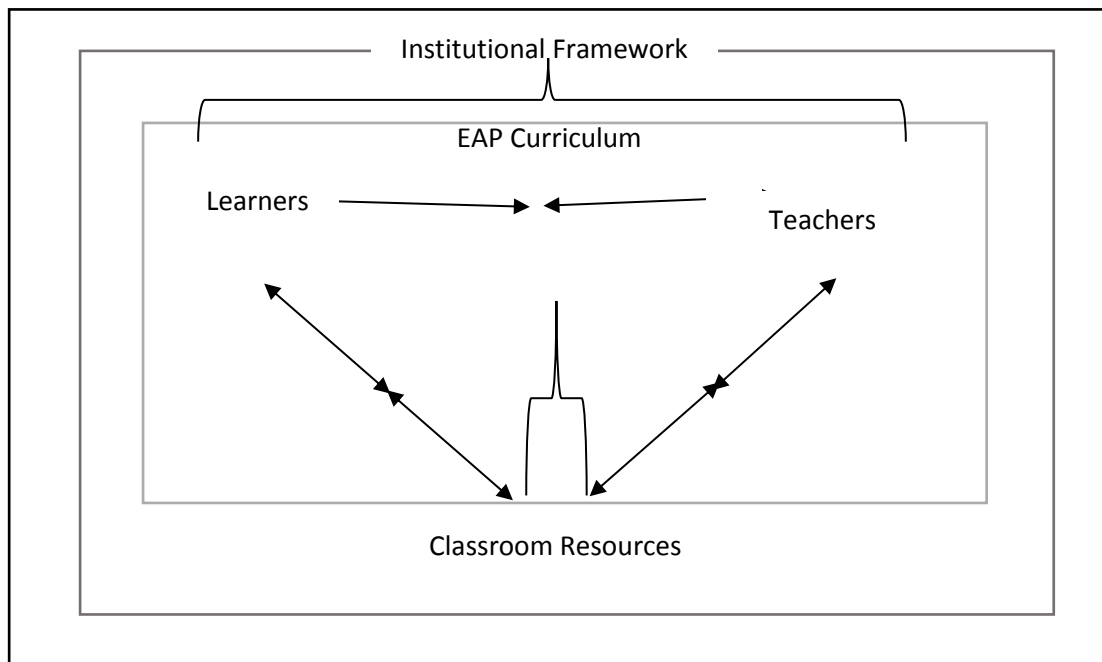
As a researcher and a practitioner, I am in a unique position. I share commonalities, identities and experiences with the potential research participants while not working professionally. I have taught in various contexts within the same institution and EAP programme. The participants and I share an identity as EFL/EAP teachers, although we differ in culture, nationality and past teaching experience. However, our unique and shared experiences teaching EAP at AUK in Iraqi Kurdistan are germane to the intended research. In addition to being a researcher and practitioner, my legal education and experience will contribute to my research. Reading law has taught me to apply the law and counterarguments objectively and rigorously. This positionality will add depth to the subsequent discussions in my research.

### 1.3. Research Focus

The focus of this study is to examine the aspects of culture that are both covertly and overtly present in EAP within a university in the Iraqi Kurdistan region. The overarching research question is as follows:

*How do HE learners and teachers in Iraqi Kurdistan view cultural content within EAP?*

The research aims to uncover and co-construct knowledge about how both parties in the classroom – teachers and learners – view the role of culture in EAP (Fig. 3) and, to this end, explores their views on what constitutes culture and its relevance to EAP.



**Figure 3: A visual representation of the study's context**

In unpacking the overarching question above, four key subsidiary research questions are identified.

Firstly, in general, how do teachers and learners conceptualise culture? Do their views differ, or are they comparable? This involves exploring how both parties view and conceptualise culture and any differences or similarities between those views, examining the views held and the rationale behind them. In addition, do teachers and learners agree that culture has a role in language learning, and should that role have parity with language learning?

Secondly, should culture be part of EAP, and what aspects of culture do learners and teachers feel are pertinent to EAP? How do any differences or similarities manifest themselves? The scope of this case study is specifically HE learners in Iraqi Kurdistan; however, the findings could also apply more generally to EAP learners. Extending the first question above, this part aims to discover those aspects of culture that learners and teachers view and categorise as specifically relevant to EAP, the extent to which these views are reflected in the EAP teaching materials and resources available to learners and teachers, and their relevance to academic life and future studies beyond the ELI programme?

Thirdly, how could such cultural content be taught and assessed in EAP? This subsidiary question explores teachers' pedagogical approaches to using cultural content to develop (and foster) cultural understanding and awareness in EAP courses.

Fourthly, what, if any, training is provided to teachers in teaching cultural content in the EAP classroom? This primarily aims to highlight deficiencies and how training operates in the study's context.

#### 1.4. Study Rationale

This study aims to contribute to an ever-growing body of research into the role of culture within EFL teaching, focusing specifically on EAP (Martin, 2018b; Martin, 2019b; Tawalbeh, 2018; Xu, 2012). Culture and its role in EAP is an area that needs further investigation, given increased student mobility and the increasing dominance of English as a lingua franca in higher education (Breeze, 2012; Jenkins, 2013), and this is addressed further within the literature review, alongside knowledge gaps in EAP and the role culture plays within it, specifically within a Middle Eastern context.

The focus on cultural content in EAP within a university context reflects my personal interest in culture within language and language learning, specifically within Iraqi Kurdistan, and the need to raise intercultural awareness among EAP teachers.

As outlined above, in my journey as an EFL/EAP teacher, I have developed a keen interest in the relationship between language and culture within a language-learning context through my professional practice. Two arguments resonated with me in my initial scoping of the literature. Firstly, Byram's (2011) view that 'language teaching should prepare learners as world citizens instead of global human capital' (p. 29) implies that language education should develop intercultural citizens and identities, capable of more than simply being linguistically competent and able to connect within the culture in which they communicate. Secondly, and confirming the above argument, Bennett et al. (1997) comment that 'the person who learns a language without learning the culture risks becoming a fluent fool' (p. 16). These arguments justify the exploration of opportunities to develop cultural and intercultural awareness among EFL and EAP learners. Through this study, I aim to increase my knowledge and apply the findings accordingly to develop truly intercultural academic citizens.

Despite a substantial body of literature on the role of culture in language learning and EFL more generally, there appears to be a deficit in studies on EAP based on my initial scope of the literature (Martin, 2019b). In terms of regionally specific research, studies have been conducted on the cultural content of EFL teaching materials in neighbouring Iran (Ahmadi et al., 2015; Sadeghi & Sepahi, 2018; Tajeddin & Teimournezhad, 2015) and the role of culture in the EFL classroom in Turkey (Karabınar & Güler, 2012; Sarıçoban & Çalışkan, 2011). These studies, however, have focused on EFL rather than EAP specifically.

This study intends to help the professional development of EAP teachers at AUK, fostering an understanding of the role culture plays in the classroom and ways to create cultural awareness and intercultural awareness amongst learners. In addition, its findings may contribute to the ELI's EAP curriculum and other university language programmes in Iraqi Kurdistan, Iraq and elsewhere.

### **1.5. Thesis Structure**

This study consists of five chapters, including this introductory chapter. The second chapter presents a review of the literature in the research topic area, examining the concept of culture, teachers' perspectives on culture, and its role in language learning and assessment and EAP specifically. The third chapter details and justifies the research design and methods adopted by the study and will also discuss issues related to the ethics of the study. The fourth chapter analyses and discusses the data obtained from the semi-structured interviews and questionnaire responses. The concluding chapter, the conclusion to the case study, provides a comprehensive response to the research question(s), the strengths and limitations of the study, recommendations concerning policy and practice, the original contribution to the theory and potential avenues for future research. In the interests of transparency, positionality statements are given throughout this case study. These demonstrate reflexivity faced with the data and inform the reader of my development and progress as the research proceeds.

## 1.6. Summary and Conclusion

This introductory chapter has described and discussed the research area and context of the study while giving an insight into my career journey as both an EFL and EAP teacher and how this led to this to my research on the role of culture in EFL and, more precisely, EAP which is the primary focus of this study. Finally, the concluding section of this chapter provided a detailed outline of the thesis structure.

Concerning the research topic, the study is located around the role of culture and cultural awareness and ICC knowledge and development within ‘intercultural spaces’ (Kramsch, 1993), which relates to the EAP classroom. The interpretation and negotiation of this knowledge will inform practice, policy and the consequent theory of the role of culture in EAP (Garcia & Sanchez, 2013). The following section describes the study’s research context in the Kurdish diaspora, specifically its demographics, varieties of the Kurdish language and geography. The unique nature of the case study adds depth and originality to the contribution to the field. In addition, a description of AUK, where the research will take place, and the participants who will form part of the study are presented.

The following section, a personal reflection, describes the rationale and approach to the research. The study’s perspective aligns with the interpretivist paradigm, which holds that ontological beliefs are subjective, shaped through mediation based on experience and, more importantly, interaction with ‘others’. The inductive nature of this paradigm centres on discovering peoples’ beliefs and thoughts through the co-construction of knowledge through interaction, an area which will be discussed more fully in the third chapter of this study. Finally, a discussion regarding the researcher’s practice and experience concerning the case study is presented.

My position as a teacher provides me with a unique perspective I will draw upon through my study. Through demonstrating my approach to the research and my professional career, I justify my axiological stances, which consequently inform my positionality. My positionality will be discussed in the third chapter on methods and methodologies.

I have presented the overarching research question in addition to a tripartite visual representation (Fig. 3) of the participant groups and the intersections the research will cover. The study aims to contribute to the increasing body of literature on the role of culture in EAP, given the increase of English as a lingua franca, which has extended its agency in higher



education worldwide (Breeze, 2012; Jenkins, 2013). It is hoped that the study will provide both a unique and original contribution to this body of literature and debate (Karabınar & Güler, 2012; Sadeghi & Sepahi, 2018; Safa et al., 2015; Sariçoban & Çalışkan, 2011; Tajeddin & Teimournezhad, 2015). The concluding section of this chapter provided an overview of the structure of the thesis, detailing its five other chapters: the literature review, methods and methodology, data analysis, discussion, and the study's conclusions.

The next chapter, the literature review, will provide a broad but detailed analysis of the literature on the focus of this study, including, but not limited to, the meaning of culture itself and its relationship with language, its role in both the EFL classroom and, more specifically, EAP, and the perspectives and practices of language teachers concerning culture and developing ICC and cultural awareness.

## **2. Literature Review**

This literature review aims to scope and pinpoint the meaning of culture, language and language learning and identify the extent of the relationship between these entities (Martin, 2018b, 2019b). It will firstly ascertain how culture's meaning (or definition) has evolved in a chronological examination of literature from the 1960s to the present day on language learning, looking at the educators' perspectives, practices and common traits that flow through such meanings. This chronological examination will provide a context for the evolution of contemporary interpretations of culture and offer insight into potential future interpretations. Secondly, it will investigate the relationship between language and culture and more contemporary notions of this relationship.

Thirdly, the review will examine the role of culture in language learning and teaching within EFL and EAP, including teachers' interpretation of culture and how this influences their pedagogical practice. In addition, this segment will explore the role of technology in promoting ICC in the language classroom. Fourthly, the review will discuss the range of methods used in assessing intercultural communicative competence based on the various teaching models.

The concluding section, pertinent to the research questions, will explore the literature on teachers' perceptions of culture and its role in teaching practice. This section will reflect on the four previous sections that contextualise teachers' perspectives. In addition, a reflective summary of the review and a discussion of positionality concerning the substantive issues raised in the literature review will be presented.

## 2.1. Defining Culture

*‘Culture is one of the two or three most complicated words in the English language.’*

Williams (1976, p. 86)

The concept of culture exists across various academic fields and contexts. However, its meaning has developed significantly over time, especially in language education. This section will take the form of a chronological examination of the concept of culture to locate transition points of thinking as concepts of culture have evolved. The data collection phase will also identify teachers’ interpretations of culture and its role in the language classroom.

### 2.1.1. Defining Culture: 1960s to 1980s

Trager (1962) represents an early interpretation of culture as a ‘system of learned and shared behaviour [according to] which the members of society behave and interact ... and they can only do these things in terms of their own particular culture because they know no other way’ (p. 135). This reflects a structural and anthropological interpretation of culture, which is ethnocentric. That is, it views other cultures from the perspective of its own. This rationale leads to the compartmentalisation of culture either as aesthetics – ‘Big-C’ culture (art and literature) – or the small-C culture (communication styles and behavioural patterns) exhibited in the everyday lives of those in society, both of which are both learned and shared (Lewald, 1963; Trager, 1962). Distinctively defining culture is congruent with Bourdieu’s (1964) concept of cultural capital, which he categorised as objective (books and art), embodied (language and behaviours) or institutionalised (education and academic credentials). As a concept, it refers to the valorisation of *doxa* or common knowledge stipulated previously and its ‘implication in social stratification’ (Priour & Savage, 2011, p. 1). Although Bourdieu (1964) initially used the notion of cultural capital to measure school attainment, it has been extended over time to cover a range of knowledge and elements in society (Bennett et al., 2009; Holden, 2010; Thornton, 1995), including technical (computing skills), emotional (sympathy and empathy), national (internal and external national relations) and subcultural (knowledge of behaviours associated with a specific sub-set or communities of practice) factors.

However, its origins were explicitly related to French society in the late 1970s, marking a trend of viewing cultures from a cross-cultural perspective. Culture and cultural interactions are independent, separable at a national, homogenous level and established on prior assumptions.

The reference to structural anthropology, which sees all cultures(s) as homologous, continues into the 1970s. However, culture is further itemised based on ethnographic methods (such as everyday social practices and norms), which are characteristically ethnocentric (Jacobson, 1976). These behaviours and conventions are ‘learned as a result of being members of the same group’ (Saville-Troike, 1978, p. 5). An inference can be drawn here from the transmission of culture amongst members of a given cultural group: behaviours are viewed within ‘the values and beliefs which underlie [those] overt behaviours’ (p. 5). This marks a shift from previous definitions of culture in acknowledging that such categories are permeable and, therefore, influenced. Culture continued to carry observable and distinguishable characteristics into the next decade, but its objective characteristics were questioned. Its role as a means of experiencing the world and ‘perceiving, interpreting and creating meaning’ (Murphy, 1988, p. 156) provided another layer of complexity to its definition.

### **2.1.2. Defining Culture: 1990s to 2000s**

The last decade of the twentieth century represented a shift towards a post-structural view of culture (Holliday, 1999; Kramsch, 1998; Pennycook, 1999), which de-centralised the notion of an authoritative definition of culture. This shift questioned established overgeneralised characteristics previously developed regarding cultural groups. The rigid categories within conceptualisations of culture became dynamic, and fluid entities (Oxford, 1995) were used to make meaning. The increase in EFL as a lingua franca also brings into question the cultural diversity of its speakers. English as a lingua franca is defined by Seidlhofer (2013) as ‘any use of English amongst speakers of different first languages for whom English is the communicative medium of choice, and often the only option’ (p. 7).

The British, Australian and North American monopoly on culture and teaching became disputed (Pennycook, 1999), as Atkinson (1999b) posits, ‘because no one can be said to share the same set of schemes/neutral networks or experiences with the world’ (p. 640). The questioning of the native English-speaking British, Australian and North American model, and its associated ethnocentric connotations, further demonstrates a shift towards a post-structural interpretation of culture in terms of social and cultural anthropology.

The concept of culture becomes more complex when seen within a ‘framework of assumptions, ideas, and beliefs’ (Álvarez & Bonilla, 2009, p.161). However, despite dynamism and the shift away from general cultural assumptions, the ethnographic model is still predominantly used in developing cultural knowledge (Byram & Feng, 2004). Furthermore, the shift towards a less rigid and fluid concept of culture brings interculturalism and intercultural perspectives into the discussion.

Countering impermeable and rigid notions of culture, interculturalism focuses on interactions between definitive cultural collectives and other cultural groups. The dynamic and fluid notions of culture preclude any fixed boundaries of communication within heterogeneous cultural groupings, with no a priori expectations. The shift is also representative of a departure from the previously held ethnocentric view of culture towards a notion of ethno-relativism, in which all cultures(s) are respected as equal despite their complexities and differences, and which sees ‘the experience of one’s own beliefs and behaviours as just one organisation of reality among many variable possibilities’ (Bennett, 2004, p. 1). In addition, it could be argued that this shift towards ethno-relativism is a broader movement within social anthropology, placing a greater emphasis on creating a more multicultural and tolerant society of which we are all part.

### **2.1.3. Defining Culture: 2000s to the Present Day**

Further layers to the concept of culture were added by Kramersch (2015), who described it as both a mobile entity and one with an evolving schema. From the perspective of English language teaching, the post-structural shift raised critical questions about how to teach culture without using the overgeneralised traditional views of the past (Baker, 2012). A compromise in the form of a ‘bottom-up’ approach towards defining cultural groups was proposed by Atkinson and Sohn (2013) through the *cultural studies of the person*, as opposed to *people*, which is a more objective ethnocentric approach to conceptualising culture. This subjective approach (Holland et al., 1998) consists of two co-constructivist strands (Atkinson, 1999b): first, *the individual’s cultural nature*, which examines sociocultural effects on identity, and second, *the individual nature of the culture*, which examines the degree to which the individual interprets and incorporates cultural material based on their life histories, and contains a greater ethnographical dimension. This approach is congruent with a greater focus within the literature on communities of practice (Lave and Wenger, 2001) in attempting to conceptualise culture (Sharifian, 2015).

A further issue, which could be regarded as a solution, was that the role and definition of culture became decentralised and dependent on local interpretation. Decentralisation holds particular importance in English language teaching given its international and, by definition, intercultural characteristics (Fandiño, 2014; Sharifian, 2015). Lareau and Weininger (2003, p. 579) argue that cultural capital is not a universal entity but a relative one. Bourdieu's notion of capital culture is also questioned since it is intrinsically linked to a *field* (Bourdieu & Wacquant, 1992; Grenfell, 2011), and valorised knowledge is a means of gaining an advantage of some kind over others, whether through distribution or definition (Prieur & Savage, 2011). Furthermore, valorisation implies that the *field*, or given culture, is constantly changing. As Bourdieu himself claimed, nothing is stable (Bourdieu, 1998, p. 4), in line with Kramsch's (2015) assertion that culture is both a mobile and changing concept.

The conceptualisation of culture as a fluid and dynamic entity leads us to transculturation. Both as a concept (Baker, 2015; Jenkins, 2015, 2018) and an area of research (Pitzl, 2018), it is in its infancy and differs from the concept of interculturality (meaning-making through dynamic co-construction). Pennycook (2007) defines transculturation as 'the constant process of borrowing, bending, and blending cultures, to the communication practices of people interacting across different linguistic and communicative codes' (p. 47). It acknowledges the significance of cultural differences but does not attribute them to a specific group; social boundaries can be transcended or transgressed. It does not seek to disregard cultural assumptions based on dogmatic ideas of national cultures, as these are sometimes representative of the thoughts of both learners and teacher participants. It does, however, provide spaces in which to question such views. It views culture as heterogeneous and believes national cultures should be viewed on a sliding scale that cuts across vertically and horizontally through 'trans-scalarity' (Scholte, 2014, p. 508). The scale analogy implies that there are no definitive constructions of culture between named cultures but emergent ones within those already in situ at any given time.

#### 2.1.4. Defining Culture: Definition Commonalities

In this chronological literature review and initial scoping of the literature (Martin, 2019b) on the concept of culture, a range of definitions of ‘culture’ and its components have been found that nevertheless share some commonalities: structure, function, process and product, refinement, power, and group membership (Faulkner et al., 2006).

The themes of *structure* and *pattern* feature prominently in early attempts to conceptualise culture (Jacobson, 1974) and seek to conceptualise culture in a structured, anthropological way within a framework of two parts: the abstract and non-observable, such as values and behaviours (Seelye, 1968), and observable elements, such as ‘cultural goods’ (Bourdieu 1986, p. 243). This view of the concept of culture identifies the culture taxonomically and recognises how the observable and unobservable components work in a collaborative partnership (Murphy, 1988).

The term *function* implies that culture exhibits the features of the society or societies in which it operates as a *function* of collective identity, expression or stereotyping. As a collective identity, it seeks to establish how culture is used (or adopted) in forming groups and how these groups develop and maintain their identities whilst acknowledging their idiosyncrasies within a given society (Melucci, 1989). The expressive *function* aligns with Bourdieu’s notion of the *struggle* (Bourdieu, 1986) between competing fields (or cultures) in that, once formed, they seek to maintain and gain benefit over others. Finally, functioning as a stereotype, culture is seen to evaluate, albeit discriminately, specific characteristics distinguishable from other groups (Kashima et al., 2008).

As a *function*, using culture as a means of stereotyping implies a certain degree of ethnocentric and nationalistic connotations. Such connotations featured prominently in early conceptions of culture (Jacobson, 1976), in which culture was demarcated through structural aesthetics based on cultural objects that are either visible (such as art and literature) or semi-visible/invisible elements (beliefs and values). However, the essentialism shown in using culture to create stereotypes is viewed negatively within English language teaching (Gómez, 2015) as it runs counter to the view that culture is a mobile entity (Kramersch, 2015) and ethnic-relative, rather than ethnocentric, contemporary notions of culture.

The *function* of culture is both a *process* (Murphy, 1988) and a *product*: a ‘sphere of knowledge’ (Ramírez, 2007) in which a framework of assumptions, ideas and beliefs can be used as a means to interpret people’s actions, patterns of thinking and human artefacts (such as art and literature)’ (Álvarez and Bonilla, 2009, p.161). Both functions feature prominently in conceptualisations of culture (Atkinson, 2004; Tseng, 2002; Turizo and Gómez, 2006) as a form of transmission in which beliefs, values or habitus are inherited (Bourdieu, 1986) through the generations within a specific society.

However, the *process* function of culture is not exclusive to specific societies, as global migration has played a role in the *process* of intercultural transmission (Risager, 2000, 2007; Singh & Doherty, 2004), cutting through generational and societal divides both horizontally and vertically. Mediating a society’s culture and its relationship, position and value to other collectives is central to the *process* function. The function of a *process* is attributed to a *product*. According to Álvarez and Bonilla (2009), culture as a product may be tangible, such as literature and art, or intangible, such as thinking patterns or actions. *Products* are valorised within given societies, as are the processes that create and develop them, as cultural capital (Bourdieu & Passeron, 1990; Carrington & Luke, 1997). Connotations of *products* and *processes* imply, in turn, notions of resources, in a capitalist sense, that people can earn based on ‘market value’ (Kingston, 2001, p. 89) and which, therefore, ‘[provide] access to scarce rewards, [...] subject to monopolisation, and, under certain conditions, *may be* [emphasis added] transmitted from one generation to the next’ (Lareau & Weininger, 2003, p. 567). The emphasis on the words ‘may be’ highlights that only some sections of society are privileged to access such *processes* or *products* of culture, raising issues of privilege, a subject examined further. This is congruent with Lareau and Weininger’s argument that cultural capital is relative and not universal.

Culture as a function of *product* and *process* is a collaborative process. As described above, the valued objectification of products also implies that the *process* has the same or equivalent value, which is reflected in societal attitudes. This value is subject to change within society, as it is not immune from challenges (Prieur & Savage, 2011).



Referring to Bourdieu (1986, pp. 295–315), Weininger (2005, p. 127) describes this challenge to the value of a culture of both *process* and *product* with the example of modern executives who seek ‘dynamism’ and ‘cosmopolitanism’ and who are ‘open to foreign culture’. Bourdieu (1998) makes an interesting analogy with boxing, once a sport associated with the elite and then, by the transmission process, with France’s working classes in the late nineteenth and early twentieth centuries. Pertinent to this case study is the ability to communicate in English and the opportunity to learn English, which is held in high regard (*process*) and are a *product* of increased opportunities such as work and education.

*Refinement* as a theme of cultural conceptualisation plays a role in the ethical and intellectual development of people(s) and how specific characteristics are distinct from those of other cultures. For example, Trager’s (1962) early conceptualisations of culture hold that culture, as a ‘system of shared and learned behaviour’, can only be adopted in a people’s ‘own particular culture because they know no other way’.

There is an assumption here that some individuals and their respective societies are potentially incapable of the same cognitive or moral development as others, raising refinement issues through culture and even at a micro-societal level. However, there are arguments relating to the role of specific cultural epistemology and its relationship with knowledge representation (Bang et al., 2007; Boutonnet, 2012; Ojalehto et al., 2015), a topic that will be developed in the following section. The related theme of *group membership* refers to culture as a collective of people who share common ideas and behaviours classified as a culture.

The connecting themes that influence the concept of culture as *refinement* are *power* and *ideology*. Viewing culture as a relative concept (Bennett, 2005), one that is dependent on its *field*, Lamont and Lareau (1988) refer to cultural capital as ‘institutionalised, i.e., widely shared, high-status cultural signals (attitudes, preferences, formal knowledge, behaviours, goods and credentials) used for cultural exclusion’ (p. 156). This definition runs counter to the notion that ‘highbrow’ culture is worth more than other forms of culture but reiterates the use of culture to subjugate sections of society. It can be interpreted that the given society or institutions have bestowed that ‘value’ over generations.

As with culture, this institutional lineage is subject to change based on shifts in social attitudes (Savage, 2010), thus potentially mitigating this element of oppression in the given society or societies.

The English language teaching curriculum illustrates culture as a means of power or ideology (Alimorad, 2016; Karimi Alavijeh & Marandi, 2014), an area I found interesting and investigated further in Martin (2018b). The overt curriculum provides the necessary linguistic material, while the covert or hidden curriculum is used to present values or beliefs to learners within a hegemonic context (Babaii & Sheikhi, 2018; Fairclough, 2009; Phillipson, 2012). Both strata may be interpreted as amounting to linguistic colonialism (Phillipson, 2012) and subjugation (Freire, 1972; Phillipson, 2012), as well as imposing Western value systems on language learners, even forging both their ideas and values (Liu & Fang, 2017; McPhail, 2006) as a result. This argument casts doubt on the defence of English as a lingua franca and, therefore, by default, the lingua nullius, a universal language owned by none, making it culturally neutral.

Spring (2009) argues that the hidden curriculum makes learners question their identities. In some cases, this questioning can hinder their intercultural learning and development, as ‘individuals and groups notice specific differences and create specific defences against them. These differences threaten their sense of reality’ (Olson & Kroeger, 2001, p. 120). These threats, in effect, present a double-edged sword for learners in that those whose own cultures differ from those of Britain, Australia and North America may question their own cultures more critically. Conversely, it may be argued that learners are exposed to other cultures through diverse ways of thinking about them. Both arguments raise issues on both cultural and social scales.

The first three themes discussed are the most common, although not the only, conceptualisations of culture. As our discussion demonstrates, culture is ‘multi-discursive’ (Faulkner et al., 2006. p. 50), and specific themes hold more or less value than others. The structural anthropological perspective conceptualises culture and emphasises structure/pattern and function, representing a positivist notion of culture. Culture as a *function* represents, rather, an interpretivist view of culture. All three notions of culture view it objectively, seeing culture as observable and predictable in a practical sense (Hecht et al., 2006).

The positivist view of culture in certain academic conceptions, such as that of Álvarez and Bonilla (2009), emphasises ‘interpretation’ and ‘artefacts’. Liddicoat et al. (2003) present a concept of culture that contains elements of *structure*, *pattern*, *function* and *product* as well as *group membership* or a collective of peoples, in which culture represents ‘a complex system of concepts, attitudes, values, beliefs, conventions, behaviours, practices, rituals and lifestyle of the people who make up a group, as well as the artefacts they produce and the institutions they create’ (p. 45). These positivist elements are acknowledged within LeCompte and Schensul’s (1999) conception of culture as being ‘the beliefs, behaviours, norms, attitudes, social arrangements and forms of expression that form a *describable* [emphasis added] pattern in the lives of members of a community or institution’ (p. 21). A reoccurrence of institutional elements in conceptualising and consequently moulding culture is apparent here (Lamont & Lareau, 1988).

#### **2.1.5. Defining Culture: Visualising Cultural Features**

The notion of culture as a *product* features Ting-Toomey and Chung’s (2005) conceptualisation of a ‘learned meaning system that consists of patterns of traditions, beliefs, values, norms, meanings and symbols that are passed from one generation to the next’ (p. 28). Here, we see a slight shift from the objectification of culture, a characteristic of positivism, towards a dynamic and emergent entity based on the *process* of transmission, an interpretivist view. Ting-Toomey’s concept of culture is significant in this shift. It acknowledges its transmission through generations within a given group, thus demonstrating its dynamism and emergent qualities (Agudelo, 2007; Baker, 2009) and the *process*, *product* and *function* elements. *Furthermore*, *group membership* features in Ting-Toomey’s (2005) concept of culture in elements that are ‘shared to varying degrees by interacting members of a community’ (p. 28), thus implying a collective identity within which elements of *power* and *ideology* are essential agents of change and influence. The authors’ definition is also significant because it incorporates symbols (artefacts and non-verbal behaviour) within an interpretive framework (Álvarez and Bonilla, 2009).

The shift towards an interpretivist view of culture is evident in Thompson (2002), in which culture is a ‘shared set of meanings, assumptions and understandings which have developed historically in a given community (a geographic community or a community of interest - for example, a professional community)’ (p. 109). In addition to emphasising the *process* through a ‘shared set of meanings’, the further use of ‘professional community’ (p. 109) is significant because it elaborates on the generalised term ‘group’, an addition absent in other concepts of culture.

As discussed previously and pertinent to this research, these professional communities of practice (Cole & Meadows, 2013) could potentially include English learners and their educators, who *develop* a form of culture within their sphere of knowledge, which could be a *process* within itself. These interpretivist themes of *process* and *function* through transmission continue in Lustig and Koester’s (2006) definition of culture as ‘a learned set of interpretations about beliefs, values, norms and social practices, which affect the behaviours of a relatively large group of people’ (p. 25).

Both Thompson (2002) and Lustig and Koestner (2006) include interpretivist elements within their definitions of culture. However, the former emphasises *function* to identify a group, while the latter highlights *functional* direction to recognise culture’s impact on cognitive development and social norms within a particular group (Imai et al., 2016).

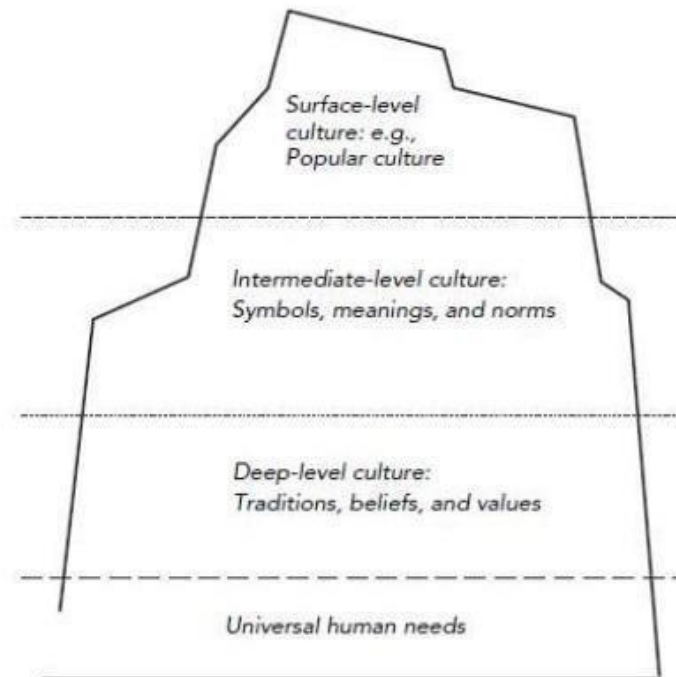
The same rationale as followed by Lustig et al. (2006) is evident in Trompenaars and Hampden-Turner’s (1998) interpretation of culture as ‘the way in which a group of people solves problems *and* reconciles dilemmas’ (p. 6). Furthermore, culture as a collective concept is again present in Hofstede and Hofstede’s (2005) definition of culture as ‘the collectives of programming of the mind that distinguishes members of one group or category of people from others’ (p. 4). Culture is, thus, a ‘software of the mind’ (p. 4) or the artificial part of a society’s environment (Oxford, 2014). However, this definition does not acknowledge the transmission process through development, which is a *process* (Mezirow, 2000).

As discussed in the initial scoping of literature in this area (Martin, 2019b), opponents of Hofstede and Hofstede's (2005) 'software of the mind' view of culture as one shared by cognitive physiologists (Tomasello, 2001) argue that it oversimplifies culture by rejecting its stratified and permeable characteristics. Instead, from a multicultural and non-ethnocentric perspective, culture represents 'a fuzzy set of attributes, beliefs, behavioural conventions and basic assumptions and values that a group of people shares and that influence each member's behaviour and their interpretation of meaning of other people's behaviour' (Spencer-Otey, 2000, p. 4).

The ethnocentric nature of Hofstede and Hofstede's (2005) view of culture ignores the *process* involved in transmitting cognitive development and behavioural norms to adapt to a given environment (Imai et al., 2016; Talhelm et al., 2014; Uskul, 2008). Viewing culture through the lens of specific nations or ethnicities is deeply problematic (Baker, 2012; Kramsch, 2015), as highlighted in Gu and Maley's (2008) and Kennedy's (2002) research into the 'Chinese learner', which argued that such an approach fails to acknowledge differences of age or gender within a collective, categorising a range of individuals as a homogeneous group based on nationality. The ethnocentric nature of Hofstede and Hofstede's (2005) concept of culture is emphasised further (p. 212) in the categorising of cognitive features of learners (Xiaole, 2012), drawn from Confucian-based cultures for Asian learners and Socratic traditions for European and other Western countries. This essentialised view does not acknowledge international groups, which have increased with East-West migratory flows and vice versa (Kingston & Forland, 2008) or the societies of which the individuals are members. The generalisation of the members of such groups restricts analysis to differences rather than shared commonalities through a reflective tool which, as Alred et al. (2003) argue, can be instrumental in demonstrating how bi-cultural development, in terms of cognitive and behavioural development, is both feasible and beneficial to learners' intercultural development.

As Hecht et al. (2006) assert, positivist or *structural* concepts of culture allow it to be analysed through the lens of commonalities. However, themes that complement such conceptualisations can potentially distort negative stereotyping to varying degrees. Therefore, the authors also view culture as a means of *process*, an interpretive position, and a dynamic, ever-changing entity with less emphasis on the rigidity of *structure* and *function* found in some interpretations of culture.

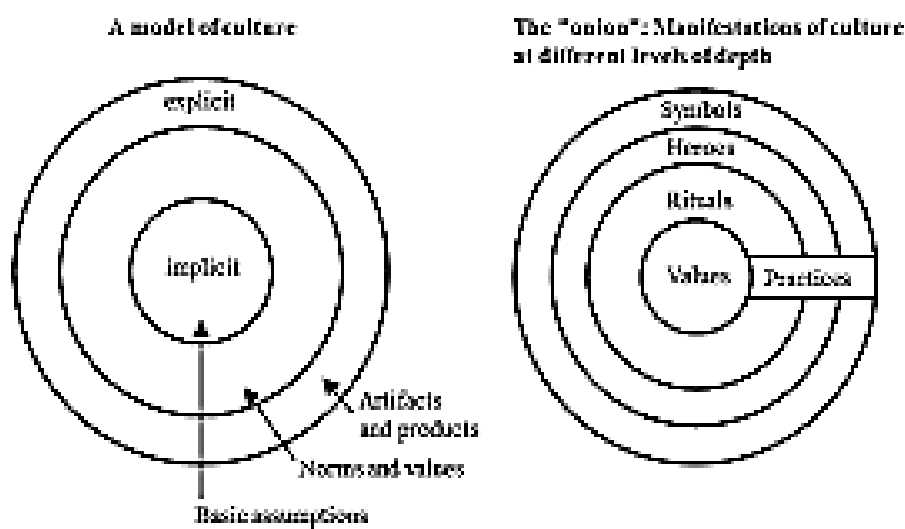
The initial scoping review of the literature (Martin, 2019b) explored visual means of conceptualising culture. Ting-Toomey and Chung (2005) (Figure. 4) illustrate the concept with an ‘iceberg’ analogy delineating four types of culture.



**Figure 4: The Cultural Iceberg Analogy (Ting-Toomey and Chung, 2005)**  
(Source: <https://culturalcomparisonscom2722014.wordpress.com/philippines-laos/>)

The analogy with ice is interesting as ice begins as water, solidifies and melts and is subject to change through a *process*. The surface illustrates visual and objective elements of culture, such as customs and cultural artefacts. Beneath the surface, the intermediary level represents social or collective world perspectives and belief systems, including their symbolism. These include gestures and non-verbal behaviour, which, the authors suggest, hold particular or significant meaning for that specific culture, submerged from view. The final layer relates to the fundamental human values of belonging and inclusion, common and shared with other collectives or societies.

The ‘onion’ models of conceptualising culture (Trompenaars and Hampden-Turner, 1998; Hofstede and Hofstede, 2005) feature similar demarcations to those found in Ting-Toomey and Chung’s ‘iceberg’ analogy (Fig.5). In Trompenaars and Hampden-Turner’s model, the sphere of the onion is divided into three strata or layers. These can be peeled, revealing the layer beneath, which depends on the layer that covers it. The first layer represents visual culture, artefacts and products. The middle layer holds semi-awareness elements such as social values and norms, and the core represents basic assumptions held within society.



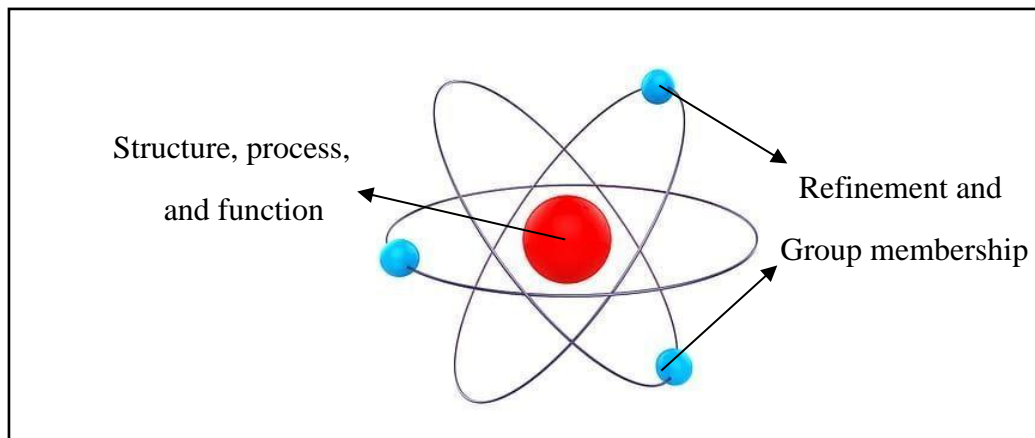
**Figure 5: Onion model** (Trompenaars & Hampden-Turner, 1998, p. 22; Hofstede & Hofstede, 2005, p. 8)

A similar stratified version of Trompenaars & Hampden-Turner’s (1998) onion was adopted by Hofstede and Hofstede (2005). The outer surface layer represents the symbolic cultural manifestations, which, through interpretation, can be understood by a specific cultural group, and the inner ‘heroes’ layer represents the virtuous people(s) held in the culture.

The ‘rituals’ manifested pertinent to this research comprise the collective conventions and practices in the given societies, including the language used by the individuals. In the ‘values’ layer, at the core of the onion, are the fundamental values held by society and, in many cases, shared with other societies.

The 'practice' layer runs through all the layers, and this is symbolic as it represents a collective of symbols, heroes and rituals and how these entities interact within societies and become identifiable through cultural practice.

An alternative, more contemporary visual representation of culture is provided by Hecht et al. (2006) in the form of a nuclear atom (see Fig. 6 below).



**Figure 6: Hecht et al.'s (2006) cultural atom model** (Image source: Pxfuel)

At the core, the nucleus is the *structure* (what the culture is *per se*), *process* (the development of the culture through the *structure*) and *function(s)* (integrating culture into everyday life) of the society in question. These themes are consistent throughout conceptions of culture. *Group membership* and *refinement* act as electrons, powered by the more potent themes contained within the nucleus; the movement of the electrons illustrates the dynamic nature of both *refinement* and *group membership* which are anchored by and in the three more robust themes within the nucleus.

Returning to the opening quotation of this section from Williams (1976), there is no definitive definition of culture. However, we can identify three main themes from the literature review on culture as a concept. First, culture is a collective and developing system (Larsen-Freeman, 2011) comprising practices and ideologies with varying emphasis on functions articulated through discourse that transcends specific societies and those not attributed, in a definitive sense, to one society or a number of societies.



Second, and related to the first, cultural collectives can be self-ascribed and ascribed by others. Third, as articulated by the transcultural hypothesis, cultural collectives are not fixed by boundaries and are constantly in a state of flux, mediation and negotiation.

Given the plethora of definitions of culture as a working reference, Holliday's (2016) contemporary definition of culture will be adopted in this study. Holliday views culture as a dynamic, evolving entity composed of cognitive and affective elements and collective and behavioural structures formed through negotiation and engagement.

## **2.2. The language and culture nexus**

The literature examined indicates that language, its uses and idiosyncrasies are noticeable features of societies and their respective and representative cultures. However, differing views are found on the proximity between language and culture and the effect this 'relationship' has on speakers' cognitive abilities within their given societies, which remains an empirical question (Risager, 2006).

Two rationales are relevant here – those of cognitive and cultural psychology. The traditional cognitive psychological perspective views language as separate from culture and does not consider that the two influence one another. Culture mirrors the early conceptualisations previously discussed as an accumulation of human knowledge over an extended period (Tomasello, 2001). The alternative cultural, psychological view (Wentura, 2010) sees culture as related to the attitudes and values of a given society, which are articulated through language through various means. As a result, collective narratives are embodied as culturally specific behaviours (Miller, 2010). This view reflects the more contemporary conceptions of culture discussed previously and is significant because it acknowledges the proximity between language, culture and representations of knowledge and behaviours.

Wardhaugh's (2010) language definition infers an association between language and culture by asserting that language relates to 'a knowledge of rules and principles and *the ways of saying and doing things* [emphasis added] with sounds, words, and sentences rather than just knowledge of specific sounds, words, and sentences' (p. 2). The reference to how speech acts and behaviours are conducted implies a culturally specific context in which they are done and, more importantly, how they are done.

The Sapir and Whorf hypothesis (Sapir, 2004; Whorf, 1956), more commonly referred to as the Linguistic Relativity Hypothesis, finds an intrinsic link between language and culture in that one cannot be understood without the other. Wardhaugh's (2010) analysis of the Whorfian hypothesis established three degrees of proximity between the two entities. The first is the degree to which language structure defines how speakers view the world.

Wardhaugh (2010) argues that this remains unproven and unrealistic. A weaker version of this hypothesis is that language structure does not determine a speaker's perspective on the world but significantly impacts the adaptation process informing it. The second-degree view is that speakers' language use reflects the values and cultures of their respective societies, as claimed by cultural psychologists (Kashima et al., 2008). Finally, the third degree asserts that there is no association between language and culture and that they are neutral entities, the view held by cognitive psychologists (Tomasello, 2001).

The literature on the language and culture nexus supports the second degree of proximity. The element of reflection is central to the nature of the relationship, which represents interdependency in various ways and to varying degrees. Widdowson (1988) suggests an indexical relationship, whilst Crozet and Liddicoat (1999, 2000) describe an intertwined connection. Whilst recognising that a relationship exists, Risager (2006) identifies it as relative. For example, human language and culture are inseparable at a generic level but separable when viewed at a differential level. Risager's (2006) argument is that 'languages spread across cultures, and cultures spread across languages' (p. 2). Central to this is the fluidity of culture and, consequently, language. The fluidity of languages across cultures relates to translanguaging, which seeks to go beyond fixed linguistic and cultural conventions to achieve effective communication (Li Wei, 2018). A fundamental tenet is that 'communication transcends individual languages' (Canagarajah, 2013b, p. 6).

Transcendence is particularly pertinent in the case of English as a lingua franca, with various communities of practice within cultures communicating or cultures emerging in differing contexts and adapting as a result. Interference with learners' first language (L1) within a community of practice or elsewhere should not be seen as impeding communication but as a resource 'to be preserved, developed and utilized' (Horner et al., 2011, p. 304). Crozet and Liddicoat (1999) describe culture as 'embedded in language as an intangible, all-persuasive and highly variable force' (p. 116).

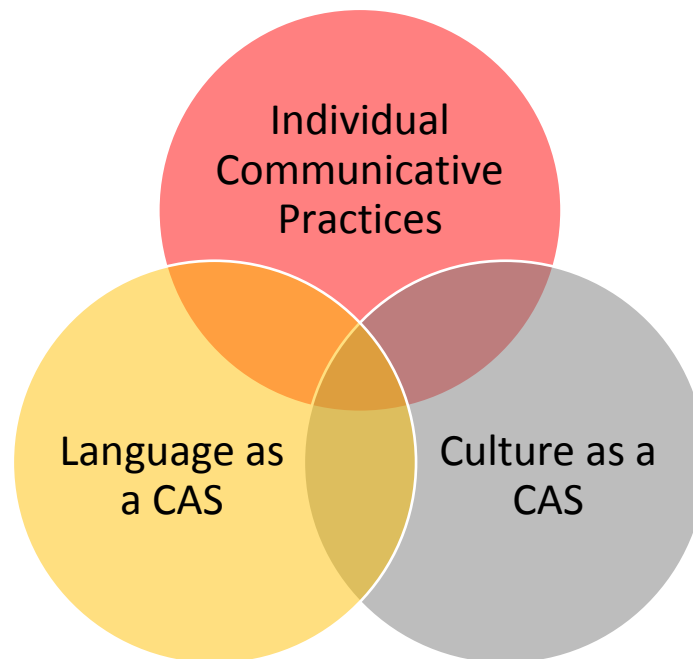
This state of being embedded corresponds to the ‘points of articulation between language and culture’ (p. 116), of which there are four. The first is viewing *culture in context*. The agency of culture extends into contexts and, in so doing, informs our understanding of culturally specific lexical forms.

The second point of articulation refers to culture in its *text structure*, that is, culture as a knowledge base developed by societies and communicated or imparted. The communication process represents the differing cultures and their respective values. The third articulation point refers to the connection between culture, *pragmatics*, and *interactional norms*. The link between language and culture through pragmatic norms is central to the notion of pragmatic competence (Connor, 2008) within intercultural and intracultural communication, which are subject to change through globalisation and technology (Edwards, 2002; Scholte, 2014). The fourth point of articulation, *cultural and linguistic forms*, demonstrates the role of culture in contextualising *lexeis*, such as idioms, lexical chunks or sayings (Juma’a, 2014), which hold specific meanings and values in different cultures.

A specific example relating to this case study is how these articulation points operate within the context of EAP, particularly English as a lingua franca in academic settings, in writing through intercultural rhetoric (Connor, 2004; McIntosh et al., 2017). Based on a broader notion of Kaplan’s (1966) contrastive rhetoric, intercultural rhetoric examines how L1 writers mediate and negotiate between cultural and linguistic diversity. The basic principles outlined by Connor (2008) align with the articulation points discussed above.

Firstly, texts are interpreted within social contexts, not in isolation. Secondly, the acknowledgement of culture as a dynamic and complex entity is reflected by EAP learners and based on their linguistic backgrounds (Abasi, 2012). Thirdly, EAP writing is subject to both accommodation and negotiation. Finally, written discourse provides *spaces* where the preferred structures of cultures are identified and compared based on sociocultural factors and appreciated through English as a lingua franca (Connor, 2011). The notion of *spaces* is an area that will be explored further in technology and EAP writing.

Language interacts with and adapts to culture through a Complex Adaptive System (Figure. 7) (Baird et al., 2014; Larsen-Freeman & Cameron, 2008), which highlights the hypothesis that the synergy between culture and language is context-specific and no fixed relationship can, therefore, be established (Baker, 2015).



**Figure 7: The combined Complex Adaptive System of language, culture and individual communicative practices.**

As illustrated above, the penumbra between these fluid entities represents the ‘trans-turn’ (Hawkins & Mori, 2018, p. 1), encompassing translanguaging (using learners’ linguistic repertoire including L1 fully), transmodality (learners’ use of multiple forms of cognitive practices) and transculturation (learners acknowledging and appreciating the merging of multiple cultures).

This notion of turning towards a more blurred and entangled view of language and culture also extends to the third entity – individual communicative practices – and the modes in which individuals communicate. There are three broad modes of communication: interpersonal, interpretive and presentational. The first relates to two-way communication as negotiating meaning between the participants. This negotiation is exercised by observing communication methods and adjusting and accommodating accordingly and can take the form of conversations, social media messages or written communication through letters.

The second mode is one-way communication through reading, listening or watching authentic materials. As the term suggests, the critical element is the cognitive ability to interpret what is not being said or written and, here, cultural understanding with both trans-language and transcultural notions has a pivotal role. Finally, the presentational mode includes lectures, skits or articles. For the information to be ‘received’ successfully, the speaker must be acquainted with their audience’s culture and language (American Council on the Teaching of Foreign Languages, 2012).

All three ‘modes’ are integral to any EFL or EAP curriculum. However, the three modes are becoming increasingly blurred with the increased use of multimedia in language learning and the internet as a means of communication in English and other languages. Transmodality, like its two counterparts, translanguaging and transculturality, highlights this blurring of boundaries and its effects through negotiation. Analysing the modes as distinct entities disregards the ‘transgressive mixture of modalities’ (Dovchin et al., 2015. p. 16) yet considers the emergent spaces in which learners can negotiate meaning, appreciate the differences of interpretation that come with it and harness these differences in interpretation.

As mentioned previously, the ‘trans-turn’ (Hawkins & Mori, 2018. p. 1) is an emerging area of research that would benefit from further research, in both EFL and EAP practice, and is explored in the following sections.

### **2.3. The Role of Culture in Language Learning and Teaching**

*'The person who learns language without learning culture risks becoming a fluent fool.'*

(Bennett et al., 2003, p. 237)

As in the previous literature review section, this section will also adopt a chronological approach to examine culture's role in the language classroom. This will enable me, as a reflective researcher and practitioner, to situate the knowledge of the research participants at a given time and highlight existing areas of knowledge and practice or potential disparities in contemporary practices or views. It will illustrate the thinking of the past and the direction of travel to the current thinking on the roles of language and culture in language teaching. In addition, it will explore the role of culture in EAP teaching practices, which are explicitly developed later with the growth of English for specific purposes and the teaching and learning of culture, but the path of development is comparable to that of EFL, and many parallels can be drawn between the two entities.

### **2.3.1. The Role of Culture in EFL Teaching**

The early view of the role of culture within language teaching was based on structuralism, akin to the view of culture itself at the time (Lewald, 1963). The emphasis was on an ethnocentric notion of cultural aesthetics, the familiar elements of culture. Cultural knowledge was considered secondary to linguistic knowledge (Fischer, 1967) and was integrated covertly into language learning exercises. The emphasis on learning about the target culture from an observer's perspective relates to culture being tangible and, therefore, observable. Audio-lingual tasks (Seelye, 1968), role plays and comparative and contrastive tasks (Debyser, 1968) contain elements of cultural aesthetics. The primary role of culture referred to in the literature of this time on intercultural education is to foster a referential ability between the learner's own culture and that of the target culture.

Two essential methods of cultural learning were developed during this period: the culture capsule (Taylor & Sorensen, 1961) and assimilation exercises. The former provides detailed cultural knowledge of various aspects of the target culture, such as social structures and history, compared to the learner's own culture. Again, the emphasis is on referential knowledge, not the rationale behind developing such a culture. The latter provides a series of interactions in which misunderstanding results in outcomes in which learners respond with their rationale for their choice of language or social/cultural behaviours. Assimilation exercises develop a sense of critical thinking and empathy towards the target culture. However, the literature lacks guidance on how these are used in practice, highlighting the lack of importance placed on culture in language learning, with culture viewed as inferior to its linguistic counterpart.

Despite such cultural teaching methods continuing into the next decade, there is evidence of post-structuralism indicated in the shift toward a more profound, less positivist analysis of culture through objectification (Lafayette, 1978). Furthermore, despite the homogeneity of cultures, acknowledging differences within traditional cultures (Holmes & Brown, 1976) has remained within teaching practices. Finally, the shift towards a post-structuralist view of culture is also apparent in the concept of communicative competence and its assessment (Lafayette, 1978).

A basic communicative competence model (Hymes, 1972) outlines 'when to speak, when not, and what to talk about with whom, when, where, in what manner' (p. 277). This is an individual-orientated model based on grammatical, sociolinguistic, discourse and strategic competencies. The objectives are twofold: first, to avoid cultural or communicative mishaps

(Seelye, 1977) and second, and more significantly, to support the learner's ability to interpret and negotiate meaning (Nababan, 1974). This model is based on native speakers' communicative competence, which fails to acknowledge the use of English as a lingua franca. In addition, it ignores the notion of relativism in language and culture (Guba & Lincoln, 1994, p. 110).

Issues of parity of culture and language in language teaching became prominent in the 1980s in terms of objectives and assessment (Damen, 1987; Higgs, 1988). The objectives of cultural learning are categorised as *culture-specific* (the predominant method of teaching culture at the time) and *culture-general* (Strasheim, 1981). The former focused on specific situations, restricting learners' ability to think critically beyond predetermined, artificial scenarios. The latter believes that critical thinking space provides learners with unfamiliar contexts within the target culture. The rationale is that learners develop the ability to negotiate, be self-reflective and develop intercultural identities (Allen, 1985). The theme of *development* and learning to become *self-reflective* through *negotiation* informs early models of ICC.

Bennett's (1986) developmental model focused on learners' development of IC over time and informed the later adaptation model (Giles & Copland, 1991) with added aspects of interaction with facets of the target culture.

A culture-general teaching culture dominated the last decade of the twentieth century (Byram, 1997). The shift away from a culture-specific approach brought an inclusive view of culture that challenged the British, Australian and North American model and linguistic knowledge (Canagarajah, 1999) and brought previously marginalised cultures into the fold (Atkinson, 1999b) through decentralisation aligned to a change in thinking that saw the model as a foundation for a cultural model.

As discussed previously, this could also allay the concerns of those who argue that the 'hidden curriculum' seeks to undermine the cultural values of the societies to which EFL learners belong, particularly in developing countries (Cunningsworth, 1995). However, as Dervin (2014) candidly argues, 'who is representative of the local culture that people tend to talk about concerning the 'intercultural': Men, women, the rich, poor, young, old, etc.? Who decides what a national culture is? Who is included in these descriptions? Who isn't? Why?' (pp. 192–193).



This multifaceted argument permeates the meanings of culture and interculturality, the role of culture in the classroom and, as we will discuss, the models on which ICC (Byram, *ibid*) is based. Developed on Hymes's (1972) communicative competence model for integrating culture into the language classroom, the objective is that learners view culture as relative and develop the ability to *negotiate* interpersonal relationships in or within intercultural contexts or *third spaces* (Kramsch, 1993), in which 'linguistic competence plays a key role' (Byram, 1997, p. 34).

In these *third spaces*, words and actions do not simply label entities but provide *spaces* in which reality is shaped and moulded (Frowe, 2001, p. 185). Byram's original 1997 model was developed from his collaborative work with Zarate (1997) and later adopted by the CEFR (2001). It is constructed on four *savoirs*: *savoir* (knowledge), *savoir comprendre* (interpreting and relating), *savoir apprendre et faire* (discovery and interaction) and *savoir être* (attitudes). Each *savoir* is related to the others through bi-directional lines.

Byram (1997), interestingly, does not define 'culture' given the complexity of such a definition, as discussed previously. Instead, he bases culture on an ethnocentric view (Deardorff, 2009) based on nation-states and their practices and later defended this view by stating that the model was aimed at a 1990s audience. Citing Fox (2005), Byram (2009) provides 'a grammar of English behaviour rules that define our national identity character' (p. 330), in effect dismissing Bakhtin's (1990) notion of borders being porous.

Byram's (1997) model represents a co-orientation model (Spitzberg & Changnon, 2009) that details the elements required for positive ICC. However, the labelling of the model and its objective raises two issues. First, like other models, it provides an individual-orientated list (Byram, 2009) of the components required for successful ICC. The prefix 'co-' implies connecting the components and the communication (Spitzberg & Changnon, 2009). The individual-orientated list then bases competencies based on individual abilities rather than the practice of communication with others. Significantly, the model does not define or rationalise the concept of communication, a clear objective within the concepts of ICC and IC. An alternative ICC model is that of Ting-Toomey and Kurogi (1998), representing the compositional dimension of ICC, which only describes characteristics of intercultural communication, such as the knowledge or abilities required. As in other models, the definition of culture in this model comprises an individual-orientated list of competencies.

The multiple terms used to describe this ‘negotiation’ and the frameworks within which it develops include – alongside intercultural communicative competence – tertiary socialisation (Simpson, 1997) and IC (Kramersch, 1998). These interchangeable terms to describe an ambiguous concept of communication between cultures present difficulties for educators and learners (Witte & Harden, 2011).

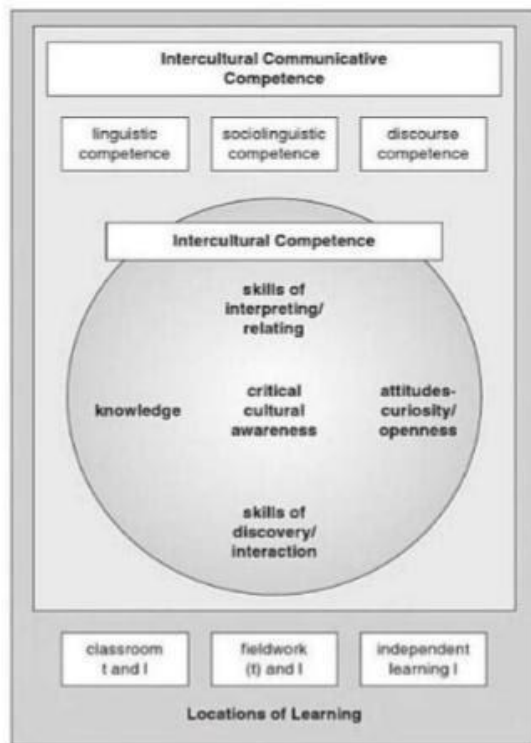
The marked difference between ICC and IC is that the former requires the target language to develop interpersonal relationships. Teaching strategies more representative of the post-structural shift includes ethnographies (Holliday, 1999) – such as the cultural studies of the *person* (Atkinson and Sohn, 2013) – and practical strategies in teaching cultural awareness at L1 (Oxford, 1995).

The codification of the role of culture in the language classroom appeared in 2001 in the form of the *Common European Framework of Reference for Languages: Learning, Teaching, Assessment* (CEFR) (Council of Europe, 2001). Although this vital policy document emphasises language, it acknowledges and stresses the language and culture nexus by noting that greater linguistic competence brings increased sociocultural competence (p. 44). Moreover, it defines competence as knowledge of cultural practices and products and a critical awareness of a culture (p. 159). This fundamental policy document is significant in two ways.

Firstly, despite discussing the need for learning strategies in acquiring sociocultural competence, it does not define a transparent model for this purpose, perhaps due to a reluctance to endorse one model of ICC over another. However, Byram’s (1997) ICC model is used as a base, as his work did contribute to the final document, although his *savoirs* are slightly different to those published in the eventual framework (Byram, 2009). Secondly, as Oxford and Gkonou (2018) note, the development and the dissemination of the CEFR document were hailed as ‘significant professional awareness of learning strategies and learner autonomy in Europe and *many parts of the world* [emphasis added]’ (p. 419). Finally, the CEFR document is a benchmark and standard for the EFL and Modern Foreign Languages curriculum (including textbooks) and assessment. The resonance of Dervin’s (2014) argument is more evident here regarding the ‘gatekeepers’ of language and cultural learning practices. The latter part of Oxford & Gkonou’s (2018) comment is also significant: ‘...in many parts of the world’ (p.419) implies that, as a European concept, the CEFR document is superior to other language education policies in other parts of the world, or in an extreme interpretation, is a ‘hidden

curriculum' Trojan horse disguised as a collective Western language education policy agenda. This runs counter to the argument that decentralisation should or could be taught concerning culture. EFL uses the same argument and World Englishes (Bhatia, 1997; Kachru, 1976,1985,1992) (pp.53-54), which challenge the use of British, Australian and North American cultural codes to teach culture (Pennycook, 1999).

Byram's (1997; 2009) ICC model remained the main framework and reference for cultural teaching within the language classroom in the early twenty-first century. However, his second ICC model (2009) (Fig. 8) introduced slight modifications.. A fifth *savoir* is added to the model's components – *savoir s'engager* (critical cultural awareness) – and located in the centre of the surrounding *savoirs*, illustrating its importance. *Savoir s'engager* relates to the need for learners to negotiate 'identity in the space within and across cultures' (Spitzberg & Changnon, 2009, p.17). The additional *savoir* corresponds to *Politische Bildung*, which seeks to develop 'human values ... development of identity' (Herder, 2002) by developing 'disposition and competence to engage in dialogic encounters with people of different identities and backgrounds' (Bohlin, 2013 p. 400) without restrictive dialogue (von Humboldt, 2000). This *savoir*, in effect, encapsulates, albeit not definitively, intercultural dialogue as a means to develop, as Byram (2008) argues, 'education for democracy' (p. 236).



Savoir être  
– Attitudes

Savoirs  
– Knowledge

Savoir comprendre  
– Interpreting & relating

Savoir apprendre /faire  
– Discovery & interaction

Savoir s'engager  
– Cultural awareness

Byram, 2009

**Figure 8: Byram's (2009) five savoirs model of Intercultural Communicative Competencies**

The availability of many other models for developing IC and ICC (Fantini, 1999, 2009) only adds to practitioners' confusion regarding which to follow (Young et al., 2011). Byram and Feng (2004) argue that there is insufficient evidence to suggest progress in cultural learning through alternative models. However, one cannot help but view this with an air of scepticism. An alternative version of teaching culture was developed by Deardorff (2006) in the form of the *Pyramid Model of Intercultural Competence*. Deardorff argued that Byram's ICC model focused on skills or *savoirs* but not necessarily on their rationale (p. 247).

The model was based on Deardorff's (2006) construction of a definitive definition of ICC by adopting the Delphi method of consultation, based on the co-construction of meaning from the consensus of a specialist panel. The panel concluded that ICC is 'the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes' (pp. 247–248), and this definition will be used as a working reference throughout this report.

Deardorff's causal model aims to incorporate the compositional versions of ICC within interactive contexts and develop the ability to predict aspects of ICC. This ability to predict and negotiate ICC through interaction creates intercultural speakers (Risager, 2007) and develops learner confidence through greater learner autonomy (De Mejía, 2006).

It is interesting to note that, as in the language learning process, Deardorff (2009) and Fantini (1999) both maintain that the development of ICC is a long-term process, not simply a 'one-off act of achievement or acquisition' (Blair, 2017, p.112). In this vein, Deardorff (2009) comments that learners can enter the layers of the pyramid based on their current level of ICC, the base level being 'openness, respect (valuing all cultures), and curiosity and discovery (tolerating ambiguity)' (p. 255), with an implied acknowledgement of prior learning. This could be, in some cases, assumed in that most learners are open to learning a new language and culture, although, as Deardorff emphasises, it is not a methodical process but a cyclical one. Learners develop knowledge and understanding, two interacting components that operate within the context of appreciating learners' and target cultures. Deardorff describes the objectives as both internal and external: the learner wishes to develop empathy and adaptability towards the target culture and will be able to communicate and conduct themselves effectively in intercultural contexts (p. 196). Deardorff (2012) developed a self-assessment for IC based on 15 categories, which will be discussed further below.

The previously discussed cultural developmental teaching techniques remain widespread (Paige et al., 2000). However, when reflecting on the main objective(s) of learners to develop and become intercultural speakers and negotiators, techniques such as ethnographic studies (Atkinson & Sohn, 2013) and controlled experimental learning tasks are becoming more prevalent in cultural teaching (Badger & MacDonald, 2007; Byram & Feng, 2004).

Similarly, the literature shows learners' culture anchoring a sense of reflectiveness with the target culture (Baker, 2008). The CEFR benchmarking of textbooks became significant in this period, as textbooks were seen as a critical resource for linguistic and cultural material, despite their shortcomings (Cortazzi & Jin, 1999). Cultural content should be evaluated in the same way as linguistic content when assessing a textbook for use in the classroom (Hatoss, 2004) to address shortcomings in cultural material, given the CEFR's stipulation that 'the language learner becomes plurilingual and develops interculturality' (CEFR, 2001, p.44).

Teachers are also ‘faced with the challenge of promoting the acquisition of IC through their teaching’ (Sercu, 2005a, p. 2). While acknowledging the challenge, Álvarez and Bonilla (2009) note that teachers often refer to objective aspects of culture rather than the more subjective aspects emphasised by the post-structuralist shift in the concept of culture.

The last decade has seen an increase in language, cultural learning and teaching policies in Europe and the US. The first of significance, in both content and contributors, is the Council of Europe’s *Guide for the Development and Implementation of Curricula for Plurilingual and Intercultural Education* (Beacco et al., 2016). As the title suggests, it defines *plurilingual* and *intercultural* in terms of synergy, reflecting the consensus that language and culture are integral entities. The policy states that to achieve such competencies, learners must *develop* ‘(a) a pluralistic repertoire of linguistic and cultural resources for communication and interaction in diverse cultures, (b) understand otherness, (c) mediate between or among members of two or more social groups and (d) question assumptions of cultures including one’s own’ (cited in Oxford and Gkonou., 2018, p. 420). This appears to cover Byram’s fifth *savoir*, although Oxford and Gkonou (2018). note that it does not provide specific strategies for developing such abilities as was the case in the CEFR (2001).

Although provisional, an update to the CEFR (2001) document appeared in the *Common European Framework of Reference for Languages: Learning, Teaching, and Assessment – Companion Volume with New Descriptors* (North et al., 2017). It differs from the earlier version in stressing the importance of linguistic competence within cultural competencies through language learning (Oxford & Gkonou., 2018, p. 420).

The language and culture policy in the classroom continues in the US, with the publication in 2015 of *World-Readiness Standards for Learning Languages* by the American Council on the Teaching of Foreign Languages. The policy outlines the five key areas of cultures, communication, connections, comparisons and communities. Like the IC and ICC models discussed previously, it presents individual-orientated lists with little pedagogical grounding to inform practice.

However, the policies coincide with IC and the fifth *savoir*. Firstly, educators should train learners to be negotiators in non-determined intercultural exchanges (Fandiño, 2014). Secondly, a clear example of *Bildung* in action is encouraging learners to advance the cause of social justice through ICC or dialogue (Álvarez, 2014). This may not bode well in developing countries (Cunningsworth, 1995) or cultures based on structures that differ from the West.

Referencing the previous argument that the CEFR document is effectively a 'hidden curriculum', Liddicoat et al. (2013) suggest that policy cements the notion of hegemony over the identities of the target culture (p. 213). Techniques in teaching culture reflect the emerging needs and objectives of intercultural learners as outlined above. Some methods continue to be used, with ethnographical themes of project-based learning and active discussions with members of the target culture (Baker, 2012). However, the traditional use of authentic materials and interactive discussions regarding their content is still found in the literature (McConachy & Hata, 2013).

As Perry and Southwell (2011) note, the research on the relationship between language teaching and fostering IC is, from a practical perspective, inconclusive at best. The lack of conclusiveness to the fore in this period of research literature is reflected in the inadequacy of intercultural training in teacher training programmes (Álvarez, 2014) and the lack of material promoting IC in foreign language textbooks. The teaching activities using cultural-specific expressions in Turkish EFL textbooks in Çakir's (2006) study, for example, were found to have little cultural grounding for use in practical situations or any pragmatic or sociolinguistic dimension (Adaskou et al., 1990). Literature on cultural representations within textbooks found that the target culture was represented primarily by sociological representations (Adaskou et al., 1990) such as music, sport (Zarei & Khalessi, 2011) or work and leisure (Rajabi & Ketabi, 2012).

The dominance of target culture sociological representations over international or ‘source culture’ in EFL texts used within Chinese universities (Liu, 2013) and other EFL books inhibits learners’ own cultures and ability to develop reflectiveness with other cultures (Baker, 2008), a crucial component of IC. Gómez’s (2015) research into university EFL texts aligned with the findings of Lui (2013) and showed only sociological and cultural representations. Teachers could, however, exploit such representations to explore the semantic senses of the culture represented (Adaskou et al., 1990), such as the ‘difference, power, ideology, and even resistance’ (Gómez, 2015, p.177), thus harnessing the *Bildung* notion of Byram’s (2009) fifth *savoir*, subject to the social contexts and conventions within teachers’ practices.

The literature examined so far indicates that the notion of culture and its role within the language classroom has evolved, along with its definition, from a positivist and objective component to a more relative and subjective one within language teaching. Moreover, there appears to be some disparity between contemporary theories of culture and their practical teaching. Consequently, the literature lacks clarity regarding the trajectory towards general ICC objectives and which ICC or IC model is more practical for teachers to use in developing cultural and intercultural awareness.

There is a clear association and co-dependence between intercultural and linguistic competence in attaining ‘successful’ intercultural communicative competence (Byram, 1997), part of which involves avoidance of native speaker norms (Sun, 2014). However, it is less evident how to achieve this practically. There is greater clarity around methods to achieve linguistic competence than IC. The individual-orientated list of models discussed above indicates that IC is about developing a *self*-identity. The development of this *self*-identity occurs through empathy and *self*-reflection alongside language learning.



### **2.3.2. The role of Intercultural Communicative Competence within EAP**

Higher education has acknowledged the role of ICC in preparing its learners for an increasingly interconnected world (Grefersen-Hermans, 2017; Griffith et al., 2016; de Wit, 2015). This acknowledgement is particularly significant for EAP within the context of the Bologna Process, a consortium of European countries established to standardise higher education across 48 European countries. The Paris Communiqué (2019), based on the Leuven and Louvain-La-Neuve Communiqué (2009), created the European Higher Education Area and had the further, vital objective of creating an ‘inclusive and innovative approach to learning’ (The Paris Communiqué, p.4) as part of its social mobility dimension. Both approaches include the need to communicate effectively across and between different cultures.

The issues raised previously in defining culture (p.18-32) and using the models developed by Byram (1997, 2009) and others to teach culture in the EFL classroom are equally applicable to the EAP classroom. As Kramsch (1993) notes, intercultural communicative competence occurs in third *spaces* (Baker, 2009; 2012) in which reality is shaped and moulded (Frowe, 2001). The third such *space* is the EAP classroom, in which diverse cultural and linguistic groups develop academic skills through English. The literature surrounding the role of culture in EAP and ESP in general (Baker, 2009; Nault, 2006) highlights the challenges educators face in post-structuralised teaching methods and their role as learners’ transcultural agents (Singh & Doherty, 2004).

Teaching culture and the objective of intercultural communicative competence are central to many EAP programmes (Galante, 2014; Garcia-Perez et al., 2014; Liu, 2008). Creating a collective identity amongst EAP learners is central to fostering intercultural communicative competence (Spiliotopoulos & Carey, 2005). In creating a third space for intercultural interaction, Jund (2010) developed a reflective compare-and-contrast activity on the traditional clothing of the target culture. Learners used their cultural knowledge, collaborated with other cultures and noticed differences and similarities. This activity goes beyond culture's aesthetics, using English as a means of communication through the collective effort of all cultures concerned.

Developing learners' cultural awareness and that of others is central to EAP and EFL classes. Developing a sense of EAP learners' own culture through a reflection of their 'understated, culturally determined values' (Stroller, 1999, p.11) enables learners to understand more about their own cultural identity (Spiliotopoulous & Carey, 2005, p. 98). It provides the anchor needed to develop the fifth *savoir* (Baker, 2008).

Spiliotopoulos and Carey's (2005) study examined the effectiveness of electronic bulletin boards in an EAP writing course and found that these encouraged a collective identity amongst learners from various cultures through reflection on each other's cultures. Varis and Wang (2011) argue that digital communication creates a 'super-diverse space par excellence, a space of seemingly endless possibilities for self-expression and community formation' (p. 71). Spaces are more effective than the physical classroom (Li & Wang, 2014) in developing a sense of ICC and identity due to their fluid nature. This development in electronic communication is exciting for EAP practitioners and learners and constitutes a merger in the trans-turn (Hawkins & Mori, 2018) in that it embodies translanguaging, transmodality and transculturation.

Issues of ethnocentrism and its relationship with culture in the context of EAP are raised throughout the literature. However, EAP educators acknowledge the need to value learners' identities in the classroom. Describing universities as 'global university contact zones' within which multiple direct transactions of cultural knowledge are exchanged, Singh and Doherty (2004, p. 4) observed that teachers tended to default to more dominant cultural learning styles, implying a one-way exchange of information and conveying an essentialised view of culture and learners' cultural learning styles. This conflicts with the post-structuralist view of culture and intercultural learning and the shift towards an ethno-relative concept of culture and intercultural development.

Divergence is found in both EFL and EAP as regards acculturation within the literature reviewed. Acculturation refers in this context to learners from various cultures adapting to local and academic norms (Cheng & Fox, 2008).

In addition to improving their language skills, in the case of EFL, learners need to learn the academic conventions of English, which is the main lingua franca in many academic fields. This conflicts with the concept of intercultural learning in which ethno-relativism, not ethnocentrism, is considered crucial as it provides learners with the 'experience of one's own

beliefs and behaviours as just one organisation of reality among many viable possibilities' (Bennett, 2004, p. 1).

The contention is particularly apparent within academic writing in Standard Written English and Non-Standard English, the acceptance and understanding of Intercultural Rhetoric in EAP more generally (Flowerdew, 2015) and translingualism (Canagarajah, 2011). The growth of English as a lingua franca in academia has brought into question the conventions of Standard Written English and Non-Standard English (Baker, 2015). In Flowerdew's (2015) study, learners compared texts in local and global academic writing. An academic corpus was then used as a negotiating tool to assess the frequency of word collocations applicable to the *savoir apprendre/faire* of the ICC (Byram, 1997). Flowerdew concluded that this reflective activity focused learners on the communicative impact of their writing over what some might describe as guarded and rigid academic conventions, which is the essence of translingualism (Canagarajah, 2013b; Pandey, 2013).

Negotiating forms is a crucial component of intercultural communicative competence through the *savoir* relating to acknowledging one's own communication process and those of others (Byram, 1997). In a practical sense, this relates to learners' ability to code mesh, which is the ability to use local language conventions in English academic writing (Canagarajah, 2011). This should be seen as a resource to be 'preserved, developed and utilized' (Horner et al., 2011, p. 304) and is also relevant in English for research and publication purposes, a branch of EAP.

There is some bias against non-native English speakers' submissions of academic articles in favour of those who 'uphold' the Standard Written conventions (Dueñas, 2013; Flowerdew, 2013). Li (2006) refers to the gatekeepers of academic publishing in this context.

It could be argued that these ‘gatekeepers’ view English for research and publication purposes used by native English-speaking researchers as a form of acrolect. This form of English is held in higher regard than the research writing by non-native English speakers, who do not use the necessary mesolects or conventions of the native English speakers’ form of acrolect, creating a form of basilect. This raises issues of power and resistance in academia among non-native English speakers within communities of practice (Gonerko-Frej, 2014; Hyland, 2016; Jenkins, 2015). This issue could be exploited with the *savoir s’engager* of Byram’s (2009) ICC model within the field of English for research and publication purposes, those who work within it more generally and its contributors.

This presents a dilemma for both EAP teachers and learners. In their newfound capacity as intercultural mediators, teachers could ask learners whether they want to pursue code meshing in their studies (an ethno-relative/acculturation stance) or follow Standard Written English conventions (an ethnocentric stance) (Ruecker, 2014). This is particularly pertinent to English for research and publication purposes, with learners acutely aware of the power of certain publishers or gatekeepers. As Li (2006) posits, ‘learning to cope with such socio-political aspects constitutes part of the publication game that all publication-committed people in the present day academia, no matter what their mother tongues, need to learn to play’ (p. 475).

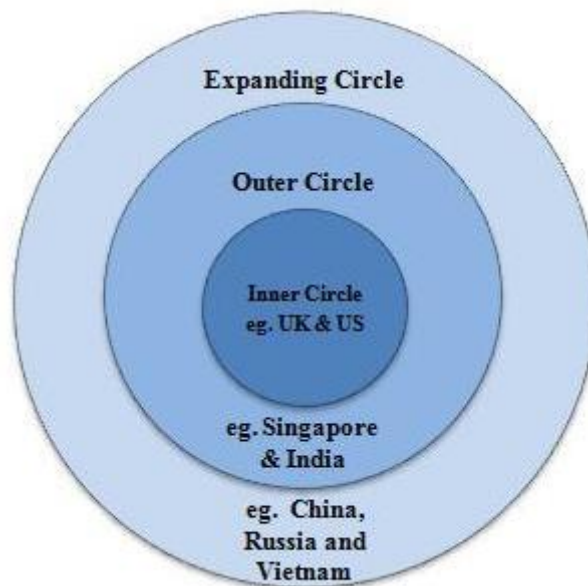
The discriminatory rules of this ‘publication game’ (Li, 2006, p.475) are that learners should be conscious of local and global conventions and that this is a ‘mark of in group identity’ (Rozycki & Johnson, 2013, p. 166) within academic communities of practice – a very loaded statement against the backdrop of acculturation (Kalocsai, 2013) – in addition to the five *savoirs* of the ICC model (Byram, 1997, 2009).

Identity and acculturation are connected themes within the literature relating to culture and its role in EAP. As discussed previously, identities in the post-structuralist era are multiple and constructed through a process of mediation, negotiation and interactions (Zhu Hua, 2014). EAP allows learners to construct and develop their identities, and the literature focuses on how such identities are formed based on nationality, ethnicity and race. However, the critical components of any learner's identity are not indexed due to their fluid nature (Baker, 2009, 2015). There appears to be a fine line between maintaining learners' original identities and their identities as EAP learners (Cheng & Fox, 2008). Galante (2014) addresses this balance by encouraging EAP teachers to ask learners to use empathy as an intercultural learning tool through ICC (Singh & Doherty, 2004), accommodating differences and commonalities between their own culture and that of the target culture.

### 2.3.3. Global or World Englishes

The definition of ICC (p. 43) states that the learner can ‘communicate effectively and appropriately in intercultural *situations* based on *one’s* intercultural knowledge, skills and attitudes’ (Deardorff, 2006, p. 247). The subjective nature of the terms ‘*situations*’ and ‘*one’s*’ are pertinent to the research context of this case study and the notion of Global Englishes (Kachru, 1976, 1985, 1992).

Kachru (1976) argued that the labels of English as a native language, EFL, and English as a Second Language were negatively loaded terms. As English is a lingua franca used by many globally, Kachru sought to shift the perception of English as a monolingual entity through the concentric Three Circles of English model (Fig. 9).



**Figure 9: Kachru's (1976) Three Circles of English. Source: <https://w600writtenenglishes.wixsite.com/written-englishes/worldenglishes>**

The model's Inner Circle represents countries where English is spoken as a first language (Morrison & White, 2005), such as the UK, USA and Australia. Kachru (1976) refers to these as ‘norm providing’. The sphere of influence continues into the Outer Circle, which consists of post-colonial countries, such as India and Singapore (Rajadurai, 2005), referred to as ‘norm developing’. Countries whose populations learn EFL (White, 1997), such as China, Russia, and Vietnam (Crystal, 2003), inhabit the Expanding Circle and are referred to as ‘norm dependant’.

Critics argue that the very demarcation of the three circles fails to acknowledge the transcendence of language and its use (Du-Babcock, 2017) or the notion of ‘trans-turn’

(Hawkings & Mori, 2018, p.1) couched within the potential overlap of the model. I argue that Kachru has positioned each circle on a hierarchy leading from the Inner Circle. Each circle is a work in progress that devalues the outer and expanding groups.

Kachru's (1976) model has informed the teaching of English as a lingua franca. It highlights that English for specific purposes, including EAP, needs to be taught 'from a realistic perspective of *current* [emphasis added] world uses of English' (Kachru, 1985, cited in Webster, 2015, p.211). However, this perspective is not shared by material writers (Alptekin, 1993; Özişik et al., 2019), whose focus is on 'native' socio-pragmatic and paralinguistic conventions (Kachru, 1985, cited in Webster, 2015, p. 204). These conventions are interpreted as rules based on 'the expectations of Anglophone rhetorical traditions' (Bhatia, 2006, p. 398).

To accommodate '*current* world uses of English' (Kachru, 1985, cited in Webster, 2015, p. 204), Bhatia (2006) proposed conventionalised definitions of *genre* and *style* for English for specific purposes, defining genre as follows:

[an] instance of language use in a ***conventional setting*** [emphasis added] requiring an appropriate response to a specific set of communicative goals of a disciplinary or ***social institution*** [emphasis added], and thus giving rise to stable structural forms by imposing constraints on the use of lexico-grammatical as well as discoursal resources. (p. 387)

In the case of AUK, a *social institution*, this could be achieved through a local genre analysis which would offer 'not only a thick linguistic description but also [reveal] a realistic cognitive structure associated with that genre, which ultimately allows the ESP materials designer to provide input relevant to the tactical aspect of genre-specific writing' (Bhatia, 1991, p.159).

As discussed previously, a pull towards the 'native' Inner Circle of Kachru's Three Circles of English is apparent in EAP materials. Bhatia (2006) agrees with Oxford & Gkonou (2018), Flowerdew (2015) and Pennycook (1999) that 'most professional and institutionalised genres are on the more conservative side, and hence are more *constrained* in terms of creativity and innovation, partly because gatekeeping mechanisms are operating in most of these socially constructed genres' (p. 398).

This argument is germane to the current research context of AUK as a *social institution*, as AUK is a US university promoting US educational values and conventions in Iraqi Kurdistan. Its location raises issues of institutional identity and the need to conform to certain values and conventions despite its geographic location.

#### 2.4. Teachers' perspectives on culture and its role in the classroom.

*Teachers should make 'classrooms culturally sensitive places to learn.'*

Porto (2010, p. 47)

The opening quotation illustrates the importance of teachers in developing cultural and intercultural learning both as language teachers and as 'ethnographers and facilitators' (Morgan, 2001, p. 21). This section of the literature review will explore teachers' perceptions of culture more generally, their role in the language learning classroom, and their changing role in developing intercultural learners (Littlewood, 2014). The importance of ICC in language learning (Kusumaningputri & Widodo, 2018) requires language teachers to develop the five *savoirs* (*savoir être, comprendre, apprendre, faire* and *s'engager*) which are the foundations of ICC (Byram, 1997, 2009) (Fig. 8, p. 43). Investigating teachers' understanding of culture and the role this plays within EAP in developing learners' ICC skills will be crucial in answering the overarching research question(s).

Teachers' conceptualisation of culture itself (Newton et al., 2010) and its role in the language classroom inform their pedagogical practice (Zhu & Shu, 2017), which, in turn, influences the outcomes for learners (Larzén & Östermark, 2008). The institutions' curricula establish these outcomes in language education policies. Figure 3 (p.11) illustrates the triangular analogy in which the three parties – learners, teachers and learning institutions – play essential roles in developing intercultural awareness and initiating change in language learning regarding IC.

To embrace this contemporary view of teaching culture, teachers should 'change their conception of their own role from that of transmitter of knowledge to that of a multi-role educator' (Littlewood, 2014, p. 35). These roles include being a 'consultant and counsellor' (Parsons & Junge, 2001, p. 205) to help learners develop ICC competencies. However, instigating such a change in the role of teachers requires teachers to examine their own cultural identities, their experiences in their professional and personal lives and the institutions in which they practise (Czura, 2016; Gu, 2016). Much of the literature on teachers' cultural identities focuses on non-native English-speaking teachers, the negotiation of their own intercultural identities as EFL teachers, their practices through immersion in the target culture and how such identities are dynamic, situated and blurred (Menard-Warwick, 2011; Ortaçtepe, 2015). As Canagarajah (1999) notes, 80 per cent of EFL teachers abroad are non-native English speakers who hold significant cultural capital (Kang, 2015), reflected in their identity as non-native



English speakers, their bilingual ability and, more importantly, their experience of learning English as a Second Language (Alseweed, 2012).

The experiences of both native and non-native English speakers as language learners influence their teaching practice in terms of their interpretation of intercultural objectives (Castro et al., 2004), thus impacting ICC learning outcomes. Peiser and Jones (2014) cite previous intercultural experiences influencing teachers' practice. In addition to the individual factors discussed above, contextual factors such as the learning institutions and educational systems within which they operate can influence teachers' views on culture and its role in language learning (Baleghizadeh & Moghadam, 2013).

As mentioned in the initial literature review (Martin, 2019b), three significant studies provide insight into both the individual and contextual factors impacting teachers' notions of culture and the role it plays: those of Sercu (2002), Larzén and Östermark (2008) and Harvey et al. (2011). Sercu's (2002) research focused on non-native English-speaking teachers in Finland and their perspectives on teaching culture to learners and found that linguistic knowledge was prioritised over cultural knowledge.

Cultural learning was limited to static, aesthetic and sociological culture, imparting knowledge on 'daily life and routines, living conditions, food and drink' (Sercu, 2002, p.155), in line with early concepts of culture discussed previously. The focus on these cultural artefacts as knowledge was viewed as more important than developing learners' intercultural skills, in that teaching culture involves referential (Fischer, 1967), culturally specific, positivist and structural knowledge (Álvarez & Bonilla, 2009). Teachers cited inadequate materials and teacher training on culture as having an impact on their teaching practices, as well as limited access to information technology as a means of developing ICC (Resta & Laferrière, 2015) although online spaces, as we have seen, are ideal for developing learners' intercultural skills.

In a similar study of native Chinese teachers teaching Chinese as a Second Language, Gong (2018) found that Chinese teachers viewed intercultural teaching as imparting skills rather than only knowledge (p.231) and suggests that there may be differences between native teachers of Western languages and those of Eastern languages such as Chinese and their notions of ICC. Gong implies a notion of intercultural *skills* and hints at contextual factors in the role of teachers in Chinese society and the Chinese education system more generally. As well as being able to ‘teach books and cultivate persons’ (Hui, 2005, cited in Gong, 2018, p. 231), the notion of cultivation here implies that a teacher’s role is to ‘serve students in the learning process by providing the required knowledge and skills’ (Ma & Gao, 2017, p. 10, cited in Gong, 2018, p. 231).

Like Sercu (2002), Larzén and Östermark (2008) investigated non-native English speakers’ concepts of culture in language learning among Swedish and Finnish EFL teachers. They found, like Sercu, that culture was static and functional rather than a dynamic entity consisting of factual knowledge (cognitive) and skills (behaviour patterns) with a bi-directional perspective (affective). They identified three components of factual knowledge: cultural products, traditions and values, in line with Trompenaars and Hampden-Turner’s (1998) concept of culture.

Teachers in the study viewed the teaching of culture as the transmission of information by teachers, as opposed to learners internalising what their culture means to them as a means of mediating or negotiating with the target culture, an essential part of developing ICC and awareness.

Larzén and Östermark (2008) describe this process as ‘dual-perspective’ (p. 536), requiring a deeper, more *critical* approach on the part of both parties than simply comparing the learners’ culture to the target culture (Yeganeh & Raeesi, 2015). However, as Gong (2018) acknowledged, skills and strategies (Oxford & Gkonou, 2018) – both social and sociolinguistic – are part of culture itself and key to successful ICC and IC (Liddicoat, 2004).

The contextual factors cited by Larzén and Östermark (2008) included the lack of teaching materials on intercultural content, minimal learner engagement and, more significantly, the need to follow conventional teaching practices. These findings align with Baleghizadeh and Moghadam's (2013) proposal that intercultural learning is constrained or facilitated based on contextual factors such as education system or preferences of either teachers or learners, as highlighted in Gong (2018). Similarly, Tolosa et al. (2018) found that although teachers acknowledged the importance of ICC, it was not 'the foci of the teachers' lessons' (p. 228).

As we have discussed in the chronological evolution of the meaning of culture and its role in language learning practices in the first segment of this literature review, there appears to be a lag between the contemporary view of culture and ICC held by academics and that held by teachers and their classroom practice (Álvarez, 2014; Byram, 2014; Kramsch, 2015). In addition, studies found insufficient teacher training in ICC (Álvarez, 2014) and a lack of understanding of ICC assessment methods and objectives (Young & Sachdev, 2011), which ultimately form and establish learning and teaching objectives within institutions and the curricula that they adopt.

Harvey et al. (2011) investigated culture in language teacher training among teachers taking part in language and culture immersion courses in New Zealand. The participants grouped cultural knowledge into cultural products, cultural elements and cultural values and behaviours. They acknowledged 'the relationship between language and culture' illustrated through language and idiomatic structures (pp. 50–55).

The study differs from those by Larzén-Östermark (2008) and Sercu (2002) in that the participants articulated their individual lived experiences, as the courses they delivered through immersion are part of the culture, giving participants a dynamic view of culture (Liddicoat, 2004) and, more importantly, a process (Faulkner et al., 2006).

A common theme among the studies discussed (Sercu, 2002; Larzén-Östermark, 2008) is insufficient intercultural material in language textbooks, and content that views culture as 'one dimensional' (Dunnett et al., 1986, p. 153). Based on personal practice, this is significant because textbooks are the primary resource for teachers (Aydemir & Mede, 2014; Cortazzi & Jin, 1999) and conform to prescribed learning and assessment objectives, such as those laid down by CEFR (2001).

The lineage of subjugation of culture is illustrated in Bell (1983), positioning teachers and learners as the primary consumers of other people's syllabi. The syllabi are partly the construct of policymakers (Nunan, 1988) such as the CEFR. It is then the responsibility of teachers to interpret and apply this policy pedagogically (Troudi, 2009). Concerning culture, this could be top-down, traditional practice or bottom-up, the more contemporary view, as we have discussed previously.

The several studies cited relate to cultural content and its values as selected by authors/publishers themselves (Alptekin, 1993). Gómez (2015) found that observable cultural themes dominated the material within an EAP context. This was also the case in previous investigations into cultural content in language textbooks (Çakir, 2006; Liu, 2013; Rajabi & Ketabi, 2012).

These studies reinforce culture as a purely observable and static entity presented to learners and teachers. By not presenting culture as a dynamic entity, textbooks are inhibiting learners' ability to develop their ICC competencies by not allowing them, as Holliday (2006) expresses it:

to focus on cultural threads and put aside cultural block – how to ask questions, to talk to people, to recognize threads in one's personal cultural trajectory, to connect this to the threads of others to find threads that one can relate to. (p. 329)

In addition, Özişik et al. (2019) investigated perceptions of culture in the textbooks of Turkish EFL teachers. One participant commented that the lack of development opportunities was due to 'designers who have little knowledge about other cultures' (p. 1449). Another remarked that textbooks fail to include cultures as 'they otherize the cultures apart from Western and European cultures because they give almost no place to other cultures' (p. 1450). This corresponds with Alptekin's (1993) view that writers from Western and European countries 'find it hard to compose data that go beyond their 'fit'' (p. 137) and resort to 'us-otherness', which limits learners' ability to develop as intercultural learners and fosters the stereotyping of cultures (Karabinar & Güler, 2013). Özişik et al.'s. (2019) notion of 'Western and European *cultures*' (p. 1450) (emphasis added) is both problematic and paradoxical, given its ethnocentric amalgamation of cultures, seeing them as homologous and based on geographic context rather than adopting the contemporary ethno-relative view of culture (Singh & Doherty, 2004).

To overcome these deficiencies and issues of cultural ‘difference, power, ideology, identity and even resistance’ (Gómez, 2015, p. 177) within texts, Gómez argues that teachers should use textbooks as a starting point to engage learners in intercultural awareness and communication. However, as discussed previously, teachers are unsure how to proceed with this in practice due to inadequate teaching material and a lack of intercultural training.

Reflecting on the literature regarding teachers’ perceptions of culture and teaching and learning practices, other issues include the complexity of culture and different pedagogical and assessment strategies.

Although some research suggests that, these issues appear to be related to teacher training, providing ‘the crucial step from theory to practice’ (Georgieva, 2001, pp. 77–78). There is a disparity between contemporary theory and actual practice can be attributed partly to a rapid conversion from a ‘culture-centred approach to the intercultural approach’ (Álvarez, 2014, p.234), which is not reflected in teacher training, textbooks or education systems more generally.

## 2.5. Assessing Intercultural Communicative Competence within EFL and EAP

*'IC cannot be left beyond the pale of respectability provided by assessment.'*

Byram (1988, p. 23, cited in Borghetti, 2017 p .3)

This section will examine the issues regarding the assessment of intercultural communicative competence within EFL and EAP contexts. Firstly, it will explore the means, methods and processes of assessing IC. Secondly, it will explore its role within the frequently referenced models of IC developed by Byram (1997, 2009) and Deardorff (2006, 2012). Finally, it will examine the issues and complications relating to IC and ICC assessment and potential ways to mitigate these.

Assessment plays a crucial role in teaching (Rea-Dickins, 2004) and its effects inform teaching (Sercu, 2004) in any subject, but especially within language education and the value of ICC within it (Lessard-Clouston, 1992). It also acts as a moulding tool that casts and informs intercultural learning and communication, an emerging concept and area within language education (Sercu et al., 2005b). In broader and more social terms, assessment represents the values of societies and cultures that transcend the generations, subject to sociocultural and socio-political factors (Byram, 2009). However, as we will discover, these aspects of assessing IC or ICC are in some respects problematic and pose 'more questions than answers' (Sercu, 2004).

As previously discussed, many ICC models and terms describe learning tools for communication between cultures (Fantini, 2009). This is also the case with assessment methods and models, 80 of which were developed between 1957 and 2002 (Fantini & Tirmizi, 2006), and, as Han (2012) notes, 'different instruments may bear the names of inventories, scales, or surveys' (p.86).

Some of these methods are formative assessment based on self-assessment, which is seen as having a positive impact on learning (Alkharusi, 2008; Riggan & Olah, 2011); indeed, reflective interviews and portfolios have been adopted and adapted in higher education courses (Deardorff & Arasaratnam, 2017). A contemporary example of a reflective portfolio is the European Language Portfolio (Cavana, 2012; Council of Europe, 2006), in which learners could reflectively record their intercultural learning and communication. In addition, self-awareness checklists and psychometric testing are commonly used (Arasaratnam, 2009; Hammer et al., 2003).

One of Byram's (1997; 2009) primary ICC objectives is that intercultural speakers 'interact with people from another country and culture in a foreign language' (Byram, 1997, p.71). In assessment, as discussed in Martin (2019b, p.14), both the interlocutor and learner must be satisfied that the speaker successfully mediates between cultures (p.71), which could be interpreted as being subjective in terms of assessment. The ICC model is based on and assesses the five *savoirs*. However, Byram (2012a) distinguishes IC. In this, culture is 'noticed', whilst in ICC both language and culture are 'noticed'. The connotations of 'noticed' are not only unclear, as is the notion of being 'satisfied', but particularly problematic concerning assessment. Byram's (1997, 2009) notion of assessment is categorised into linguistic, sociolinguistic, discourse and IC. The first relates to writing and speaking in the target language. The second competence is assessed on the ability to mediate and negotiate meaning. Discourse competence, closely related to the previous competence, is achieved by imitating or negotiating the target cultures' discourse conventions. The final competence, specifically IC, builds on Byram's (1997, p. 71) objective of assessing learners 'knowledge about ICC, their attitudes of interest in otherness and skills in interpreting, relating and discovering' ( p. 70).

The Intercultural Communicative Assessment (2004), developed under the guidance of Byram (2004) and his ICC model (Byram, 1997; 2009), culminated with the Common European Framework–Culture, which provides scales of intercultural communicative competence and bridges cultural and linguistic competence descriptors and scales.

An online, collaborative platform assesses both areas of competence through real-life oral situations or 'critical incidents' (Horntvedt et al., 2015) through self, peer and 'expert' assessment. However, the notion of what constitutes an 'expert' is a moot point and will be addressed further in this review.

The Intercultural Communicative Assessment (2004, pp. 2–3) outlines six key competencies: (i) tolerance of ambiguity, (ii) behavioural flexibility, (iii) communicative awareness, (iv) knowledge discovery, (v) respect for others, and (vi) empathy. Each component is assessed on three levels, or scales, of competence: basic, intermediate and complete. However, Byram (1997) provides an important caveat that runs through other intercultural assessment models that assessment is subject to ‘the factors of circumstances’ (p. 78) These circumstances are based on the various teaching situations (Timpe, 2013) experienced by teachers and learners in EAP, English for Special Purposes and EFL more generally. Assessment should be guided by learners and teachers based on multiple variables and sociocultural factors (Scarino, 2007). Therefore, IC ‘cannot be assessed or encouraged by psychometric objective testing’ (ibid, p. 90). Assessment should be subjective. This presents overarching issues relating to the objectivity of assessment (Kjartansson & Skopinskaja, 2003) in language education and what constitutes an IC or ICC expert assessment. Assessment objectives have a ‘washback’ effect on teaching objectives. If they are not in alignment, as Fantini (2009) suggests, learners’ ICC development is constrained by inconsistency and indecisiveness in both ICC teaching and assessment.

Similarly, Deardorff’s (2012) 15 self-assessment categories, advocated by Lenkaitis et al. (2019), for synchronous computer-mediated communication telecollaboration, are aimed to assess Deardorff’s (2006) model of IC, which consists of five key areas: attitudes, knowledge and comprehension, skills, internal and external results.

The 15 examinable components are (i) respect, (ii) openness, (iii) tolerance of ambiguity, (iv) withholding judgement, (v) curiosity and discovery, (vi) cultural self-awareness and understanding, (vii) understanding others’ world views, (viii) culture-specific knowledge, (ix) sociolinguistic awareness, (x) skills to listen, observe and interpret, (xi) skills to analyse, evaluate and relate, (xii) adaptability, (xiii) flexibility, (xiv) empathy and (xv) communication skills. The first three components assess attitudes, whilst components six to nine assess knowledge, comprehension and internal skills. Components 10 and 11 assess skills, while the remaining items assess learners’ external skills. Deardorff’s (2006, 2012) model represents a multi-perspective and multimethod approach that has ‘been rarely used to date’ (Van de Vijver & Leung, 2009, p. 413) to assess IC. However, the same complications exist regarding the subjective nature of assessment, consistency and the ambiguity of the terms used within such models.



Fantini (2009) describes this inconsistency and ambiguity, arguing that ‘some instruments focus on lingual rather than cultural aspects; some do the opposite. Other instruments stress international rather than intercultural and thereby exclude differences within national boundaries; still others are ambiguous, and their intent is unclear’ (p. 456). As the opening quotation to this section implies, ICC is possible and, some academics suggest, essential (Fantini, 2009; Schulz, 2007; Sercu, 2004, 2010). Despite a lack of clarity over which model to adopt and the methods used to evaluate such assessment models, some form of valid and reliable assessment of ICC is essential (Griffith et al., 2016, p.2); there are, however, complications in developing such models.

Issues of ambiguity and inconsistency in assessment must be unpacked due to their impact on ICC teaching. Teachers (the experts in language and culture learning) may not be confident or knowledgeable in teaching ICC, which raises the question of who will assess it. The predicament presents potential ethical dilemmas (Borghetti, 2017) and pedagogical issues. These sentiments are echoed by the CEFR (2001), which stipulates that in developing intercultural personalities, such issues apply to ‘the extent to which personality development can be an explicit educational objective’ (p. 106). This reiterates Deardorff’s (2009) assertion that ‘there is no pinnacle at which someone becomes ‘interculturally competent’’ (p. xiii). Therefore, the extent to which personality development is possible, coupled with the fact that there is no point at which someone can be entirely interculturally developed, adds to the opacity of assessment in this field.

None of the IC or ICC models previously cited has defined or conceptualised culture. Like the teaching and learning of culture and its objectives, assessment needs foundations based on explicit constructs for validity and reliability. This is particularly relevant for the CEFR’s culture counterpart, based on Byram’s (1997, 2009) ICC models. As we have seen from previous sections, culture covers a range of concepts, with academics unwilling to commit to a definitive concept, due to its abstract and opaque nature and characteristics. It is also unclear as to how the various components within such IC or the ICC (Byram 1997; 2009) models, such as the five *savoirs*, interconnect, depend on or affect the development of one another, as IC cannot be assessed holistically (Deardorff, 2009).

Taking Deardorff's (2009) argument into account and considering the lack of clarity regarding the nexus between the various components of IC/ICC models, there is doubt as to whether assessment, as well as developing intercultural knowledge, can be seen as a 'quantifiable step-by-step process from one level to the next' (Sercu, 2010, p. 28). This again brings into question the lack of quantifiable authentic value or validity (Hamp-Lyons, 2000) of IC assessment in the eyes of educators, learners and society in today's era of assessment (Broadfoot & Black, 2004).

The literature shows inconsistencies in the notions and methods of assessing IC/ICC, similar to those in learning (or developing) ICC, as a result of vague learning and inconsistent assessment objectives, as assessment informs learning and vice versa. Therefore, unless IC is promoted within higher education, its value will be undermined when ICC is seen as an essential and integral part of language learning. Given the research on ICC assessment, the opening quote by Byram (1988) proves slightly ironic when compared to a more recent one by the same author (2014) stating that 'the question of assessment remains insufficiently developed' (p.209).

## 2.6. Literature Review: Summary, Reflections and Positionality

This section explored five critical areas of the case study: defining or conceptualising culture; the relationship between language and culture; the role of culture in the language learning process and learners' and teachers' views on its role in the EFL and EAP classroom; methods of assessing IC; teachers' perceptions of culture and how these could potentially impact their pedagogical practice.

### 2.6.1. Defining Culture

The literature of the mid-twentieth-century (Trager, 1962; Lewald, 1963) viewed culture as a structured, positivist and, to a degree, ethnocentric entity, a notion that persists to the early twenty-first century (Byram & Feng, 2004). It is based either on aesthetics or shared behaviours exhibited by given social groups, based a priori assumptions at a homogenous level.

The following two decades marked a slight shift towards a post-structuralist interpretation that questions objective (Murphy, 1988) and positivist notions of culture in favour of a tool for mediation, meaning-making and putting culture into context. As a result, culture is described as fluid and dynamic (Oxford, 1995) in a move towards an intercultural reality.

Early interpretations of culture emphasise themes of *structure*, *pattern* and *function* which typify positivist and anthropological interpretations, observable and unobservable components of culture, as illustrated later by Ting-Toomey and Chung's (2005) 'cultural iceberg' analogy (Fig. 4, p.29).

The literature of the first two decades of the twenty-first century continues the shift towards ethno-relativism (Bennett, 2004). With the decentralisation of the British, Australian and North American model of culture in EFL teaching (Atkinson, 1999b; Pennycook, 1999), a compromise in the form of a 'bottom-up' approach to culture (Atkinson & Sohn, 2013) through *cultural studies of the person*, based on Holland et al.'s (1998) subjective approach, examines the sociocultural elements of identity and personal histories in the interpretation of culture, and their role in teaching and developing intercultural skills in EAP specifically.

This ethnographic approach will be critical, particularly concerning the first two secondary research questions.

The literature shows that culture is a changing and mobile entity (Kramersch, 2015) characteristic of ‘transculturation’ (Jenkins, 2015, 2018) which allows a more fluid interpretation than ‘intercultural’, allowing boundaries to be transcended and providing the necessary spaces for culture(s) to emerge without fixed boundaries. This fluid and dynamic cultural concept is illustrated in Hecht et al.’s (2005) cultural atom model (Fig. 5).

In defining culture, an exceptionally complex term as Williams (1976) rightly points out, I tended initially towards the early structuralist, positivist and ethnocentric view of culture. This position was informed by my *lived language learning experiences* at school. However, the literature review led me to rethink this initial conceptualisation, which subconsciously imparts ethnocentric cultural knowledge based purely on the British, Australian and North American *structure* and *pattern* of culture.

The literature led me to view culture as the product of an evolving process of change, subject to refinement by *power* and *ideology*. Aspects of *ideology* and *power* are vital as they go beyond the classroom (Fig. 3) but require a ‘cultural’ shift in the institutions holding *power* and the *ideology* placed on learners. Issues of *power* and *ideology* were the most exciting area of this literature segment (Martin, 2019b).

For the purposes of clarity, this project will adopt Holliday’s (2016) contemporary definition of **culture as a dynamic, evolving entity composed of both cognitive and affective elements and collective and behavioural structures which operate through negotiation and engagement.**

### 2.6.2. The language and culture nexus

The literature on the proximity of language to culture is based on cognitive and cultural psychological perspectives. The former denies any relationship between the two entities, reflecting earlier, positivist conceptualisations of culture. The latter asserts a degree of connection between culture and language, a co-dependent relationship (Wentura, 2010) through which collective narratives reflect cultural practices (Miller, 2010; Wardhaugh, 2010).

The literature describes the relationship as ‘reflective’ (Crozet & Liddicoat, 1999; 2000), relative (Risager, 2006) and even fluid: both entities transcend the other with the objective of effective communication through translanguaging and ‘transculturation’ (Jenkins, 2015, 2018), going beyond their fixed boundaries (Li Wei, 2018). Crozet and Liddicoat (2000) detail points of articulation such as culture in context, text structure, pragmatics and interactional norms, and cultural-linguistic norms.

This fluid relationship and the articulation points between culture and language are illustrated further in the Complex Adaptive System (Fig.7). However, the relationship is viewed in a specific context that of individual communicative practices (pragmatics and interactional norms). Avoiding a fixed relationship between language and culture (Baker, 2015) depends on constant negotiation of the specific context or circumstances. Here, we see an emerging theme between the contemporary conceptualisation of culture and the contemporary view of the relationship between culture and language. Both focus on a more subjective and ethno-relativist approach. A connection between Atkinson and Sohns’ (2013) ‘bottom-up approach’ and the cultural studies of the *person*, and the Complex Adaptive System and the context of viewing the relationship between language and culture as based on *individual* communicative practices represents more than a move to ethno-relativism. Given the nature of migration, English as a lingua franca and the change in societal demographics, it goes beyond the notion of the culture and language nexus as bound ‘entities’, viewed instead as based on individual communicative practices.

From my perspective as a teacher of both EAP and EFL teacher, I acknowledge Crozet and Liddicoat’s (2000) first two points of articulation – culture in context and text structure – which appear frequently in EAP and EFL teaching materials, although the emphasis is on language rather than cultural learning. However, in my experience, the last two articulation points – pragmatics and interactional norms, and cultural-linguistic norms – hold less weight than language teaching. Moreover, the current view of the Complex Adaptive System trilogy

(Larsen-Freeman & Cameron, 2008; Baird et al., 2014) adds further complexity. Significantly for language learning pedagogy, language teachers must develop learners who are cultural negotiators, with awareness of their own culture and the concepts and principles of transculturation and translanguaging.

This literature review has informed the potential responses to the three main secondary research questions. First, how both parties view the role of culture in language learning, which draws on the proximity of the two entities. Second, which elements of cultural learning do both parties see as relevant in EAP and do they see these views reflected in EAP material? The third question requires an investigation into the practices of EAP teachers in teaching cultural content to EAP students and the support that could be given to them if required. However, it will be interesting to see at which points teachers believe language and culture intersect in the EAP classroom, how they intersect, and the degree to which the participants engage in cultural learning at these intersections. Finally, it will also be interesting to discuss how teachers view the role of individual communicative practices in the relationship between the two and whether they are aware of its impact on both their teaching practices and their role in training learners to be cultural as well as linguistic mediators or negotiators, through the concepts of transculturation and translanguaging

### **2.6.3. The Role of Culture in Language Learning and Teaching**

The chronological approach taken in the role that culture has in the EFL classroom mirrors the same trajectory as that of the conceptualisations of culture. Culture's role and development in the EFL classroom provide much of its role in the EAP classroom.

In initial conceptualisations of culture, its role in the classroom follows a structuralist, ethnocentric, positivist and aesthetic view, as inferior to language teaching (Fischer, 1967). The aim was to develop learners' understanding of the target language culture or, as it is frequently called in this period, *intercultural education*, through referential knowledge of the learners' own culture. As discussed previously, cultural learning tools included cultural capsules (Taylor & Sorensen, 1961) and assimilation exercises. However, these tools lacked practical guidance for teachers reflecting on the importance of cultural learning. A slight shift towards a post-structuralist view of the role of culture was seen in the following decade (Lafayette, 1978). However, elements of ethnocentricity and homogeneity remained when culture was presented and taught in the classroom. A significant move was made towards

developing a list of communicative competencies based around individual-orientated objectives (Nababan, 1974; Seelye, 1977).

These objectives were defined as either culture-specific or related to artificially conceived scenarios involving the target culture or culture-general (Strasheim, 1981), allowing learners to think critically beyond the artificial target culture scenarios to negotiate unfamiliar cultural scenarios (Allen, 1985), developing their intercultural abilities through *self-reflection*, hence the decentralisation of the development of cultural learning. The move towards *cultural-general* objectives continued into the last decade of the twentieth century, culminating in Byram's (1997) co-orientation model of ICC (Spitzberg & Changnon, 2009).

For this project, ICC is defined as 'the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes' (Deardorff, 2006, pp. 247–248). ICC comprises four *savoirs*. However, as discussed previously, Byram (1997; 2009) does not attempt to define culture or even rationalise the concept of communication (p.40), two essential terms that form the foundation of ICC.

This is particularly significant in that the primary difference between IC (Kramersch, 1998) and ICC (Byram, *ibid*) is that the latter requires the target language, *communication*, to be used to develop interpersonal relationships. However, this is partially addressed in Byram's (2009) additional fifth *savoir* – *s'engager* – an objective that develops learners' ability to critically engage through dialogic encounters with others (Bohlin, 2013). In addition, Byram's (*ibid*) model was used as a foundation of the CEFR framework (2001) which, in effect, codified the relationship between language, culture (*practices* and *products*) and the role of culture in the language classroom by encouraging teachers and learners to develop learning strategies in developing the four, or now five, *savoirs*.

Although Byram's (1997, 2009) ICC model provided the primary foundation for the role of culture(s) in the language classroom, other models were developed, notably Deardorff's (2006) *Pyramid Model of Intercultural Competence*. Unlike Byram's (1999; 2009) model, this defined ICC (Deardorff, 2006, pp.247–248) and emphasised developing learners' autonomy (De Mejía, 2006) and the ability to negotiate and predict ICC in given situations (Risager, 2007).

Despite various policies such as the Council of Europe's *Guide for the Development and Implementation of Curricula for Plurilingual and Intercultural Education* (Beacco et al., 2016) and the subsequent *Common European Framework of Reference for Languages: Learning, Teaching, Assessment – Companion Volume with New Descriptors* (North et al., 2017) clarifying the need for cultural competences to be presented alongside linguistic competences (Oxford et al., 2018), there is little in the way of practical ideas for cultural teaching or learning strategies as to how this is best achieved.

On reflection, I found many areas of interest as an EAP and EFL teacher and researcher. Firstly, it became apparent that the relationship between language, culture and the conceptualisation of culture has followed the same trajectory as their role in the classroom and practices to develop learners' ICC. However, the *telos* between contemporary views of both have not materialised in teaching and learning practices. This may be an issue in teacher training (Álvarez, 2014), which from experience is based on language teaching.

The participants' interpretation of what constitutes ICC informs their understanding of the role of culture(s) in the EFL/EAP classroom. Based on practice, it is anticipated that the EAP teacher participants will be more inclined to view developing ICC in terms of *culture-specific* (Strasheim, 1981) objectives and tasks. This may be due to a lack of training in developing learners' ICC or an emphasis on developing learners' linguistic abilities. It is also an issue of how the various components of Byram's (1997, 2009) model correlate. There appears to be a lack of clarity around the value behind each component. This may be because there is no definitive definition of culture, and it is left to practitioners to decide how they interpret such problematic concepts and components. In addition, I anticipate that both learners and teachers will view ICC as a referential exercise (Kurdish/Iraqi culture to British, Australian and North American culture(s)). Such references will inform the project's second and third secondary research questions, regarding participants' views on the role(s) culture plays in EAP and providing support for teaching cultural content in the EAP classroom.

A second area of interest is the contemporary notion of decentralising culture away from British, Australian and North American cultural 'codes' (Pennycook, 1999). The CEFR contradicts this shift towards decentralisation. The CEFR purports to be a beacon for learner strategies and autonomy in 'Europe and *many parts of the world* [emphasis added]' (Oxford & Gkonou, 2018, p.419). A benchmark applied across most language learning curricula dictates what culture is relevant to the learner. This highlights Dervin's (2014) argument about the



gatekeepers of intercultural learning and the covert or overt values they wish to instil in learners and teachers alike (Cunningsworth, 1995), given the emphasis on *self*-identity and *self*-reflection.

The current EAP course texts at AUK (Q-Skills, OUP) are based on the CEFR (2001). This study aims to investigate how relevant both groups of participants feel the cultural content is to Iraqi Kurdistan and whether they question either the content or the values within it. This will inform the second secondary question in exploring participants' views on whether they see the cultural content as relevant and how the differences and similarities manifest themselves.

#### **2.6.4. The role of Intercultural Communicative Competence within EAP**

The Paris Communiqué (2019) provided the foundation of the European Higher Education Area (EHEA) to create an 'inclusive and innovative approach to learning' (The Paris Communiqué, 2019, p.4), which implies effective communication across culture(s). Aiding social mobility within higher education. This notion effectively codifies the need to foster ICC within higher education and includes, among others, EAP programmes (Galante, 2014; Garcia-Perez et al., 2014; Liu, 2008).

The literature regarding the role of ICC in EAP is similar to that on ICC in EFL programmes in terms of the challenges teachers face in transitioning to a less positivist post-structuralist era in the teaching and learning of culture. This includes their change of role and their learners' role as transcultural agents (Singh & Doherty, 2004). Teaching and learning practices (Singh & Doherty, 2004) reflect a disjuncture between contemporary (ethno-relative) and positivist (ethnocentric) EAP teaching and learning practices in the 'third spaces' (Baker, 2009; 2012). These two different practices highlighted an exciting divergence from EFL, specific to EAP, notably within EAP writing, the closely related field of English for research and publication purposes and acculturation issues (Cheng & Fox, 2008).

Within EAP writing, there is some disagreement between Standard Written English and Non-Standard English academic writing conventions, intercultural rhetoric and acculturation (Canagarajah, 2011; Flowerdew, 2015;). Acculturation conforms to local norms, the growth of English as a lingua franca in academia means centralised, ethnocentric Standard Written English and, by extension, British, Australian and North American academic conventions. This negates one of the objectives of ICC, negotiating and mediating, which can be achieved linguistically through code meshing (Canagarajah, 2011) and translingualism (Canagarajah,

2013b; Pandey, 2013) to achieve more effective communication. The literature highlights the issue of acculturation between Standard Written English and Non-Standard English within English for research and publication purposes, with Standard Written English conventions upheld (Dueñas, 2013; Flowerdew, 2013) as an acrolect and Non-Standard English as a basilect in terms of writing and publishing research in English. The critical dilemma for teachers and learners is whether they follow an ethno-relative approach to EAP/English for research and publication purposes through code meshing or an ethnocentric approach in following Standard Written English (Ruecker, 2014) while maintaining learners' identities and their ability to engage with other cultures (*savoir s'engager*). Global Englishes (Kachru, 1985) was discussed in terms of the Three Circles of English model and its application to the EAP classroom. The literature found that, within the practices of EAP, the Inner Circle – accommodating *native* norms and conventions – had a strong influence over the Outer Circle and, relevant to this research context, the Expanding Circle.

The study aims to explore the issues raised around acculturation and EAP writing conventions with both participant groups. The responses of the native English-speaking EAP teachers and their experience as learners of EAP will be beneficial in informing the second and third secondary questions about which cultural content (EAP writing conventions) are relevant to EAP, their rationale and the support that could be given. As a practitioner, Standard Written English conventions in EAP writing have been prioritised over the fundamental aspect of successful communication. It is anticipated that this will be the response of both participant groups.

### **2.6.5. Teachers' perspectives on culture and its role in the classroom**

The literature in this segment focused on three themes: the roles and identities of language teachers in a post-structuralist view of cultural learning, teachers' views on culture's place in the language classroom and the cultural content in the resources available to teachers and learners.

The post-structuralist, dynamic view of culture and its role in the language classroom means that teachers should reconsider their role, shifting from being transmitters of knowledge (Littlewood, 2014) to consultants or counsellors (Parsons & Junge, 2001, p. 205). This would provide learners with the necessary mediation and negotiation skills to become intercultural learners. Consequently, teachers need to be conscious of their conceptualisation of culture as it will inform their view on their role and practices in the language classroom (Baleghizadeh & Moghadam, 2013; Newton et al., 2010; Zhu & Shu, 2017).

These conceptualisations can be formed from teachers', and learners', experiences as language learners (Castro et al., 2004).

The literature review focused on three studies that explored teachers' perceptions of culture and its role in language learning. First, Sercu (2002) discovered that teachers viewed culture as static and aesthetic, and referential in its presentation. Similar themes were found in Larzén and Östermark (2008), with participants viewing culture as transmitted from teacher to learner.

These themes represent early, positivist conceptualisations of culture and its role in the language classroom. However, Harvey et al. (2011) differed, with participants viewing culture as a dynamic entity because they were immersed in the culture itself and viewed language and cultural learning as a process.

A common theme in the studies above is the lack of intercultural material in language texts to develop learners' ICC. Textbooks provide a starting point for teachers (Aydemir & Mede, 2014; Cotazzi & Jin, 1999) in developing learners' intercultural awareness, but their cultural content is seen as 'one dimensional' (Dunnett et al. 186, p. 153), observable (Gómez, 2015) and written by authors who are not knowledgeable about cultures (Özışık, 2019) beyond of Western and European ones (Alptekin, 1993; Özışık, 2019).

As a result of their reliance on textbooks, both teachers and learners form an almost fabricated concept of culture based on the cultural content of textbooks and treat it as genuine in their teaching practice, although sociocultural factors may influence this view (Gong, 2018) and issues of intercultural teacher training (Sercu, 2002). This literature review segment is particularly useful to the research project in investigating the role of textbooks and cultural probes.

#### **2.6.6. Assessing Intercultural Communicative Competence within EFL and EAP**

The washback from assessment informs teaching practices (Sercu, 2004) generally and in ICC (Lessard-Clouston, 1992). Assessment is valued in every society or culture (Byram, 2009), particularly in today's culture of assessment (Broadfoot & Black, 2004). With numerous ICC models used as a basis for teaching, there are an equal number of assessment models (Fantini & Tirmizi, 2006; Han, 2012).

The literature focuses primarily on two models of assessing IC: the Intercultural Assessment project (2004) model (Byram, 1997, 2004, 2009), which forms the Common European Framework-cult, bridging the scales of ICC (Beaven & Livatino, 2012), comprising six key competencies and the linguistic competencies and descriptors of the CEFR (2001) and, secondly, the rarely adopted (van de Vijver and Leung, 2009) fifteen self-assessment categories from Deardorff (2012) which aim to assess learners' attitudes, knowledge, comprehension, internal and external skills.

The lack of clarity regarding assessment models and the absence of a clear definition or conceptualisation of culture should be addressed. The main issue of contention with both the above models is the objective nature of assessment, despite Byram (1997) asserting that assessment should be based on factors based on 'circumstances' (p. 78) and sociocultural factors (Scarino, 2007). This implies a more subjective form of assessment, which in the absence of guidance over the assessment model to be used, may cause teachers (the experts) who may not be knowledgeable about IC/ICC with potential ethical dilemmas (Borghetti, 2017).

Both self-reflective assessment models reflect the current view that cultural learning and teaching are developed subjectively and from the bottom-up (Atkinson & Sohn, 2013). However, this conflicts with the objectivity needed to create explicit constructs that provide validity and reliability. These issues are conflated with Deardoff's (2009) assertion that IC cannot be assessed holistically.

This leads me to conclude that, without valid and reliable assessment, the role of cultural teaching, learning and assessment will not be seen as credible in the profession, institutions of learning and society in this era of assessment (Broadfoot & Black, 2004).

### **2.6.7. Positionality**

Concerning the first secondary question, the literature provided insight into teachers' and learners' perceptions of culture as aligned with a static view. In contrast to the working definition adopted in this project (p. 32), which is secondary to linguistic competencies (Dunnett et al., 1986). Again, these studies reflect my lived experience, which informs my positionality. As culture is relative, and as a white European male, I may be subject to some bias as to what constitutes culture in a generic sense, compared with the participants and the value they place on specific aspects of culture.

Regarding the second secondary research question, there may be differences between the groups regarding the cultural content pertinent to EAP in terms of static culture and this may be reflected in the content of the EAP Q-Skills (OUP) texts. The learners may find that more contemporary cultural content is pertinent, whereas teachers may prefer more traditional content suited to EAP. My experience as an EAP teacher and researcher could cause conflict based on my pedagogical knowledge of EAP, which may differ from that of the teaching participants and learners. Therefore, I must maintain objectivity in this project to ensure the participants' voices are heard. My legal experience in maintaining objectivity (p. 10) will prove vital and further enhance the credibility of this study.

The third secondary research question relates to the rationale behind the teaching and assessment of cultural content in EAP. This segment of the literature review was informative and exciting, in particular, concerning the changing role of teachers (Littlewood, 2014) in the post-structuralist era and the teaching and learning of culture. My positionality is that a cross-cultural transmission process (Larzén & Östermark, 2008) and ethnocentric teaching culture are typical in the classroom and cannot be objectively assessed. This only partially satisfies the

working definition of ICC (p. 43) adopted by this project. As discussed previously, my experience as an EAP teacher with prerequisite knowledge and experience may cloud my interpretation of the teaching participants' responses.

The final supporting research question concerns language teachers' perspectives on their teacher training and, reflecting on my own *lived experience* as a Certificate in English Language Teaching to Adults trainee, their responses may align with the findings of Sercu (2002) and Baleghizadeh and Moghadam (2013); both studies highlight deficiencies in teacher training regarding the teaching and learning of culture, with greater emphasis placed on language learning and teaching.

### 3. Research Methodology and Methods

#### 3.1. Introduction

As discussed, this research will form the basis of a collaborative instrumental case study (Stake, 1995). In addition, it will explore cultural content in EAP courses with EAP teachers and learners. The research will be conducted within the ELI of a newly established university in Iraqi Kurdistan.

This chapter aims to distinguish, discuss and justify this study's research methodology and methods. The first section will discuss the study's socio-constructivist research methodology, the rationale behind choosing this theoretical framework and ontological and epistemological perspectives. It will also discuss positionality within the study's research methodology, questions and objectives.

The second section will detail the research methods and subsequent analysis of the data generated from such methods. In addition, issues on the degree of adaptability of these methods will be discussed, in the context of the Covid-19 pandemic. As a qualitative researcher, I will outline the means of evaluating the case study's reflexivity in terms of both *prospective* and *retrospective* reflexivity (Attia & Edge, 2017), illustrating thoughts and ideas on the research journey. Finally, these methods will be described and justified within the context of the study's theoretical framework and research questions (Stake, 1998).

The concluding section will detail the ethics review process and the process of negotiating access. Issues relating to the research project and its trustworthiness will also be considered. In addition, concluding remarks on the areas discussed will be presented at the end of this chapter.

### **3.2. Methodology**

From the outset, it is essential to define and distinguish the two main concepts that will form the basis of this chapter and its subsequent sections: the research methodology and the method(s) used. The former refers to the overarching strategy or framework which justifies the specific research methods, while the latter refers to the tools or components used to gather research data congruent with the research methodology (Clough & Nutbrown, 2012). The two elements are interdependent as the assumptions of the research methodology influence the research methods and their subsequent consequences.

This section will discuss and justify the choice of theoretical framework (research methodology) adopted in this study – socio-constructionism – which will underpin the study and affect the methods chosen to conduct the research.

The term socio-constructivism, as Stam (2001) notes, includes a variety of interpretations from an approach to research to a theoretical framework with different variations (Elder-Vass, 2012). However, in this study, it will be referred to as a theoretical framework with consequent effects on the study design.

As a theoretical framework, socio-constructivism is interpretive by its very nature: individuals seek to understand the world around them, developing meanings (Creswell, 2013) that are not innate to the individuals themselves, in contrast to constructivism. Instead, these meanings are developed (constructed) through interactions with other individuals (Stake, 1995) within a given society (Andrews, 2012). No one can exist solely as an individual entity in a society where human reality encompasses multiple realities. However, through socially constructed interactions, knowledge is constructed based on subjective and intersubjective interpretations (Hibberd, 2005, in Greenwood, 2007).

The broad description of socio-constructivism (Lock & Strong, 2010) includes two main categories – macro- and micro-social constructivism – although these are not mutually exclusive. Central to macro-social constructivism is the function of power in constructing knowledge and how it is exercised through the support of agency – through the structures and institutions within a given society (Burr, 2003). A researcher following this form would enquire about the institution's interpretations of EFL curricula and related policies and, at a basic level, the texts used in class and pedagogical practice, all within the context of power and, in this case, the choice of culture adopted by their learners. The teachers themselves, their teaching



practices and even their training may be analysed as their capacity to build knowledge within the power component of macro-constructivism.

The above examples were covered in depth in the previous chapter, which is particularly interesting given that English is the dominant lingua franca in academic institutions including AUK. Gärderfors (1988) summarises this position, arguing that ‘the social meanings of the expressions of a language are indeed determined from their meanings, i.e., the meanings the expressions have for their individuals, *together* [emphasis added] with the structure of linguistic power that exists within the community’ (pp. 27–28).

The alternative form, micro-social constructivism, focuses on the ‘social construction’ of the interactions under investigation, which form multiple realities through discourse. If this case study focused on this form of socio-constructivism, knowledge would be constructed purely on the participants’ ideas. However, the question remains as to the degree to which this less-constrained discourse will be influenced by power, not necessarily by the participants’ views but by the resources available to them at the institution. Again, such realities cannot be constructed if they are beyond the confines of description (Burr, 2003); as with macro-constructivism, they can only exist if they can be described through ‘discourse’ which, as with socio-constructivism, is multifaceted in its meaning and type but both ‘performative and constructive’ (p. 176).

As discussed, both forms of socio-constructivism demonstrate the importance of language and discourse in establishing these realities. Chomsky (2013) states that language’s primary objective is to express thought. The value of the notions of our world and the language used to express such notions are central to socio-constructivism (Elder-Vas, 2012), which depends on language to socially construct and attribute meaning to the multiple realities in which we co-exist through interaction.

The emphasis on the role of language in this theoretical framework does not seem to acknowledge the role of silence, described as the meta-discourse of silence (Schröter, 2013) and its potential implications in terms of methodology and data collection methods. The issue was first raised by the initial ethics application, which will be discussed in further detail in this chapter, which questioned how the researcher would deal with any potentially inappropriate cultural details or information when discussing the meaning and use of culture in the EAP classroom. This may, of course, occur during the data collection phase, potentially resulting in a non-verbal response or even complete silence among the participants.

It could be argued that the socio-constructivist nature of building knowledge, with language as a principal component, has failed in a particular question or muted response. As MacLure et al. (2010) suggest, to the researcher, silence is ‘between the offering and withdrawal of meaning’ (p. 498). It is in relation to this potential ‘offering’ that Mazzei (2003) argues that ‘researchers need to be carefully attentive to what is not spoken, not discussed, not answered, for in those absences is where the very fat and rich information is yet to be known and understood’ (p.358).

To a reflective researcher in culture, this presents two dilemmas. First, is it credible to redact such silences to create a seamless methodological process and reach positive conclusions as a researcher (Perera, 2020)? Secondly, following Mazzei’s (2003) rationale, is it therefore credible for a researcher to put words in the participants’ mouths based on their interpretation of what the participants *might* have said? This has implications that border on macro socio-constructivism in terms of the researcher’s power over the participant, as a non-native Kurd or Iraqi (Wang, 2006) if such thoughts should appear in a reflective research journal during data collection and if reflexivity permeates all forms of data collection.

Despite the different foci of *macro* and *micro* socio-constructivism, they share some commonalities (Burr, 2003; Lock & Strong, 2010) or, as Burr (2003) loosely terms them, ‘things you have to believe in order to be a social constructionist’ (p.2). These include, firstly, a critical stance towards presumptive knowledge (Burr, 2003, p. 2) seen through the lens of criticality (Lock & Strong, *ibid*); secondly, a belief that historical and cultural knowledge should be viewed within the context in which it was constructed, especially important in case studies (Stake, 1998, p.11); thirdly, that interactions between individuals co-construct knowledge and understanding based on given social processes rather than essentialism. As Lock and Strong (2010) note, ‘people are self-defining and socially constructed participants in their shared lives. There are no predefined entities within them that objective methods can seek to delineate’ (p.7). Burr (2003) describes this nexus as ‘bound up’ (p. 4) in knowledge and social actions that are interdependent in creating these social constructions.

The use of social actions here is an aspect of Vygotsky’s (1997) sociocultural approach to ontology, the transformative activist stance, which actively encourages communities of practice (Wenger, 1998) to realise change through activism by questioning their realities and positionalities, an issue we will discuss in subsequent section(s).

In summary, this section has provided a comprehensive description of socio-constructivism as a theoretical framework to be adopted by this study. Despite its ‘broad church’ composition (Lock & Strong, 2010, p. 7), this section has detailed the two overarching components of macro- and micro-socio-constructivism, while drawing on the commonalities between the two, the critical role that language or, as discussed previously, the lack of it, plays through the meta-discourse of silence (Schröter, 2013). All these components construct knowledge through a lens of criticality within historical and cultural narratives.

It is at this point essential to define the terms theoretical and framework, respectively, as these will inform the choices made in methodology, methods and data collection practices.

As Imenda (2014) suggests, a framework is a foundation that guides the research and researcher to answer the main research question. However, it also refines the supporting subsidiary questions to establish coherent findings and identify potential conclusions and discrepancies. Therefore, the question to be asked when identifying a suitable framework is ‘whether or not the framework can be used to explain them’ (Imenda, 2014, p. 188). The theoretical framework accommodates a specific theory or ‘the specific perspective given research –er [*sic*] uses to explore, interpret, or explain events or behaviour of the subjects or events s/he is studying’ (Imenda, 2014, p. 188), consequently providing a pathway to connecting knowledge, understanding and analysis (du Plessis & Van der Westhuizen, 2018).

The study’s title primarily explores cultural content in EAP with learners and teachers at a university in Iraqi Kurdistan. To explore and analyse the thoughts of both learners and teachers regarding culture, its role in language learning and their respective practices, a social constructivist theoretical framework will be adopted in this case study (Stake, 1995), a decision I have detailed and justified in practical terms previously. This framework is best suited for this case study: it is relevant to the research question(s) and provides insight into the potential findings, interpretations and construction of relationships in constructing knowledge within a specific community of practice (Wenger, 1998) and its participants. The adoption of this theoretical framework will impact the various phases of the research design process. These stages will be discussed in greater detail through the lens of social constructivism in subsequent sections of this chapter.

As discussed in the initial part of this section, social constructivism guides the methodological aspects of the study's design; ontology and epistemology view both through a lens of criticality, which allows the researcher (and the participants) to explore why and how such 'common knowledge' has been constructed, albeit inter-subjectively (Burr, 2003), to answer the main research question(s) regarding the role of culture role in the EAP classroom.

In the same vein, Burr (2003) suggests that exploring the research questions 'invites us to be *critical* [emphasis added] of the idea that our observations of the world un-problematically yield its nature to us, to challenge the view that conventional knowledge is based on objective, unbiased observations of the world' (pp. 2–3). The social constructivist notion of multiple realities corresponds to multiple interpretations. This highlights the need to develop a mutual co-production of knowledge between the researcher and the participants (p. 152) and develops a hermeneutic phenomenology congruent with qualitative case studies (Merriam, 2009; Stake, 1995).

In reflecting on participants' lived experiences – in this case, pedagogical practices in the teaching and learning of culture in the EAP classroom (phenomenology) – and on the meanings of their shared knowledge, such as the very nature and meaning of the language classroom (hermeneutics) (Friesen et al., 2012), criticality will add greater depth to data collection methods and the semi-structured and subsequent interviews with both parties (Husband, 2020).

Knowledge itself is co-constructed and, according to social constructionism, enacts change (Berger & Luckmann, 1991; Burr, 2003) in a dialectical relationship. The notion of change was central to the work of Vygotsky (1997; 2004a; 2004b), and specifically his transformative activist stance, which provides that its collaborative, constructivist nature means that those concerned are 'changing the world while being changed by this very process of enacting their transformative agency' (Stetsenko, 2017, as cited in Kontopodis, 2019, p. 302).

Therefore, to initiate the necessary change, a critical approach must be taken to common knowledge to modify or redefine pedagogical practices in terms of the learning and teaching of culture in the EAP classroom. This depends on sociocultural and political contexts (Fig. 1) and constraints, for example, the current emphasis placed on assessment (Broadfoot & Black, 2004).

Knowledge is constructed relative to its time through the critical lens of social constructivism and, more pertinent to this study, its developed culture – in this case study, EAP teachers and learners in Iraqi Kurdistan, their respective views of culture and its role in the EAP classroom. This is obtained from the ‘inside’ (the ELI department and the university itself) through ‘social actors’ (the EAP teachers and learners) (Lebaron & Miller, 2005, p.29) within their specific community of practice. It could potentially be garnered through the critical lens of ethnography, on which this case study is based. Critical ethnology will inform this case study based on two main attributes (Madden, 2010). The first two components, learners and teachers’ views of culture and its role in the EAP classroom, are active within the community of practice (Wenger, 1998) concerned for a prolonged period, potentially up to five months, in this study.

In addition, I will form part of the community of practice (Wenger, 1998) as an insider and researcher, and will conduct data collection both subjectively and by exercising a degree of reflexivity. Lastly, following Stetsenko (2017), we should note the potential of agency (Vygotsky, 1997) to transform pedagogy in teaching culture in the classroom in higher education in Iraqi Kurdistan, and potentially in many different contexts of language and cultural learning.

### **3.2.1. Ontology and Epistemology**

Ontology is a ‘concept concerned with the existence of and the relationship between aspects of societies, such as actors and conceptual norms and social constructs’ (Jupp, 2006, p. 203) and must be viewed and applied within this case study’s chosen theoretical framework. Central to this definition and social constructivism is the belief that knowledge of ‘conceptual norms’ is ‘socially constructed’ (Berger & Luckmann, 1966, p. 13). Social construction is realised through relationships (Jupp, 2006), previously referred to in the ontology definition based on ‘intersubjective construction’ (Miller, 2010, p. 27). This notion of the intersubjective construction of knowledge (or epistemology) aligns with social constructivism. It explores and seeks to discover thoughts and rationale regarding culture, its role and pedagogical practices, specifically within unique communities of practice (Wenger, 1998) of both EAP teachers and learners, who are actors who exercise agency subjectively and inter-subjectively within a community.

Epistemology refers to the branch of philosophy that investigates the nature and construction of knowledge. As discussed in the previous section concerning the concept of culture and pedagogical practices in teaching and learning culture, ‘knowledge is a human construct’ (Cho & Trent, 2006, p. 9) and the accounts and narratives derived through intersubjective constructs (Lock & Stock, 2010), which inform knowledge (Reiman, 1979), coincide with the socio-constructivist view on ontology.

However, it is common sense knowledge, which again is open to interpretation within communities of practice (Wenger, 1998) or those associated with them that is of significance not specifically their ideas (Berger & Luckmann, 1991). Such knowledge is then transmitted or sometimes transcended through communities of practice (Wenger, 1998), as in the case of culture in given societies.

Individuals construct their uniquely subjective realities in their living and professional narratives in conjunction with others (Miller, 2010). In addition, reflecting its ontological view, social constructivist epistemology is a relative concept based on historical and cultural contexts (Stake, 1995).

Burr (2003) refers to these artefacts as ‘products of that culture and history [ ] dependent on the particular social and economic arrangements prevailing in that culture at the time’ (p. 4). This is particularly pertinent to this case study as I am a researcher with experience teaching EAP, of the research participants and our lived experiences. This refines Burr’s (2003) comment on epistemology, ‘We should not assume that ‘our’ ways of understanding are necessarily any better, in being any nearer the truth than other ways’ (Burr, p. 4). In reflecting on and drawing parallels with the literature review for this case study, particularly with regard to the shift from cultural-specific learning, the British, Australian and North American cultural models (Canagarajah, 1999) and the dominance of the CEFR as the ‘gatekeeper’ of pedagogical practices not only in language but also cultural learning and teaching., the comments of Dervin et al. (2014) on who and what dictates such practices also resonated with me.

Having selected a social constructivist approach to epistemology it, therefore, follows that I – as the primary researcher in this case study – and the participants should be in regular contact (Shotter, 1993) so that I can become part of their community of practice (Wenger, 1998) to comprehend and analyse how their ‘common sense’ knowledge (or epistemology) is constructed. Moreover, if such integration within the community is to be achieved, trust needs to be established and – more importantly from a social constructivist perspective – the

relationship between both parties must be communised (Burr, 2003), an integral aspect of the epistemological view from a socio-constructivist position.

At this juncture, bearing in mind Burr's (2003) reference to the equality of epistemology with participants, it is essential to note that I worked alongside some of the potential participants (both EAP teachers and learners) in the past before transferring departments (Smyth & Holian, 2008), as outlined in the introduction to this study. An 'insider researcher' (Brannick & Coghlan, 2007; Hellowell, 2006; Hockey, 1993; Mercer, 2007; Trowler, 2011), however, brings to the research different qualities from those of external researchers (Trowler, 2012).

The extended agency of 'insider researchers' enables them to know the research context (Brannick et al., 2007; Chavez, 2008). However, in line with Burr's (2003) comments, Nielsen and Repstand (1993) portray the insider researchers' path as a transactional one, from nearness to one of distance.

Issues relating to the role of the insider researcher will be articulated further throughout the case study as I reflect on the research, the cooperation of the participants and any potential impact they may have in subsequent sections on the ethical implications of the research. Initially, however, my unique position solidifies the views of Burr (2003) and Nielsen and Repstand (1993) in confirming the need for equality, or 'democratisation', between researcher and participants for social constructivism's view on epistemology.

The discussion underpinning social constructivist perspectives on ontology and epistemology is compatible with this case study's primary and subsidiary questions. Characteristics of intersubjectivity and knowledge are constructed and framed within the context of history and culture. A researcher espousing a social constructivist framework with its approach to both ontology and epistemology, and that of the potential participants, will describe through language the focal points and the knowledge socially constructed within that social constructivist framework.

In summary, the epistemology will be interpreted within the context of a socio-constructivist framework and will contextualise the relative, intersubjective knowledge of both groups of participants. The knowledge and findings will go beyond the parties involved and the readers of the study to initiate change, as discussed further below.

### **3.2.2. Positionality**

As discussed in the previous section, my positionality as a reflective practitioner and researcher aligns with an interpretivist, socio-constructivist research methodology. Furthermore, this positionality aligns with the belief that the voice of the research is founded on the co-construction of both meaning and knowledge by the qualitative researcher and the study's participants, and is both multi-authored and multivocal. These features imply a degree of solipsism (Pillow, 2003) in that, from an epistemological perspective, knowledge is open to multiple interpretations and not necessarily a definitive entity. This is demonstrated and reflected in this study's literature review on the meaning of culture and its role in language pedagogy, and extends to the study's context, fostering a critical ethnographic approach.

An interpretivist stance on positionality means that the research process and subsequent findings are not depersonalised or void of values. Therefore, articulating aspects of reflexivity will be an essential component of the chosen socio-constructivist research methodology and the methods adopted by this study, which will be discussed in subsequent sections of this chapter and which emphasise my changing perspectives on the co-construction of knowledge through meaning-making.



### **3.3. Research questions and aims**

The following are the main research questions for this study and additional subsidiary questions.

#### **3.3.1. Question One**

**In general, how do teachers and learners conceptualise culture?**

- Do their views differ or are they comparable?

#### **3.3.2. Question Two**

**Should culture be a part of EAP, and what aspects of culture do learners and teachers feel are pertinent to EAP?**

- How do any differences or similarities manifest themselves?

#### **3.3.3. Question Three**

**How could such cultural content be taught and assessed in EAP?**

#### **3.3.4. Question Four**

**What, if any, training is provided to teachers in teaching cultural content in the EAP classroom?**

### **3.3.5. Research objectives**

In addition to the research questions, the study will attempt to achieve the following objectives:

- i. to develop an understanding of how both teachers and learners view/conceptualise culture and how their views differ;
- ii. to determine how participants view culture concerning language, discover which aspects of culture learners and teachers see as relevant to EAP, foster an understanding of how teachers and learners categorise culture and how any differences or similarities manifest themselves and, in turn, critically examine whether these views are reflected in the teaching materials and resources available to both parties;
- iii. to explore how teachers would approach teaching cultural content and the rationale behind such approaches;
- iv. to ascertain what training teachers receive in presenting such cultural content within an EAP context.

The research questions and objectives outlined above aim to reveal and interpret the knowledge of EAP teachers and learners concerning culture and its place in the EAP classroom in a higher education context in Iraqi Kurdistan.

### 3.4. Methods

This section will discuss and justify the research methods adopted by this study. As stated previously (Section 3.2), the methods discussed are congruent with socio-constructivist case studies (Stake, 1995). Furthermore, the study adopts a ‘palette of methods’ (Stake, 1995, pp. xi-xii) for data collection, as expected within educational research (Brookhart & Durkin, 2003; Creswell, 2013b; Lai and Waltman, 2008). The prospective and retrospective process of reflexivity (Attia & Edge, 2017) will also be discussed in both the methods and methodologies used in this study.

From the outset, it is vital to offer a caveat concerning the chosen methods for this study and its context considering the Covid-19 pandemic. Vindrola-Padros et al. (2020) highlight that the pandemic has become ingrained in both the social fabric and, by extension, the research’s context:

[T]he current COVID-19 pandemic has produced a wide range of changes in our daily lives, changes which have been shaped by the attempts of governments of countries around the world to limit physical interaction and contagion. Consequently, research evidence has occupied the central stage in informing government policies [...]’ (p. 3)

Fritz et al. (2020) explore the social and economic elements of the controls imposed and their narrative can also be interpreted from an educational and pedagogical perspective, firstly, in the case study’s field of research into EAP teaching, which has been conducted remotely, following World Health Organisation rules and guidance discussed in the subsequent sections. Secondly, the social elements could be interpreted as incorporating education and potential research in this area, qualitative or quantitative. Finally, the data collection methods in this current research will require a high degree of reflexivity and creativity on the part of the researcher and the participants.

AUK conducted all classes (both general English and EAP) via the Microsoft Teams<sup>®</sup> platform remotely from February 2020 until September 2020, following government guidance, and the issues raised through this will be discussed in my defence of my chosen data collection methods. Although the implications of the pandemic on data collection methods and research

may seem ‘novel’ in these unprecedented times, they may provide a guiding precedent for future research ventures and studies.

As discussed previously, the socio-constructivist methodology directly influences the study’s data collection methods, which are congruent with the methodology. Furthermore, based on the rationale behind the socio-constructivist framework of meaning-making through the joint negotiation of multiple narratives and interpretations, the methods adopted will provide a means for EAP teachers and learners to reflect on their practices and learning. This is achieved through participatory research, as a researcher and a former EAP teacher, in a collaborative qualitative inquiry involving participant groups. The research’s primary aim is to raise awareness of the role or roles of culture in EAP and to develop both parties’ practice in teaching and learning about such role(s).

In raising awareness of culture and its role within the teaching and learning practices of EAP, the study will influence future curriculum design within AUK and beyond, thus creating a more profound EAP experience for teachers and learners.

In line with the chosen socio-constructivist methodology, the following is a brief outline of the mixed-methods approach adopted in the study. A more detailed discussion and justification of these methods will follow in subsequent subsections:

- a) *Semi-structured questionnaires* given to both EAP teachers and learners focusing on their interpretations of culture and the role, if any, it has within the learning and teaching of EAP;
- b) *Semi-structured interviews* with both parties, informed and developed partly by the responses provided in the semi-structured questionnaires;

The responses generated by the two methods above combined will:

- i. allow participants to articulate their interpretations of culture and its role in the EAP classroom;
  - ii. provide an ethnographic insight into their previous and current ‘lived experiences’ in their language teaching and learning experiences concerning culture;
- c) *Cultural probes* in the form of teaching units from the Oxford Q-Skills<sup>®</sup> EAP series used at AUK or other EAP texts with which they are familiar.

### **3.4.1. Semi-structured questionnaires**

Semi-structured questionnaires were adopted as part of the study's mixed-methods approach to data collection. This was the first data collection phase and provided the basis for the study's purposive sampling method, which will be discussed in Section 3.4.3 below. The semi-structured questionnaires were distributed to both groups of participants who agreed to participate in the study (see Sections 3.4.7). The questionnaires were distributed via the Microsoft Teams<sup>®</sup> platform, using MS Teams<sup>®</sup> Forms. Although questionnaires are a widely used method of data collection in both quantitative and qualitative educational research (Fife-Schaw, 2001; Nworgu, 2006), structured questionnaires are more suitable for the former approach and semi-structured ones for the latter. This study's use of semi-structured questionnaires, a series of open-ended questions, allowed participants to give more in-depth responses, congruent with the study's socio-constructivist methodological approach.

In addition to its compatibility with socio-constructivism, the rationale behind the study's adoption of semi-structured questionnaires was as follows.

Firstly, it provided both participant groups with the research questions and allowed them to provide open-ended responses to these questions. This encouraged participants to share their thoughts, opinions and 'lived experiences', fostering elements of phenomenology on the given questions. Participant groups were encouraged to discuss these questions and their responses with their colleagues to further enhance the collaborative nature of the study. It was hoped that the questionnaires might also act as a catalyst for reflection and positionality regarding the participants' view of the role of culture in EAP. As a reflective practitioner, the questionnaires will provide the first opportunity for me to reflect on retrospective reflexivity, that is, the research's effect on me, as a whole person, on the research (Attia & Edge, 2017).

My reflexivity evolved continually on my research journey (Mann, 2016), particularly in the semi-structured interviews, and provided the basis for my positionality ahead of these interviews. The questionnaires provided a point of reference for me, as an interlocutor for the semi-structured interviews, and informed the interviews by providing prompts that developed and expanded on the responses of the interview participants.

### 3.4.2. Semi-structured interviews

This section will examine the use of interviews in qualitative education research (Martin, 2018c) and, specifically, the semi-structured interview form adopted by this study and the rationale behind using this method of data collection.

As Weiss (1994) argues, interviews are an essential data collection method. All three types of interviews – structured, semi-structured and unstructured – share three common features (Rubin & Rubin, 2005). Firstly, they foster a natural and interpretivist take on the interviews. Secondly, they are viewed as an extension of a conversation. Thirdly, the interlocutors are viewed as equal and active partners in the research process (Rubin & Rubin, 2005, p.12). Therefore, it is paramount that the researcher interviews, listens and does not just question (Dörnyei, 2007). As stated previously, the adoption of semi-structured interviews in this study represents a compromise (Švec et al., 1998) on the continuum of qualitative interviews (Minichiello et al., 1990).

Central to semi-structured interviews is their ability to elicit non-predetermined responses based on a set of prescribed questions and themes, enabling open conversation and, in doing so, enhancing the collaborative opportunities for making meaning, a vital characteristic of the study's socio-constructivist methodology. The researcher has the flexibility to adapt (Ayres, 2008; Cook & Nunkoosing, 2008; Given, 2008) and guide (Cohen et al., 2007) the conversation without restricting the participants' responses.

As Madill (2011) argues, this provides a procedural contrast to unstructured and structured interviews (Gavora, 2006). Moreover, the researcher's ability to adapt during the interview enhances the subjectivity of the interviewee's responses, offering the possibility to explore and enquire about their responses at any given time.

Aligning with Scheel and Groebens' (1988) subjective theory, the interviewer should develop a co-constructed image of the interviewee's knowledge from the responses to the predefined interview questions. This should 'reflect what the researcher is trying to find out' (Cohen et al., 2007, p. 247). The ability to guide and adapt allows the researcher to highlight potential areas of omission from the participants' ethnographical accounts. These omissions provide rich and insightful knowledge in response to the study's research questions and inform the researcher's positionality and reflexivity.

As Cohen et al. (2007) and Gavora (2006) note, the interviewer's emphasis is on interpreting the interviewees' responses regarding their subjectivity and spontaneity. These interpretations should avoid generalisations and use unambiguous language, with the primary focus on the research questions. The process could be further enhanced by providing the interviewee with the opportunity to clarify, correct, question or elaborate on their responses at the end of the interview (Talmy, 2010). This is particularly relevant to this study as some participants are non-native English speakers and may wish to clarify questions or responses. It will also allow the researcher to 'highlight the baggage they get out of the interview' (Scheurich, 1995, p. 249).

As Martin (2018c) discussed, there are questions about the use of semi-structured questionnaires and the information that they seek to discover (Brown & Danaher, 2019). The intermediary nature of semi-structured interviews situates them on a continuum between the 'neo-positivist' perspective that sees them as a data collection tool and the 'romanticist' perspective that views them as a 'human encounter' (p. 238). The former highlights the predetermined questions used in the interviews, while the latter refers to uncovering the interviewees' subjective thoughts in the encounter with the researcher, who unpacks these to acquire knowledge responding to the research questions.

The study's use of semi-structured interviews is congruent with its socio-constructivist methodological approach from an ontological, epistemological and axiological perspective. Ontologically, the interviews are characterised by their post-humanist and relativist perspectives through unique and co-constructed interactions with 'others' in forming meaning and knowledge. Epistemologically, the interviews align with the study's methodology in that knowledge and meaning is derived through dialogue with others. As Wong and Cumming (2008) note, 'the teller (the individual, family or community) is the expert in their own life' (p. 17). From an axiological perspective, the semi-structured interview's central aim is to highlight the various values and differences of the participants, thus capturing their unique subjectivity.

The principles of connectivity, Humanness and Empathy (Brown & Danaher, 2019; Brown et al., 2012; Brown & Reushle, 2010; Reushle, 2005) used in conducting semi-structured interviews can enhance and develop the perspectives discussed above (Martin, *ibid*). The adoption of these principles in the interviews in this study aimed to increase the authenticity of the interviews and the information gained from them (De Fina & Perrino, 2011). The principles will be discussed further in terms of ethical implications (Section 3.6).

With connectivity, a genuine rapport must be established and maintained through the initial meeting and throughout the three data collection phases of this study. It can be achieved by maintaining eye contact with the participants and smiling at various junctures of the interview (Pitts & Miller-Day, 2007) to acknowledge the participants' contributions. To enhance connectivity, the researcher could ask the reflective question, 'How can I shorten the distance between myself as the researcher and the participants?' (Brown & Danaher, 2019, p. 85).

The principle of 'humanness', which aims to enhance the interviews from both the ontological and epistemological perspectives, emphasises the 'reciprocal symbiotic relationship' (Pitts & Miller-Day, 2007, p. 180) between the researcher and the participants, breaking down the formalities between the two parties, while acknowledging aspects of cultural sensitivity. This can be achieved by injecting a degree of humour and using informal language (Mack et al., 2005) to express the researcher's humanity (Irvine et al. 2013) and put participants at ease. In this respect, the overarching reflective question in addressing humanness is, 'How can I convey that participants are not being judged and that I am genuinely interested in their stories and the uniqueness of their contexts?' (Brown & Danaher, 2019, p. 85) to mitigate issues regarding power dynamics.

The empathy principle is particularly relevant in enhancing the axiological perspective of the semi-structured interview. To foster greater authenticity, the researcher should actively demonstrate humility by appreciating the contribution the 'other' is making (Watts, 2008). This can be achieved by delivering non-verbal and verbal cues in the form of back channelling that acknowledge their thoughts and views (Dreher, 2012; Fedesco, 2015). Empathy, therefore, is enhanced by asking, 'How can I move the interview process from being one of interrogation to one that is much more in tune with developing enduring relationships with participants and that, in turn, acknowledges and values their contributions and positions?' (Brown & Danaher, 2019, p. 85).

The study's conduct of semi-structured interviews via remote means (Deakin & Wakefield, 2013; Hanna, 2012), given the research constraints at the time, allows the principles of connectivity, humanity and empathy to play an essential role in mitigating the barriers that virtual rather than face-to-face interviewing could have on the interviews. For example, given that Iraq, including Iraqi Kurdistan, is multi-denominational and relatively conservative, it was ensured that learners and teachers of either gender did not use their cameras while interviewing to respect privacy regarding gender, religion and living circumstances.



### **3.4.3. The use of semi-structured interviews in this study**

As Martin (2018c) discussed, the usefulness of semi-structured interviews depends on the study's demographic and scope of participants, including the number of participants recruited (Kvale & Brinkman, 2009) and the means of doing so (Hammersley, 2015a; Low, 2013). The number of participants depends on whether the interview seeks to establish generalisations, with an emphasis on greater external validity, or to analyse individual data more specifically (Cohen et al., 2007).

As with the first phase of data collection, the semi-structured questionnaires and interviews will be conducted with both EAP teachers and learners, upon completion of the first phase. The interviews will be conducted via the Microsoft Teams<sup>®</sup> platform (Deakin & Wakefield, 2013; Hanna, 2012). Interviews will also be conducted solely with EAP teachers in the third phase of data collection together with the use of cultural probes (Sections 3.4.4 and 3.4.5) upon completion of the second phase.

The number of participants will depend on the number of completed semi-structured questionnaires collated after the first data collection phase, and the participants' consent to be interviewed being granted. Nine teaching participants completed the questionnaire from the sixteen invited. The study adopted a maximum variation strategy in purposive sampling (Patton, 2007), which aimed to explore the phenomena – which relate to culture's role in EAP from the perspectives of EAP teachers and learners – and, in doing so, discover common themes (Stake, 2005).

Two sampling selection criteria were used for each of the participant groups. In terms of the EAP teachers, teaching experience was based on Freeman’s (2001) definition of a novice teacher as having less than three years of teaching experience, whilst an experienced teacher is defined as having five or more years of teaching experience. This distinction was used alongside the gender of the participants to give a sufficiently representative sample.

<b>Teacher Code</b>	<b>NES/NNES*</b>	<b>EAP teaching experience (years)</b>	<b>Gender*</b>	<b>Length of initial interview</b>
T1	NNES	5	M	00.45.35
T2	NES	12	M	00.42.47
T3	NNES	3	M	00.27.43
T4	NES	5	M	00.37.57
T5	NNES	6	M	00.53.11
T6	NES	2	F	00.30.43
T7	NES	10	M	00.25.39
T8	NES	12	F	00.27.01
T9	NES	2	M	00.49.57

**Table 2: Teaching participants’ details**

\* NES (Native English Speaker) NNES (Non-native English speaker)

\* M (Male) F (Female)

Concerning the selection of learners, the selection criteria stated that learners must be in the two lower levels (2–3) of the ELI EAP course (equivalent to A1/A2 of the CEFR) or the last two levels (7–8) of the EAP programme (equivalent to B2/C1 of the CEFR). Gender was also a selection criterion to achieve a balanced sample. Seven students from the lower two levels participated, with nine from the upper two levels of the ELI, all completing the semi-structured questionnaire and a semi-structured interview.

Student Code	ELI EAP Level	Gender*	Length of initial interview
S1	3	M	00.21.43
S2	7	M	00.35.10
S3	2	M	00.17.07
S4	3	M	00.19.21
S5	2	F	00.13.04
S6	8	M	00.46.23
S7	2	F	00.16.54
S8	8	M	00.51.28
S9	7	F	00.48.35
S10	8	F	00.37.16
S11	8	M	00.53.23
S12	7	F	00.45.10
S13	3	F	00.20.37
S14	8	F	00.51.00
S15	8	F	00.48.03
S16	3	F	00.27.28

**Table 3: Learner participants' details**

\* M (Male) F (Female)

This provided a broad selection of participants in both groups and offered the maximum number of potential variants. Members of both participating groups were interviewed individually, although learners could ask a friend to join the interview if they wished. The interview questions mirrored the study's main research questions. As with the first phase of the

study's data collection, and subsequent phases, a research journal was maintained to document shifts in the study's positionality, reflexivity and thoughts as the research progresses.

#### **3.4.4. Cultural probes**

Although primarily adopted in research by designers (Celikoglu, 2017; Legros, 2018), cultural probes (Gaver et al., 2004; Gaver et al., 1999) can be adapted to qualitative education research (Davis et al., 2005; Horst et al., 2004; Iversen & Nielsen, 2003) and can provide a rich source for participants to reflect on their practice – in this study, the class materials in the form of the Oxford *Q-Skills*<sup>®</sup> EAP textbook series or similar.

The cultural probe used in this study is a unit or section of one of the Oxford EAP *Q-Skills* book series or an alternative EAP text used by the teacher. There are two books for each level. A2-C1, of the CEFR in ELI. One focuses on the two receptive skills – reading and listening, and the other on the productive skills of speaking and writing. The teacher participants selected the unit or section they wished to discuss.

Once they had given their consent, the participants had a period of approximately two weeks after their first semi-structured interview to examine and reflect on their choice of unit or section. They identified potential cultural content and cultural learning opportunities and could articulate, from a pedagogical perspective, how they would approach teaching such content in the EAP classroom. The participants were able to make notes on their reflections and ideas which were then discussed with them in a second semi-structured interview.

### **3.4.5. The rationale behind cultural probes**

Using cultural probes in combination with semi-structured interviews and integrating the Connectivity, Humanness and Empathy principles discussed previously fosters hermeneutic phenomenology (Age, 2011; Merriam, 2009; Vandermaus, 2011) through building on the participants' reflections from previous responses from the semi-structured questionnaires and interviews in Phases 1 and 2 of data collection and their previous lived experiences (phenomenology) together with their interpretations of the role of culture in the EAP classroom using the textbook material as the cultural probe (hermeneutics).

The aim of the cultural probe in this study is twofold: to discover potential similarities or disparities in pedagogical approaches to the role of culture in the EAP classroom, and to encourage participants to provide suggestions for their professional development using culture to enrich their teaching and learning experiences. Using cultural probes in conjunction with the interviews responds to the third of the secondary questions (Section 3.3.3).

This data collection phase represents a triangulation (Lincoln & Guba, 1985; Stake, 1995); to compare any potential commonalities or disparities uncovered by the semi-structured questionnaires and interviews with participating groups, both groups used the textbook as a primary resource in the classroom. Through triangulation, 'meta themes' (Ryan & Bernard, 2003, p. 95) may emerge and are discussed in the study's data analysis.

### **3.4.6. Semi-structured questionnaire and interview data analysis**

The preliminary data analysis (Grbich, 2007) of the semi-structured questionnaires and interviews was conducted shortly after they were concluded (Corbin & Strauss, 2008), enabling the researcher's positionality and reflexivity to be evaluated against the participants' accounts.

The participants submitted the semi-structured questionnaires through MS Teams Forms,<sup>©</sup> and I transcribed the recorded interviews. This served two primary purposes. Firstly, transcription is a 'key phase of the data analysis within interpretative qualitative methodology' (Bird, 2005, p. 227) and aligns with this study's methodological stance. It is an interpretative process and action through which meanings are created (Lapadat & Lindsay, 1999) and contributes, in part, to the notion of the researcher as an *active* participant in the actual research, a central tenet of the reflexive thematic analysis (TA) method (Braun et al., 2018; Joffe, 2012) adopted by this study, which will be discussed further below. This *active* action allows the researcher to identify potentially insightful information in the participants' responses that may have been

overlooked in the initial interview. As Forsey (2012) notes, it can also prove valuable in comprehensively summarising the transcriptions in the final phases of the reflexive TA method (Braun et al., 2018; King, 2004). In addition, a transcription is denaturalised, rather than naturalised, in its approach (Davidson, 2009; Oliver et al., 2005).

Thus, the words that were used by the participants in articulating their stories, thoughts and insights are the focus of the study (see Section 3.6 regarding the use of interpreters and translators), as opposed to the non-verbal cues and idiosyncrasies of speech with no focus on ‘particular sections or interactional aspects of the data’ (Gibson & Brown, 2009, p. 114).

The interviews were transcribed using the qualitative data analysis software *NVivo*<sup>®</sup> (Martin, 2018b) for two reasons. First, it allowed data to be comprehensively organised, the corpus reviewed and data items identified during the codification process. This supported data management and compliance with data protection legislation on a secured computer. Second, *NVivo*<sup>®</sup> allowed me to articulate and organise thoughts points of reflexivity by reflecting on ideas during the data analysis, through ‘sites of conversation with ourselves about our data’ (Clarke, 2005, p. 202) referred to as memos.

Through reflexivity and informing positionality, memoing allows the researcher to ‘think critically about what you are doing and why, confronting and often challenging your assumptions and recognizing the extent to which your thoughts, actions and decisions shape your research and what you see’ (Mason, 2002, p. 5). This systematically enhances the data analysis and interpretation of the study, ‘illustrating the evolution of understanding a phenomenon’ (Weston et al., 2001, p. 397) in conjunction with the research journal (Glaser, 1978).

TA originated with the paradigms of Glaser and Strauss’s (1967) constructivist grounded theory approach to analysis and Boyatzis’s (1998) (post)-positivist TA, described as a ‘translator of those speaking the language of qualitative analysis and those speaking the language of quantitative analysis’ (Boyatzis, 1998, p. vii). This study adopts a reflexive form of TA (Braun & Clarke, 2006, 2019; Braun et al., 2018) to analyse the data corpus from questionnaires and interviews.

At this juncture, it is essential to note and justify the distinction between the grounded theory methodology (Glaser & Struss, 1967) and the reflective TA method (Braun & Clarke, 2006, 2019), which share common traits (and processes) but have slight distinctions in purpose. For example, the latter does not seek to develop a theory based on sample size, as in this case study (Pidgeon & Henwood, 2004).

In addition, as will be discussed, grounded theory (Glaser & Strauss, 1967) depends on a predefined analytical framework based on ontological and epistemological paradigms. This is also reflected in the specific analytical procedures regarding coding (Charmaz, 2006) and generating themes from the codes, in contrast to Braun and Clarke's (2006, 2012) view of organic, flexible coding and emerging themes.

TA is described as a method (Braun & Clarke, 2006; Joffe, 2012; King, 2004; Thorne, 2000). Braun and Clarke's (2006, 2019) reflexive TA is situated between (post)-positivist and constructivist paradigms, illustrated in Braun and Clarke's (2018) adoption of a tripartite small 'q' and big 'Q' typology of qualitative TA (Kidder & Fine, 1987), which acknowledges the 'landscape of qualitative research' (Braun & Clarke, 2019, p. 593). The small 'q' of the typology encompasses the (post)-positivist paradigms of coding reliability (Boyatzis, 1998; Guest et al., 2012; Joffe, 2012), while the big 'Q' at the other end of the interpretivist and constructivist typology focuses on situational subjectivity and reflexivity, as seen in Glaser and Strauss's (1967) Grounded Theory as well as framework TA (Gale et al., 2013), template (Brookes et al., 2015) and matrix analyses (Nadin & Cassel, 2014). Braun and Clarke describe their (2006) reflexive TA as big 'Q' (Braun & Clarke, 2019, p. 594). For an illustration of this topical tripartite of TA, please see Appendix C regarding a comparison of the variants discussed previously.

Braun and Clarke's (2006, 2019) reflexive TA provides the early career researcher with an accessible means of analysing the study's data corpus (Braun & Clarke, 2006), informing knowledge and practice. Adopting this method also allows the researcher to focus on the similarities and differences between participants (King, 2004), which aligns with my supporting research questions. A key characteristic of reflexive TA is its subjectivity, with a focus on the researcher as both central to the study (Braun et al., 2013) and as the knowledge producer (Braun & Clarke, 2019, p. 594), thus supporting my reflexivity (Finlay, 2002) concerning the conduct of the research and its subsequent findings, and diverging from Boyatzis's (1998) more positivist qualitative methodology. The element of subjectivity,

Grough and Madill (2012) argue, should be reviewed as a resource in generating themes, unlike Boyatzis's (1998) argument, reiterated by Addelson (2013), which stated that theories are then generated based on the researcher's a priori perspectives and are therefore prejudged.

Adopting Braun and Clarke's (2006) scaffolding, as opposed to a linear approach to TA, reflexive TA (Braun & Clarke, 2019) involves six phases within this *scaffold*, which will be detailed in this study's analysis of the data corpus, item(s) and, later, extract(s).

The first phase relates to familiarisation with the data, a phase also seen in analyses using grounded theory and its affiliates (Charmaz, 2006), which starts with the transcription of interviews and review of the questionnaires to make initial observations. Then, in the iterative process, it was possible to re-evaluate initial observations further through memos.

The second phase focuses on generating codes from the data corpus based on data items. These relate to a single idea (or label) and later inform the development of themes; they may be clustered. The organic and flexible characteristics of reflexive TA (Brookes et al., 2015) are evident at this phase, offering a greater degree of researcher subjectivity in contrast to the set procedures of grounded theory methodology regarding coding (Braun & Clarke, 2019, p. 593). Codes can be described as semantic – the surface meaning or giving voice to participants (Fine, 1992; Strauss and Corbin, 1994) – or latent (which captures the surface meaning to which pre-existing theories can be attributed or disputed), thus laying the foundations for the next phase in initiating the unpicking of the surface of reality from beneath. This study adopted both semantic and latent levels of coding in line with Braun and Clarke's (2019) findings that their original TA (Braun and Clarke, 2006) was too inflexible and that rather than offering researchers using TA 'either or' choices, limited to 'coding can be semantic *or* latent, inductive, *or* deductive', 'a *mix* [emphasis added] of semantic *and* latent, inductive, *and* deductive' could be applied (Braun & Clarke, 2019, p. 592).

In the interests of transparency (Morse, 2011), the process of generating and developing codes from the semantic to latent levels has been included (Appendix D) and should be read in conjunction with Tables 1–8. In addition, the latent codes generated from the semantic codes and then used to develop the latent themes are presented in Tables 4–11 below. The following tables provide a label of the latent code, a definition of the code, indicators of the latent theme and the participant codes, which corroborated with the latent theme indicator(s) (Creswell, 2013b).



Tables 4 and 5 illustrate the two latent codes generated from participants' responses which informed the latent theme of the first subsidiary question, **'In general, how do teachers and learners conceptualise culture?'**

Research Question (RQ) 1:(C1)	
Label	Explicit manifestations
<b>Definition</b>	Based on a hybrid of the terms developed through the 'onion' culture metaphors of Trompenaars and Hampden-Turners (1997) and Hofstede and Hofstede (2001), explicit manifestations refer to <b>the observable and semi-observable elements of culture</b> . This comprises <b>rituals</b> , heroes (norms, values and language), and <b>symbols</b> (artefacts and products).
<b>Indicators</b>	(i) social values, norms, language and country; (ii) artefacts and products.
<b>Responding participants</b>	(i) S1, S2, S3, S4, S5, S6, S7, S10, S11, S15, S16; T1, T2, T3, T5, T6, T8, T9  (ii) S1, S2, S3, S5, S6, S7, S10, S13, S14, S15; T4, T5, T7;

**Table 4: RQ 1, Latent Code 1**

Research Question (RQ) 1:(C2)	
Label	Implicit manifestations
<b>Definition</b>	Using a hybrid of the terms developed through the 'onion' culture metaphors of Trompenaars and Hampden-Turner (1997) and Hofstede and Hofstede (2001), implicit manifestations refer to aspects of culture that are <b>not as observable as RQ1(C1)</b> but are <b>connected with them either directly or indirectly</b> . These relate to the <b>basic assumptions</b> and <b>values</b> that a given culture and associated cultural group(s) hold.
<b>Indicators</b>	(i) <i>basic assumptions</i> about the existence, (ii) fundamental and underlying <i>values</i> held by a given culture and its society.
<b>Responding participants</b>	(i) S1, S3, S4, S5, S6, S8, S9, S10, S11, S12, S13, S15; T2, T3, T4, T6, T7, T9.  (ii) S1, S3, S4, S5, S6, S8, S9, S10, S11, S12, S13, S14, S15; T1, T2, T3, T4, T6, T7, T8, T9.

**Table 5: RQ 2, Latent Code 2**

Tables 6 and 7 illustrate the latent codes generated from participants' responses to the secondary subsidiary question, 'Should culture be a part of EAP, and what aspects of culture do learners and teachers feel are pertinent to EAP?'

Research Question (RQ) 2: (C3)	
<b>Label</b>	<b>Learner agency and autonomy</b>
<b>Definition</b>	Aspects of culture that <b>develop and instil learners' skills and identity</b> as an EAP practitioner through <i>practices and rituals</i> (Hofstede and Hofstede, 2001) in exhibiting aspects of RQ1(C1) and RQ1(C2).
<b>Indicators</b>	(i) Critical thinking; (ii) developing academic <i>practices</i> within an EAP context; (iii) developing <i>identity</i> and <i>values</i> as EAP learners; (iv) developing <i>cultural</i> and <i>linguistic</i> capital.
<b>Responding participants</b>	(i) T2, T3, T5, T9, T6, T4, T7; S5, S11, S14, S2; (ii) T1, T2, T3, T4, T5, T6, T8; S2, S5, S8, S11, S12, S14; (iii) T1, T2, T3, T4, T5, T6, T7; S1, S2, S5, S7, S8, S9, S10, S12, S13, S14, S16; (vi) T1, T2, T3, T4, T5, T8, T9; S1, S2, S3, S4, S5, S6, S9, S10, S11, S13, S14, S16.

**Table 6: RQ 2, Latent Code 3**

Research Question (RQ) 2:(C4)	
<b>Label</b>	<b>Cultural awareness and mediation</b>
<b>Definition</b>	Acknowledging <b>cultural affordance(s)</b> and developing the skills and practices to <b>mediate</b> those affordances.
<b>Indicators</b>	(i) Critical incidents, (ii) negotiating and mediating cultural differences, and (iii) acknowledging cultural affordances in language use and contextual meaning.
<b>Responding participants</b>	(i) T1, T2, T3, T4, T6, T8, T9; S1, S2, S3, S4, S5, S6, S7, S9, S10, S12, S13; (ii) T1, T2, T3, T4, T6, T7, T8, T9; S2, S3, S5, S7, S11, S12, S13, S14; (iii) T1, T2, T4, T5, T6, T8, T9; S1, S3, S4, S5, S6, S9, S10, S11, S13, S14, S15.

**Table 7: RQ 2, Latent Code 4**

Tables 8–9 illustrate the latent themes generated from the teaching participants’ responses regarding the third subsidiary question: ‘**How could such cultural content be taught and assessed in EAP?**’

<b>Research Question (RQ) 3:(C5)</b>	
<b>Label</b>	<b>Cross-cultural dialogue through materials</b>
<b>Definition</b>	<b>Using materials (textbook and supplementary and authentic material) to initiate open dialogue between either teacher and learner or group of learners, and compare (and) contrast two or more cultural groups.</b>
<b>Indicators</b>	(i) Using the text and supplementary materials to open a dialogue with learners; (ii) using authentic materials to initiate dialogue; (iii) comparing culture C1 with C2; (iv) contrasting C1 with C2.
<b>Responding participants</b>	(i) T1, T2, T3, T4, T5, T6, T7, T9; (ii) T1, T2, T3; T4; T5, T7, T8, T9; (iii) T1, T2 T3, T5, T6, T7, T8, T9; (vi) T3, T5, T6, T7, T8, T9.

**Table 8: RQ 3, Latent Code 5**

<b>Research Question (RQ) 3:(C6)</b>	
<b>Label</b>	<b>The subjectivity of assessment</b>
<b>Definition</b>	The <b>multifaceted inconsistency in defining culture</b> implies a <b>high degree of subjectivity among assessors, teachers and learners</b> . This makes <b>creating standardised assessment rubrics</b> to assess cultural values <b>problematic</b> .
<b>Indicators</b>	(i) subjectivity; (ii) ambiguity; (iii) not as linear as assessing language; (iv) difficult to benchmark; (v) assessing cultural values problematic
<b>Responding participants</b>	(i) T1, T2, T4, T5, T6, T7, T8; (ii) T2, T3, T9; (iii) T2, T5, T7, T8; (vi) T3, T5, T7, T8; (v) T1, T3, T4, T5, T8, T9;

**Table 9: RQ 3, Latent Code 6**

Tables 10–11 illustrate the latent codes generated from the teaching participants’ responses regarding the fourth subsidiary question: ‘**What, if any, training is provided to teachers in teaching cultural content in the EAP classroom?**’

<b>Research Question (RQ) 4: (C7)</b>	
<b>Label</b>	<b>Language over culture focus</b>
<b>Definition</b>	<b>Language</b> teaching and learning strategies in training are <b>prioritised</b> over <b>cultural</b> teaching and learning strategies. This is interpreted as <b>minimal training designated to cultural learning and teaching practices</b> and/or <b>no time designated during training to cultural learning and teaching practices</b> .
<b>Indicators</b>	(i) language learning takes precedence over the teaching of culture; (ii) mere talking point without substance; (iii) lack of support in terms of teaching culture; (iv) no cultural teaching training given;
<b>Responding participants</b>	(i) T1, T2, T3, T4, T5, T6, T7, T8, T9; (ii) T1, T2, T4, T8; (iii) T1, T2, T3, T4, T5, T6, T8, T9; (vi) T4, T5, T6, T7, T8, T9;

**Table 10: RQ 4, Latent Code 7**

<b>Research Question (RQ) 4: (C8)</b>	
<b>Label</b>	<b>Cultural contextual affordances</b>
<b>Definition</b>	The teaching of culture to learners should <b>be subject to the precincts of cultural sensitivities</b> within the teaching context(s) <b>on the part of the teacher</b> .
<b>Indicators</b>	(i) Cultural sensitivity and awareness; (ii) limitations of imposing a teacher’s cultural values.
<b>Responding participants</b>	(i) T1, T2, T3, T4, T5, T7, T9; (ii) T1, T2, T3, T6, T8, T9;

**Table 11: RQ 4, Latent Code 8**

The third phase, generating initial themes, builds on the foundations of the second phase. As Braun and Clarke (2019) acknowledge, their initial concept of a theme (Braun & Clarke, 2006) was constrictive, and they later referred to themes as ‘central organising concepts’, a more inclusive term (Braun & Clarke, 2013; Braun et al., 2014) that better encapsulates a ‘pattern of shared *meaning* underpinned or united by a common core concept’ (Clarke & Braun, 2019, p. 593) based on the recurrence and cluster(s) of the codes generated in Phase 2. This study will use the term ‘theme(s)’ as more universally understood by the reader of Braun and Clarke’s (2006) original work.

The identification of themes requires a degree of subjectivity on the researcher’s part and is achieved through an ongoing process of development (Braun et al., 2016), construction (Braun et al., 2018) and generation. Braun and Clarke (2019, p. 594) argue that concepts or themes do not passively emerge; instead, they are stories based on the depth of subjectivity in the data, as exercised by an active researcher (Ely et al., 1997; Foster & Parker, 1995). As discussed in the second phase of coding, as a binary choice is now unnecessary (Braun & Clarke, 2006, 2019), I refined and combined the *semantic* (essentialist) and *latent* (constructivist) coding to generate *latent* themes or, as Braun and Clarke (2006) call them, creative storybook themes, as opposed to domain summary themes. This enabled the semantic codes generated in Phase 2 to inform the *latent* themes, which, from an epistemological standpoint, allowed a more significant and complex socially produced (Burr, 2003) account of and engagement with the expressed views of the participants.

In conjunction with the literature review conducted by this study, and to substantiate the claims made by this study, in the spirit of transparency (Braun & Clarke, 2006; Malterud, 2001), I have included a visual illustration (mind map) of this phase (Appendix D) to demonstrate active engagement in the process. This will enhance the trustworthiness (See section 3.5.4) of the study (Lincoln & Guba, 1985), particularly in terms of reflexive TA (Nowell et al., 2017). In addition, such illustrations provide an ‘audit trail’ (Nowell et al., 2017, p. 3) which also demonstrates a degree of reflexivity on the part of an active and reflective researcher (Tobin & Begley, 2004).

The refinement and development of themes represent Phase 4 of the study's reflexive TA. Due to the 'organic' nature of reflexive TA, this includes assessing the initial codes used to develop the initial themes (Braun & Clarke, 2006, 2019; King, 2004) and examining their congruence with other themes (Braun & Clarke, 2006) to reduce, create or redefine the parameters of the themes and, in doing so, capture and synthesise (Attride-Stirling, 2001) the ideas or stories contained within the numerous data items, which will inform the data extract used in the final phase of the study's reflexive TA. As in the previous phase, a visual illustration of this phase in terms of the refinement of the study's initial themes is presented (Appendix D) to enrich the trustworthiness (Lincoln & Guba, 1985) and transparency (Braun & Clarke, 2006; Malterud, 2001) of the study.

Phase 5 relates to the process of defining and naming the themes. Concerning definition, Braun and Clarke (2006) suggest that the researcher should ascertain the relevance and interest of the theme to the overall story or stories being told and whether they are relevant to the research questions. Themes can only be finalised after a thorough analysis, which King (2004) recommends should be conducted twice, increasing the credibility of the study and its trustworthiness (Lincoln & Guba, 1985). Regarding the naming of the themes, Braun and Clarke (2006) suggest that the names should enable the reader to identify immediately what the themes encapsulate.

Clarke and Braun (2018) later suggest that the names of the themes should not be summaries of data, as 'domain summary themes are organised around a shared topic but not shared *meaning*' (Braun & Clarke, 2019, p. 593). Therefore, the nexus between the study's research questions and the themes plays an essential role in this naming and defining process (Evans et al., 2016).

The final phase of a reflexive TA involves producing the study's report, which should be concise and logical (Thorne, 2000), and telling the story of the themes through vivid and compelling examples. This may be achieved by incorporating short quotations to highlight specific points (King, 2004) and longer quotations to put the story into its broader context for the reader (Braun & Clarke, 2006). Both aim to add depth to the story's complexity through the themes. However, the degree of complexity and interpretation is a point on which some have been critical of TA (Crowe et al., 2015).

Vaismoradi et al. (2013) argue that TA is a ‘descriptive qualitative approach ... suitable for researchers who wish to employ a relatively low level of interpretation, in contrast to grounded theory ... in which a higher level of interpretative complexity is required’ (p. 398). The level of interpretation refers to conceptual density (Glaser & Strauss, 1967). Braun and Clarke (2006) propose an active researcher at the heart of the reflexive TA method. This determines the depth of the interpretation and complexity, which are achieved by going beyond simply retelling the themes generated by the data corpus (a thin description) (King, 2004) and providing the reader with a ‘thick description’ (Geertz, 1973) of the story, which unpicks the surface codes and uncovers, through detailed and methodical description, using an interpretative and socio-constructivist lens (Denzin & Lincoln, 2003; Patton, 2007) the latent themes presented in this study.

This includes examining the themes’ substance with regard to the study’s research questions and previous literature (Aronson, 1995) within such analysis and discussion. This can add to existing knowledge (Côté & Turgeon, 2005) or, in some respects, refute it (Tuckett, 2005), a principal aim of doctoral study (Crowe et al., 2015). Literature is referenced within the discussion and analysis to give credence to the study (Starks & Trinidad, 2007) while directly addressing the research questions.

### **3.4.7. Negotiating Access**

Two groups of participants (EAP teachers and learners) were invited to participate in the study, which included questionnaires and interviews (Sections 3.4.1 and 3.4.2). As stated previously, the study was conducted in the ELI of the AUK campus in Duhok in Iraqi Kurdistan. Permission was sought firstly from the university’s President, Dr Randal Rhodes, and then the Provost, Dr Nazar Numan. Consent was sought in the form of an information sheet detailing the purpose of the research and the parameters of the study, and consent forms provided in English, Arabic and Kurdish (Kurmanji, chosen as it is commonly spoken in the Duhok region of Iraqi Kurdistan) (see Appendix A).

Consent was granted in the week of 04/01/2021 from all parties concerned. The Provost requested that research not be conducted during class time, which was agreed. An email was then sent to all 16 full-time EAP teachers in the ELI faculty and all 53 full-time EAP students, inviting them to participate as they were either studying or teaching EAP in Iraqi Kurdistan, which forms the context of the study. Besides the written invitation to participate in the questionnaires and interviews, the email attached an information sheet about the study and a

consent form in English, Arabic and Kurdish (Kurmanji) for greater accessibility (Brown & Danaher, 2019). In the case of the EAP teaching participants, a second interview was sought, details of which were also included in the information and consent forms. In addition, a statement was included explaining that participation was not mandatory and that a decision not to participate in either or both parts of the study would not be detrimental to their teaching or studies.

The invitation to participate was sent via the university's online communications platform Microsoft Teams<sup>®</sup> or an alternative platform of the participant's choosing to increase accessibility and flexibility. Both participant groups had 14 days to ask questions regarding the study's aims and objectives, the project more generally and the content of both the questionnaire and interview before continuing to consent to the study.

### **3.5. Ethics**

This section will provide details relating to ethical considerations and issues of trustworthiness involved in this study. It will first outline the role of ethics in the methods, data analysis and presentation of the study's data and, secondly, describe the application to The University of Sheffield's ethical review committee. Lastly, the study's trustworthiness will be reviewed, closely related to ethical considerations (Flick, 2018).

#### **3.5.1. Ethical Considerations**

This study adopted a qualitative research stance, which influenced its methods, data analysis and, consequently, the presentation of its findings. These aspects of the study are subject to ethical research principles including, among others, 'trust, dignity, privacy, confidentiality, and anonymity' (James & Busher, 2007, p.102) on the part of the researcher in addition to ensuring that no harm comes to the study's participants. The latter principle shaped this study, which used online data collection, such as epistolary interviews, due to the Covid-19 pandemic and related government guidelines in England and Iraqi Kurdistan. The transition to online research impacted data collection methods. As a result, I reflected on the moral and ethical implications (Sikes, 2017) created by these 'new venues' (Ess, 2004, p. 253) online. As the Association of Internet Researchers (AoIR) (2002) notes, these 'venues' (Ess, 2004) create issues 'between the requirements of research and its possible benefits on the one hand, and human subjects'



rights to and expectations of autonomy, privacy, informed consent' (Ess, 2004, p. 2). However, it is hoped that this study has mitigated some of these issues.

As discussed in Section 3.4, the study sought consent from both participating groups via email, giving details of the data collection methods to be used. As discussed in Section 3.4.7, consent was sought from two tiers of management before the invitation was distributed (Appendix E). All communication with the participants took place through the university's Microsoft Teams<sup>®</sup> platform, which is used to teach and communicate more generally. The email invitation was accompanied by an attachment and information sheet (Appendix A) providing details of the study and its objectives; a consent form (Appendix A) was also included.

The participants' (teachers' and learners') consent form provided specific information regarding the study, its remit and how data would be handled and used as required in Art 5(1) (b) of the General Data Protection Regulations (2018). This included ensuring that both participant groups had read the information sheet before consenting. In addition, both groups had the opportunity to discuss the study via the online platform (Sander, 2005).

The consent form also contained a clause informing participants that participating in the study was voluntary and that there would be no adverse consequences if they chose not to participate or to withdraw (Ferguson et al., 2006; Meade & Craig, 2012). The consent form stated that an opportunity to participate in a second interview might occur two weeks after the primary interview.

Both the information sheets and consent forms for all participants, including those provided to the management, were professionally translated into English, Arabic (Iraqi) and Kurdish (Kurmanji) to increase accessibility for the participants (Brown & Danaher, 2012).

The consent forms and the data collected from the study were all stored on a secured and password-protected computer on the locked AUK campus in Duhok, following the provisions of Art 5(1)(f) of the General Data Protection Regulations (2018) on privacy and the confidentiality of data. In addition, it was specified that data would be stored for a period of two years, again as per Art 5(1)(e) of the General Data Protection Regulations (2018).

After obtaining consent initially from management and then the participant groups, the first phase of data collection, in the form of semi-structured questionnaires, commenced. As mentioned above, the questionnaires were available in English, Arabic (Iraqi) and Kurdish (Kurmanji). However, neither group was obliged to respond to all the questions within the questionnaire. This could be interpreted as negating informed consent (Mahon, 2013). To mitigate this, participants could simply say they declined to respond or words to that effect (Baker, 2012).

In the second phase of the data collection, semi-structured interviews brought ethical considerations concerning potential harm to participants, as outlined in the ethics review application (Section 3.5.2). Due to the focus of the study, culturally sensitive issues could arise and potentially cause psychological distress in connection with religious reasons, a conflict in cultural values or past trauma. Both participant groups were made aware at the beginning of the interview and in the two weeks preceding the interview that they could refuse to answer any questions without providing a reason (Meade & Craig, 2012). As Kvale et al. (1994; 2006) argue, an interview cannot be asymmetrical.

However, an asymmetrical power balance could arise between the interviewer as a teacher from the West and the interviewees (Brinkman & Kvale, 2005). This is pertinent to this case study as it could be interpreted that I had unknowingly imposed my cultural concepts on the interviewee (Wang, 2006).

I avoided posing culturally sensitive questions or developing such conversations to minimise these issues. These could include religion or past national trauma (such as the Kurdish genocide or Da'esh, the Islamic State). A researcher must be particularly vigilant in detecting signs of distress, given the nature of epistolary interviews (Mann & Stewart, 2000; Paccagnella, 1997), as the conversation is not face-to-face. In order to mitigate this issue further, learners could ask a friend to accompany them to make them feel more at ease during the interview.

Regarding the potential influence of asymmetrical power in the dialogue between the interviewer and the interviewees, I aimed 'to (dis)equalise' (Nunkoosing, 2005, p. 699) or mitigate such asymmetrical powers through the principles of connectivity, Humanness and Empathy (Brown & Danaher, 2019) (pp. 21–22) through balanced and negotiated dialogue, based on mutual respect (Thornborrow, 2002).

The primary ethical consideration was the purposive data sampling method of maximum variation (Patton, 2007). As Martin (2018a) discussed, qualitative research cannot be value-free or free of potential accusations of ‘academic cherry picking’ (Allan, 2013, as cited in Murphy et al., 2022). This case study has adopted a pragmatic approach to positionality (Foote & Bartell, 2011) and ‘the influence’ (Sikes, 2004, p. 15) to mitigate these potential accusations. This extends to the codification of the data (Section 3.4.6). Finally, the coding parameters were applied to the themes generated by the data (Boyatzis, 1998), increasing the study’s transparency and trustworthiness (Section 3.5.4).

The data presented in the study must accurately reflect the participants’ views. This study is based on the co-construction of ideas and views to create an accurate ‘thick description’ (Geertz, 1973) of those ideas. Therefore, the participants have the right to approve, challenge or retract interview elements once they are transcribed and presented (Howe & Moses, 1999).

### **3.5.2. Ethical Review Process**

An application was made to The University of Sheffield’s research ethics review board on 11 August 2020 and approval was obtained on 28 October 2020 (Appendix D). The application reviewed the various components of the study, including aims and objectives, methodology, methods, issues regarding the researcher’s safety and that of the participants, given the Covid-19 pandemic, and the participant recruitment process. In addition, issues regarding the use and storage of data were reviewed (Section 3.5.1) in line with the General Data Protection Regulations (2018).

### **3.5.3. Anonymity of data**

As the primary researcher, I alone had access to the data generated by the study both before and after the data collection phases were completed. As stated previously, the data generated were stored on a secure server on a password-protected computer (Section 3.5.1).

The participants’ data, generated after consent was given, were subject to anonymisation and pseudonymisation as defined in Art 4(5) of the General Data Protection Regulations (2018). This protects the participants’ identities, thus ensuring the ethical principles of ‘privacy, confidentiality and anonymity’ (James & Busher, 2007, p. 102). Anonymisation and pseudonymisation were conducted using MS Excel,<sup>®</sup> inputting the participating teachers’ names alphabetically, then using MS Excel’s RAND function and creating a list of random

itemised names. Once this list was created, a ‘T’ prefix and the RAND function’s row number were assigned. The same process was applied to the student participants, using the prefix ‘S’, for example, S1.

#### **3.5.4. Trustworthiness of the study**

As Stahl and King (2020) highlight, the difference between quantitative and qualitative studies is that ‘qualitative research does not seek replicability’ (p.26). Instead, it seeks to instil confidence – to be believable and truthful (Robson & McCartan, 2016), such that the study itself is trustworthy. The socially constructed reality within such studies opens them to multiple interpretations and outcomes. Consequently, the concepts of reality and validity are, in effect, ‘incompatible’ (Burr, 2003, p.158) with qualitative research. The case study adopted a series of strategies to instil trustworthiness: credibility, transferability, dependability and confirmability (Lincoln & Denzin, 2003; Lincoln & Guba, 1985). The application of each will be discussed in turn.

Regarding credibility, Stahl and King (2020) link the issue of credibility to whether the findings are ‘congruent’ with reality (p.26). This study has ensured that elements of the study, such as the methodology and methods, are congruent with the study’s position on epistemology and ontology. A further step was adopted in methodological triangulation by using three methods – semi-structured questionnaires, interviews and cultural probes – in the data collection phase (Denzin, 1989), consequently producing multiple sets of data (Jonsen & Jehn, 2009), especially in the case of the cultural probes with the teaching participants and their interpretation of the role of culture in EAP teaching materials. In terms of transferability, the study’s research context – a representative body of participants in conjunction with the ‘thick description’ (Geertz, 1973) presented in the study’s findings in later chapters – makes the study relevant to similar contexts in which EAP is taught. Regarding dependability, the study is transparent and comprehensive in the presentation of its research questions and objectives (Section 3.3) and the sampling of its participants (Section 3.4.3). Finally, concerning confirmability, this study – conducted by a reflexive researcher – addresses in detail issues relating to positionality (Section 3.2.2) (Foote & Bartell, 2011) and the views of the study’s participants, whilst acknowledging that qualitative research cannot be value-free (Martin, 2018a; Murphy, 2022; Sikes, 2004).

### 3.6. Data collection issues

There were two critical issues concerning data collection: the sample of the learner participants and their language ability. In the spirit of transparency, these issues will be discussed candidly.

Among the learner participants, all those who volunteered to participate in the study were from the upper two levels of ELI, Levels 7 and 8. This offered certain opportunities, aligned with the purposive sampling position of accessing ‘knowledgeable people,’ particularly those with experience of learning EAP (Ball, 1990) at AUK. The study thus had access to their knowledge and experience as they had had prolonged exposure to the EAP programme from the first level using *Oxford’s Q-Skills* and were near to completing it. However, other opportunities were lost, including that exploring the experiences and knowledge of learners from the programme’s lower levels. This is a shortcoming of this study. We can hypothesise why participants did not wish to participate, but their input could potentially have enhanced the study’s findings.

The language ability of the learners presented a significant challenge for me as a researcher when conducting and transcribing the semi-structured interviews. Although their responses to the semi-structured questionnaires were comprehensible, and the questions were translated into Kurdish (Kurmanji) and Arabic (Iraqi) as well as English, and the same questions were used in the semi-structured interviews, some participants found it challenging to articulate and expand on their responses during the interviews. To mitigate this difficulty, I used my experience as an EFL teacher to break down each question and simplify them with some, albeit limited, success. In addition, I deliberated in the research journal on using an interpreter in the interviews, an issue discussed by Martin (2018c).

I, the researcher in this case study, am not a fully proficient speaker of Kurdish and its related dialects, similar to the case in Skjelsbæk (2016). The lack of literature surrounding the interpreter’s role in qualitative interviews leaves researchers with a binary choice of either being proficient in the interviewees’ first language – in this case, Kurdish – or using an interpreter (Borchgrevink, 2003). However, this choice does not take into consideration the context of this study in that I am a native speaker of English, which is used as a second or third language, to varying degrees, by the interviewees to convey their thoughts, experiences and opinions of the role of culture role in EAP at AUK.

Introducing an internal or external interpreter could affect the trust between the researcher and the participants. Although, as Kvale (1994) suggests, the interviewer ‘is the research instrument’ (p. 147), it could be argued that, like the researcher, this research *instrument* has

responsibilities associated with the role (Kvale, 2006, p. 68). This role and its responsibilities provide the rationale for not inviting an interpreter into the interview phase, retaining the respondents' trust in an acute setting.

Bragason (1997) argues against employing an external interpreter unless they are from the field setting and, as Skjelsbæk (2016, p. 512) suggests, are familiar with local languages, dialects and cultures (Bujra, 2006). This could consciously or unconsciously create a sense of unease for the interviewees, who may question the need for an interpreter and see it as a reflection of their English language ability.

In addition, an external interpreter could create issues on a macro-socio-political level, possibly creating an imbalance of power in the relationship between the interpreter and the interviewee based on gender, religion or even political affiliation (Skjelsbæk, 2016, p. 512), which could constrain the interviewees' 'voice' (Fine, 1992). This argument can apply equally to an internal interpreter, such as a Kurdish member of staff, an EAP teacher or an administrator at AUK.

As well as the potential macro-socio-political issues discussed above, micro-sociopolitical issues at the institutional level may manifest themselves, negatively influencing participants' responses. These could result from a potential power imbalance concerning their positionality within the institution and outside it. This also extends to linguistic ability based on the various Kurdish dialects and interviewees who are native Arabic speakers.

### **3.7. Summary and Conclusion**

This chapter has provided a detailed description and discussion of the study's methodology, methods and potential limitations. In addition, it considered the issues relating to negotiating access to the study's participants and the ethical implications posed in conducting the data collection phase of the study and how these were addressed.

The socio-constructivist methodology (or theoretical framework) adopted in this study is congruent with my positionality in that knowledge is co-created and co-developed through interactions between 'social actors' (Lebaron, 2005, p. 29), such as the participants (EAP teachers and learners) and the researcher in this study. Therefore, the study aims to understand the role of culture in EAP by using a socio-constructivist methodology. It is hoped that the description of Stetsenko (2017, cited in Kontopodis, 2019) will result in a change of practice among EAP teachers and learners in Iraqi Kurdistan, through 'transformative agency' (p. 270).

As stated in Section 3.5.2, the study's ethics application was approved on 28 October 2020. The study strictly adhered to the conditions of the application and the recommendations made during the review process, including following the necessary Covid-19 guidelines from Sheffield University and Iraqi Kurdistan in the data collection phase.

The methods adopted in the study's data collection phase – semi-structured questionnaires and interviews, and the use of cultural probes in conjunction with the interviews – are congruent with the study's chosen methodology (Cook & Nunkoosing, 2008; Rubin & Rubin, 2005) as described above, as they are combined with positioning and engaging the interlocutors as 'active participants' (Rubin & Rubin, 2005) in the co-construction of knowledge.

The spontaneity of the interviews (Cohen et al., 2007; Gavora, 2006) and the opportunity to provide broader responses in the questionnaires provide unique insights into the participants' lived experiences regarding the role of culture in EAP and language learning more generally. This is enhanced further by the adoption of connectivity, humanity and empathy principles (Brown & Danaher, 2012, 2019; Brown & Reushle, 2010; Reushle, 2005), which help reduce the potential barriers between participants and the researcher and enable more insightful findings.

The following chapter, on data collection, will present and discuss the findings of the methods discussed and the methodology within which they are framed.

## **4. Data Analysis and Discussion**

### **4.1. Introduction**

This research project chapter will present the findings of the reflexive thematic data analysis (Braun & Clarke, 2019; 2006) conducted as outlined above. The findings will be presented on the latent themes gathered from the participants' responses to the research questions section 4.3 given in the semi-structured questionnaires, the semi-structured interviews with both groups of participants, and the cultural probe(s) used with the teachers' group.

The initial section of this chapter acts as a preamble by presenting evidence based on the participants' responses concerning the research questions (p. 88) and the semantic themes that developed and informed the later latent themes (pp.104–107) (Appendix D). The multi-authored evidence will inform the later discussion section 4.4. This gives a voice to both the researcher (Finlay, 2002) and the research participants as co-constructors of knowledge.

The two main data collection methods (the semi-structured questionnaire and the semi-structured interviews) were used with both teaching and learning participants and the cultural probe additionally used with the teaching participants. The description of the data ascertained is evidenced and supported by extracts from the methods mentioned. This initial description of the findings aims to validate the development of the latent themes or central organising concepts (Braun & Clarke, 2013; Braun et al., 2014) from their initial concepts as semantic themes. Furthermore, this initial description of the participants' responses provides the contextual basis for the next part of this chapter, offering an in-depth discussion of the latent themes mapped to the project's research questions.



## **4.2. Data Analysis: Participants' Responses**

As mentioned in the opening introduction to this chapter, this section will provide insight into how both groups of participants responded to the questions posed in the semi-structured questionnaires and interviews. As a caveat, the learners' responses to the questionnaire were brief and, at times, sporadic; we may, therefore, surmise that their language abilities did not allow the articulation of more developed responses. However, their responses during the interview phase provided greater insight.

The purpose of these descriptions is to provide a rationale to inform the semantic themes and subsequent latent themes. Each participant group's responses will be addressed individually for ease of reference, comparison and critique in the discussion in subsequent sections of this chapter. The findings from the questionnaires and interviews will be presented through the questions posed to the participants; those from the interviews will also respond to the cultural probes presented to the teaching participants.

Following Boyatzis's (1998) notion that TA functions as a 'translator' (p. vii) between qualitative and quantitative analysis, quantitative language (Braun et al., 2006; Meehan et al., 2000) will be used to describe recurring items or notions, rather than the figures characteristically present in quantitative research.

#### 4.2.1. Semi-Structured Questionnaires: Teachers' Responses

Five main questions were posed to the nine EAP teaching participants in the semi-structured questionnaire, which was conducted online using Google<sup>®</sup> Forms. The first three questions related to their ideas on culture in general, the role of culture in EAP, and which aspects of culture they felt were relevant to teach in the EAP classroom. The last two questions related to teaching and assessing culture and asked about their initial training in cultural teaching and learning. Each of the responses informs the main research questions (p.88). They will be presented in the order in which they were posed, with common recurring themes highlighted.

##### *Question One: In general, how do you conceptualise/view culture?*

Most teaching participants identified culture with a **set (or collective)** of norms defined by the participants as '**collective beliefs and behavioural norms**' (T3) and '**shared behaviours, patterns, beliefs, learned behaviours**' (T9). **Beliefs, customs and values** are identified as a 'loose set of **norms**, not fixed but permeates our lives [...] **values** through which **we see the world**' (T6) and as a '**collection of values**, [...] unique **collection** - the **lens through which they see the world**' (T7) and as **behaviours** 'general **behaviours** of an individual' (T4).

The synopsis of the first theme states that these are considered explicit cultures. In addition, some participants cited implicit aspects of culture. However, a further reflection on how these notions were couched illuminates and thus informs reflexivity and positionality. This reflection will be unpacked further in the discussion section of this chapter.

It is apparent from the initial responses that teachers view culture as both an explicit and implicit concept, one that, as T7 articulates, is a 'lens', which is enlightening as it highlights aspects of potential subjectivity, a common theme found throughout our data analysis and discussion, and one that is exercised in the EAP classroom. The teachers' responses also are congruent with Holliday's (2016) definition of culture (p. 32) attributed to collective behavioural structures.

***Question Two: Do you think it is important that your learners learn about culture in their EAP classes? Why? Or why not?***

Firstly, there was a consensus amongst the teaching of participants on the role culture plays in language and language teaching and specifically in EAP; they responded, ‘**cannot separate** language from culture’ (T6), ‘**Understanding culture helps** the process of language learning’ (T8) and ‘Speak, words are reflections of culture’ (T7). We can, therefore, infer that they recognise the nexus between the two entities, a subject that will be investigated further in this chapter.

Secondly, a few respondents, interestingly, viewed this question as a segue to the next question about the skills learners could develop through the appropriation of cultural knowledge in their EAP classes, notably, **critical thinking skills**, responding ‘Discovering other cultures and comparing them helps to develop critical thinking’ (T3) and ‘Analysing **cultural differences ... critical thinking skills** through language’ (T4). This can be interpreted as **developing learners’ agency** as intercultural learners. According to the participants cited above, this is achieved through **comparing and contrasting cultures**, a recurring theme that developed as the research continued.

The teachers acknowledge the cohesive nature of language and culture and their importance in the EAP. This gives rise to potential opportunities in critical thinking based on the ‘**lens**’ analogy, through comparing and contrasting the target cultures. However, this does not imply critical engagement in ICC development based on the project’s working definition of ICC (Deardorff, 2006) (p. 43).

*Question Three: If cultural learning were to be included in your EAP classes, what aspects of culture do you think are pertinent to EAP specifically?*

**Behavioural practices** were identified, such as ‘**Learning behaviours** such as how to address professors, essay writing and public speaking such as presentations and working collaboratively’ (T9) and ‘**Learned behaviours**’ (T1 and T5) and **rituals**, such as ‘**Classroom interaction ... plagiarism**’ (T2), ‘**Academic expectations**, student-teacher [...] boundaries and deadlines, etc.’ (T6), ‘**Academic culture ... merit-based society**’ (T3) and ‘**Social expressions of cultural awareness to be used in EAP**’ (T8) were cited overwhelmingly as aspects of cultural learning that teachers felt their learners required to develop their **agency** as EAP learners. However, as mentioned previously, **critical thinking** was reported in addition to **behavioural practices**.

From the constructive conversations with the teaching participants, the emphasis on behavioural and ritual practices demonstrates a form of cultural refinement that the teaching participants attempt to develop amongst their learners. This extends and develops their agency as learners, particularly concerning critical thinking and engaging with the target culture.

I would argue that there is an indexical link between the Three Circles of English (Kachru, 1976; 1985; 1992) (pp.53-54) and the role of culture as a form of refinement through behavioural practices. As T1, T2, T5 and T6 argue, behavioural practices are developed through **learned behaviours** such as ‘essay writing and public speaking’ (T9). This is interpreted as a characteristic of the Inner Circle (Kachru, 1976; 1985; 1992) and a means of complying with ‘the expectations of Anglophone rhetorical traditions’ (Bhatia, 2006, p. 398) which, however, constrains the creativity and innovation of Global Englishes (Bhatia, 2006).

***Question Four: How would you approach teaching and assessing culture in your EAP classes?***

As both a reflective practitioner and researcher, this question is very illuminating and contributes to my positionality in terms of the role that textbooks, or the lack of textbooks, have played in providing opportunities for intercultural learning. None of the participants cited the class text by name as a primary means of teaching cultural content. However, it was assumed that it acts as a point of articulation (Crozet & Liddicoat, 1999) or a catalyst for intercultural learning opportunities. Most participants mentioned using **supplementary ‘videos of classroom interaction and role plays’** (T2) or **‘literature and music through song’** (T8), and **authentic** resources such as **‘authentic texts and videos to foster discussion’** (T3) and **‘[...] real-life, authentic language’** (T7) as well as **activities and tools** such as **‘code-switch in terms of culture’** (T4) to engage cultural learning and understanding.

Regarding assessment, the possible link between the **notion(s) of culture**, identified through the first question, and its **problematic subjective** characteristic(s) voiced by participants – **‘[...] the relationship between culture and language it would be very difficult to assess it fairly and, on whose terms, would it be essentially?’** (T2); **‘Whose cultural values are we judging our students on?’** (T7) and **‘I think it would be tough as it is not fixed, is it?’** (T8) – became noticeably more apparent when applied in assessment.

As mentioned in the opening lines of this question, the teaching participants acknowledged that the materials they are provided with, notably the texts, contain insufficient and indeed inauthentic cultural material. This is significant as they recognise their newly found agency as teachers of culture and language by actively seeking authentic supplementary material to engage learners culturally and further develop their ICC skills.

Regarding assessment, the issue of subjectivity dominates their responses, reminiscent of Borghetti’s (2017) comments regarding potential ethical dilemmas on the part of the teachers and their role as assessors. This argument could equally apply to language assessment, given Kachru’s (1985, cited in Webster, 2015, p. 211) position that English for specific purposes, including EAP, is biased towards Standard Written English

conventions (Bhatia, 2006, p. 398). This notion is also represented in assessment rubrics, including those used by AUK. However, again, this is an issue that will be discussed in further detail in the discussion section.

***Question Five: Do you feel that your initial language teacher training provided support regarding the teaching and learning of culture?***

Most participants felt that their initial teacher training provided insufficient content on **teaching and learning culture** in the language classroom: ‘**None at all, really**. It was assumed that students would just pick up culture’ (T2); ‘I do think **I could have been better supported**’ (T6); ‘During my CELTA, **nothing was taught**’ (T4) and ‘**nothing** to do with culture’ (T9).

There was, however, an important caveat, albeit a cautionary one, in that some participants cited that they did receive training on **cultural sensitivity** or **cultural affordances** and their parameters as illustrated by participants’ desire to ‘avoid **awkward** discussions’ (T3), ‘be **very sensitive** to the **cultural group** you are teaching to’ (T5) and ‘[...] **not impose too many of your values** on them’ (T9).

This aspect was developed further in the interview phase. It is evident from the participants’ responses that culture and ICC have a minimal role within initial teacher training, even at postgraduate level, illustrated in postgraduate participants’ comments on a ‘[...] **short mention** about culture’ (T3) and ‘in the Iraqi teacher training program, **it is all theoretical applied linguistics**’ (T5).

This further strengthens Georgieva’s (2001) argument that training provides an essential bridge between classroom practices. It cements the role of culture in the *lineage of subjugation* (p.59), yet the one aspect of culture that participants felt had been included in their training was an awareness of cultural affordances and their associations in any given cultural context, an area which will be explored further in the semi-structured interviews with the teaching participants.

#### 4.2.2. Semi-Structured Questionnaires: Learners' Responses

The 16 student participants were asked the same first three questions as the teaching participants. The medium of delivery was again Microsoft Teams Forms.® As in Section 4.2.1, each of their responses will be taken in turn, facilitating comparison and providing the necessary context for the discussion section.

##### *Question One: In general, how do you conceptualise/view culture?*

In comparison with many of the teaching participants, the learners saw culture as a clear **concept**, citing **more visual aspects of culture**, such as 'language, location, music, dress, entertainment, country, nation' (S6) and 'art, cuisine, religion, war, architecture' (S7). While exploring the responses, I noticed many participants cited aspects of culture related to **nationhood**, such as 'Kurdish culture, flags, nation' (S8), 'achievements and ways of living' (S1), 'language, country, nation' (S2) and 'flags, countries' (S9). These could be interpreted as **both implicit and explicit cultural representations**, a concept that the teaching participants did not express. This area will be explored in further detail as it relates to the subjectively distinctive lived experience of learners' notions of independence and difference from neighbouring countries and, by extension, their culture(s).

It was interesting to compare the teachers' responses to those of the students, mainly because of the learners' emphasis on overt aspects of culture compared to the teachers and, more specifically, on the notion of culture as being based on *country* and *nationhood* and the differences between them. As mentioned in the introduction to this case study, the Kurds have sought recognition as a state, a struggle that most of the teaching participants have not experienced.

##### *Question Two: Do you think it is important that you learn about culture in your EAP classes? Why? Or why not?*

As with the teaching participants, there was a consensus amongst learners that culture should play a role in EAP classes. Several learners acknowledged the **role of culture** in language learning: 'Learning culture is important **through language**' (S4) and 'Culture will **help more** with learning language' (S5), as did several of the teaching participants.

The learners felt that culture enhanced communication with other cultures and extended their **agency as learners**: ‘**Important** to Iraqi Kurdistan given it becoming more **multicultural**’ (S14). They felt it helped to ‘**aid interaction** with other cultures’ (S15) and was fostered through **behavioural practices and knowledge of rituals**: ‘Need to make sure **we say and do right things**’ (S5); ‘If I do know about their behaviour and if **I do something wrong, I think I should be ashamed**’ (S16). In addition, they acknowledged given **cultural affordances**, both within the academic environment, ‘It is a **good environment to speak English** and in your culture that **accepts mistakes and encourages improvement**’ (S2), and outside, ‘If I do know about their behaviour and if **I do something wrong, I think I should be ashamed**’ (S16).

It is apparent from the responses that learners see the thread that bonds language and culture together, and this is reflected in their agency as EAP students, as cultural mediators through interactions inside and outside the classroom. These could involve looking critically at their culture, acting as an anchor, and questioning the differences between the target culture or culture(s). These agency attributes in identifying behavioural and ritual practices continue into the third and final question.

***Question Three: If cultural learning were to be included in your EAP classes, what aspects of culture do you think are pertinent to EAP specifically?***

There was a double-faceted response in the learners’ responses to this question. However, a common thread amongst learners focuses again on **behavioural aspects of culture**. These elements were discussed further in the interviews during the data collection phase. Responses related to EAP **practices** include ‘Learn about **skills like presentations and how to behave** at university’ (S12) and ‘**Learn about** how to write essays **and writing in general**’ (S9). In addition, they mentioned **rituals** ‘[...] to know how to **behaviour** [sic] in a **university setting**’ (S3) and extending their **agency** as a ‘**way of thinking that influences entrepreneurship and critical thinking**’ (S6) and, consequently, their **identity** as EAP learners.

Interestingly, the **behavioural practices** cited also relate to potential **cultural mediators**, such as ‘**How to deal with people from other cultures and avoid bad behaviours**’ (S1). Learners argued this could be achieved through the learning of culture through **critical incidents**: ‘avoiding **social mishaps**’ (S3); ‘I want to learn what do right **I don’t want to make mistakes**’ (S7); ‘how to eat in front of people,



**what to say when they ask me something to be polite**' (S16), based on the **cultural affordances** of a given context, **'not to upset people** from other culture with my behaviours' (S12), **'Learn behaviours, polite behaviours'** (S14). Participants seek behavioural refinement despite the perceived overlap of the concepts of behavioural practices and cultural affordances.

Most of the respondents sought to develop *refinement* in terms of their agency as EAP learners and they did so through the *practices* of essay writing and its associated conventions and academic etiquette. This is congruent with the teachers' responses to the same question. Learners expressed the same sentiments regarding behavioural refinement as teachers: a desire or need to conform to 'native' speaker norms of the Inner Circle of English (Kachru, 1976, 1985, 1992), not those of the arguably 'weaker' version of the Expanding Circle. In addition, learners again emphasised their extended agency as cultural moderators through engagement with the target culture.

#### 4.2.3. Semi-Structured Interviews: Teachers' Responses

Both participating groups were invited to an interview a week after submitting their questionnaire. The interview questions were, in part, based on the questionnaires, allowing the respondents to address their previous responses in greater scope and depth. In addition to using cultural probes, this provided active engagement with the research process 'in an exchange whereby the potential for supported professional **critical reflection** is acknowledged' (Husband, 2020, p. 206). Each question will be illustrated with responses from the respective participant group.

##### *Question One: In general, how do you conceptualise/view culture?*

The responses to this question from the teaching participants reflected the questionnaire responses that culture is **multifaceted**:

*[...] obviously comprises a lot of stuff, but certainly when I think about the culture of, say, like a given country or a given territory, you know, I think about obviously the artwork that's produced all of the intellectual achievements from literature to visual arts, language, how people comport themselves with others in different situations. (T4)*

*[...] for me, I think culture has sort of two aspects. So, there are very obvious expressions of culture that people are aware that they possess [...] clothing, food, language, or music. [...] what's most important is the maybe the second type of culture, which is a little bit more embedded. [...], I think, is harder to identify. It could be the way that language is used. [...] just different reactions to culturally embedded stimuli that we may not be so aware of. (T7)*

Culture as a **collective subjective** concept (Holliday, 2016, p. 32) is described by participants as follows:

*[...] either **the shared behaviour or the patterns of learned behaviour** or beliefs or whatever within a **certain group**. (T9)*

*So, I mean, culture is like for me as I see it, is all the **norms and practices** of a group of people living in **the same community** or in the same city or in the same country as say. (T1)*

*[a] source of **conformism**, and it's a source of **conflict** when people deviate from **the norms and practices of the culture**. (T3)*

A few participants cited **culture as a means of seeing the world**:

*[...] **the lens** that you see in the world. We **all grow up in groups** and these ideas, norms, values, whatever, are kind of passed down collectively, generation to generation. (T6)*

*How we view it shapes how **we view things**, shapes how **we use our language**, how **we adapt**, how we, you know, how we kind of **go through this world**. (T9).*

I noted in the study's research journal.

*'They view culture as though it is a lens or through a process of lensification associated with Foucault. An analogy can be drawn here with a prism that shows the diffraction of light and the range of different colours it diffuses. The viewer can view some colours as associations with different aspects that relate to personal preference and how they are viewed in both their and other cultures respectively, which is not fixed.'*

**Figure 10: Memo 1 (07/10/2021)**

This prism effect is apparent in the responses of **T6** and **T9**.

The question elicited more in-depth responses than were given in the questionnaire. Teachers viewed culture as a subjective, multifaceted and collective concept. Collective in the sense that innate rituals and rules are passed down through the generations. As noted in the memo (Fig. 10), teachers viewed culture as a subjective lens based on a given cultural context, through which certain overt or covert aspects of culture are valued. These include how language is used based on cultural context and value, highlighting the vital link between language and culture.

***Question Two: Do you think it is important that your learners learn about culture in their EAP classes? What cultural content do you see as relevant to EAP?***

The language and culture nexus continued from the questionnaire responses in that all participants acknowledged the critical role of culture in EAP: 'Language and culture **go hand in hand.**' (T1); 'Language is an **integral part** of culture' (T4).

Interestingly, most participants expanded on their responses to their **agency** as EAP learners, which they framed within the learning context in which **behavioural practices** are conducted:

*If I'm teaching ESL, it's easy to teach the culture because the students already live there and can see how people act and use the language within their culture. But [...] let's say, of the English people in England. You're teaching English in Kurdistan, so that's very difficult to detect in that case. (T1)*

Thus, the context in which EAP is taught and learned impacts cultural learning – for example, distinguishing between learning EAP within ESL (English as a Second language) where learners are taught in an English-speaking country and EFL where English is not the primary language of the teaching context.

Aspects of **agency** and **behavioural practices** based on *acculturation* continued:

*If someone was **coming to study here**, I do think that there are a set of academic, cultural rules those **academic, cultural rules are sometimes different**. (T2)*

The teaching context also contributed to the *type* of **agency** and **behavioural practices** teachers felt were appropriate:

*[...], and **if they're coming to the United States**, this is where I kind of train you. So, **but EAP in Kurdistan**, I think it's more I can be **a little more lax on the culture things**. (T6)*

*[...] if they intend to study kind of in **an international or a Western university**, I think it's important for them to be able to **negotiate and speak English in a way that is compatible with** native English speakers. (T7)*

Interestingly, most participants agreed that, regardless of context, there are some academic conventions (**behavioural practices**) that should be developed within EAP learners' cultural development in order that they become global citizens.

As I noted in a memo when re-reading the transcripts:

*It seems there is **some underlying conflict (within the teachers themselves)** with teaching cultural behaviours specific to EAP. Teachers voiced context as important. They believe conventions such as writing essays and behaviours within the EAP classroom should be based on those in the West, which is key to success. This represents a greater sphere of influence from the Inner Circle of Englishes (Kachru, 1985) (pp.53-54).*

**Figure 11: Memo 2 (11/05/2021)**

This potential voicing of *underlying* conflict was apparent in the participants' responses:

*[...] we **assume** has this academic culture that is really **Anglo or Western European based** [...] **conforming to Anglo rules** [...] they're **arbiters of the rules**. (T2)*

***I am all for mixing hybrid** [...], **I think, you know, in a perfect world. Yes.** [...] **So, what is the university asking?** [...] **Yeah, write in your style, be in your culture. But, you know, the professors are going to expect a certain level and a certain type of writing.** (T6)*

*The structures that exist within Western academia exist. And you could debate whether that's right or wrong. **But to be successful within them**, you kind of **have to comply**. Giving our students the knowledge they need **to comply** helps them be successful. Do I think that's right, that we should all write in a Western way, and that should be considered the only way? **No, I don't. But that is the current structure that we exist in and that they will likely exist in.** (T7)*

One participant noted a turning point in their positionality and engagement in the research while acknowledging the **agency** and **behavioural practices** that EAP learners need to develop:

*[...] for EAP we do, kind of, there is, kind of, **this responsibility to teach them since we are an American university, how to write in an appropriate way for what they're going to do, in a Western American style.** (T9)*

T9 seemed to contemplate the notion of *colonialism* in their comment, remarking on such **behaviours** and **rituals** within education for the first time:

*[...] if you want to do things that we do, **you've got to do it our way, right?**  
**Yeah. I've never really thought about when it comes to education** [...] (T9)*

However, as with the other participants, the underlying conflict between embracing the cultural context and acknowledging Western behaviours and rituals within EAP and the **agency** borne out of it by the learners, is demonstrated by T9's conformist and compliant remark:

*[...] at the end of the day, rules are kind of rules now, and we should follow the rules, right? (T9)*

While again highlighting the entwined nature of culture and language, the teaching participants noted an exciting distinction between EAP as taught within an ESL or an EFL context, inferring that learners are fully immersed in the target culture within an ESL context, with the opposite being true within an EFL context where there is more emphasis on developing ICC opportunities. As noted in the memo presented in Figure 10, participants felt conflicted over whether Western EAP conventions should be valued differently according to context. T9's loaded statement above is pertinent to the Three Circles of English (Kachru, 1976) concerning learning context (Bhatia, 2006, p398). While it is evident from the responses that both the outer (ESL) and Expanding (English as a Foreign Language) Circles of English are acknowledged in terms of the flexibility of language use, teachers view the Inner (native-speaking) Circle as the arbiter of rules and conventions, as this is deemed more valuable.

***Question Three: How would you approach teaching and assessing culture in your EAP classes?***

As in the previous question, my positionality changed in that the teachers themselves are changing their agency from simply being teachers of language to being intercultural mediators. This change affected whether they used the textbook as a means to introduce culture or whether they rejected it entirely as a tool and developed cultural learning through other, more innovative albeit rudimentary, methods. A key theme was the need to supplement the textbook using **authentic materials** to demonstrate culture.

The majority of participants emphasised the need to use **authentic materials**:

*[...] use videos, maybe we can use like another, let's say, we look at, we look at the meanings of colours across different cultures. (T1)*

*[...] to show some videos of a classroom, not just a lecture, but some real classroom interaction to model from. (T2)*

*[...] you do have to supplement I mean, for example, maybe what you would add to a given authentic reading material if you supplement with, like, a video and comprehension questions. (T4)*

*[...] like an actual newspaper article or a blog or a website or whatever. (T5)*

These responses offered an essential insight into the inadequacies of cultural teaching and learning opportunities within the EAP textbooks and their **agency** as EAP teachers in compensating for this deficiency:

*So, my strategy to deal with it is trying to find as many external sources of language as possible [...] what I find difficult about those listening activities is that they're very inauthentic. That's not how we in English would speak. It's very robotic. [...] So, it's my job as a teacher to supplement the EAP textbook, to have some authentic language so that they can kind of take in the way we speak, which is culture. (T7)*

*I'm trying to be careful here, [...] there are aspects of culture, but I always find myself wanting to supplement. [...] I always feel like I need to supplement other books [...] No fault of the books own. They're trying to cover so many different topics. (T9)*

The teachers drew on their experience as learners of English at secondary school:

*[...] the book we had for the English class was **modified entirely to reflect Iraqi culture** because we had a dictatorship [...], so even the names reflected the Iraqi people, their identities. For example, [...] if they had a dialogue of people like Robert and Diana, you would have Khalid and Maryam instead. **So, they wanted to instil this sense of nationalism in students.** (T5, NNS)*

Their experience demonstrates that, while the English language was given priority, the country's culture was that of Saddam Hussain's regime and, it could be argued, Iraq's public non-secular education system shaped the cultural values in the English language books used. Reflecting on Figure 3 (p.11) and how external factors can affect the cultural content of teaching, T5 argued the need for **authentic materials** to reflect the real culture within EAP and EFL, highlighting stereotypical gender roles in Iraq in the English language texts:

*[...] there are two sentences that many teachers used, and they would say **Zachy is playing football. And Fatima is washing the dishes.** So this is a boy's name, and that's what boys are supposed to do. So [...] you cannot stop them because they are boys, and they will grow up to be men. And **Fatima is a girl's name, and that's a girls' job, is to be in the kitchen.** (T5)*

These comments engaged reflexivity:

*'It would appear that the practice of asserting values within English language texts is also apparent on a national (and possibly) a regional level. The same could be said for texts that are used internationally with publishers from the West, albeit more subtlety in the eyes of the learners themselves in their given context(s).'*

**Figure 12: Memo 3 (17/05/2021)**

Concerning the **teaching and learning of culture**, most of the participants described teaching culture through **cross-cultural and 'open' dialogue**. Overall, the participants **used the textbook and authentic supplementary materials** to initiate **cross-cultural dialogue** with their learners. **'Open' dialogue** is described as **comparing and contrasting**, as explicitly cited by participants:

*Using some **anecdotes** from either the students or myself, I would **compare and contrast** Kurdish culture. (T1)*

*[...] **making comparisons with Western culture**, based in what was in the book and say **what would you do in your culture?** [...] **this provides a good opportunity just for discussion and comparison.** (T3)*

*If you can kind of obviously **somehow relate to them** [...] you have to allow them to kind of visualise **the other culture about themselves.** [...] It makes it easier for them to embrace it. (T4)*

*[...] if you have some who have travelled, you could use their stories and how they dealt with the culture [...] **how we would do something and how they would do it.** (T5)*

*[...] that's a time to **discuss norms, the difference in norms between Americans and Kurds.** [...] I think it has been great with the Kurds and other religious or ethnic groups here. [...] **classrooms have been a great place for them to communicate to address the differences among each other** [...]. (T6)*



The above comments all demonstrate an aim to **compare and contrast** the target culture with the learners' culture. Applied to Deardorff's (2006) (p. 43) working definition of ICC, this partially satisfies '**the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes**' (Deardorff, 2000, pp. 247–248). Learners are, however, not enhancing their intercultural knowledge or skills or demonstrating a cross-cultural approach to learning culture.

At this juncture, it is vital to acknowledge the potential contention voiced by a few participants on the issue of how open **cross-cultural dialogue** should be, given the **cultural sensitivities** of the given context(s). **Cultural sensitivities** and **affordances** informed the later theme of teacher training.

One teacher participant commented on the need for **sensitivity** towards the learners' culture in **cross-cultural dialogue** with the target culture:

*[...] it's never saying that your culture is wrong, your culture is right [...], but it's always on the same playing field. They're equal. [..] (T9)*

Others, however, disagreed:

*I don't think there is a subject that should be culturally inappropriate [...] a lot of the native speakers who come to Iraq to teach English because they have a lot of stereotypes about Iraq [...], So they are not 100 per cent sure of how to behave or what to say because they don't want to offend anybody [...] be very reserved and that negatively affects their students' [...] cultural capacity. (T5)*

T5 expounded this holistic premise within higher education in Iraq and the role of culture within it:

*If you don't bring up issues that I don't know, create controversy, or stir up debate in the classroom, you're just reaffirming what the students already believe in. That's not higher education. We need to challenge those students so that they would think differently [...] if in higher education, we're not challenging them to think differently, they will not come up with new solutions. (T5)*

T6 recalled an insightful experience on an essential aspect of reflexivity, recounting having acted as an intercultural mediator in the context of **open cross-cultural dialogue** broaching the subject of gender norms in class:

*[...], and they can do that with me because they know that I'm different. I don't follow those norms. So, they feel comfortable expressing possible dissent from what is normal. [...] I think it is one of the most important roles they can do. So, kind of taking those ideas that a cultural mishmash and having them express it academically.* (T6)

Participants were unanimous on the second aspect of the question regarding assessing culture within EAP; they felt the concept of culture is broad and subjective:

*It's too broad and subjective anyways [...] it varies from person to person.* (T4)

*But who will be in charge of the assessment rubrics exactly? The university, who exactly?* (T5)

*[...] very subjective, it would be so problematic besides, we have to focus on them learning English, that it what the university is assessing them on [...]* (T7)

*The main problem is whose values are they, the learners will be assessed by? Students can argue that it is their cultural values [...] then I would be a hypocrite by saying 'it is what it is' knowing full well that it is American culture or the university's idea of what culture is.* (T9)

Participants also noted the issue of **subjectivity**, which was not the case when assessing linguistic competence:

*It's not like language which can be graded in a type of linear way like the CEFR.* (T2)

*It's not linear like say assessing language like we do here.* (T8)

These comments imply that objectivity is necessary in assessing language but that culture has subjective characteristic(s). The issue of assessing linguistic competence linearly (T8) is further evidence of the Inner Circle's dominant influence (Kachru, 1988) in terms of the norms and conventions governing writing conventions (Bhatia, 2006).

At this point in reviewing the responses to this question, I recorded in a memo:

*'There seems to be some contention here that if the learners draft an essay using 'Western' conventions, this would be an aspect of culture that could be easily assessed. However, assessing the cultural components is problematic due to the broad nature of the concept. I assume that the **teachers know the CEFR, not the CEFR-Culture**. I can surmise from this that there is a **potential backwash in their teaching.**'*

**Figure 13: Memo 4 (19/05/2021)**

As expressed in the questionnaire responses, the participants' main concern was the need for authentic cultural materials. They voiced this need due to their extended agency as cultural and language teachers in order to engage learners in authentic supplementary material and encourage critical thinking, a key tenet of higher education. In conjunction with authentic material, engaging in open cross-cultural dialogue was another pedagogical approach used to develop learners' ICC skills. Teachers felt that culture within language learning was too subjective and broad a concept to assess. Their views coincide with those on how they conceptualise culture, illustrated in the previous question.

***Question Four: Do you feel that your initial language teacher training provided support regarding the teaching and learning of culture?***

Notably, none of the participants had specific training in teaching EAP; therefore, the responses are generic for both EFL and EAP. The consensus amongst the teaching participants was that there was little, or in some instances no, training in cultural teaching and learning. Instead, the training was focused primarily on **language awareness:**

*It was **all theoretical linguistics and sounds, and all of that things were related to it.** (T1)*

*I believe that they **fail miserably to prepare English teachers** [...] the whole class is all theoretical, no teaching on culture at all. (T5)*

*[...] having done the CELTA [...]. They just say culture is important. I mean, what's that mean? So, no, there was any specific cultural training.* (T2)

In addition, participants claimed their training consisted of **learning language teaching methodologies**:

*[...] the only kind of conversation on culture was [...] how do you adapt to living in a foreign culture? Had nothing to do with, like, actual pedagogy and methodology in terms of like teaching culture. It was strictly on teaching English as a second language.* (T4)

*I look back at the CELTA [...], I mean, communicative, communicative, communicative teaching, just like that was the only that's all they cared about, [...] had nothing to do with culture [...]* (T9)

It is apparent here that the appreciation for World Englishes (Kachru, 1976) is not acknowledged, further evidence of the dominance of the Inner Circle, which transcends beyond training into the classroom.

The focus within the initial teacher training was on **cultural sensitivity**:

*So, you know, you don't want to say something wrong and offensive. So, this is something they just touch upon on teacher training. [...] Just be careful not to mess up.* (T1)

*Just be sensitive when you teach.* (T2)

*[...] the boundaries of culture, you'd say, you know, you can't cross.* (T8)

In addition, teachers were taught **not to impose their own cultural values** onto the learners:

*OK, we don't impose American culture on students but make an open, a more open, space to be able to express themselves [...] in their cultural ways?* (T6)

Reflecting on the participants' responses:

*'Some aspects of culture are imposed by teachers. These include the structure of essays and are not debatable. However, teachers are told to approach with caution regarding implicit and explicit culture.'*

**Figure 14: Memo 5 (20/05/2021)**

The teaching participants highlighted the lack of pedagogical or methodological ICC in their initial training. They reported that the primary emphasis was on language rather than cultural learning, with the only reference to culture regarding cultural affordances and associated cultural sensitivities, again highlighting the subjugation of the role of culture within language learning, teaching and EAP. This further strengthens Rietveld and Kiverstein's (2014) argument that education selects valued elements while ignoring others.

#### 4.2.4. Semi-Structured Interviews: Learners' Responses

*Question One: In general, how do you conceptualise/view culture?*

The participants viewed culture as a subjectively multifaceted concept of explicit and implicit manifestations such as practices and rituals in the questionnaire responses. However, as stated previously, notions of **nationhood** were evident in the participants' responses:

*[...] each country has different culture from each other [...]* (S1)

*Culture is the thing that make a difference between us and the other nationality.*  
(S3)

*There are too many things. [...] I think the perfect things to describe the nation.*  
(S7)

*[...] a definition of a nation ... and it keeps the nation as a whole.* (S15)

Associated concepts of culture, both **implicit** and **explicit**, were voiced by the participants: 'it can be about the **food, clothes**' (S3), '**religion** or **geography** and the **dress**' (S7) and '**different types of flags**' (S9).

Documenting the reflexivity of both participant groups:

*'The element of subjectivity through the prism's spectrum is broader with teaching participants. This may be due to their own lived experience. For example, the learners' lived experience of being stateless and persecuted has narrowed their spectrum to one of nationalism and self-determination.'*

**Figure 15: Memo 6 (23/06/2021)**

The learners' responses answered the first question in the questionnaire regarding how they perceive culture as a concept. However, there was an emphasis on overt and covert cultural differences. As noted in the memo (Fig.15), the *lens* through which learners view culture is not as far-reaching as that of the teaching participants, perhaps as a result of the learners' and the teachers' lived experiences.

**Question 2: Do you think it is important that you learn about culture in your EAP classes? Why or why not?**

Most participants acknowledged the importance of culture in their EAP classes, explaining it as essential because, for example:

*we will show two birds in one stone, the first, the first bird learned the language [...] the second one will teach us culture.* (S3)

The learners considered a more *holistically generic* view of culture in EAP. They demonstrated that attending an American university provided a sense of identity by developing their **agency** through **cultural** and **ritual practices**. The concept of **identity** through **agency** as **(inter)cultural mediator(s)** was based on **behaviours** compliant with **cultural values**:

*American culture, which is a more open culture, they will speak more. If you get some mistakes, [...] they won't laugh. But the opposite [...], it can be very helpful for you combining with the environment [...] very helpful for you to learn English.* (S2)

*If you learn it through other traditions and cultures, [...] communication will be better.* (S6)

*[...] prevent the misunderstandings.* (S10)

In addition, **cultural affordances** were also evident in responses regarding critical incidents:

*[...] in European culture, and there is something that you can't do in the public.* (S3)

*We have to be embarrassed [...] human needs more information about every culture.* (S7)

*[...] if I travel another country, I want to know what they do, what were they OK with or their culture.* (S12)

Concerning positionality as both a reflexive researcher and teacher:

*‘Holistic **value** is placed on the institution, instilling culture into EAP. Encapsulating perceived ‘Western’ (or American) values such as freedom of speech and tolerance. This integrated approach may impact the cultural germane to EAP, aligning slightly to that of the teaching participants.’*

**Figure 16: Memo 7 23/05/2021**

Learners described the context of AUK as an integral part of developing their agency in a holistic sense, based on its values. They cited its openness, allowing them to be open to cultural exchanges with their colleagues and teachers through their EAP lessons. This raises issues of institutional identity regarding AUK, which will be discussed further in my report in addition to their agency as cultural mediators through refinement.

***Question Three: If cultural learning were to be included in your EAP classes, what aspects of culture do you think are pertinent to EAP specifically?***

Most respondents focused on the EAP skills of oral and written presentations, as covered in the questionnaires. This was the most poignant part of the interview.

Participants described how they are empowered by their **identity** through the **agency** of delivering oral and written presentations in their EAP class:

*I feel freer to talk in English rather than just like my own language because it gives you the curiosity to talk in English. [...] it's like give you more freedom English, give you more freedom to express your thoughts. (S2)*

*I love presentation because you can say whatever you want. You can explain your ideas. [...] **when I speak English, I feel like an American immigrant.** I feel freer about how far to move. (S10)*

*[...] sometimes we have to make, you have to do presentations at AUK, and there are ways you can make a presentation. And sometimes, they might be different from how a Kurdish person would. [...] **It's important we learn about the differences.** (S12)*



These comments illustrate how language and culture effectively enhance learners' **identity** through **agency**.

I recorded the following reflexive memo regarding these responses:

*'It is apparent that the ability to communicate in English, either orally or written, is highly valorised within EAP. I surmise that such value correlates with identity. English as a lingua franca is used to express themselves confidently; it builds bridges. It is also informed that most respondents' connotations of freedom of expression were women.'*

**Figure 17: Memo 8 03/06/2021**

This question elicited the most insightful responses from me as a reflective researcher. The participants focused on aspects of EAP writing and speaking practices akin to the *native* conventions of the Inner Circle of Englishes (Kachru, 1976; 1985; 1992) linking them to their agency as learners and, more importantly, their identity. The learners' comments could be interpreted as a way of using English as a means of empowerment and engagement with the target culture.

#### 4.2.5. Cultural probes

Cultural probes (Table 12) formed part of the tripartite data collection methods (Patton, 1999) to assess the validity of the findings. There is a correlation between the cultural probes and the questionnaire and interview responses regarding teaching cultural content.

Teacher Code	NES/NNES	Length of cultural probe interview	Focus of cultural probe
T1	NNES	00.20.28	<i>Why do we study other cultures?</i>
T2	NES	00.16.20	<i>Fairness in sport: competition funding</i>
T3	NNES	00.15.05	<i>World cuisines</i>
T4	NES	00.22.17	<i>Entrepreneurism</i>
T5	NNES	00.16.22	<i>When does someone become an adult?</i>
T6	NES	00.15.23	<i>Altruism</i>
T7	NES	00.20.12	<i>Markers of interest in speaking</i>
T8	NES	00.15.47	<i>Psychology: to be afraid</i>
T9	NES	00.17.58	<i>First impressions and greeting</i>

**Table 12: Teachers' cultural probe semi-structured interviews**

The first part of the approach to teaching was to use the text as a *springboard*, initiating an **open cross-cultural dialogue**.

Intriguingly, T1 chose a unit from *Q-Skills*® on the subject of ‘Why should we study other cultures?’ This reinforces the notion of cross-culturalism:

*Students get to talk about their cultures. [...] right down to **what are some things that make your culture different from other cultures.*** (T1)

This example of teaching culture through **comparing and contrasting** the learners' culture to that of the target culture was echoed by other participants who took the same approach with other units:

*It's a **comparison** of Chinese and French food [...] **compare** this to your culture [...] what foods do you enjoy from cultures other than your own? Are they **different from your own food?*** (T3)

*[...] how do people greet each other and then slowly and we can **start comparing different cultures.*** (T9)

Another participant asked the students to focus on the **explicit aspects of culture** by adopting **critical incidents** as a basis for a **cross-cultural dialogue** based on differences and similarities:

*[...] how you guys do it. [...] get them to relate to something [...] if I say something sticks out to me [...] I might say, like, in America, we do this, or seems like here, this is really normal, but in the United States, it's not. So [...] here's how I would react. Do you think that's right or wrong? [...] If there's disagreements or there's kind of a mismatch in cultures, the students pick up on that. (T6)*

On reflection, the participants' **agency** showed a slight shift from a simple, explicit cross-cultural teaching method to acknowledging a more profound connection with the the learners culture(s) and the target culture(s), a more intercultural reasoned approach:

*[...] hypothetically, putting themselves in Beatrice's position, know the idea of going to a foreign country [...] not just the US, [...] what are what her biggest adjustments [...]. So, they kind of discuss these sorts of questions with each other. (T4)*

Some participants critiqued the texts themselves, describing the cultural representation they contained as 'kind of **robotic**' (T7), inauthentic and, more importantly, too generic:

*[It] is a disservice to the students to constantly pick these neutral topics, which the textbooks must do? [...] they have to, they can't pick controversial topics. But you and I both know that life is not a series of topics. (T2)*

It was particularly insightful to gain an NNES perspective regarding engagement with the materials, in terms of identity as an NNES and how the learners themselves could potentially perceive this:

*It's like I feel kind of guilty sometimes because I'm not an American [...] I'm doing something bad. Here are some students getting ideas about America that are completely wrong because I don't know everything about America [...] when you incorporate culture in the English materials [...] we have to ask ourselves, what culture? (T5)*

Regarding reflectivity and positionality as a teacher:

*'Teachers are using their initiative by supplementing the text with authentic materials to engage their learners' intercultural awareness. However, the unit(s) seem deficient, which stymies such opportunities.'*

**Figure 18: Memo 9 (13/08/2021)**

The use of cultural probes as a form of triangulation added to the credibility of the case study (Merriam, 2009; Patton, 2007; Stake, 1995). It provided further credence as to how the teaching participants would approach developing ICC and culture in the EAP classroom. The participants used the cultural probes (Table 12 p. 145) to engage learners in an *open* cross-cultural (as opposed to inter or intracultural) approach. Some participants, such as T4, cited *degrees* (p.146) of intercultural teaching. Other participants adopted a **compare and contrast** approach, anchoring the learners' culture whilst developing critical thinking around their own and the target culture. The responses again highlighted the use of authentic materials to supplement the 'neutral topics' (T2) presented in the units (cultural probes) they chose to use. Finally, an interesting observation was made by T5: not being a native speaker or American made him question his own identity and his identity as a teacher.

#### **4.3. Conclusion of initial analysis**

This chapter discussed the data collected from both groups of participants. It explicitly detailed the latent themes and indicators based on the latent codes uncovered from the data items which provided the parameters through which the data could be interpreted through the data extracts, increasing transparency (Boyatzis, 1998) and credibility. This is supported by Appendix D, which illustrates my rationale for this methodology.

Aspects of the latent themes were highlighted to illustrate their prevalence and significance as a theme(s) and, in some areas, correlation and convergence. The data extracts utilised were accompanied by memos (Clarke, 2006) from either NVivo<sup>®</sup> or my observation notes. I allowed myself to engage critically with the data, challenge assumptions and positionality regarding the research (Mason, 2002), and demonstrate myself as a reflexive and pragmatic researcher (Foote & Bartell, 2011). In addition, I mitigated any potential accusations of bias or partisanship (Sikes, 2004).

The memos and documented reflective observations, together with the data extracts, provide the basis for a *sophisticated* – as opposed to an *essentialist* – discussion in the next phase. The discussion will seek to uncover and engage with the themes identified within the parameters of this research project and aim to position them in a broader, holistic debate on the role of culture in EAP more generally and its associated implications.

Based on the analysis of the data described above, the latent themes will be presented below (Tables 13–16), and these will inform the research questions (Section 3.3), which will be reinstated along with the latent themes and a short synopsis of their parameters. They will thus align with the project’s research objectives (Section 3.3.5), which will inform the discussion in the next phase of this chapter.

**Research Question 1: In general, how do teachers and learners conceptualise culture?**

<u>Latent Theme</u>	<u>Culture is a subjective and multifaceted concept</u>
<u>Synopsis:</u>	Individuals in the two participant groups reported differing views of what constitutes culture as a concept. However, in line with the two latent codes previously discussed, both groups identified the broad concepts of <b>implicit</b> and <b>explicit</b> culture. The former refers to aspects of culture that are <b>not overtly observable</b> , such as <b>basic assumptions or values</b> . The latter refers to <b>observable or semi-observable</b> cultural aspects such as <b>norms, overt values, language, artefacts, processes and products</b> .

**Table 13: Latent Theme 1**

**Research Question 2: Should culture be a part of EAP, and what aspects of culture do learners and teachers feel are pertinent to EAP?**

<b><u>Latent Theme</u></b>	<b><u>Cultural agency develops contextually</u></b>
<b><u>Synopsis:</u></b>	Two latent codes: ‘ <b>developing learner agency and autonomy</b> ’, and ‘ <b>cultural awareness and mediation</b> ’ informed this theme. The former refers to the <b>cultural practices</b> that encompass language (communicative) or ritual practices specific to an EAP context that inform and develop learners’ agency and, consequently, their <b>identity/identities</b> as EAP learners. Both participating groups reported these practices. The latter element of this theme, <b>behavioural</b> practices, relates to learners’ reporting of the need to meditate (or negotiate) their way within the cultural affordances of an EAP environment through <b>critical incidents</b> based on Inner Circle nativism (Kachru, 1988).

**Table 14: Latent Theme 2**

**Research Question 3: How could such cultural content be taught and assessed in EAP?**

<b><u>Latent Theme</u></b>	<b><u>Cross-cultural learning is assessed through ambiguous subjectivity</u></b>
<b><u>Synopsis:</u></b>	The various semantic codes in teaching and assessment provided two emergent latent codes: teaching culture through textbooks as a means of <b><u>cross-cultural teaching and learning</u></b> and <b><u>issues of subjectivity in assessing</u></b> culture in EAP.  The <b>former latent theme</b> was uncovered by teachers reporting that, although the textbook acted as an articulation point to incorporate culture, it <b>provided insufficient scope</b> . To compensate for this ‘deficiency’, they emphasised the need to supplement authentic material and used their <b>cultural awareness</b> , primarily through <b>cross-cultural dialogue</b> between themselves and the learners, either through an open class discussion or in groups based on <b>comparing and contrasting</b> , with the caveat is that this is

	<p>conducted within the <b>cultural sensitivities of the given teaching context(s)</b>.</p> <p>The <b>latter latent theme</b> relates to the issue of <b>subjectivity of assessment</b>. Teaching participants remarked that, due to the <b>diversity of culture and definitions of culture</b>, providing a procrustean assessment as in the CEFR language assessments would be problematic. The factors mentioned relate primarily to <b>how such cultural knowledge would be valorised</b> and, more importantly, by what assessment body.</p>
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**Table 15: Latent Theme 3**

**Research Question Four: What, if any, training is provided to teachers in teaching cultural content in the EAP classroom?**

<u>Latent Theme</u>	<u>Prioritising language over culture</u>
<u>Synopsis:</u>	<p>The participants reported that most of their training <b>focused on language awareness and teaching methodologies</b>. These semantic themes were condensed into a general theme of language as the principal partner and culture as the minor partner in the partnership of language and culture. The semantic themes also focused on the <b>lack of, or in some cases no, information on how to teach or develop inter/intracultural knowledge</b> and awareness in learners.</p> <p>Teachers also reported that the only aspect of culture included in training was the need to be culturally sensitive and not <b>impose their cultural values</b> on learners. Culture was viewed as an area to be approached with <b>caution</b> by future practising teachers, not a skill to be engaged with or developed. Training was purely based on <b>cultural sensitivities</b>.</p>

**Table 16: Latent Theme 4**

## 4.4. Discussion of Analysis

### 4.4.1. Introduction

This section seeks to underpin, through discussion, both the assumptions and uncover the latent meaning of the themes outlined previously. The underpinning of these *latent* themes is achieved through the problematisation of the findings and the assumptions behind them by r challenging them, critiquing them, or affirming them through the project's literature review and, where appropriate, additional sources that have become known because of the findings.

Through the deliberative process of problematisation, the concept of knowingness (Braun & Clarke, 2006, 2016) is realised in that the notions and concepts underpinning the assumptions are demonstrated. As a researcher, I am theoretically informed in making judgement(s) and assessing positionality, and am aware as both a researcher and an EAP practitioner of the potential effect of reflexivity on my interpretations of the participants' responses. This is reflected in the project's conceptual framework (Lock & Strong, 2010) of socio-constructivism (pp. 79-80). Achieved through macro and micro socio-constructivism, a hermeneutic phenomenology (Friesen et al., 2012) counters an objective view of the research (Burr, 2003), given that we will discover the multifaceted nature of *culture*.

As stated previously, to illustrate these concepts, I recorded my thoughts while transcribing and reviewing data items and extracts within the interviews and questionnaires in *NVivo*<sup>®</sup> (Clarke, 2005) and annotations. These have been incorporated into this discussion, developing its conceptual density, and capturing the essence of the research questions and latent themes co-constructed with both parties.



#### 4.4.2. Research Question One: In general, how do teachers and learners conceptualise culture? – Culture is perceived as a subjective and multifaceted concept.

*‘How we view it shapes how we view things, shapes how we use our language, how we adapt...how we kind of go through this world.’ (T9, p.129)*

The opening quotation is relevant to the latent theme and research question itself. It encapsulates the voices of both participant groups when conceptualising culture. Culture is *subjective* in that each individual views culture through their lens or lenses, whether relative to a specific or general community of individuals, country or nation, based on the collective noun ‘we’. It also captures the *multifaceted* nature of culture and its pervasive influences on the language *we* use (Crozet & Liddicoat, 1999; Risager, 2006), *our* perspective(s) (Murphy, 1988), pragmatism (Crawford-Lange & Lange, 1984) and how *we* evolve (Pennycook, 2007). Regarding Figure 3 (p.11), this latent theme refers to external contexts rather than the diagram’s internal contexts.

Despite the range and evolution of definitions of culture (Section 2.1), we will focus on the commonalities within the definitions in an attempt to uncover the similarities and how such differences manifest themselves, in conjunction with Holliday’s (2016) definition of culture used in this project (p.32). As previously discussed (p. 22), Faulkner et al. (2006) suggested that the commonalities included, among other elements, *structure, function, process, product* and *group membership*. However, the valorisation of these specific traits became evident in the participants’ responses, and this will form the basis of our discussion.

The teacher participants voiced the notion of culture as a *collection* of beliefs, behaviours or norms, as illustrated in their responses to the questionnaires (Section 4.2.1) and interviews (Section 4.2.3). This view could be interpreted as having traits of *structure* and *pattern*. Culture is a structured, anthropological, positivist interpretation that is either observable or, in the case of the participants, abstract and not observable (Jacobson, 1976).

However, the learners conceptualised and valued culture as a more explicit and observable concept (pp.126; 141) through ‘cultural goods’ (Bourdieu, 1986, p. 243), with the notion of culture as based on *country, nation* and *nationality*. It could be argued that these notions are synonymous and couched within the teaching participants’ notion of culture as a *collective* or *collection*, as referred to in the opening comments of the learners (p.141).

At this juncture, we could interpret the learners' conceptualisation of valorising structure and pattern as a more positivist notion than the more abstract conception of culture voiced by the teaching participants. This was questioned, and the semantic layer of the learners' responses revealed a view of culture as a *function*. Conceptualising culture as a *function* engaged reflexivity with *both* participant groups. As discussed in Section 2.1.4 (p.22), culture as a *function* is multifaceted and can be interpreted as being a form of collective identity, expression or stereotyping.

With culture seen as a *collective*, the teachers alluded to culture as a *collective* function consisting of *shared* behaviours, norms, and beliefs (pp.121; 128-130), an essential feature of the project's working definition of culture (Holliday, 2016) (p. 32). However, the learner participants were more explicit in defining culture in terms of *country* or *nation*, alluding to collective identity. As noted in Figure 10 (p. 130), there is a greater degree of subjectivity on the part of the learners. Based on their current and past geo-political and socio-political circumstances, the Kurds have sought to become an independent country (pp. 2–3) from Iraq and neighbouring countries. In doing so, they have attempted to assert their own collective *identity* as Kurdish, within an independent country – Kurdistan – with its *own* Kurdish culture.

This is also reflected in the function of *expression*, or as Bourdieu (ibid) aptly described it, a *struggle* to maintain a collective Kurdish *identity* faced with the perceived dilution of this culture by neighbouring nations, their competing cultures and their values. Culture as a function of stereotyping was voiced more by learners (pp. 126; 141) than their teacher counterparts in terms of differentiation (p. 22) through explicit and observable aspects of other cultures. Although not pejorative, it could be interpreted that the learners again seek to distinguish themselves as Kurds as a *collective* with their *own* distinguishable culture.

The differences between the two groups have manifested themselves based on the participants' *lived experiences*. The teachers appear to have a more interpretivist view, valuing culture as a *collective* of behaviours and norms. However, the learners suggested an anthropologically structural concept of culture beneath the semantic layer of their responses. There is an emphasis on *collectivism* and *functions* of *expression*, and stereotyping or *othering*, respectively.

The differences and similarities uncovered through interpreting the latent meaning of the semantic themes are just as significant when we explore the concept of culture as a *product* (Ramírez, 2007) and *process* (Murphy, 1988) in which the objectification and valorisation of artefacts and rationales (*product*) are interpreted through a given culture's behaviours and beliefs (*process*), the latter being 'more embedded [...] harder to identify' (T7) (p. 129).

The responses from most teaching participants (pp. 128–130) emphasised *process* as a facet of culture. A few teachers cited artefacts (*products*), partially acknowledging the relationship between *process* and *product*. Some teachers suggested culture was passed down collectively (p.129), aligning with the rationale that processes are transmitted and inherited (Lareau & Weininger, 2003) (p. 23).

However, *product* as a concept of culture was valued more highly amongst the learner participants, who placed value on *products* such as traditional dress (S6) (p. 126) and (S7) (p.141). Interestingly, these extended to *products* of nationalism such as 'flags' (S2 and S9) (p. 140). Just as with *process* as a feature of culture, responses citing explicit and observable products demonstrate a potential latent association with *process*. Applying Álvarez and Bonilla's (2009) definition (p. 23) to explicit manifestations of *flags* and *clothes* in this study's context, specific *processes* value these *explicit objects of culture*.

These *processes*, interpreted as *rituals*, include Kurdish national celebrations such as the annual Kurdish Flag Day (7 December) and Kurdish Clothes Day (10 March). Therefore, potentially valorising the *product* entails creating and developing cultural capital (Bourdieu & Passeron, 1990; Carrington & Luke, 1997), a relative concept (p. 23) transmitted throughout Kurdish society, which places value on its *unique* embedded struggle for independence.

The three former conceptions of culture are potentially interlinked, with culture being a form of *group membership*, a concept we will address later in our discussion of communities of practice (Lave & Wenger, 2001). As discussed previously, both groups of participants alluded to culture: as a more interpretivist *shared collective* in the case of the teachers, and a more positivist structural entity in terms of nation or country on the part of the learners, the distinct groups citing both shared and differing values.

The discussion has highlighted culture, and this section's latent theme and title provide a multifaceted, 'multi-discursive' (Faulkner et al., 2006. p. 50) and subjective concept. Individuals' lived experiences are reflected in the value attributed to the traits discussed previously.

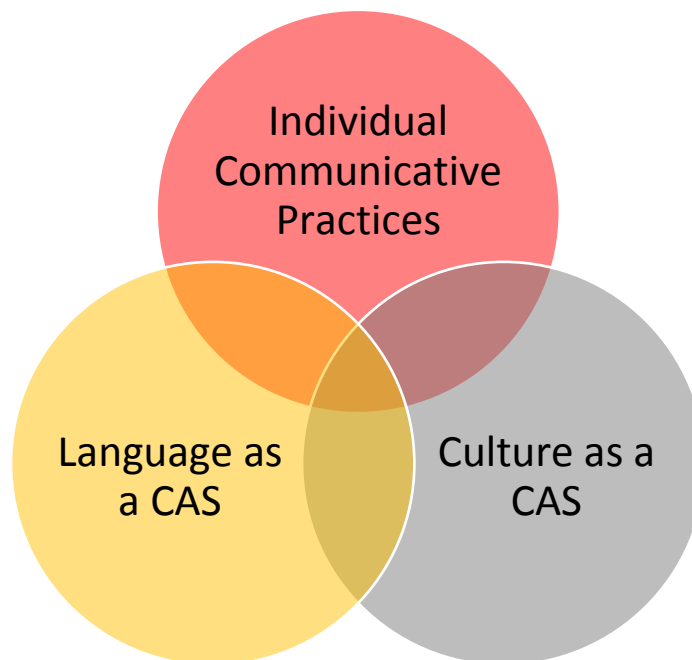
On the surface, the teaching participants voiced an interpretivist view, while the learners voiced a more structural positivist view of culture. However, these differences are subjectively tapered beyond the semantics through valorisation, notably on *process* and *function*. I argue that Hecht et al.'s (2006) (p. 25) ethnocentric claim that culture should be viewed objectively with an element of predictability disregards the multi-discursive nature of culture as being relative and subjective (Baker, 2012; Kramsch, 2015) (pp. 25; 28).

Regarding my memo (Figure 15, p.141) and adopting the prism analogy – similar to the Foucauldian concept of *lensification* to view culture as a subjective entity (Foucault, 1980) – the diffraction and range of colours seen can conjure specific *subjective* or *collective* relative connotations, which, as with culture, are based on *values* and *lived experiences*.

Engaging with the latent theme(s) made me re-evaluate my positionality (pp. 76-77). Having presupposed that both groups of participants conceptualised culture as a static and anthropologically structured concept, it emerged from the analysis and discussion that the opposite is the case. The relative and multifaceted characteristics of culture, subjectively valorised, will be evident in our subsequent discussion of discovering the role of culture role in EAP.

**4.4.3. Research Question Two: Should culture be part of EAP, and what aspects of culture do learners and teachers feel are pertinent to EAP? Cultural agency should be developed contextually in EAP**

This discussion will address two issues. Firstly, the participants reported the intangible nexus illustrated in Figure 7 (p. 35) between language and culture.



**Figure 19: The combined Complex Adaptive System of language, culture and individual communicative practices**

Secondly, we will address the role culture plays in EAP. Both will prove contextually relevant within this discussion and those that follow.

The following quotes encapsulate the consensus amongst participants regarding the potential relationship between language and culture.

*Language is an **integral part** of culture. (T4, p.130)*

*Will show **two birds with one stone** [...] the first bird learned the language, the second one will teach us culture. (S3, p.142)*

The comments of both groups appear to align with the cultural and psychological rationale (Wentura, 2010) that cultural attitudes and *values* are embodied through language and

communication, which, in turn, are demonstrated through specific cultural behaviours or *rituals* (Miller, 2010; Sapir, 2004; Wardhaugh, 2010; Whorf, 1956) (p. 68).

The comments of T4 and S3 above align with Risager (2006) in seeing language and culture as interdependent in that each transcends the other, benefitting effective communication (Canagarajah, 2013b, Wei, 2018), which should be ‘preserved, developed and utilized’ (Horner et al., 2011 p. 304) within the EAP community of practice (Fig. 3, p.11) to develop learners’ *agency*.

Three of the four points of articulation between language and culture (Crozet & Liddicoat, 1999) are pertinent here (p.34). First, both participant groups valorised culture’s connection with language in *culture in context, text structure, pragmatics* and *interactional norms* (Connor, 2008) (p.34). These articulations ascribe a value to culture to some degree which is communicated, negotiated and mediated (Connor, 2004, 2008; Kaplan, 1966; McIntosh et al., 2017) between teachers and learners (Fig.3, p.11), enhancing the learners’ *agency* in their capacity as intercultural mediators within the field.

This implies that culture is a process or function, and sees a shift in how culture is viewed as *refinement* (p.24). The interpretation and degree to which these values are ascribed are insightful, particularly in terms of how similarities and differences manifest themselves.

Learners’ cultural *agency* is developed through individual communicative practices (*interpersonal, interpretive and presentational*), as illustrated in Figure 7 (p. 35), through the Complex Adaptive System (Baird et al., 2014; Larsen-Freeman & Cameron, 2008), shaped and developed by both language and culture modes through the ‘trans-turn’ (Hawkins & Mori, 2018, p.1) *spaces* created with the context of the university itself as well as the EAP classroom (Dovchin et al., 2015). As T3 and T4 noted (p.122), these *spaces* (Frowe, 2001) could potentially foster *critical thinking* and facilitate intercultural learning opportunities through *refinement*.

It is important to note here that success in the three individual communicative modes depends on the information being ‘received’ successfully, by which it is assumed that learners have some knowledge of their audience’s culture (ACTFL, 2012). The measurement, or assessment, of this success is a contentious issue, which will be discussed in the following section. However, as with the points of articulation, the value placed on each of the three individual communicative practices by the participants is pertinent to the second supporting research question of this case study.

An emphasis on the cultural characteristics of *practices, processes, products* and *functions* featured prominently in the voiced culture of both learners and teachers, in terms of norms – including rituals and behavioural norms relative to the *contexts* of their respective communities of practice within EAP (Fig. 3, p.11), which is congruent with subcultural cultural capital (p. 18). Both groups voiced that these norms and behaviours were important in developing their agency as EAP learners: ‘**learned behaviours**’ (T9) (p.121); ‘learn about skills like presentations and **how to behave** at university’ (S12) (p.127).

Learners focused on EAP practices (*processes, products functions*) and rituals, including essay writing, presentations and more general behaviours associated with university life (pp.126–128; pp.142–143) with refinement to avoid ‘social mishaps’ (S3) (p.127) and ‘[...] avoid bad behaviours’ (S1) (p.127) through critical incident cultural activities. In addition, they developed emotional and cultural capital (p. 24) through refinement.

We can refer to the three embedded points of articulation (Connor, 1999). However, there appears to be greater emphasis on the third articulation point – *pragmatics, and interactional norms* – regarding the expected behaviours in an EAP context. These norms are congruent with the notions of *pragma-linguistic* (House & Kasper, 1981, p. 184 cited in Thomas, 1983, p. 99) and *socio-pragmatic* failures (Leech, 1983, pp.10–11, cited in Thomas, 1983, p. 99). It could be argued that both notions align with the *interpersonal* and *presentation* modes. The former relates to negotiating a language based on observations of behaviours, while the latter accommodates the audiences’ cultural affordances in presentations.

While acknowledging the value of *pragmatics and interactional norms*, teachers differed from learners in placing greater value on culture as a means of *refinement* and its related characteristics of *power* and *ideology* (p. 24) in developing learners’ cultural agency. This was based on the teachers’ responses regarding the context in which EAP is taught (Fig. 3, p. 11) and the valorisation of cultural *values* held in EAP. The issue related to context (Fig.1, p.2 and Fig.11, p. 131) identified potential ‘conflict’, as reflected in the memo, and its influence on the three aspects discussed above. Teachers valued these three aspects to varying degrees depending on the learning context, which engaged reflexivity and positionality.

The issue of context, which was a turning point for the researcher, was raised by T1 (p. 130), who distinguished between ESL and EFL when talking about cultural learning in EAP. It is assumed that, in ESL, total immersion within the culture and the academic institute develops learners’ cultural agency more than teaching EFL. This premise continued in terms of the

degree of value in terms of *refinement*: other teachers referred to learners ‘coming to the United States’ (T6) (p. 131) or ‘an international or a Western university’ (T7) (p. 131) and the need to ‘kind of train’ (T6) (p.131) them using ‘a set of academic, cultural rules those academic, cultural rules are sometimes different’ (T2) (p.131). However, within EAP at an American University in Kurdistan, teachers can ‘be a little more lax on the cultural things’ (T6) (p.131). This is somewhat paradoxical: an American university outside the USA should promote the same values in the classroom and the institution as those within the USA. As discussed previously (pp.53-54), this rationale is couched within Kachru’s (1976) Three Circles of English. However, the teachers acknowledge varying degrees of language refinement in the outer and Expansive circles. Despite T9’s notion of being ‘*lax*’, they believe that AUK’s institutional identity is located within the Inner Circle, with its associated *nativist* norms and conventions. Learners, believe that AUK as an institution should conform to those Inner Circle conventions and norms.

Despite the general acknowledgement of academic and cultural rules and rituals associated with EAP, and notwithstanding elements of interpretivist positivism (Fish, 1981), we cannot dispute that, in terms of *values*, there is an imbalance between the valorisation of Western/European values and Kurdish values (Bennett, 2005) regarding EAP through *refinement* based on context (Lamont & Lareau, 1988). This permeates both the macro and micro contexts and the bilateral relations between the participants (Fig. 3, p.11).

This may represent a potential disservice to learners who seek to embrace EAP values based on Western values that are unwittingly diluted by the teachers. This is evident in the learners’ responses, for example, their feeling that they are ‘*freer to talk in English rather than just my own language*’ (S2) (p.143) and able to describe their ideas ‘*more freedom English*’ (S2) (p.143). Most strikingly, regarding the argument of identity and agency, ‘*when I speak English, I feel like an American immigrant*’ (S10) (p.143), alluding to the Western, Socratic value of freedom of expression, debate and critical thinking. These are some of the behaviours and skills that the learners themselves voiced. Interestingly, the learners quoted here were all women living within a patriarchal society. This dilution of Western values based on context could constrain their and other learners’ agency and capacity as intercultural mediators (p.51) as well as their identity, thus resulting in potential subjugation (Freire,1973; Phillipson, 2012) or ‘cultural exclusion’ (Lamont & Lareau, 1988, p.156) within the community of practice of EAP, an issue that we will discuss further.



The teachers acknowledge the three points of articulation between language and culture (Crozet & Liddicoat, 1999) and the Complex Adaptive System (Figure. 7, p. 35); however, they appear to place greater emphasis on the fourth point of articulation – *cultural and linguistic forms* (Juma'a, 2014), which significantly affect the cultural and language element of the Complex Adaptive System and the individual communicative practices element in the *trans-turn* (Hawkins & Mori, *ibid*, p.1). Despite their fluidity, teachers interpret them as more dominating entities through the *refinement* of the commonalities. The teachers believe culture is based on the association of *refinement* with *power* and *ideology* (Alimorad, 2016; Martin, 2018b), focusing on EAP writing practices (p.24).

Teachers expressed an underlying conflict (pp.131-133) regarding EAP academic writing practices. While appreciating the learners' cultural agency in terms of writing and the notions of translingualism (Canagarajah, 2011) – or, as T6 comments, 'I am all for mixing hybrid [...] in a perfect world. Yes' (p.132) – there is a consensus in favour of the ethnocentric acculturation (Cheng & Fox, 2008) to Standard Written English and, thus, 'conforming to Anglo rules [...] the arbiters of the rules' (T2) (p.132). The notion of culture within the context of *power* and *ideology* is encapsulated using *rules* in which learners learn to '[...] be successful within them [...] giving our students the knowledge they need to comply helps them be successful' (T7) (p.132) to 'write in an appropriate way [...] in a Western American style' (T9) (p.132).

The learners' responses and cultural and behavioural practices valorise the *arbiters* of Standard Written Rules and teachers based on the Inner Circle of the Three Circles of English (Kachru, 1976, 1985, 1990). There appears to be a lineage of subjugation (Freire, 1973) led and maintained by the gatekeepers of academic publishing (Dueñas, 2013; Flowerdew, 2013; Kachru in Webster, 2015; Li, 2006). In a broader sense, this argument could include the use of the CEFR (Oxford & Gkonou, 2018) and its hidden curriculum in terms of Europe and Western cultural capital(s), which purports to represent the *benchmark* of cultural capital (p. 41).

This was a point of reflexivity for both researcher and participants (Figure.11, p.131). The literature regarding English for research and publication purposes (p. 60) points to a potential ethno-relative and ethnocentric conflict among learners, teachers and institutions (Figure.3, p.11) between the need to develop learners' agency as intercultural negotiators (Byram, 2009; 1997) through attempts such as translingualism (Canagarajah, 2013b; 2011) and the ethnocentric 'mark of group identity' of EAP (Rozycki & Johnson, 2013, p.166).

It is argued that the constraints of ethnocentricity restrict learners' agency and identity as intercultural learners (Byram, 2009, 1997; De Mejía, 2006; Risager, 2007) based on the ICC *savoirs* (Fig. 8, p. 43). This is particularly pertinent to *savoir apprendre/faire*, *savoir s'engager* and the associated *Politische Bildung* (Bohlin, 2013; Herder, 2002; Von Humbolt, 2000). However, this comes at the price of developing learners' need to *conform* to linguistic arbiters. More importantly, it restricts teachers' agency as active facilitators of ICC (Álvarez and Bonilla, 2009; Cunningsworth, 1995; Fandiño, 2014; Sercu, 2005a).

These potential conflicts provide a constructivist context as we turn to a discussion of the *practice* and *assessment* of cultural learning, focusing on both the CEFR and ICC (Byram, 2009, 1997) from the perspective of the role of teaching participants as 'ethnographer[s] and facilitator[s]' (Morgan, 2001, p.21).

#### **4.4.4. Research Question Three: How would you approach teaching and assessing culture in your EAP classes? - Learning is achieved through cross-cultural learning assessed through ambiguous subjectivity**

This section will firstly examine the pedagogical approaches of participants in developing IC/ICC (Byram, 1997, 2009) and, secondly, examine teachers' views on assessing cultural learning through IC/ICC (Byram, *ibid*).

*[...] so, it's my job as a teacher to supplement the EAP textbook, to have some authentic language so that they can kind of take in the way we actually speak, which is culture.* (T7) (p.134)

The statement captures the participant's belief that their agency as an EAP teacher had altered from a 'transmitter of knowledge [...] to a multi-role educator' (Littlewood, 2014, p. 35) in providing opportunities to develop IC. This was demonstrated by the participants acknowledging the opportunities presented in the texts (Cortazzi & Jin, 1999) and using them as a gateway into 'third spaces' (Baker, 2009, 2012; Kramsch, 1993) in which to develop learners' communicative practices (Hawkins & Mori, 2018, p.1). Notably, their interpersonal and interpretive modes within the classroom use authentic material(s) (pp. 124; 133–135).

Teachers described authentic material ranging from texts, articles and blogs to music and videos (pp. 124; 133–135).representing a culture-general form of developing IC through negotiation, critical thinking and mediation of the learners' intercultural identities (Strasheim, 1981). However, T7 cited the need to supplement textbooks with authentic material because

the EAP texts are ‘*very inauthentic*’ (p.134). The need for authentic materials demonstrates a lack of intercultural learning opportunities within the texts (Gómez, 2015) (p. 74). As discussed in Martin (2018b), the lack of such opportunities (Baker, 2008) further illustrates the imbalance between developing learners’ linguistic and intercultural skills (CEFR, 2001; Cortazzi and Jin, 1999; Hatoss, 2004). It also highlights an inconsistent application of policy (Oxford & Gkonou, 2018) regarding developing learners’ *plurilingual* and *intercultural* abilities by failing to acknowledge the synergy between the two (p.71).

It was suggested by the participants that authentic material be used to develop an ‘open’ interactive cross-cultural dialogue (McConachy & Hata, 2013). This is discussed in the form of a compare and contrast exercise (pp.135-136) (Jund, 2010) with the target culture, acknowledging the ‘difference in norms between Americans and Kurds’ (T6) (p.135). Moreover, anchoring the learners’ own culture (Baker, 2008, 2012) (p.53) develops a sense of self-reflectiveness, a key tenet of the CEFR (2001, p. 44, p. 159). In particular, *savoir s’engager* (Byram, 2009) relates to both learners’ and target cultures. Finally, the cultural probes (Section 4.2.5) reiterated ‘open’ cross-cultural dialogue with the teachers exploiting cultural learning opportunities.

However, some respondents (p.136) suggested that this ‘open’ dialogue comes with a caveat, regarding the need to recognise cultural sensitivities and affordances. It was insightful that some respondents voiced differences in the required degree of sensitivity (emotional, cultural capital). At the same time, T9 (p.136) acknowledged the need for cultural values to be shared on ‘the same playing field’, not imposing teachers’ cultural values on learners and vice versa (Sun, 2014), although, as we discovered, this is not necessarily the case with Standard Written English values.

This view was not shared by some participants, who felt that no subject ‘should be culturally inappropriate’ (T5) (p.136), provided it holistically supports the development of learners’ cultural agency. Some, voicing imposter syndrome, said they ‘...felt guilty’ (p.146) as they were not American, yet were being asked to teach American culture because they had studied there.

In a similar vein, T2 felt that the choice of neutral cultural topics within the texts provided a ‘disservice to the student’, adding ‘both you and I know that life is not a series of topics’ (p.146). As an EAP practitioner, I agree with this sentiment. However, it is the responsibility of the teacher to make such instinctive judgement calls, factoring in the institution and the context (Baleghizadeh & Moghadam, 2013) (Figure. 3. p.11). As both T2 and T5 concur, the failure to provide more realistic texts undermines genuine intercultural learning opportunities and, therefore, Byram’s (2009) *savoir s’engager*.

This discussion has raised two issues: firstly, cross-cultural dialogue forms instead of more profound intercultural practices and the texts’ cultural content and, secondly, the issue of cultural sensitivity. The use of cross-culture dialogue demonstrates that the teachers are only touching the surface in developing intercultural EAP learners (Galante, 2014; Garcia-Perez et al., 2014; Liu, 2008; Young and Sachdev, 2011) and intercultural agency (East & Howard, 2018). In fairness to the teachers, as Perry and Southwell (2011) argue, pedagogical theory, practice and policy regarding language learning and the development of ICC/IC (Haren, 2011), are, at best, inconclusive (Oxford & Gkonou 2018).

In the next phase of our discussion, we will discover that the lack of teacher training contributes to these factors (Álvarez, 2014; Álvarez & Bonilla, 2009). Although, as discussed previously, the teachers acknowledge their responsibility as transcultural agents in a post-structuralist age (Sercu, 2005a; Singh & Doherty, 2004), they are limited in terms of knowledge regarding its application in EAP (Singh & Doherty, 2004). As noted on p. 49, Singh et al. (2004) describe universities – including AUK – as ‘global university contact zones’ (p. 4), where ICC is paramount.

The texts themselves are a deficient tool in the teachers’ kit. Cultural-specific texts (Çakir, 2006; Young & Sachdev, 2011) present ‘one dimensional’ (Dunnett et al., 1986, p.153) sociological representations (Adaskou et al., 1990) and hamper learners’ and teachers’ agency, hence the need for supplementation. Primarily this is due to the authors/publishers’ lack of knowledge and the tendency of the West to ‘otherise’ cultures (Özışık et al., 2019), unwittingly ignorant of other external contextual factors (Figure. 3, p.11) which do not ‘fit’ (Alptekin, 1993, p.137). This issue will become more prominent given the growing demand to decolonise education (Álvares et al., 2014; Battiste, 2014; Oelofsen, 2015) partly through decentralisation (Atkinson, 1999b; Pennycook, 1999). Again, EAP plays a pivotal role, with language being a catalyst for change (Piccardo, 2013).

This is inconsistent with the CEFR messaging ‘significant professional awareness of learning strategies [...] *in many parts of the world* [emphasis added]’ (p. 419) in the context of decolonisation, or epistemicide, regarding language and cultural values, as language provides access to ‘cultural manifestations’ (Council of Europe, 2001, p.6). The issue is left in part to the teacher’s agency, using a ‘bottom-up’ (Atkinson & Sohn, 2013) approach to culture applied in context (Fig.3, p.11).

Cultural sensitivity leads to the next latent theme regarding teacher training, raised by participants T5 and T9 (pp.125; 136) within the context of teaching with ‘open’ cross-cultural dialogue. There is also a *correlation* with the cultural content of texts.

With deference to T9’s comments on the equality of cultures (p.136), I consider that T9 is only partially engaging in cross-cultural (rather than intercultural learning) in suggesting that both parties’ cultures are equal (Sun, 2014) and inhibiting the learner from reflecting on their own cultural identity with any depth or appreciating the target culture (Byram, 2009; Singh & Doherty, 2004).

However, a sizeable number of the teaching participants (pp.136,137) were willing to exercise their agency by unpacking the ‘one dimensional’ (Dunnett et al., 1986) content without *restrictive* dialogue (Von Humboldt, 2000) and the caveat of cultural sensitivity, fully engaging in the *Bildung* notion underpinning Byram’s central *savoir s’engager*. Unrestrictive dialogue can prove problematic, given sociocultural and political factors in Iraq and the Middle East (Baleghizadeh & Moghadam, 2013), compared to the more Socratic attitudes of the West, which the CEFR seem to observe. Although the neutral cultural content may be universally acceptable on the surface, reflecting on the experience, teachers encroach on the territory of *Politische Bildung* (Herder, 2002) at their own risk in working towards full intercultural development, to which, as we have discovered (p.142-143), learners are receptive. My positionality altered slightly at this point of reflexivity, particularly with T5’s comments (p. 136). Without full and intense engagement in *savoir s’engager* or IC/ICC (Byram, 1997; 2009) (Figure. 8, p.43), the teacher effectively creates an intercultural and cultural capital deficiency with learners, limiting their ability to become catalysts of change (Piccardo, 2013). This has the potential to constrain creativity and innovation, which are crucial to economic sense (Sawyer, 2011), a central pillar of any knowledge-based economy (European Commission, 2009). In practical terms, an interconnected world is increasingly complicated (Defert, 2012). English will be the lingua franca in higher education and business in the near future.

The need for intercultural learning and development is essential to a knowledge-based economy (European Commission, 2009) and language skills are only one contributory factor, the other being intercultural culture skills.

The co-dependent relationship between teaching and assessment is central to language learning due to washback (Lessard-Clouston, 1992; Rea-Dickins, 2004; Sercu, 2004), which I believe has a negative effect. As was the case with teaching, the discussion on the assessment of IC raises ‘more questions than answers’ (Sercu, 2010) (p. 61). The conversation centred on the lack of awareness of available assessment tools, the cultural values required, what and whose values were applied, and how they were valorised in the face of inconsistency and subjectivity surrounding culture and ICC/IC itself (Kjartansson & Skopinskaja, 2003) (p. 65).

Teacher participants (p. 137) captured this argument succinctly in addressing issues of subjectivity in assessment and who assesses intercultural development:

*[...] very subjective it would be so problematic besides, we have to focus on them learning English, that is what the university is assessing them on [...]* (T7) (p. 137)

*[...] but who will be in charge of the assessment rubrics exactly? The university, who exactly?* (T5) (p. 137)

Interestingly, none of the teaching participants mentioned the plethora of assessment scales adopted (Fantini & Tirmizi, 2006; Han, 2012) (p. 61) or the formative self-assessment assessment adopted by some universities (Deardorff & Arasaratnam, 2017).

As discussed (p. 62) (Martin, 2018b, p. 14; Byram, 1997, 2009) the primary objective of ICC is that intercultural speakers ‘interact with people from another country and culture in a foreign language’ (Byram, 1997, p.71); however, Byram (1997; 2009) failed to define culture which creates further ambiguity and fails to give credence to the assessment (Griffith et al., 2016, p. 2).

The ambiguity surrounding ICC assessment continues in the distinction between the mediation of cultures through the learner and the interlocutor being ‘satisfied’ (Byram, 1997; 2009) and language and culture being ‘noticed’ (Byram, 2012a). Using ambiguous and subjective language is problematic for teachers and learners (Martin, 2019b). The choice of interlocutor, potentially a teacher, could prove problematic and ethically challenging (Borghetti, 2017; Fantini, 2009; Scarino, 2007) as noted by T7 (p.137).

As discussed (p. 62), the Intercultural Assessment project (2004), culminating with the Common European Framework-Culture, effectively bridges both cultural and linguistic competence(s) through a combination of descriptions and scales. T2 raised this point:

*[...] it's not like language which can be graded in a type of linear way like the CEFR'*  
(T2) (p.137)

I argue that the need for descriptors and scales is problematic in terms of subjectivity and highlights the West's obsession with procrustean assessment. It is a moot point that language is quantifiable, demonstrated by the IELTS banding system, and influenced by culture despite its less fluid nature (Adams, 2021; Booth, 2021). Diversity is the adversary of the characteristically procrustean nature of assessment and is promoted through The Equalities Act (2010) (ss.91, 98) which, however, contain no provisions for *reasonable adjustments* regarding cultural capital (Ward, 2020), which is disingenuous, particularly as inclusive assessment has increased within higher education due to the Covid-19 pandemic.

The CEFR is the central arbiter of both linguistic and (inter)cultural teaching and assessment. Based on Byram's five *savoirs*, which cannot themselves be assessed holistically (Deardorff, 2009), this begs the question of what and how cultural values are valorised. T9 raised this point:

*[...] the main problem is whose values are they, the learners going to be assessed by? Students can argue that it is their cultural values [...] then I would be a hypocrite by saying 'it is what it is' knowing full well that it is American culture or the university's idea of what culture is.* (T9) (p.151)

A potential solution to this dilemma appears in the form of a caveat by Byram (1997) that intercultural assessment should depend on 'particular circumstances'. Thus, IC/ICC assessment should be based on teaching contexts, such as EAP (Timpe, 2013) and associated sociocultural factors. It could be argued that the interpretation of 'particular circumstances' (ibid, p.78) could include local context. This would acknowledge Kachru's (1988) Three Circles of English and be a key factor within assessment rubrics.

Assessment should be guided by learners and teachers (Scarino, 2007) (p.63). The teachers' responses encapsulated the current confusion (pp.124; 137–138), given that neither IC nor ICC have defined culture or provided a 'quantifiable step-by-step process from one level to the next' (Sercu, 2010, p.28), as is the case in language learning assessment. It is argued that Bryam, (1997) has provided a potential loophole by using 'particular circumstances', phraseology

that shows careful pragmatism in the face of the growing need for the decolonisation of higher education. It potentially represents a move away from Bourdieu's (1964, 1979) archaic euro/ethnocentric notion of capital culture based on objectivity, embodiment and institutionalisation, to one more aligned with subjective ethno-relativity.

The growth of British and American universities in both the Middle East – such as AUK – and Asia, notably China, further complicates issues of intercultural values, *savoir s'engager* and *Politische Bildung* (Bohlin, 2013; Herder, 2002; Von Humbolt, 2000) as T9 (p.132) mentioned. Moreover, it brings to the fore the issue of whose culture decides which values should be upheld by the institutions themselves (Martin, 2019b), and the EAP teachers and learners, based on institutional identity.

However, despite the positive move towards decentralising higher education, I agree with concerns expressed by Davies et al. (1999) with regard to EAP assessment:

[...] whether testing specialists should take any responsibility for decision about unintended use of tests following test construction; who decides what is valid; whether professionalism conflicts with individual morality; relationship with various stakeholders; washback; and the politics of the gatekeeping use of language tests. (pp. 55–56)

Byram (1997; 2009) (p. 63) delegated the responsibility for intercultural assessment to teachers themselves and, as we have seen from the teachers' responses (pp. 124;135-136), their ideas as to how to exploit such intercultural activities only partially touch on the fullness of ICC/IC (Figure. 8, p.43) through their newly adopted agency. Moreover, they suggested that it would be professionally and ethically challenging to assess (Borghetti, 2017; Griffith et al., 2016) (pp. 124;137).

One could argue that the blind are leading the blind here. However, in Deardoff's words, 'there is no pinnacle at which someone becomes "interculturally competent"' (2007, p. xii), adding further ambiguity to procrustean means of assessing intercultural development.

In conclusion, as discussed (p.65), in today's culture of assessment (Broadfoot & Black, 2004) in all areas (Fig. 3, p.11), without quantifiable validity and consistency of assessment (Hamp-Lyons, 2000) in EAP intercultural learning in higher education, it will not be as highly valued as linguistic competence. Ironically, Byram's (2014) comment (p. 67) encapsulates this argument in its entirety 'the question of assessment remains insufficiently developed' (Byram,



2014, p. 209) at a time when intercultural learning is claimed to be equal to language learning (Martin, 2018b).

#### **4.4.5. Research Question Four: What, if any, training is provided to teachers in teaching cultural content in the EAP classroom? Training prioritises language learning over cultural learning.**

This discussion will examine the role of initial teacher training from the perspective of teaching participants (Sections 4.2.1 & 4.2.3). As a practitioner and a researcher, I found these conversations pessimistic, with one participant (T5) claiming that ‘they fail miserably’ (p. 138). We could draw a correlation with the previous discussion on the teaching and assessment of intercultural learning, based on Byram’s (1997, 2009) IC/ICC *savoirs* (Figure. 8, p. 43) with the lack of knowledge in applying their practice in the teaching of English and, in particular, EAP. This discussion addresses similar issues to the previous one: the asymmetrical relationship between language and culture and issues regarding cultural sensitivities and affordances.

On cultural or intercultural training in teacher education, T9 summarises the overall stance of the participants.

*I look back at the CELTA [...], I mean, **communicative, communicative, communicative teaching, just like that was the only that’s all they cared about, [...] had nothing to do with culture [...]*** (T9) (p.139).

Georgieva (2001) noted that teacher training represents a significant move ‘from theory to practice’ (pp. 78–79) in terms of the agency of teachers (Littlewood, 2014; Parsons & Junge, 2001) (p. 55) as well as their identities (Czura, 2016; Gu, 2016). However, there appears to be an inconsistency between the theory of cultural relativity and the apparent contemporary use of culture-centred practices of intercultural learning and development in teacher training (Álvarez, 2014; Littlewood, 2014). Nevertheless, they are replicated both in texts (Çakir, 2006; Liu, 2013; Rajabi and Ketabi, 2012; Sercu, 2002) (p.59) and in the learning establishments themselves.

T9's comments describing the emphasis on a communicative approach to language learning pedagogy in general (Young & Sachdev, 2011) were reflected in the other participants' responses: 'It was strictly on teaching as a Second Language' (T4) (p.139) with 'only a short mention' of culture (T3) (p.125) and with the assumption that students '[...] would just pick up culture' (T2) (p.139) as if by osmosis.

Given that the established course providers for teaching EFL – such as the CELTA (Cambridge) or Trinity CertTESOL (Oxford) – have one month in which to train teachers, it would be permissible for them to focus on language, or the notion of World Englishes (Kachru, 1988) (pp.53-54) rather than introducing teachers to intercultural pedagogies. Some postgraduates, such as T5, commented that Iraqi teacher training '[...] is all about theoretical applied linguistics' (p.125). To add more depth to my understanding, I could have asked about NES and NNES and the role of culture when they learned another language (Alseweed, 2012).

As with previous conversations, we have established two critical issues. Firstly, teacher training in EFL and ESL and, possibly, later in a teacher's career EAP, crystallise the notion of an asymmetrical relationship between language and culture, with greater value ascribed to the former. Participants suggest the latter is not 'the foci of the teachers' lessons' (Tolosa et al., 2018, p. 228).

Despite the Council of Europe (2001) professing 'Language is not only a major aspect of culture but also as a means of access to cultural manifestations' (p.6), the discussions show that 'cultural manifestations' now appear under various guises such as pluricultural competence, accompanied by varying degrees of ambiguity.

Secondly, as with the previous discussion regarding learning and assessing IC, the ambiguity around intercultural learning practices and assessment means it is not as straightforward as teaching language alone. This may partly redress the disparity between language teaching and cultural teaching. It could be argued that applied linguistics and language pedagogy are more rigid than cultural learning. In addition, more established learning methods have evolved based on research and practice. Unlike its language counterpart, IC is open to broader interpretation and is more fluid and mobile (Kramersch, 2015) (p.20). Rietveld and Kiverstein's (2014) comments are relevant to my argument that education is 'selectively pick[ing] up some aspects of the environment while ignoring others' (p. 335). The environment is the classroom/training institute and language aspects, and the ignored aspect is culture (Fig. 3. p.11).

Participants raised the muted notion of culture in teacher training in the context of being told they should ‘avoid awkward discussions’ (T3) (p.125) and ‘[...] we don’t impose American culture on students [...]’ (T6) (p. 139). In the case of the former comment, as in my reflection memo (Figure. 5, p.139), this is a precautionary maxim for new teachers; as their agency develops as teachers, it will be their personal choice, or risk, when to approach potentially culturally sensitive material. There is a divergence regarding sensitivity between general EFL practice and that of EAP.

As discussed with both T2 and T5 (pp. 146;136), the issue of sensitivity and *savoir s’engager* within EAP and higher education both engages and encourages knowledge and should be approached tactfully (Baleghizadeh & Moghadam, 2013), especially regarding T6 and T2’s comments on Western writing conventions (p. 132).

#### **4.5. Statement of positionality**

This section was informed by the researcher’s reflexivity regarding the data gathered from the participants. Furthermore, it will be based on the data analysis and discussions concerning the subsidiary research questions.

Concerning the first subsidiary question, the analysis and discussions with the participants show that they view culture as more than just aesthetics; they see it as a fluid entity based on subjectivity on the part of both parties, thus aligning with the project’s working definition of culture (Holliday, 2016) (p. 32). This differs from the initial position that culture is static. Subjectivity is significant here as it demonstrates the similarities and differences between the parties’ lived experiences (pp.83; 92)

Regarding the cultural content that could be included in EAP. *Practices, processes, products* and *functions* were mentioned by learners whereas teachers voiced culture in terms of norms, rituals and behavioural norms relative to EAP contexts. My positionality has shifted in two respects. Firstly, both parties viewed culture as a mobile and changing concept (Kramsch, 2015) (p. 20). Secondly, teachers’ valorised *refinement* regarding writing based on context (pp.130–133) based on the nativist conventions of Kachru’s (1976; 1985; 1992) Inner Circle (pp.53-34). I would interpret this negatively, as it undercuts the fundamentals that EAP learners should embrace.

The dual latent theme informing the third research question, ‘*Cross-cultural learning assessed through ambiguous subjectivity*’, needs to be unpacked to uncover my positionality. Jund’s (2010) ‘reflective’ grounding of both learners’ identities and the target culture, despite its use of explicit cultural artefacts, only goes so far in developing all the IC/ICC *savoirs* required (Byram, 1997; 2009). Drawing on the objective nature of my legal experience (p.10), I believe there needs to be an objective assessment rubric for ICC competence. I would argue that the subjective nature of culture, as we have seen throughout this research, makes assessment difficult and unjust in some instances, both for the learners and the teachers (or assessors).

This coincides with my later discussion. However, it demonstrates that although teachers acknowledge their post-structuralist role, they are still in the development stage (Littlewood, 2014; Parsons & Junge, 2001; Perry & Southwell, 2011). In addition, without a clear assessment foundation for those that assess IC/ICC, I would be overly cautious.

Although the decolonisation of culture is a step in the right direction, it creates a macro and micro question in the context of Bourdieu’s (1986) notion of the *struggle* (p. 22) between the decolonisation values themselves and their past connotations.

My positionality regarding initial teachers’ training has remained unchanged based on my initial experience and colleagues’ training. The lineage of asymmetry between language and culture continues. Nevertheless, as I have discovered, this is far from the case regarding policy, which is understandable, given the prescriptive syllabi that promote one over the other and the need for tangible results. However, as I will comment in my conclusion, the development of IC/ICC (Byram, 1997, 2009) needs to start at the grassroots level, including in teacher training, not simply as a ‘one-off act of achievement or acquisition’ (Blair, 2017, p.112), and not treated in the same way as language learning, which I fear will be viewed as a tick-box exercise. More importantly, cultural sensitivity offers potential opportunities in the sphere of EAP, depending on the context and the testing of the teachers’ agency.

#### 4.6. Conclusion

Concerning the first research question and the latent code that informs it, '*culture as a subjective and multifaceted concept*' (Section 4.4.2) the two groups held differing subjective perspectives. Nevertheless, there were commonalities regarding both *explicit* and *implicit* notions of *structure, function, process, product* and *group membership* (Faulkner et al., 2006) (p. 22). Teachers viewed culture as more collective (or shared), abstract and non-observable while learners, saw it primarily as a *product* with nationalistic connotations and a *process*. I surmised from this that the notion of culture is based on *lived experiences* which are characteristically subjective and multifaceted.

Regarding the second research question, both groups mutually acknowledged the close and interdependent nexus of culture and language (Section 2.2) aligned to cultural and psychological rationale (Wentura, 2010), as demonstrated through points of articulation (Crozet & Liddicoat, 1999) (p. 34). This enhanced their agency as intercultural mediators, representing a slight shift from the notion of culture as *processes* or *functions* toward *refinement*, facilitated through the fluidity of the Complex Adaptive System (Baird et al., 2014; Larsen-Freeman & Cameron, 2008) (Figure. 7, p. 35). However, as discussed, there was a greater value in *refinement* in EAP conventions (subcultural cultural capital (p. 18) for learners than teaching participants.

The second aspect of the discussion that influenced my positionality and reflexivity was the context in which EAP was taught. As discussed, the degree of *refinement* exercised by teachers varied if EAP was based on the context. For example, teachers said that they would be laxer in their *refinement* of cultural learning and acquisition, if the EAP context were not an English-speaking university or higher education establishment compared to one in an English-speaking country (Kachru, 1976. 1985, 1992) (pp.53-54). This potentially posed an ethical and professional issue in that the learners expected the same level of *refinement* as an American university, based on the *values* that the university, AUK, represents in their minds.

The third research question focused on three issues: the development of intercultural skills through 'open' cross-cultural dialogue, potentially through *authentic material*; cultural sensitivity; and a lack of knowledge regarding the assessment of IC/ICC with implications of potential subjectivity.

The teaching participants felt that there was insufficient *authentic* material in the texts and that such material would act as an opening to initiate cross-cultural dialogue through a compare and contrast activity. Although this aligns with Byram's (2009) *savoir s'engager*, I have acknowledged the teachers' engagement in their extended agency, but argue that it only touches the surface of full IC/ICC development. Therefore, I argue there is a deficiency in the texts and training, discussed in the next theme.

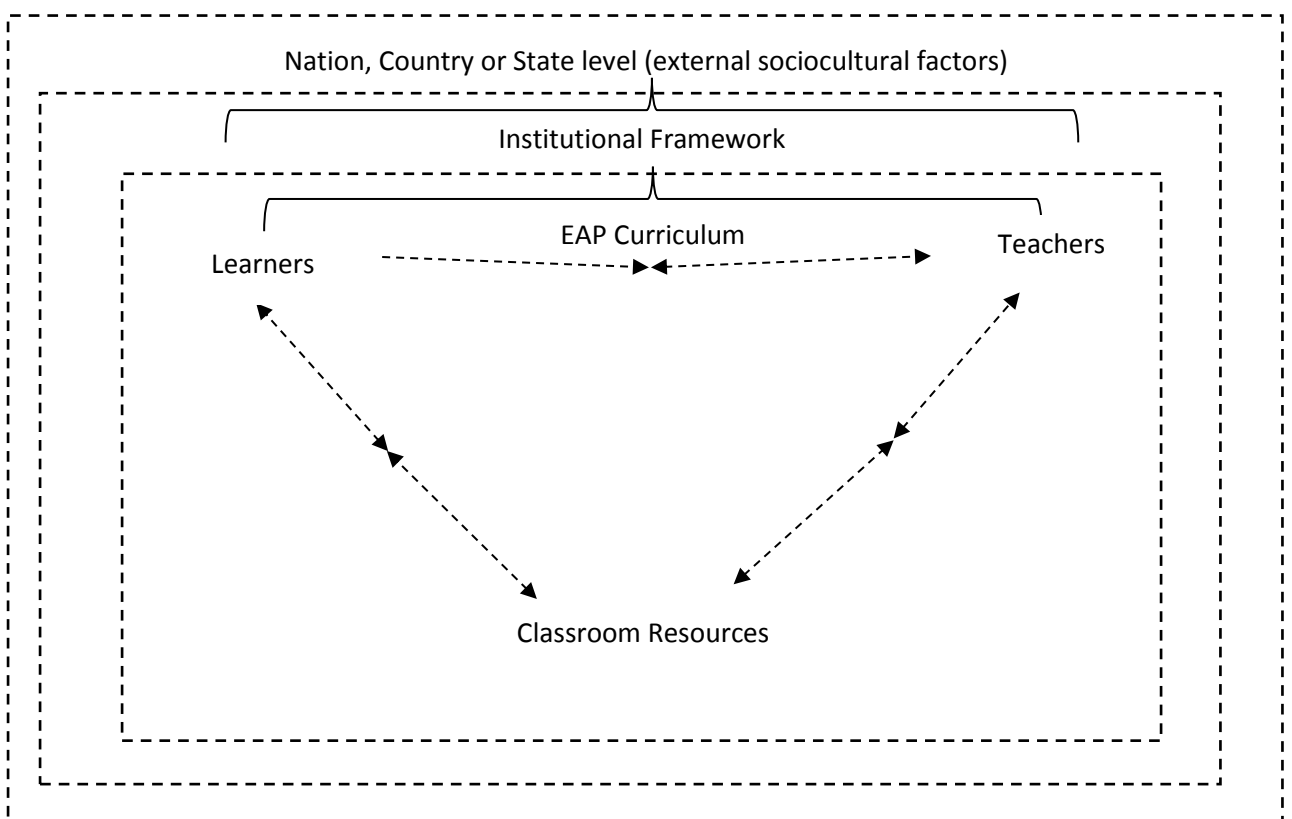
Teachers had differing views on the degree of sensitivity. The majority thought it was important to avoid specific culturally sensitive topics, while others believed that no topic should be deemed culturally sensitive. This led me to rethink my positionality regarding EAP, in that it impedes learners' ability to challenge through critical thinking, skills which should be encouraged by any higher education institution.

Unlike language, which I claimed is procrustean due to its lack of fluidity, IC/ICC assessment is subjective and ambiguous. It is based on the conventions and norms of the Inner Circle of The Three Circles of Englishes (Kachru.1976, 1985, 1992) (pp.53-54). However, the teachers believe that if IC/ICC is not defined, and those elements to be noticed or satisfied identified, subjectivity casts doubt on the credibility and validity of the assessment itself (Broadfoot and Black, 2004).

Concerning the fourth research question relating to teacher training, the overall census of teachers was that their initial training did not cover IC/ICC or the teaching of culture. They were simply advised to avoid culturally sensitive topics and not impose their cultural values on their learners. This could be interpreted as counterintuitive to *savoir s'engager* (Byram, 2009) in that the learner should reflect on their own identity and those of the target culture in acquiring an understanding of more than one culture. Upon reflection, I believe that the neutral explicitly cultural aspects in the texts may engage teachers in intercultural development.

The teachers themselves must decide how far they can go in this, considering contextual sociocultural and economic factors. The asymmetrical nexus valorising language over culture is instilled into teaching practice. As we have discovered, this imbalance has continued and remains commonplace in today's EAP classroom.

As a result of the findings of this case study, I argue that it is appropriate to revise Figure 3 (p. 11) and propose Figure 20 illustrated below. The lines between the three entities are more opaque, less definitive and less strongly demarcated than in Figure 3 (p.11). This is also reflected in the bi-directional triangulation between learners, teachers and, as we have discovered, the classroom resources directly connected to the EAP curriculum. Furthermore, an additional layer – or sphere of influence – has been added representing external sociocultural factors, or the role of culture in terms of nation, country or state, which are pervasive entities reflected by policymakers and in the EAP classroom.



**Figure 20: Revised version of Figure 3 (p. 11): The tripartite sphere of influence related to the role of culture in EAP.**

The final chapter of this case study will use the findings and discussions presented in this and previous chapters to inform and respond to the critical research questions (Section 3.3).

## 5. Conclusion

In this closing chapter of this case study, I will first address the supporting research questions (Section 3.3) which inform the primary subject of this case study: the role of culture in EAP at an American university in Iraqi Kurdistan. Secondly, as both a practitioner and researcher, I will set out recommendations for practice and policy regarding the role of culture in EAP and its broader context(s) within higher education, and discuss the case study's unique contribution to original knowledge. Thirdly, the study's strengths and limitations will be explored, and adjustments noted that could have been made to mitigate such limitations. Finally, future research opportunities regarding the role of culture in EAP within higher education will be outlined. In addition, I will provide a comprehensive account of my research journey in terms of the skills I have acquired and the knowledge I have sought to discover concerning the case study itself. This will be partly informed by the statements of positionality and reflexivity documented throughout this case study.

### 5.1. Focusing on the research questions

I discovered in the course of this case study, from the literature review to the analysis and discussion, many conceptions of culture, its relationship with language and its role in the classroom EAP or third *space* (Baker, 2009, 2012) (p.48), in relation to pedagogical practice in developing and assessing ICC. This notion of multiple conceptions and the cultural aspects of EAP language learning policy, such as the role of the CEFR in practice, prompted my interest in pursuing this case study. My ambition is that my research will inform practice within the pedagogical sphere of EAP and EFL/ESL more generally and generate discussion (p.81) with practitioners and academia through *social actions* (Vygotsky, 1997). In this section, I will attempt to provide a detailed and comprehensive response to the research questions (Section 3.3) of this case study.



### **5.1.1. In general, how do teachers and learners conceptualise culture?**

As I have argued previously, there are many definitions and conceptions of culture and the commonalities within such definitions (Section 2.1) are valorised to varying degrees. Furthermore, my chronological analysis of culture (Sections 2.1.1-2.1.5) demonstrates that it is an evolving concept rather than a static one. Holliday's (2016) definition of culture was used as a working definition (p.32) and applied throughout the analysis and discussion.

Culture, as I have discovered, it is a subjective concept. Therefore, I adopt the lens of criticality (Lock & Strong, 2010) (p. 85) and an adaptation of Foucault's lensification as a 'tool' (Foucault (1980, p. 208) as means of demonstrating how both groups of participants valorise these commonalities.

The teaching participants viewed culture through a collective lens, as a set of beliefs and behavioural norms. I contend that these elements are germane to the commonalities of structure, pattern and function, akin to a structured positivist view of culture and an interpretivist view of culture in terms of its abstract nature.

The learners demonstrated a more positivist view of culture, one that is more explicit and involves observable products and processes in a collective sense, as with the teaching participants, but with a greater value placed on function. It is argued that the value placed on the function of such products or 'cultural goods' (Bourdieu, 1986, p. 243) is representative of the learners' lived experience as a people without a recognised State, and that this cultural capital is embedded through this experience (Bourdieu, 1986, p. 283) as well as through the embodiment of Bourdieu's (1986) notion of *struggle* (p. 22).

In summary, I would argue that the notion of culture is seen as collective to varying degrees by the two groups of participants. It could be argued that from the learners' perspective, this is, to a higher degree, based on subjectivity, preserving their Kurdish identity, the embodiment of their unique cultural capital (Bourdieu, 1986, p. 283) and differentiating them from neighbouring cultures and countries.

The majority of the teaching participants conceptualise culture as a collective function in a broader, less positive sense, regarding collective norms and behaviours coinciding with their associated structures, patterns, products and collective group membership. This is based again on their subjective experiences, which may differ from those of the learner participants.

In conclusion, although I have emphasised the latent theme of culture as a *subjective* and *multifaceted* entity, this is subject to the caveat (p. 28) Baker, 2012; Gu & Maley, 2008; Kennedy, 2002; Kramsch, 2015) that observing culture through specific ethnicities or nations is considered problematic based on aspects of demographics and polity within certain groups which may be more far-reaching than the remit of this case study.

### **5.1.2. Should culture be a part of EAP, and what aspects of culture do learners and teachers feel are pertinent to EAP? How do any differences or similarities manifest themselves?**

As with the analysis and discussion of this case study, I will first address the potential link between language and culture and the elements which draw them together in EAP.

Both groups of participants aligned themselves with the psychological notion of language as the embodiment of cultural attitudes and values, noting their mutual interdependence and, more importantly, their transcendence as vital entities in developing learners' agency as intercultural mediators. Adopting the lens of criticality (Lock & Strong, 2010) regarding the community of practice of EAP, culture is viewed not only as a means of *process* and *function* but as a form of *refinement* with reference to the Complex Adaptive System (Figure. 7, p. 35) (Baird et al., 2014; Larsen-Freeman & Cameron, 2008) The degree to which the entities of the synergy differ amongst the participants gives rise to the second part of our investigation.

Both participating groups acknowledged the EAP classroom (Figure. 3, p.11) as a 'trans-turn' (Hawkins & Mori, 2018, p.1) (p.35), a *third* space (Baker, 2009, 2012) (p. 48) in which to develop ICC with refinement through *practices, processes, products* and *functions* (pp.22;123).

However, learners emphasised avoiding both pragma-linguistic and socio-pragmatic failures (House & Kasper, 1981; Leech, 1983; Thomas, 1983), aligning with subcultural and emotional cultural capital (p. 18) regarding EAP. This relates to Crozet and Liddicoat's (1999) third point of articulation, *pragmatics*, and *interactional norms* (p. 34). Although teachers acknowledged the role of the third point of articulation, they placed greater emphasis on viewing *culture in context, text structure* and *cultural and linguistic forms* as points of articulation (p. 34) which inform learners' communicative practices through *refinement* on the part of the teacher. Both groups value Kachru's (1976,1985,1992) Inner Circle of the Three Circles of English (pp. 53-54), particularly concerning the points of articulation and the need to avoid pragma-linguistic failures.

I argue that this is associated with elements of *power* and *ideology* (p.25) to develop learners' cultural agency (Bennett, 2005; Lamont & Lareau, 1988). Teachers attributed greater importance to *text structure*, emphasising Standard Written English conventions. However, the degree to which this was exercised depended on the environment in which EAP was taught, which arguably is located within the *nativist* Inner Circle of Kachru's (1976,1985,1992) model, which holds significant value for both participants.

A turning point for my reflexivity was that the teaching participants (Figure.11, p.131) based their degree of refinement on whether EAP was taught as part of ESL or EFL. The former implies that learners will be fully immersed in the culture and therefore acquire and develop a higher degree of ICC within EAP more readily than those who are not. I argue that this dilution of *values* associated with EAP may pose a problem for the learners themselves (p.159) – and, more generally, for Western universities establishing themselves abroad – who wish to acquire the complete *refinement* experienced by those learners in an ESL environment as well as the *values* that the universities themselves embody as part of their institutional identity to avoid the potential subjugation of learners and, indeed, the teachers themselves (Freire, 1972).

Regarding institutional identity, the interactions between myself and the participants marked a turning point regarding the participants' institutional identities. The concept of institutional identities is complex and subject to multiple interpretations. In order to unpack this concept, I will first define the notion of 'institution'. I will then examine succinctly how institutional identities are elicited through interactions, using the data collected in this project, applying common themes associated with institutional identities (Benwell et al., 2006) within conversation analytic models.

The definition of 'institution' is multifaceted (Agar, 1985; Giddens, 1981; Gramsci, 1971) but, in terms of the participants' responses, two definitions are relevant. First, concerning the behaviours and rituals (Sections 4.4.2 and 4.4.3) associated with AUK, Giddens (1981) defines an institution as a productive entity which is 'at the heart of both *domination* and *power*' (p.67) which is essential to the transformation of peoples' agency. This research project corresponds to learners developing their agency as EAP learners, aided by the arguable domination of nativist, Inner Circle English (Kachru, 1976, 1985, 1992) the cultural and linguistic conventions imparted by teachers and the values imparted by AUK as the *institution*.

The concept of *domination* continues in part through Gramsci's (1971) notion of an institution as a hegemonic entity, through 'the spontaneous consent given by the great masses of the population to the general direction imposed on social life by the dominant fundamental group' (p.12). In this research, the 'dominant group' refers to British, Australian and North American cultural models, academic norms, rituals and conventions. The issue of 'consent' is contentious. I would argue that enrolling at AUK implies consent to conforming and abiding by the conventions of an American higher education style and its associated values. These values have been passed down through the generations (pp.24; 61 and are the *epitome* of higher education for *certain* groups, notably learners.

Conversation analytic models illustrate three common themes (Drew & Heritage, 1992; Gunnarsson, 2000; Thornborrow, 2002) when examining interactions regarding institutional identities: asymmetrical speaking rights; macrostructures and goal orientations; and identity alignment with institutions.

Regarding asymmetrical speaking rights, teachers and learners agreed on the need for cultural *refinement* regarding oral communication in EAP. Learners emphasised the issue of socio-pragmatics, talking of 'aid interaction with other cultures' (S15) (p.127) and that the university 'is a **good environment to speak English** and in **your culture** that accepts mistakes and encourages improvement' (S2) (p.127). Teachers found it 'important for them to **negotiate and speak English** in a way that is **compatible with native English speakers**' (T7) (p.131). These examples provide evidence that both participant groups conform to the British, Australian and North American cultural models of turn-taking (Heritage & Greatbatch, 1989), arguably aligning with the Western value(s) of AUK's institutional identity.

Concerning macrostructures and goal orientations, both participant groups highlighted common goals based on the macrostructure of AUK as an *institution*, focusing mainly on behavioural refinement. For example, S9 stated the importance of learning 'about how to write essays and writing in general' (p.127). This could be interpreted as the need to *conform* to the *nativist* Inner Circle of Englishes rhetoric (Kachru, 1976, 1985, 1992), one of the main goals of the AUK. Similarly, T9 commented '[...] there is, kind of, this responsibility to teach them since **we are an American university**, how to write in an appropriate way **for what they are going to do, in a Western, American style**' (p.132). This loaded and inclusive statement includes a goal: learners aim to conform to a native standard of rhetorical writing. It also highlights the macrostructure that embodies the institution's identity. However, both T6 and

T7 offered an arguably diluted version of the institution's identity, implying that the EAP standards in an EFL context (that of AUK) differed from those of ESL, describing the former as 'a little **more lax**' (T6) (p.131). This was compounded further by T7 commenting '...if they intend to study kind of in **an international** or **Western university**'. This, in effect, undermines the institutional identity of AUK as a beacon of American higher education.

Finally, regarding identity alignment with institutions, Drew and Sorjonen (1997) suggest that 'participants may display their orientation to acting as incumbents of an institutional role [...]by using a personal pronoun which indexes their institutional identity rather than their own identity' (p. 97). This identity alignment was more apparent among the learners: 'I feel freer to talk in English rather than in my own language' (S2) (p.143); '...when **I** speak English, **I** feel like **an American** immigrant' (S10) (p.143). Both comments encapsulate the personal association between the speaker and AUK, feeling part of the institution and identifying with it as an American and English language medium university. T7 stated, in the context of the rhetorical devices of the Inner Circle of Englishes, 'Giving **our students** the knowledge **they** need to comply helps **them** to be successful' (p.132). The collective pronoun 'our' demonstrates that the teachers share a common goal with the learners and identify themselves within the institution's identity by equipping learners with skills associated with American higher education.

In closing, both groups recognised the embedded nexus between language and culture. The participants placed varying degrees of emphasis on certain points of articulation, with teaching participants emphasising *text structure* and the need to comply with Standard Written English conventions in EAP, despite some apprehensiveness on the part of some participants in doing so. The learners, however, emphasised behavioural aspects (*pragmatics* and *interactional norms*). A significant finding related to the EAP context – within an ESL or EFL environment – was cited by teaching participants when developing intercultural competencies.

### 5.1.3. How could such cultural content be taught and assessed in EAP?

Regarding the teaching of cultural content, it was evident from my study that teachers acknowledged the transition in their role from the transmitter of information – in this case, EAP – to that of multi-role educator (Littlewood, 2014), concerned with developing learners' cultural as well as their linguistic agency. This was demonstrated by participants actively using their agency in seeking authentic alternative material (Sections 4.2.1 and 4.2.3) outside the EAP texts to exploit ICC opportunities. In addition, it highlights the asymmetrical relationship between linguistic and cultural opportunities afforded by the texts.

However, I contend that the pedagogical degree to which this agency was exercised in delivering these opportunities is flawed. First, I would argue that the open cross-cultural dialogue participants suggested engages only superficially (Yeganeh & Raeesi, 2015) with a critical component of ICC (Bryam, 1997, 2009) (Figure. 8, p. 43), *savoir s'engager*. This flaw becomes clear when applying the working definition of ICC used in this project (Deardorff, 2006) (p. 48). The reasons are twofold: teacher training, with its lack of emphasis on the role of culture and ICC, and the issue of cultural sensitivity, described by the participants in this case study as a barrier to open cross-cultural dialogue.

Like some of the study participants, I would claim that cultural sensitivity hinders *savoir s'engager* in that it constrains *full* critical engagement with the target culture. Furthermore, the one dimensional cultural topics do not encourage the notion of *Politische Bildung* (p. 42;62) or the opportunity to develop learners' agency by questioning their own identity, a key competence included in the Council of Europe's *Guide for the Development and Implementation of Curricula for Plurilingual and Intercultural Education* (Beacco et al., 2016) (p. 45). This is congruent with my argument (p.71) that the syllabi are limited to gaining *plurilingual* as opposed to *intercultural* competencies, restricting cultural learning to a one dimensional entity, palatable to the polity and learners. It is then the responsibility of the teacher to exploit such intercultural opportunities, minimising potential risk to cultural sensitivity.

In relation to assessment, this study argues that the subjective notion of culture and a lack of awareness of the plethora of assessment tools available to assess IC makes assessment a complex task (Sercu, 2010). Given that even the critical rubric of ‘culture’ is subject to multiple definitions or not specified at all (Griffith et al., 2016, p. 2), the foundation of assessment is ambiguous.

As this study has demonstrated, the procrustean character of language assessment cannot as easily be applied to the assessment of IC due to the latter’s subjectivity and fluidity. I would argue that using either the more tangible CEFR linguistic descriptors or the less tangible Intercultural Communicative Assessment project (2004) cultural descriptors (p. 63) is problematic due to their subjective and broad remit.

The delegation of intercultural assessment to teachers and learners (Scarino, 2007) puts them in a professional and ethically challenging situation, as expressed by the teaching participants in this study (pp. 165-167), one which is based on ‘particular circumstances’ in which sociocultural factors should be considered (p. 63). I argue that this provides a carefully crafted caveat to the decentralisation of intercultural assessment from the British, Australian and North American EAP model. It could be argued that this is a positive step in that it acknowledges the subjective nature of culture in any given context, as shown in the findings of this case study. However, for Western university EAP programmes abroad, such as AUK, it raises questions of whose intercultural competencies are valorised in assessment and to what degree: those of the West which lie behind the institution itself or those of the host country which could be interpreted as embodying a more Bordieusian (1968, 1977) notion of cultural capital, although this, as the research in this case study suggests, is far from progressive. This argument could be applied to the Three Circles of English and the placement of such universities within this model (Kachru, 1976, 1985, 1992).

In sum, this case study has demonstrated that, despite the teaching participants acknowledging their extended agency in developing learners’ intercultural skills, their practice does not engage at a deeper level as intended with Byram’s (2009) *savoir s’engager*. This could be attributed to teacher training and syllabi in general but, as we have discovered, the lack of washback is due to inconsistent, ambiguous assessment. If, as Byram (1988) (p. 61) suggests, IC assessment should not be ignored, I maintain that its foundations in practice should be pedagogically strengthened through practice-based policy (Sections 5.2.1 and 5.2.2) to give it

credence equal to that of linguistic competence in today's era of assessment (Broadfoot & Black, 2004).

#### **5.1.4. What training, if any, is provided to teachers for teaching cultural content in the EAP classroom?**

Based on my experience with teacher training and the minimal role of culture within it, this case study suggests that culture, in general, is seriously overlooked. I will present two arguments based on the findings of my case study, which are germane to the previous discussion (Section 5.1.3).

Firstly, I concur with Georgieva's (2001) argument that the transition from pedagogical theory in training to actual practice is indeed significant (p.125). However, addressing the polarity of the Council of Europe (2001), subsequent policies promoting both *plurilingualism* and *interculturalism* need to be on an equal footing within teacher training. A bottom-up approach is urgently required to give credence to such a policy. The current notion, reaffirmed by myself (Martin, 2018b) and others (Tolosa et al., 2018, p.288) (p.58), is that a greater value is placed on linguistic competence than on IC. The issue identified by this study – that intercultural development forms no part of the training offered – illustrates that teacher trainers may not have the necessary skills to teach cultural development, instead pursuing linguistic development opportunities.

This subjugation of the role of culture is manifested beyond teacher training and continues, as this study demonstrates, into the EAP classroom, restricting intercultural opportunities and associated incremental competencies. I defended the tendency of short TEFL courses (p.169) to focus on language teaching instead of cultural learning activities given the limited time they have with trainees. However, as T5 and other postgraduate participants suggested (p.125;169), even teacher training at this level offers only a brief discussion about how to deal with other cultures, not the degree which Byram (1997, 2009) envisaged with the five *savoirs*. I argue that this ill prepares EAP learners, present or future, to become intercultural learners and mediators in an ever-increasing global network of English speakers, with little awareness of the central *savoir s'engager*, which provides the pretext to my subsequent argument.



Secondly, the case study discovered that the only aspect of culture mentioned in training was the need to be culturally sensitive towards learners *savoir s'engager* is central to learners' ability to question their cultural identity in relation to the target culture and vice versa, as intercultural mediators. While I understand the need for trainers to make future teachers aware of sensitivities and avoid socio-pragmatic failures that could adversely affect both themselves and their learners, I would argue that it is the newfound agency of teachers within the EAP community of practice to make a *cautious* decision regarding how far they extend their agency in developing intercultural awareness. I contend this is problematic for teachers as individuals, and the subjective nature and depth of culture will vary according to the learners. However, as some participants noted, notably T3 and T5 (p.122), EAP requires a degree of critical thinking, which is a cornerstone of higher education. As mentioned previously, the EAP texts lack such intercultural opportunities, so the teacher must seek these out within the environment in which they find themselves teaching. These opportunities are particularly pertinent to this case study's context, an American university promoting Western higher *educational values* (pp 178-180) of cultural openness in the Middle East, despite being culturally diverse.

Lastly and more importantly, this brings into question the position of teachers in more patriarchal or conservative religious counties, in which the judgement of teachers needs to be circumspect. Most of the teaching participants heeded the need to be culturally sensitive as taught during training, which I believe is wise. However, the diluted use of potentially in-depth *savoir s'engager* opportunities could have an adverse effect on learners (p.159) and fail to comply with the spirit of the Council of Europe (2001) and its subsequent policies in promoting intercultural learning opportunities.

The issues raised by the research questions will inform the next section regarding potential recommendations in both policy and practice.

## 5.2. Policy and practice recommendations

### 5.2.1. Policy recommendations

The role of culture in EAP in relation to policy and practice is highly dependent on an aspiration to develop learners' ICC skills. However, as this case study has illustrated, there is a degree of disparity between policy and practice, compounded by the subjective nature of culture. This case study, therefore, proposes two policy recommendations.

The first policy recommendation is that the roles of both language and culture should be effectively codified in the various policies (CEFR, 2001, p.44). The *Common European Framework of Reference for Languages: Learning, Teaching, Assessment Companion Volume with New Descriptors* (North et al. 2017) (p. 45), *World-Readiness Standards for Learning Languages* (2015) (p. 45) and The Paris Communiqué (2019) (p. 48) are impractical for application in the EAP classroom. They reinstate the asymmetrical relationship between language and culture through various guises, such as culture being merely the context (p.58) for linguistic competence. Although, as we have discovered in this case study, culture is both highly subjective and dynamic, policies regarding teaching and learning of culture in language learning, including EAP, should be given parity to those on the teaching of language if the frameworks cited above wish to achieve their objective of developing competent ICC learners. The acknowledgement of Kachru's (1976, 1985, 1992).World Englishes and a contextualised *genre* and *style* within language (Bhatia, 2006, p. 387) will also redress the asymmetrical relationship of the Circles of English. I have argued that the relationship between language and culture is indexical (Widdowson, 1988) and intertwined (Crozet & Liddicoat, 1999, 2000). Parity of policies on language and culture teaching would have influence and, more importantly, 'washback' (p.63) that will influence practice, an issue discussed below. In addition, as discussed previously, the current preoccupation with assessment (Broadfoot & Black, 2004), will add credence to the role of ICC in EAP. This could be achieved by adapting the current Intercultural Assessment project framework from employment and extending it to EAP. However, like the CEFR, the Intercultural Assessment project (2004) is characteristically procrustean and, as discussed previously (p. 182), does not acknowledge the fluid and dynamic nature of IC/ICC, given our findings in this case study.

The second policy recommendation concerns teacher training for EAP, EFL and ESL. As discussed previously (Section 5.1.4), the training for future English language teachers in developing IC/ICC skills and competencies is, at best, poor. If the policies mentioned previously are to contribute to a new agency of teachers as multiple educators (Álvarez, 2014; Georgieva, 2001) (pp.58; 71), the unequal emphasis on language over IC/ICC needs to be redressed. Based on previous policies, this biased nexus is crystalised and continued from theory to practice (Georgieva, 2001, pp. 77–78) (p. 61). Although the period of teacher training on EFL courses is typically only a month (pp.169; 183), there should be some focus on developing IC/ICC. As some participants claimed, even at postgraduate level (pp.125;169), the role of culture was a side issue, of little importance.

An accredited 'in-house' Continuing Professional Development (CPD) teacher policy focused on IC/ICC development and pedagogy should be implemented for EAP teachers, with ICC assessed and grounded contextually in 'particular circumstances' (Byram, 1997, 2009). This would reinforce the policy objectives mentioned and redress the balance between developing IC/ICC and linguistic competencies in practice, particularly when addressing 'cultural sensitivities' (socio-pragmatic errors), as raised by several participants. This would also raise teachers' awareness of their extended agency as EAP teachers, and the development of learners' awareness of ICC would be incorporated into their practice.

### 5.2.2. Practice recommendations

In terms of practice, EAP teachers and learners need to extend their agency beyond that of language learners to become ethnographers (Morgan, 2001, p. 2) (p. 55) or learners-as-ethnographers (Byram & Feng, 2005; Kitade, 2012; Roberts et al., 2000) in developing their ICC. The practice recommendations outlined in this section centre around the adoption of ethnography and ethno-relativity. This study will propose the adoption of two such practices in EAP in higher education.

The internet has provided a new *space* outside the typical classroom, accelerating the ‘trans-turn’ (Hawkins & Mori, 2018, p. 1) through the Complex Adaptive System (Fig.7, p. 35). Berti (2020) suggests that using an online working group to identify, interpret and critique the target culture helps learners develop their IC. Such platforms could include *Blackboard*<sup>®</sup> or *MS Teams*<sup>®</sup>, which have been used to deliver language education during the Covid-19 pandemic. EAP teachers and learners could work collaboratively to develop their modes of communication. First, interpersonal skills could be developed through negotiation with the target culture. Second, learners could access and share authentic materials (p. 133-134), developing interpretive modes of communication based on translanguaging (Li Wei, 2018) and transculturation (Pennycook, 2007). Third, learners would be able to critique cultural representations and re-examine their own cultures (Vazquez-Calvo, 2021) and the target culture within the given accepted community rules (Jenkins, 2006; Sykes, 2017). Some reservations about widening such practice to social media platforms (Yeh & Mitric, 2021) concern EAP learners unintentionally developing inauthentic EAP practices (Sauro & Sundmark, 2011). However, it is the responsibility of both EAP learners and teachers to work collaboratively in setting community guidelines. This will require both parties to engage in ethnographical research to establish such guidelines. A further example of intercultural development and engagement.

Secondly, EAP learners could broaden their ICC skills through the practice of student ethnography projects (Roberts et al., 2000, pp. 185–192) integrated into their degree programmes with EAP. There are many benefits to such projects, but the focus here is primarily on two EAP outcomes. Firstly, they would prepare EAP learners for the steps involved in writing research projects in English, although IC development rather than linguistic competence is the primary focus here (Roberts et al., 2000, pp.194, 205). Learners would conduct interviews and reflect on them, incorporating a degree of reflexivity and further enhancing their negotiation and mediation skills with the target culture while anchoring their own. Secondly, the flexibility and broad range of topics that learners can choose for their project (Roberts et al., 2000, p.191) triangulate between EAP, English for specific purposes and ICC. Learners will develop their abilities as language learners through the productive and reproductive skills used in EAP. English for specific purposes could form the basis of the project within their own field. Completing the triangulation is ICC, which complements the two entities in that learners will be exploring a new, or relatively new, culture through mediation, negotiation and reflexivity which, as Pulverness et al. (2003) notes, provides learners with ‘cognitive modification that has implications for the learner’s identity as a social and cultural being’ (p.427).

In conclusion, policy and practice are highly interdependent. As this case study has demonstrated, despite the plethora of policies promoting the development of ICC with learners as a part of language learning practice, the asymmetrical relationship between linguistic competence and IC is still evident in practice. The policy recommendations outlined (Section 5.2.1) provide a means to redress this balance, but it needs to be emphasised in the curriculum that both teachers and learners must use the practice recommendations if they are to have any value in the eyes of a society driven by assessment and its representative values.

### 5.3. Contribution to original knowledge and practice

This case study has provided a unique insight into the role of culture and, specifically, its relationship to EAP. The present study makes three noteworthy contributions to both knowledge and practice.

The first contribution to knowledge relates to the unique context in which this case study has been conducted, geographically and socio-culturally. Firstly, it contributes to the original knowledge base in that it is the first study of its kind on EAP to be conducted in Iraqi Kurdistan, a semi-autonomous region of Iraq relating to cultures, religions, and languages. This was demonstrated through the views of the learners and some of the teaching participants documented in this case study. Secondly, the institutional context in which the study was conducted, an American university in the Middle East promoting American or Western educational values is significant given the increased number of Western universities, American and British, establishing themselves across Asia and the Middle East and, in doing so, promoting through EAP Western cultural values and practices, both of which are required to develop and refine learners' IC and which could potentially permeate the traditional cultural norms of the host country if exercised carefully through mediation and negotiation. Hopefully, this case study's originality will contribute to ICC values in developing a more holistic, intercultural education for learners. It could be argued that such institutions could lead the way in translanguaging (p. 33), forcing the re-evaluation of perspectives on English for research and publication purposes (p. 50) – which I would contend are currently both elitist and discriminatory – to become more inclusive of the characteristics of English as a lingua franca in the world of research. It is hoped that the implementation of these practice and policy recommendations will redress the gatekeeper mentality (Bhatia, 2006, p. 398) of *nativist* Inner Circle conventions in an era when English has become a lingua franca.

The second contribution to practice is the identification of a disparity in policy regarding the roles of *linguistic* and *intercultural* competencies (pp. 47; 169). This enabled teachers to reflect on their practice(s), acknowledging and exploring ways to develop learners' intercultural awareness, and questioning their newfound agency as transmitters of knowledge and as mediators through language and culture equally.

This leads to the case study's policy recommendation to introduce CPD for EAP instructors, which would give credence to the role of ICC and emphasise Byram's (1997, 2009) *savoir s'engager* in EAP. This could result in a greater focus on ICC in the EAP classroom and the adoption of assessment practices, such as the adapted version of Intercultural Assessment project (2004), given the EAP context. This could potentially be interpreted as aligning with Vygotsky's (1997, 2004a, 2004b) Transformative Activist Stance (p. 81) congruent with Troudi's (2009) bottom-up approach.

The original contribution relates to the initial conceptual map (Figure. 3, p.11) and its subsequent adaptation (Figure. 20, p. 174), which provided the basis for this case study. The initial conceptual map illustrated my perspectives on the role of culture in the EAP classroom with the triangulated and bi-directional relationship between learners, teachers and EAP classroom resources. The bold external borders around the tripartite map indicated that culture was not pervasive and had no credibility within the EAP curricular or intuitional framework. However, as the case study evolved, informed by the participants' contributions and research, the borders in the adapted conceptual map (Figure. 20, p.174) were less strongly demarcated, illustrating that culture is a porous and permeable entity across all sectors, including the external culture of the country where it is being taught, which, as this case study has demonstrated, has an impact on EAP in terms of cultural boundaries outside the institutional framework. This is particularly the case within teachers' and learners' classroom practice and how they mutually engage with EAP material. Although the literature on the lack of ICC material in texts is growing (pp. 161-162), it is hoped that this case study provides further perspectives on how to engage learners and teachers in developing ICC through exercising their multiple agencies which, as this study shows, involves engagement through authentic material. The pedagogical means of doing so, however, tend to be cross-cultural rather than intercultural, and without the depth of *savoir s'engager* (Byram, 2009), which reaffirms my previous statement regarding practice.

In conclusion, the case study's unique context contributes to the knowledge within the field of culture in EAP. In addition, the context of the study has highlighted the role of World Englishes (Kachru, 1976, 1985, 1992), especially relevant given the increasing number of Western institutions branching out worldwide. (pp.53-54). This is based on the foundations of the inductive, interpretivist paradigm of ontology and epistemology based on the historical and cultural contexts of this case study (Stake, 1995) (p, 78).

## 5.4. Strengths and limitations of the case study

This section will discuss three strengths and limitations of this case study and, where appropriate, give specific examples.

### 5.4.1. Strengths

I will turn, firstly, to the structural credibility of the case study itself. As a collaborative case study (Merriam, 2009; Stake, 1995), the parameters and precedents have been clearly defined and described. Furthermore, the case study was conducted with regard to its geographical and institutional context (Section 1.1). This extends to the research methods and methodologies and the triangulation of data collection methods (Section 3.4), which enhanced the depth and credibility of the data provided by participants, co-constructing knowledge and drawing on the hermeneutic phenomenology of both teachers and learners (p. 83).

Secondly, the use of both semi-structured questionnaires and, more importantly, semi-structured interviews (Section 3.4) provided a deeper understanding of both participant groups and me as a reflexive researcher, based on my previous work investigating semi-structured interviews (Martin, 2018b) and the collaborative use of the connectivity, Humanness and Empathy principles (Brown & Danaher, 2019; Brown & Reushle, 2010; Reushle, 2005) (pp.94-95) with them. As a researcher, I was able to adopt the techniques of connectivity which neutralised the power dynamics between the interviewees and myself and enabled a 'reciprocal symbiotic relationship' (Pitts & Miller-Day, 2007, p. 180) (p.95) Showing empathy towards the participants enabled a more authentic and insightful contribution adding to the credibility of the study itself. In addition, the strategic interval between the initial semi-structured interview with the teachers and the second interview using the cultural probe was beneficial. It allowed the teaching participants and myself time to actively engage with the cultural probe and, more importantly, time to reflect critically (Husband, 2020, p. 206) (pp.83; 128) on the pedagogical strategies for introducing culture into the probe and developing IC.

Thirdly, the case study demonstrated a high level of transparency throughout the data collection and analysis. This is demonstrated through the justification of adopting Braun and Clarke's (2019, 2006) *reflective* TA (Section 3.4.6) and illustrating the alternatives through a tripartite diagram (Appendix C). In addition, I illustrated my critical thought process in developing latent codes from semantic codes in the data (Appendix D), which added credibility to the latent codes themselves. The presentational style in which the parts of transcription (Appendices F–J) are



in **bold** highlighted the participants' insights, which later informed the subsequent discussion. Finally, documenting memos during the data analysis demonstrates my reflexivity and ability to problematise the participants' insights, which informed both the discussion and the practice and policy recommendations.

#### **5.4.2. Limitations**

Firstly, in the semi-structured interview, the language proficiency of a few learners made it challenging them to express themselves fully, particularly in the lower-level courses. To assist the learners, I made my questions as comprehensive as possible without guiding the interviewees and while trying to maintain the 'reciprocal symbiotic relationship' (Pitts & Miller-Day, 2007, p. 180) (p. 95). The difficulty that some learners experienced in describing such abstract topics as culture and its role in EAP may have slightly affected the case study's findings. However, overall, I am confident that most of the learners expressed themselves fully and contributed significantly to the findings. I defend my choice not to invite an interpreter, as discussed previously (pp.116-117), as it could have raised issues of trust and disrupted the relationship that I had built over time with the interviewees.

Secondly, if this case study were to be repeated, I would enquire more into the teachers' lived experience in language learning and cultural roles. This would be insightful regarding the non-native English speakers learning experiences, particularly concerning their lived experiences of EAP while at university, and would have added depth to the study itself, as such lived experiences could potentially have been replicated or impacted their current practices regarding the role of culture in EAP.

Thirdly, as discussed on pp. 90-91, the Covid-19 pandemic became part of the social fabric and that of research, particularly in the field of education. Due to the health and safety precautions adopted by AUK and Sheffield University, face-to-face interviews became impossible. As a reflective researcher, I feel that the connectivity, Humanness and Empathy elements (Brown & Danaher, 2019; Brown & Reushle, 2010; Reushle, 2005) (pp.94-95), especially connectivity, were weaker than would have been the case in face-to-face interviewing. However, as the newer faculty or learners less affected some of the participants I had previously taught or worked with in a professional capacity, I felt that my connectivity had weakened significantly. Moreover, most learners preferred not to use their webcams due to cultural or economic circumstances, further weakening connectivity. To compensate for this deficiency, greater

emphasis was placed on the principles of humanness and empathy, which may have mitigated this deficiency.

In summary, timing of the data collection at the peak of the pandemic did impose limitations on the case study and procedural outcomes. However, as a reflexive researcher, I adapted as best as possible to the circumstances, such as compensating for the connectivity, Humanness and Empathy principles as stated above.

### **5.5. Future research recommendations**

In this section, I will identify three potential areas of future research due to the findings of this case study.

The first potential research opportunity relates to the first practice recommendation (p. 187) regarding the development of ethnographic and ICC skills among EAP learners through the use of ethnographic learner projects. As Yeh and Metric (2021) suggest, few such projects take place outside the conventional classroom (Li & Wang, 2014; Thorne et al., 2015) (p. 49). As the pandemic has demonstrated, the versatility and adaptability of learners and teachers in using online educational platforms such as Blackboard<sup>®</sup> and MS Teams<sup>®</sup> has provided an alternative to the physical classroom. This ability to adapt could open a research opportunity to explore more open and less formal social online platforms, such as Facebook.<sup>®</sup> Negotiations regarding the academic community guidance (p. 187), information exchange and the reflection and internalisation of that information (Berti, 2020) could potentially prove beneficial in terms of developing learners' IC through more active engagement and collaboration (Jensen, 2019; Bruns, 2008) and encouraging them to take a more proactive role as EAP learners, ethnographers and mediators.

The second potential area of enquiry relates to what Ward (2020) refers to as the 'procrustean strategies' (p. 166) operating in practice and assessment, particularly of NNES EAP learners. This could apply to universities in the UK and those, such as AUK, where English is the medium of instruction. The need to reflect cultural diversity and develop IC in both practice and assessment runs counter to the strategies Ward (2020) refers to within '**global** university contact zones' (Singh & Doherty, 2004) (pp. 49;163), which promote such competencies – aligning with the arguments proposed by Battiste (2013), Álvares et al. (2012) and Oelofsen (2015) regarding the decolonisation of education, based on Eurocentric concepts of education.

The notion of decolonisation could also be reviewed within the context of Western universities abroad and ‘acceptable’ standards of English usage. This would involve local-based genre analysis and provide greater insight into learners’ use of written English. As Bhatia (1997) notes, a ‘great majority of ESP learners across the globe are more likely to operate within their own native sociocultural contexts rather than in any English-speaking native or even non-native context’ (pp. 317–318).

Another research opportunity relates to the field of law within education. Within the context of UK legal authority, an enquiry could involve examining and questioning legislation such as The Equalities Act (2010) (s.91) (s.98) and its failure to incorporate cultural capital as a ‘reasonable adjustment’ (Ward, 2020) of relevance to EAP learners, practice, and assessment within HE institutions (p. 166). Such enquiry could also examine elements of the Human Rights Act (1998), notably Article 10 (1), which provides the right to ‘impart’ information without ‘interference’ by a public authority, such as articles within journals. In addition, Article 14 of the Human Rights Act (1998) prohibits discrimination regarding ‘language and national or social origin’. This may prove problematic given the varying legal jurisdictions of the host country of the university itself. However, if such *values* are embodied in both law and culture, then there may be an obligation to the EAP learners themselves on the part of the universities. I recommend a critical discourse analysis, with the aid of Hansard, into both forms of legislation in an attempt to uncover the interpretation of *language* and *national or social origin*. This may prove beneficial in potential cases invoked by a judicial review.

This section has suggested three potential areas for further research, the first relating to practice and the second more broadly to policy. Regarding the first, I would argue that such a research opportunity would provide a basis for both EAP learners and teachers to use social media as a practical educational tool in developing learners’ IC that could be applied more broadly in EAP projects. The second potential area of enquiry focuses on policy regarding practice and assessment. It relates primarily to decolonisation and ethnocentric notions of education, particularly EAP. This is particularly pertinent to HE institutions in the UK and legislation or policy, and how these are interpreted, given the need to represent the cultural diversity of the EAP student body.

## **5.6. A reflection on my doctoral journey**

Education is ‘to selectively pick up some aspects of the environment while ignoring others’ (Rietveld & Kiverstein, 2014, p. 335). This statement is germane to both this case study and my research journey. Culture is an ignored entity. This section will explore how my research journey has changed my agency as a reflective researcher and practitioner.

Since embarking on my research journey, I have questioned the minor role of culture (Martin, 2018b), which later formed the basis for this case study. As a result, I have developed the skills needed for research at a doctoral level, such as developing and conducting a research project with rigour, organising my time more efficiently around my full-time teaching role and critically evaluating research methodologies, methods and academic texts. More importantly, through a lens of criticality (Lock & Strong, 2010), I have developed my critical thinking skills in exploring the role of culture in EAP, particularly regarding deficiency in practice rather than theoretical aspects and I have extended my ability to articulate such deficiencies. Criticality is informed through reflectivity and reflexivity. In addition, the epistemological and ontological stance is based on the socio-constructivist framework of the project.

In terms of my own practice, I have developed a deeper and richer understanding of my new agency as an EAP practitioner and that of other EAP teachers. The agency of the EAP teacher purely as a transmitter of conformist language, with a light touch – if any – in aspects of ICC, is counterproductive in the sphere of contemporary, globalised higher education. Based on this case study, I strongly argue for a collaborative effort from teachers and policymakers to realign culture with language through curricular reform and practice. The central premise is that both groups acknowledge the new agency of teachers as mediators of culture and ethnographers, entwined with EAP, increasing learners’ awareness of the target culture and assessing their own. While this would be a dramatic shift in contemporary thinking, I believe it can and will be achieved with time and collaboration.

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## **Appendices A1-A6**

The following appendices will include the following:

- The management information sheet in English, Kurdish, and Arabic (**A1**) (pp.2-13)
- The teachers' information sheet in English, Kurdish, and Arabic (**A2**) (pp.14-24)
- The learners' information sheet in English, Kurdish, and Arabic (**A3**) (pp.25-29)
- The management consent sheet in English, Kurdish, and Arabic (**A4**) (pp.30-37)
- The teachers' consent sheet in English, Kurdish, and Arabic (**A5**) (pp.38-43)
- The learners' consent sheet in English, Kurdish, and Arabic (**A6**) (pp.44-51)





**Participant information sheet: American University of Kurdistan (AUK) and English Language Institute (ELI) Management Team**

**Research Project: Exploring cultural content in EAP with learners and teachers: A higher education case study from Iraqi Kurdistan.**

The ELI at the AUK is being invited to take part in a research project. Before you decide whether or not you would like the ELI at the AUK to participate, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Please ask me, Mr Robert Martin, if there is anything unclear or you would like more information. Thank you in advance for reading this information sheet.

**1. What is the project's purpose?**

This project aims to explore cultural content in EAP (English for Academic Purposes) with both EAP teachers and learners and the role culture plays in the EAP classroom. This will form the basis of my doctoral thesis. The research stage will take place between January and May of the academic year 2021.

**2. Why have AUK and ELI been chosen?**

You have been chosen because your university and ELI provide courses in EAP to higher education learners in Iraqi Kurdistan.

**3. Do AUK and its ELI have to take part?**

It is up to the university's (AUK) President, Provost, and ELI Director to decide whether you will participate. If you do decide to give consent, you will be given this information sheet to keep (and be asked to sign a consent form), and you can still withdraw at any time without any negative consequences. You do not have to give a reason. If you wish to withdraw from the research, please contact me via email at [robert.martin@auk.edu.krd](mailto:robert.martin@auk.edu.krd).



#### **4. What will happen to the teachers and learners if they take part? What do they have to do?**

Your team of EAP teachers and their students will be invited to complete a questionnaire on their interpretation of culture and its role in the EAP classroom. Both teachers and students will have an opportunity to discuss the project itself, what will be involved with the questionnaire and potential interviews two weeks (14 days) before deciding to consent to the questionnaire to ask questions about the questionnaire and its contents. It is at your and the teacher's discretion when and where the questionnaire is completed, either in class or outside class time. It will be available in English, Kurdish (Kurmanji) and Arabic.

Both parties who complete the questionnaire will then be invited for an interview based on their consent. A two-week (14 days) period will be given to ask questions regarding the nature of the interview. The interview will be based on their responses to the questionnaire. They will be invited to attend with me, Mr Robert Martin, to discuss their views on culture generally and its role in language learning with a focus on English for Academic Purposes. The interview will consist of open questions, and there will be ample opportunity for participants to expand on their responses. The interview will take the form of a conversation as opposed to basic closed questions and answers.

Concerning EAP teachers, after the first interview, they will be provided with some sample EAP teaching material or 'cultural probe,' and upon their consent, a follow-up interview will take place in which we will discuss how they would teach the cultural content of that teaching material. There will be two weeks (14 days) between the first and second interviews to ask questions regarding the second interview.

Depending on the IRAQI KURDISTAN (Kurdish Regional Government) health guidelines regarding COVID-19, face-to-face interviews will be recorded –audio only- with the necessary precautions of social distancing. However, if face-to-face interviews are not possible, interviews will be conducted online either via Microsoft Teams or another online platform of the teachers' or students' choice. Again, these will be recorded with audio only. With the constant changing of the health guidelines regarding COVID-19, there may be changes in the format of how the interviews are conducted and may involve a hybrid of both face-to-face and online. The audio files will be deleted after the interviews have been transcribed. The audio and recordings of your activities during this research will be used only for analysis and illustration in conference presentations and lectures. No other use will be made of them without your written permission, and no one outside the project will be allowed access to the original recordings.



**5. What are the possible disadvantages and risks of taking part?**

The risks or disadvantages of taking part are negligible. However, if you have concerns, Mr Robert Martin will be available to discuss any issues raised by the project.

**6. What are the possible benefits of taking part?**

Whilst there are no immediate benefits for those participating in the project. However, it is hoped that through exploring the roles culture has in the teaching and learning of EAP and language learning more generally, exploring and developing knowledge of cultures' place in language learning could potentially help both parties in developing cultural understanding and communication with their learners and teachers within their current EAP lessons. It will also act as a form of professional development for your teachers.

**7. Will my taking part in this project be kept confidential?**

All the information I collect about your EAP teachers and students during the research will be kept strictly confidential and only accessible to members of the research team. They will not be able to be identified in any reports or publications. If they agree to us sharing the information they provide with other researchers (e.g., by making it available in a data archive), their personal details will not be included unless they explicitly request this.

**8. What is the legal basis for processing teachers' and students' personal data?**

According to data protection legislation, we are required to inform them that the legal basis we are applying in order to process their personal data is that 'processing is necessary for the performance of a task carried out in the public interest' (Article 6(1)(e)). Further information can be found in the University's Privacy Notice <https://www.sheffield.ac.uk/govern/data-protection/privacy/general>.

**9. What will happen to the data collected, and the results of the research project?**

All data collected will be anonymised or pseudonymised; therefore, they [teachers and learners] will not be identifiable. The results of the research will be included in my doctoral thesis. All data will be kept for the project's duration (until approximately January 2022) and then destroyed. Audio data/files from the interview will be deleted after transcription – within a month of the interview. Due to the nature of this research, other researchers may likely find the data collected to be useful in answering future research questions. Therefore, we will ask for their explicit consent for their data to be shared in this way.

**10. Who is organising and funding the research?**

Robert Martin is the lead researcher. No funding has been made available for this project.

**11. Who is the Data controller?**

The University of Sheffield will act as the Data Controller for this study. This means that the University is responsible for looking after your information and using it properly.

**12. Who has ethically reviewed the project?**

This project has been ethically approved via The University of Sheffield's Ethics Review Procedure, administered by the Education department.

**13. Contact for further information:**

Lead researcher	Mr Robert Martin American University of Kurdistan Zakho Road, Semel, Duhok Kurdistan Region of Iraq Tel: (+964) (0) 7517414101 <a href="mailto:robert.martin@auk.edu.krd">robert.martin@auk.edu.krd</a>
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Thank you for your participation.

تقری ئیزانینین کتسی تشکدار: فیرکارین زمانی ئینتلیزی بو مقرریمین ئەکادیمی (EAP).

ئروذی ژۆکولینی: ژۆدیتنا ناظر وکا کتلتوری د (EAP) دا دطل فیرخواز و فیرکاران: ژۆکولینا کتسی (دراسة حالة) لستەر ئاستی خواندنا بلند د کوردستانا عیراقی.

توی دهییه داخواز کرن د بو تشکدار یکنی د ژۆدیهکی ژۆکولینی دا. بقری تو بریار ی بدهی کا تو دی تشکدار یی کتسی یان نه، طرنطه تو بزانی ژۆکولین بو ض مقرریم یا دهیته ئهجامدان و دی ض ب خوژه طریب. تکایه ئیزانینین ل خوار ی بباشی بخوینه و طرنطهشی دطل کتسین دی بکه ئهطهر بخوازی. تکایه شیارا من بکهی، بقریز روبرت مارتن، ئهطهر تشتهک روون نهبت یان دی تو نتر ئیزانینا بخوازی. سوئاسیا ته دکتم ئیشوخت بو خواندنا تقری ئیزانینا.

#### 1- مقرریم د ژۆدیه ضیه؟

مقرریم د ژۆدیه ژۆدیتنا ناظر وکا کتلتوری د EAP دا دطل فیرخواز و فیرکاران دا و رولی کتلتوری د تولین EAP دا. ئهطهر ژۆدیه دی بیته بناغی تیزا من یا دکتورایی. وماوی ژۆکولینی دی دناظره ههیا کانینا دووی و طولانا سالا خواندنی 2021 ی بیت.

#### 2- بوضی ئهز هاتیمه ههلبدارتن؟

تو هاتییه ههلبدارتن دبقر کو تو EAP دبیدی بو فیرخووزین خواندنا بلند ل کوردستانا عیراقی.

#### 3- نایه ئیدظیه ئهز تشکدار بيم؟

بریار بو ته دزطریب کو تو تشکدار بی یان نه. و ئهطهر ته بریار دا رازی بی لستەر تشکدار یکنی، ئهطهر تقری ئیزانینا دی ب ته هیته دان و دی لدهف ته مینت (ودی داخاز د ته ئیته کرن بو ئیمزاکرنا فورمهکا رهزامندی و ههر دهمی تو بخوازی خو ژۆکیشی تو دش ی بی کو توشی هیض دهرئهجامین نهخووزار او بی. ول وی دهمی ئیدظی ناکت تو ض سهدهمان دیار کتسی. و ههکه تو بخوازی خو ژۆکیشی د طی ژۆکولینی، تکایه ئهبوئندی بمن بکه ب ریکا طی ئیمیلی: [robert.martin@auk.edu.krd](mailto:robert.martin@auk.edu.krd)

#### 4- دی ض دطل من روی دهت ئهطهر هات و ئهز تشکدار بوم؟ دظیت تو ض بکهی؟

دی داخواز د ته هیته کرن کو تو راترسیهکی تر بکهی. و ئهطهر تو بو ئهجامدانا ضاظئیکهفتنهکی رازی بوی، تو دی ئییه داخاز کرن کو دطل من، بقریز روبرت مارتن ی، نامادهبی د بو طرنطهشهکرنا بووونین ته ل دور کتلتوری ب شیویهکی طشتی و رولی وی دفریونا زمانی دا بناپیتهی فیرکرنا زمانی ئنطلیزی بو مقرریمین ئەکادیمی.

ضاظئیکهفتن دی ئیک ئیت د ترسیارین طهکری و دی دهلیظهک ههبت کو تو ب بقرههه بقرسظی بدهی. ضاظئیکهفتن دی ب شیوی دان و ستاندنی بیت بقروظادی ترسیارین سهرهکی بین طرتی و نهو بقرسظین ته داین لستەر وی راترسیا ته داطرتی بقری ضاظئیکهفتنا ئیکی.



ئەركەكى دئىتە ئەنجامدان بۇ بەرذەۋەندىا طشتى (بەندى 6(1)(e)). ئىزانىن زىدەتر بەردەستن د ئاۋەھىا نەبىبى دا يا زانكوى <https://www.sheffield.ac.uk/govern/data-protection/privacy/general>.

9- دى ض ل داتايىن كومپتەكرى و دەرنەنجامىن ئروذى طەكولىنى نىت؟

ھەمى داتايىن كومپتەكرى دى ناظىن دروست لىسر ئىنە راكرن و ناظىن ئاشوئى لىسر ئىنە دانان، لقوما كەس نەشەت تە بنىاسىت. و دەرنەنجامىن طەكولىنى دى ئىنە بكارىنان د تىزا من يا دكتورايى دا. ھەمى داتا دى ئىنە ھەلپرتن دماوى ئروذى دا (ھەتا نىزىكى ھەيظا كانىنا دووى 2022) و ھىنطى دى داتا ئىنە ناظىرن. داتا و فایلىن دەنطى بىن ضاطئىكەفتنى دى ئىنە نىرن تىشى دىنە طەطوھاستن بۇ نطىسەن- و نەظ-كارە دى نىتە ئەنجامدان تىشى ھەيظەكى ذ ئەنجامدانا ضاطئىكەفتنى. و ذبەر سروشنى طى جورى طەكولىنان دبىت طەكولەرىن دى مفای ذ داتايىن كومپتەكرى بىنن وەك بەرسل بۇ ئرسارىن طەكولىنى دئاشەترودى دا. و نەم دى ھىنطى داخازارەزامەندىا تە كەين ذ بۇ شىر كرنا داتايىن تە بظى شىوۋەى.

10- كىە طى طەكولىنى رىكدئىخت و مەزاختىن وى دەت؟

روبرت مارتىنىس طەكولەرى سەرەكى. و ض ئارە نەھاتىە تەرخانكرن بۇ طى ئروذى.

11- كىە ضاطدېرىا داتايان دكەت؟

زانكوى شىفلىد دى ضاطدېرىا داتايىن طى طەكولىنى كەت. و نەظە رامانا وى ئقوۋە كو زانكو بەرئرسە ذ ئىزانىن تە و بكارىنانا وان بشىوۋەكى طونجای.

12- ذلاىى رەوشنى (نەخلاقى) طە، كى ئىداضون دظى ئروذى دا كرىە؟

نەظ-ئروذى بى ھاتىە نەسەندكرن ذلاىى رەوشنى (نەخلاقى) طە لدوېظ ئىرابونىن ئىداضونا رەوشنان بىن زانكوى شىفلىد، ھەر وەكى دەھتە داخازكرن ذلاىى بەشى ئقروەردى طە.

13- ناظى و نىشان بۇ ئتر ئىزانىنان:

بەرىز روبرت مارتن زانكوى ئەمرىكى يا كوردستانى رىكا زاخو، سىمىل، دھوك، ھەرىما كوردستانا عىراقى ت: (964+) (0) 7517414101 <a href="mailto:robert.martin@auk.edu.krd">robert.martin@auk.edu.krd</a>	طەكولەرى سەرەكى
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سوئاس بۇ ئشكدارىا تە.

## ورقة معلومات المشترك: فريق إدارة الجامعة الأمريكية في كردستان ومعهد اللغة الإنجليزية

مشروع البحث: دراسة المضمون الثقافي في اللغة الإنجليزية للأغراض الأكاديمية مع المدرسين والطلاب: دراسة حالة للتعليم العالي من كردستان العراق.

إنَّ معهد اللغة الإنجليزية في الجامعة الأمريكية في كردستان مدعو للمشاركة في مشروع بحثي. قبل أن تقرر ما إذا كنت ترغب بمشاركة أو عدم مشاركة معهد اللغة الإنجليزية في الجامعة الأمريكية في كردستان، من المهم أن تفهم سبب إجراء البحث وما سيتضمنه. يرجى أخذ الوقت الكافي لقراءة المعلومات التالية بعناية ومناقشتها مع الآخرين إن رغبت. أرجو أن تسألني، أنا السيد روبرت مارتن، إذا كان هناك أي شيء غير واضح أو في حال كنت ترغب في الحصول على مزيد من المعلومات.

شكراً لقراءة ورقة المعلومات.

2. ما الهدف من المشروع؟

الغرض من هذا المشروع هو بحث المضمون الثقافي في اللغة الإنجليزية للأغراض الأكاديمية مع معلمي ومتعلمي اللغة الإنجليزية للأغراض الأكاديمية على حد سواء، والدور الذي تلعبه الثقافة في دروس اللغة الإنجليزية للأغراض الأكاديمية. إن ذلك سيشكل الأساس لرسالة الدكتوراه الخاصة بي. ستجري مرحلة البحث في الفترة ما بين كانون الثاني/يناير وأيار/مايو من العام الدراسي 2022-2023.

3. لماذا تم اختيار الجامعة الأمريكية في كردستان ومعهد اللغة الإنجليزية؟

لقد تم اختياركم لأن جامعتكم ومعهداها للغة الإنجليزية يقدمان دورات اللغة الإنجليزية للأغراض الأكاديمية لطلاب التعليم العالي في كردستان العراق.

4. هل يجب على الجامعة الأمريكية في كردستان ومعهداها للغة الإنجليزية المشاركة في مشروع البحث؟

الأمر يعود لرئيس الجامعة وعميدها ومدير معهد اللغة الإنجليزية لاتخاذ القرار بمشاركتك أو عدم مشاركتك في مشروع البحث. في حال قررت المشاركة، ستحصل على ورقة المعلومات هذه للاحتفاظ بها (وسيتطلب منك التوقيع على استمارة الموافقة). بإمكانك الانسحاب في أي وقت دون أية عواقب سلبية دون أن تعطي أي سبب لذلك. إذا كنت ترغب في الانسحاب من البحث، الرجاء الاتصال بي عبر البريد الإلكتروني على العنوان: robert.martin@auk.edu.krd.



## ٢. ماذا سيحصل للمدرسين والطلاب في حال المشاركة؟ وماذا ينبغي عليهم القيام به؟

سيتم دعوة فريقكم من معلمي اللغة الإنجليزية للأغراض الأكاديمية وطلابهم إلى استكمال استبيان حول تفسيرهم للثقافة ودورها في صفوف اللغة الإنجليزية للأغراض الأكاديمية. سيتم منح المدرسين والطلاب الفرصة لمناقشة المشروع نفسه وما سيتضمنه الاستبيان والمقابلات المحتملة. سيكون ذلك خلال مدة أسبوعين (٢٢ يوماً) قبل اتخاذ قرار بالموافقة على الاستبيان، حيث سيكون بإمكانهم طرح أسئلة عن الاستبيان ومحتوياته. سيترك لكم وللمدرسين تحديد المكان والزمان المناسبين لاستكمال البيان، إما في الصف أو خارج وقت الدرس. وسيكون الاستبيان متوفراً باللغات الانكليزية والكردية (كرمانجي) والعربية.

وبعد ذلك، سيتم دعوة كلا الطرفين اللذان قاما باستكمال الاستبيان لإجراء مقابلة بعد موافقتهم. ستعطي مدة أسبوعين (٢٢ يوماً) لطرح الأسئلة المتعلقة بطبيعة المقابلة. ستعتمد المقابلة على أجوبتهم عند استكمال الاستبيان. سيتم دعوتهم للحضور معي ٢ أنا السيد روبرت مارتن، لمناقشة آرائهم حول الثقافة عموماً ودورها في تعلم اللغة مع التركيز على اللغة الإنجليزية للأغراض الأكاديمية. ستكون المقابلة عبارة عن أسئلة مفتوحة حيث ستكون هناك فرصة سانحة للمشاركين للتوسع في اجاباتهم. ستتخذ المقابلة شكلاً حوارياً بدلاً من الأسئلة والأجوبة المغلقة.

بالنسبة لمدرسي اللغة الإنجليزية للأغراض الأكاديمية. بعد المقابلة الأولى، سوف يتم تزويدهم بنماذج من المواد التعليمية لتعليم اللغة الإنجليزية للأغراض الأكاديمية أو "المسبار الثقافي". وفي حال موافقة المدرسين، ستجرى مقابلة ثانية لاحقة نناقش فيها كيفية تعليمهم المحتوى الثقافي لتلك المواد التعليمية. ستكون هناك فترة أسبوعين (٢٢ يوماً) ما بين المقابلة الأولى والثانية لطرح الأسئلة حول المقابلة الثانية.

وعملاً بالإرشادات الصحية لحكومة إقليم كردستان فيما يتعلق بـ COVID-٢٢، سيتم تسجيل المقابلات المباشرة (وجهاً لوجه) تسجيلاً صوتياً فقط مع الأخذ في الاعتبار الاحتياطات اللازمة الخاصة بالتباعد الاجتماعي. وفي حال لم يكن ممكناً إجراء المقابلات وجهاً لوجه ٢ سيتم إجرائها عبر الإنترنت إما من خلال Microsoft Teams أو عبر أي برنامج آخر حسب ما يختاره المدرسون أو الطلاب. مرة أخرى هذه التسجيلات ستكون صوتية فقط. ومع التغيير المستمر للإرشادات الصحية المتعلقة بـ COVID-٢٢، قد تحدث تغييرات في شكل إجراء المقابلات بحيث تكون مزيج من مقابلات مباشرة (وجهاً لوجه) وأخرى على الإنترنت. وسيتم حذف الملفات الصوتية بعد كتابتها. سيتم استخدام التسجيلات الصوتية وتسجيلات أنشطتك التي قمت بها خلال هذا البحث فقط لأغراض التحليل والتوضيح في عروض المؤتمرات والمحاضرات. ولن يتم استخدامها لأي غرض آخر دون موافقة خطية. ولن يسمح لأي شخص خارج المشروع بالوصول إلى التسجيلات الأصلية.

## ٢. ما هي المساوئ والمخاطر المحتملة للمشاركة؟

لا تكاد تذكر. في حال وجود أية مخاوف، سيكون السيد روبرت مارتن متاحاً في أي وقت لمناقشة أية مسائل تثار بسبب المشروع.

## ٢. ما هي الفوائد المحتملة من المشاركة؟

وفي حين أنه لا توجد فوائد فورية للمشاركين في المشروع، إلا أنه من المأمول أن يساعد استكشاف دور الثقافة في تعليم وتعلم اللغة الإنجليزية للأغراض الأكاديمية، واللغة بصورة عامة، وكذلك بحث وتطوير المعارف المتعلقة بمكان الثقافات في عملية تعلم اللغات [2] من المأمول أن تساعد كلا الطرفين على تطوير التواصل والتفاهم الثقافي مع مدرسين والطلاب في إطار الدروس الحالية لتعلم اللغة الإنجليزية للأغراض الأكاديمية. كما أنها ستكون شكلاً من أشكال التطوير المهني لطاقمكم التدريسي خلال مسيرتهم التعليمية.

[2]. هل ستبقى مشاركتي في هذا المشروع سرية؟

جميع المعلومات التي أجمعها عن فريقكم التدريسي وطلاب اللغة الإنجليزية للأغراض الأكاديمية أثناء إجراء البحث ستكون سرية للغاية. ولن يتاح الوصول إليها إلا لأعضاء فريق البحث. ولن يتم الإشارة إليهم في أية تقارير أو منشورات. وفي حال وافقوا معنا على مشاركة المعلومات التي يقدمونها مع باحثين آخرين (على سبيل المثال من خلال إتاحتها في أرشيف بيانات) فلن يتم تضمين تفاصيلهم الشخصية ما لم يطلبوا ذلك صراحة.

[2]. ما هو الأساس القانوني لمعالجة البيانات الشخصية الخاصة بالمدرسين والطلاب؟

وفقاً لتشريع حماية البيانات، يتعين علينا إبلاغهم بأن الأساس القانوني الذي نطبقه لمعالجة بياناتهم الشخصية هو أن "المعالجة ضرورية لأداء مهمة تنفذ من أجل المصلحة العامة" (المادة [2] (ي)). يمكن الحصول على المزيد من المعلومات في إشعار الجامعة المتعلق بالخصوصية على الرابط التالي: <https://www.sheffield.ac.uk/govern/data-protection/privacy/general>.

[2]. ما هو مصير البيانات التي تم جمعها ونتائج مشروع البحث؟

ستكون جميع البيانات مخفية أو بأسماء مستعارة؛ لذلك سيكون المعلمين والطلاب غير معروفين. وستدرج نتائج البحث في أطروحة الدكتوراه الخاصة بي. وسيتم الاحتفاظ بجميع البيانات طوال مدة المشروع (حتى كانون الثاني/يناير [2][2][2] تقريباً) ثم سيتم إتلافها. سيتم حذف البيانات والملفات الصوتية للمقابلة بعد كتابتها - وذلك خلال شهر من إجراء المقابلة. ونظراً لطبيعة هذا البحث، فمن المحتمل جداً أن يجد باحثون آخرون البيانات التي تم جمعها مفيدة للإجابة على أسئلة البحث في المستقبل. عندها سنطلب موافقتهم الصريحة على مشاركة بياناتهم على هذا النحو.

[2][2]. من ينظم ويمول البحث؟

روبرت مارتين هو الباحث الرئيسي. ولم يتوفر أي تمويل لهذا المشروع.

[2][2]. من المتحكم بالبيانات؟

ستكون جامعة شيفيلد متحكم بالبيانات هذا البحث. هذا يعني أن الجامعة ستكون مسؤولة عن متابعة معلوماتكم واستخدامها بالشكل الصحيح.

[2][2]. من قام بمراجعة هذا المشروع بشكل أخلاقي؟

تمت الموافقة على هذا المشروع من الناحية الأخلاقية عبر إجراءات مراجعة الأخلاقيات الخاصة بجامعة شيفيلد، والتي تتم إدارتها من قبل قسم التعليم.

لمزيد من المعلومات اتصل بـ: [?]

<p>السيد روبرت مارتن الجامعة الأمريكية في كردستان طريق زاخو [?] سيميل [?] دهوك كردستان العراق Tel: (+964) (0) 7517414101 <a href="mailto:robert.martin@auk.edu.krd">robert.martin@auk.edu.krd</a></p>	<p>الباحث الرئيسي</p>
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شكراً لمشاركته



## **Participant Information sheet: EAP (English for Academic Purposes) Teachers**

### **Research Project: Exploring cultural content in EAP with learners and teachers: A higher education case study from Iraqi Kurdistan.**

You are invited to take part in a research project. Before you decide whether or not you would like to participate, it is important for you to understand why the research is being done and what it will involve. Please take time to read the following information carefully and discuss it with others if you wish. Please ask me, Mr Robert Martin, if there is anything unclear or you would like more information. Thank you in advance for reading this information sheet.

#### **1. What is the project's purpose?**

This project explores cultural content in EAP with teachers and learners and the role culture plays in the EAP classroom. This will form the basis of my doctoral thesis. The research stage will take place between January and May of the academic year 2021.

#### **2. Why have I been chosen?**

You have been chosen because you teach EAP to learners in a higher education context in Iraqi Kurdistan.

#### **3. Do I have to take part?**

It is up to you to decide whether you will participate. If you do decide to give consent, you will be given this information sheet to keep (and be asked to sign a consent form), and you can still withdraw at any time without any negative consequences. You do not have to give a reason. If you wish to withdraw from the research, please contact me via email at [robert.martin@auk.edu.krd](mailto:robert.martin@auk.edu.krd).

#### **4. What will happen to me if I take part? What do you have to do?**

You will be asked to complete a questionnaire. If you consent to an interview, you will be invited to attend with me, Mr Robert Martin, to discuss your views on culture generally and its role in language learning with a focus on English for Academic Purposes.

The interview will consist of open questions, and you will have ample opportunity to expand on your responses. The interview will be a conversation instead of basic closed questions and answers based on your responses to the questionnaire you completed before the first interview.

After the first interview, you will be provided with some sample EAP teaching material, and if you consent, a follow-up interview will take place in which we will discuss how you would teach the cultural content of that teaching material. There will be two weeks (14 days) between the first and second interview, during which you can ask me or your colleagues questions regarding the second interview and the material that will be discussed.

Depending on the IRAQI KURDISTAN (Kurdish Regional Government) health guidelines regarding COVID-19, face-to-face interviews will be recorded –audio only- with the necessary precautions of social distancing. However, if face-to-face interviews are not possible, interviews will be conducted online via Microsoft Teams or another online platform of your choice. Again, these will be recorded with audio only. With the constant changing of the health guidelines regarding COVID-19, there may be changes in the format of how the interviews are conducted and may involve a hybrid of both face-to-face and online. The audio files will be deleted after the interviews have been transcribed. The audio and recordings of your activities during this research will be used only for analysis and illustration in conference presentations and lectures. No other use will be made of them without your written permission, and no one outside the project will be allowed access to the original recordings.

**5. What are the possible disadvantages and risks of taking part?**

The risks or disadvantages of taking part are negligible. However, if you have concerns, Mr Robert Martin will be available to discuss any issues raised by the project.

**6. What are the possible benefits of taking part?**

Whilst there are no immediate benefits for those people participating in the project. However, it is hoped that through exploring the roles culture has in teaching and learning EAP and language learning more generally, exploring and developing knowledge of cultures' place in language learning could potentially help you develop cultural understanding and communication with your learners within your current EAP lessons. It will also act as a form of professional development going forward.

**7. Will my taking part in this project be kept confidential?**

All the information I collect about you during the research will be kept strictly confidential and only accessible to members of the research team. You will not be able to be identified in any reports or publications. If you agree to us sharing the information you provide with other researchers (e.g., by making it available in a data archive), then your personal details will not be included unless you explicitly request this.

**8. What is the legal basis for processing my personal data?**

According to data protection legislation, we are required to inform you that the legal basis we are applying in order to process your personal data is that 'processing is necessary for the performance of a task carried out in the public interest' (Article 6(1)(e)). Further information can be found in the University's Privacy Notice <https://www.sheffield.ac.uk/govern/data-protection/privacy/general>.

**9. What will happen to the data collected, and the results of the research project?**

All data collected will be anonymised or pseudonymised; therefore, you will not be identifiable. The results of the research will be included in my doctoral thesis. All data will be kept for the project’s duration (until approximately January 2022) and then destroyed. Audio data/files from the interview will be deleted after transcription – within a month of the interview. Due to the nature of this research, other researchers may likely find the data collected to be useful in answering future research questions. We will ask for your explicit consent for your data to be shared in this way.

**10. Who is organising and funding the research?**

Robert Martin is the lead researcher. No funding has been made available for this project.

**11. Who is the Data controller?**

The University of Sheffield will act as the Data Controller for this study. This means that the University is responsible for looking after your information and using it properly.

**12. Who has ethically reviewed the project?**

This project has been ethically approved via The University of Sheffield’s Ethics Review Procedure, administered by the Education department.

**13. Contact for further information:**

Lead researcher	Mr Robert Martin American University of Kurdistan Zakho Road, Semel, Duhok Kurdistan Region of Iraq Tel: (+964) (0) 7517414101 <a href="mailto:robert.martin@auk.edu.krd">robert.martin@auk.edu.krd</a>
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Thank you for your participation.

تقری ئیزانینین کتسی تشکدار: فیرکارین زمانی ئینتلیزی بو مقرریمین ئەکادیمی (EAP).

ئروذی ژۆکولینی: ژۆدیتنا ناظر وکا کتلتوری د (EAP) دا دطل فیرخواز و فیرکاران: ژۆکولینا کتسی (دراسة حالة) لستەر ئاستی خواندنا بلند د کوردستانا عیراقی.

تویی دهییه داخواز کرن د بو تشکدار یکنی د ژۆدیهکی ژۆکولینی دا. بقری تو بریار دی بدهی کا تو دی تشکداریی کتی یان نه، طرنطه تو بزانی ژۆکولین بو ض مقرریم یا دهیته ئهجامدان و دی ض ب خوژه طریه. تکایه ئیزانینین ل خوار بیباشی بخوینه و طرنطهشی دطل کتسین دی بکه ئهطهر بخوژی. تکایه شیارا من بکهی، بقریز روبرت مارتن، ئهطهر تشتهک روون نهبت یان دی تو نتر ئیزانینا بخوژی. سوئاسیا ته دکتم ئیشوخت بو خواندنا تقری ئیزانینا.

#### 1- مقرریم د ژۆدیه ضیه؟

مقرریم د ژۆدیه ژۆدیتنا ناظر وکا کتلتوری د EAP دا دطل فیرخواز و فیرکاران دا و رولی کتلتوری د تولین EAP دا. ئهطهر ژۆدیه دی بیته بناغی تیزا من یا دکتورایی. وماوی ژۆکولینی دی دناظره ههیا کانینا دووی و طولانا سالا خواندنی 2021 ی بیت.

#### 2- بوضی ئهز هاتیمه ههلبزارتن؟

تو هاتییه ههلبزارتن دبقر کو تو EAP دبیدی بو فیرخوژین خواندنا بلند ل کوردستانا عیراقی.

#### 3- نایه ئیدظیه ئهز تشکدار بيم؟

بریار بو ته دزطریه کو تو تشکدار بی یان نه. و ئهطهر ته بریار دا رازی بی لستەر تشکدار یکنی، ئهطهر تقری ئیزانینا دی ب ته هیته دان و دی لدهف ته مینت (ودی داخاز د ته ئیته کرن بو ئیمزاکرنا فورمهکا رهزامندی و ههر دهمی تو بخوژی خو ژۆکیشی تو دش ی بی کو توشی هیض دهرئهجامین نهخوژار او بی. ول وی دهمی ئیدظی ناکت تو ض سهدهمان دیار کتی. و ههکه تو بخوژی خو ژۆکیشی د طی ژۆکولینی، تکایه تهبوئندی بمن بکه ب ریکا طی ئیمیلی: [robert.martin@auk.edu.krd](mailto:robert.martin@auk.edu.krd)

#### 4- دی ض دطل من روی دهت ئهطهر هات و ئهز تشکدار بوم؟ دظیت تو ض بکهی؟

دی داخواز د ته هیته کرن کو تو راترسیهکی تر بکهی. و ئهطهر تو بو ئهجامدانا ضاطئیکهفتنهکی رازی بوی، تو دی ئییه داخوژین کو دطل من، بقریز روبرت مارتن ی، نامادهبی د بو طرنطهشهکرنا بووونین ته ل دور کتلتوری ب شیویهکی طشتی و رولی وی دفریونا زمانی دا بناپیتهی فیرکرنا زمانی ئنطلیزی بو مقرریمین ئەکادیمی.

ضاظئیکهفتن دی ئیک ئیت د ترسیارین طهکری و دی دهلیظهک ههپیته کو تو ب بقرههه بقرسپی بدهی. ضاطئیکهفتن دی ب شیوی دان و ستاندنی بیت بقروظادی ترسیارین سهرهکی بین طرتی و نهو بقرسپین ته داین لستەر وی راترسیا ته داطرتی بقری ضاطئیکهفتنا ئیکی.

تشتی ضاظئیکهفتنا ئیکى دى هندەك نمونین هوپین فیرکرنى بیین EAP ب تە ئینە دان، وئەتەر تو رازى بوى دى ضاظئیکهفتنا دويفزونى ئینە ئەنجامدان ودوى ضاظئیکهفتنى دائەم دى طەنطەشى کەین لاسەر ضەوانیا بکارئینانا تە بۇ هوپین فیرکرنى بمەرەما فیرکرنای کەلتورى. دوو هەفتى (14 روژ) دى هەبن دنایبەرا ضاظئیکهفتنا ئیکى وضاظئیکهفتنا دووى ودظى ماوەى دا تو دشى ی ترسیارین خو ذمن بکەى یان ذ هەظکارین خوسەبارەت ضاظئیکهفتنا دووى وبابەتین دى ئینە طەنطەشەکرن.

تشت بەستن ب ریکارین ساخلمەمى بیین حکومەتا هەرمایا کوردستانى IRAQI KURDISTAN سەبارەت کوفید-19، ضاظئیکهفتنن راسەتوخو دى ئینە تومار کرن- بتنى دەنط- دطەل بەرضاظ- وەرطرتنا دویربونا جظاکى. بەلى ئەتەر دشیان دا نەبیت ضاظئیکهفتنا راسەتوخو بهینە ئەنجامدان، دى ضاظئیکهفتن ئونلاين ئینە ئەنجامدان ب ریکا Microsoft Teams یان ذى هەر سەکویەکى دى کو تو بخو هەلبەدیرى. دى دوبارەکەم ئەتەر ضاظئیکهفتنە بتنى ب شیوى دەنط دى ئینە تومار کرن. وذبەر طهورینن بەردەوام سەر ب ریکارین ساخلمەمى طریداى کوزید-19، دبیت طهورین هەبن دضەوانیا ئەنجامدانا ضاظئیکهفتنان، ودبیت ئەتەر ضەندە ضاظئیکهفتنن ئیکەل ذ هەردوو جوران بیین راسەتوخو ویین ئونلاين ب خوژە بطریت. فایلین دەنطى دى ئینە دبیرن تشتى ضاظئیکهفتن دئینە طەتو هاستن بو نظیسین. دەنط وتومارین ضالاکیین تە ئەوین هاتینە بەر هەظکرن دماوى ظى طەکولینى دا دى بتنى ئینە بکارئینان بۇ شروژەکرن و رونکرنى د ناییش ووانین کونفراسان دا. وض کارین دى ئى ناهینەکرن بى دەستزەئینانا رەزەمەندیا تە ب نظیسین، وض کەسین ذ دەرظەى ظى ثروژەى ماف نینە تومارین رەسەن بکار بیینت.

#### 5- کارظەدانین خراب ومەترسیین کو رەنطە بیئە ئیش ذ ئەتەرى تشکدار یکرى ضنە؟

ض مەترسى ورەنطەدانین خراب بیین وەسا د تشکدار یکرى نین. و هەر دوولیکە ل دەف تە ئەیدا بیت، بەریز روبرت مارتن هەمى دەما دى ئامادە بیت کو هەر ئاریشەکا ئەیدا دبیت ذ ئەتەرى ئەنجامدانا ثروژەى طەنطەشە بکەت.

#### 6- مفايین تشکدار یکرى ضنە؟

سەرەرای وى ضەندى کؤ ض مفايین دەملەدەست بۇ وان کەسان ئەوین تشکدارى دثروژەى دا کرى نین، بەلى دەینە ضاظەر یکرى کو ب ریکین طەدیتنا رولین کەلتورى هەین د فیرکرن و فیربونا EAP و فیربونا زمانى بشیو تەیکى طشتى، و طەدیتن و ئەیدا کرنا زانینى لدر جهى کەلتوران د فیربونا زمانى دا رەنطە هاریکاریا تە بکەت بۇ ئەیدا کرنا تیطە هشتەکا کەلتورى و ئەیو ئەدیکرى دطەل فیرخوایین تە بیئ نوکە د وانە بیین EAP دا. زی دەبارى ظى ضەندى دى کارکەت وەك شیو تەیکى ذ شیوین بلندرنا ئاستى ئیشطە ضونائیشەکاری.

#### 7- ئایە تشکدار یکرنا من دظى ثروژەى دا دى مینیت نهینى؟

هەمى ئەو ئیزانینن ئەز کوم دکەم ل دور تە ل دەمى ئەنجامدانا طەکولینى دى ب تمامى نهینى مینن وبتنى ئەندامین طەکولینى دشین ب دەستخوژە بینن. وتو هیض جارەکى نایینى د ض راثورت و بەلاظوکان دا. وئەتەر تو رازى بى کو ئەم ئیزانینن تە داینە مە دانینە بەردەست بۇ طەکولەرىن دى (بۇ نمونە د ئەر شیفى داتایان دا بیئە دانان) ول وى دەمى ئیزانینن تە بیین کەسى نائینە دیار کرن ئەتەر تو بخو داخازى نەکەى.

#### 8- ض بنەمایەکى یاسایى هەقیە بۇ کارکرنى لاسەر داتایین من بیین کەسى؟

لدویف یاسایا ئاراستنا داتایان، ذ مە دئینە داخاز کرن ئەم تە ئا طەدار بکەین کو ئەو بنەمایى یاسایى ئەوى ئەم ئەیرە و دکەین ذ بۇ کارکرنى لاسەر داتایین تە بیین کەسى ئەو کو کارکرن لاسەر ئیدظیە ذ بۇ جیبەجیکرنا



ئەركەكى دئىتە ئەنجامدان بۇ بەرذەۋەندىا طشتى (بەندى 6(1)(e)). ئىزانىنن زىدەتر بەردەستن د ئاۋەھىا نەينى دا يا زانكوى <https://www.sheffield.ac.uk/govern/data-protection/privacy/general>.

9- دى ض ل داتايىن كومپەكرى و دەرنەنجامىن ئروذى طەكولىنى نىت؟

ھەمى داتايىن كومپەكرى دى ناظىن دروست لىسەر ئىنە راكرن و ناظىن ئاشوئى لىسەر ئىنە دانان، لقوما كەس نەشەت تە بنىاسىت. و دەرنەنجامىن طەكولىنى دى ئىنە بكارىنان د تىزا من يا دكتورايى دا. ھەمى داتا دى ئىنە ھەلپرتن دماوى ئروذى دا (ھەتا نىزىكى ھەيظا كانىنا دووى 2022) و ھىنطى دى داتا ئىنە ناظىرن. داتا و فاپلەن دەنطى بىن ضاطئىكەفتنى دى ئىنە نىبىرن تىشى دىنە طەطوھاستن بۇ نطىسىن- و نەظ-كارە دى نىتە ئەنجامدان تىشى ھەيظەكى ذ ئەنجامدانا ضاطئىكەفتنى. و ذبەر سروسىتى طى جورى طەكولىنان دبىت طەكولەرىن دى مفاى ذ داتايىن كومپەكرى بىنن وەك بەرسط بۇ ئرسىارىن طەكولىنى دئاشەترودى دا. و نەم دى ھىنطى داخازارەزەمەندىا تە كەين ذ بۇ شىر كرنا داتايىن تە بظى شىۋەى.

10- كىە طى طەكولىنى رىكدئىخت و مەزاختىن وى دەت؟

روبرت مارتىنىس طەكولەرى سەرەكى. و ض ئارە نەھاتىە تەرخانكرن بۇ طى ئروذى.

11- كىە ضاطدېرىا داتايان دكەت؟

زانكوى شىفلىد دى ضاطدېرىا داتايىن طى طەكولىنى كەت. و نەظە رامانا وى ئقوۋە كو زانكو بەرئرسە ذ ئىزانىنن تە و بكارىنانا وان بشىۋەىكى طونجاي.

12- ذلاىى رەۋشى (ئەخلاقى) طە، كى ئىداضون دظى ئروذى دا كرىە؟

نەظ-ئروذى بى ھاتىە نەسەندكرن ذلاىى رەۋشى (ئەخلاقى) طە لدوېظ ئىرابونىن ئىداضونا رەۋشنان بىن زانكوى شىفلىد، ھەر وەكى دەيتە داخازكرن ذلاىى بەشى ئقروەردى طە.

13- ناظى و نىشان بۇ ئتر ئىزانىنان:

بەرىز روبرت مارتن زانكوى ئەمرىكى يا كوردستانى رىكا زاخو، سىمىل، دھوك، ھەرىما كوردستانا عىراقى ت: (964+) (0) 7517414101 <a href="mailto:robert.martin@auk.edu.krd">robert.martin@auk.edu.krd</a>	طەكولەرى سەرەكى
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سوئاس بۇ ئشكدارىا تە.

## ورقة معلومات المشترك: مرسو اللغة الإنجليزية للأغراض الأكاديمية.

مشروع البحث: دراسة المضمون الثقافي في اللغة الإنجليزية للأغراض الأكاديمية مع المدرسين والطلاب: دراسة حالة للتعليم العالي من كردستان العراق.

أنتم مدعوون للمشاركة في مشروع بحث. قبل أن تقرر ما إذا كنت ترغب في المشاركة أم لا، من المهم أن تفهم سبب إجراء البحث وما سيتضمنه. يرجى أخذ الوقت الكافي لقراءة المعلومات التالية بعناية ومناقشتها مع الآخرين إن رغبت. أرجو أن تسألني، أنا السيد روبرت مارتن، إذا كان هناك أي شيء غير واضح أو في حال كنت ترغب في الحصول على مزيد من المعلومات.

شكراً لقراءة ورقة المعلومات.

### 2. ما الهدف من المشروع؟

الغرض من هذا المشروع هو بحث المضمون الثقافي في اللغة الإنجليزية للأغراض الأكاديمية مع معلمي ومتعلمي اللغة الإنجليزية للأغراض الأكاديمية على حد سواء، والدور الذي تلعبه الثقافة في دروس اللغة الإنجليزية للأغراض الأكاديمية. إن ذلك سيشكل الأساس لرسالة الدكتوراه الخاصة بي. ستجري مرحلة البحث في الفترة ما بين كانون الثاني/يناير وأيار/مايو من العام الدراسي 2022.

### 3. لماذا تم اختياري؟

لقد تم اختيارك لأنك تعلم اللغة الإنجليزية للأغراض الأكاديمية للطلاب في سياق التعليم العالي في كردستان العراق.

### 4. هل يجب أن أشارك؟

الأمر يعود لك لاتخاذ القرار بمشاركة من عدمها. في حال كان قرارك بالموافقة، فسوف تحصل على ورقة المعلومات هذه للاحتفاظ بها (وسوف يُطلب منك التوقيع على استمارة الموافقة). بإمكانك الانسحاب في أي وقت دون أية عواقب سلبية دون أن تعطي سبباً لذلك. إذا كنت ترغب في الانسحاب من البحث، الرجاء الاتصال بي عبر البريد الإلكتروني على العنوان

[robert.martin@auk.edu.krd](mailto:robert.martin@auk.edu.krd).

### 5. ماذا سيحصل لي في حال المشاركة؟ وماذا ينبغي عليّ القيام به؟

سيُطلب منك أن تكمل استبياناً. إذا وافقت على المقابلة، ستدعى للحضور معي، أنا السيد روبرت مارتن، لمناقشة أرائك حول الثقافة بشكل عام ودورها في تعلم اللغة مع التركيز على اللغة الإنجليزية للأغراض الأكاديمية.

سوف تتكون المقابلة من أسئلة مفتوحة وستكون هناك فرصة للتوسع في إجاباتك. ستأخذ المقابلة شكل محادثة على عكس الأسئلة والإجابات الأساسية المغلقة وذلك بناءً على إجاباتك على الاستبيان الذي أكملته قبل المقابلة الأولى.

بعد المقابلة الأولى، سيتم تزويدك ببعض النماذج للمواد التعليمية الخاصة بتعليم اللغة الإنجليزية للأغراض الأكاديمية، وفي حالة موافقتك، ستجري مقابلة لاحقة نناقش فيها كيفية تعليمك للمحتوى الثقافي لتلك المواد التعليمية. سنكون هناك فترة أسبوعين (14 يوماً) بين المقابلة الأولى والثانية يمكنك خلالها طرح أسئلة عليّ أو على زملائك فيما يتعلق بالمقابلة الثانية والمواد التي سيتم مناقشتها.

وعملاً بالإرشادات الصحية لحكومة إقليم كردستان فيما يتعلق بـ COVID-19، سيتم تسجيل المقابلات المباشرة (وجهاً لوجه) تسجيلاً صوتياً فقط مع الأخذ في الاعتبار الاحتياطات اللازمة بالتباعد الاجتماعي. وفي حال لم يكن ممكناً إجراء المقابلات وجهاً لوجه، سيتم إجرائها عبر الإنترنت إما من خلال Microsoft Teams أو عبر أي برنامج آخر حسب ما يختاره المدرسون أو الطلاب. مرة أخرى هذه التسجيلات ستكون صوتية فقط. ومع التغيير المستمر للإرشادات الصحية المتعلقة بـ COVID-19، قد تحدث تغييرات في شكل إجراء المقابلات بحيث تكون مزيج من مقابلات مباشرة (وجهاً لوجه) وأخرى على الإنترنت. وسيتم حذف الملفات الصوتية بعد كتابة المقابلات. سيتم استخدام التسجيلات الصوتية وتسجيلات الأنشطة التي قمت بها خلال هذا البحث فقط لأغراض التحليل والتوضيح في عروض المؤتمرات والمحاضرات. ولن يتم استخدامها لأي غرض آخر دون موافقة خطية منك، ولن يسمح لأي شخص خارج المشروع. بالوصول إلى التسجيلات الأصلية.

## 2. ما هي المساوئ والمخاطر المحتملة للمشاركة؟

لا تكاد تذكر. في حال وجود أية مخاوف، سيكون السيد روبرت مارتن متاحاً في أي وقت لمناقشة أية مسائل تُثار بسبب المشروع.

## 2. ما هي الفوائد المحتملة من المشاركة؟

وفي حين أنه لا توجد فوائد فورية للمشاركين في المشروع، إلا أنه من المأمول أن تساعد دراسة دور الثقافة في تعليم وتعلم اللغة الإنجليزية للأغراض الأكاديمية، واللغة بصورة عامة، وكذلك بحث وتطوير المعارف المتعلقة بمكان الثقافات في عملية تعلم اللغات أن تساعدك على تطوير التواصل والفهم الثقافي مع طلابك في إطار الدروس الحالية لتعلم اللغة الإنجليزية للأغراض الأكاديمية. كما أنها ستكون شكلاً من أشكال التطوير المهني لك خلال مسيرتك التعليمية.

## 2. هل ستبقى مشاركتي في هذا المشروع سرية؟

جميع المعلومات التي أجمعها عنك أثناء إجراء البحث ستكون سرية للغاية. ولن يتاح الوصول إليها إلا لأعضاء فريق البحث. ولن تتم الإشارة إليك في أية تقارير أو منشورات. وفي حال وافقت معنا على مشاركة المعلومات التي تقدمها مع

باحثين آخرين (على سبيل المثال من خلال إتاحتها في أرشيف بيانات) فلن يتم تضمين تفاصيلك الشخصية ما لم تطلب ذلك صراحة.

[?] ما هو الأساس القانوني لمعالجة بياناتي الشخصية؟

ووفقا لتشريع حماية البيانات، يتعين علينا إبلاغك بأن الأساس القانوني الذي نطبقه لمعالجة بياناتك الشخصية هو أن "المعالجة ضرورية لأداء مهمة تنفذ من أجل المصلحة العامة" (المادة [?] (ي)). يمكن الحصول على مزيد من المعلومات في إشعار الجامعة المتعلق بالخصوصية على الرابط التالي:

<https://www.sheffield.ac.uk/govern/data-protection/privacy/general>.

[?] ما هو مصير البيانات التي تم جمعها ونتائج المشروع البحث؟

ستكون جميع البيانات مخفية أو بأسماء مستعارة؛ لذلك لن تكون معروفاً. وستدرج نتائج البحث في أطروحة الدكتوراه الخاصة بي. وسيتم الاحتفاظ بجميع البيانات طوال مدة المشروع (حتى كانون الثاني/يناير ٢٠٢٢ تقريبا) ثم سيتم إتلافها. سيتم حذف البيانات والملفات الصوتية للمقابلة بعد كتابتها - وسيكون ذلك خلال شهر من إجراء المقابلة. ونظرا لطبيعة هذا البحث، فمن المحتمل جدا أن يجد باحثون آخرون البيانات التي تم جمعها مفيدة للإجابة على أسئلة البحث في المستقبل. عندها سنطلب موافقتك الصريحة على مشاركة بياناتك على هذا النحو.

[?] من ينظم ويمول البحث؟

روبرت مارتن هو الباحث الرئيسي. ولم يتوفر أي تمويل لهذا المشروع.

[?] من يتحكم بالبيانات؟

ستكون جامعة شيفيلد متحكم ببيانات هذا البحث. هذا يعني أن الجامعة ستكون مسؤولة عن متابعة معلوماتك واستخدامها بالشكل الصحيح.

[?] من قام بمراجعة هذا المشروع بشكل أخلاقي؟

تمت الموافقة على هذا المشروع من الناحية الأخلاقية عبر إجراءات مراجعة الأخلاقيات الخاصة بجامعة شيفيلد، والتي تتم إدارتها من قبل قسم التعليم.

[?] لمزيد من المعلومات اتصل بـ:

<p>السيد روبرت مارتن الجامعة الأمريكية في كردستان طريق زاخو سيميل دهوك كردستان العراق Tel: (+964) (0) 7517414101 <a href="mailto:robert.martin@auk.edu.krd">robert.martin@auk.edu.krd</a></p>	<p>الباحث الرئيسي</p>
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شكراً لمشاركتك.

<b>EAP (English for Academic Purposes) Student: Research Project Information sheet</b>	
Research Project Title	Exploring cultural content in EAP with learners and teachers: A higher education case study from Iraqi Kurdistan.
Invite	Mr Robert Martin would like you to take part in an informal interview.
What is the project about?	The project will explore your views on culture and how culture can be learned and taught in your English classes at AUK.
Why have I been chosen?	You have been chosen because you are a student learning English at the university level and will continue to do so in your studies.
What will happen?	You will be asked to complete a questionnaire about what culture means to you and how culture is taught in your English classes at AUK. If you consent to an interview, the interview will be conducted with Mr Martin and, if you request, an interpreter or friend who will help you answer the questions. Depending on your preference, the interviews will be face-to-face or through MS Teams or Skype. The interviews will be recorded.
What are the disadvantages?	We believe that there are not any disadvantages to being part of this project.
What are the advantages?	The project will help you understand the role of culture in your English language classes and how culture can enhance your language learning experience.
Who will know that I have taken part in the project?	Mr Martin will be the only person who knows that you are participating in this project. AUK academic management is aware that the research project is taking place, but your personal information and individual participation will remain confidential.

Who is the project leader?	The project leader is Mr Martin.
What if something goes wrong and I am unhappy?	If you are unhappy or would like to stop participating, you can speak to the following: <ul style="list-style-type: none"><li>• Mr Robert Martin</li></ul>
Thank you for being part of this project.	

قوتابىي (زمانى نطليزى بؤ مقرر ميم نكادىمى: EAP) ثقرى نيزانينين ثروذى طكوليني	
ناظى ثروذى طكوليني	ظهديتنا ناظقروكا ككلتورى دزمانى نطليزى دا بؤ مقرر ميم نكادىمى دطلل فيرخواز و فيركاران, طكولينا كيسى (دراسة حالة) ل سقر ئاستى خواندنا بلند ذ كوردستانا عيراقى.
داخاز بكة	بقرىز روبرت مارتن داخاز دكقت كو تو تشكداريى بكةى دضاظئيكهفتنهكا نكفقرمى دا.
ثروذى دقربارهى ضيه؟	ثروذى دى طكوليني دبير و بوضونيت ته دا كقت ل دور ككلتورى و ضقوا مروط دشيت فيرى ككلتورى ببيت و ضقوا ككلتور بيته نيشادان د ثولين زمانى نطليزى دا ل زانكوبا نكمرىكى يا كوردستانى.
بوض نقر هاتيمه هلبدارتن؟	تويى هاتيه هلبدارتن ضونكى تو قوتابى و فيرى زمانى نطليزى دى ل سقر ئاستى زانكوبى ودى بقر دقوام بى لسقر ظى ضقندى د خواندنا خو دا.
ض دى رويدةت؟	دى داخاز ذ ته نيتهكرن بؤ ثركرنا راترسيةكى ل دور رامانا ككلتورى ل دقف ته وضقوا ككلتور دنيتة نيشادان د ثولين ته بين نطليزى دا ل زانكوبا نكمرىكى يا كوردستانى. و نكطقر تو رازى بى بؤ نكجامدانا ضاظئيكهفتنهكى دطلل ته، نكو ضاظئيكهفتن دى نيته نكجامدان دطلل بقرىز مارتن، و نكطقر تو بخوازى، وقر طيركك يان ذى هكظالك دى هاريكاريا ته كقت د بقر سظدانا ثرسياران دا. ضاظئيكهفتن دى نيته نكجامدان ب شيوى راستوخو دطلل ته يان ذى بريكا Microsoft Teams يان ذى Skype لدويف حقر ته. و نكظ ضاظئيكهفتن دى نيته توماركرن.
دقر هاظيدين نقرينى ضنه؟	نكم دوى باوقرى داينه كو ض دقر هاظيدين نقرينى نينن دقربارهى تشكداريكرنى دظى ثروذى دا.
دقر هاظيدين نقرينى ضنه؟	ثروذى دى هاريكاريا ته كقت بؤ تيطه هشتنا رولى ككلتورى د وانين زمانى نطليزى دا و نكيداكرنا تيطه هشتنهكى ل دور وضقوا ككلتور دشيت سقر بورا ته دبورائى فيربونا زمانى دا نيش بيخت.
كى دى زانيت كو نقر تشكدار بوم د ثروذى دا؟	بقرىز مارتن دى تاكه كقس بيت كو دزانت تويى تشكداريى دككى دظى ثروذى دا. كارطيريا نكادىمى يا زانكوبا نكمرىكى يا كوردستانى ئاطقاره كو ثروذى طكوليني بى دنيتة نكجامدان بقلئى نيزانينيت ته بين كقسى و تشكداريا تاكى دثروذى دا دى هقر ب نهينى مينت.
كية سقر كيشى ثروذى؟	سقر كيشى ثروذى بقرىز مارتن.
دى ض رويدةت نكطقر هات و شاشيةك ضيبو و من ئى نكخوش بو؟	نكطقر ته ئى نكخوش بيت يان ذى ته ظيا د تشكداريكرنى دا راوقستى تو دشى دطلل ظى كقسى باخظى:



● بقریز روبرت مارتن

سوئاس بو تشکداریا تة دطی ثروذةى دا



## طالب اللغة الإنجليزية للأغراض الأكاديمية: (EAP) ورقة معلومات مشروع البحث

عنوان مشروع البحث	بحث المضمون الثقافي في اللغة الإنجليزية للأغراض الأكاديمية مع المتعلمين والمعلمين: دراسة حالة للتعليم العالي من كردستان العراق.
الدعوة	السيد روبرت مارتن يدعوك للمشاركة في مقابلة غير رسمية
ما هو المشروع؟	يستكشف المشروع آراءك حول الثقافة وكيف يمكن تعلمها وتدريبها في دروس اللغة الإنجليزية في الجامعة الأمريكية في كردستان.
لماذا تمّ اختياري؟	لقد تم اختيارك لأنك طالب تدرس باللغة الإنجليزية على مستوى الجامعة وستواصل ذلك في دراساتك.
ما الذي سيحصل؟	سوف يُطلب منك أن تكمل استبياناً حول ما تعنيه الثقافة بالنسبة لك وكيفية تعليمها في دروس اللغة الإنجليزية الخاصة بك في الجامعة الأمريكية في كردستان. في حال موافقتك على إجراء مقابلة، فإن المقابلة ستكون مع السيد مارتن ومترجم أو صديق، إن رغبت، كي يساعدك للإجابة على الأسئلة. ستكون المقابلات وجها لوجه أو من خلال تطبيق MS Teams أو Skype حسب ما تفضله. سيتم تسجيل المقابلات.
ما هي المساوي؟	نعتقد أنه لا توجد أية اضرار للمشاركة في هذا المشروع
ما هي الفوائد؟	سيساعد المشروع على إدراك دور الثقافة في دروس اللغة الإنكليزية الخاصة بك وكذلك في تطوير فهم كيف يمكن للثقافة أن تعزز تجربتك في تعلم اللغة.
من سيعلم بمشاركتي؟	سيكون السيد مارتن الشخص الوحيد الذي يعلم بمشاركتك في المشروع. إن الإدارة الأكاديمية للجامعة الأمريكية في كردستان على علم بالمشروع ولكن معلوماتك الشخصية ومشاركتك الفردية فيه ستبقى سرية
من هو مدير المشروع؟	السيد مارتن هو مدير المشروع
ماذا لو حدث خطأ ما وكنت غير سعيد بذلك؟	في حال كنت غير سعيد أو ترغب بالتوقف عن المشاركة يمكنك التحدث إلى السيد روبرت مارتن.
شكراً لمشاركتك في هذا المشروع	



Participant consent form: American University of  
Kurdistan (AUK) and English Language Institute (ELI)  
Management Team

**Exploring cultural content in EAP with learners and teachers: A  
higher education case study from Iraqi Kurdistan**

Please tick the appropriate boxes	Yes	No
Taking part in the project		
I have read and understood the project information sheet dated 22.07.2020, and the project has been fully explained. [If you answer no to this question, please do not proceed with this consent form until you are fully aware of what your participation in the project will mean.]		
I have been allowed to ask questions about the project.		
I agree to take part in the project. I understand that taking part in the project will involve my EAP teaching team and EAP students: <ul style="list-style-type: none"> <li>• Both EAP teachers and EAP learners in the ELI participating in a questionnaire related to the teaching and learning of culture in an EAP context;</li> <li>• subject to your and their consent, both EAP teachers and learners being interviewed on a one-to-one basis (an interpreter and friend may be in attendance based on mutual consent) by the researcher to share their views on culture(s) role in EAP in higher education in Iraqi Kurdistan;</li> <li>• subject to your and the EAP teacher’s consent, EAP teachers will be invited to a second follow-up interview based on some teaching materials and the related cultural content provided for in the first interview.</li> </ul>		
I understand their participation is voluntary, and they can withdraw from the study at anytime. Therefore, they do not have to give any reasons why they no longer want to take part, and there will be no adverse consequences if they choose to withdraw.		
How their [EAP teachers and learners] information will be used during and after the project		
I understand their [EAP teachers and learners] personal details, such as name, phone number, address, email address, etc., will not be revealed to people outside the project.		
I agree that their words may be quoted in publications, reports, web pages, and other research outputs. However, I understand they will not be named in these outputs unless they specifically request this.		
I understand and agree that other authorised researchers will have access to this data only if they agree to preserve the confidentiality of the information as requested in this form.		
I understand and agree that other authorised researchers may use my data in publications, reports, web pages, and other research outputs only if they agree to preserve the confidentiality of the information as requested in this form.		

I permit the interview I provide to be deposited in The University of Sheffield data repository to be used for future research and learning.		
So that the information you provide can be used legally by the researchers		
I agree to assign the copyright as an institution (American University of Kurdistan) holds in any materials generated as part of this project to The University of Sheffield.		

Dr Randall Rhodes  
(President)

Signature

Date

Dr Nazar  
(Provost)

Signature

Date

Robert Martin  
(Researcher)

Signature

Date

**Project contact details for further information:**

Lead researcher	Mr Robert Oliver Martin The American University of Kurdistan, Zakho Road, Sumel, Duhok, Kurdistan Region of Iraq Tel: + 964 (0)7517414101 <a href="mailto:robert.martin@auk.edu.krd">robert.martin@auk.edu.krd</a>
Supervisor	Dr Mark Payne University of Sheffield School of Education 241 Glossop Road Sheffield S10 2GW Tel.: 0114 222 8142 <a href="mailto:mark.payne@sheffield.ac.uk">mark.payne@sheffield.ac.uk</a>
Head of department	Professor Elizabeth Wood Head of the School of Education University of Sheffield School of Education 241 Glossop Road Sheffield S10 2GW

	Tel.: 0114 222 8142 <a href="mailto:e.a.wood@sheffield.ac.uk">e.a.wood@sheffield.ac.uk</a>
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The template of this consent form has been approved by The University of Sheffield Research Ethics Committee and is available to view here: <https://www.sheffield.ac.uk/rs/ethicsandintegrity/ethicspolicy/further-guidance/homepage>

ظہدیتنا ناظر وکا کلتوری د (EAP) دا دطل فیرخواز و فیرکاران، ظہکولینا  
کےسی (دراسة حالة) لسر ناستی خواندنا بلند ل کوردستانی.

نہخیر	بہلی	تکایہ خانہ بین دروست دہست نشان بکہ
		تشکداریکرن د ثروڈہی دا
		من نثری نیز انینین ثروڈہی ل بہراوری 22/7/2020 خواندیہ و تیطہ ہشتیمہ یان ذی ثروڈہ ب تہمہمی بو من ہاتیہ شروڈہ کرن. [نہطہر بہر سطا تہ بو ظی شساری نہخیر بیت، تکایہ ظی فورما رزامندیہ نر نہکہ ہتا ہتا کو تو بہمہمی تی دطہہی کا تشکداریکرن تہ دظی ثروڈہی دا ض رامن ہتیہ].
		دہلیظہ ب من ہاتیہ دان کو نرسیارا بکہم دہر بارہی ثروڈہی.
		نثری رازیمہ تشکداریکری دظی ثروڈہی دا بکہم. نثر تی دطہہم کو تشکداریکرن دظی ثروڈہی دا دی تیمی من ہی فیرکرنی ہی EAP و فیرخوازیں EAP بخوڈہ دطریٹ: <ul style="list-style-type: none"> <li>• ہمدو فیرکارین EAP و فیرخوازیں EAP ل نقیمانہطہہا زمانہ نینطیزی ELI تشکدارن د راترسیکری دا طریڈای فیرکرن و فیربونا کلتوری د ضارضوڈی EAP دا.</li> <li>• ب مہرجی و ہر طرتنا رزامندیہ تہ ویا وان، فیرکار و فیرخوازیں EAP نھوین ظہکولتری ضاظنیکہفتننن راستوہو دطل وان کری (وہر طیر و/ یان ہتظالک دیبت نامادہبیت ب رزامندیہ ہمدو لایا) بو و ہر طرتنا بو ضونین وان لسر رولی کلتوری/ کلتوران د EAP ل خواندنا بلند ل کوردستانا عیراکی؛</li> <li>• ب مہرجی و ہر طرتنا رزامندیہ تہ ویا فیرکارین EAP، فیرکارین EAP دی داخاز ذ وان ہیتہ کرن ذ بو نجامدانا ضاظنیکہفتننکا دیفزونہ یا دووی دطل وان لسر بنہمہمی ہندہک ہوین فیرکرنی و ناظر وکا کلتوری دناظدا نھوین ہاتینہ دہستیشان کرن د ضاظنیکہفتنن نیکہی دا.</li> </ul>
		نثر تی دطہہم کو نھو نازادن دتشکداریکرنی دا و نھو دشین خو ظہکیشن ذ ظی ظہکولینہ ل ہتر دہمہکی نھو بخوازیں. و نیدظی ناکت نھو ض سہدہمان بدہنہ دیارکرن کو بوضی نھو نیدی ناخوازیں تشکداریکری بکہن وض دہر نھنجامین نہ خوازاو نابن نہطہر نھوان بریار دا کو نھو خو ظہکیشن.
		نیز انینین وان [فیرکار و فیرخوازیں EAP] دی ضھوا نینہ بکارینان دماوی ثروڈہی دا و نشتی ب دوماہی ہاتنا ثروڈہی؟
		نثر تی دطہہم کو نیز انینین وان [فیرکار و فیرخوازیں EAP] بین تاییہت وکی ناظ، دمارا تلفونہی، ناظ و نیشان، نیمہیل ... ہند نائینہ ناکتہرا کرن بو خہلکی دی بین دہر ظہی ظی ثروڈہی.
		نثر تی دطہہم وی رازیمہ کو طوتنن وان بہینہ بکارینان د بہلاطوک وراثورت و مالٹھران دا و بہر ہمہمین دی بین ظہکولینہی. و نثر تی دطہہم ناظین وان نائینہ بکارینان دظان بہر ہمان دا نہطہر نھو ظی ضھدی داخاز نہکھن.
		نثر تی دطہہم وی رازی مہ کو ظہکولترین دی بین دہستویردی ظان داتایان بکارینن نہطہر رازیبون ل سہر ناراستنا نہینیا نیز انینان ہتر وکی ہاتیہ داخاز کرن دظی فورمی دا.
		نثر تی دطہہم وی رازیمہ کو ظہکولترین دی بین دہستویردی داتایین من بکارینن د بہلاطوک وراثورت و مالٹھران دا و بہر ہمہمین دی بین ظہکولینہی ب تتی نہطہر رازیبون ل سہر ناراستنا نہینیا نیز انینان ہتر وکی ہاتیہ داخاز کرن دظی فورمی دا.

	ئۇقر رازىمە كو ئۇو ضاظئىكەفتنا دطقل من دئىتە كرن بهىتە دانان ل كوطەها داتاىىن زانكوىا شىفيلد داكو بهىتە بكارئىنان بو فىربونى ودظلكولىنىن ئاشىروذى دا.
	دا كو ئۇو ئىزانىنىن تو ددەى ظەكولئىرى ل طور ياساىى بكاربىنن.
	ئۇقر رازىمە كو مافى بەلاظكرنى وەك ددزطه (زانكوىا ئەمرىكى يا كوردستانى) يى هەى دەھر بقرهەمەكى دەرکەظلىت ذظقرىذا ظى ئروذەى ب دەمە زانكوىا شىفيلد.

د. راندال روىز (ستروك)	ئىمزا	بقروار
د. نزار راطر	ئىمزا	بقروار
روبرت مارتن (ظەكولئىرى)	ئىمزا	بقروار

ناظ ونىشانىن ئىقوئدى ئى كرنى بىن ئروذەى بو ئتر ئىزانىنان:

ظەكولئىرى سقرەكى	بقرىز روبرت ئولىظر مارتن زانكوىا ئەمرىكى يا كوردستانى رىكا زاخو سىمىل دهوك هقرىما كوردستانا عىراقى ت: + 7414101 0751 964 <a href="mailto:robert.martin@auk.edu.krd">robert.martin@auk.edu.krd</a>
سقرەشت	د. مارك تاین زانكوىا شىفيلد كولىذا ئقروقردى رىكا طلوسكوث 241 شىفيلد S10 2GW ت: 8142 222 0114 <a href="mailto:mark.payne@sheffield.ac.uk">mark.payne@sheffield.ac.uk</a>
سقرەكا بەئشى	ئروفىسور ئلىزابىت وود سقروكا بەئشى ئقروقردى زانكوىا شىفيلد كولىذا ئقروقردى رىكا طلوسكوث 241 شىفيلد S10 2GW ت: 8142 222 0114 <a href="mailto:e.a.wood@sheffield.ac.uk">e.a.wood@sheffield.ac.uk</a>

نەخشەى ظى فورما رەزامەندىى بى هاتىة ئەسەندكرن ذلاىى لىذنا رەوشنىن (اخلاقىات) ظەكولىنى ظە ل زانكوىا شىفيلد ويا بقردەستە بو دىتنى ل ظى لىنكى

<http://www.sheffield.ac.uk/rs/ethicsandintegrity/ethicspolicy/further-guidance/homepage>



بحث المضمون الثقافي في اللغة الإنجليزية للأغراض الأكاديمية مع المدرسين والمتعلمين: دراسة حالة للتعليم العالي من كردستان العراق

لا	نعم	حدد المربع المناسب من فضلك
		المشاركة في مشروع البحث
		لقد قرأت وفهمت ورقة معلومات مشروع البحث المؤرخة بـ ٢٠٢٠/٧/٢٢ أو أن المشروع قد تم شرحه لي بالكامل. [في حال كانت إجابتك على هذا السؤال بـ(لا)، يرجى عدم الاستمرار باستكمال استمارة الموافقة إلى أن تدرك، وبشكل تام، ما ستعنيه [مشاركتك في مشروع البحث].
		لقد أتيت لي فرصة طرح أسئلة حول مشروع البحث
		أوافق على المشاركة في مشروع البحث. أعلم أن الاشتراك في المشروع سيضم فريقين تعليمي وطلاب اللغة الإنجليزية للأغراض الأكاديمية
		<ul style="list-style-type: none"> <li>• يشارك كل من مدرسي ومتعلمي اللغة الإنجليزية للأغراض الأكاديمية في معهد اللغة الإنجليزية في استبيان يتعلق بتدريس الثقافة وتعلمها في سياق اللغة الإنجليزية الأكاديمية.</li> <li>• بالاعتماد على موافقتكم وقبول المدرسين والطلاب، تتم إجراء المقابلات مع المدرسين والطلاب على مبدأ شخص لشخص من قبل الباحث لمشاركة وجهات النظر حول دور الثقافة في اللغة الإنجليزية الأكاديمية في التعليم العالي في كردستان العراق (يجوز حضور مترجم و/أو صديق بعد موافقة الطرفين).</li> <li>• بعد موافقتكم وقبول مدرسي اللغة الإنجليزية للأغراض الأكاديمية، سيتم دعوة المدرسين إلى مقابلة ثانية تستند إلى بعض المواد التعليمية التي تم تزويدهم بها خلال المقابلة الأولى ومحتواها الثقافي ذات الصلة.</li> </ul>
		أعلم بأن مشاركتهم طوعية، وأنهم يستطيعون الانسحاب من البحث في أي وقت. ولا يتعين عليهم أن يعطوا أية أسباب لعدم رغبتهم في المشاركة. ولن تكون هناك عواقب سلبية إذا اختاروا الانسحاب.
		استخدام معلومات [المدرسين والطلاب] أثناء المشروع وبعده
		أعلم أن التفاصيل الشخصية، مثل الاسم ورقم الهاتف والعنوان والبريد الإلكتروني... الخ، لمدرسي اللغة الإنجليزية للأغراض الأكاديمية وطلابهم لن يتم الكشف عنها للأشخاص خارج مشروع البحث.
		أعلم وأوافق على أنه من المحتمل أن يتم اقتباس كلماتهم في المنشورات والتقارير وصفحات الويب وغيرها من مخرجات البحث. وأفهم أنه لن تدرج أسمائهم في مخرجات البحث هذه ما لم يطلبوا ذلك بالتحديد.
		أعلم وأوافق على أن الباحثين الآخرين المعتمدين لن يتمكنوا من الوصول إلى هذه البيانات إلا إذا وافقوا على الحفاظ على سرية المعلومات على النحو المطلوب في هذه الاستمارة.
		أعلم وأوافق على أن الباحثين الآخرين المعتمدين لن يتمكنوا من الوصول إلى البيانات في المنشورات والتقارير وصفحات الويب وغيرها من مخرجات البحث إلا إذا وافقوا على الحفاظ على سرية المعلومات كما هو مطلوب في هذا الاستمارة.
		أعطي الإذن بحفظ المقابلة التي أنجزتها في مركز بيانات جامعة شيفيلد، بحيث يمكن استخدامها في البحث والتعلم في المستقبل.
		استخدام الباحثين للمعلومات التي تقدمها بشكل قانوني
		كمؤسسة (الجامعة الأمريكية في كردستان) نوافق على منح حقوق النشر لأي مواد يتم إنتاجها كجزء من هذا المشروع لجامعة شيفيلد.

التاريخ	التوقيع	الدكتور راندال رودس (رئيس الجامعة)
التاريخ	التوقيع	الدكتور نزار (عميد)
التاريخ	التوقيع	روبرت مارتن (باحث)

تفاصيل الاتصال بجهات مشروع البحث للحصول على مزيد من المعلومات

الباحث	مارتن, اوليفر روبرت السيد كردستان, في الامريكية الجامعة زاخو, طريق سيميل, دهوك, العراق كردستان Tel: + 964 (0)7517414101 <a href="mailto:robert.martin@auk.edu.krd">robert.martin@auk.edu.krd</a>
المشرف	باين, مارك الدكتور شيفيلد, جامعة التربية, كلية 241 Glossop Road, شيفيلد, S10 2GW Tel.: 0114 222 8142 <a href="mailto:mark.payne@sheffield.ac.uk">mark.payne@sheffield.ac.uk</a>
القسم رئيس	وود, أليزابيث الأستاذة التربية, كلية رئيس شيفيلد, جامعة التربية, كلية 241 Glossop Road, شيفيلد, S10 2GW Tel.: 0114 222 8142 <a href="mailto:e.a.wood@sheffield.ac.uk">e.a.wood@sheffield.ac.uk</a>

الرابط على عليه الاطلاع يمكنك شيفيلد, لجامعة التابعة البحوث أخلاقيات لجنة قبل من معتمد هذه الموافقة استمارة نموذج إن التالي:

<https://www.sheffield.ac.uk/rs/ethicsandintegrity/ethicspolicy/further-guidance/homepage>



## Participant consent form: EAP Teachers

### Exploring cultural content in EAP with learners and teachers: A higher education case study from Iraqi Kurdistan

Please tick the appropriate boxes	Yes	No
Taking part in the project		
I have read and understood the project information sheet dated 22.07.2020, and the project has been fully explained. [If you answer no to this question, please do not proceed with this consent form until you are fully aware of what your participation in the project will mean.]		
I have been allowed to ask questions about the project.		
I agree to take part in the project. I understand that taking part in the project will include the following: <ul style="list-style-type: none"> <li>• being asked to participate in a questionnaire related to culture in an EAP context;</li> <li>• being interviewed one-to-one by the researcher to share my views culture(s) role in EAP in higher education in Iraqi Kurdistan;</li> <li>• being invited to a second follow-up interview based on sample EAP teaching materials or a ‘cultural probe’ provided in the first interview and its related cultural content and ways in which to teach such cultural content.</li> </ul>		
I understand that my participation is voluntary and that I can withdraw from the study at any time. Therefore, I do not have to give any reasons why I no longer want to take part, and there will be no adverse consequences if I choose to withdraw.		
How will my information be used during and after the project		
I understand that my details, such as name, phone number, address, and email address, will not be revealed to people outside the project.		
I understand and agree that my words may be quoted in publications, reports, web pages, and other research outputs. However, I understand that I will not be named in these outputs unless I specifically request this.		
I understand and agree that other authorised researchers will have access to this data only if they agree to preserve the confidentiality of the information as requested in this form.		
I understand and agree that other authorised researchers may use my data in publications, reports, web pages, and other research outputs only if they agree to preserve the confidentiality of the information as requested in this form.		
I permit the interview I provide to be deposited in The University of Sheffield data repository to be used for future research and learning.		
So that the information you provide can be used legally by the researchers		
I agree to assign the copyright I hold in any materials generated as part of this project to The University of Sheffield.		

Name of the participant  
[printed]

Signature

Date

Name of the researcher  
[printed]

Signature

Date

**Project contact details for further information:**

Lead researcher	Mr Robert Oliver Martin The American University of Kurdistan, Zakho Road, Sumel, Duhok, Kurdistan Region of Iraq Tel: + 964 (0)7517414101 <a href="mailto:robert.martin@auk.edu.krd">robert.martin@auk.edu.krd</a>
Supervisor	Dr Mark Payne University of Sheffield School of Education 241 Glossop Road Sheffield S10 2GW Tel.: 0114 222 8142 <a href="mailto:mark.payne@sheffield.ac.uk">mark.payne@sheffield.ac.uk</a>
Head of department	Professor Elizabeth Wood Head of the School of Education University of Sheffield School of Education 241 Glossop Road Sheffield S10 2GW Tel.: 0114 222 8142 <a href="mailto:e.a.wood@sheffield.ac.uk">e.a.wood@sheffield.ac.uk</a>

The template of this consent form has been approved by The University of Sheffield Research Ethics Committee and is available to view here: <https://www.sheffield.ac.uk/rs/ethicsandintegrity/ethicspolicy/further-guidance/homepage>

ظەدەیتنا ناظەروکا کەلتوری د (EAP) دا دطەل فیرخواز و فیرکاران:ظەکولینا  
کەیسە(دراسة حالة) ل سەر

ئاستە خواندنا بلند ل کوردستانا عیراقی.

نەخیر	بەقی	تکایە خانەیین دروست دەست نیشان بکە
		تەشکارێکەرن د تروذەیی دا
		من تەقەری تیزانینین تروذەیی ل بەراوری 2020/7/22 خواندنیە و تەپتەهشتیمیە یان ذی تروذە ب تەمامی بو من هاتیە شروظەکرەن. [تەطەر بەرسطایە بو ظی تەسیرای نەخیر بێت، تکایە ظی فورما رەزەمەندیی تە نەکە هەتا کو تو ب تەمامی تە دطەھی کا تەشکارێکەرن تە دظی تروذەیی دا ض رەمان هاتیە].
		دەقیظە ب من هاتیە دان کو تەسیرا بکەم دەربارەیی تروذەیی.
		تەقەری رەزەمە تەشکارێی دظی تروذەیی دا بکەم. تەقەری دطەهم کو تەشکارێی کەرن دظی تروذەیی دا دێ ظان خالا بخوژە طریب: <ul style="list-style-type: none"> <li>• دێ داخاز زەمن تەتە کەرن تەشکار ب م درائەسیەکی دا کو طریدای کەلتوری یە دضار ضوظی EAP دا.</li> <li>• دێ ظەکولەر ضاظتیکەفتنا راستەوخو دطەل من تەتەجامدەت ذ بو بەقرضاظکرنا بو ضونین من لدور رولێ کەلتوری/ کەلتوران د EAP دا ل سەر ئاستی خواندنا بلند ل کوردستانا عیراقی.</li> <li>• دێ تەمە داخاز کەرن ذ بو تەتەجامدانا ضاظتیکەفتنی بو جارا دووی ب مەقەرما دو یفصونی ل سەر ب تەمەیی ب کار ئینانا هویین فیرکەرنی بێن EAP وەک نەمۆنە یان ذی هەستتیکەری کەلتوری کو هاتیە دیار کەرن د ضاظتیکەفتنا تیکەیی دا و ناظەروکا کەلتوری یا تەپتە طریدای، و ریکین فیرکەرن ظان جورە ناظەروکا.</li> </ul>
		تەقەری دطەهم کو تەقەری نازادەم بو تەشکارێکەرنی و تەقەری دشییم خو ظەکیشیم ذ ظی ظەکولینێ ل هەر دەمەکی تەقەری بخوازم و تەقەری ناکەت تەقەری ض سەدەمان بەدەمە دیار کەرن کو بو ضی تەقەری نیدی ناخوازم تەشکارێی بکەم و ض دەر تەتەجامین نە خوازاو نابن تەطەر من بریار دا کو تەقەری خو ظەکیشیم.
		تیزانینین من دێ ضەقا نینە بکار ئینان دماوی تروذەیی دا و تەشتی ب دو مەھی هاتنا تروذەیی؟
		تەقەری دطەهم کو تیزانینین من بێن تەبیت وەکی ناظ، دمارا تەلفونی، ناظ و نیشان، تەمەیل، هەند نائینە تەشکارا کەرن بو خەلکی دێ بێن ددەرظەیی ظی تروذەیی بن.
		تەقەری دطەهم وێی رەزەمە کو طوتنن من بەینە بکار ئینان د بەلاظوک و راتورت و مالتەران دا و بەر هەمەین دێ بێن ظەکولینێ. و تەقەری دطەهم ناظی من نائینە بکار ئینان دظان بەر هەمان دا تەطەر تەقەری ضەقەیی داخاز نەکەم.
		تەقەری دطەهم وێی رەزەمە کو ظەکولەرین دێ بێن دەستویردای ظان داتایان بکار بێن تەطەر رەزەمە ل سەر تاراستنا نەینیا تیزانینان هەر وەکی هاتیە داخاز کەرن دظی فورمی دا.
		تەقەری دطەهم وێی رەزەمە کو ظەکولەرین دێ بێن دەستویردای داتایان من بکار بێن د بەلاظوک و راتورت و مالتەران دا و بەر هەمەین دێ بێن ظەکولینێ ب تەقەری رەزەمە ل سەر تاراستنا نەینیا تیزانینان هەر وەکی هاتیە داخاز کەرن دظی فورمی دا.
		تەقەری رەزەمە کو تەقەری ضاظتیکەفتنا دطەل من دینینە کەرن بەینە دانان ل کو طەها داتایان زانکویا شیفیلد دا کو بەینە بکار ئینان بو فیربونی و دظەکولینین تەشکارو دێ دا.
		دا کو تەقەری تیزانینین تو ددەیی ظەکولەر ل طور یاسایی بکار بێن.

	ئۆز رازىمە كو مافى بەلاظكرنى يى كو من ھەي دھەر بقر ھەمەكى دەر كەتپىت ذ ظەرىدا ظى ئروذى بدەمە زانكوىا شىفيلد.
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ناظى تشكدارى (تايئكرى) ئىمزا بقر وار  
ناظى ظەكولەرى (تايئكرى) ئىمزا بقر وار

ناظى — و نىشانىن ئەيوەندى ئى كرنى بىن ئروذى بو ئتر ئىزانىنان:

بقرىز روبرت ئولىظر مارتن زانكوىا ئەمرىكى يا كوردستانى رىكا زاخو سىمىل دھوك ھەرىما كوردستانا عىراقى ت: (964+) (0) 7517414101 <a href="mailto:robert.martin@auk.edu.krd">robert.martin@auk.edu.krd</a>	ظەكولەرى سقرەكى
د. مارك ئاين زانكوىا شىفيلد كولىدا ئقروەردى رىكا طلوسكوئ 241 شىفيلد S10 2GW ت: 8142 222 0114 <a href="mailto:mark.payne@sheffield.ac.uk">mark.payne@sheffield.ac.uk</a>	سقرەشت
ئروفىسور ئلىزابىت وود سقرەكا بەشى ئقروەردى زانكوىا شىفيلد كولىدا ئقروەردى رىكا طلوسكوئ 241 شىفيلد S10 2GW ت: 8142 222 0114 <a href="mailto:e.a.wood@sheffield.ac.uk">e.a.wood@sheffield.ac.uk</a>	سقرەكا بەشى

نەخشەبى ظى فورما رەزامەندىبى بى ھاتىە ئسەندكرن ذلايى لىذنا رەوشنىن (اخلاقىات) ظەكولنى ظە ل زانكوىا شىفيلد ويا بەردەستە  
بو دىتتى ل ظى لىنكى

<http://www.sheffield.ac.uk/rs/ethicsandintegrity/ethicspolicy/further-guidance/homepage>

بحث المضمون الثقافي في اللغة الإنجليزية للأغراض الأكاديمية مع المدرسين والمتعلمين: دراسة حالة  
للتعليم العالي من كردستان العراق

لا	نعم	من فضلك اختر المربع المناسب
		المشاركة في مشروع البحث
		لقد قرأت وفهمت ورقة معلومات مشروع البحث المؤرخة بـ ٢٠٢٠/٧/٢٢ أو أن المشروع قد تم شرحه لي بالكامل. [في حال كانت إجابتك على هذا السؤال بـ(لا)، يرجى عدم الاستمرار باستكمال استمارة الموافقة إلى أن تدرك، وبشكل تام، ما ستعنيه [مشاركتك في مشروع البحث].
		لقد أتيت لي الفرصة لطرح أسئلة حول مشروع البحث
		أوافق على المشاركة في مشروع البحث. اعلم أن المشاركة ستتضمن المشاركة في استبيان يتعلق بدور الثقافة في سياق اللغة الانكليزية الاكاديمية قيام الباحث بأجراء مقابلة معي شخصا لشخص لمشاركة وجهات النظر حول دور الثقافة في اللغة الانكليزية الاكاديمية في التعليم العالي في كردستان العراق الدعوة الى مقابلة ثانية تعتمد على نموذج المواد التعليمية في اللغة الانكليزية الاكاديمية التي تم تزويدها في المقابلة الاولى والمحتوى الثقافي وطرق تدريس المحتوى الثقافي
		اعلم أن المشاركة طوعية وأنه يمكنني الانسحاب من البحث في أي وقت دون إعطاء مبررات لعدم رغبتني في الاستمرار. ولن تكون هناك أية عواقب سلبية في حال اخترت الانسحاب
		كيف سيتم استخدام المعلومات الخاصة بي أثناء مشروع البحث وبعده
		اعلم بأنه لن يتم الكشف عن تفاصيلي الشخصية، كالاسم ورقم الهاتف والعنوان والبريد الالكتروني، لأشخاص من خارج مشروع البحث
		اعلم ووافق على أنه من الممكن أن يتم اقتباس كلماتي في المنشورات والتقارير وصفحات الويب وغيرها من مخرجات البحث. واعلم أنه لن يتم ذكر اسمي في تلك المخرجات ما لم اطلب أنا ذلك
		اعلم ووافق على انه لن يحصل الباحثون الاخرون المعتمدون على بياناتي مالم يوافقوا على الحفاظ على سرية المعلومات كما هو مطلوب في هذه الاستمارة
		اعلم ووافق على انه يمكن أن يقوم الباحثون الاخرون المعتمدون باستخدام بياناتي في المنشورات والتقارير وصفحات الويب وغيرها من مخرجات البحث ولكن فقط في حال موافقتهم على الحفاظ على سرية المعلومات كما هو مطلوب في هذه الاستمارة
		اعطي الاذن بحفظ المقابلات التي اشارك فيها والمعلومات التي تنتج عنها في مركز بيانات جامعة شيفلد بحيث يمكن استخدامها في البحث والتعلم في المستقبل
		لكي يستطيع الباحثون استخدام المعلومات التي تعطيها بشكل قانوني
		وافق على منح حقوق النشر لأي مواد يتم انتاجها كجزء من هذا المشروع لجامعة شيفلد.

التاريخ

التوقيع

[اسم المشترك طباعة]

التاريخ

التوقيع

[اسم المشترك طباعة]

المعلومات من مزيد على للحصول البحث مشروع بجهات الاتصال تفاصيل:

<p>مارتن, اوليفر روبرت السيد كردستان, في الامريكية الجامعة زاخو, طريق سيميل, دهوك, العراق كردستان Tel: + 964 (0)7517414101 <a href="mailto:robert.martin@auk.edu.krd">robert.martin@auk.edu.krd</a></p>	<p>الباحث</p>
<p>باين, مارك الدكتور شيفيلد, جامعة التربية, كلية 241 Glossop Road, S10 2GW, شيفيلد Tel.: 0114 222 8142 <a href="mailto:mark.payne@sheffield.ac.uk">mark.payne@sheffield.ac.uk</a></p>	<p>المشرف</p>
<p>وود, أليزابيث الأستاذة التربية, كلية رئيس شيفيلد, جامعة التربية, كلية 241 Glossop Road, S10 2GW, شيفيلد Tel.: 0114 222 8142 <a href="mailto:e.a.wood@sheffield.ac.uk">e.a.wood@sheffield.ac.uk</a></p>	<p>القسم رئيس</p>

على عليه الاطلاع يمكنك شيفيلد, لجامعة التابعة البحوث أخلاقيات لجنة قبل من معتمد هذه الموافقة استمارة نموذج إن  
التالي الرابط:

<https://www.sheffield.ac.uk/rs/ethicsandintegrity/ethicspolicy/further-guidance/homepage>





## Participant Consent Form: EAP Students

### Exploring cultural content in EAP with learners and teachers: A higher education case study from Iraqi Kurdistan: Consent Form

Please place an X on the appropriate boxes	Yes	No
<b>Taking Part in the Project</b>		
I have read and understood the project information sheet dated 22/07/2020, and the project has been fully explained. (If you answer No to this question, please do not proceed with this consent form until you are fully aware of what your participation in the project will mean.).		
I have been allowed to ask questions about the project.		
<p>I agree to take part in the project. I understand that by taking part in the project, I will:</p> <ul style="list-style-type: none"> <li>● Participate in a questionnaire concerning culture and its role in EAP and;</li> <li>● Participate in a 30-minute interview based on the topics discussed in the initial questionnaire, which will be recorded (audio only).</li> </ul>		
I understand that taking part is voluntary and that I can withdraw from the study at any time; I do not have to give any reasons why I no longer want to take part, and there will be no adverse consequences if I choose to withdraw.		
<b>How will my information be used during and after the project</b>		
I understand that my details, such as name, phone number, address, email address, etc., will not be revealed to people outside the project.		

I understand and agree that my words may be quoted in publications, reports, web pages, and other research outputs. However, I understand that I will not be named in these outputs unless I specifically request this.		
I understand and agree that other authorised researchers will have access to this data only if they agree to preserve the confidentiality of the information as requested in this form.		
I understand and agree that other authorised researchers may use my data in publications, reports, web pages, and other research outputs only if they agree to preserve the confidentiality of the information as requested in this form.		
I give permission for the interview(s) I participate in and the information it provides to be deposited in The University of Sheffield data repository so it can be used for future research and learning.		
<b>So that the information you provide can be used legally by the researchers</b>		
I agree to assign the copyright I hold in any materials generated as part of this project to The University of Sheffield.		

Name of the participant [printed]

Signature

Date

Name of the researcher [printed]

Signature

Date

**Project contact details for further information:**

Lead researcher	Mr Robert Oliver Martin, The American University of Kurdistan, Zakho Road, Sumel, Duhok, Kurdistan Region of Iraq Tel: + 964 (0)7517414101 <a href="mailto:robert.martin@auk.edu.krd">robert.martin@auk.edu.krd</a>
Supervisor	Dr Mark Payne, University of Sheffield, School of Education, 241 Glossop Road, Sheffield, S10 2GW Tel.: 0114 222 8142 <a href="mailto:mark.payne@sheffield.ac.uk">mark.payne@sheffield.ac.uk</a>
Head of department	Professor Elizabeth Wood, Head of the School of Education, University of Sheffield, School of Education, 241 Glossop Road, Sheffield, S10 2GW Tel.: 0114 222 8142 <a href="mailto:e.a.wood@sheffield.ac.uk">e.a.wood@sheffield.ac.uk</a>

The template of this consent form has been approved by The University of Sheffield Research Ethics Committee and is available to view here:

<https://www.sheffield.ac.uk/rs/ethicsandintegrity/ethicspolicy/further-guidance/homepage>

قوتابىي (زمانى نطليزى بؤ مقرر ميم نكادىمى: EAP) نقرى نيزانينين ثرودى طكولىنى	
ناطى ثرودى طكولىنى	طكولىنى ناطلىزى دزمانى نطليزى دا بؤ مقرر ميم نكادىمى دطلل فيرخواز و فيركاران, طكولىنى كيسى (دراسة حالة) ل ستر ناستى خواندنا بلند ذ كوردستانا عيراقى.
داخاز بكة	بقرىز روبرت مارتن داخاز دككت كو تو شكدارىي بكةي دضاظنككفتتكا نكادىمى دا.
ثرودى دقربارهى ضية؟	ثرودى طكولىنى دبىر و بوضونيت تة دا ككت ل دور ككلتورى و ضةوا مروظ دشيت فيرى ككلتورى ببيت و ضةوا ككلتور بيتة نيشادان د ثولين زمانى نطليزى دا ل زانكوى نكادىمى يا كوردستانى.
بوض نقر هاتيمه هقلبذارتن؟	تويى هاتيمه هقلبذارتن ضونكى نو قوتابىي و فيرى زمانى نطليزى دبى ل ستر ناستى زانكوىي ودى بقردهوام بى لستر طى ضةدى د خواندنا خو دا.
ض دى رويدةت؟	دى داخاز ذ تة نيتككن بؤ نكرنا راترسيةكى ل دور رامانا ككلتورى ل دةف تة و ضةوا ككلتور دئيتة نيشادان د ثولين تة بين نطليزى دا ل زانكوى نكادىمى يا كوردستانى. و نكادىمى تو رازى بى بؤ نكادىمى دضاظنككفتتكا دطلل تة، نكادىمى دضاظنككفتن دى نيتة نكادىمى دطلل بقرىز مارتن، و نكادىمى تو بخوازي، و قرطيرةك يان ذى هةظالكة دى هاريكاريا تة ككت د بقرسظدانا نرسياران دا. دضاظنككفتن دى نيتة نكادىمى ب شيوى راستهوخو دطلل تة يان ذى بريكا Microsoft Teams يان ذى Skype لدويف حقر تة. و نكادىمى دضاظنككفتن دى نيتة توماركن.
دقر هاظيدين نقرينى ضنة؟	نكادىمى دوى باوقرى داينة كو ض دقر هاظيدين نقرينى نينن دقربارهى شكدارىي دظى ثرودى دا.
دقر هاظيدين نقرينى ضنة؟	ثرودى دى هاريكاريا تة ككت بؤ تيطه هشتنا رولى ككلتورى د وانين زمانى نطليزى دا و نكادىمى تيطه هشتنككى ل دور ضةوا ككلتور دشيت سقر بورا تة دبورى فيربونا زمانى دا نيش بيخت.
كى دى زانيت كو نقر شكدار بوم د ثرودى دا؟	بقرىز مارتن دى تاكة ككس بيت كو دزانت تويى شكدارىي دككى دظى ثرودى دا. كارطيريا نكادىمى يا زانكوى نكادىمى يا كوردستانى ناطقدارة كو ثرودى طكولىنى بى دئيتة نكادىمى بقل نيزانينيت تة بين ككسى و شكداريا تاكى دثرودى دا دى هقر ب نهينى مينت.
كيا سقر كيشى ثرودى؟	سقر كيشى ثرودى بقرىز مارتن.

<p>ئەتەر تە ئى نەخوش بېت يان ذى تە ظيا د تشكدار يكرنى دا          راوۋستى تو دشى ى دطل ظى كەسى باخظى:          ● بەرېز روبرت مارتن</p>	<p>دى ض رویدەت ئەتەر هات          وشاشىكك ضیبۇ و من ئى          نەخوش بو؟</p>
<p>سوئاس بو تشكداريا تە دظى ثروذەى دا</p>	

ەخشىيى ظى فورما رەزامەندىيى بى ھاتىيە ئەسەندكرن ذلابى لىذنا رەقوشننن (اخلاقيات) ظەكولنىي ظە ل زانكوييا شىفيلد ويا بەردەستە بو دىتتى ل ظى لىنكى

<http://www.sheffield.au.uk/rs/ethicsandintegrity/ethicspolicy/further-guidance/homepage>

## استمارة موافقة المشترك: طلاب اللغة الانكليزية الاكاديمية

بحث المضمون الثقافي في اللغة الإنجليزية للأغراض الأكاديمية مع المدرسين والمتعلمين: دراسة حالة  
للتعليم العالي من كردستان العراق

لا	نعم	من فضلك ضع X في المربع المناسب
<b>المشاركة في مشروع البحث</b>		
		لقد قرأت وفهمت ورقة معلومات مشروع البحث المؤرخة بـ ٢٠٢٠/٧/٢٢ أو أن المشروع قد تم شرحه لي بالكامل. [في حال كانت إجابتك على هذا السؤال بـ(لا)، يرجى عدم الاستمرار باستكمال استمارة الموافقة إلى أن تدرك، وبشكل تام، ما ستعنيه [مشاركتك في مشروع البحث
		لقد أتيت لي فرصة طرح أسئلة حول مشروع البحث
		إنني اوافق على المشاركة في مشروع البحث واعلم أنه من خلال مشاركتي في المشروع سوف: <ul style="list-style-type: none"> <li>• اشارك في استبيان يتعلق بالثقافة ودورها في اللغة الإنجليزية للأغراض الأكاديمية.</li> <li>• اشارك في مقابلة مدتها ٣٠ دقيقة، بناء على المواضيع التي تمت مناقشتها في الاستبيان الأولي، والتي ستسجل تسجيلاً صوتياً فقط.</li> </ul>
		اعرف أن المشاركة طوعية وأنه يمكنني الانسحاب من البحث في أي وقت دون إعطاء مبررات لعدم رغبتني في الاستمرار. ولن تكون هناك أية عواقب سلبية في حال اخترت الانسحاب.
<b>كيف سيتم استخدام المعلومات الخاصة بي أثناء مشروع البحث وبعده</b>		
		اعلم بأنه لن يتم الكشف عن تفاصيلي الشخصية، كالأسم ورقم الهاتف والعنوان والبريد الإلكتروني، لأشخاص من خارج مشروع البحث
		اعلم ووافق على أنه من الممكن أن يتم اقتباس كلماتي في المنشورات والتقارير وصفحات الويب وغيرها من مخرجات البحث. واعلم أنه لن يتم ذكر اسمي في تلك المخرجات ما لم اطلب أنا ذلك
		اعلم ووافق على انه لن يحصل الباحثون الاخرون المعتمدون على بياناتي مالم يوافقوا على الحفاظ على سرية المعلومات كما هو مطلوب في هذه الاستمارة
		اعلم ووافق على انه ربما يقوم الباحثون الاخرون المعتمدون باستخدام بياناتي في المنشورات والتقارير وصفحات الويب وغيرها من مخرجات البحث ولكن فقط في حال موافقتهم على الحفاظ على سرية المعلومات كما هو مطلوب في هذه الاستمارة

		اعطي الاذن بحفظ المقابلات التي اشارك فيها والمعلومات التي تنتج عنها في مركز بيانات جامعة شيفيلد بحيث يمكن استخدامها في البحث والتعلم في المستقبل
		لكي يستطيع الباحثون استخدام المعلومات التي تعطيها بشكل قانوني
		اوافق على منح حقوق النشر لأي مواد يتم انتاجها كجزء من هذا المشروع لجامعة شيفيلد

التاريخ

التوقيع

[اسم المشترك | طباعة]

التاريخ

التوقيع

[اسم المشترك | طباعة]

تفاصيل الاتصال بجهات مشروع البحث للحصول على مزيد من المعلومات

الباحث	السيد روبرت اوليفر مارتين, الجامعة الامريكية في كردستان, طريق زاخو, سيميل, دهوك, كردستان العراق Tel: + 964 (0)7517414101 <a href="mailto:robert.martin@auk.edu.krd">robert.martin@auk.edu.krd</a>
المشرف	الدكتور مارك باين, جامعة شيفيلد, كلية التربية, 241 Glossop Road, شيفيلد, S10 2GW Tel.: 0114 222 8142 <a href="mailto:mark.payne@sheffield.ac.uk">mark.payne@sheffield.ac.uk</a>
رئيس القسم	الأستاذة أليزابيث وود, رئيس كلية التربية, جامعة شيفيلد, كلية التربية, 241 Glossop Road, شيفيلد, S10 2GW Tel.: 0114 222 8142 <a href="mailto:e.a.wood@sheffield.ac.uk">e.a.wood@sheffield.ac.uk</a>

إن نموذج استمارة الموافقة هذه معتمد من قبل لجنة أخلاقيات البحوث التابعة لجامعة شيفيلد، يمكنك الاطلاع عليه على الرابط التالي

<https://www.sheffield.ac.uk/rs/ethicsandintegrity/ethicspolicy/further-guidance/homepage>



## **Appendix B**

This appendix contains the following:

- The consent form from AUK management approved the research project.



**Participant consent form: American University of Kurdistan (AUK) and English Language Institute (ELI) Management Team**

**Exploring cultural content in EAP with learners and teachers: A higher education case study from Iraqi-Kurdistan**

Please tick the appropriate boxes	Yes	No
<b>Taking part in the project</b>		
I have read and understood the project information sheet dated 01.01.2021 or the project has been fully explained to me. [If you will answer no to this question please do not proceed with this consent form until you are fully aware of what your participation in the project will mean.]	✓	
I have been given the opportunity to ask questions about the project.	✓	
I agree to take part in the project. I understand that taking part in the project will involve my EAP teaching team and EAP students: <ul style="list-style-type: none"> <li>• both EAP teachers and EAP learners in the ELI participating in a questionnaire related to the teaching and learning of culture in an EAP context;</li> <li>• subject to you and their consent, both EAP teachers and learners being interviewed on a one-to-one basis (an interpreter and/or friend may be in attendance based on mutual consent) by the researcher to share their views culture(s) role in EAP in higher education in Iraqi-Kurdistan;</li> <li>• subject to your and the EAP teachers consent, EAP teachers will be invited to a second, follow up interview, based on some teaching materials and its related cultural content provided for in the first interview.</li> </ul>	✓	
I understand that their taking part is voluntary and that they can withdraw themselves from the study at any time. They do not have to give any reasons for why they no longer want to take part and there will be no adverse consequences if they choose to withdraw themselves.	✓	
<b>How their [EAP teachers and learners] information will be used during and after the project</b>		
I understand their [EAP teachers and learners] personal details such as name, phone number, address and email address, etc. will not be revealed to people outside the project.	✓	
I understand and agree that their words may be quoted in publications, reports, web pages, and other research outputs. I understand that they will not be named in these outputs unless they specifically request this.	✓	
I understand and agree that other authorised researchers will have access to this data only if they agree to preserve the confidentiality of the information as requested in this form.	✓	
I understand and agree that other authorised researchers may use my data in publications, reports, web pages, and other research outputs, only if they agree to preserve the confidentiality of the information as requested in this form.	✓	
I give permission for the interview that I provide to be deposited in The University of Sheffield data repository so it can be used for future research and learning.	✓	

The template of this consent form has been approved by the University of Sheffield Research Ethics Committee and is available to view here: <https://www.sheffield.ac.uk/rs/ethicsandintegrity/ethicspolicy/further-guidance/homepage>



Participant consent form: American University of Kurdistan  
(AUK) and English Language Institute (ELI) Management Team

So that the information you provide can be used legally by the researchers	
I agree to assign the copyright as an institution (American University of Kurdistan) hold in any materials generated as part of this project to The University of Sheffield.	<input checked="" type="checkbox"/>

Dr Randall Rhodes  
(President)

Signature

Date

Jan 6. 2021

Dr Nazar Numan  
(Provost)

Signature

NMS.NUMAN

Date

Jan 6. 2021

Robert Martin  
(Researcher)

Signature

Date

Jan 6. 2021

Project contact details for further information:

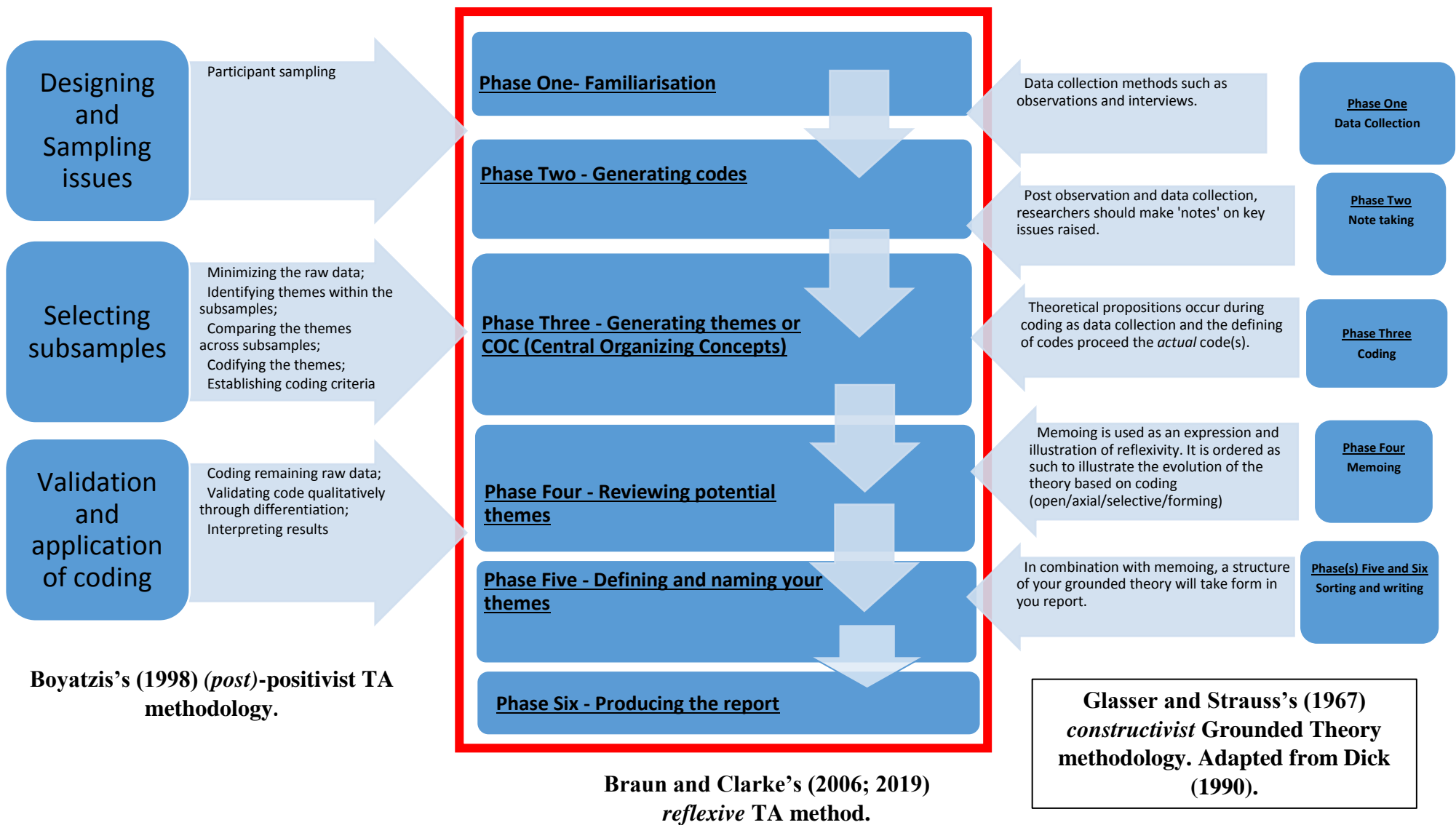
Lead researcher	Mr Robert Oliver Martin American University of Kurdistan, Zakho Road, Sumel, Duhok, Kurdistan Region of Iraq Tel: + 964 (0)7517414101 robert.martin@auk.edu.krd
Supervisor	Dr Mark Payne University of Sheffield School of Education 241 Glossop Road Sheffield S10 2GW Tel.: 0114 222 8142 mark.payne@sheffield.ac.uk
Head of department	Professor Elizabeth Wood Head of the School of Education University of Sheffield School of Education 241 Glossop Road Sheffield S10 2GW Tel.: 0114 222 8142 e.a.wood@sheffield.ac.uk

The template of this consent form has been approved by the University of Sheffield Research Ethics Committee and is available to view here: <https://www.sheffield.ac.uk/rs/ethicsandintegrity/ethicspolicy/further-guidance/homepage>

## **Appendix C**

This appendix contains the following:

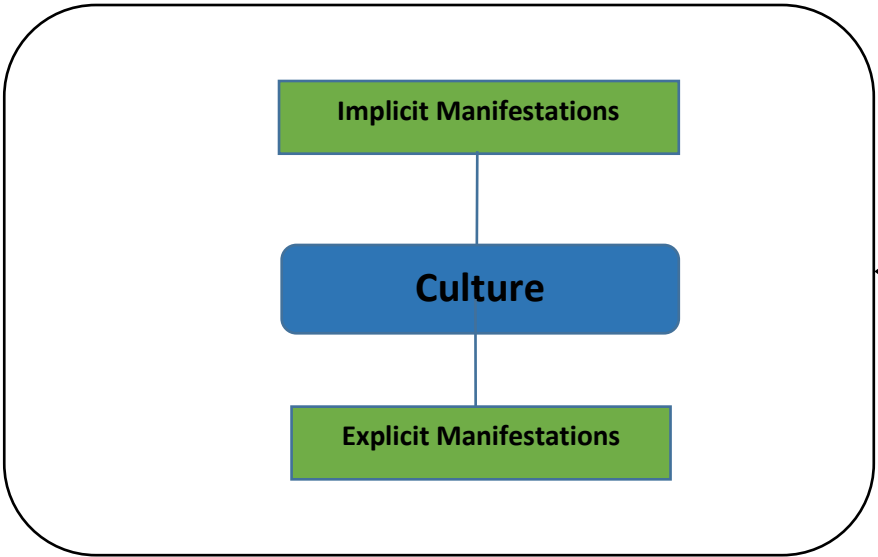
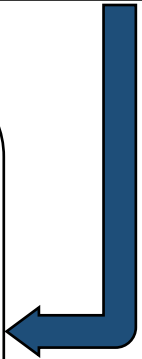
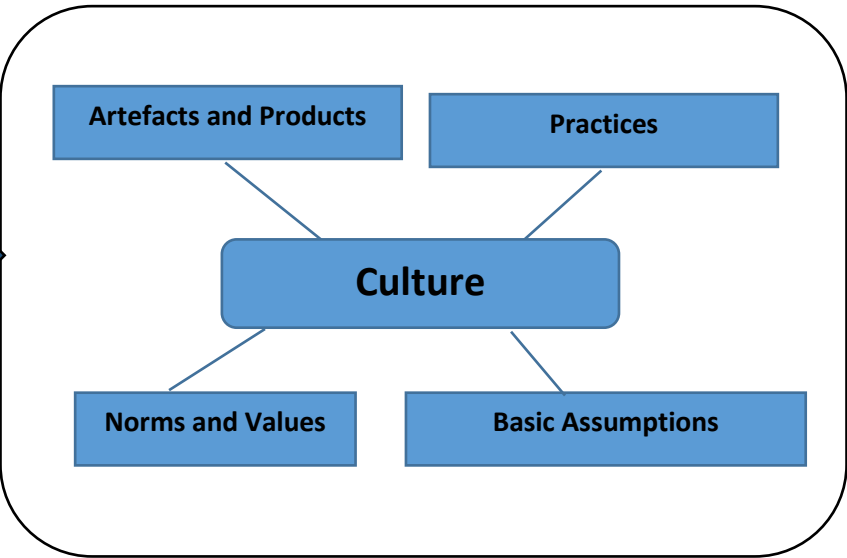
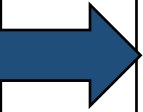
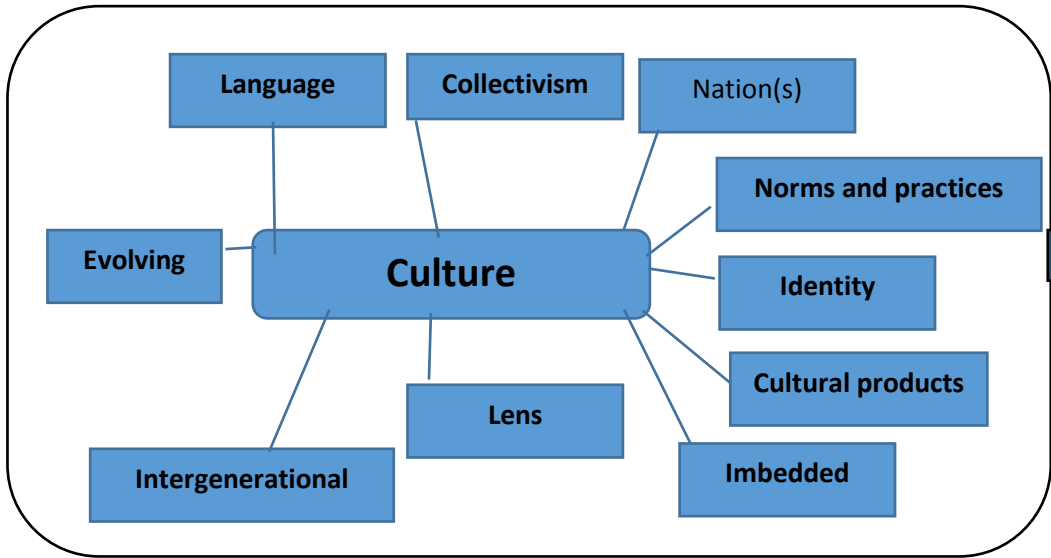
- An adaptation of Kidder and Fine's (1987) tripartite topography of qualitative data analysis methods/methodologies.



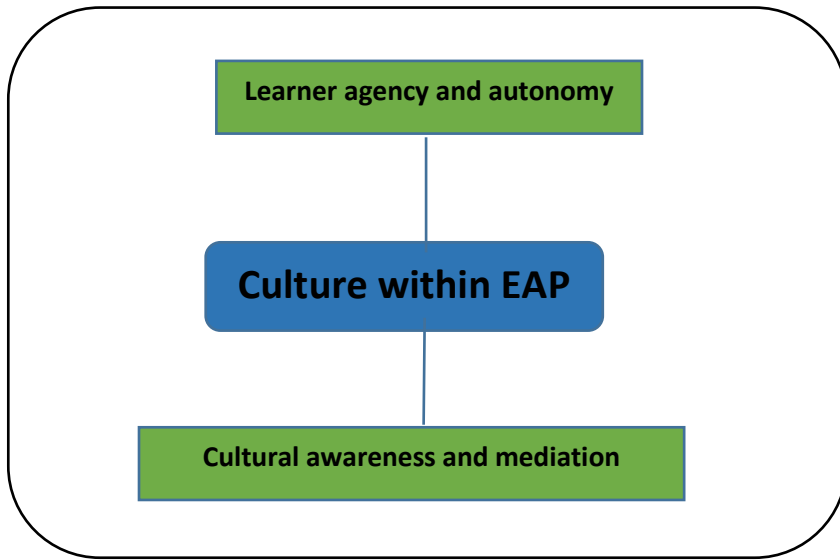
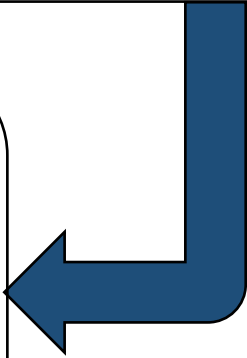
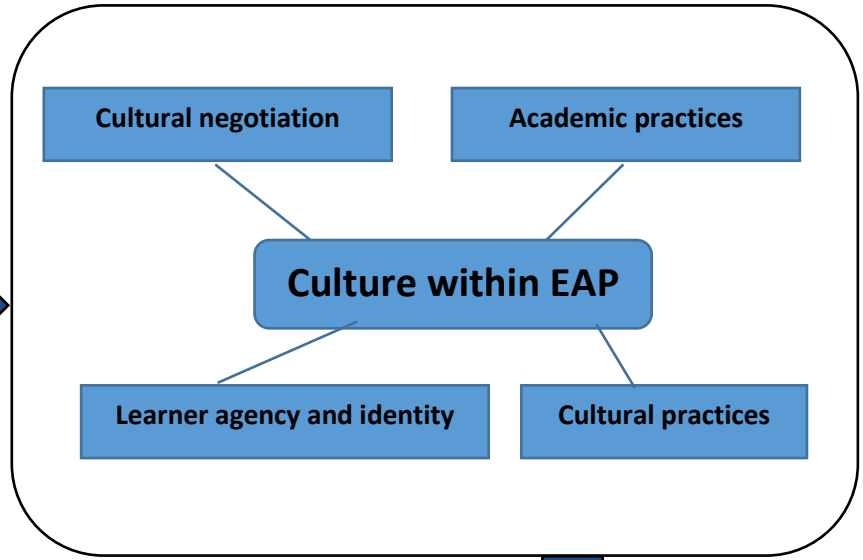
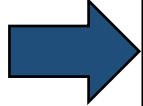
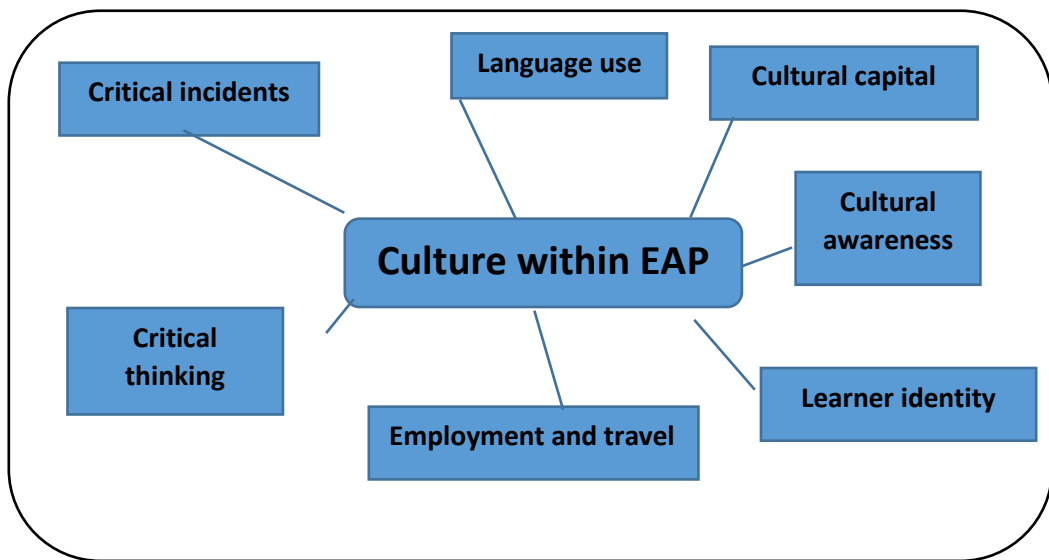
## **Appendix D**

This appendix contains the following:

- A conceptual mind map of deducing semantic themes to latent themes based on the case study's semi-structured questionnaires and interviews.

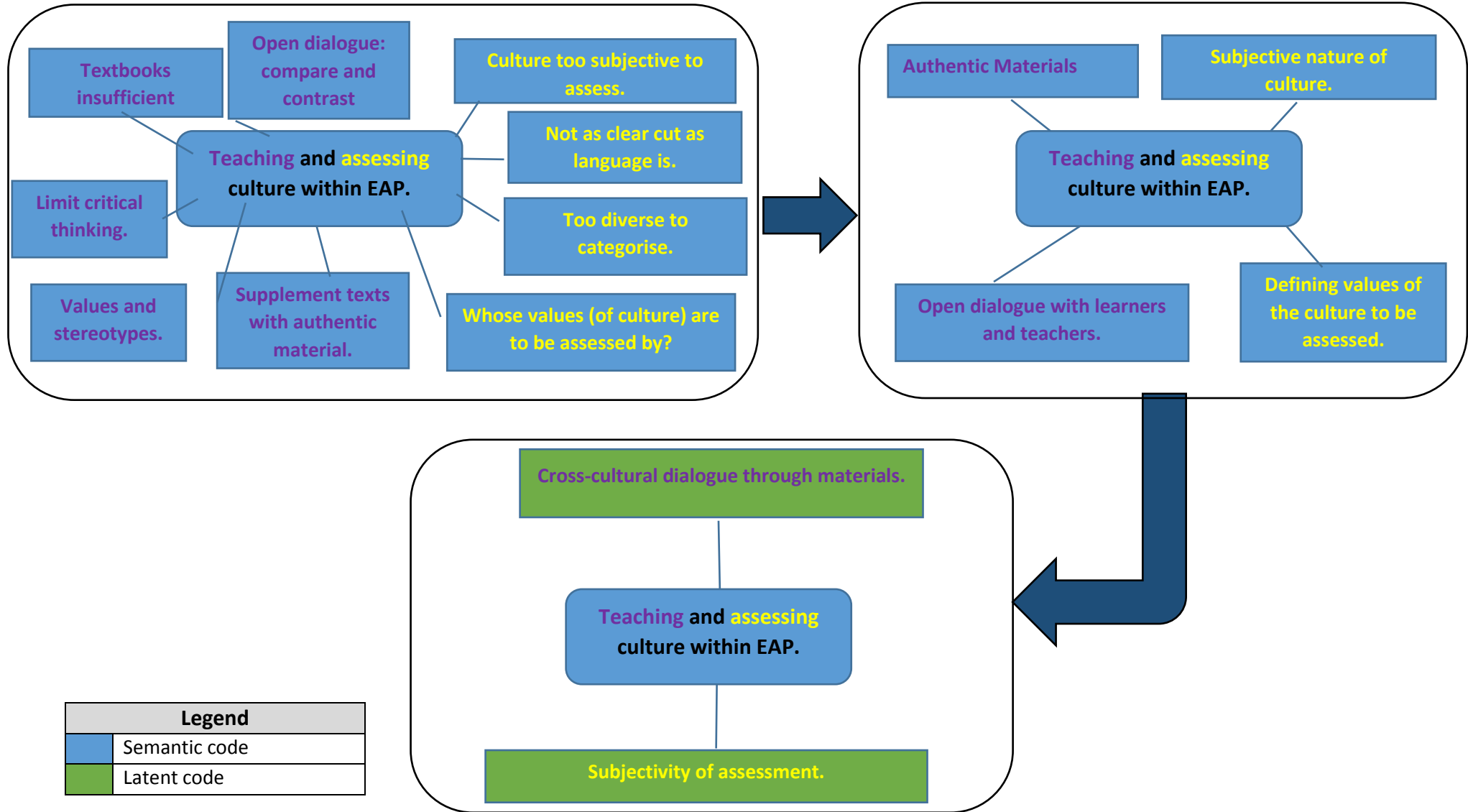


Legend	
	Semantic code
	Latent code

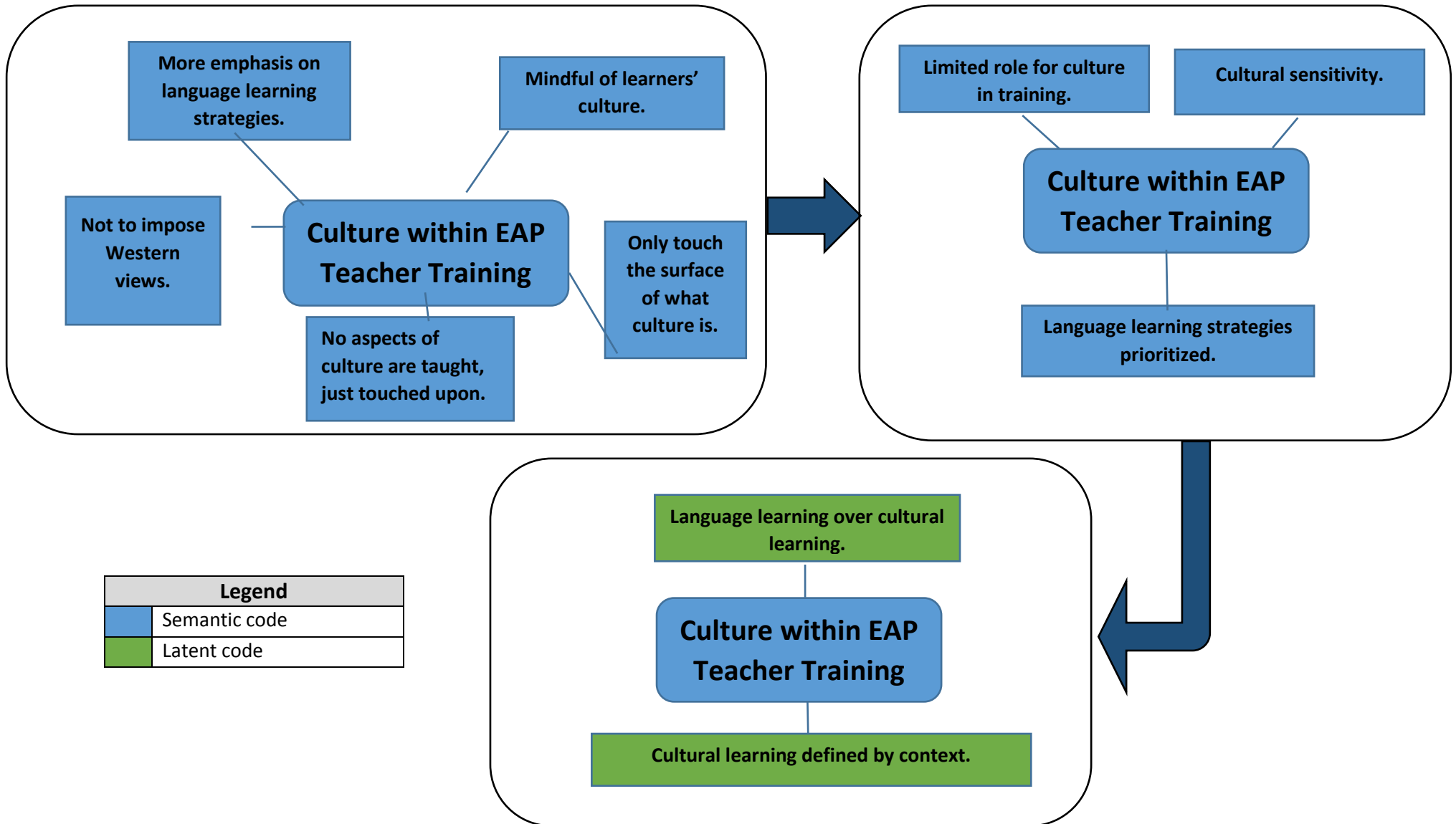


Legend	
	Semantic code
	Latent code





Legend	
	Semantic code
	Latent code



Legend	
	Semantic code
	Latent code

## **Appendix E**

This appendix contains the following:

- The ethics approval letter for the case study dated 28<sup>th</sup> October 2020.



The  
University  
Of  
Sheffield.

Downloaded: 19/01/2022  
Approved: 28/10/2020

Robert Martin  
Registration number: 170125080  
School of Education  
Programme: EdD Language Learning and Teaching

Dear Robert

**PROJECT TITLE:** Exploring cultural content in EAP (English for Academic Purposes) with learners and teachers: A higher education case study from Iraqi-Kurdistan.  
**APPLICATION:** Reference Number 036274

On behalf of the University ethics reviewers who reviewed your project, I am pleased to inform you that on 28/10/2020 the above-named project was **approved** on ethics grounds, on the basis that you will adhere to the following documentation that you submitted for ethics review:

- University research ethics application form 036274 (form submission date: 26/10/2020); (expected project end date: 01/01/2022).
- Participant information sheet 1082090 version 2 (26/10/2020).
- Participant information sheet 1082091 version 2 (26/10/2020).
- Participant information sheet 1082093 version 1 (11/08/2020).
- Participant information sheet 1082094 version 1 (11/08/2020).
- Participant information sheet 1082095 version 1 (11/08/2020).
- Participant information sheet 1082099 version 2 (26/10/2020).
- Participant information sheet 1082098 version 1 (11/08/2020).
- Participant information sheet 1082097 version 1 (11/08/2020).
- Participant information sheet 1082096 version 1 (11/08/2020).
- Participant consent form 1082108 version 1 (11/08/2020).
- Participant consent form 1082107 version 1 (11/08/2020).
- Participant consent form 1082106 version 1 (11/08/2020).
- Participant consent form 1082105 version 1 (11/08/2020).
- Participant consent form 1082104 version 1 (11/08/2020).
- Participant consent form 1082103 version 1 (11/08/2020).
- Participant consent form 1082102 version 1 (11/08/2020).
- Participant consent form 1082101 version 1 (11/08/2020).
- Participant consent form 1082100 version 1 (11/08/2020).

If during the course of the project you need to deviate significantly from the above-approved documentation please inform me since written approval will be required.

Your responsibilities in delivering this research project are set out at the end of this letter.

Yours sincerely

Anna Weighall  
Ethics Administrator  
School of Education

Please note the following responsibilities of the researcher in delivering the research project:

- The project must abide by the University's Research Ethics Policy: <https://www.sheffield.ac.uk/rs/ethicsandintegrity/ethicspolicy/approval-procedure>
- The project must abide by the University's Good Research & Innovation Practices Policy: [https://www.sheffield.ac.uk/polopoly\\_fs/1.671066!/file/GRIPPpolicy.pdf](https://www.sheffield.ac.uk/polopoly_fs/1.671066!/file/GRIPPpolicy.pdf)
- The researcher must inform their supervisor (in the case of a student) or Ethics Administrator (in the case of a member of staff) of any significant changes to the project or the approved documentation.
- The researcher must comply with the requirements of the law and relevant guidelines relating to security and confidentiality of personal data.
- The researcher is responsible for effectively managing the data collected both during and after the end of the project in line with best practice, and any relevant legislative, regulatory or contractual requirements.

