Integration of Foreign Culture into Pre-Service EFL Teacher Education: A Case Study of Saudi Arabia

by

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Submitted in total fulfilment of the requirements for the degree of Doctor of Philosophy

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September 2008
Abstract

Language and culture are inseparable, and if they are not presented together, teaching language is inaccurate and incomplete. Nowadays, cultural training is a core component in many second language curricula designs. In the case of Foreign Language (FL) education, the place of Foreign Culture (FC) has been minimised in two key areas: policy and practice. First, researchers have found that teachers often lack a profound understanding of the place of FC in EFL teaching. Secondly, EFL is also influenced by global factors, and the place of FC is often not substantiated in language teacher education policy. Accordingly, previous research suggests the need to investigate the place of FC in pre-service EFL teacher education for potential integration, especially within mono-cultural, conservative contexts.

The aim of this doctoral thesis is to develop concepts relevant to the integration of FC into pre-service EFL teacher education. To achieve this, a qualitative case study of the pre-service EFL teacher education at selected Saudi Teachers Colleges has been conducted. Data has been gathered through document analysis and classroom observation. Further, interviews with the stakeholders including policymakers, academic EFL instructors and pre-service EFL teachers themselves have been conducted. Qualitative data analysis techniques have followed inductive, cyclical approaches and self-reflection with a focus on the current surrounding conditions of the place of FC in policy and practice.

The findings revealed that policymaking in pre-service EFL teacher education did not reach a realisation of the national cultural reform and FC was absent in the curriculum policies. Central problems included the resistance of the cultural reform as an external imposition and the existence of a gap between policy and practice. In practice, although instructors were conceptually aware of the place of FC in EFL, their perceptions of FC depicted static views that were irrelevant to language teaching. Also, the place of FC in the actual teaching practice was challenged by factors such as culturally sensitive issues, policy influence, lack of sufficient cultural knowledge, and the instructors’ background. Consequently, instructors’ awareness about the place of
FC remained conceptual and did not translate into practice. Pre-service EFL teachers, on the other hand, perceived FC as a highly dynamic phenomenon and conveyed their immediate need to integrate FC dynamically into their language learning. Overall, there was a dominant recognition of computer technology as an effective tool to facilitate the exposure to FC beyond the curriculum and context limitations. Yet several barriers have hindered the use of technology, including ineffective curriculum guidelines, access issues, and the instructors' inadequate computer literacy.

Relating these findings to the current theoretical approaches to culture (Liddicoat, 2005, 2004 & 2002; Liddicoat et al., 2003; Crozet & Liddicoat, 2000 & 1999), context-specific concepts have been synthesised to respond in an appropriate fashion to concerns raised in three main domains. At the conceptual level, the purpose of FC integration needs to be reconceptualised interculturally by accentuating the significance of both the native culture (C1) and FC. Drawing on the cultural risks expected from the currently unguided autonomous cultural exposure, intercultural integration of FC becomes a way of preserving and maintaining C1. As such, issues of cultural sheltering (e.g. censorship) and deemphasising FC (e.g. ethnocentrism) constitute a real threat, not only to FC, but also to C1. Clearly, there is a need to reconceptualise culture in a much more dynamic way to better establish a place for FC in the teaching of language macroskills and pedagogy. Further, perceiving FC as a dynamic entity helps to question current dominant perceptions of the native model of FC as a homogeneous source in EFL education.

In conservative contexts, however, FC integration may remain an elusive goal unless it is supported by appropriate policies that emphasise the central place of FC. Other implications of the present research include the need to increase the academic instructors' involvement, recruit intercultural instructors, and promote the use of computer technology. In practice, there is a need to offer further opportunities for exposure to FC to provide sufficient input for work with based on proposed context-specific pedagogical principles. Perhaps this exposure to FC can be best facilitated by the boosting of the use of computers.
It is hoped that this thesis will make a contribution to the field of EFL education in general and pre-service EFL teacher education in particular. By initiating a deep investigation based on qualitative approaches, this study constitutes a solid baseline for prospective FC-related projects and studies within mono-cultural, conservative EFL contexts.
Declaration

This is to certify that

i. the thesis comprises only my original work;

ii. due acknowledgement has been made in the text to all other materials used;

iii. the length of this thesis, exclusive of tables, bibliographies, and appendices, is less than 100,000 words.

iv. parts of this thesis are based on work which was presented in the following conferences:


__________________________________________

AbdulRahman A. Al-Asmari
Dedication

This thesis and all my achievements are dedicated to my Mother, Zahra Al-Ahmari, and the loving memory of my father, Awadh Al-Asmari, who both wished me to have the best of everything they missed…

Passing it on, I also dedicate this thesis to my wife and my lovely kids: Mansour, Bedour, Shahd, and Yarra.
Acknowledgements

Prophet Mohammed (Peace Be Upon Him) said:

“He who would not be thankful to people, he will not be thankful to Allah” (Reported by Tirmethee)

During the course of this collective work, a number of individuals kindly shared their time, knowledge, and experience with me. First and foremost, I am indebted to my principal supervisor, Dr. Paul Gruba, who has been to me as an advisor, teacher, colleague, and above all, a friend throughout the years of the candidature. His consistent guidance and wisdom helped me shape not only my thesis content, but also my critical thinking, research skills, and multidisciplinary knowledge. His ability to identify the discontinuities in my writing and methodology constantly challenged my thinking. His critical passion and intellectual humour encouraged me to keep pushing the boundaries of my work. Without his creativity and revolutionary thoughts, initial gaps that led to this thesis would have remained undiscovered.

I also owe a great debt of gratitude to Associate Professor Robert Debski, who has been my advisor and teacher throughout my postgraduate studies. In addition to his insightful comments, I have to acknowledge that without his immense generosity, parts of this dissertation would have been quite unreadable.

I am grateful to my colleagues at Taif University, Teachers College and the participants of this study, who graciously assisted me in carrying out my data collection. I am also thankful to the academic staff and colleagues at the University of Melbourne, especially Dr Neomy Storch, Associate Professor Cathie Elder, Dr. Carsten Roever, and Dr. Jean Mulder, who contributed to my knowledge in different stages of my postgraduate studies. Many thanks go to Associate Professor Don Hinkelman, who shared his thoughts and insights that supported and expanded my own academic skills.
I must acknowledge as well the many family members who kept in touch with me during the long years away from home, including my brother, Iyedh Al-Ahmari and my nephew, Mohammed Al-Asmari, as well as close friends including Abdulrahman Al Zahrani, Saeed Al Zahrani, Milfi Al-Ghamdi, and Dr. Mohammed Khairy. They gave me a new appreciation for the meaning and importance of friendship and brotherhood.

The last person to be mentioned in the acknowledgments tends, more often than not, to be the one you wanted to mention first. My brother, Mansour Al-Asmari (Abu Mohammed), was there for me in the most difficult periods, always making them bearable. For his fatherly advice and constant encouragement and trust in my abilities, I am immensely thankful.
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Definitions of terms

“C1”: Culture as belonging to self (i.e. the native culture).

“C2”: Culture as belonging to others (i.e. foreign culture).

“EFL”: English as a Foreign Language.

“EFL teacher education”: It refers to pre-service EFL teacher preparation in which learners are qualified to become EFL teachers.

“EFLT”: English as Foreign Language Teaching.

“EIL”: English as an International Language.

“ELT”: English Language Teaching.

“FC”: Foreign Culture.

“FL”: Foreign Language.

“HREC”: Human Research Ethics Committee at the University of Melbourne.

“IC”: Intercultural Competence.

“ILL”: Intercultural Language Learning.

“JTC”: Jeddah Teachers College.

“L1”: First Language.

“L2”: Second Language.

“NNS”: Non-Native Speaker/non-native-speaking.

“NS”: Native Speaker/native-speaking.

“Pre-Service teachers”: This terms is used to refer to student teachers or and novice teachers who study in pre-service EFL teacher education.

“SEFL”: Saudi English as a Foreign Language.

“TC”: Target Culture.

“TL”: Target Language.

“TTC”: Taif Teachers College
Chapter One: Introduction and overview

The primary focus of this thesis is to develop concepts relevant to the integration of the foreign culture (FC) into the English as a Foreign Language (EFL) pre-service teacher education. To achieve this, a cross-sectional qualitative case study is conducted at two Saudi Arabian Teachers Colleges. The conditions surrounding FC in pre-service Saudi EFL (SEFL) teacher education are examined in the areas of policy and practice. Also, perceptions and views of policymakers, academic EFL instructors and pre-service SEFL teachers concerning the place of FC in EFL education are investigated in depth. This introductory chapter first provides a rationale for culture integration into second language (L2) education and a summary of the current practice frameworks for culture teaching and learning. The statement of the research problem is then discussed to provide a grounding to shape the scope of this study. Finally, the aim and scope, approach and design, as well as an overview of the study are outlined.

The place of culture in L2 education

Recent language learning theory often emphasises the inseparability of language and culture. A number of studies stress that without the study of culture, teaching L2 is inaccurate and incomplete, and language study is meaningless for L2 students if they do not have adequate cultural knowledge about the people who speak the target language (TL) or the country in which TL is spoken (e.g. Kramsch, 1993a; Byram, 1997). This belief about the affinity of language and culture has evolved throughout a range of different approaches to language education (Pulverness, 2003). According to Corbett (2003), the topic of culture is relevant to L2 learning as it encourages enquiry of one's own culture. Nowadays, culture is seen to be at the core of many L2 curricula designs and national language standards including, for example, the United States
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(Byrnes, 2008; Sysoyev & Donelson, 2002), the European Union (Willems, 2002), as well as Australia (Liddicoat, 2005).

The debate of culture teaching in language education reached a climax in the late 1980s and in 1990s, through the work of scholars that include Kramsch (e.g. 1998, 1996, 1993a, 1991a, 1991b & 1988) and Byram (e.g. 2003, 1997, 1994, 1991 & 1989). Their studies established agendas for further debates on intercultural approaches to culture and language, and formulated basic concepts and theories in this field. More recent work in this area can be found in that of Liddicoat (e.g. 2005, 2004, 2002 & 1997) and associates (e.g. Crozet & Liddicoat, 1999; Crozet & Liddicoat, 2000; Liddicoat & LoBianco, 2000; Liddicoat, Scarino, Papademetre & Kohler, 2003). Throughout this body of work, a clear distinction is made between static and dynamic approaches to culture within the Intercultural Language Learning (ILL) approach. Dynamically viewed, culture is defined as "sets of variable practices in which people engage in order to live their lives and which are continually created and re-created by participants in interaction" (Liddicoat, 2002, p. 6); and cultural knowledge involves how language is used and how things are said and done in a cultural context (Liddicoat et al., 2003).

The current practice framework of culture dynamicity suggests a prism through which the place of FC is viewed as variable and relevant to the language learning process (Liddicoat, 2002), and hence it should be integrated into "the language macroskills" within language programs (Liddicoat, 2004, p. 61). Further, goals and principles that guide the language curriculum design are set accordingly to inform the culture teaching pedagogy (Liddicoat et al. 2003, p. 46-51). This framework of dynamic approach to culture builds upon other theoretical and practical models of ILL, and it can establish rich and solid theoretical underpinnings to guide the present inquiry. However, the current practice approaches must be extended and adapted in order to develop context-specific solutions that can meet the needs of such specific contexts as Saudi Arabia (SA).
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Statement of the problem

There are four major issues that indicate the need to develop appropriate concepts for integrating FC into pre-service EFL teaching environments. Most importantly, EFL policy in geopolitically sensitive contexts stands as a major issue affecting the place of FC in EFL contexts. Perhaps specific to the Muslim/Arabic contexts, the dramatic events of September 11, 2001, as an unprecedented incident, arguably are a turning point that impacted on the global climate in general and educational policies in particular. Acts of aggression against Muslim and Arab countries that followed September 11 and other succeeding events have clearly emphasised the sense of demonization of the West and Anglo-American culture (Karmani, 2005). Consequently, the place of FC in EFL education in some Arabic/Islamic contexts has become a subject of discussion. As such, there has been a notion of introducing EFL in a neutral and FC-free form in such contexts (Al-Issa, 2005; Byram, 2003; Al-Qahtani).

The policy and practice nexus is often ignored in FC related research, though policies towards cultural issues can be crucial in the placement of FC in language education (Garrido & Alvarez, 2006; Liddicoat, 2005). Field (2000) sees a possible gap between policy and practice in the light of global and theoretical developments. Considering these factors, when teacher education programs are policy-driven (Gale, 2007) and EFL curriculum is top-down (El-Okda, 2005), the place of FC is likely to be minimised in practice.

Secondly, although culture is integral to the study of foreign language (FL), it remains a problematic concept. Models of the English language varieties bring to the fore the issue of 'target culture' (TC), but the issue of identifying a defensible TC in the teaching of the English language has poorly been investigated. Although American and British orientations are widely utilised, such orientations have been questioned in an era of globalisation (Nault, 2006).
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A third issue arises out of the lack of a common framework for determining "what is an appropriate concept of culture" for a specific context (Byram & Risager, 1999, p. 83). This dilemma is specifically evident in the discrepancy of views and practices related to FC in mono-cultural and conservative contexts. In such contexts, EFL teachers hold concerns about introducing FC in their practice. In Korea, for example, there has been an explicit concern of arousing misconceptions about FC (Kim, 2002). Similarly in SA, EFL teachers were limited in their involvement in FC teaching due to concerns about their students' cultural and religious beliefs (AL-Qahtani, 2003). In Turkey, EFL teachers held concerns about the negative effects of being overly sympathetic with the FC countries (Önalan, 2005). Although teaching FC has been discussed in terms of EFL teachers' views and attitudes in several studies (e.g. Önalan, 2005; Stapleton, 2000; Byram & Risager, 1999), there nonetheless remains a paucity of research on other EFL stakeholders' perceptions and views about the place of FC in mono-cultural, conservative contexts, including Saudi Arabia.

Finally, as is typical of many EFL investigations, there is a lack of research in the integration of FC into pre-service EFL teacher education. Most studies on FC have been conducted in ordinary EFL learning environments, though some salient studies point to, for example, a lack the background knowledge of TC in-service FL teachers (Byram & Risager, 1999), especially those who were Non-Native Speakers (NNSs) of TL (Kramsch, Cain & Murphy-Lejeune, 1996). EFL teachers who lack experience in culture teaching may hold an inaccurate knowledge about a TC (Kim, 2002). EFL teachers may also lack a profound understanding of the role of culture in language teaching (AL-Qahtani, 2003), and may perceive FC as irrelevant to language and communication (Önalan, 2005). According to Omaggio Hadley (2000), language teachers may also lack sufficient preparation on culture teaching and thus may miss useful insights, sources of information, and the conceptual tools that are needed to effectively integrate culture into their language lessons.

The previous findings on in-service language teachers raise serious questions about the place of FC in pre-service EFL teacher education. Indeed, there has been a persistent call to better emphasize the theoretical and methodological elements of intercultural studies, which would constitute the foundations for systematic culture
education, in pre-service FL teacher education (Aleksandrowicz-Pędich, Draghicescu, Issaiass, & Šabec, 2003, p.35). Clearly, there is a need for a major study to examine issues related to incorporating FC into the pre-service EFL teacher education.

When EFL teachers who are NNSs lack the appropriate understanding of the place of FC in language teaching (e.g. Önalan, 2005; Al-Qahtani, 2003), and lack sufficient cultural knowledge and background (e.g. Byram & Risager, 1999; Kim, 2002), questions are raised about how the place of FC was viewed in their pre-service EFL teacher education. In some conservative, mono-cultural contexts (e.g. SA), pre-service EFL teachers enrol in EFL teacher education without high language proficiency (Al-Hazmi, 2003); thus, they study the language ab initio as EFL learners. In this regard, Liddicoat (2002) stresses that culture should be integrated from the beginning of language education. Grounded in the mono-cultural, conservative contexts, pre-service EFL teacher education in such conditions represents an important case study examining key issues related to the place of FC in EFL education in general and pre-service teacher education in particular.

**Aim and scope**

The aim of this study is to develop concepts relevant for integrating FC into pre-service EFL teacher education. Specifically through qualitative approaches, the study investigates the place of FC within mono-cultural, conservative contexts. Grounded in all-male Teachers Colleges in the Kingdom of Saudi Arabia that serves as a key example of an Islamic, Arabic, mono-cultural, and conservative context, the study looks into the current surrounding conditions of FC teaching and learning. Situated with respect to these conditions, educational curriculum policies and practice of FC teaching and learning are examined. Through a cross-sectional investigation, this study also examines the perceptions and views of the stakeholders including policymakers, academic EFL instructors, and pre-service EFL teachers. Outcomes of the study include considering the relevance of the current practice approaches to culture for such mono-cultural, conservative contexts. Hence, context-specific concepts and related implications are drawn towards integrating FC into the pre-service EFL teacher education.
While the prevailing conceptualisation among researchers sees language, culture, and learning as interrelated (Liddicoat et al., 2003), the goal of ‘FC integration’ at this point in time may lie outside the boundaries of the current study. Within the scope of this study, ‘integrating’ is a process of ‘adding’ certain aspects to the present situation. These aspects can include, for example, appropriate concepts about FC and the purpose of its integration, curriculum policies, pedagogical principles, or introducing further FC input from such sources as FC literature and supplementary materials. This FC input can be further facilitated in a structured EFL context by technological innovations that extend exposure to FC in language teaching and learning (Savignon, 2002), especially in dispersed, mono-cultural contexts.

The study draws on the current practice of the dynamic approach to culture within ILL (Liddicoat, 2005, 2004 & 2002; Liddicoat et al. 2003). For this investigation, it is assumed that educational policy on cultural issues can be a crucial factor that influences FC teaching in language education (Garrido & Alvarez, 2006; Liddicoat, 2005). Thus, a close consideration is given to conditions surrounding the EFL educational policies and curriculum and their impact on the place of FC in practice. In terms of practice, the current investigation involves examining academic EFL instructors (i.e. trainers) perceptions and views of the place of FC in language teaching. To affirm emerging themes, pre-service EFL teachers’ perceptions and views about the place of FC are also investigated in structured settings of EFL learning. Accordingly, this study intends to develop appropriate concepts that inform policy and practice in issues related to FC integration into pre-service EFL teacher education.

The results of this study are focused on the stakeholders of pre-service EFL teacher education in SA and similar contexts, where the population is exclusively mono-cultural and conservative. Specifically in SA, pre-service SEFL teachers are large groups of EFL learners who may lack appropriate FC orientation in their language preparation. Novel insights into how the place of FC can be enhanced in policy and practice can be seen as another contribution. Through an articulation of culturally
appropriate concepts and processes, this study extends the current practice approaches to culture into the Saudi context as well as other contexts with similar conditions.

**Research approach and design**

The approach to research used in this study was a qualitative case study conducted in three phases that included a) document analysis, b) interviews, and c) classroom observations. Documents were first examined to examine the place of FC in pre-service SEFL teacher education. Second, key policymakers, academic EFL instructors, and pre-service SEFL teachers participated in semi-structured interviews to provide insights into the current state of FC in pre-service SEFL teacher education from a diverse range of perspectives. These perspectives include curriculum policies and EFL teaching and learning in order to triangulate findings and draw appropriate recommendations. Classroom observations were then conducted to uncover issues related to FC teaching and learning and to verify the assumptions that have emerged from the other sources of data.

Qualitative approaches are used in this thesis to examine the cultural aspects form an emic perspective which takes into account the interpretation of a phenomenon from an insider perspective and through the meanings people attach to the phenomenon under study (Mackey & Gass, 2005, p. 163) through use of a ‘thick description’ (Strauss & Corbin, 1990). Following assumptions underlying a qualitative view (Guba & Linclon, 1994), the position of the researcher starts out as necessarily critical to examine the present state of cultural perspectives relevant to the pre-service SEFL teacher education. In the next phase, the researcher’s position shifts more to an etic view as a way to pursue the development of context-specific recommendations.

The researcher’s stance is enhanced by having been a former SEFL student from intermediate school up to undergraduate studies (i.e. nearly 10 years), and as a current Saudi/local academic EFL instructor and stakeholder who has been in direct involvement with different English varieties and culture(s). This closeness to the field of enquiry proves beneficial in the critical examination of the unique SEFL context. As an insider who is highly familiar with FC and understands the local cultural norms,
the researcher is able to interpret perceptions and views within the specific context frame. Now aware of positionality in qualitative research, I take on a much more ‘active voice’ for the remainder of this thesis.

Being a Muslim Arab, working as an insider, my worldview cannot dismiss the conservative attitudes prevalent in the study context. However, I hold the belief that the experience is personal and entails flexibility to combine any elements or styles in work. Also, I acknowledge the cultural affinity to language where no way for human beings to communicate in a language completely devoid of myth, metaphor, cultural bias or political remarks. Based on that, I attempt to pursue the aims of the research and go beyond the traditional, conservative, and potentially sceptical notions expected in the present study context.

My research here is primarily descriptive and reflexive; that is, I situate myself as both a researcher and a stakeholder throughout the study. Qualitative data analysis techniques follow inductive, cyclical approaches (Mackay & Gass, 2005; Richards, 2005), and self-reflection (Holliday, 2007) to deeply "reveal the hidden and the counter” (p.19). I also exercise different techniques to enhance the credibility (i.e. validity) of data collection and analysis. These techniques include continuing the data collection over sufficiently a long period of time, collecting data through different instruments, from different sources (i.e. multiple-level participants), and in multiple sites to make sure of providing a comprehensive description (Fraenkel & Wallen, 2003). Although the sites are chosen at the Departments of English in two Teachers Colleges (i.e. Jeddah and Taif)¹, they could have just as well been selected in other tertiary EFL teacher education institutes. Saudi Arabia has a high degree of similarity in cultural background, curricula and, settings of its Higher Education institutes. The theoretical frameworks that I followed as well as the instrument protocols and procedures which I designed in this study can be utilised in similar studies in other contexts. Also, a ‘thick description’ is provided to gain insights that can be transferable to similar contexts (Mackay & Gass, 2005, p. 180).

¹ Major cities in the Western region of Saudi Arabia
Overview of the thesis

This thesis consists of seven further chapters within three main parts. In PART I (Chapter 2 & 3), I situate the current study in related literature and establish the research methodology. In Chapter 2, I discuss the theoretical underpinnings of language and culture to guide the enquiry. This includes a critical review of the historical context, current practice, and the place of FC in practice and policy as well as issues relevant to integrating FC into EFL education. In this regard, I undertook a cross-disciplinary approach drawing on areas such as language policy and Higher Education, World Englishes, Intercultural Language Learning (ILL), and Computer-Assisted Language Learning (CALL). Combining these insights, Chapter 2 argues for the need to investigate the place of FC in pre-service EFL teacher education. Based on that, the most pressing gaps in the literature are identified and research questions are posed accordingly. Chapter 3 deals with the methodological issues and research design providing the philosophical foundations, case study context (i.e. SA), theoretical and procedural description of instruments used in the study to collect, present, and analyse data.

In PART II (Chapters 4, 5, & 6), I present the results of data analysis of the place of FC in policy, instructors' practice, and pre-service teachers' EFL learning respectively. PART III (Chapters 7 & 8) contains the discussion, recommendations, and conclusions of the current study. In Chapter 7, the discussion on the key findings is expanded and appropriate concepts to integrate FC into EFL pre-service teacher education are developed. Based on that, implications and recommendations are drawn to inform the policy and practice of pre-service SEFL teacher education. Finally, Chapter 8 contains the conclusions and reflective evaluation of the study and suggests further research agendas.
PART I: SITUATING RESEARCH
Chapter Two: Theoretical foundations

In the previous chapter, I introduced the current study of FC integration into the pre-service EFL teacher education and briefly discussed the rationale, problems, aim, scope, and design of the study. In this chapter I review the literature related to FC in FL education and identify the gaps leading to the present study. First, I review the historical context with critique of previous approaches to culture. Next, I discuss the current practice of FC in language education, which is underpinned by Intercultural Language Learning and the dynamic model of culture. I review previous studies related to the place of FC in the policy and practice of EFL education as well as those relevant to the integration of FC into pre-service EFL teacher education. Finally, I summarise the gaps and pose research questions that then continue to motivate the study.

Historical context: Language and culture

Defining the 'target' culture in EFL

The purpose of this sub-section is to problematise the issue of the various sources/orientations of culture in EFL contexts. Understanding the multifaceted views of the term ‘target’ of the culture associated with the English language is highly relevant to the process of investigating the place of FC in pre-service EFL teacher education. In the present study, language education is related to the EFL context where English is the target language for education. Drawing on models of the English language varieties such as the Concentric Model (Kachru, 1992), World Englishes (Crystal, 1997), and Centripetal Circles of English as an International Language (Modiano, 1999a & 1999b), English is adopted as the native/first language by people from many different nations, within which it is possible to find a wide variety of sub-
cultures. Such complexity of the English varieties invites rethinking of the problematic concept of ‘target culture’ in EFL education.

Typically, the default source of culture in EFL is perceived as related to the US-UK and the native model of culture, but such a view has been recently under a lot of criticism (Nault, 2006). Considering the steady decline in the number of "native" speakers of English over the past 50 years (Graddol, 2006, p. 60), it is necessary perhaps to address perceptions of the source of culture associated with the concept of English as an International Language (EIL) (McKay, 2003; Alptekin, 2002) or English as a global language (Crystal, 2003). Nault (2006) supports this view and argues that professionals in English language teaching (ELT) should discard the notion of the "US-UK centric" model as the “sole target cultures” of the English language (p. 314). Nault further contends that this notion downplays the fact that English is a first language in other nations and wrongly assumes the homogeneity of NSs’ culture. Therefore, Nault criticises the concept of ‘target culture’ in the light of the current globalisation and the wide-spread use of English.

In some functional situations such as English for Specific Purposes (ESP), the choice of language and culture may be relatively straightforward to explore the linguistic and cultural aspects of a particular discourse community (Swales, 1990). On the other hand, it is difficult to see how a selection of language and culture can be made for the majority of language learners, especially those who study the EFL without any particular aim in mind (Önalan, 2005). This discrepancy of views about TC in EFL suggests that the place of FC in EFL needs to be further clarified in a specific context by investigating its stakeholders' views about the source of FC that they aim to teach or learn about. Henceforth, I use the term foreign culture 'FC' to refer to the culture(s) related to TL; i.e. English in EFL contexts. I also use the term C2, which refers to culture as representing 'the Other' (Liddicoat et al., 2003).

**Defining culture in FL education**

The concept of culture has invited a lot of definitions from multidisciplinary perspectives, especially anthropology and psychology. However, I only focus here on definitions that have evolved within the discourse of FL education (See Table 1
Due to the difficulty of defining culture precisely, Seelye (1994) suggested that the definition of culture be broad, no matter how culture is defined. Seelye (1994) wrote: "Culture is seen to involve patterns of everyday life that enable individuals to relate to their place under the sun" (p. 22).

Being the first scholar known to define culture in FL education, Brooks (1968, p. 210) provided five definitions of culture: 1) biological growth, 2) personal refinement, 3) literature and fine arts, 4) patterns of living, 5) and a total way of life. Through these definitions, Brookes drew a distinction between ‘formal culture’ (i.e. Culture 3, culture as literature and fine arts) and ‘deep culture’ (i.e. Culture 4, culture as patterns of living). Brooks emphasised ‘Culture 4’, which focuses on patterns of living, to be introduced in FL education. Brooks (1975) also made a distinction between culture and civilisation, in which he defined culture as "the distinctive life way of a people, whether tribesmen, townsmen, or urbanites, who are united by one language", and civilisation as " the flowering of the cultural life-way of a people varied and refined patterns of thought, belief, action, and aesthetic expression that offer wide scope for perfecting of individual talent and for involved and highly integrated achievement through joint communal effort" (p. 21-22). Brooks' early definitions have established grounds for further definitions of culture in FL education.

Rivers (1981) initially supported Brooks' assumption that "culture" and "civilisation" should not be considered synonymous terms. However, she viewed "Civilisation" as related to aspects of culture in areas such as geography, history, artistic and literary achievement, institutions' political, educational, and religious accomplishments in the science, and major philosophical concepts basic to the operation of the society" (p. 322). In language teaching, specifically, Rivers put more focus on everyday lifestyle of ordinary citizens and the values, beliefs, and prejudices they have to share with their fellows within their linguistic and social groups, with due attention to "intragroup differences" (Rivers, 1981, p. 322).

Building upon Brooks' distinctions, Hendon (1980) framed what he called 'big C' culture and 'small c' culture. Similar to Brooks' ‘formal culture’, 'big C' culture is related to the past achievements of a society, including arts, literature, and
philosophy. Emphasising it in FL education, Hendon related the 'small c' culture to deep cultural knowledge, which includes current behavioural patterns such as beliefs, values, customs, and ways of thinking. In the following years, scholars followed similar concepts. Supported by Moore (1995), 'big C' culture refers to aesthetics--the fine arts, the great books, opera, and architecture, while culture with 'little c' refers to anthropological customs, values, and manners. Moore has also broadened this dichotomy to include "everything related to the world views of people and individuals" (1995, p. 597). On the other hand, Kramsch (1991a) has made a slight shift in the big/small culture distinction when she defined culture with a 'big C' as related to native speakers’ beliefs, values, traditions, and customs, and culture with a 'small c' as related to the daily life practices of native speakers.

In recent studies, a distinction of static/dynamic culture has also developed as a line of research on culture in language education (e.g. Liddicoat, 2005, 2004 & 2002; Liddicoat et al, 2003). From this perspective, early definitions are criticised for seeing culture as unvarying and composed of discrete, concrete facts that can be taught and learnt. According to Liddicoat’s assumptions (2002, p. 6), previous definitions of culture and related approaches can be viewed as “static”, dealing with culture as facts, information, or knowledge about a certain culture with no direct connection to the language learning process itself. On the other hand, culture in a dynamic view is seen as a highly variable and constantly changing phenomenon which is defined as: "sets of variable practices in which people engage in order to live their lives and which are continually created and re-created by participants in interaction" (Liddicoat, 2002, p. 6). Further discussion on the static/dynamic views of culture and their related approaches is further elaborated in ‘the Current practice' section.
Table 1: Definitions of culture in FL education: a diachronic perspective

<table>
<thead>
<tr>
<th>Concept</th>
<th>Definition</th>
</tr>
</thead>
<tbody>
<tr>
<td>Broad definitions</td>
<td>Biological growth, personal refinement, literature and fine arts (formal culture), patterns of living (deep culture), and a total way of life</td>
</tr>
<tr>
<td>Formal culture vs. Deep culture Brooks (1968)</td>
<td></td>
</tr>
<tr>
<td>Culture vs. Civilisation Brooks (1975)</td>
<td>The distinctive life way of a people, whether tribesmen, townsman, or urbanites, who are united by one language</td>
</tr>
<tr>
<td>Civilisation aspects in a society (Rivers, 1981)</td>
<td>Aspects of civilisation with more attention paid to everyday lifestyle of ordinary citizens and the values beliefs, and prejudices they have share with their fellows within their linguistic and social groups, with due attention to intragroup differences</td>
</tr>
<tr>
<td>Big ‘C’ culture vs. small ‘c’ culture (Hendon, 1980)</td>
<td>Big ‘C’: past achievements in a society including arts, literature, and philosophy; small ‘c’: deep cultural knowledge which includes current behavioural patterns such as beliefs, values, customs, and ways of thinking</td>
</tr>
<tr>
<td>Big ‘C’ culture vs. small ‘c’ culture (Kramsch, 1991a)</td>
<td>Big ‘C’: native speakers’ beliefs, values, traditions, and customs; small ‘c’: daily life practices of native speakers</td>
</tr>
<tr>
<td>Big ‘C’ culture vs. little ‘c’ culture (Moore, 1995)</td>
<td>Big ‘C’ culture: aesthetics—the fine arts, the great books, opera, and architecture; little ‘c’ culture: anthropological customs, values, and manners</td>
</tr>
<tr>
<td>Big ‘C’ + little ‘c’ cultures (Moore, 1995)</td>
<td>Everything related to the world views of people and individuals  Adam</td>
</tr>
<tr>
<td>Dynamic vs. Static</td>
<td>Static: facts, information, or knowledge about a certain culture with no direct connection to the language learning process itself; dynamic: sets of variable practices in which people engage in order to live their lives and which are continually created and re-created by participants in interaction</td>
</tr>
<tr>
<td>Liddicoat (2002)</td>
<td></td>
</tr>
</tbody>
</table>

**Approaches to culture in language education**

In this sub-section, I discuss and provide a critique of the early definitions, views, and approaches to culture in language education. For this purpose, I adopt Crozet and Liddicoat’s (2000 & 1999) identification of the four groupings of culture in languages education, which include high culture, area studies, social norms, and culture as practice. According to Crozet and Liddicoat, these groupings have four functions: 1) they represent different views about culture, 2) levels of concern for the relationship...
Chapter 2: Theoretical foundations

between language and culture, 3) the different understandings of the place of culture in languages education, and 4) they describe approaches to culture teaching in language. Additionally, these groupings are used to foreground the static/dynamic culture distinction which underlies much of the current work on integrating cultural aspects into language education.

First, “the high culture” approach is based on the control of the established canon. The canon is often embodied in the arts, music and literature of a particular group within the target country. This approach was common in the traditional teaching of languages with the goal of intellectual development and included in the Grammar Translation Method (e.g. Richards & Rodgers, 1986). In this approach, the links between language and culture were tenuous since the valued products in the form of text were emphasised as an object of study per se, rather than the cultural aspects explored by the text’s language (Liddicoat, 2004).

Second, “the area studies” approach is based on such elements as history, geography and institutions of the target language country. This approach was initiated in the US during the World War II with the increasing need to teach the military the foreign languages of target countries (Kocatepe, 2005). Influenced by structural linguistics at that time, FL teaching shifted away from the social context of FLs. This approach implicitly turns the contact with another culture into merely external observation of the target country driving the relationship between language and culture to be quite limited, and language is just used for naming events, institutions, people, and places (Liddicoat, et al., 2003). The high culture and area study approaches echo the views existing in the definitions of culture as ‘big C’ (Hendon, 1980) and ‘formal culture’ (Brooks, 1968).

Third, “the culture as societal norms” approach is based on describing the typical practices, values, and beliefs of a culture group. This approach marked its presence in the 1980s as a result of work of scholars such as Hymes (1986; 1974). In addition to its being C2-focused, this approach is criticised for presenting cultures as relatively static and homogeneous (Liddicoat, 2002). Aspects of this approach can also be
Chapter 2: Theoretical foundations

implied in the views of culture as small or little 'c' (Moore, 1995; Kramsch, 1991a) and ‘deep culture’ (Hendon, 1980; Brooks, 1968).

Finally, “the culture as practice” approach is based on the lived practices and enacted discourses of individuals. In this approach, action is context-sensitive, negotiated and highly variable, and the target for the language learner is to develop an intercultural perspective in which the native culture (C1) and language are made apparent alongside the target culture (C2) through an intercultural position (Liddicoat et al., 2003). This approach reflects the dynamic views of culture that has been debated under the ILL approach (e.g. Liddicoat 2002).

In summary, this section has set out concepts and definitions to guide the inquiry and provided a critique to previous approaches to culture in favour of the dynamic views of culture within ILL. Based on that, I move on to describing the current practice in the area of culture and language. I shall discuss the theoretical underpinnings of Intercultural Language Learning which underlies much of the current work in language and culture and relates specifically to integrating culture dynamically within language education.

**Current practice**

Approaches to language education imply different aims and how-to(s) of language teaching. The audiolingual method, for example, traditionally viewed language as a set of complex grammatical and phonological structures, and language as learned by repeating drills. That view of language was opposed by the communicative approach which assumes that language is primarily a means of exchanging information that triggers interactions and helps acquire a foreign language through performing authentic tasks. The critical shift from the approach based largely on structure and form in the 1950s and 1960s to the Communicative Language Teaching (CLT) approach in the 70s marked a turning point for the place of culture in language education. This shift from structural approaches to a plurality of approaches caused an unintended side effect, which is neglecting culture (Pulverness, 2003).
Chapter 2: Theoretical foundations

It is not until the late 1980s and through the early 90s that the need of teaching culture in language classes was significantly motivated by the work of Byram and Kramsch (e.g. Byram, 1997, 1994, 1991 & 1989; Kramsch, 1998, 1996, 1993a, 1991a, 1991b & 1988) among many others researching in languages other than English (e.g. Bartolomé, 1995; Bolten, 1993) and focused on the dialectical relationship between language learning and culture. Through this line of research, the Intercultural Language Learning approaches have gained wider prominence and paved for a new trend in language education. According to Corbett (2003), ILL accepts some aspects of CLT, such as the assumption that language is acquired by interactions and performing tasks, but it still questions the aims of language learning and use in the first place. Rather than information exchange, Corbett maintains that ILL rests on a primary understanding that language is the main instrument by which we construct and maintain our sense of personal and social identity; it is the means by which we make and break relationships and the tool with which we assert our place in the world. This change in understanding what language does has set out a change in language learning and language curriculum aims (Corbett, 2003).

The Intercultural Language Learning approach

To assure the applicability of the term 'intercultural' in EFL education, it can be useful to draw a distinction between the terms “intercultural”, “cross-cultural”, and “multicultural”. To Edmondson and House (1998), all FL learning is inherently intercultural. Yet Kramsch (1998a) suggests that the term “intercultural” usually "refers to the meeting of two cultures or two languages across the political boundaries of nation-states" (p. 81). Kramsch further explains that in FL teaching (FLT) "a cross-cultural approach seeks ways to understand the 'Other' on the other side of the border by learning his/her national language" (p. 81). “Multicultural” can be used either in a societal sense as the coexistence of people from different backgrounds and ethnicities in the same society, or in an individual sense as characterising persons who belong to various discourse communities (Kramsch, 1998a, p. 82). Willems (2002, p. 10) further favours the use of the term “intercultural” in FL as normative and carrying values, rather than “cross-cultural” which is more neutral.
In an anticipation of a stronger role for language and culture at the global level, Buttjes (1990) established that the aim of language learning is to "enhance tolerance of ambiguity and empathy with others...at a time of increasing international dependency and imminent global threats" (p. 9). Buttjes' assumption has been supported by the growing body of ILL literature, in which the aim of language use and learning has become to foster a better understanding of oneself and others and develop tolerance and respect, and a major concern has been to find ways to improve language learners' attitudes toward FL learning and to minimise ethnocentrism (Permenter & Tomita, 2001; Byram & Cain, 1998). Clearly then, interculturality offers moral-ethical dimensions, since it incorporates respect for what is different and goes beyond the traditional purposes of FL education.

Kramsch and Sullivan (1996) identified a main focus of ILL which is placed primarily on the native culture (C1) and the target culture (C2) as well as the relations between the two. These relations include aspects of dominance, and intercultural attitudes leading to the exchange of ideas, information, and interpersonal actions between persons from different groups or nations. This process is further described as a "dialectic dialogue" between two conflicting viewpoints, which allows for reaching a common ground when differences are recognised and accepted (Kramsch & Sullivan, 1996, p. 205). Based on that, Kramsch and Sullivan concluded that the teaching of culture becomes an ‘interpersonal process’ that leads to an understanding of what is foreign.

The ILL approach places emphasis on the national identity as a focus of comparisons between the target culture (C2) and the native culture (C1) (Kramsch & Sullivan, 1996). To this approach, C1 is problematised, and the so called “intercultural communicators” critically reflect on the conventions and practices they usually take for granted in their own native culture before proceeding to a systematic and conscious cross-cultural reflection (Byrnes, 1991; Kramsch, 1993a, p. 205). Kramsch additionally notes that it includes a reflection on both cultures, C1 and C2, thus establishing "a Third Place" or what she calls ‘sphere of interculturality’ (1993a, p. 205-206). Crozet and Liddicoat (2000) maintained this view and argued that ILL’s
aim is to educate language learners to develop the ability of creating dynamic spaces or ‘Third Place’, in which they are expected to create meanings that draw on different contexts as they learn to interact with ‘otherness’ based on the intention to bridge the gap between cultural differences.

Edmondson and House (1998) believed that intercultural learning can be seen by some as a learning objective, by others as a learning process, and yet by others as a particular form of communication. According to Liddicoat et al. (2003), ILL involves integration of language, culture and learning into a single educative approach. Liddicoat et al. further explain that this process begins with the idea that language, culture, and learning are fundamentally interrelated, and they place this interrelationship at the centre of the learning process. Liddicoat et al. (2003) confirm that the concepts of ‘language’, ‘culture’ and ‘learning’ are therefore central to the design of the languages curriculum and, importantly, of the curriculum as a whole (p.43). For the purpose of the present study, I follow the ILL goals and principles, as developed by Liddicoat et al. (2003). Liddicoat et al (2003, p. 46) define goals as common directions for learning that provide a means for describing the scope and extendedness of learning; they thus identify the goals of ILL which are: understanding and valuing all languages and cultures, understanding and valuing one’s own language(s) and culture(s), understanding and valuing one’s target language(s) and culture(s), understanding and valuing how to mediate among languages and cultures, and developing intercultural sensitivity as an ongoing goal.

Of these five areas, I focus on aspects of valuing one’s own culture (C1) and the culture associated with the TL (C2 or FC).

**Static vs. dynamic approaches to culture**

Within the discourse of ILL, the criticism of earlier approaches to culture and their failure to meet the goals that have been set for integrating culture in language education spurred a new philosophy of thinking about culture, which is static versus dynamic culture (Liddicoat, 2002, 2004, & 2005). In the array of studies on this area, the first three approaches to culture (i.e. high culture; area studies, and social norms
approach) have been criticised for their limited perspectives taken on culture which led to a narrow view and limited usefulness for ongoing learning and communication.

In relation to concepts, Liddicoat indicates that these approaches are 'static', since each one of them treats culture as embedded in knowledge of either facts or artefacts (2002, p. 6). Static approaches view culture as unvarying and monolithic in such a way that simplifies the cultural input and denies the complexities that make up a culture and the pluricentricity of any language (2004, p. 52). This notion may be related to views of the source of FC in EFL as only connected to the native model of culture which downplays the varieties within this model and ignores other non-native varieties (Nault, 2006).

In his treatment of practice, Liddicoat (2004) describes a cultural lesson in a static approach as "teaching pieces of information" (p. 52). This way, the static approach expects learners to learn factual information about a country or people, their lives, their history, their institutions, or their customs or about the cultural icons which these people have produced such as their literature, their art, their architecture, or their music. Consequently, the cultural component becomes self-contained and often very remote from the language itself (Liddicoat et al., 2003). Liddicoat et al. indicate that the cultural component may be further separated from language by being taught and presented in the students’ first language (L1), rather than in TL.

From a broad language education perspective, Liddicoat (2002) argues that a teaching program, which emphasises the dissemination of elements of cultural information, places limitations on the learning of culture. He suggests that the main reason identified for this limitation is the representation of culture statically as a closed, final and fixed phenomenon, and the teaching does not impart learning which can assist learners to understand and participate in cultures as they change in different times, places, and contexts. Liddicoat maintains that this static approach ignores the range of cultural possibilities that exist within a society and focuses instead on a perceived cultural norm for some dominant group (e.g. middle class, adult, white, or male). Consequently, the static approach is likely to establish or confirm stereotypes about FC aspects and people.
Based on the premise of viewing culture as a changing phenomenon (e.g. Byram & Risager, 1999; Paige et al., 1999), the dynamic approach to culture has expanded this assumption and emphasised viewing culture as "a set of variable practices in which people engage in order to live their lives and which are continually created and recreated by participants in interaction" (Liddicoat, 2002, p. 6). According to Liddicoat, cultural practices represent a contextual framework, which people use to structure and understand their social world and communicate with other people. Therefore, he contends that culture is not about information or things; it is about actions and understanding. Thus, it is necessary to engage with linguistic and non-linguistic practices of the culture and to gain insights about the way of living in a particular cultural context (Liddicoat, 2002).

Considering the issue of 'target culture' in EFL as related to the native model, the dynamic view of culture may be used to combat such a conceptualisation. In this regard, Liddicoat (2004) argues that viewing culture as a dynamic practice allows for moving away from the idea of a monolithic " French culture" or "Japanese culture" (p. 53). Rather, culture is viewed as variable in time, place, and social category and for age, gender, religion, ethnicity and even sexuality. Acknowledging that this view can be challenged, Liddicoat warns that people might resist, subvert, or challenge the C2 practices they are exposed to.

With an emphasis placed on pedagogical aspects of engagement, communication, and competence, Liddicoat (2002) suggests that a dynamic approach to culture teaching can be achieved through a deliberate process of teaching which brings to the learners the kind of exposure they need to begin the decentring process (i.e. creating a Third Place) and the development of knowledge and skills to understand and interpret these experiences. In this process, the learner eventually engages with cultural aspects rather than receiving a closed set of information to be recalled in assessment (See Table 2 below).
Table 2: Dynamic and static approaches to culture

<table>
<thead>
<tr>
<th>View of culture</th>
<th>Static</th>
<th>Dynamic</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>Unvarying and monolithic</td>
<td>Highly variable and constantly changing phenomenon</td>
</tr>
<tr>
<td></td>
<td>Composed of discrete, concrete facts that can be taught and learnt</td>
<td></td>
</tr>
<tr>
<td></td>
<td>as factual information</td>
<td></td>
</tr>
<tr>
<td>Cultural knowledge</td>
<td>Facts or artefacts</td>
<td>About knowing how to engage with the culture through actions and</td>
</tr>
<tr>
<td></td>
<td></td>
<td>understanding</td>
</tr>
<tr>
<td>Orientation of culture</td>
<td>- Self-contained and is often very remote from the language itself.</td>
<td>- Engagement with the linguistic and non-linguistic practices of the</td>
</tr>
<tr>
<td>in practice</td>
<td>- Lack of intercultural communication elements</td>
<td>culture and to gain insights into the way of living in a particular</td>
</tr>
<tr>
<td></td>
<td>- Closed representation of culture</td>
<td>cultural context</td>
</tr>
<tr>
<td></td>
<td>Focus on perceived cultural norms</td>
<td>- Successful communication happens due to shared understanding of</td>
</tr>
<tr>
<td></td>
<td></td>
<td>context</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Movement to practice</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Achieving intercultural competence</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Language does not function independently from the context in which</td>
</tr>
<tr>
<td></td>
<td></td>
<td>it is used</td>
</tr>
</tbody>
</table>

Dynamic components of FC learning

Drawing on the literature derived from ILL approaches, culture learning can be developed in language education through processes that include culture-specific and culture-general elements (Paige et al, 1999). Having acknowledged the importance of both processes, Paige and colleagues explained that the culture-specific element involves the acquisition of the knowledge and skills relevant to participation within a particular language and culture, and culture-general relates to skills of intercultural communication.

Within the views of static culture, Liddicoat et al. (2003) claim that most existing programs, textbooks, and curriculum documents only consider culture-specific learning. According to Liddicoat et al. (2003), the dynamic approach of culture acknowledges the importance of both culture-specific and culture-general processes. They also emphasise the role of culture-general elements of culture learning to shape an understanding of the concept of culture itself. It does so by explaining the nature of cultural adaptation, the impact of culture on communication and the construction of
meaning through language, the stresses involved in intercultural communication and how to deal with them, and the role of identity and emotions in intercultural communication (p. 16-17).

**Dynamic goals and principles for ILL**

With the growing emphasis on the dynamic views of culture in language education, Liddicoat (2002) and Crozet and Liddicoat (2000) set four goals/activities to be achieved in ILL which include: acquisition about cultures, comparing cultures, exploring cultures, and finding one's own 'Third Place' between cultures. To achieve these goals, I draw on five main pedagogical principles that have been progressively developed as a general approach to teaching culture within languages (Liddicoat, 2000 & 2004; Crozet & Liddicoat, 2000).

First, culture should not be integrated into language learning as a separate macroskill and the culture needs to be taught simultaneously with and integrated into language teaching. This principle suggests integrating FC into EFL learning courses, rather than teaching about culture in separate courses to deliver cultural information. Second, culture is taught from the beginning of language learning and is not delayed until learners have acquired some of the language. Otherwise, delayed cultural input leads to false culture learning as a result of a lack of awareness of cultural differences between C1 and C2. This principle may apply to pre-service EFL teacher education contexts where learners study the language *ab initio* and need to learn about FC from the outset.

The third principle stresses that the bilingual speaker is the norm and learners are expected to become competent users of a complex linguistic repertoire involving multiple languages. For EFL education, however, this principle is limited to the English language and subject to how the source of FC is perceived (i.e. either to the native model or multiple global cultures related to English). Fourth, language acquisition involves intercultural exploration which is an active interaction with other attitudes, beliefs and behaviours. Rather than a passive reception of facts, interaction becomes core to the process of culture integration. Finally, culture learning primarily
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involves learning about how to discover new information about the culture while engaging with the culture. In other words, culture teaching should involve teaching how to learn about the culture. Liddicoat (2004) simply suggests that no program of teaching culture can ever cover a whole culture. Based on that, factual approaches (i.e. static approaches) to culture teaching are of limited future benefit for the language learner.

In summary, this section illustrated the major shift in language and culture approaches towards ILL and dynamic approaches. The current debates on static/dynamic approaches to culture represent solid theoretical underpinnings to understand the place of FC in EFL education as well as provide principles to integrate FC into language education. Having established the theoretical framework for this study, I now return to the literature related to the area of the place of FC in EFL education.

**Places of FC in EFL education**

In this section, I discuss the places of FC in EFL education. While the discourse of English language teaching (ELT) is derived largely from the discipline of Applied Linguistics, culture has initially been interpreted in terms of "communicative competence" as how to communicate accurately and appropriately in a specific culture and language (Canale & Swain, 1980). It was also interpreted under concepts of sociolinguistics, in which the social context refers to the culture-specific embedded norms, values, beliefs, and behaviour patterns (Alptekin, 2002). Yet to understand the place of FC in EFL education, I broadly draw on the theoretical relationship between language and culture in the available literature. Then, I critically review previous studies on views about the place of FC in practice.

**The theoretical place of culture in language education**

The relationship between language and culture has been explained by several researchers and in several perspectives. Language is a social activity, both shaping and shaped by society at large through the context in which it is used (van Lier, 2004), or in particular, the ‘cultural niches’ (Armour-Thomas & Gopaul-McNicol,
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1998). Language thus is not an ‘autonomous construct’ (Fairclough, 1989: vi), but a social practice both creating and created by ‘the structures and forces of the social institutions within which we live and function’ (ibid.). As such, this assumption supports the view that language is understood as a cultural practice.

The fallacy of separating culture from language in teaching and learning has often been criticised in the literature. Seelye (1993) argues that learning a language in isolation of its "cultural roots" prevents one from becoming socialised into its contextual use, and hence knowledge of linguistic structure alone does not carry with it any special insight into the political, social, religious, or economic system, nor does it give insight into “when someone should talk and when should not” (p. 10). Also, Kim (2002) maintains that acquiring a new language means more than the manipulation of syntax and lexicon. That is, a language learner may turn into a "fluent fool" when learning a language in isolation from its cultural components (Bennett, 1993, p. 9).

Based on the well-established affinity between language and culture, the place of culture has been emphasised as integral to FL education. Kramsch (1993b) stresses the place of culture as an indispensible skill in the language learning process: "Culture in language learning is not an expendable fifth skill tacked on, so to speak, to the teaching of speaking, listening, reading, and writing. It is always in the background, right from day one (…) challenging the good language learners" (p. 1). Similarly, Liddicoat (2002) acknowledges the inextricable link between culture and mastering language skills:

"Culture shapes what we say, when we say it, and how we say it from the simplest language we use to the most complex. It is fundamental to the way we speak, write, listen and read.” (p. 5)

Cunningsworth (1995) warned about isolating the cultural component form language curriculum: “A study of language solely as an abstract system would not equip learners to use it in the real world” (p. 86). Therefore, it is usually expected that FL teaching curriculum should include elements of the target language culture (Skopinskaja, 2003).
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The growing significance of the place of culture in language education has modified the purpose of language education. Having been regarded as the most relevant to FL learners, culture has been conceptualised as the awareness of the social convention and an aim of language education along with language competence (Badger & MacDonald, 2007).

Based on such assumptions, incorporating culture into language education aims at opening a window to the world and building up connections to other cultures. According to Kitao (2000), the place of culture in language education has gained further significance in an age of postmodernism and tolerance towards different ideologies, religions, sub-cultures. Kitao (2000) maintains that people who are culture-bound espouse ethnocentric views, which entails superiority of C1 and reject or ignore the new culture. Consequently, Kitao concludes that such views lead to difficulty in understanding or accepting people with points of view based on other views of the world, leading to major problems when they confront a different culture. This assumption suggests that downplaying the place of FC in language education may enhance the culture-bound views prominent in conservative mono-cultural contexts.

Drawing on such theories, several international and national FL associations have begun to enhance the place of FC in their standards. For example, TESOL published as its third goal in ‘ESL Standards for Pre-K-12 Students’: “to use English in socially and culturally appropriate ways” (1996, p. 17). Additionally, the American Council of Teachers of Foreign Languages (ACTFL) has contributed in developing the national standards for FL education with the ultimate goal of FL teaching being the ability to communicate in meaningful and appropriate ways with users of other languages (1999).

Views about the place of FC in practice

The way education is managed in the classroom largely hinges on what individual teachers think is appropriate (Aleksandrowicz-Pędich et al., 2003). The place of FC can also be revealed through language teachers' practice, since FC teaching is
perceived as a pedagogical process that requires language teachers' involvement in making choices and selecting materials in the language curriculum (McKay, 2003).

Kramsch et al. (1996) demonstrated that outcomes of studies on the relationship between language and culture have urged language teachers to place more emphasis on culture in their classrooms. Nonetheless, Kramsch et al. found that several language teachers, NSs or NNSs, were not willing to teach more culture in their classrooms due to different reasons. While native teachers were not aware of their students' prior cultural knowledge, non-native teachers lacked sufficient knowledge about FC. As a result, both categories of teachers were less prepared to teach culture than to teach vocabulary and grammar (Kramsch et al., 1996). Besides, Kramsch et al found other reasons that impeded teaching about culture such as political and historical notions for those who would rather not highlight social and cultural differences in schools.

By investigating FL teachers' views in England and Denmark, Byram and Risager (1999) found that FL teachers lacked the background knowledge of TC, and communities hindered translating their awareness into action in their classrooms. This study showed that the majority of teachers believed that it was the responsibility of the language teacher to teach about culture; however, teachers believed that teaching the linguistic aspects was more important than teaching the cultural aspects of language. Byram and Risager (1999) concluded that (1) there were few studies in the language teaching context that had been conducted to show what culture was or how it should be taught; (2) there were little professional discussion of the concept of culture among language teachers leaving no clear guidelines to follow in choosing the concept of culture assumed to be appropriate for their classrooms; and (3) the understanding of the concept of culture is dynamic and constantly changing due to the process of internalisation and globalisation. In contrast to some findings of this study, Stapleton (2000) found that EFL teachers, including NSs, in Japan supported culture teaching and were aware of the important role of culture in language teaching.

In an European multinational context, Aleksandrowicz-Pędich et al. (2003) conducted a quantitative study based on questionnaires filled in by sixty two teachers of English
and French in ten European countries. The study indicated that there was a consensus upon the integration of intercultural awareness-raising into the teaching process. Aleksandrowicz-Pędich et al. (2003) found out that those teachers who benefited from various stays abroad and education in a multicultural environment held a clearer view of the importance of the issue. They also wrote that the teachers in this study declared unanimously the need to include in the language pre-service and in-service teacher training programmes the theoretical and methodological elements of intercultural studies, which would constitute the foundations for systematic education in this field. Although the study was conducted among in-service FL teachers who held a reasonable repository of cultural knowledge, they had different perceptions about problems in their practice of culture teaching. Thus, findings call for the integration of systematic intercultural studies in pre-service FL teacher education and emphasising the importance of ILL (Aleksandrowicz-Pędich et al., 2003).

In a recent study, Önal (2005) investigated the Turkish in-service EFL teachers’ perceptions of the place of culture in their practice. Önal indicated that although EFL teachers found it advantageous and necessary to inform the students about TL culture, it was not their primary concern, compared to other subject matter in ELT. The majority of the teachers ranked culture in the ninth place among their top ten priorities such as reading and writing. In the same study, Önal unexpectedly found that teachers perceived culture as irrelevant to language and communication. Önal (2005) justified this perception by a drawback in his questionnaire question, in which he wanted the teachers to define culture from a general point of view, rather than a teaching perspective. Nonetheless, Önal argues that EFL teachers’ perception of FC in general is composed of sociological facets such as values, beliefs, traditions, rather than elements related to language. Correspondingly, Önal stressed that the culture, which they emphasised in ELT classes, is made up of more concrete and observable facts such as clothing, food, and body language. Turkish EFL teachers were also uncomfortable with the students’ possibility of being overly sympathetic to US/UK culture, and they were concerned about the inclusion of cultural information in their lessons in the belief it would foster an unproductive atmosphere or lead to linguistic/cultural imperialism (Önal, 2005).
In the context of SA, Al-Qahtani (2003) reported that Saudi EFL (SEFL) teachers held positive attitudes toward introducing TC and were aware of the importance of developing their students' cross-cultural understanding. SEFL teachers were found to hold a broad understanding of what 'culture' means and advantages of culture teaching. In contrast to other studies (e.g. Önalan, 2005; Byram & Risager, 1999), SEFL teachers believed that learning the cultural dimension of the language is of great importance like that of learning language rules. Despite these positive views, this study showed that SEFL teachers were limited in their involvement in culture teaching. Having underscored the conservative nature of SA context, AL-Qahtani (2003) argues that this can be attributed to concerns of exposing students to TC which might have a negative impact on their “cultural and religious beliefs” (p.200). AL-Qahtani also found that SEFL teachers lacked the profound understanding of the role of culture in language teaching.

At present, Al-Qahtani’s work serves as the only up-to-date investigation of FC issues in the SEFL context. This study contributes to the SEFL teaching in terms of problematising the issue of TC in SEFL in particular, and investigating the critical cultural situation in SEFL. It conveyed an impression that certain meanings of FC, especially those associated with Kramsch’s big ‘C’ such as beliefs and values, were high sensitive to SEFL teachers. Although this study was conducted with 120 SEFL teachers, it was largely limited to intermediate school EFL teachers. Despite their having long experience in teaching EFL, SEFL teachers were mainly BA holders who obtained their degrees locally, and were neither exposed to appropriate FC education or training, nor experienced living or studying in the TC context sufficiently. Throughout the study, there is a constant reference to the term 'Target Culture' under the assumption that it only relates to American and British culture(s). While the main implications and recommendations of the study focused on pedagogical solutions such as introducing authentic children’s stories, it also called for raising SEFL teachers' awareness about TC and the importance of inseparability of language and culture.

In summary, previous studies showed a discrepancy in perceptions and views about the place of FC in FL language education. While many FL teachers lacked knowledge
and understanding of FC and its place, others held concerns of introducing FC in language classes for various cultural and political reasons. Based on such findings, there is a need to look closely into such contexts and perhaps consider other issues surrounding the discourse of the place of FC in EFL education. In following section, therefore, I critically review global and political issues that may be related to the place of FC in EFL education, an aspect that has not been investigated sufficiently to date.

**FC and EFL educational policies**

In this section, I discuss the place of FC in the light of global events, language policies, and language teacher education perspectives. Each one of these perspectives constitutes a possible aspect of inquiry that influences how the place of FC is treated in policy and subsequently in practice.

**Global pressure and possible influence**

In this sub-section, I wish to outline some relevant global issues that can be related to views about English and FC before entering the core of the discussion on the place of culture in policy. These global issues had a significant impact on the purpose of this study. Byram and Risager (1999) stressed that there are geopolitical changes that affect language educators’ perceptions of language teaching. Similarly, the dramatic events of September 11, 2001, as an unprecedented incident, impacted the global climate in general and educational policies in particular.

Since 9/11, acts of aggression against Muslim and Arab countries and other succeeding events that followed (e.g. Iraq invasion) have clearly emphasised the sense of demonization of the West and Anglo-American culture (Karmani, 2005). This negative sentiment toward the West was further fuelled with an extraordinary degree of pressure that has forced Muslim and Arab governments to take serious initiatives towards reforming their educational curricula. According to Karmani (2005), this pressure resulted from the underlying belief that current educational systems in Muslim countries were partly responsible for motivating the 9/11 terrorist attacks. Soon after, there were strong calls from some Western politicians and intellectuals
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that the current Muslim educational curricula needed to be restructured in ways that would significantly reduce the 'threat' to Western, namely, US national security interests (Washington Times, 2003). There were also Western warnings to introduce more English and secular-based curriculum in the Muslim world and cut down on the amount of religion being taught at schools, colleges, and universities under the dubious pretext of "educational aid" (Karmani, 2005, p. 263).

Furthermore, Karmani (2005) argues that these global developments and their educational implications call for the concept of "more English and less Islam" in an attempt to eradicate the 'seeds' of Islamic terrorist activity (p.263). Karmani criticises such formulas and starkly questions the moral legitimacy of similar calls: "say, more English and less Buddhism, less Sikhism, or less Judaism—or indeed even more absurdly ‘more Arabic and less Christianity’—to appreciate just how ludicrous and utterly repugnant such formulas are" (p. 264). Karmani's voice, though individually stated, might reflect hundreds of millions of Arabs and Muslims' reaction to these calls that could be conceived as new colonial threats.

Based on that, a link is to be established between the emerging ideologies toward English and the West, on one hand, and the associated FC on the other, especially in Arabic/Islamic EFL contexts. In such contexts, the official educational policies may imply introducing FC into EFL education under the umbrella of EIL; e.g. Saudi Arabia (Ministry of Education, 2000). Yet evidenced in Western reference-free EFL in Arab countries (Byram, 2003), it can be assumed that such ideologies may have affected individual policymakers and educators' views about the place of FC in EFL education. A clearer example of similar implications is reported in Oman² where EFL content of materials produced locally with little reference to TC (Al-Issa, 2005). Similarly, FC references have been removed from EFL textbooks in SA (Al-Qahtani, 2003).

Despite the available media updates, there is still a dearth of scholarly information on how such global changes has impacted on the place of FC in the policy of EFL

² An Arabic country that borders Saudi Arabia from the east; a fairly less conservative country than Saudi Arabia
education, especially in the Arabic/Islamic countries under the influence of such pressure and warnings. Also, the need to understand the nature of global factors and its effects on the place of FC in educational policy urgently exists.

The place of FC in language education policies

An understanding of the place of FC in policy can be among the significant issues in the area of FC learning and teaching. Specifically, the place of FC in language teacher education has been acknowledged by language education policies in various parts of the world. Stated in official documents, the place of culture is reinforced as core in language education through intercultural approaches, in for example, the British Quality Assurance Agency for Higher Education Europe (Garrido & Alvarez, 2006), European Commission for Language Teacher Training (Kelly et al., 2002). In North America, similar initiatives have been put in place in, for example, the American Association of Teachers of French (AATF, 1995), the National Standards in Foreign Language Education Project (NSFLEP, 1996), and the American Council on Teaching of Foreign Languages (ACTFL, 2002 & 1999). Having started since 1987 in Australia, more recent initiatives have also stressed the cultural dimension in the Language Education Policy (LEP) (Liddicoat, 2005, 2004; Liddicoat et al., 2003).

Lange (1999) accentuated the importance of national standards to emphasise the place of FC. Lange wrote that national standards “direct culture learning and teaching beyond its current marginalised existence as a fifth skill which has always been viewed as trivialised conglomeration of names, places, and things” (p. 338). Further, Lange (1999) maintained that standards should be localised and described in the light of culture teaching frameworks. Similarly, culture has always been a key component of the FL national standards for FL learning in leading educational systems; e.g. the US National Standards in Foreign Language Education Project (Byrnes, 2008; NSFLEP, 2006).

To emphasise the place of FC, Garrido and Alvarez (2006) argue that language teachers need to interpret government and institutional policies that refer to the importance of cultural values in one way or another. This view assumes that policy is
abreast with the new theoretical frameworks and responsive to global changes that for example, emphasise the place of FC in language education. However, there is no indication of how the place of FC should be viewed when policy itself lags behind developments. To find out the impact of place of FC in policy, there is a need to understand the nexus between policy and practice, especially when instructors’ practice takes place within a top-down EFL curriculum policy (El-Okda, 2005) or policy-driven programs (Gale, 2007).

**The place of FC within the policy and practice nexus**

There seems to be an important link to be established between policy and practice, which can influence the place of FC in language and teacher education. Triggered by theoretical and global developments, policy reforms are usually ahead of teacher development, and teachers are often left to their own beliefs of new frameworks which create a possible gap between policy and practice (Field, 2000). Similarly, Guilherme (2002) points out that teacher education providers have not been able to succeed in the consolidation of what he calls "the overarching professional expertise" that requires the connection between theoretical frameworks and practice (p. 5). Inevitably, this gap can be further widened when the curriculum is policy-driven. Gale (2007) indicates that policy in teacher education is not only an agent for generating curriculum change, but also it can play a major role in establishing a framework of legitimacy for a certain kind of professional identity and practice style. Further, pedagogical practices are generated in congruent with policies, which may control the desired forms of learning and teaching (Gale, 2007). Gale describes a scenario in a ‘policy-influenced’ teacher education context:

> “Teacher educators might be seen to experience frustration with the spaces that appear to be opening up between the rigorous but narrowly prescribed demands of policy, on the one hand, and the unpredictable vagaries of practice, on the other.” (2007, p. 472).

In a language education perspective, policy observed in texts serves as discourse that creates and shapes ways of thinking about the world (Liddicoat, 2005). Hence, Liddicoat maintains that language policy projects how the role of language and culture is perceived and valued and enacts an envisioned reform. On the other hand,
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Garrido and Alvarez (2006) state clearly that although modern societies are shaped by complex cultural factors that often cut across country borders, the complexity of the concept of culture is rarely acknowledged in the policies or present in the objectives and textbooks for language learners. Such arguments emphasise the role of educational policy in shaping an understanding of the place of FC in pre-service EFL teacher education and in being sensitive to several global and theoretical developments.

In summary, this section reviewed the signs of the impact of recent global factors on the place of FC in EFL education policy. Such issues as global pressure and EFL policies in relation to the place of FC seem to remain under-researched, especially in Arabic/Islamic EFL contexts. Combining the views from the place of FC in practice and policy, key factors at the policy level may also influence the place of FC in practice. Having illustrated the issues surrounding the place of FC in practice and policy, I turn to discussing other issues that relate to integrating FC into pre-service EFL teacher education.

Issues in FC integration into pre-service EFL teacher education

In this section, I shed light on issues related to integrating FC into pre-service EFL teacher education. Integrating FC in such a context raises several issues related to the concept of integration and curriculum. It also sparks queries about the integration settings and availability of FC input, especially in a mono-cultural, structured setting.

What is integration into the curriculum?

Throughout the review, the notion ‘integration’ may suggest initial separation of language, culture, and learning. The prevailing conceptualisation among researchers, however, sees these as interrelated (Liddicoat et al., 2003). However, language and culture may have been virtually separated or detached from each other in some mono-cultural pre-service EFL teacher education contexts. This notion can be implied by, for example, in-service EFL teachers’ inaccurate cultural knowledge in Korea (Kim, 2002), the lack of involvement in culture teaching in SA (Al-Qahtani, 2003), and the
lack of conceptual tools and useful insights into culture teaching among FL teachers in general (Omaggio Hadley, 2000). In the present study, ‘integrating’ is a process of ‘adding’ certain aspects or the bringing together of distinct realms in harmony with the context needs. For this purpose, the concept of FC integration can be theoretically enhanced by using the dynamic view of culture in ILL, which connects FC to the language learning process (e.g. Liddicoat, 2002; Crozet & Liddicoat, 1999). Subsequently, this conceptualisation of FC may impact on practice and entail following dynamic culture teaching/learning pedagogy (e.g. Liddicoat, 2004, 2002; Liddicoat et al. 2003).

Turning to language curriculum development, two main contradictory assumptions are disputed here. One is that curriculum development is an on-going process that never ceases once a curriculum framework is introduced in an educational system (e.g. Liddicoat et al, 2003). The other assumption, however, is that curriculum development in some EFL educational contexts follows a top-down model in which teacher involvement is confined to the implementation of pre-designed packages of teaching materials; e.g. in Arabic countries (El-Okda, 2005) and China (Wang & Cheng, 2005). This assumption is highly predictable where programs are policy-driven and impacts on pedagogy and practice (Gale, 2007). Therefore, an understanding of how curriculum policy and development operates can be an important procedure to develop, or to be informed by, appropriate concepts for FC integration in such settings.

Having established that the place of FC varies in policy and practice, I adopt a set of principles which integrate key concepts as the basis for making choices in the curriculum development and related practice. Following the ILL approach, Liddicoat et al. (2003, p. 46-51) developed a set of five general principles of learning on which they contend that ILL is based. Liddicoat et al view these principles as fundamental to teaching and learning of languages. Thus, they claim that these principles help inform classroom pedagogy and guide curriculum design following ILL approaches (See Table 3 below). These principles include active construction which refers to learning as involving purposeful and active construction of knowledge within a sociocultural context of use. In terms of language learning, it explores language and culture through
active engagement and developing a personal, multi-faceted intercultural space. The second principle is making connections which emphasise that learning is based on previous knowledge and require challenges to the initial conceptions that learners bring. These challenges lead to new insights through which learners make connections and extend their knowledge. In language learning, it occurs when relevant bridges are built between home language/culture and TL/culture, with existing knowledge positioned in comparison with new input.

The third principle is concerned with social interaction. According to this principle, learning is social and interactive, and language learning involves communicating across linguistic and cultural boundaries and identifying these boundaries and why they are constructed. The fourth principle relates to making reflections through raising conscious awareness about processes underlying thinking, knowing, and learning. When applied to language learning, reflection involves engaging in critical, constructive analysis of linguistic and cultural similarity and difference, and reflection on one’s own intercultural behaviours and naming one’s own identity. Finally, responsibility in learning hinges on learners’ attitudes and disposition towards learning. In language learning, it encourages learners to accept responsibility for contributing to successful communication across languages and cultures and for the development of intercultural perspectives.
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Table 3: Principles of ILL to inform curriculum pedagogy and design

<table>
<thead>
<tr>
<th>General learning principle</th>
<th>Application to language learning and teaching</th>
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<tbody>
<tr>
<td>Active construction</td>
<td>Exploring language and culture through active engagement and developing a personal, multi-faceted intercultural space.</td>
</tr>
<tr>
<td>Making connections</td>
<td>Relevant bridges are built between home language / culture and target language / culture, with existing knowledge positioned in comparison with new input.</td>
</tr>
<tr>
<td>Social interaction</td>
<td>Communicating across linguistic and cultural boundaries, and identifying the boundaries and why they are constructed.</td>
</tr>
<tr>
<td>Reflection</td>
<td>Engaging in critical, constructive analysis of linguistic and cultural similarity and difference, and reflection on one’s own intercultural behaviours and naming one’s own identity.</td>
</tr>
<tr>
<td>Responsibility</td>
<td>Accepting responsibility for contributing to successful communication across languages and cultures, and for the development of intercultural perspectives.</td>
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</table>

Although this set of principles provides guidelines for culture integration into the curriculum in several dimensions such as planning, teaching, resourcing, assessing and evaluating (Liddicoat et al., 2003, p. 53), I only focus on their utility to inform FC pedagogy in EFL teaching. Whether these principles can be extended is yet unknown in such a context as pre-service EFL teacher education within the conditions of monocultural, conservative contexts.

Intercultural FL teacher trainers

In this sub-section, I discuss the key issues related to trainers in the pre-service EFL teacher education. For this purpose, I henceforth use the term 'academic EFL instructors' due to their involvement in Higher Education institutes to prepare pre-service teachers to become EFL teachers. In order to adapt an intercultural framework for language teachers' education, I refer to Holliday (1995) who stressed the importance of developing a conscious, reflective knowledge of one’s own culture as a prerequisite for developing others’ understanding of the culture. This argument raises queries about the academic EFL instructors who are NSs of the languages they teach. Liddicoat et al. (2003) argue that native-speaking members of a culture are not, simply by virtue of the fact they belong to a culture, adequately equipped to transmit that culture to others. Liddicoat et al. further explain that NSs instructors may have
implicit, but not necessarily explicit, understanding of their own culture and may not be able to mediate this knowledge to learners who do not have the same cultural background. By the same token, Medgyes (1999) has appreciated the status of bilingual/bicultural FL teacher as more valuable models for creating a ‘Third Place’ in culture teaching. This suggests that native-speaking EFL instructors/trainers may face a challenge to perform interculturally in a mono-cultural EFL context.

Settings for FC learning

Investigating the settings for FC teaching and learning in EFL teacher education can provide useful insights into domains of FC integration into the curriculum. Throughout the literature, two principal settings have been identified for culture learning in language programs: the naturalistic setting of the field, and the formal structured setting of the classroom (Paige et al., 1999). For the purpose of the current study, I only focus on structured settings.

Despite the positive outcomes found in culture learning in naturalistic settings (Barnlund, 1988), it has been also suggested that one negative experience abroad can dominate the person’s perspective about the new culture, impede language acquisition and culture learning (Freed, 1991; DeKeyser, 1991), or reinforce negative generalizations (Byram, Esarte-Sarries, Taylor & Allatt, 1991). Several theories assume that the classroom, as an artificial community, can provide some unexpected benefits for language and culture learning. These benefits include providing a protective environment where students can feel free to make mistakes without any lasting consequences, unlike a student who is studying abroad and makes a mistake which can have enduring consequences (Mitchell, 1988; Damen, 1987; Kramsch, 1993b).

Several researchers assure that there is a lot of FC that can be introduced into the classroom, yet preserving authenticity under these conditions is a challenge in itself (Kramsch, 1993b; Baumgratz-Gangl, 1991). In a mono-cultural EFL context, it is assumed that too much weight is put on structured settings to introduce FC through the formal instruction and available curriculum. Having established the need for sufficient exposure in the dynamic culture (Liddicoat, 2002), it might be necessary to
draw on appropriate alternative ways to provide further exposure to FC in structured settings.

**Integrated input to provide FC exposure**

Assuming that exposure to cultural opportunities in mono-cultural, structured settings is limited, FC teaching entails offering other alternatives to approximate FC learning opportunities as much as possible. Integrated input that I discuss below includes introducing FC literature, supplementary materials, and facilitating cultural content and interaction through the use of computer technology.

**FC literature**

Literature has been deemed as a very important aspect of culture in several studies. Singhal (1998, p. 5) states that literature has the power to "... contribute greatly to a learner’s understanding of the values and beliefs of a group of people". Links between literature and culture that have been observed by FL teachers and college textbooks in some FL contexts have traditionally included artists’ biographies and described some of their works. For example, Ghosen (2002) writes that literature helps develop critical thinking and "... offers a natural medium through which students can be introduced to the type of thinking and reasoning expected in academic classes" (p.175). Further, Hoecherl-Alden (2006) stresses that learners are no longer learning language to learn about content, but rather learning about culture and literature in and through language.

Having been criticised as a high culture approach, focus on literary texts emphasises culture as mediated through the valued products of written language (Liddicoat, 2004). Liddicoat identified three caveats for this approach. First, it turns the priority to texts and the knowledge contained in them, rather than viewing them as a window to broader aspects of culture. Second, language becomes a tool to deeply appreciate the artistic merit of the text. Third, the text may be derived from an earlier period of the language and C2 of the target group, one which may prove difficult even to the NSs of the language. Similarly, Hoecherl-Alden (2006) warns that stand-alone literature course or mere text analysis activities lacking overall curricular articulation cannot achieve the desired outcomes of having learners study C2 literature. To use C2
literature efficiently in FC teaching, critical thinking should be encouraged through working in interpretive communities collaboratively, and it is mostly enhanced by moving away from a text-based approach to "cultural-studies-and-literature-based" course structure (Hoecherl-Alden, 2006, p.251). Through an intercultural approach, FC literature can still be employed as personal engagement with 'the Other' through text (Liddicoat, 2004).

**The use of supplementary materials**
EFL curriculum can be highly influenced by top-down policies which are less likely to be changed or modified dramatically (El-Okda, 2005). Therefore, if the curriculum is not moving learners towards the development of cultural dimensions, alternative materials can be supplied to provide FC learning opportunities. In this process, Skopinskaja (2003) suggests a critical engagement with the coursebook as “a cultural artefact” that provides a number of options:

- omit and replace material if the cultural content is inappropriate;
- adapt topics and activities to suit the cultural goals of a lesson;
- add materials, either in the form of texts or exercises, if there is inadequate or insufficient coverage of the topic;
- modify material to make it culturally more appropriate (p. 69).

However, the option of omitting and replacing has been previously criticised. For example, Hyde (1994) argues strongly against the idea of censorship, maintaining that it robs students of the ability to defend themselves against culturally unacceptable concepts or statements. The notion of cultural censorship is very common in conservative EFL contexts such as Saudi Arabia (Al-Qahtani, 2003). Instead, Hyde (1994) suggests a reflective approach in which students’ attention would be drawn to C1 and C2 at the same time. In this regard, devising tasks which would equip students with an awareness of differences as well as with strategies for coping with such differences can be attempted (Hyde, 1998).

According to Skopinskaja (2003), virtually all topics carry cultural messages, and teachers should not ignore them. Although the use of authentic materials is believed to be useful in FC integration, simple exposure to such materials does not and cannot
"constitute cultural learning" (Liddicoat et al, 2003, p. 30). Therefore, the use of authentic materials must be accompanied by an understanding of how one derives meaning from them; still however, the possibility of inaccurate or mono-cultural interpretations of the materials is always present (Kramsch, 1991b).

The use of computer technology

There has been a realisation that FC and intercultural aspects are very limited in structured settings in general and classrooms in particular (Hu, 2000). In the age of rapid technological advances, however, computers play increasingly significant roles in language programs around the world. Wilson (2004) contends that computers can do so much to enhance not only the FL ability of the learner, but also his/her knowledge of the target language’s culture. In an attempt to extend the domains of FC exposure, several studies draw on the unlimited potentials of computer technology to provide cultural input and communication. For example, Savignon (2002) discusses the beneficial uses of computer technology and in EFL learning beyond the classroom and states that:

“Technology . . . has brought the whole world so much closer. English language radio and television programs, many EFL settings, along with newspapers and magazines, English-speaking residents or visitors may be available to visit the classroom. The Internet now provides opportunities to interact with English-speaking peers on a variety of topics and to develop grammatical, discourse, sociocultural, and strategic competence. In addition to prearranged exchanges, learners can check World Wide Web sites for an almost infinite range of information.” (p. 6)

Wilson (2004) argues that computer technologies help learners breach cultural and social barriers by providing them with information on their TC and by letting them experience the culture through direct communication with English speakers via the Internet. With the advent of the Internet, FL learners have had enormous opportunities to acquire more knowledge about a target country (e.g. Osuna & Meskill, 1998). Ever since, the integration of FC into language learning online has occupied a major line of research over the last ten years.

Several online intercultural projects have been initiated on basis of the needs for a medium to connect FL learners with FC. Online communication has changed the way
ILL is conducted through creating virtual environments that facilitate intercultural understanding (e.g. Warschauer, 1996, 1995; Cummins & Sayers, 1995; Cononelos & Oliva, 1993). More recent intercultural studies focused mainly on either the pedagogical design of intercultural projects (e.g. Meskill & Ranglova, 2000; Müller-Hartmann, 2000; Von der Emde, Schneider, & Kötter, 2001) or discourse analytic studies of intercultural projects (e.g. Belz, 2002, 2003, 2005; Belz & Müller-Hartmann, 2003; O’Dowd, 2003). In sum, these projects were developed with the goal of not only the enhancement of learners’ language development, but also the enrichment of their intercultural competence (Kern, Ware & Warschauer, 2004). Belz and Thorne’s (2006) also found that online communication demonstrates a potential to contribute to the goals of intercultural education. In this regard, Levy (2007) appreciates the role of online environments in enriching the cultural experience for individuals:

“The online environment adds further layers of complexity to the culture concept. Regular participation in online cultures simultaneously dilutes and expands our individual cultural orientation and mix.” (p. 111)

Nevertheless, it is noted that many online intercultural studies took place in Western contexts (e.g. Fischer, 1998; Kern, 2000; Kinginger, Gourves-Hayward, & Simpson, 1999). Findings of such studies unfolded high incidence of cultural risks, tensions, and lack of cultural understanding between interlocutors as, for example, in the transatlantic German-American project (Belz, 2003). Also, an email exchange between British and Spanish learners groups witnessed a large emphasis on stereotypes and a confirmation of negative attitudes (O’Dowd, 2003). A French–American e-mail exchange indicated that miscommunications were not caused by linguistic misunderstandings but a clash in cultural frames and communicative genres that hindered students’ ability to develop common ground for cross-cultural understanding (Kern, 2000). Such findings suggest that dramatic differences would exist if such cultural contacts took place between, for example, Western and Islamic, conservative contexts.

Further, Belz and Müller-Hartmann (2003) provided an account of social, cultural, and institutional affordances and constraints to involvement in online ILL projects.
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Yet findings of such studies may not be transferrable to a context where the place of FC and the state of technology are not quite known yet (e.g. in SA). Accordingly, Levy (2007) stresses that any online cultural contact or exchange is subject to the different individuals’ interpretations depending on their cultural and linguistic background and experiences.

Summary of key gaps in the literature

Looking back upon areas related to the place of FC in FL education, I can now identify gaps and pressing problems that can further shape and motivate my study.

Why should the place of FC in pre-service EFL teacher education be investigated?

In-service FL teachers’ involvement with FC raised serious issues at multiple levels of concern. These issues either related to the teachers’ background (i.e. NSs or NNSs) or perceptions of FC in FL education. Based on previous studies, I summarised these issues to identify preliminary directions for the current study and to provide a rationale for investigating FC in pre-service EFL teacher education.

In terms of knowledge of FC, FL teachers lacked the background knowledge of TC (Byram & Risager, 1999), especially those who are NNSs (Kramsch et al., 1996). Also, EFL teachers were explicitly worried about arousing misconceptions about TC, due to their lack of experience in culture teaching or their inaccurate knowledge about TC (Kim, 2002). On the other hand, FL teachers, who had a good intercultural background experience, held a clearer view of the importance of ILL and called for more systematic integration of intercultural components in pre-service FL teacher education (Aleksandrowicz-Pędich et al., 2003).

As for perceptions of the place of FC, FL teachers believed that teaching the linguistic aspects is more important than teaching the cultural aspects of language (Önalan, 2005; Byram & Risager, 1999). Further, EFL teachers lacked the profound understanding of the role of culture in language teaching (AL-Qahtani, 2003) and
perceived FC in aspects that are irrelevant to language and communication (Önalan, 2005).

Based on such findings and suggestions, there is an urgent need to investigate the place of FC in pre-service EFL teacher education. To my best knowledge, I have not located any study that exclusively targets the place of FC in pre-service EFL teacher education for the pursuit of developing context-specific concepts for FC integration.

It is important to stress that investigating the FC integration is not intended for the purpose of professional development; i.e. training pre-service EFL teachers on how to teach. In some monolingual/multicultural pre-service EFL teacher education contexts, pre-service teachers are educated as EFL learners and some of them may not have any prior knowledge about the target language in the first place, for example, as in Saudi Arabia (Al-Hazmi, 2003). According to Liddicoat (2002), culture ought to be taught from the beginning of language learning and not delayed until learners have acquired some of the language (Liddicoat, 2002). Delaying input about culture does not only delay culture learning, but also leads to false culture learning as a result of a lack of awareness of differences between C1 and C2 (Liddicoat et al., 2003).

What is the source of FC in pre-service EFL teacher education?

With the wide range of models of English varieties and the different conceptualisations of 'target culture' in EFL education, defining the source (i.e. orientation/target) of FC has not been clearly defined. To pursue the integration of FC into EFL, selecting an English variety per se may help in terms of systematising the language aspects of curriculum; e.g. American English in Japan (Matsuda, 2003), but it bears the risks of neglecting the other varieties of EIL, then subsequently, playing down the cultural aspects of the other varieties associated with English (Nault, 2006).

Following the dynamic views of culture, the fall of the NS as the norm and the rise of ILL as a significant approach to FL education entails looking into other alternatives of viewing the source of FC in pre-service EFL education. On the other hand, the representation of FC in a given EFL context may become subject to various factors and views of the stakeholders (e.g. Önalan, 2005). In attempt to better shape a context-
specific concepts for FC integration into pre-service EFL teacher education, investigating stakeholders' views and choices about the source of FC is a gap that yet remains to be filled.

**Are the current practice frameworks applicable to pre-service EFL teacher education?**

This study derives its theoretical underpinnings from the current debates in the field, including ILL goals and principles and dynamic approaches to culture (e.g. Liddicoat, 2005, 2004, 2002; Liddicoat et al, 2003; Crozet & Liddicoat, 2000). While acknowledging that such approaches worked successfully in their original contexts, it has been recognised that difficulties may arise when Western teaching methodologies are used in other cultures (Ellis, 1996; Khuwaileh, 2000; Kayser, 2002). Further, difficulties are very likely to arise if these teaching methodologies relate directly to culture, which may bear high sensitivity in conservative contexts, for example, in Saudi Arabia (Al-Qahtani, 2003).

Although the place of culture has been emphasised through the intercultural dimension of language learning in many countries (Liddicoat, 2004), the implications of such an approach has not yet been investigated in such contexts as Islamic/Arabic, conservative, and monolingual/mono-cultural EFL education. Within these contexts, global changes and political conditions may play a key role in the curriculum policy and practice and thus the place of FC in EFL education. Accordingly, there is a need to create a dialogue with the current approaches to culture whilst being aware of the context-specific surrounding conditions in order to extend, adapt, or adopt such well-established approaches. Similarly, other issues such as providing alternative FC exposure into structured and monolingual EFL contexts need to be investigated in aspects such as FC literature, supplementary materials, and computer technology.

**How is FC perceived in pre-service EFL teacher education?**

For some educational stakeholders, the concept of 'culture' itself can be highly controversial and even problematic. Several studies on FL teachers' views and attitudes about culture indicate that teachers were aware of the importance of culture
in language teaching and had positive views about introducing TC to their teaching (e.g. Stapleton, 2000; Al-Qahtani, 2003). On the other hand, there was a discrepancy in the teachers' uptake of the concept of culture which can be taught in the FL classroom for various surrounding conditions and reasons. For example, FL teachers were impeded from teaching about TC for cultural reasons (Kramsch et al., 1996), and communities hinder translating their awareness into action in their classrooms (Byram & Risager, 1999). Similarly, in Islamic and mono-cultural contexts, EFL teachers were limited in their involvement in culture teaching due to concerns about exposing students to FC leading to negative effects on their cultural and religious beliefs, e.g. in SA (AL-Qahtani, 2003), or due to worries of being over-sympathetic to FC countries, e.g. in Turkey (Önalan, 2005). Further, EFL teachers' defined culture in terms which were irrelevant to language learning and communication (Önalan, 2005). Most of similar studies focused only on in-service FL teachers' perceptions of FC.

Currently dominant in the field, the dynamic approach to culture offers a well-established framework that has not been utilised in research into the place of FC in EFL education. Through static/dynamic views of culture, investigating views and perceptions about FC is expected to offer useful implications on understanding the place of FC and its relationship to language and practice (Liddicoat, 2002; Crozet & Liddicoat, 2000). While most previous studies focused on investigating FL teachers' views, there is also a need to include other stakeholders in the context (i.e. policymakers and learners). This may help to holistically understand how these perceptions collectively affect the place of FC at different levels and to investigate factors that may lead to such perceptions (e.g. policies and global factors).

What is the place of FC in the practice of pre-service EFL teacher education?

Previous work, presented in compendiums of methods, courses, conference sessions and workshops as well as theoretical writings in the field, has provided evidence that the place of FC in practice is extremely eclectic and largely dependent on the individual instructors’ views of FC. Additionally, the place of FC is always sensitive to various factors that influenced instructors' practice. Aleksandrowicz-Pędich et al. (2003) contend that the content of educational processes is influenced by the teachers’
views as much as by official syllabuses and course books, and the way education is executed in the classroom depends very much on what individual teachers think is appropriate (p.2).

According to previous studies, there were uncertainties surrounding the EFL instructors' practice that impeded them from finding an effective stand in relation to the place of FC (e.g. Önalan, 2005, Al-Qahtani). This discrepancy of FL instructors' views and practices suggests that the problem of not having a common framework for deciding what is "an appropriate concept" of culture for a certain context (Byram & Risager, 1999, p. 83) remains outstanding. Therefore, developing context-specific concepts for integrating FC into EFL education in a given context is an essential requirement that entails investigating perceptions and views about the place of FC in both policy and practice of EFL education. However, findings of such studies may only be applicable in the relevant context and they might not be generalisable to other contexts due to the different surrounding conditions and perceptions of culture.

Byram & Feng (2004) noted a paucity of research in teachers' perceptions toward culture and culture teaching in FLT. Specifically, further research is needed to learn more about the academic EFL instructors' views of the place of FC in pre-service EFL teacher education, and how their views are embodied in their practice. Also, the distinct factors that influence the place of FC in practice need to be considered.

**What is the place of FC in pre-service EFL teacher education policy?**

Global and political factors have a significant impact on educational policies in general and views about the place of English (Karmani, 2005), and perhaps the related FC. Outcomes of such factors can be evident through aspects such as excluding Western references form EFL textbooks in several Arab/Muslim EFL contexts (Al-Issa, 2005; Al-Qahtani, 2003; Byram, 2003). To date, I have not located any major studies that examine the place of FC in EFL education in the light of such global developments, specifically in contexts strongly affected by such global pressure; i.e. Arabic and Islamic countries.
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From another perspective, official educational policies represent the only legitimate guidelines for many EFL education contexts. Presented as document (Liddicoat, 2005), these policies may have varying impact on practice from one context to another. In some contexts, curriculum development is perceived as an ongoing process enhanced in practice (Liddicoat et al. 2003). In other contexts, educational policies regarding curriculum development can hardly be compromised (El-Okda, 2005) and policy plays an important role in engendering pedagogy in teacher education (Gale, 2007).

Garrido and Alvarez (2006) state clearly that the complexity of the concept of culture is rarely acknowledged in the language education policies. Accordingly, arguments on language policies emphasise the role of educational policy in shaping an understanding of the place of FC in pre-service EFL teacher education. An initial procedure to respond to these challenges is to investigate the place of FC in policy and to understand the relationship between policy and practice. Such data is needed to address the issue of how global pressure can influence policymaking in relation to FC and to uncover the extent and feasibility of integrating FC into pre-service EFL teacher education.

Which research methodology is the most appropriate to the study of culture?

Most previous studies tended to employ quantitative surveys to seek FL teachers’ views and attitudes toward the place of FC (e.g. Önalan, 2005; AL-Qahtani, 2003; Aleksandrowicz-Pędich et al., 2003; Stapleton, 2000). These studies have provided valuable insights into the topic of culture and language leaning and largely inspired the current study. However, a deeper understanding of the place of FC that draws on shifting perspectives of context, concepts, policy, and practice within a given EFL context is urgently needed. In mono-cultural, conservative contexts, a qualitative paradigm, therefore, can be followed to investigate the emerging issues in an emic perspective to provide a deeper understanding of the place of FC in such contexts.

Byram and Feng (2004, p. 152) suggest a distinction to be made between categories of studies about cultural dimensions in language education. The first category is "Research" work which aims at pursuing understanding and explanation of "what is".
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The other category is "scholarly" work which attempts to establish "what ought to be" and sometimes attempts to implement and evaluate "what ought to be". Byram and Feng write that arguments about "what ought to be" may depend more or less on research and the analysis of ‘what is’. Proposals for future directions may be judged, irrespective of research, as ‘realistic’ or ‘unrealistic/ideal’. On the other hand, scholarship reflects the relationship of language learning and teaching to the social conditions in which it is located more than research does.

Drawing on the shifting perspectives found in the subject literature (See Table 4 below), the current study investigates ‘what is’ and attempts to propose ‘what ought to be’. In other words, it provides a description and analysis of the existing situation with the aim of developing concepts relevant to the integration of FC into pre-service EFL teacher education.

Having identified the major pressing issues in the literature, I therefore intend to investigate the place of FC in pre-service EFL teacher education, especially within the Islamic/Arabic contexts. For this purpose, the monolingual, mono-cultural, and conservative context of SA represents a unique case study to examine the place of FC in EFL education, and more specifically, in pre-service EFL teacher education. In this context, pre-service EFL teachers enrol in the program as ordinary EFL learners who study the language ab initio in the first two years of the program. Due to the nature of the context and the dearth of literature related to FC-related issues in such a context, the pre-service EFL teacher education is an interesting case to investigate the gaps reviewed in the literature.
Table 4: Summary of gaps located in the literature

<table>
<thead>
<tr>
<th>Issues in FC integration into EFL education</th>
<th>Venue in FL education</th>
<th>Gaps and pressing issues</th>
</tr>
</thead>
<tbody>
<tr>
<td>EFL teachers' lack of cultural involvement and knowledge</td>
<td>EFL education</td>
<td>What is the importance of integrating FC into pre-service EFL teacher education?</td>
</tr>
<tr>
<td>Source of TC in EFL</td>
<td>English varieties</td>
<td>What is the source of FC in pre-service EFL teacher education?</td>
</tr>
<tr>
<td>Applicability of the current practice approaches/theories</td>
<td>ILL and dynamic culture</td>
<td>How relevant is the current practice approaches to pre-service EFL teacher education?</td>
</tr>
<tr>
<td>Conceptualisation of FC in EFL education</td>
<td>EFL education policy and practice</td>
<td>How FC is perceived by stakeholders in pre-service EFL teacher education?</td>
</tr>
<tr>
<td>The place of FC in practice</td>
<td>EFL education</td>
<td>Based on perceptions, what is the place of FC in the practice of pre-service EFL teacher education?</td>
</tr>
<tr>
<td>The place of FC in policy and the impact on practice</td>
<td>Language policy</td>
<td>In light of global factors, what are the educational views about the place of FC in EFL?</td>
</tr>
<tr>
<td>Context and settings</td>
<td>- Naturalistic vs. structured FC settings</td>
<td>What are the surrounding conditions of introducing FC into pre-service EFL teacher education?</td>
</tr>
<tr>
<td>Computer-assisted culture teaching and learning</td>
<td>- Online intercultural language learning</td>
<td>How can FC be introduced in pre-service EFL teacher education?</td>
</tr>
<tr>
<td>FC literature and cultural supplementary materials</td>
<td>Research paradigm</td>
<td>How can the place of FC be researched properly in a given EFL context?</td>
</tr>
<tr>
<td>Research paradigm</td>
<td>Research methodology</td>
<td>What implications should research bring to the context of study?</td>
</tr>
</tbody>
</table>

**Research questions**

The purpose of this study is to develop appropriate concepts to integrate FC into the pre-service EFL teacher education within mono-cultural, conservative contexts. Grounded in the context of SA as a case study, I examine the current educational policies and explore factors affecting the place of FC in pre-service EFL teacher education. Based on key gaps in the literature, I pose guiding research questions that
may well change and develop as the qualitative study progresses and more data is collected and emergent themes unfold.

**The place of FC in policy**

1- What are the factors, global and national, affecting the place of FC in pre-service SEFL teacher education?
   a. How the FC is perceived in EFL education by policymakers (at the Ministry of Higher Education)?
   b. How the place of FC is viewed in pre-service EFL teacher education policies?
   c. What is the nexus between policy and practice?

2- What are the cultural and contextual challenges to the place of FC pre-service SEFL teacher education?
   **Data source:** Documents; interviews with policymakers.

**The place of FC in practice**

3- How is FC perceived by academic EFL instructors and learners (i.e. pre-service EFL teachers)?

4- What are the participants' views about the place of FC in EFL education?

5- How is FC taught and learned in pre-service SEFL teacher education?

6- What are the challenges to the place of FC in pre-service SEFL teacher education at the practice level?
   **Data source:** Interviews with instructors and pre-service teachers; observation.

**Concepts development and related implications**

7- Can appropriate concepts be developed to integrate FC in pre-service SEFL teacher education?
   a. What implications do these concepts bring to the policy and practice of pre-service SEFL teacher education?

8- How much FC is currently available in the curriculum of pre-service SEFL teacher education?
   a. How FC can be further introduced in pre-service SEFL teacher education?
Data source: Interviews; documents, observations.

In the next chapter, I discuss the methodological issues and research design of the current study. Accounting for adopting qualitative approaches and methods to answer the research questions and carry out the research aims, I also present a detailed description of the case study context and participants as well as the data collection and analysis procedures.
Chapter Three: Research methodology

In the previous chapter, I reviewed the literature related to integrating FC into FL education. Several gaps in the relevant literature have been identified. Based on that, I narrowed down the focus of the present research to the place of FC in pre-service EFL teacher education within Islamic/Arab, mono-cultural, and conservative contexts. Specifically represented by SA as a case study, I finally posed the research questions for the present study.

In this chapter, I discuss the methodological issues and research design of the study. First, I reflect on the philosophical foundations on the qualitative approaches. Then, I detail a description of the case study context and participants of the pre-service SEFL teacher education. In the next section, I describe the specific qualitative methods and procedures that I have applied in the study. Finally, the data management, ethical arrangements, and analysis methods used in this study are discussed.

Methodological issues

In this section, I describe the philosophical foundations and qualitative approaches used in this study.

Philosophical foundations

Being a Muslim Arab, my worldview in this endeavour is partially influenced by unconscious conservative assumptions, which imply that the goal of change is less important than the insistence that change be effected with a respect for the rule of law and traditions of society. Conservatism is defined by Burke (in Clark, 2001, p. 328) as "a disposition to preserve, and an ability to improve". Educational systems and modes of teaching in some Middle-Eastern countries often follow this conservative worldview—a view I question and yet I cannot dismiss in my inquiry. I believe that
the experience is personal and entails flexibility to combine any elements or styles in work. I also acknowledge that culture is attached to any language form and there is no way for human beings to communicate in a language completely devoid of myth, metaphor, cultural bias or political remarks.

Constructivist principles can be useful in the stage of concepts development and implications synthesis. According to Guba & Lincoln (1994, p. 112-115), knowledge is constructed and accumulated through understanding, informed reconstructions, and various experiences. Drawing on data from the context of study, concepts for FC integration into pre-service SEFL teacher education is thus constructed to enhance the place of FC in pre-service EFL teacher education.

Besides adopting constructivism, I also position myself as a critical researcher in order to reconstruct previously held constructions (Guba & Lincoln, 1994, p. 112). With the aim of critiquing and transforming misconceptions, I seek more insights through dialectical relationships between the global factors, policy, and practice. The critical theory assumptions can be detected in the first two phases of the enquiry in which I examine the current EFL policies and investigate stakeholders' views the place of FC. Constructivist concepts can impact on the process of developing appropriate concepts for the FC integration. Based on Guba and Lincoln (1994, p. 112), Table 5 below summarises my philosophical positions toward different issues relevant to the present study.

**The position of the researcher**

Following the postmodern perspectives of the qualitative paradigm (Holliday, 2007), my stance as a researcher and academic EFL instructor in the context of the study was two-fold. Initially, it was critical in the process of investigating the current state of the place of FC, and then it turned to be constructivist to develop appropriate concepts and related implications to integrate FC into the pre-service EFL teacher education. My position was also enhanced by being an insider, having been a former Saudi EFL student from intermediate school up to undergraduate studies (about 10 years) and a current EFL practitioner and stakeholder who has been in direct involvement with the
majority of English varieties and cultures. This stance puts me in an excellent position to examine critically the unique SEFL context in an emic perspective; i.e. an insider position (Mackey & Gass, 2005) with deep understanding of the local cultural norms and high familiarity with FC.

Also, I continually reflect on my own assumptions and the effect of my worldview on the collection and analysis of data. This ‘bias’ or reflexivity is central to this project, as EFL education policies and participants' views need to be critically examined. To Holliday (2007), the researcher’s reflexivity is “in a position to dig deeper and reveal the hidden and the counter” (p.19).

Procedural agenda in this study is three-fold. One is to investigate the existing policies and practice through documents and stakeholders' perceptions and views. The second phase is to bring their perspectives into the discussion within the current practice approaches to FC in language education. The last phase is developing concepts and synthesising implications to integrate FC into pre-service SEFL teacher education. This aim is not possible without establishing a broad, rich description of the place of FC in policy and practice of pre-service SEFL teacher education.
## Table 5: Philosophical paradigm in the present study

<table>
<thead>
<tr>
<th>Research issue</th>
<th>Philosophical position</th>
<th>Current study implementations</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical theory</td>
<td>Constructivism</td>
<td></td>
</tr>
<tr>
<td>Purpose of the inquiry</td>
<td>Critique and transformation</td>
<td>Developing appropriate concepts for FC integration into pre-service EFL teacher education</td>
</tr>
<tr>
<td>Nature of knowledge</td>
<td>Structural historical insights</td>
<td>Global and national factors</td>
</tr>
<tr>
<td>Knowledge accumulation</td>
<td>Historical revisionism; generalisation by similarity</td>
<td>Educational policies</td>
</tr>
<tr>
<td></td>
<td>Individual reconstructions; coalescing around consensus</td>
<td>Stakeholders' perceptions and views</td>
</tr>
<tr>
<td>Quality of inquiry</td>
<td>Historical situatedness; erosion of ignorance; action stimulus</td>
<td>FC in policy and practice</td>
</tr>
<tr>
<td>Context values</td>
<td>Included-formative</td>
<td>Considering data findings about the place of FC in policy and practice</td>
</tr>
<tr>
<td>Ethics</td>
<td>-</td>
<td>Adapting or extending current practice approaches to FC</td>
</tr>
<tr>
<td>Researcher's voice</td>
<td>Transformative intellectual as advocate and activist</td>
<td>Building arguments for culturally appropriate concepts and relevant implications based on findings from policy and practice</td>
</tr>
<tr>
<td>Implications for the inquirer</td>
<td>Resocialisation; qualitative and quantitative; altruism; empowerment</td>
<td>Qualitative researcher Participant stakeholder</td>
</tr>
</tbody>
</table>

### Qualitative approaches to research

I adopt a qualitative research paradigm in the present study. The uniqueness of qualitative research comes from its use in many disciplines as well as its employment of several research methodologies. Mason (1996) points out that qualitative research
has grown out of a wide range of intellectual and disciplinary traditions and is not restricted to a unified set of techniques and philosophies. I also refer to Mackey and Gass (2005) presentation of qualitative approaches to the L2 research which is briefly defined as "research that is based on descriptive data that does not make regular use of statistical procedures" (p.162). My aim as a qualitative researcher is to study individuals and events in their natural settings (Tetnowski & Damico, 2001). This notion has been one of the presumed advantages of the qualitative enquiry in the present study. For the purpose of understanding views about the place of FC in this context, I refer to Patton (1987), who stated that the qualitative enquiry looks into "...understanding people from their own frames of references and experiencing reality as they experience it. Qualitative researchers empathise and identify with the people they study in order to understand how those people see things. It is a study of people in their own natural process of living in their particular situation" (p. 1).

Qualitative data is usually interpreted following an emic perspective, which is described as interpreting phenomena in terms of the meanings people attach to them (Mackey & Gass, 2005). That could be one reason why qualitative research provides a deeper understanding of phenomena than any other research method does. According to Strauss and Corbin (1990), qualitative research could be used to understand a phenomenon, or gain a different perspective, or attain deeper knowledge than could be done quantitatively. Accordingly, it is inferred that meanings are embedded within experiences of the individuals, and the qualitative researcher's mission therefore is to interpret and bring about understanding of such meanings from the participants' perspective. Therefore, qualitative research is not expected to measure or generalise variables; rather, it describes, investigates, and explores in detail. In other words: "It creates a sense of having been there" (Guba & Lincoln, 1985, p. 149).

Since this study is investigating cultural data components related to policies, views, and perceptions that require deeper understanding and a thick description, etic perspectives (outsiders' views), which are more associated with quantitative methods, might not be appropriate in this context (Mackey & Gass, 2005). Moreover, it is necessary in this enquiry to take into account the cultural and contextual boundaries
of the context of study throughout the process of data collection and analysis. The qualitative enquiry is best used to present a natural and holistic picture of the phenomena being studied (Mackey & Gass, 2005). Having established my position as an insider, I must stress that Denzin and Lincoln (2000) acknowledge the qualitative approaches to sustain such a position: "Qualitative researchers stress the socially constructed nature of reality, the intimate relationships between researcher and what is studied, and the situational constraints that shape the inquiry" (p. 8). Denzin & Lincoln further maintain that “qualitative investigators think they can get closer to the actors' perspective through detailed interviewing and observation” (p. 9).

Case study approach

The term "case study" has several meanings. It can be used to describe a unit of analysis (e.g. a case study of a particular organisation) or to describe a research approach or a data collection technique (Mackay & Gass, 2005). The discussion here presents the use of the case study as a qualitative research approach.

The case study approach in qualitative research has been viewed by many researchers as an in-depth investigation and analysis of a case under study (Merriam, 1988). Merriam points out that case studies are descriptive, non-experimental, and inductive in nature where results are presented qualitatively by using word and pictures rather than numbers. To simplify the concept of a case study, Punch (1998) puts it this way: "The basic idea is that one case (or perhaps a small number of cases) will be studied in detail, using whatever methods seem appropriate. While there may be a variety of specific purposes and research questions, the general objective is to develop as full an understanding of that case as possible" (p.150).

As Johnson (1993) noted, a case study allows the researcher to focus on the individual in such a way that cannot be achieved by group research. Johnson writes: "Too often, because of the nature correlational, survey, and experimental research, and their privilege in L2 research, very little is learned about individual language learners, teachers, or classes" (p. 7). Case studies stand in sharp contrast to these approaches by
providing insights into the complexities of particular cases "in their particular contexts" (Johnson, 1993, p. 7).

Stake (2000, p. 435-454) has identified three different types of case study, namely: intrinsic, instrumental, and collective. According to Stake, the intrinsic case study is "this case of interest…in all its particularity and ordinariness" (p. 8). For Stake, the intrinsic case study does not aim to build theory; rather, it is conducted for the purpose of further investigating and understanding of the case per se. The instrumental case study is examined mainly to provide insight into an issue or to revise a generalisation. Although the case selected is studied in depth, the main focus is on something else. Hence, it is a study where the case is a means to an end. The collective case is described by Stake as where a number of instrumental cases are studied in order to deeply investigate some phenomenon.

The current case study of pre-service EFL teacher education in SA can be viewed as an instrumental case study, in which documents, practices, and selected participants' perceptions and views of the place of FC are examined deeply in order to develop appropriate concepts with relevant implications to integrate FC into pre-service EFL teacher education. This is a singular case study design that has groups (Stake, 2000; Merriam, 1988). The groups of this study were selected to be all-male pre-service EFL teachers at Taif Teachers College (TTC) and Jeddah Teachers College (JTC), policymakers and academic EFL instructors affiliated with the SEFL teacher education under the umbrella of the Ministry of Higher Education in SA.

**Contextualising the case study: Pre-service EFL teacher education in Saudi Arabia**

In this section, I describe the case study context, setting, and participants of this thesis. First, the context of study is presented in terms of a brief geopolitical overview of SA and the status of FC and EFL to situate the background of the study. Second, I provide an account of the participants' profiles.
Geopolitical overview of SA

The Kingdom of Saudi Arabia, founded in 1932, is an interesting context for learning and teaching English as an indispensable component of the educational development strategies in the country. The uniqueness of this context is not only because SA is a rich and fast developing country, but also because of its monolingual and monocultural nature as well as religious and political issues that require more efforts to work out appropriate concepts for FC integration.

Being one of the largest nations in the region, ‘Saudia’ is located in South-Western Asia, occupying almost four-fifths of the Arabian Peninsula with approximately 2,250,000 square kilometres. The country lies at the heart of the old world--Europe, Asia, and Africa. Its distinctive geographical features include being bordered on the west by the Red Sea, on the south by Yemen and Oman, and on the east by the Arabian Gulf (This is Our Country, 1998). According to the latest census, Saudia is sparsely populated and has a total of 25.6 million people, of which about four million are non-native (BBC, 2006). All Saudi Arabians are Muslims and nearly 98% are Arabs. Saudis are a unified nation with a high degree of cultural homogeneity and two strong common bonds of mother-tongue language (Arabic) and religion (Islam). Strong family and tribal relationships, and adherence to Islam are the most distinguished cultural characteristics of the Saudi people (This is Our Country, 1998). Being surrounded by Arabic-Islamic countries has further contributed to the monolingual/mono-cultural characteristic of SA.

The educational system in SA

Education in Saudi Arabia is segregated by sex and can be divided into a number of administered systems: General Education for boys, education for girls, traditional Islamic education, and private education (The Saudi Arabia Information Resource, 2005). A general review of the curriculum in SA education indicates that a large part of the new curriculum is still devoted to religion-oriented themes. In particular, the memorisation of the Holy Qur'an, interpretation and understanding of the Qur'an (Tafsir) and the application of Islamic tradition to everyday life are stressed, although
the number of subjects related to Islam have diminished recently (The Saudi Arabia Information Resource, 2005).

**Higher education in SA**

The Saudi Higher Education is going through many changes—fuelled, in part, by international and national economic development, social needs, as being seen as the only venue to qualify career seekers in SA, especially those in education (The Saudi Arabia Information Resource, 2005). There are various kinds of institutions of Higher Education in the Kingdom of Saudi Arabia. Some of them are under the direct supervision of the Ministry of Higher Education, while others are administered by other government agencies or ministries. There are currently eleven main universities catering for 572,000 undergraduate and 224,854 postgraduate students to undertake their tertiary education in the Kingdom of Saudi Arabia (The Saudi Arabia Information Resource, 2005). These universities comprise 118 faculties, assisted by 12,149 instructors. As part of these universities, there are 314 colleges offering Bachelor degrees, with 25,167 teaching staff in 2004 (ibid). According to the same census, there are 8,155 students in health colleges and institutes. There are also a number of military and security colleges that are beyond the scope of this study.

**Teachers colleges**

A number of Teachers Colleges were first established in 1975 with a view to upgrade teachers’ abilities and prepare new teachers for the profession (Al-Sayegh, 2005, p. 4). These colleges are the only institutes in SA that qualify and prepare primary school teachers, as secondary school teachers can also be trained and qualified at the other Saudi Universities and cross-national faculties. There are currently 18 (male-student) colleges catering for 33,300 male students, and 102 (female-student) colleges with 351,000 female students (Al-Sayegh, 2005). Teachers Colleges award a Bachelor of Education degree in a variety of majors including Islamic studies, Arabic Language, Social studies, English Language, Science and Biology, Geometrics and Maths, and Physical Education (only males) (Directorate of Teachers Colleges, 2005).
Status of EFL in SA

The high standing of EFL in SA can be seen through various developmental movements in SA; associated demands to expand EFL education have been heightened to meet the ever-growing requirements for the Kingdom. Increasingly, SA influences the economic, educational, and political theatres of the world with great impact (Al-Farsi, 1986). The Saudi government has realised the importance of training its population to communicate effectively with the outside world. The enormous expansion of the oil industries intensified the importance of introducing an EFL program that would enable the manpower to interact with the incoming experts and entitle them to work not only in the government positions, but also in the many positions created by the Arabian American Oil Company (ARAMCO), (ARAMCO, 1968). It has also been necessary to communicate with the influx of foreign experts admitted to the country whose common language for communication was English (Alam, 1986). Moreover, millions of Muslims from all over the world visit the country throughout the year to perform their religious rituals (Hajj and Umrah³) and to visit the holy places in Makkah and Madinah. In summary, English has become essential for Saudis for interactions with a large number of English-speaking visitors who help connect Saudi diplomacy and commerce as well as for the Saudi individuals who reside in English-speaking countries around the globe (Al-Seghayer, 2005).

The educational policymakers in SA were highly keen in realising the significance of English as an International Language of communication. Thus, English currently is placed in a very high standing in the Saudi educational system, since it is the only FL taught in SA public schools and a core introductory course in all Saudi universities for all majors (Al-Hajailan, 2003). This is also evidenced by the increasing numbers of pre-service EFL teacher preparation trainees in the tertiary level and the inauguration of more English Departments at colleges across the country (Ministry of Education, 2005, Ministry of Higher Education, 2005). Given this importance, EFL education imposes continuing demands for recruiting and training more of EFL teachers in SA (Al-Hazmi, 2003).

³ An equivalent term in English might be 'pilgrimage'.
Exposure to English and FC in Saudia

In the conservative context of SA, some textbooks are censored for materials that are considered culturally inappropriate (Al-Qahtani, 2003). Another conduit of English and FC in Saudi Arabia is the mass media, including broadcasting and print media. One of the national Saudi TV stations, channel 2, is exclusively presented in English. English radio broadcasts are also available via the European language radio station, with programming predominantly in English (and to a lesser extent, in French). The station transmits 24 hours a day. There are three English daily newspapers, the Arab News, Daily Riyadh, and Saudi Gazette (This is Our Country, 1998). Since the mid-1990s, satellite broadcasting has made a radical shift in the media offerings in SA and its use raises fears about the appropriateness of content. This innovation in broadcasting was strongly opposed by religious powers in an effort to combat what was called 'the intellectual and moral invasion' (BBC, 2006).

The availability of the World Wide Web (WWW) in SA since the late 1990s has provided another untapped domain of English. Exposure to the English language online is inevitable, as it is the most widespread language on the web with 82.3 percent of web pages, and the presence of English-speaking natives is estimated 35.2 percent of the population on the Internet (Crystal, 2006, p. 232). In Saudi Arabia, there were no Internet Service Providers (ISPs) until 1998 (World Wide Web User Statistics, 1998). However, latest censuses reveal that there are approximately 1,500,000 Internet users in SA with a dramatic use growth of 1170 % from 2000-2005 and total users of 10.8% of the total population of SA (Internet World Stats, 2006). In view of the growth in Internet use in SA, networked computers may yet prove to be a productive way to carry sources of linguistic and cultural information to average Saudi people, EFL learners and teachers.

Internet services in SA bear witness to the conservative nature of the Saudi society, which highly appreciates originality and rejects absurdity that contradicts religion and values. In this regard, the access to global network available via Saudi ports is totally controlled and filtered through the communication security system of King Abdulaziz City for Science and Technology (KACST). KACST is a specialised institution
authorised by the government to monitor Internet access and block websites, portals, and proxies that are considered culturally and religiously inappropriate such as those deemed to be pornographic, anti-religious, or capable of inciting violence.

To date, there is a lack of research in the use of computer technology in pre-service SEFL teacher education. In Higher Education, Al-Jarf (2006) confirms that the use of online EFL instruction in SA is as yet largely unknown due to insufficient numbers of computers, the lack of Internet connectivity, lack of trained instructors in IT skills, and lack of administrative support.

The current situation of FC in SEFL education

Al-Qahtani’s (2003) is one of the few studies related to culture perspectives in SA, and shows that the prevailing belief among EFL educators and learners is that as long as they do not have to go to the TC countries or communicate with NSs, they will not experience difficulties with the TC (Al-Qahtani, 2003). Also, there was ‘dissociation’ between the FL and the TC displayed by:

- the use of English in SA associated with the Saudi culture (i.e. Saudised);
- the disconnection between TL and TC; and
- the reconnection of TL in a new way with the native Saudi culture.

Further, AL-Qahtani (2003) found that there was a discrepancy in the SEFL teachers’ perceptions of the concept of culture which can be taught in the EFL classroom based on Kramsch’s (1991a) "big C" culture or "little c" culture. This conceptual uncertainty resulted in a hesitation about introducing TC to students for religious and cultural reasons.

In what it seems to be a gap between policy and practice, Al-Qahtani (2003) found a confusing discrepancy between the goals of the ministry and the means and methods adopted to teach EFL in SA. The Ministry policies assume that learners would be prepared to be more like ‘intercultural speakers’ or cross-cultural literates, while textbooks and teaching circumstances do not support this assumption at all. Also,
SEFL teachers lacked the profound understanding of the role of culture in language teaching. Al-Qahtani suggests that this can be attributed to concerns about exposing students to TC because of the negative effects on their cultural and religious beliefs (p. 200). Similar claims have been justified by Omaggio Hadley's (2000) suggestion that language teachers may lack the sufficient preparation on culture teaching as well as available insights, sources of information, and the conceptual tools to effectively integrate culture into their actual language lessons. In addition, their lack of experience in culture teaching or their inaccurate knowledge about TC may account for EFL teachers' fears of arousing misconceptions about the TC (Kim, 2002).

Based on that, such findings raise questions about the place of FC in policy and practice in the SEFL context. To date, there is no source of information about the place of FC in EFL education in SA. Integrating FC into EFL education in general and the pre-service EFL teacher preparation in particular requires a basic investigation of the place of FC in SEFL education. Having an impact on a large population, pre-service SEFL teacher education represents an appropriate context to investigate the place of FC in SEFL education. Cultural constraints demand that male-only Teachers Colleges in SA are used in this study.

**Participants of the study**

While quantitative methods require the recruitment of a large number of participants who are often randomly selected with the goal of generalising the findings to a larger population, qualitative methods tend to work more intensively with fewer participants with less concern about the issue of generalisability (Mackey & Gass, 2005). Purposeful sampling is, therefore, used in this study, defined by Merriam (2001) as one that is "based on the assumption that the investigator wants to discover, understand, and gain insight and thereof must select a sample from which the most can be learned" (p.61). Accordingly, the participants of this study were 16 selected members of three categories: 3 policymakers, 7 academic EFL instructors, and 6 learners (pre-service EFL teachers). Those participants are key stakeholders of pre-service EFL teacher education in SA, and represent the three levels of EFL teacher preparation programs in terms of both policy and practice.
Policymakers

The purpose of interviewing policymakers at the start of this study was due to the high sensitivity of cultural issues in the SA context, especially those targeting education. I intended, therefore, to uncover the current situation of policies on FC in EFL programs and to elicit the policymakers’ views about the global and national factors affecting it in the SA context through what can be called 'official or quasi-official voice'. These interviews provided valuable information about the potential and feasibility of the study in terms of educational policies. I found that such interviews helped highlight the possibility of providing official legitimacy to adapting any prospective FC integration frameworks or conducting intercultural-related projects. I aimed to also investigate how far FC integration could go within the constraints of the conservative SA context, perhaps as a way of obtaining greater official access to the sites of study.

Three key informants concerned with pre-service EFL teacher education at the Ministry of Higher Education were interviewed. Each holds a doctorate in one of the language/curriculum disciplines. My selection of participating policymakers was based on their authority and relevance to the policymaking of SEFL teacher education. Personal connections were used to reach the policymakers in Riyadh\(^4\), Jeddah, and Taif. In line with the respondents’ preferences, two of the interviews were conducted in the workplace, and a third was conducted in a private home. Table 6 below provides a brief overview of the interviewees’ profiles. The real names have been replaced by pseudonyms.

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\(^4\) Riyadh is the capital city of SA where educational headquarters are located.
Table 6: Policymakers’ profiles

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Age</th>
<th>Education</th>
<th>Involvement</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salman</td>
<td>50s</td>
<td>PhD in Curriculum Design, USA</td>
<td>- Former College Dean</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Curriculum development committee member</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- A current Head of an academic department</td>
</tr>
<tr>
<td>Jaber</td>
<td>50s</td>
<td>PhD in English Literature, UK</td>
<td>- An English language curricula committee member</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Former Deputy Dean of College</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Recruiter of academic instructors</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Current educational consultant</td>
</tr>
<tr>
<td>Khalid</td>
<td>40s</td>
<td>PhD in Linguistics, USA</td>
<td>-English curriculum committee member</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- University Deputy Dean for Student Affairs</td>
</tr>
</tbody>
</table>

**Academic EFL instructors (trainers)**

It was a substantial part of this enquiry to investigate the academic EFL instructors' views about the place of FC and its integration. This is because language teachers are deemed as mediators of two cultures whose views have influenced the content of educational processes as much as by official syllabuses and course books (Aleksandrowicz-Pędich et al., 2003). Further, the way education is executed in the classroom depends very much on what is 'inside the teachers’ minds' to implement any necessary changes” (ibid, p. 7).

Due to the small number of available academics in this field, I have interviewed seven academic EFL instructors at the English Departments of Teachers Colleges in the cities of Taif and Jeddah. Those instructors hold a minimum of a Master or PhD degree in such areas as ELT, Linguistics or Applied Linguistics, and TESOL. There is a noticeable scarcity of highly-educated Saudi academics in the field of EFL teacher education, so none of the seven participating instructors was Saudi. Being affiliated with the Saudi context for a fairly long time, those non-Saudi instructors were asked to reflect on their views and experiences in FC teaching within the SEFL teacher education. Four instructors were from an Arabic background which shares a lot of
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commonalities with the SA culture. Despite their ethnic orientations, the other three participants were Westerners representing three main varieties of English Native Speakers: one from the UK, another from the US, and the third was Australian. It was hoped that drawing on such a variety of backgrounds and experiences would establish a clear understanding of the place of FC in SEFL and how FC can be taught and integrated in the current circumstances of pre-service SEFL teacher education curriculum (See Table 7 below).

Table 7: Academic instructors (trainers’) profiles

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Age</th>
<th>Background</th>
<th>Education</th>
<th>Experiences</th>
</tr>
</thead>
<tbody>
<tr>
<td>Azeb</td>
<td>Age: 40s</td>
<td>Arabic-Egyptian</td>
<td>PhD, Applied Linguistics, UK</td>
<td>- Teaching specialised EFL courses-</td>
</tr>
<tr>
<td>Firas</td>
<td>40s</td>
<td>Arabic-Egyptian</td>
<td>PhD, Literature, USA</td>
<td>- Teaching literary courses - Teaching Language and Culture courses</td>
</tr>
<tr>
<td>Saeed</td>
<td>40s</td>
<td>Arabic-Egyptian</td>
<td>PhD, Literature, USA</td>
<td>- Teaching literary courses and language skills - Member of the research board at college</td>
</tr>
<tr>
<td>Fareed</td>
<td>40s</td>
<td>Arabic- Sudan</td>
<td>MA, Education, UK</td>
<td>- Teaching English teaching methodology</td>
</tr>
<tr>
<td>Tony</td>
<td>30s</td>
<td>Asian-British</td>
<td>MA, TESOL, UK</td>
<td>- Teaching Linguistic preparation courses</td>
</tr>
<tr>
<td>George</td>
<td>50s</td>
<td>African-American</td>
<td>PhD Literature, MA education, USA</td>
<td>- Teaching Linguistic preparation courses</td>
</tr>
<tr>
<td>John</td>
<td>50s</td>
<td>Asian-Australian</td>
<td>PhD, education, Australia</td>
<td>- Teaching linguistic and educational preparation courses</td>
</tr>
</tbody>
</table>

When interviews were conducted at JTC, the instructors were happy to accommodate the interviewer in their private offices at the colleges. In Taif, which is my hometown, the situation was different, as several instructors at the English Department shared the same office, and thus, privacy was not insured. Therefore, I offered that interviews could be conducted at my place, an option the participants happily accepted.
Pre-service SEFL teachers (trainees)

I have also interviewed six current pre-service SEFL teachers (i.e. students) who are doing their Bachelor degree in Education, English language teaching. My choice, as the researcher, to include the student teachers in the study is because they are soon going to be a part of the EFL teachers' community and will make their own impact on EFL education. Hence, the students, along with their academic instructors, were interviewed to investigate their views and perceptions about the place of FC in practice.

Having gone through most of what the program would offer, pre-service SEFL teachers in this study were near graduates of the program that qualifies them to be EFL teachers in the field. As it is the case with all pre-service EFL teachers in SEFL teacher education, the participating pre-service teachers share the same educational, cultural, and national background. Therefore, the selection of participants was conveniently easy and I could recruit as many participants as needed, yet I limited my selection to 6 participants who volunteered to participate (See Table 8 below). With the participants’ consent, all the interviews with pre-service SEFL teachers were conducted at my place in Taif, and at my temporary residence in Jeddah.

Table 8: Characteristics of participating SEFL pre-service teachers (trainees)

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Age</th>
<th>Level/year of study</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rajeh</td>
<td>Early 20s</td>
<td>Level: 7; Year 4</td>
</tr>
<tr>
<td>Thabit</td>
<td>Early 20s</td>
<td>Level: 7; Year 4</td>
</tr>
<tr>
<td>Salim</td>
<td>Early 20s</td>
<td>Level: 7; Year 4</td>
</tr>
<tr>
<td>Shaher</td>
<td>Early 20s</td>
<td>Level: 7; Year 4</td>
</tr>
<tr>
<td>Thamir</td>
<td>Early 20s</td>
<td>Level: 7; Year 4</td>
</tr>
<tr>
<td>Husain</td>
<td>Early 20s</td>
<td>Level: 7; Year 4</td>
</tr>
</tbody>
</table>

Research design

Three main qualitative methods of data collection were used in the present study: document analysis, semi-structured interviews, and observation, which are often
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employed in case studies. According to Mackey and Gass (2005, p. 167), "each approach and method can be seen as contributing its own piece of the puzzle in qualitative researchers' attempts to obtain rich, detailed, participant-oriented picture of the phenomenon under study."

Documents

Qualitative researchers can collect useful data by reviewing and examining related documents. Merriam (2001) describes documents as "a wide range of written, visual, and physical material relevant to the study in hand" (p.112). Merriam gives examples of documents such as letters, memoranda, agendas, administrative documents, newspaper articles, textbooks or any document that is germane to the investigation. Atkinson and Coffey (2004, p. 58) state that: "Our recognition of their existence (i.e. text documents) as social facts (on constructions) alerts us to the necessity to treat them very seriously indeed. We have to approach documents for what they are used to accomplish". The document analysis method is also defined as "various procedures involved in analysing and interpreting data generated from the examination of documents and records relevant to a particular study" (Schwandt, 1997, p. 32).

According to Merriam (1988), collecting data from documents, similarly as from interviews and observations, is systematic and allows for accidental discovery of valuable data. Due to the fact that documents usually are not produced for the research per se, Merriam also urges that researchers be flexible in interpreting and explaining the problem and related questions in order to reach congruency between documents and their research problem. In the present study, data collected from documents helped develop more insights and understanding of the present state of FC in SEFL teacher education and SEFL education in general. It helped provide a focus for the interviews. Working agendas, global influences, and similar endeavours to FC integration could be uncovered to explore their drawbacks and help to avoid them in the current study. Documents also revealed global and national inclinations, the educational policies with respect to curriculum guidelines, plans, intentions, and potentials of integrating more intercultural components to EFL education in general and EFL teacher education in particular.
Documents collection and analysis

Although reviewing documents was a continual process throughout the study, I intended to review and analyse a substantial part of them during an initial phase, ahead of interviewing the policymakers. Documents analysis included any available and accessible materials relevant to the study such as official curriculum documents and directives, textbooks and materials, and relevant public documents such as international reports, key newspaper extracts, and personal correspondence. Access to some classified documents was facilitated by the key stakeholders in pre-service SEFL teacher education at an earlier stage of the study and others were collected via the Internet and personal correspondence. I classified the documents used for this analysis into two major categories: non-curriculum documents and curriculum documents.

Non-curriculum documents included selected excerpts from a variety of public media sources which convey governmental or quasi-governmental statements and national inclinations in the Saudi educational system. Also, I analysed documents in the form of international reports, personal correspondence, and selected proceedings of some current academic debates about cultural issues of educational curricula in SA. Table 9 below outlines the most significant non-curriculum documents I selected for analysis.
### Table 9: Selected non-curriculum documents

<table>
<thead>
<tr>
<th>No.</th>
<th>Documents details</th>
<th>Description</th>
<th>Significance/content</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>CNN, electronic document, 21/07/2006</td>
<td>International newspaper extract</td>
<td>Saudi Arabia promises to revise textbooks in response to international pressure</td>
</tr>
<tr>
<td>2</td>
<td><em>Freedom House and Institute of Gulf Affairs</em>, electronic document, 28/09/2006</td>
<td>A report on Saudi educational curricula by International/ American-oriented institutes</td>
<td>Saudi Arabia's Curriculum of Intolerance; calls to revise curricula culturally</td>
</tr>
<tr>
<td>4</td>
<td><em>Al Watan</em> newspaper, electronic resource, 28/08/2006, translated</td>
<td>A quasi-governmental announcement about serious steps taken by the Saudi Ministry of Education to train teachers on intercultural aspects such as tolerance and understanding</td>
<td>Training teachers of religion on principles of tolerance</td>
</tr>
<tr>
<td>5</td>
<td><em>Al Madinah Press</em>, electronic resource, 10/08/2006, translated</td>
<td>A quasi-governmental announcement about serious steps taken by the Saudi Ministry of Education to train teachers on intercultural aspects such as tolerance and understanding</td>
<td>Training teachers to spread religious tolerance in schools</td>
</tr>
<tr>
<td>6</td>
<td>Dr. Sa’ad, personal correspondence, email attachments, 18/12/2005 10:43:02 AM, (Arabic/English)</td>
<td>A classified evaluation of the EFL education in the Saudi education by an EFL key official; a criticism of the current conditions and a proposal to integrate cultural elements in textbooks and teaching</td>
<td>The English Language Curriculum: A pause for evaluation and a look to the future</td>
</tr>
<tr>
<td>7</td>
<td><em>The Washington Post</em>, an electronic document, 21/05/2006</td>
<td>International newspaper extract that highlights recent reports on cultural issues related to SA curricula</td>
<td>This is a Saudi textbook (After the intolerance was removed.); criticism of the current curricula and claims that reform was not fully implemented</td>
</tr>
<tr>
<td>8</td>
<td>Ministry of Education, an electronic document, 4/10/2006, translated</td>
<td>An official policy document, Directorate of Educational Studies</td>
<td>The national inauguration of the convention for the teaching profession ethics for the first time</td>
</tr>
</tbody>
</table>
Curriculum documents refer to curriculum policies/guidelines in the pre-service SEFL teacher education. I obtained the current curriculum documents and additional support materials from the Departments of English at Teachers Colleges. It is important to note that the curriculum and related documents at these colleges are coordinated across the country. The official curriculum documents are presented in three booklets: An overall plan of the curriculum program, Departments of English Guidelines, and Files of Linguistic preparation courses. It can also be noted that these documents have not been updated since 2003. Curriculum documents outline the whole program goal, objectives, general guidelines for teachers, a plan for the departments, curriculum textbooks and support materials, and curriculum courses scope, content, outcomes and assessment (See Table 10 below).

---

5 Throughout the study, curriculum policies and curriculum guidelines may be used interchangeably.
Table 10: Official curriculum documents of the pre-service SEFL teacher education

<table>
<thead>
<tr>
<th>No.</th>
<th>Documents details</th>
<th>Structure/content</th>
</tr>
</thead>
</table>
| 9   | Departments of English Guide, Directorate of Teachers Colleges (2003), (partially translated) | - program goal  
- program objectives  
- enrolment requirements  
- study and evaluation mechanisms  
- procedural arrangements  
- logistic arrangements  
- guidelines for new instructors  
- criteria of teaching staff and professional evaluation |
| 10  | Departments of English Program Framework, Directorate of Teachers Colleges (2003) | - overall plan of the program  
- courses description  
- prescribed textbooks |
| 11  | Linguistic Preparation Courses at the Departments of English, Directorate of Teachers Colleges (2003) | - Each course is presented with the following details:  
- course description  
- requirements  
- objectives  
- minimum achievement level  
- textbook and units  
- teaching essentials  
- curricular activities  
- evaluation and minimum level of achievement |

In order to analyse curriculum-related documents in a consistent manner, I adapted a framework developed specifically to analyse language curriculum documents from an intercultural perspective (Liddicoat et al., 2003, p. 33-34). In this framework, the analysis is based on three main perspectives: status, construct, and treatment of culture, defined as:

1. Status looks into the presence of explicit reference to culture, position within the document, and stated importance.

2. Construct elaborates the relationship to the construct of languages learning, relationship to wider curriculum, degree and nature of integration of language and culture.
3. Treatment describes how the documents present culture in terms of degree of explicitness, degree of systematicity, and language used in relation to culture.

Liddicoat et al. accentuate the importance of the overall view of culture in relation to the theoretical position being adopted in each framework and the documents overall. They suggest that this aspect indicates whether or not the prevailing view of culture is one that is effective for quality teaching and learning in this area. They also propose the following positions to provide a useful reference point for determining which view(s) were operating within the documents:

- static-dynamic
- uni-dimensional-multi-dimensional
- integrated-separated
- linguistic – social studies
- complex-simplified
- positivistic - problematised
- C1 (own culture), C2 (culture of the target language-speaking community), Culture (abstracted concept) focused (p.34)
Table 11: Framework to analyse curriculum documents based on Liddicoat et al. (2003)

<table>
<thead>
<tr>
<th>Categories of analysis</th>
<th>Criteria elements</th>
</tr>
</thead>
<tbody>
<tr>
<td>Status</td>
<td>Presence of explicit reference to culture</td>
</tr>
<tr>
<td></td>
<td>Position within the document</td>
</tr>
<tr>
<td></td>
<td>Stated importance</td>
</tr>
<tr>
<td>Construct</td>
<td>Relationship to construct of languages learning</td>
</tr>
<tr>
<td></td>
<td>Relationship to wider curriculum</td>
</tr>
<tr>
<td></td>
<td>Degree and nature of integration of language and culture</td>
</tr>
<tr>
<td>Treatment</td>
<td>Degree of explicitness</td>
</tr>
<tr>
<td></td>
<td>Degree of systematicity</td>
</tr>
<tr>
<td></td>
<td>Language used in relation to culture.</td>
</tr>
<tr>
<td>Views of culture</td>
<td>static-dynamic</td>
</tr>
<tr>
<td></td>
<td>uni-dimensional-multi-dimensional</td>
</tr>
<tr>
<td></td>
<td>integrated-separated</td>
</tr>
<tr>
<td></td>
<td>linguistic – social studies</td>
</tr>
<tr>
<td></td>
<td>complex-simplified</td>
</tr>
<tr>
<td></td>
<td>positivistic - problematised</td>
</tr>
<tr>
<td></td>
<td>C1 (own culture), C2 (culture of the target language-speaking community), C-ulture (abstracted concept)</td>
</tr>
</tbody>
</table>

I used the following procedures in the process of document collection and analysis leading to findings presented in Chapter 4:

- Sorting out the available documents and outlining their content in a document protocol that I have developed specifically for this purpose (See Appendix 2).
- Classifying the curriculum and pointing out facets of analysis in relation to the study aims which only focus on FC and the language learning process.
- Initial reading and observations, including any significant or outstanding features.
- Adaptation of Liddicoat et al. (2003, p. 34) framework which has developed general categories for curriculum document analysis following the ILL approach.
Chapter 3: Research methodology

- Close analysis of each document according to the analysis categories, noting specific evidence and general comments related to cultural issues.
- Thematic analysis of curriculum, identifying gaps and consistency of FC treatment.
- Re-examining the documents with a view to consistency of FC treatment across the curriculum and linking that to evidence form other official and public documents as necessary.
- Final summary of analysis and the way forwards for further investigation.

Interviews

Interviews are usually associated with survey-based research, as well as being a technique frequently used by qualitative researchers. For example, Brown (2003) categorises interviews and questionnaires as part of survey-based research which is described as being "interpretive and statistical method", a category that stands apart from quantitative and qualitative research. In qualitative research, Berg (2001) defines interviews as a "conversation with purpose and the purpose is to gather information" (p.66). In interviews, questions asked or topic raised are open to the interviewees own answers, while in quantitative methods participants are provided by some sort of multiple choice answers in some questionnaires (Gillham, 2005).

Successful interviews are characterised by a responsive relationship between the interviewer and the interviewee, allowing wider spaces for "adjustment", clarification, and exploration (Gillham, 2005, p. 3-4). Moreover, the researcher takes advantage of opportunities that arise and asks further questions that might sound natural even in informal questioning in real-life situations (ibid). One of the most compelling advantages of interviews is that they allow researchers to investigate a phenomenon that is not accessible to them otherwise. Mackey & Gass (2005) stress that some phenomena might not be observable such as learners' self-reported perceptions or attitudes, and the interviews merit of interactivity allows researchers to elicit additional data if initial answers are vague, incomplete, off-topic, or not specific
enough (p.173). Mackey and Gass also maintain that interviews are a more comfortable method for those participants who rather speak than write, providing extended answers in conversational format and in their preferred language to remove concerns about proficiency impact on data quality.

In qualitative research, Mackey and Gass, (2005, p. 173) distinguish three types of interviews: structured, semi-structured, and unstructured. Structured interviews, also known as standardised interviews, are more like a verbal questionnaire where researchers are capable of comparing answers from different participants. In semi-structured interviews researchers use a written list of questions as a guide while they still have the freedom to probe more information. Unstructured interviews, which are more similar to natural conversations, are not constrained by any questions list. Researchers come up with their own questions triggering respondents to elicit information in their own terms and speed.

It is the norm that the interview directions unfold naturally as the researcher and the participant start talking. Interviews can be one on one; i.e. the researcher and the participant, and it can be the researcher interviewing more than one which is called a group interview. The latter has the advantage of interviewing more than one participant with each one of them sparking off the others. However, the researcher should be aware of the complexity of group interviews and make sure that answers do not affect one another (Berg, 2001).

**Interviews procedures**

In this study, interviews are the main method of data collection. It is believed that conducting effective interviews is dependent upon good preparation and planning including data-eliciting questions. Having established a focus based on the document analysis, I developed three detailed versions of one-on-one semi-structured interviews to investigate the policymakers, academic EFL instructors, and pre-service SEFL teachers' perceptions and views about the place of FC in EFL education (See appendix 3). My aim of developing different versions of the interviews was to canvass some distinct topics according to the interviewees' background, experience, and expected contribution to the research main focus, and to provide more in-depth
description of each category's perceptions and views. Amendments to subsequent interviews were also made, as certain trends started to unfold progressively.

In the interviews, I attempted to make a convincing presentation of the topic questions, especially because these key figures needed to be convinced of the need to conduct the research. Gillham (2005) argues that such people are likely to be sophisticated and perhaps challenging to interview and, as such, they will be “alert” to the implications of the questions and their answers (p. 54). Gillham asserts that interviewees are more likely to respond better to questions within their interest; further, categorical analysis is easier as there is a clear distinction in responses to different questions. The three versions of the semi-structured interviews still overlap in several questions looking into perceptions and views on similar aspects.

As interviews in this study were conducted with policymakers and academic instructors who are members of the "elites", it is believed that people in positions of authority can be uniquely helpful, as in some cases the research project would be severely constrained without their support (Gillham, 2005, p. 54). On the other hand, the 'elites' might become aware that the research topic may cause them some problems. In the present study, the topic of focus (FC-related issues) was a sensitive area that might deter academic instructors, or even policymakers, from making some statements. Following Gillham (2005, p. 55), I offered the key informants:

- anonymity (although the identity of some key informants can often be inferred);
- chance to review and alter/edit a transcript of a tape recording-recording of the interview;
- an agreement to destroy the original recording once it has been transcribed; and
- a chance to review the edited use of quotations and associated commentary in a 'published' report.
Interviews questions

The interviews in this study are semi-structured recorded interviews. Some structured questions, however, were asked to obtain necessary biodata of participants. The interview questions were rather detailed to provide a deeper understanding of the FC teaching at the practice level. Probing is a main aspect of the current semi-structured interviews questions. According to Gillham (2005), probing is distinguished by providing more depth by means of prompts and probes. Gillham describes prompts and probes as supplementary questions or "modes of exploration", which are necessary in semi-structured interviews (p.24). Accordingly, the interview questions were used as tools to encourage participants to reflect on the issue under question. In the design of the interview questions, I followed Merriam's (1988, p. 78-80) guidelines:

- Use clear questions in familiar language;
- come to the interview with a stance that "presupposes that the respondent has something to contribute, has had an experience worth talking about, and has an opinion of interest to the researcher" (p.79);
- hold a neutral stance with respect to the respondent's knowledge; and
- avoid certain types of questions in the interviews, as multiple questions, 'why' question that may lead to an infinite regression of why, why, why; leading questions that impose agreement with the researchers' point of view; and yes or no questions since they are less likely to have value answers (p.80).

Procedural interviews arrangements

Interviews lasted 60 to 90 minutes each. The longer interviews were conducted in two sessions. I used both a tape-recorder and digital-recorder. Using two recording devices for backup proved helpful, as I encountered a technical fault with one of the devices during an interview. In light of my interview protocol (See Appendix 3), I also kept handwritten notes for any extra observations during the interviews. I checked batteries and devices properly before each interview. Every interview (audio digital) file or (recorded) tape was tagged with relevant information about the interviewee, location, date, and time. Considering the moods of the interviewees and
the setting of the interview is an important procedure, and I made sure that the interviewees felt comfortable and were not tense or tired. Further, I asked them for approval to revisit or contact them for any further questions or clarifications.

**Observation**

Observations can be viewed as the second most common method of eliciting data for qualitative research. In this study, however, I used observations to confirm the key findings and assumptions that emerged from the document analysis and interviews. For Mason (1996), observations usually refer to "methods of generating data which involve the researcher immersing [him or herself] in a research setting, and systematically observing dimensions of that setting, interactions, relationships, actions, events and so on, within it" (p.60). Thus, observations in research are different from naturalistic observations of phenomena by being more intentional.

Different types of research observations can be identified in terms of degree of structure. Mackey and Gass (2005) explain that in highly structured observations the researcher often utilises a checklist or rating scale. In less structured observations, researchers can jot their observations in filed notes for further detailed description of the phenomena under study, or they may transcribe tapes of these events. Turning to the observers, Patton (2002) describes the qualified observers as those who maintain systematic pattern of recording, note taking, and the ability to write descriptions. As for the role of the observer in the classroom, Lynch (1996) identifies a continuum of the observer’s participation: passive, moderate, active, and complete (See Table 12 below). Having identified specific topics for observation, my participation tended to be more passive to avoid potential disturbance of the normal classes’ scenarios. After obtaining permission from instructors, I joined classes as a regular pre-service teacher. Factors like the large number of pre-service teachers and my coming on the outset of the semester helped me avoid caveats of passive participation such as giving the sense of intrusion.
Table 12: A continuum of the observer’s participation degree based on Lynch (1996)

<table>
<thead>
<tr>
<th>Participation Type</th>
<th>Advantages</th>
<th>Disadvantages</th>
</tr>
</thead>
<tbody>
<tr>
<td>Passive (overt)</td>
<td>Easy to negotiate entry: time and flexibility to decide what to observe</td>
<td>Harder to gain the insider’s perspective; can cause the observation to be seen as an intrusion/alienating</td>
</tr>
<tr>
<td>Moderate</td>
<td>Combines advantages of passive &amp; active types</td>
<td>Difficult to move in and out of roles</td>
</tr>
<tr>
<td>Active</td>
<td>Combines advantages of passive (and moderate) with complete type: an insider’s perspective is gained, but without a pre-existing sense of that experience</td>
<td>Difficult to &quot;gain entry&quot;, to gain acceptance in the active role; difficult to participate and observe at the same time.</td>
</tr>
<tr>
<td>Complete (covert)</td>
<td>A true insider’s perspective: non intrusive</td>
<td>Difficult to be the participant and observer at the same time. “Going native”</td>
</tr>
</tbody>
</table>

Field notes

Writing field notes is a very prominent procedure used to record what the researcher notices before, during, and after each interview and observation. It is essential that the researcher be aware of writing complete and organised field notes to make sense of the data collected and to become easy to analyse. In line with the advice of Silverman (2005), I maintained clarity and organisation in my notes in a way to attempt consistency of form. Silverman suggests following strict convictions in writing field notes and adhering to a consistent theoretical orientation. Silverman also stresses that the researchers when physically present should note what they can see and feel how they are behaving and treated in the research setting.

Methodologists recommended that field notes be written immediately after the each interview or observation or other forms of data collection. Comments on data collection procedures and meanings are integral part of recording field notes. Merriam (2001) suggests that "comments can include the researcher's feelings, reactions, hunches, initial interpretations, and working hypothesis. Merriam also explains that these comments are over and above factual description of what is going on; "they are
comments in and thoughts about the setting, people, and activities" (p. 160). For Silverman (2005), making field notes is not only a recording of data, but also analysing it, since he assumes that using categories in writing field notes will inevitably be "theoretically saturated", even without the researcher's attention (p.158).

**Procedures of observations**

In the second phase of this enquiry, 15 observation sessions of some selected SEFL classes at TTC and JTC were conducted. The sessions were one and a half hour long each. What people actually do in the classroom could be different from what they say in interviews. Practice could also be like taking a swim against the flow of the educational policy that runs controversies about the place of FC in actual practice. Logically, what people think should relate directly to what they do. Yet, previous studies have demonstrated that teachers' attitudes and views were sometimes at odds with what they practised in the classroom (e.g. Al-Qahtani, 2003). From a social psychology perspective, it is also argued that expressed attitudes are not necessarily good predictors of actual behaviour (Baron & Byrne, 1996, p. 140-141). Hence, the main purpose of conducting observations was to check and confirm certain assumptions obtained from the document analysis and interviews, and also to explore gaps in practice that could be treated and considered in potential FC integration. Observation in this study could therefore be viewed as enhancing the credibility of the present study.

My observations in this study followed a less structured observation mode (Mackey & Gass, 2005), and my role tended to be more passive in the classrooms (Lynch, 1996). I relied on field notes to come up with a detailed description of different aspects in classrooms and relevant areas (e.g. resource centres). A semi-structured checklist that prompted certain themes was developed and concurrently updated to outline emerging themes from document analysis and interviews (See Appendix 2). Procedurally, I wrote up my notes in two stages. First, I jotted my observations on plain white paper. Next and before doing another observation, I typed them into Microsoft (MS) Word™ documents and sorted them according to themes that emerged from interviews. This technique also helped me to later expand and refine the observation notes.
Data management and analysis

In this section I address the ethical issues of the study and the various procedures applied to manage, present, and analyse data.

Gaining access and ethical issues

Permission from the Human Research Ethics Committee (HREC) at the University of Melbourne was sought. One of the prerequisites to HREC approval was letters of permission to gain access to TTC and JTC which have already been obtained from the Deanships of those colleges. To request access permission, I developed a brief proposal to be reviewed by the Saudi officials at the Ministry and the target colleges. This proposal addressed the following issues:

- Introducing myself to the officials
- The reason for conducting the study
- The title of the study
- Selection of the sites
- Research activities at the sites
- Expected benefits from the research.

Before the semi-structured interviews, the participants were provided by a Plain Language Statement (PLS) where participants were made aware of the following:

- The research purposes;
- the participants will be assured that the study will only be used for the intended purposes;
- risks and benefits associated with participating in this study will be fully explained;
- the participants' anonymity will be preserved;
- participation is voluntary, and participants have the right to withdraw at any time before the data collection.

In addition to this, participants of this study were given consent forms to read and sign. I also sought consent from the academic instructors to do observations in their
classes. Pseudonyms were used to protect the participants' privacy. Both PLSs and consent forms were provided in English as all the participants were quite familiar with it (See Appendix 1).

**Data management**

I had planned to start data collection soon after I defended my proposal and obtained human research ethics approval at the University of Melbourne, roughly by July 2006. However, after checking the educational diary in Saudi Arabia (Ministry of Education, 2006), I discovered that the three-month summer holidays would soon start and be followed by the holy month of Ramadhan. I therefore started the actual data collection at the end of October 2006 until the end of January 2007. In the meantime, I began to examine available public documents, curriculum policies, and textbooks.

Wolcott (1990) warns that the first challenge for the qualitative researcher is not collecting the data but in figuring out what to do with it. Hence, through my learning about the qualitative research I have become aware of the importance of the organisation of the data before the data collection process started. My main goal was achieving a well organised data set. The computer helped to organise and analyse my data. It was also helpful in the process of electronic information backup. I used different devices such as CDs and removable hard drives to back up my data and kept them available in different locations. I also kept a daily updated copy in my online Google™ space, which provides a sophisticated and secure personal document database.

**Transcriptions**

Transcribing qualitative data is a time-consuming and tedious process (Miles & Huberman, 1994). Accordingly, I transcribed data right after each interview, so I would not lose track of emerging themes. Moreover, when transcribing each interview, I went over it to make sure that answers made sense. Colouring the coding of themes provided initial help in this matter. The utilisation of MS Word features such as "hyperlinks" and "find" facilitated the navigation through documents and
themes; hence, making appropriate tagging of emerging themes was seriously considered. I also, numbered the lines in transcripts to be able to trace comments and sequent of texts, a procedure that served rigour of analysis and traceability of data.

**Translation and revision**

Language can be a barrier in interviews conducted in cross-cultural studies (Fontana & Frey, 1994). Therefore, the option was open for participants to use the language of their choice (i.e. Arabic or English). Only one participant (a policymaker) felt more comfortable to provide comprehensive answers in Arabic. Thus, I had to transcribe the data obtained from this person first in Arabic, and then translated them into English. I also asked another native speaker of Arabic to review my translation.

After transcribing every audio file, a careful revision of my transcription was necessary to make sure that the transcription matched the actual interview. This procedure offered a good opportunity to review the interviews and detect missing points. To avoid any potential of misinterpretation of the interviews, I either contacted or met several participants one more time and clarified some of my interpretations.

Initially, MS Word™ was an efficient application to rely on to type the transcriptions of data and expand the field notes. After typing and saving data in electronic MS Word document format, data organisation, coding, and analysis were facilitated through the use NVivo 7, which is sophisticated and user-friendly software to manage qualitative data. NVivo 7 also provides a database for raw data that can be attached to the project file. I managed the raw data in NVivo through a navigational feature labelled 'Sources' (See Image 1 below).
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Data analysis

In the main, I followed guidelines set by Huberman and Miles (1994) for the analysis of qualitative data. Accordingly, I followed a three-part procedure:

- Reduction of the collected data.
- Displaying the collected data.
- Drawing conclusions from the collected data (p. 429).

Using NVivo 7, I conducted initial coding by means of the 'Free Nodes' feature which allows for generating a single general theme. From the available coding in 'Free Nodes', I attempted further thematic coding using the 'Tree Nodes' feature in which it is possible to expand any theme (i.e. parent node) to further sub-themes (children nodes). Coding was electronic-based through the 'drag and drop' feature. The thematic categorisation of interview questions was used as a descriptive coding index for the analysis. Next, I conducted an interpretive coding and analysis by utilising NVivo features such as Memo, Annotation, and Query features. Along with the write-up stage, further inferential coding was conducted concurrently, and the findings were
considered with reference to the reviewed literature and the findings of document analysis. Image 2 below is an example lay out of the tree nodes with the Source pane showing a coded text and a sample of an annotation.

Reducing the collected data was a great challenge as expected. Miles and Huberman (1994) suggested certain steps in reducing the data which I handled through entering them into the database attached to NVivo. This process included the following:

- Simplifying the collected data; this step was facilitated through the 'Free Nodes' feature which helped generate main themes.
- Selecting the focus on the relevant data; as the main themes were established, further coding was conducted to convert these themes into more focused sub-themes using the 'Tree Nodes' feature.
- Eliminating the irrelevant data through transforming the written part of the data; as coding was conducted electronically, only coded themes appeared in the nodes.
The cyclical data analysis technique was also used in this study. According to Mackey and Gass (2005), this technique refers basically to the process of data collection, followed by data analysis, and a hypothesis-formation stage based on the first round of data analysis. Next, another more focused round of data analysis follows in which hypotheses are tested and further refined continuously until a rich and full picture of the data is obtained (p.178). Watson-Gegeo (1997, in Mackey & Gass 2005, p. 179) divides cyclical data analysis into three distinct stages:

- **Comprehensive**: In which all possible aspects of a chosen context are researched.
- **Topic-oriented**: In which the topic is clarified through preliminary analysis and focused data collection.
- **Hypothesis-oriented**: In which hypotheses are generated based on data.

In line with the cyclical approaches to data analysis (Richards, 2005), the first round of data analysis was a descriptive coding process of the responses from interviews (See Appendices 5-7). The second cycle was accordingly presented in PART II of the thesis write-up as an interpretive analysis of the most significant results (See Chapters 4-6). A third inferential cycle is displayed in PART III of this study as a concepts building stage, upon which I attempted to draw implications for integrating FC in pre-service SEFL teacher education in policy and practice (See Chapter 7 & 8).

Considering the aforementioned procedures, I started the analysis process as soon as the data collection started. Erlandson, Harris, Skipper, & Allan (1993) explain the interaction between data analysis and data collection:

“Data analysis as a naturalistic inquiry involves a two-fold approach. The first aspect involves data analysis at the research site during data collection. The second aspect involves data analysis away from the site following a period of data collection” (p.133).

In the process of data gathering for this study, data analysis had already begun, as it is normally the case with qualitative methodologies. Therefore, in the first phase of data collection, in which the documents were reviewed and policymakers were interviewed, I started analysing data simultaneously at the research context of SA. As
argued above in the cyclical data process, this phase helped narrow down the focus of the study when starting the second phase of data collection which involved conducting interviews with academic EFL instructors and pre-services SEFL teachers along with classroom observations. A similar description of the analysis process is suggested by Merriam (2001) which include the following levels:

- phenomenon description,
- theme construction, and
- theory building.

To sum up the data analysis processes in the current study, Table 13

Table 13 below shows the analysis framework which I followed with a reflection on the relevant guidelines taken from research methodology literature.

<table>
<thead>
<tr>
<th>Table 13: Approaches and guidelines adopted in data analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Miles and Huberman</strong> (1994) guidelines</td>
</tr>
<tr>
<td>Reduction of the collected data</td>
</tr>
<tr>
<td>Displaying the collected data</td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td>Drawing conclusions from the collected data</td>
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</table>
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Validity and reliability

In analysing qualitative data, validity and reliability can be major challenges for qualitative researchers. Mackey and Gass (2005, p. 179) draw the qualitative researchers' attention to three concerns that arise as a part of the qualitative research: credibility, transferability, and dependability. Mackey and Gass also express the quantitative research reliability in terms of dependability, and assume that the notion of 'internal validity' can relate to credibility and 'external validity' to transferability; however, they conclude that credibility and transferability differ from validity. These concepts of judging research quality are derived from the constructivist paradigm (Guba & Lincoln, 1985) which is useful in the process of concepts development and implications synthesis.

To enhance the credibility of the present study, I provided a thorough historical situatedness for this inquiry taking an account of global, political, and cultural antecedents of the current study (Guba & Lincoln, 1994). Credibility of the present study was also enhanced by such techniques as continuing the data collection over a sufficient period of time, through different methods and from different sources, and in multiple sites to assure a rigorous description of the phenomenon (Fraenkel & Wallen, 2003). In order to increase transferability, I provided a "thick description" to gain deeper and wider insights from the study (Mackay & Gass, 2005, p. 180).

Discussion and conclusion

This chapter discussed the different methodological issues and research design used for this study. In the first section, I outlined the philosophical foundations and the theoretical concepts of the qualitative approaches adopted in the study. In the second section, I overviewed the case study setting of SA and the recruited participants. In the next section, I discussed data collection methods and procedures taken to conduct those methods. Finally, I detailed the course of data collection ethics, management, and analysis used in this study.
Chapter 3: Research methodology

Issues of FC integration into the pre-service EFL teacher curriculum were raised in the previous chapters, and a number of core research questions were posed. To answer these questions, I provided a detailed description of methodological approaches that entail a dialectical investigation of the present state of FC in pre-service EFL teacher education across three levels: educational policies and policymakers, and academic EFL instructors and pre-service teachers in practice. I first used document analysis to examine the educational policies and related national and global conditions. This procedure facilitated a progressive focus for the interviews with the stakeholders. Further classroom observations were employed to confirm findings that emerged from the other sources of data.

The following chapter provides a discussion of findings at the policy level. It includes the analysis results of data obtained through document analysis in which I investigated the current global and national factors and educational policies related to the place of FC to pre-service SEFL teacher education. Correspondingly, I related these findings to policymakers' responses and conducted further analysis of interviews accordingly.
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PRESENTATION
Chapter Four:

The place of FC in pre-service SEFL teacher education policy

In the preceding chapters, I presented a discussion of topics identified in the literature, methodological issues as well as a description of the case study context of pre-service EFL teacher education in SA. One central problem that has been highlighted is that global factors might influence the place of FC in EFL education policy, especially in Islamic/Arabic contexts. It has been recognised that there are geopolitical factors (Byram & Risager, 1999) and historical and political reasons (Kramsch et al., 1996) that may influence FL educators' perceptions and practices toward FC in language education. However, concerns towards introducing FC in Islamic, mono-cultural, or conservative EFL contexts have not been justified in the light of the recent flux of global developments, especially at the policy level (e.g. Karmani, 2005; Önal, 2005; Al-Qahtani, 2003).

In this chapter, I focus on issues surrounding the place of FC at the policy level. To do this, I critically analyse relevant documents and policymakers' responses to interview questions. The reason to investigate policies is because there has always been a gap between policy and practice in language education (Guilherme, 2002; Field, 2000), and the concept of culture is rarely acknowledged in FL teacher education policies (Garrido & Alvarez, 2006). Thus, the purpose of investigating the place of FC at the policy level of SEFL teacher education is to uncover the influential global and national factors and examine the policy and practice nexus. Another outcome is to prepare the ground for further investigations of the place of FC at the practice level.

Structurally, this chapter is divided into two main sections: one is devoted to analysing data from related documents in which I analysed non-curriculum documents to investigate the global and national conditions surrounding the place of
FC in SA education, and more specifically SEFL education. I also present a thematic analysis of the curriculum documents used in pre-service SEFL teacher preparation program and provide a focus for the following section. In the other main section, I analyse policymakers' responses to interview questions. Finally, I conclude this chapter with a summary of findings and a progressive focus for the next chapters.

**DOCUMENTS ANALYSIS**

In the following sections, I analyse data obtained from relevant documents, which are classified into two categories: non-curriculum documents and curriculum documents.

**Non-curriculum documents analysis**

In this section, I present analysis of data obtained from non-curriculum documents. Although most of the documents reviewed do not relate directly to EFL education in SA, they provided insights into the cultural trends taking place in the educational context of SA. A preliminary analysis revealed a global pressure on the SA educational system to enact a cultural reform in curricula, which would include omitting violence remarks and embracing concepts of tolerance, respect, and openness towards 'the Other'. In response, there has been a positive movement in the Saudi educational system towards embracing cultural openness to the world and there has been an explicit national movement towards interculturality. One the other hand, data demonstrates some problematic issues that may arouse when approaching cultural aspects in general and in EFL curriculum in particular. Thus, I put into discussion the emerging findings, which include the existence of global pressure, the national inclination toward cultural changes, and educators/policymakers' reaction to the cultural reform.

**Global pressure on the Saudi educational policy**

Since 9/11, a growing global pressure on Islamic/Arabic educational systems has been evident (Karmani, 2005). Similarly, available documents confirm the existence of this pressure and further show that it has been exerted on the SA educational curricula.
This pressure has no longer been a latent agenda; rather, it has become a national issue that aroused the concerns of top Saudi officials about the need to culturally reform the Saudi educational curricula. Signs of the global pressure are evident through international evaluative reports, international news criticisms, and announcements by Saudi officials about positive procedures presented in response. These reports claim that SA curricula were fostering anti-Western concepts and did not adapt positive views about 'the Other'. For example, a comprehensive report has been produced jointly by the Freedom House (FH), and Institute for Gulf Affairs (IGA), (2006). This report assessed the progress that has been made by the Saudi educational system to revise and modify curricula to be more modern and open to global changes. This report sketches the different influences made by several governments around the world to impose concepts of pluralism and freedom in the Middle East with an emphasis on SA as a uniquely conservative country.

Another report published by The Washington Post (2006) points out a perceived insufficient cultural openness in SA curricula and sees a need for more tolerance and openness. Knowing that they have been funded by several international governments, such reports prove the extent of pressure on the Saudi education system to enact a cultural reform. In response, senior Saudi government spokesmen clearly acknowledged the existence of global pressures, and have repeatedly pledged that a cultural reform in education is underway (CNN, 2006). One recent official response was a statement made on May 18, 2006 by the Saudi Minister of Foreign Affairs during his visit to Washington in which he assured that the whole system of education is being transformed from top to bottom. In another statement for the Minister, he reveals that revising textbooks is only one of the steps that have been taken by SA (FH-GAI report, 2006).

Implications of such reports and announcements hold a great deal of importance for the current study in two aspects. First, the existence of global pressure to culturally revise curricula implies that there have been cultural flaws detected in SA curricula.

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6 An internationally recognised organisation in charge of defending democratic values located in the US.
7 An organization that disseminates solid information about the Arabian Gulf region and produces thoughtful analyses of Gulf policies and international relations.
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This in turn inspired me to examine the place of FC in the current pre-service SEFL teacher education curriculum. Second, implications of these documents prove the impact of global pressure on the place of FC in educational polices. This impact was revealed by the positive inclinations of top government officials in SA toward the acceptability of cultural changes that promote integrating such concepts as tolerance, respect, and understanding in the educational curricula. Based on that, further cultural changes can be given the green light by the top SA officials who are deemed as the legislative authority in SA. Being accepted at the legislative level of policymaking, such concepts and relevant intercultural notions are expected to emphasise the place of FC in pre-service SEFL teacher education.

National inclinations toward cultural reform

On numerous occasions, top Saudi officials and educational policymakers have expressed willingness to reinforce intercultural concepts such as tolerance, understanding and respect in educational curricula [e.g. CNN, 2006; Al Watan, 2006; Al Madinah, 2006]. These high-level announcements make evident the genuine intention to take serious steps that will lead to a cultural reform in SA education.

Amongst these steps, the Saudi Ministry of Education (MoE) has launched countrywide training programs for in-service teachers which aim to promote intercultural concepts such as tolerance, understanding, and respect toward 'the Other' (Al Watan Newspaper, 2006; Al Madinah Press, 2006). This national direction followed several national studies conducted by the Directorate of Educational Studies, which have confirmed the pivotal role that teachers can play in educating their students about tolerance and understanding of 'the Other' (Ministry of Education, 2006).

These findings convey two main implications for the current study. Most importantly, the national inclinations towards adapting interculturality have been developed from a legislative status to operational steps taken by the SA educational system. Secondly, this positive stance of interculturality acknowledges the teachers’ role in facilitating this movement.
Individual educators’ reactions

Analysis of available documents indicated the importance of educators’ views about the cultural reform. Characterised by different views, the dilemma of the current cultural reform in education is whether or not SA education should surrender to the global pressures for cultural changes or to keep the traditional curricula, which have been under a lot of external criticism in terms of cultural flaws. In this regard, I found two domains in which educators express their reactions, public debates and the executive practice of policymaking.

There are two distinct parties of intellectuals who hold educational policymaking positions in SA, the Liberals and the Conservatives. These parties have always been in a 'cold war' over any reform related to sensitive cultural and educational issues. In the light of recent developments, however, such differences are no longer under cover. Several media reports indicate that debates on cultural issues between figures of both parties have been recently prompted and organised by high educational authorities in SA [e.g. Al-Quds Al-Arabi, 2006]. According to the same reports, organising such debates required extensive presence of security escorting 'the figures' from both parties. These circumstances portray the continuous state of sensitivity surrounding cultural topics in SA and imply disparate reactions toward a cultural reform.

Educators’ reactions may also impact on the acceptability of projects and proposals related to cultural changes in curricular. For example, a well-known academic figure has proposed a project to culturally modify the existing EFL syllabus in general education [Dr. Sa’ad, Personal correspondence, 2005]. In this document, the author criticised the current practice of ‘Saudising’ the EFL syllabus in general education. Also, he proposed an overall cultural modification for SEFL education in which he emphasised the place of FC in content and approach. According to the author, this project was initially applauded by several officials in the MoE and has reached the

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8 Educators in this context may include policymakers, intellectuals, and key figures of education in SA who play major roles in mapping the educational policies.
9 It is important to note that there are so many of them claim espousing moderation, a term that has not been settled in SA.
10 Saudisation: a metaphorical term meaning 'to make Saudi'.
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final stages of approval. However, the proposal was confronted by other policymakers who held sceptical attitudes toward this project. Consequently, the project has been on hold since 2003. The impact of global pressure and the subsequent national inclinations that I discussed earlier have not yet been responded to.

For the current investigation, the educators/policymakers' reactions have two implications. First, there is a substantial importance of checking policies and policymakers' views and perceptions about the place of FC before going forward with proposing culture-related changes in conservative contexts. Secondly, proposing culture-related modifications in a conservative context such as SA needs to be carried in a gradual way, and in agreement with the national surrounding conditions. Otherwise, reformers run the risk of attracting official condemnation.

In summary, it is clear that there is global pressure for reform within the SA education system. Pressures mounted due to perceived cultural flaws in SA educational curricula. In response, legislative policies promoted a national move towards interculturality that is best fostered through education. Curricula revisions, teacher training, and cultural debates in SA education show a positive movement towards emphasising the place of FC in SA. However, reactions toward global pressure and cultural reform vary across educational policymakers. Therefore, there is sufficient evidence that global pressure has a positive impact on the place of culture in SA general educational policy. Hence, there is a need to examine the place of FC in the current curriculum policy and its relation to practice in the light of the global and national developments toward cultural issues (See Table 14 below).
### Table 14: Implications derived from non-curriculum documents

<table>
<thead>
<tr>
<th>Major themes</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Global pressure on SA education</td>
<td>a) Global pressure to culturally reform SA curricula is confirmed.</td>
<td>- Global pressure has a positive impact on the place of FC in the general</td>
</tr>
<tr>
<td></td>
<td>b) Criticism for the SA curricula indicates the existence of cultural flaws.</td>
<td>educational policy.</td>
</tr>
<tr>
<td></td>
<td>c) Top Saudi officials promise to modify general education curricula to embrace</td>
<td>- A great potential to endorse the integration of intercultural concepts in</td>
</tr>
<tr>
<td></td>
<td>concepts of tolerance, respect, and understanding (i.e. interculturality)</td>
<td>SEFL teacher education.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- The need to examine the current curriculum and policy.</td>
</tr>
<tr>
<td>National inclinations towards cultural reform</td>
<td>a) Serious procedures have been taken to implement a cultural reform in education.</td>
<td>- Emphasising intercultural concepts in education in general.</td>
</tr>
<tr>
<td></td>
<td>b) In-service teachers have been trained on intercultural aspects to pass them on</td>
<td>- The importance of the teachers’ role in conveying intercultural concepts</td>
</tr>
<tr>
<td></td>
<td>to their students</td>
<td>calls for the need to prepare pre-service EFL teachers interculturally.</td>
</tr>
<tr>
<td>Individuals educators’ reactions</td>
<td>a) Educators’ disparate reactions toward the cultural reform</td>
<td>- Importance of investigating policymakers’ views and perceptions of the</td>
</tr>
<tr>
<td></td>
<td>b) Executive conflicts in education due to educators’ disparate reactions</td>
<td>place of FC.</td>
</tr>
<tr>
<td></td>
<td>toward cultural issues</td>
<td>- Drastic cultural changes to curricula may not be welcome in conservative</td>
</tr>
<tr>
<td></td>
<td></td>
<td>contexts.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- The need to examine the policy and practice nexus.</td>
</tr>
</tbody>
</table>

### Thematic analysis of curriculum documents

In this section, I critically analyse the official documents related to the pre-service SEFL teacher education curriculum.

#### An overview of the curriculum policies

Departments of English at Teachers Colleges offer eight levels/semesters of an intensive program where students undertake a course lasting for a minimum of four years to become EFL teachers. Students after that are awarded a Bachelors Degree in Education, English Language Teaching. After reviewing the main guidelines of the curriculum, I discuss the key themes which include: curriculum structure, culture-free goal and objectives, American-oriented textbooks, and constraints to introducing supplementary materials.
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Curriculum structure and focus of analysis

The pre-service SEFL teacher education curriculum seems to be heavy. Considering the overall load of the curriculum, pre-service SEFL teachers not only undertake language-related courses, but also have to do an extensive load of multi-disciplinary courses; (43 out of 160 credit units) [Departments of English Guide, 2003, No Page No.].

During the early levels (semesters) of the course, pre-service SEFL teachers develop basic language skills. In the following semesters, curriculum courses include advanced linguistic courses, education-related (professional development) courses, and multi-disciplinary courses to educate pre-service teachers in several areas of knowledge. Based on the structure of the curriculum, I have classified the curriculum subjects as modules that fall into four main categories: basic linguistic preparation, advanced linguistic preparation, educational preparation, and general preparation (See a full description in Appendix 5). For the purpose of this study, the main body of analysis only canvasses the EFL learning module where FC can be integrated as a major component in the process of language learning; i.e. language macroskills (Liddicoat, 2004). Namely, I looked into the basic-linguistic preparation. The other modules lie beyond the scope of this study (See Figure 1).

Basic-linguistic preparation module

This module includes subjects that introduce basic language skills such as reading, writing, listening, speaking, and language areas such as grammar, vocabulary building, and discussion and debate. One might assume that these subjects provide professional development in ELT. However, pre-service SEFL teachers undertake these subjects in the first four semesters (year 1 & 2) to study the language per se as EFL learners, since they are not expected to have sufficient proficiency in English when enrolled. Based on that, I consider this module as an arena to investigate the place of FC in EFL education in terms of equivalent to language macroskills.
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Figure 1: Focus of the curriculum document analysis

Culture-free curriculum goal and objectives
The overall goal and objectives of the curriculum do not contain any explicit reference to culture. Rather, goals and objectives only describe the scope of language learning in terms of the pre-service teachers’ language proficiency and the professional capability to teach EFL in General Education. The documents briefly state the overall goal of the pre-service EFL teacher preparation program in terms of what the pre-service EFL teachers should be able to accomplish after completing the program:

“To well prepare trainees to become EFL teachers in general education and perhaps to proceed to further postgraduate studies” [Departments of English Guide, 2003, translated, No Page No.].

The overall objectives of the pre-service SEFL teacher education curriculum refer to specific achievements expected at the practice level. They are stated as follows:

- Gaining high proficiency in the English language and acquiring its basic skills.
- Studying the disciplines relevant to the English language and raising confidence in theoretical and applied linguistics research.
- Training to use modern educational technologies.
- Increasing learners’ knowledge depository through the compulsory, multi-disciplinary subjects (e.g. religious, scientific, and psychological subjects).
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- Exercising practical and theoretical educational training in the teaching profession provided through educational preparation (i.e. professional development) subjects. [Departments of English Guide, 2003, translated, No Page No.].

Clearly then, there is no clue about 'culture' throughout the goals and objectives. Whether culture is deemed as a language skill is not quite identified by the goals and objectives.

American-oriented textbooks
According to documents, the prescribed textbooks for the basic-linguistic preparation courses are American Interactions and Mosaic series by McGraw Hill publications [Linguistic Preparation Courses at the Departments of English, 2003]. Being US-oriented, the selection of these textbooks exclusively conveys a tendency towards the American English and culture.

Constraints to introducing supplementary materials
When curriculum does not emphasise the cultural dimensions, appropriate introduction of supplementary materials can compensate this shortage (Skopinskaja, 2003). However, data show that providing supplementary materials can be problematic in three ways: logistic, curricular, and cultural. In terms of logistics, guidelines urge instructors to devise supplementary materials for teaching and testing grammar. However, the document states clearly that instructors will have to pay for any extra texts they may wish to purchase [Departments of English Guide, 2003, p.7]. This is an obstacle to delivery and dissemination. Introducing supplementary materials can therefore be a very expensive practice that deters instructors, particularly that the number of pre-service SEFL teachers is very large. I also noticed that no reference is made to online materials as an available alternative resource of supplementary materials.

Having been described earlier as 'heavy', curriculum documents recommend that each semester, pre-service SEFL teachers are expected to have completed all the units of each textbook assigned to their level, although only the most salient aspects of the
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program are covered by the instructors' actual practice [Departments of English Guide, 2003, p.7]. Being myself familiar with the textbooks, I would not locate any time to introduce supplementary materials or discussions on FC topics with the large volume textbooks and packed curriculum. As such, instructors and more importantly, pre-service EFL teachers, are put under pressure to cover items prescribed in the curriculum. This notion further indicates that the current curriculum is characterised as 'top-down' (El-Okda, 2005).

The guidelines urge instructors explicitly to check materials to make sure that no references are made to issues that are deemed as taboo in the SA context such as sex, drugs, and alcohol as well as religion and politics. These topics are stated to be "circumvented" [Departments of English Guide, 2003, p.10]. Thus, there is a clear notion of censorship evident in the documents. It also implies concerns about some FC aspects and highly abstract-level issues that involve critical understanding such as religion and politics. Substantiated in the other sources of data, such censorship aspects constitute a trend of 'cultural sheltering' that is discussed in Chapter 7.

Guidelines for instructors and teaching practice

Academic EFL instructors play a pivotal role in the process of training pre-service SEFL teachers. In Higher Education, they are usually expected to contribute to the process of curriculum development and impact on it by means of their extensive experience. However, data show that curriculum policies may negatively influence the place of FC in their practice through setting culturally deterring guidelines and FC-excluded pedagogies.

Culturally-deterring guidelines to instructors

Within the curriculum policies, a set of guidelines are directed to newly recruited instructors to provide briefing notes about the country and the professional environment at colleges. Drawing on these guidelines, it appeared to me that these guidelines are more of a cultural warning than an informative instruction. Key points presented in the document include:
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- The Kingdom of Saudi Arabia is a strictly 'conservative' society and teachers 'must' remember to follow 'appropriate norm in their conduct'.
- Always keep in mind the importance of maintaining a serious, 'conservative demeanour': 'avoid' speech or behaviour which could be 'misinterpreted or misunderstood'.
- Be pleasant with your students, though calm and firm in matters of discipline.
- Provide a positive model for your students: be punctual, serious, well-organised, and allow your good personality to maintain constructive relationships with colleagues and students.
- Try to initiate extra-curricular activities—sport, chess etc—to develop social contacts with students. [Departments of English Guide, 2003, p.8]

Emphasising the "conservative" nature of the context and stressing the importance of conducting "conservative" speech and demeanour might be interpreted differently by instructors. Especially to outsiders, such guidelines, in conjunction with so many others, imply that 'culture', including religion and beliefs...etc, is on top of sensitive issues that should be avoided in the teaching practice and even in everyday conversations. Further, the clear guidelines to circumvent any issues such as sex, drugs, politics, and religion bear similar warnings not to discuss such issues in practice. For newcomers as well as residents, such assertive guidelines can be a covert impediment for instructors to approach FC or even C1 topics in a wide range of aspects that can be further overgeneralised variously by instructors. Although textbooks are American-based (e.g. Mosaic 2), I doubt that FC aspects can be discussed explicitly if similar guidelines are taken seriously.

Culture-free pedagogies

In every course description, the instructors are provided with sets of guidelines prescribing procedures of the teaching practice through sections called 'Teaching Essentials' and recommended 'Curricular Activities'. At the level of the curriculum,

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11 Politics, sex, drugs and other aspects can be added to the list of taboo issues that curriculum documents have revealed so far.
there is no explicit reference to any recommended approach or pedagogies to enhance the place of FC in the teaching practice. All courses contain generic statements about common procedures and activities relevant to the language learning from a pure language-proficiency perspective. Statements often include strategies for pedagogies and activities such as:

- Students must work in groups or pairs where indicated.
- Using feedback sheets.
- Teachers must focus only on skills presented in the chapter or unit.
- The regular provision of assignments and tasks.
- A major goal for the teacher is to make sure that objectives of the course are met. [Linguistic Preparation Courses at the Departments of English, 2003]

Also, pedagogical guidelines scattered in different sections describing every course such as the course description, objectives, and minimum achievement have been located. All these pedagogies place an exclusive focus on achieving proficiency in language learning skills (e.g. learners must be able to: understand the topic, guess meanings, express opinions, derive ideas). Considering the absence of FC-related objectives, the place of FC is clearly downplayed throughout the curriculum policies.

Considering the lack of FC exposure expected in a mono-cultural context, I looked into policies related to educational aids. I noticed that instructors are urged to employ educational technologies such as overhead projectors, VCR, and TV [Departments of English Guide, 2003, translated]. However, there were no guidelines recommending the use of computer technologies as an aid for teaching or learning, and/or as a resource of supplementary materials. Having been established as a key means that facilitates language and culture teaching (e.g. Wilson, 2004; Savignon, 2003), disregarding computer technologies raises questions about the availability of opportunities of exposure to FC in the light of the current context and curriculum limitations.
Exhibiting curriculum documents from an ILL perspective

Drawing on my analysis of the curriculum documents, I now examine the place of FC in documents form an ILL perspective. In line with a published framework of curriculum document analysis (Liddicoat at al, 2003, p. 34), I focus on the basic linguistic module to draw on the place of FC in EFL learning.

Status of FC
There is a clear absence of the concepts of 'culture' throughout the documents. Although cultural aspects are embedded in the textbooks based on American resources, the goal, objectives, and guidelines to instructors do not support emphasising FC as an important component of EFL learning and teaching. As a result, FC may be further downplayed in practice if such curriculum policies are binding to instructors.

Table 15: Summary of the status of FC in curriculum documents

<table>
<thead>
<tr>
<th>Criterion</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Presence of explicit reference to culture</td>
<td>- Absence of FC in goals and objectives, and guidelines of the curriculum.</td>
<td>- The need to modify goals to meet the global and national expectations.</td>
</tr>
<tr>
<td></td>
<td>- Culture is embedded in the content.</td>
<td>- If curriculum policies are binding, then the place of FC is expected to be downplayed in practice</td>
</tr>
<tr>
<td>Position within the documents</td>
<td>- Statements about culture are not made explicitly.</td>
<td>- Dismissing culture in documents gives the instructors a sense that it is sensitive, or not significant.</td>
</tr>
<tr>
<td></td>
<td>- Culture as an integral part of language learning is not evident.</td>
<td></td>
</tr>
<tr>
<td>Stated importance</td>
<td>- There is no importance stated for culture.</td>
<td>- Language is taught neutrally devoid of its FC context.</td>
</tr>
<tr>
<td></td>
<td>- Culture as contained in the language use is not paid attention.</td>
<td></td>
</tr>
</tbody>
</table>

Construct of FC
The language learning construct present in the curriculum documents is a matrix of macro-skills (Listening, Speaking, Reading, and Writing), and language areas (e.g. Grammar, Vocabulary Building, Discussion and Debate). FC is not emphasised in any way; rather, emphasis is placed on language functions and communicative activities
related to generic themes. Also, FC knowledge and understanding is not declared as a prerequisite to accomplishing language skills. Further, there is a separation of culture from language learning and communication in the Teaching Essentials and Curricular Activities, and the need for an integrated view of language and culture is not acknowledged in this module.

There is no explicit reference to any connection between the EFL learning skills and the wider curriculum. While the content topics are an extension of exactly similar topics in the other courses at the same level, the Teaching Essentials state that instructors should focus only on the skill taught in that particular chapter or unit. This notion makes it less likely to interconnect the different skills provided in a certain unit to the other skills that can be taught in other topics. Thus, there is an obvious conflict between the interconnected nature of the curriculum content and the prescribed teaching guidelines. Considering this conflict, integrating FC components would also be limited if there is an attempt to reflect on them in different perspectives within content topics.

**Table 16: Summary of the construct of FC in curriculum documents**

<table>
<thead>
<tr>
<th>Criterion</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
</table>
| Relationship to the construct of EFL learning | - EFL learning is a matrix of macro-skills.  
- FC knowledge and understanding is not declared as a prerequisite to accomplishing such skills. | - FC is separated from the construct of EFL learning.                        |
| Degree and nature of integration of language and culture | - No explicit statements are made about the interrelationship of language and culture.  
- Learning objectives and outcomes do not view FC knowledge and understanding as necessary for effective language use.  
- A separation of FC from EFL learning and communication. | - The need for an integrated view of language and culture is not acknowledged in this module. |
| Relationship to wider curriculum       | - A conflict between the interconnected nature of the curriculum content and the prescribed teaching guidelines. | - Similarly, the FC components would also be limited if there is an attempt to reflect on them. |
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Treatment of FC

There is a clear absence of FC in the overall goal and objectives of the curriculum policies and the different course descriptions. However, Curricular Activities prescribed in the curriculum documents include communicative aspects, for example, how to start and end a telephone call, forms of greeting [Linguistic Preparation Courses at the Departments of English, 2003, No Page No.]. Such communicative aspects are viewed as mere linguistic functions with no reference to the FC context. Thus, the learning expected to be achieved by the pre-service SEFL teachers is supposed to be made of proficiency or communicative skills. FC components as a core requirement for language proficiency are not considered at all.

Further, Curricular Activities stay away from FC-saturated topics and, instead, prescribe generic activities that are stripped of FC content, and instead, prescribe language tasks on superficial and stereotypical topics related to C1 (e.g. describe a trip in the desert where you spent the night in a tent; describe the way of preparing the Saudi famous meal). [Linguistic Preparation Courses at the Departments of English, 2003, No Page No.]

Table 17: Summary of treatment of FC in curriculum documents

<table>
<thead>
<tr>
<th>Criterion</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
</table>
| Degree of explicitness     | - FC is absent in the overall goal, objectives, and the different course descriptions in the documents.  
- The Teaching Essentials and prescribed Curricular Activities overlook provoking the FC components embedded in the content. | - Making FC explicit hinges on its presentation in documents (e.g. goals, objectives, teaching essentials).  
- It is not known how bound the individual instructors’ practice is by such guidelines, so investigating the policy and practice nexus is needed. |
| Degree of systemacity      | - Although available content topics are authentic, the teaching process as informed by curriculum polices do not refer to FC components that are present in these topics. | - Systemacity implies reflecting on the content particulars which are relevant to the FC context, not otherwise, introducing generic topics irrelevant to FC context. |
| Language used in relation to culture | No explicit mention of culture is detected.                                           | - The place of FC in the curriculum policy is downplayed.                     |
View of FC

Although explicit views of culture are absent, some FC components can be detected at two underlying levels. First at the content level, FC components exist in the American-prepared textbooks. However, approaching FC components is not stated explicitly in the documents. Second, at the level of language functions and performance, FC components underlie most of the courses description yet with no given significance in sections that inform the teaching practice (e.g. Teaching Essentials and Curricular Activities). Such weakened presentation of FC suggests that it could be further suppressed by the instructors' practice if pressed by the FC-excluded curriculum policies, the packed syllabus, and some culturally deterring circumstances and/or guidelines.

Culture as belonging to ‘others’ (C2) or FC exists in the curriculum content demonstrated in textbooks and syllabus topics. Yet, there is a discrepancy between these topics and the treatment outlined in objectives, Teaching Essentials, Curricular Activities, and statements of the Minimum Level of Achievement. While the topics are C2-oriented, the guidelines disregard the underlying views of C2 and only are concerned with the language production in order to develop language proficiency. The curriculum content also emphasises a monolithic view of FC as only related to American English.

Similarly, the view of culture as belonging to ‘self’ (C1) is not explicitly demonstrated. At the same time, there is a tendency to introduce activities developing language production (e.g. writing and speaking) on topics related to C1. However, these topics presented for discussion and activities are not underlined by any assumptions that clarify the importance of C1, or encourage reflecting on aspects of C2 that potentially involve making comparisons. The introduction of these topics in Curricular Activities seems like a ‘detour’ to perhaps avoid arousing discussions on some C2 aspects existing in textbooks. Also, the view of culture as a concept does not exist under this module.
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Based on such findings, it may not be feasible here to demonstrate an accurate description of the view of culture in terms of being dynamic or static. Being dynamic or static largely depends on how instructors view and approach FC in their practice. For the same reason, uni-dimensional or multi-dimensional views of culture cannot be inferred from documents due to the lack of explicit reference attached to status, construct, and treatment of culture. Clearly then, the connection between culture and language is not articulated and the view of culture does not seem to be integrated.

In a distinction between linguistic and cultural studies, emphasising language proficiency and developing basic skills in communication can be viewed as a sociolinguistic aspect of language learning (Alptekin, 2002). However, the relationship of culture to the construct of language learning is not treated effectively by enhancing the sense of making appropriate choices of behaviour or acquiring required knowledge about FC. As a result, cultural behaviours are treated as linguistic patterns. That is, when pre-service EFL teachers are provided with a certain function in communication, this function is not properly underlined by an understanding of its unique cultural or social patterns in FC; it is rather viewed as a mere linguistic behaviour (e.g. greetings, forms of address, and thanking) [Linguistic Preparation Courses at the Departments of English, 2003, No Page No.].

Considering the embedded representation of culture in the construct of language learning, simplistic views of culture can be inferred from the treatment of culture in the linguistic-oriented perspective of the curriculum documents sections. Tasks and activities only involve simplistic language functions that have nothing to do with the FC context of the TL. Examples of this simplistic treatment include vague guidelines to use appropriate language (spoken or written) in an appropriate context; [note that the context here is not elaborated]. Another example of simplistic treatment of FC is perhaps guidelines to perform activities and tasks that are related to C1 topics, despite the fact that topics in the content are all about FC.

Furthermore, the poorly presented place of FC in the curriculum document suggests that EFL teaching and learning can be approached neutrally without problematising
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FC aspects. Hence, documents do not indicate whether the place of FC is presented positively or critically.

Table 18: Summary of the view of FC in curriculum documents

<table>
<thead>
<tr>
<th>Criterion</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
</table>
| What/which/whose culture | - Culture belonging to ‘others’ (C2) exists in the content, American-oriented.  
- No reference to culture as belonging to self (C1) although pedagogies tend to introduce generic topics related to C1.  
- Culture as a concept is does not exist. | - There is discrepancy between content topics and the treatment of culture in documents.  
- Reflection on C1 is only effective when C2 issues are raised. |
| Dynamic-static | Not applicable due to lack of explicit culture presentation in documents. | Effective pedagogies are needed to activate the dynamic views of culture. |
| Uni-/multi-dimensional | Not applicable due to lack of explicit culture presentation in documents | Multidimensional views of culture can be articulated in topics which are extended in different courses. |
| Integrated-separated | The connection between culture and language is not articulated. | - The inseparability of language and culture should be signified in documents |
| Linguistic–social studies | - Language functions and communicative can be viewed as sociolinguistic aspects of language learning, yet with no cultural inferences.  
- Cultural behaviours are treated as linguistic patterns. | Communicative functions should be underlined by an understanding of their unique cultural or social patterns |
| Complex-simplified | - Simplistic due to implicit cultural views in the content. | - Appropriate pedagogies are needed to elicit the complex cultural aspects in the content. |
| Positivistic-problematised | Neutral EFL learning that does problematise FC aspects | - Cultural differences should be problematised and reflected on C1 in TL. |

Summary of documents analysis

The analysis of non-curriculum documents has revealed that global pressure has had an impact on the consideration of FC in SEFL curriculum. This impact was evident in the cultural revision of curricula and espousing intercultural concepts such as tolerance and understanding. When it comes to individual educators/policymakers, however, there were disparate reactions toward this new direction in education.
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On the other hand, the current pre-service SEFL teacher education curriculum has not yet started implementing these national developments. Also, there were considerable inconsistencies between curriculum policies and curricular content. While FC aspects were completely absent in goals, objectives, and guidelines, textbooks were based on American resources that are rich in FC content. Further, supplying extra materials were implicitly hindered by the lack of support, packed curriculum, and strict polices of cultural censorship.

In general, the document analysis has revealed that the issue of FC integration gets involved in an intertwined matrix of interests and conflicts that may emerge at the individual stakeholders’ level. Whereas the national policies are taking serious steps toward integrating interculturality in general education, the place of FC is not supported at all in the current SEFL teacher education curriculum policies. Thus, it has become more demanding to make further efforts to document the place of FC in policies of pre-service SEFL teacher education. Based on that, it is essential to investigate the emerging themes at the individual policymaking level. In the following main section, therefore, I discuss the policymakers' perceptions and views about the place of FC in pre-service SEFL teacher education. Table 19 below outlines major findings from the document analysis and the focus of the following analysis.
## Table 19: Concept mapping of document analysis and subsequent focus

<table>
<thead>
<tr>
<th>Document analysis</th>
<th>Policymakers' interviews</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Major themes</strong></td>
<td><strong>Key findings</strong></td>
</tr>
<tr>
<td>Global pressure on the Saudi Educational system</td>
<td>Confirming the global pressure</td>
</tr>
<tr>
<td>National inclinations toward interculturality</td>
<td>Confirming the impact of global pressure on the place of FC in SA education.</td>
</tr>
<tr>
<td>Individual educators’ reactions</td>
<td>A conflict amongst educators/policymakers towards the cultural reform.</td>
</tr>
<tr>
<td>Culture-free curriculum goal and objectives</td>
<td>While FC is absent in the curriculum policies, the place of FC may be minimised in practice.</td>
</tr>
<tr>
<td>American-oriented textbooks</td>
<td>Potential undermining of other sources of FC.</td>
</tr>
<tr>
<td>Constraints to introducing supplementary materials</td>
<td>Top-down curriculum with clear signs of censorship</td>
</tr>
<tr>
<td>Deterring guidelines to instructors</td>
<td>Fuzzy guidelines can be an impediment to the FC teaching practice</td>
</tr>
<tr>
<td>Culture-free pedagogies</td>
<td>Curriculum guidelines only emphasise linguistic proficiency</td>
</tr>
<tr>
<td>Intercultural overview of the curriculum documents</td>
<td>Culture is separated from the process of language learning (language macroskills).</td>
</tr>
</tbody>
</table>

### POLICYMAKERS' RESPONSES

Drawing on the questions that emerged from document analysis, this main section is designed to critically examine the responses to interview questions obtained from the policymakers of pre-service SEFL teacher education. Given that the SEFL policymakers are knowledgeable in the topic, they would also be highly aware of the
implications of the questions and their answers (Gillham, 2005). Hence, I started with broad queries about modifications to the pre-service SEFL teacher education curriculum and potential for a change. Then, I focused on issues that emerged from document analysis by asking sub-questions related to FC aspects of the curriculum (see Appendix 3). Accordingly, the themes discussed in this part correspond to issues of (a) global and national factors affecting the place of FC in pre-service SELF teacher education; (b) policymakers’ conceptualisation of the place of FC in pre-service EFL teacher education; and (c) contextual and cultural challenges that constrain the place of FC. Lastly, I provide a summary of the key findings.

**Factors affecting the place of FC in SEFL teacher education**

In this section, I discuss the policymakers’ responses on issues related to the impact of global and national factors on the place of FC in pre-service SEFL teacher education.

**Global factors**

Global factors refer to evidence of the impact of global pressure on the place of FC in SEFL teacher education. While a positive impact of this pressure on the place of FC was evident in the SA education, data from curriculum documents indicate that this impact has not affected the place of FC in pre-service SEFL teacher education curriculum. With this in mind, I examined the SEFL teacher education policymakers’ views about the global pressures to find out how they responded towards the new developments. Having done a preliminary analysis (See Table 67 in Appendix 5), policymakers of the SEFL teacher education were aware of this pressure and its implications. Based on that, their uptake of the global pressure has gone through several stages that I discuss in a second cycle of analysis which addresses issues related to: 1) awareness of global pressure, 2) reactions to pressures, and 3) impact on the place of FC on the curriculum.

*Awareness of the global pressure*

Each of the policymakers admitted that a global pressure was a factor that has had an impact impacted on their decisions to undertake revisions related to the cultural content of SA educational curricula. These cultural revisions included the elimination
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of cultural misconceptions and the promotion of positive intercultural concepts such as tolerance, respect, and understanding.

Jaber, a senior policymaker in MoE, put it simply that the SA educational system has been under scrutiny since 9/11 and there were serious calls to implement a cultural reform in SA educational curricula:

“After 9/11, everything we do in our schools, our textbooks were under the microscope.” [Int5, p. 4, line42]

To further elaborate on the use of the term 'microscope', Jaber explained that global calls for change and reform were mainly coming from the US government as a reaction to the aftermath of 9/11:

“There are external calls for change, mainly coming from the US; they want this [ethnocentric views] to change” [Int5, p. 5, line45], between brackets added.

The global pressure carried strong messages that drew the attention of top officials (i.e. Ministers of Education, Higher Education, and senior policymakers), and had them to question the educational policymakers about the accuracy of these allegations. Jaber described how the top officials became explicitly aware of global pressures:

“It was surprise, a shock to many to tell the Minister, look...this is in our textbooks; he would not believe it, violence! He does not know. Also it was a shock to many parents. They were messages of hate, violence toward the other, women, and non-Muslims” [Int5, p. 5, line22]

Salman, a senior committee member with seemingly a conservative attitude, admitted implicitly that there was an "external pressure" to revise curricula, perhaps even providing a framework for overall changes. Salman added:

“Our educational system has taken advantage of proposals and theories that have been called for by international powers” [Int2, p. 2, line22].

Looking more critically into this comment, I would literally relate “international powers” to impositions exercised by governments and political authorities, while
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“theories and proposals” relate to theoretical frameworks. Interestingly, as responses kept unfolding, Salman explicitly referred to what he called: “…influential external and internal factors” that can constitute the curriculum [Int2, p.4, Line38].

Khalid, a new-generation policymaker, confirmed that global pressure was reflected in calls for a cultural reform in the curricula. Khalid also indicated that the degree of the global pressure is a factor in implementing suggestions conveyed through these calls:

“In the present, calls for change because of forces regarding the source of EFL have been implemented as I mentioned…with the EFL implementation depends on the degree of foreign interference in the business of language teaching in this region.” [Int10, p. 3, line44]

These responses go in line with document analyses findings which indicated that the SA educational system experienced a great deal of global pressure to culturally revise the content educational curricula. Hence, findings thus far lend support to Karmani’s (2005) claims that a global drive has been led by the US government to reform educational curricula and strengthen the status of English in Arab and Muslim countries initiated after the 9/11 events. In curriculum documents, however, I have not detected any trace of cultural modifications to the curriculum policies and guidelines. Rather, they were FC-free and culturally-deterring in several instances. Although policymakers in the SEFL teacher education claimed being aware of the global pressure and the national cultural reform, their decisions as found in curriculum documents did not reflect any change towards the place of FC.

Reactions toward the global pressure

Data show that reactions at the policymaking level were characterised by three phases. First, there was a denial of global claims about the cultural flaws in curricula. This was followed by resistance for the idea of having to culturally revise the curricula under the global pressure. After that, policymakers went through a state of exploration when they assessed the current situation of FC concepts in curricula. Through these stages, policymaking seems to be looking for the rationale for this global pressure, so that it could be embraced.
Salman initially denied that global pressure had an impact on curricula revision. He argued that it was unfair to claim that recent curriculum development was motivated by any global pressure. When I confronted him with facts related to global pressure found from documents analysis, he claimed that curriculum developments in pre-service SEFL teacher education is an ongoing process and global pressure does not itself evoke a change; rather, the global pressure only accelerates certain processes:

“Global events and external pressure plays a role in accelerating the process of this development” [Int2, p. 2, line20].

Clearly, Salman’s response conveys a sense of resistance to accepting a direct intervention of external parties in any modification of curricula. This resistance can be evidenced in the current curriculum documents which have not been modified since 2003.

Describing the policymaking reaction scenario, Jaber explained that global pressures which drew the attention to serious cultural drawbacks in the curricula such as inclusion of concepts of violence and hatred against Westerners and non-Muslims in general. As a way to face such allegations, Jaber revealed that some policymakers expressed denial of and resistance to implications of such claims:

“…’No everything is fine’. The justification is somewhat absurd…’If our educational training programs produce terrorists, then we should all be terrorists’, that was the justification which is absurd, it is idiotic”. [Int5, p. 5, line46]

In a way, the policymakers’ denial and resistance could be interpreted as a defensive reaction to escape responsibility of the cultural flaws that global pressures have uncovered in SA educational curricula to high ranking officials who were “in shock” upon becoming aware of these issues [Int5, p. 5, line22]. Jaber asserted this view:

“So denial was expected simply because these high ranking officials in the Ministry did not know what was in our textbooks, what was in our curriculum.” [Int5, p. 5, line4]

After the initial reactions of denial and resistance, policymakers’ reactions to global pressure displayed an exploration stage. Jaber referred to an unprecedented national drive to respond to global calls and put forward strategies to revise the curricula. As
shown in document analyses, those strategies included curricula revision, national debates, and in-service teacher training programs to enhance intercultural aspects such as tolerance, respect, and understanding (See non-curriculum document analysis in this Chapter). To add to this, Salman believed that such global pressure provided a motive to reassess understanding of C1 values by going back to the original cultural values derived from Islam which are based on peace and tolerance. In this regard, Salman touched on the issue of misconceiving cultural concepts as a result of misinterpreting religious texts. Salman set an example of two verses from the Holy Qur’an that clearly support tolerance and understanding values and which have been misinterpreted by some policymakers:

*e.g.* "لَا اكْرَاهَ فِي الْدِّينِ"; translated as: “There is no compulsion in religion”

"لكم دينكم ولي دين"; translated as: “To you be your religion, and to me my religion”

Salman added further historical evidence to support the idea of the originality of intercultural concepts in Islam. He mentioned that the Islamic culture has lasted for very long centuries and gathered different and even disparate cultures under one faith from China to Spain. Salman believed that culturally-bound views detected currently in the Saudi education were mainly caused by misunderstandings of such concepts by curriculum designers and developers [i.e. policymakers]; Salman stated:

“If there is misconduct of not adopting such concepts properly in our curricula that is definitely caused by misunderstanding and misinterpretation of such concepts by some of those who are in charge of designing and developing curricula” [Int2, p. 3, line48].

After the initial denial and resistance, the reactions toward global pressures have been positive in terms of reassessing C1 values toward the Other. However, the discrepancy of reactions and the poor status of FC found in the curriculum documents analysis suggest that policymakers were only trying to reconcile the global pressure. This assumption is further confirmed in the following sub-theme of impact of the global pressure.

---

12 Holy Qur’an, Al Baqarah Surah, Verse 256
13 Holy Qur’an, Al Qaferoun Surah, Verse 6
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**Impact of global pressure on the place of FC in the curriculum**

To create this sub-theme, I coded comments that relate to reactions to the global pressure and the subsequent impact in the pre-service EFL teacher education curricula. While the national/educational policies have been embracing interculturality and cultural reform, the pre-service SEFL teacher education seems to be going against this national flow.

Khalid revealed that because global calls were chiefly directed to content, modifications to the curriculum were not positive and only marginally targeted strategies and practice:

“This modification done to the EFL education has been in revision integrated in curriculum of EFL in SA. It is not that much regarding the strategies, it might be only a change in the content to reflect the changes in the world, but it is not up to date and it is not positive…” [Int10, p. 1, line13].

Surprisingly, Jaber and Salman indicated that a new edition of EFL learning series *Mosaic* and *Interactions* entitled, 'Middle East Edition' was designed upon the request of some policymakers. Sounding positive about it, Salman shed light on this development:

“This committee members investigated carefully the content of these series; and held meetings with the publishers of those series to suggest amendments to the content of those series. These amendments were proposed to make the content more suitable to the Arabic culture and environment. As a result, an edition of these series was specifically published for the SEFL pre-service teacher program entitled “Middle East Edition” [Int2, p. 1, line38].

Specifically designed by McGraw Hill publications for the SA context, this edition filtered out aspects of FC that may be controversial including celebrations, characters and images. Sounding displeased with such revisions, Jaber described the series of this edition as follows:

“Concerning the textbook series “Interactions” and “Mosaic” by McGraw Hill, the publisher was asked to change the textbooks...to make them compatible with the Saudi Islamic culture...that meant to take out anything that had to do with dancing, celebrating birthdays, dating, or celebrating Christmas, for instance. So the wide
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... cultural focus of the textbooks was severely narrowed” [Int5, p. 2, line36]

The textbooks that I previewed in my analysis were the original edition of Mosaic and Interaction series. Fortunately enough, I found that the use of the Middle East Edition was not mandatory as far as the policy documents revealed. However, the introduction of the 'Middle East edition’ provides clear evidence to the negative impact of the global pressure on the pre-service EFL teacher education. Also, it proves that policymaking in SEFL teacher education lags behind the global changes and current national trends. Jaber realised the cultural dilemma that pre-service SEFL teacher education is now experiencing due to such conflicts existing at the policy level in reaction to the global pressure. He expressed it as follows:

“I think now we are in doldrums; we are not moving; we take one step forward and we take two steps backward; we have not yet made our minds what to do. So these external and internal factors caused a standstill ...” [Int5, p. 6, line7].

The focus on revising curriculum content has two possible implications. Considering the policymakers' reactions, focus on content either way (i.e. to add or exclude) may have contributed to the inconsistency found in the curriculum documents in terms of the place of FC. Second, it may have led to a gap between policy and practice in SEFL teacher education similar to that reported in SEFL in Secondary Education where FC components were excluded from textbooks while the general policies call for espousing concepts of intercultural communication (Al-Qahtani, 2003). According to documents however, even policies of pre-service SEFL teacher education did not emphasise the place of FC despite the current global/national developments.

Overall, the impact of global factors on the pre-service SEFL teacher education was limited and negatively responded to in the form of arbitrary anti-FC modifications in curriculum textbooks. This indicates that the global pressure may have impacted positively on the place of FC in the overall national policy, but not on the pre-service SEFL teacher education in particular.
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In summary, the policymakers' reactions toward the global pressure went through stages of denial, resistance, and then exploration. Rather than emphasising the place of FC, these reactions displayed a way of looking for the rationale for this global pressure and resulted in reconciliation of reverse revision that excluded FC aspects. Thus, the impact of the global pressure on the place of FC in pre-service EFL teacher education was limited and negatively responded to.

Table 20: Summary of the global factors impact on FC in SEFL pre-service teacher education

<table>
<thead>
<tr>
<th>Theme</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awareness of global pressure</td>
<td>Confirming global calls to implement a cultural reform in curricula</td>
<td>- The need for FC integration into pre-service SEFL teacher education.</td>
</tr>
<tr>
<td>Reaction to global pressure</td>
<td>- Policymakers’ denial of global pressure</td>
<td>- Slow stages of reactions can indicate an attempt to reconcile the global pressure.</td>
</tr>
<tr>
<td></td>
<td>- Policy makers' resistance for global pressure</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Reinterpreting C1 values which enhance interculturality</td>
<td></td>
</tr>
<tr>
<td>Impact on the place of FC in the curriculum</td>
<td>Opposite reaction in SEFL teacher education curriculum content confirms a state of resistance for global pressure</td>
<td>- Global pressure has a negative impact on the place of FC in pre-service SEFL teacher education.</td>
</tr>
</tbody>
</table>

Moving forward: Global factors had a negative impact that resulted in excluding FC aspects in pre-service SEFL teacher education curriculum.

National factors

Simply defined, national factors highlight internal issues that contribute to emphasising/deemphasising the place of FC in SEFL teacher education. Table 68 in appendix (5) shows the Cycle One analysis with sample comments that stimulated preliminary implications. As I continued beyond Cycle One, I found that the key national factors influencing the place of FC in pre-service SEFL teacher include national inclinations towards intercultural practices and the policy and practice nexus.
National inclinations and the need for policy documentation

Driven by top SA officials (i.e. legislative authorities), tolerance, understanding and respect towards ‘the Other’ have become pervasive slogans in the current cultural reform in SA. In this regard, Salman believed that a greater awareness of the need for understanding and tolerance toward ‘the Other’ had become a key point in curricula revision, and indeed had been initiated as a national project. Salman explained some aspects of efforts exerted in this regard:

“We have been holding several debate meetings here at this college engaging pre-service teachers, academic staff, and parents as well…the administration was keen enough to establish the sense of debate and free discussions with all the stakeholders in the educational process in our colleges through meetings, seminars, and conferences and invited intellectual figures to take part in such events. Such projects and activities were supported from top authorities in an attempt to clear up the fuzzy concepts and misunderstandings hatched in some brains” [Int2, p. 4, line10].

Similarly, Khalid explained that such national awareness-raising about other cultures could be interpreted in different ways by individuals, but he interpreted such initiatives simply as “we cannot live alone” [Int10, p. 4, line4]. Khalid also mentioned that enormous government-supported efforts were made to enhance intercultural concepts in the academic environment as an active participation in the national project. Khalid further explained that committees have been formed, and conferences have been conducted to promote the education of tolerance and understanding.

As short-term consequences of promoting intercultural concepts, Khalid confirmed that there was a huge change not only in the making of educational system, but also in the social aspects of life. Khalid assured that in such circumstances, the place of FC would be more enhanced in pre-service SEFL teacher education. Khalid believed that individual officials might resist a cultural change if they have the means to do so, but if it prevails, they usually endorse it in order to control it:

"If there is a change, you might fight it if you have the means of doing so, but sometimes even if you officially do not, it will prevail, then it will be endorsed only in order to be contained" [Int10, p. 7, line38]
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Based on that, the cultural reform has begun to gain public acceptance. Having been explained in terms of enhancing intercultural concepts, the cultural reform is a means of enhancing the FC in SA education. Looking back upon curriculum policies however, the impact of this cultural reform on the pre-service SEFL teacher education was limited to an overall public campaign in the form of events, debates, and seminars, perhaps to please top officials. Curriculum policies remained intact as evidenced in the document analysis. This finding suggests that unless documented in policies, the place of FC will remain a minor priority that is subject to disparate policymakers' reactions and interpretations.

The policy and practice nexus
The nexus between policymaking and practice describes the role of SEFL teacher education policymakers in the curriculum and the mechanism of implementing policies and guidelines in practice. Understanding this mechanism is essential to assure reinforcing the place of FC in policy that in turn, impacts on practice.

According to responses, policymaking in pre-service SEFL teacher education is a process that involves setting curriculum guidelines, curriculum design and development. It is largely an executive matter. Salman indicated that policymaking of SEFL teacher education is conducted through a specialised committee with a few members who prepare a working plan for the program to be implemented by Teachers Colleges at the national level. Salman also added that the same members are in charge of following up new innovations and implementing modifications through their regular meetings:

“The regular procedure is that the central committees prepare a working plan for these programs to be implemented by colleges. This working plan is considered as resource for departments across the country to guarantee the implementation of a unified teaching plan in all departments. These plans include a description of the program courses.” [Int2, p. 7, line19].

Restricting policymaking at a national level to a few individuals in a committee has been under question in relation the place of FC. For example, Jaber criticised several aspects related to the work plans and members of such committees:
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“I think the committees are responsible for what we have in the curricula now; the committees were infiltrated by people who had their own hidden agendas” [Int5, p. 5, line5].

Jaber held those committee members responsible for the current cultural flaws in the curriculum. First, Jaber remarked that such committees were infiltrated by members who had their own hidden agendas; e.g. anti-Western or extremist. These agendas could be related to outcomes of misinterpretations of cultural issues as Salman revealed elsewhere, “if there is a problem of not adopting such concepts properly in our curricula, that is definitely caused by misinterpretation of such concepts by some of those who are in charge of designing and developing curricula” [Int2, p. 3, line48]. As such, some members of the policymakers committee impose their own bias that deemphasise the place of FC. This notion can be noticed in the unjustifiable introduction of the Middle East Edition of textbooks.

Khalid too, believed that some of the committee members might not have the expertise necessary for the policymaking of EFL teacher education:

“Unfortunately, the prescription of policies is localised with certain committees that sometimes do not have the expertise, they do not have enough experience in the curriculum itself” [Int10, p.4, line31]

In the absence of both national and academic performance standards, Jaber found it impossible for policymakers to insure the implementation of everything prescribed in the curriculum to practice [Int5, p. 8, line32]. Based on that, a gap could be created between policy and practice in the pre-service SEFL teacher education. Khalid maintained that such a gap could be an obstacle when attempting to integrate FC:

“So it is a multi-dimensional problem. We have people in the process of teaching, and few people involved in the policymaking, and if you want to change anything, you have to interact with both levels, the teachers themselves who have their own reason to include or exclude culture, and we have policymakers with reasons that might be the same or different or at a different level of intensity, but you have to fight and work with both fronts”. [Int10, p. 6, line35]
To establish links with similar findings from document analysis, the centralisation of policymaking in SEFL teacher education in the form of national committee has affected the policy and practice nexus in the following ways:

1- It has confined policymaking/curriculum development to a committee whose few members may not have sufficient expertise in essential issues such as cultural aspects.

2- Being, myself, highly familiar with the context and some policymakers, I noticed that those committees’ members are ordinary academics who have a range of responsibilities that include teaching, administrative duties, and memberships in other committees. It is unfeasible for those members to commit themselves effectively to EFL teacher education policymaking, follow innovations in the field, and undertake timely modifications to curriculum policies. Therefore, this centralisation of policymaking has allowed for a state of fossilisation where policies become outdated and fail to meet the context needs.

3- It is very likely in such circumstances that personally-biased attitudes of some members dominate the curriculum policies based on their misinterpretations of some cultural issues. As such, the place of FC may be minimised as was evident in excluding FC aspects in content and policies.

4- As such, the centralisation impeded other experienced stakeholders form active involvement in the process of policymaking and curriculum development. Academic EFL instructors in this case may blindly follow the policies and implement pre-designed packages and guidelines which were found to be lacking FC aspects.

As a result, the pre-service SEFL teacher education curriculum is very likely to lag behind the global changes, national directions, and theoretical advancements in the field. This notion also implies that the place of FC can be further minimised in such conditions at the practice level.

In summary, there is an unprecedented national movement to promote intercultural concepts such as tolerance, understanding, and respect of the other cultures. When such concepts gain public acceptance, officials usually endorse them. Similarly, intercultural concepts have been gaining a great public acceptance in SA. Hence, the
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place of FC needs to be documented in pre-service EFL teacher education policies, rather than just initiating debates and public talks. Further, the nexus between policymaking and practice implied a gap that has been widened by the centralisation of committees whose members may not be up to the task due to shortage in numbers, members’ overloaded duties, individuals’ bias, and lack of expertise. Such factors can further weaken the place of FC in pre-service SEFL teacher education.

Table 21: Summary of national factors influencing the place of FC

<table>
<thead>
<tr>
<th>Factor</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>National inclinations toward interculturality</td>
<td>- Public acceptance</td>
<td>Emphasising the place of FC needs to be documented in SEFL teacher education policies.</td>
</tr>
<tr>
<td></td>
<td>- Official endorsement</td>
<td></td>
</tr>
<tr>
<td></td>
<td>- Ineffective participation in the pre-service SEFL teacher education.</td>
<td></td>
</tr>
<tr>
<td>The nexus between policymaking and practice</td>
<td>- Centralisation of policymaking committees</td>
<td>There is a potential gap between policy and practice that may hinder emphasising the place of FC.</td>
</tr>
<tr>
<td></td>
<td>- Inefficiency of those committees to meet the national policies and theoretical developments</td>
<td></td>
</tr>
</tbody>
</table>

Moving forward: National inclinations may not contribute to the place of FC in pre-service EFL teacher education unless documented in the curriculum policy. However, the gap between policy and practice may allow for individual policymakers to weaken the place of FC in policy due to centralisation of policymaking.

Policymakers' conceptualisation of the place of FC

This section lays out an analysis and discussion of the policymakers’ responses to interview questions that were designed to identify their conceptualisation of FC in EFL education (See Appendix 3). The following themes are discussed: the policymakers’ perceptions of FC in EFL education, views about the place of FC in pre-service EFL education, the source of FC in EFL education, and views on the pre-service EFL teacher education curriculum.

Perception of the place of FC in EFL education

My aim in this sub-section is to understand how FC is conceptualised by those who are in charge of curriculum design and development. Cycle One analysis is shown in
Table 69 with preliminary implications (See Appendix 5). As we see perhaps somewhat cautiously, the policymakers avoided giving straightforward responses about their perception of FC in EFL education. The topic seemed to surprise them, although they had been forewarned of the topic. I attempted to pose the question several times after I noticed that they did not provide satisfactory answers, but they shifted the focus somehow to talk about the importance of culture in a general sense.

Overall, the policymakers’ perceptions of FC drifted away from being language-relevant and were more concerned about the concept of culture as a sociocultural and anthropological phenomenon. For example, Salman believed that culture refers to the most important aspect in every society which is values. Salman explained that values can be religious, moral, or social. To Salman, cultural differences exist in values, especially those related to religion and beliefs:

“One important aspect of culture which different societies place a heavy focus on is that which represents values. These values can be religious, moral, and social values” [Int2, p.2, Line35]

Salman confirmed, however, that some of these beliefs and values are shared by people of celestial religions (i.e. Christianity, Islam, and Judaism) such as cooperation, promise keeping, truthfulness, and respecting ‘the other’. Salman stated:

“For example, values such as keeping appointment and truthfulness are well-known aspects of the American culture. In our teaching, such values are not new to us, but we keep reminding the learners about them” [Int2, p.6, Line47].

Salman here is talking about culture as a religious perspective that could be taught to students in order to help regulate their personal behaviour. Assuming that this perception can be relevant to EFL education, which is not, the perception of mutual values here tends to be emphasising them as privileges of C1 only; similarities with FC does not sound appreciated, let alone raising issues of cultural differences. Acknowledging the sensitivity of religious issues in a conservative context, FC in EFL education may be perceived as suspicious if it is mistakenly viewed as merely targeting religion, beliefs, and values as found in Al-Qahtani’s study (2003).
Jaber, on the other hand, tended to describe the common perception of FC in SA as the global versus the local. Jaber explained that the Saudi culture is a closed one, and other cultures are bound to have a different sense from the local culture of SA. Jaber pointed out that this leads to a general sentiment of being threatened by other cultures. This notion can be simplified through Jaber’s comment:

“To many planners, mere knowledge of these differences is taboo, so they do not want the students to even know words such as pork, bacon, wine” [Int5, p.3, Line25]

Due to perceptions like this, learning about FC may be viewed as a motive to shift away from C1. With this dilemma of misconceptions, Khalid admitted that defining culture is a problem per se, thus he stressed the importance of defining an ideal concept of FC to be utilised in SEFL teacher education:

“The problem that we have here is to define what culture is, and what is the ideal culture that you present in teaching the language. It is important but hard to handle.” [Int10, p.2, Line33]

In summary, policymakers’ perceptions of FC in EFL education indicated failure to present a clear definition that relates to language learning. When perceptions about FC are driven towards sociocultural and anthropological aspects, FC is viewed as concrete facts and information about FC people. As a result, this aligns with the static views of culture that is remote from language learning (Liddicoat, 2002). Moreover, perceiving culture as beliefs and values relates to Kramsch's 'big C' culture (1991a); and viewing it as the global as an opposite for the local will lead to reservations about emphasising the place of FC in pre-service EFL teacher education. Such perceptions of FC by policymakers may account for the poor place of FC in the curriculum documents. Clearly then, the concept of FC in EFL education needs to be reconceptualised in a more language learning-related concepts and in such a way that does not attract C1 sensitive issues in a conservative context.
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### Table 22: Summary of SEFL policymakers’ perceptions of FC in EFL education

<table>
<thead>
<tr>
<th>Perception of culture</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
</table>
| Values and beliefs    | - Behavioural aspects taught to the students.  
                        - Orientation to C1 beliefs and values. | - Sociocultural and anthropological aspects which are remote from EFL learning itself. |
| Global versus the local | Mere exposure to FC threatens C1. | FC can be perceived as a motive to shift away from C1 |

**Moving forward:** Unclear perceptions of FC among policymakers may account for separating FC from language throughout the curriculum documents. A reconceptualising of FC in EFL education is vital to avoid misinterpretations and assure relevance to language learning.

**Policymakers’ views about the place of FC in pre-service SEFL teacher education**

In Cycle One, I coded responses on views about the place of FC in EFL education and the importance of integrating it in the current curriculum (See Table 71, Appendix 5). Data shows that all the participating policymakers emphasised the place of FC in pre-service SEFL teacher education. In contrast to their perception of FC, the policymakers stemmed the place of FC out of the importance of culture itself in language teacher education. As I moved towards Cycle Two of the analysis, I found three main reasons accounting for the importance of FC in pre-service EFL teacher education: 1) the theoretical inseparability of language and culture, 2) the importance of FC in the language teaching career, and 3) humanistic advantages of learning about FC.

From a theoretical perspective, Salman and Khalid supported the assumption that language and culture cannot be separated because language expresses and formulates culture and vice versa. Salman believed that detaching language from culture is impossible because the language develops in a certain context and it is influenced by aspects of that context:

“…detaching the English language from the Western culture is impossible because the language develops in a certain context and it is influenced by the particulars of that context.” *[Int2, p.2, Line19]*

Sustaining the same view, Khalid confirmed:
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“Language is a reflection of culture and vice versa depending on what theoretical position you take about that” [Int10, p.3, Line1].

As a professional requirement for language teachers, Khalid stipulated the ability to teach the language with an understanding of FC. Khalid admitted that there is a deficiency in FC preparation in SEFL teacher education. He believed that the absence of effective FC integration in EFL teacher education led to the output of poorly qualified EFL teachers:

“That can contribute to the answer why we do not produce qualified teachers in the EFL pre-service teacher training programs; because we have ignored the basic or the most important part of the definition for curriculum, which is integrating the culture.” [Int10, p.4, Line50]

This assumption about the absence of FC aspects may justify the findings reported in a study conducted among SEFL middle school teachers who were found to be lacking a profound understanding of the role of culture in language education, and they were limited in their involvement in culture teaching (Al-Qahtani, 2003).

From a humanistic perspective, Jaber referred to the importance of FC to get connected to the world and to break the cultural encapsulation present in the Saudi context. Jaber warned about the serious consequences of failure to communicate with the global community; he commented emotionally:

“It is very important. I think we are living in a world without boundaries, and building these high walls around us will not protect us. This wall will crumble down and crush us.” [Int5, p.3, Line44]

In contrast to the ethnocentric views that emphasise culture-bound attitudes (Kitao, 2000), Jaber alluded to the need for achieving global-level goals of FC teaching, which demonstrate humanistic purposes related to understanding and accepting peoples’ views from other cultures. Furthermore, Jaber explained the missing role of these global goals that would contribute to maintaining C1. In this regard, he criticised the practice exercised by policymakers which attempts to prevent learners from exposure to other cultures assuming that it would preserve their C1 and identity:
“Ironically, these people [policymakers] are doing what they are doing because they think this will preserve our identity, where in fact it drives our youth to lose their identity; so it defeats its own purpose by trying to prevent exposure. I always use the simile of a little baby born into a family which protects the baby and prevents the baby from exposure to any kind of germs or viruses; if we assume that this baby is kept in a sanitized room, when the baby grows up let us imagine what will happen to the him; his bones will be weak, the minute he goes out he will fall ill because he does not have the immune system.” [Int5, p.3, Line46] Italicised added.

Similarly, Khalid stressed the importance of establishing an understanding with ‘the Other’ and described it as a gap that needs to be filled:

“…understanding the others; we have a gap regarding this issue in all curricula, not only EFL curriculum. We are not promoting the understanding of others, as much as it means to me… because you cannot live alone” [Int10, p.3, Line48]

In summary, the SEFL policymakers stressed the importance of FC in pre-service SEFL teacher education. Although they earlier demonstrated perceptions of FC as irrelevant in EFL education, policymakers’ positive views about the place of FC stemmed out of the importance of culture itself. Reasons for FC importance included culture’s inseparability from language, its importance to language teachers, and its significance to establish global connections that would further maintain C1. These positive views hold a promising potential to emphasise the place of FC in pre-service SEFL teacher education. Also, such views points out potential applicability of ILL goals which stress the importance of both FC and C1. Similarly, Liddicoat et al. (2003) stress the importance of valuing and respecting both C1 and C2 as major goals of ILL. However, there is an urgent need to emphasise this significance in the curriculum policies perhaps through a context-specific concepts of the purpose and perceptions of FC integration.
### Table 23: Summary of policymakers’ views about the place of FC

<table>
<thead>
<tr>
<th>Importance of culture integration</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inseparability of language and culture</td>
<td>Theoretical assumptions.</td>
<td>Potential for accepting theoretical proposals on FC integration; e.g. curriculum goals and objective.</td>
</tr>
<tr>
<td>An essential requirement for language teachers</td>
<td>Professional assumptions</td>
<td>The priority of integrating FC in language teacher education.</td>
</tr>
<tr>
<td>Establishing links to the world</td>
<td>- Humanistic assumptions</td>
<td>Appropriateness of ILL goals to the context needs.</td>
</tr>
<tr>
<td></td>
<td>- Advantages to C1</td>
<td></td>
</tr>
</tbody>
</table>

**Moving forward:** At the EFL teacher education level, the place of FC interrelates with theoretical, professional and humanistic (i.e. global) factors. These factors demonstrate the potential of FC integration and the appropriateness of ILL goals to a conservative EFL context. Taking policymakers’ awareness of the importance of FC as a motive, this awareness must be outlined in curriculum policies.

### Policymakers’ perception of the source of FC in EFL education

The source of FC refers to the representative origin/nation/people associated with the culture of the English language. Acknowledging the problematic term of 'target culture' (Nault, 2006), it is important to examine policymakers’ perceptions of the source of FC in EFL education to be considered in given context-specific conditions. Table 70 (See Appendix 5) shows the results of the initial analysis which indicate that there are disparate perceptions of the source of FC among policymakers. A major trend, however, was to deemphasise the choice of the 'American culture' as the sole representative of FC in EFL.

Salman believed that the English language is mostly connected to the native speakers’ culture in the first place. Taking originality as a criterion, Salman perceived the culture of English as that originally developed in the ancient English context, represented now by the UK. He commented:

“My perception is that the culture connected to the English language was originally developed in the ancient English context which is now represented by the U.K” [Int2, p.2, Line39]
However, Salman emphasised the importance of the US culture which contributed a great deal to the development of the English language, although American culture is a lot different than the U.K culture. Salman suggested that EFL education should resort to the original English-oriented culture with an eye open to the developments carried on by the American culture, which has been doing the English language major favours by enriching it constantly with new expressions and uses:

“In my personal opinion, to teach EFL, we should rely on the original English-oriented culture with an eye open on the developments carried on by the American culture which has been doing the English language major favours by enriching it constantly with new expressions and uses.” [Int5, p.3, Line2]

In an idealistic view, Jaber shifted the focus from the native model of culture and expressed views that emerge from the global status of EIL when he said:

“English has become a global language. So when we say TC, as far as I am concerned, we are talking about global culture, not simply the culture of England or the US, Australia, New Zealand, or Canada, because nowadays, no body owns the English language. Therefore, when we say TC, I understand it to be a global culture, the basic human values shared by all humans, all indicated individually.” [Int5, p.3, Line18]

This global view of culture in EFL education aligns with trends adopted by the ILL approach called for by several researchers (e.g. McKay, 2003; Alptekin, 2002). However, its implementation in an EFL education context may prove difficult with the traditional focus on the monolithic view of culture in SEFL education as connected to the US/UK cultures (Al-Qahtani, 2003). Also, accepting the notion of global English entails an acknowledgement of its multicultural background.

In a realistic view of the source of FC, Khalid believed that the source of FC in EFL hinges on factors such as political relationships, who is teaching the language, and how they are related to others. Khalid explained that SEFL education has gone through two eras of perceiving the source of FC. In the beginning of introducing EFL in SA, the target was British English which emphasised the UK source of FC. He further referred to a shift in the 1980s and 1990s towards teaching the “American”
English. In such circumstances, this shift is governed by political relationships as Khalid stated:

“It is governed by more than only who speaks the language; it is governed by political relationships.” [Int10, p.2, Line21]

Opposing the idea of multiple cultures, Khalid suggested the orientation of FC towards one source in EFL education for the sake of unity and comprehensibility. Khalid also warned that nowadays, the American culture can no longer be introduced as the culture of English because of the Americans’ standpoint regarding certain issues; e.g. conflicts in Iraq and Israel:

“If you talk about political reasons, the American culture cannot be introduced as the culture of English because the Americans’ standpoint regarding certain issues.” [Int10, p.6, Line19]

Further, Khalid reported the “radical” difference existing between the American culture and the Saudi culture as an impediment to introducing American culture in EFL education from some the policymakers’ point of view [Int10, p.6, Line24].

These disparate views about the source of FC in EFL education indicated the conflicts that are likely to occur at the level of policymaking in pre-service SEFL teacher education, which necessitates developing context-specific concepts. Also, it lends support to the fuzzy implications of the term “target” culture (Nault, 2006). As such, the source of FC in EFL education is more complex than to be handled at a central policymaking level.

To sum up, the source of FC is bent to individuals’ interpretations and preferences and influenced by factors like political relationships. Multiple global cultures are less likely to be acceptable at the policymaking level for claims related to meeting political needs and systemising the curriculum. Therefore, defining the source of FC at the policymaking cannot be decisive for several reasons. Unless a focus is placed on a particular FC for specific purposes, the term ‘target’ proves highly controversial in the process of FC integration. Accordingly, there is a need to further investigate the source of FC at the practice level to seek an understanding of the other stakeholders’ views about this issue.
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Table 24: Summary of policymakers’ perceptions of FC source in EFL education

<table>
<thead>
<tr>
<th>Perception of FC source</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
</table>
| Native speakers- related | Inner-circle orientation | - Focus on who speaks the language  
                             - The native model of culture |
| UK                      | Originality         | - Focus on the classic origin of the English language.  
                             - The native model of culture |
| UK and U.S.A            | a) Originality with enriching updates  
                             b) US-UK centric views  
                             c) Political relationships | - Combining originality with modern cultural updates.  
                             - Rejection of a certain source of culture relates to political perspectives. |
| Global culture          | a) The status of EIL  
                             b) The connection to multiple cultures  
                             c) The need for unification and comprehensibility | - Multiple culture is an idealistic choice in curriculum  
                             - Idealistic culture may be challenging. |

Moving forward: With the disparate views on the preferred source of FC in EFL education, identifying a “target” for FC proves challenging at the policymaking level; i.e. the curriculum design and development. This notion puts forward further questioning about the validity of the term “target”, and calls for a more appropriate term in the process of culture integration into SEFL pre-service teacher curriculum.

Policymakers’ views on curriculum

In an attempt to project the process of FC integration, this sub-section analyses policymakers’ perceptions of the concept of curriculum in SEFL teacher education. This theme aims to reveal how policymakers viewed the academic instructors’ involvement in curriculum development. In Cycle One, I coded and analysed comments related to the policymakers’ perceptions of the concept of curriculum in SEFL education (See Table 72, Appendix 5). Data reveal that all policymakers perceived the concept of curriculum broadly in SEFL teacher education. Being curriculum designers and developers, their responses suggest a lack of pedagogical frameworks in the curriculum and the academic EFL instructors’ lack of involvement in curriculum development.
All participating SEFL policymakers agreed that the curriculum is a broad concept which includes aspects such as a program of studies, the content of the course, planned learning experiences, a structured series of intended learning outcomes, a plan for action, and everything that is taught and learnt. Salman further referred to the notion of global and national factors related to the educational process as part of the curriculum:

“Talking from my specific expertise standpoint, the concept of curriculum is not limited to content, objectives, teaching methodology, or evaluation only; rather, the deep and thorough meaning of the concept of curriculum includes the overall educational process with all the relevant external and internal influential factors” [Int2, p.4, Line38]

Salman also explained what he called a “hidden curriculum”, which considers the learners’ background and experiences [Int2, p.5, Line1]. This comment brings to the fore the status of learners as adult learners and prospective teachers who have been through several cultural experiences. Considering this remark, the absence of FC perspectives in the current curriculum does not support this view at all.

Jaber expressed similar broad views, but with an emphasis on pedagogy which in this view has no specific framework for practice:

“Curriculum is [all of the above] plus ‘How to’, the methodology. Curriculum encompasses all of these, and as I said earlier, it is one of the main production lines of identity, of the cultural entity of this human being” [Int5, p.6 Line25]

Khalid, on the other hand, made a distinction between the official description of curriculum as a broad concept including the aforementioned aspects and the actual implementation of curriculum which is limited to a program of studies, a list of courses with relevant descriptions. He stated:

“If you want to have the “official response” for what a curriculum means, the answer will be everything that you have listed above. If you come to the actual implementations of the curricula, it will be limited to few things only; that is, a curriculum is only a program of studies; a list of course that you need to take. For each course, you have a description of its content.” [Int10, p.4 Line45]
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With this discrepancy between the official perception of curriculum and the actual implementations in documents, a framework for pedagogy in practice is lacking in the current curriculum. In line with these views about the curriculum, document analysis has revealed similar findings, in which the current curriculum is restricted to a list of courses with broad guidelines and descriptions. Most importantly, FC components were absent in the statements of curriculum documents. If taken precisely by instructors, the place of FC is expected to be largely minimised in practice.

Based on that, it was necessary to investigate the academic instructors’ authority to interfere in the curriculum development. Policymakers initially described the Higher Education as a level which is supposed to be flexible for instructors’ involvement and authority to add, exclude, or modify some aspects of the curriculum. They also agreed that instructors can bring their own content and pedagogies into the teaching practice. However, the same responses implied that instructors’ authority in EFL teacher education is still restricted by the curriculum policies. Salman explained:

“The academic instructor has an almost absolute authority to modify and develop the curriculum provided that he abides by the ultimate course objectives as a minimum level of achievement. For example, the instructor is not limited to the official content; he can add his own additional materials such as handouts and extra examples.” [Int2, p.5 Line14]

In a clear paradox, the proclaimed instructors’ authority for development seems to be disguised, in a sense, and restricted by the curriculum policies. Khalid confirmed this assumption:

“… teachers do not have much freedom to choose the curriculum even at the level of colleges. At the level of colleges there is a policy, there is a course description and a course file with which you have to abide. Sometimes you might add stuff if the course allows that saying you can have other resources for the teachers to decide.” [Int10, p.5 Line12]

Confirming this notion, Jaber criticised this restriction of academic instructors’ authority in EFL teacher education, referring back to the centralisation of policymaking and claiming that SEFL teacher education is sometimes run as General Education Schools:
“They [instructors] have no authority whatsoever. Committees at the Ministry of Education make the decisions and do not consult neither the teachers nor the students, parents or anybody. It is enforced top-down, and nobody is authorised to make any changes; this is in General Education. In higher education, it is a little bit different, but unfortunately, Teachers Colleges are run the same way schools are run.” [Int5, p.6 Line41] Between brackets added.

Given that instructors’ practice is restricted by the current curriculum policies, the place of FC is evidently minimised in practice in light of the lack of FC dimensions in the curriculum documents. Thus, the academic instructors’ initiatives towards incorporating FC are not guaranteed considering the deterring cultural guidelines and restricted authority. The other possible scenario is when instructors attempt to integrate FC in their practice; in this case, they are less likely to do that efficiently due to the lack of a context-specific framework to follow in the current conservative context.

To sum up, the concept of curriculum is viewed by policymakers broadly with hints about lacking a general pedagogical framework. There is a general tendency to make curriculum policies binding to instructors though their lack FC perspectives. This notion further confirms the nature of the curriculum polices as top-down polices imposed in practice. With a view of FC-free curriculum policies as gospel, the place of FC is evidently minimised in practice due to the lack of policies and guidelines that emphasise the place of FC as well as the lack of appropriate concepts to inform FC teaching and learning in this context.
Table 25: Summary of policymakers’ perception of curriculum

<table>
<thead>
<tr>
<th>Theme</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Curriculum as a broad concept</td>
<td>a) Influence of external and internal factors</td>
<td>- The need for developing FC integration concepts that inform policy and practice</td>
</tr>
<tr>
<td></td>
<td>b) Lack of pedagogy</td>
<td></td>
</tr>
<tr>
<td>Hidden curriculum</td>
<td>Learners background and experiences</td>
<td>- Current curriculum needs to consider pre-service teachers’ prior knowledge in FC</td>
</tr>
<tr>
<td>Official versus Actual concept of curriculum</td>
<td>a) Official curriculum as a broad concept is not actually implemented.</td>
<td>- Guidelines are broad policies for the curriculum.</td>
</tr>
<tr>
<td></td>
<td>b) Actual curriculum is a list of courses with main guidelines and descriptions.</td>
<td>- The need to emphasise the place of FC in these policies</td>
</tr>
<tr>
<td>Academic instructors and curriculum</td>
<td>a) Though limited in FC perspectives, main guidelines are binding</td>
<td>- The place of FC may be minimised in practice</td>
</tr>
<tr>
<td></td>
<td>b) Top-down policies to be implemented by instructors</td>
<td>- No context-specific framework to guide culture teaching.</td>
</tr>
</tbody>
</table>

Moving forward: When the current curriculum is viewed broadly and followed as gospel, it is likely that the place of FC is undermined due to the lack of FC aspects and pedagogical framework in the current curriculum documents. To draw on findings, there is an urgent need to emphasise the place of FC in the curriculum policies and develop context-specific concepts to inform the FC teaching and learning.

Challenges to the place of FC in pre-service SEFL teacher education

In this section, I discuss the SEFL policymakers’ responses to interview questions eliciting their views on the constraints that challenge the place of FC in pre-service SEFL teacher education. I also refer to other policymakers’ responses which were coded in other themes and that can be interpreted as challenges to the place of FC. Thus, I categorised these challenges under two themes: contextual and cultural challenges.

Contextual limitations

Contextual limitations are constraints that challenge the place of FC from a policymaking perspective. In Cycle One, I coded comments that related to contextual
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constraints to the place of FC (See Table 73, Appendix 5). Data showed that there were three main contextual challenges to the place of FC in pre-service SEFL teacher education: absence of national standards in SEFL education, resistance to global pressure, and the centralisation of policymaking.

First, Jaber noticed that one of the main drawbacks in SEFL teacher education is the absence of universal values in SEFL education. When asked to elaborate on that, he explained that educational values are national standards of EFL education which have not come to a complete shape in SA:

“I think the main constraint I would narrow it down to one main constraint which is the absence of values, universal values in education. Values are one of the main components in any educational curriculum, and these are universal. The work in this area has been cut” [Int5, p.7, Line36]

Similarly, the national standards for language education are defined as the main principles and values that guide language education in a certain context and guide culture teaching in language education (Lange 1999). Although the other two policymakers did not comment directly on this issue, the absence of national standards in SEFL education is evidenced through curriculum documents which was not grounded in any obvious theoretical framework or a set of agreed upon standards. Lange (1999) accentuates the importance of national standards to direct the process of FC teaching in language education. Based on established culture teaching frameworks (Lange, 1999), national standards require developing context-specific frameworks to build upon. This notion puts forward the purpose of the current study in place as a step towards developing a prospective framework for integrating FC in SEFL education context.

Second, the global pressures were initially resisted by educators as a defensive reaction to escape responsibility for the cultural flaws in the educational curricula currently in place. In addition, global pressure can be viewed as a political intervention that should be resisted to maintain the integrity of C1. While global pressure was a driving factor to impose cultural changes on SA curricula, Khalid stated clearly that changes driven by political forces fail to apply quickly:
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“If the change is because of political reasons, it will take time before it happens eventually.” [Int10, p.3, Line38]

Jaber mentioned that several key figures in the Saudi educational policymaking, including EFL education, were against the idea of accepting the global calls for a cultural reform; Jaber stated:

“Because these calls came from the outside, any one is calling for reform is accused of being an agent of the West, which is the main problem now for reformers. It caused problems for people working on the inside; people who are sincere, who want to effect change” [Int5, p.5, Line2].

He further suggested:

“Until we do not have external pressure from the outside … people start working on the inside, and we need a new framework for work. We have to make a way for our educational policy and our organisational patterns” [Int5, p.5, Line11].

This notion of rejecting a global intervention confirms the earlier findings that global pressure would not be a motivator for emphasising the place of FC in pre-service SEFL teacher education. Further, it suggests that FC integration may never be possible if deemed as an outcome of external intervention or as a direct response to global pressure. Accordingly, an insiders’ perspective of FC might be more appropriate in this context. Simultaneously benefiting from well-established theories and the outsiders’ perspectives, context-specific concepts that reflect a cultural reform from within might be more applicable. Accordingly, in a conservative context, the potential of endorsing context-specific concepts and related implications for integrating FC can be less resisted in this sense.

Third, participating policymakers came across the issue of centralisation of policymaking in pre-service SEFL teacher education (See the policy/practice nexus and views about the curriculum). The centralisation stands for restricting the authority of policymaking and curriculum design and development to a particular group of policymakers located in the central headquarters. This notion was found to create a gap between policy and practice. It was also confirmed through the policymakers’ perceived role in the curriculum development that restrict the instructors’ involvement
in this process. Drawing on the absence of FC in curriculum policies, centralisation of policymaking is viewed here as a contextual constraint that may challenge the place of FC in pre-service SEFL teacher education.

Jaber criticised earlier the notion of centralisation and claimed that the policymaking committee is an executive source of the current cultural flaws in SEFL teacher education [Int5, p. 5, line5]. Further, it was found earlier that a committee usually comprises a few members, and plans and decisions related to curriculum development are usually suggested and finally approved by one or two members of that committee. Based on my personal familiarity with the context, involvement of active members in the field (i.e. academic instructors) to develop curriculum is totally overlooked. Deemphasising the place of FC, the centralised committee displays a restraining mechanism that hinders meeting global/national developments, Khalid commented:

“Unfortunately, pre-service teacher training plans and the system as it is built now refuse change. One single thing in any study plan of EFL takes more time to the extent that the reason that has been the source of such change has vanished” [Int10, p.4, Line11].

As such, cultural modifications may be resisted by some policymakers as a reaction toward the global pressure, which was clearly evident in their disparate views about the global calls as well as their recent introduction of the ‘Middle East Edition’ of textbooks. Further, the rigid mechanism of the centralised policymaking hinders the implementation of new theoretical issues as well as lags behind current developments and theoretical frameworks. Jaber mentioned that Teachers Colleges used to be presided by the Ministry of Education which was a reason for policymakers to abide by several policies and plans designed evenly with those of General Education. Khalid asserted that this notion of unification led teacher education to fossilisation:

“The need for unification has brought to place fossilisation.” [Int10, p.5, Line16].

In summary, there was absence of national standards for SEFL education in general that hindered emphasising the place of FC. Also, attempts to implement a cultural reform could be resisted by some policymakers under the assumption that it could be imposed by external intervention. Further, centralisation of policymaking hindered the
process of curriculum development and may lead to slowing down the process of getting updated with current frameworks and global/national developments. Towards enhancing the place of FC in policy, these issues need to be considered carefully as part of developing context-specific concepts for FC integration.

Table 26: Summary of contextual limitations to culture integration

<table>
<thead>
<tr>
<th>Constraint</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>The absence of national standards</td>
<td>A chance for personal interpretations</td>
<td>The need to develop context-specific concepts for FC integration</td>
</tr>
<tr>
<td>Resistance of global pressure</td>
<td>Cultural reform is an outcome of external intervention</td>
<td>Context-specific FC integration is a suitable choice.</td>
</tr>
</tbody>
</table>
| Centralisation of policymaking    | Restricting policymaking to a committee creates a gap between policy and practice | - The need for active involvement of academics  
- Further involvement of academic instructors in curriculum development is needed. |

Moving forward: Drawing on these contextual constraints at the policymaking level, developing context-specific concepts is a necessity more than ever. Also, an active involvement of academics in policymaking regarding curriculum development should be enhanced.

Cultural ideologies

Cultural ideologies are conceptual issues relevant to C1 heritage which may include religious beliefs, traditions, and social perspectives that arise when dealing with cultural innovations such as the current cultural reform. In Cycle One (See Table 74 in Appendix 5), data showed that protective cultural boundaries, which were pointed out as 'red lines', can challenge the place of FC. Also, there is a traditional ego prevalent in the Saudi culture, which echoes the concept of ethnocentrism.

Protective ‘red lines’ refer to establishing boundaries around certain cultural concepts or icons. In essence, most highly-protected cultural representations in SA are related to or derived from religion such as abstract beliefs in God and Prophet Mohammed (Peace Be Upon Him), or practices such as prayer. Obedience to religious instructions regarding beliefs and practices are something beyond the scope of critical discussion in most Islamic contexts. In this regard, Salman initially claimed that there were no
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challenges that hinder the place of FC. However, Salman warned about ‘adopting’ any FC practices that clash with ‘red lines’:

“I also should refer to what can be considered as a ‘red line’ which is our religious beliefs and values which should be held anywhere and anytime and there is no compromise to adopt any religious beliefs from C2”. [Int2, p.6, Line25]

In this sense, Salman’s concern is associated with the notion of adopting FC aspects. However, Jaber believed that the problem is more complicated than that because SA culture is a closed one, and many FC aspects are perceived as radically different; thus mere knowledge about them is a taboo per se:

“Saudi Culture is a closed culture. It has not opened up to the world yet. So this global culture is bound to have a different sense with the local culture in SA. To many planners, mere knowledge of these differences is taboo, so they do not want the students to even know words such as pork, bacon, wine, or dance, because it is ingrained in our culture that the word and the entity it represents are one, the same thing. So if he learns the word “wine” the perception is gonna type “drink wine”, if he learns the word “dance”, he is going to dance; if he learns something about celebrating birthdays, he will celebrate his birthday which is foolish.” [Int5, p.3, Line24]

Based on this proposition, knowledge about many FC aspects might be brought to the circle of ‘red lines’ in a proactive attempt to protect C1. This notion accounts for the strict guidelines of censorship found in the curriculum documents. Khalid justifies this notion by saying that there is a trend of “… fear of change; you might add to that, the desire to keep our culture ‘pure’ [Int10, p.6, Line12]. The fear of change, therefore, is a potential outcome of concerns over C1 values which are deemed as ‘red lines’. This proactive notion of cautiousness in dealing with other culture(s) is very likely to constrain the place of FC if it is viewed as a threat to C1. Therefore, the ideology of viewing FC as a threat to C1 simply minimises the place of FC in EFL teacher education.

Another challenge to the place of FC is ethnocentric views prevalent in SA, which refer to the tendency to view C1 as superior and thus protect it and maintain it. Ethnocentrism is clearly represented in the cultural-bound nature of the Saudi context
characterised by being mono-cultural and monolingual (This is our country, 1998). These characteristics are further evident in the demographic nature of SA population and the surrounding countries, which all share the same bond of heritage. In this regard, two policymakers believed that an ‘inflated ego’ is one obstacle that may de-emphasise the place of FC. Khalid indicated that the national tenet of being superior to other cultures is a stumbling stone in the process of FC integration into pre-service SEFL teacher education:

“I think the first thing we need to do here is to remove the dogma of being we are the best” [Int10, p.5, Line26]

This dilemma seems to be pervasive as a traditional slogan undertaken by most social classes in SA and it may similarly influence the place of FC in EFL education, as expressed by Jaber,

“I think the first thing we have to do as Saudis is to deflate this national ego, feeling that you are the best, you are the most intelligent, you are the most successful, you are the richest, we are God’s chosen people on the face of this earth; all of these slogans have to be deflated because if you believe that you are culturally superior to everybody else on the face of earth, how can you communicate with other people? You can only talk down to other people” [Int5, p.7, Line22].

Ethnocentric views can be strongly linked to other findings in data analysed to this point with regard to such aspects as resistance of global pressure, excluding FC references in the new Middle East Edition of language courses in which FC aspects are excluded, perceptions of FC as global versus the local, and the “red lines” of C1. Additionally, ethnocentrism can be further evidenced in curriculum documents by the absence of FC in policies and replacing several FC aspects in tasks by C1 aspects. These indicators convey a tendency of being cultural-bound, which is a very dominant aspect of ethnocentrism (Kitao, 2000). Such views result in a difficulty in understanding or accepting people with points of view based on other views of the world. This goes at odds with the assumption that human nature is seamlessly related to culture, language learning involves culture (Genc & Bada, 2005, p. 74). This way, language learning is a way to figure out the nature of other people. However,
ethnocentric views can seriously downplay the place of FC if their implications impact on policies that were found to be binding in practice.

In summary, policymakers drew the attention to cultural constraints on the place of FC. One important aspect of such constraints is worries over C1 to be downplayed. These concerns over C1 may have resulted in a typical fear of change, which can be associated with proactive sentiment towards other cultures. Similarly, the dilemma of the national ego echoes ethnocentric views that lead to rejection of other cultures. Such findings suggest that C1 need to be considered seriously as a means to emphasise the place of FC in a conservative context. Operating at a conceptual level, cultural ideologies hence necessitate a conceptual settlement to guide the FC integration at relevant levels of involvement; i.e. policy and practice.

**Table 27: Summary of cultural ideologies challenging the place of FC**

<table>
<thead>
<tr>
<th>Constraint</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Red lines of C1</td>
<td>a) Considering C1 is a must</td>
<td>- Concerns about change emerge from worries about downplaying C1.</td>
</tr>
<tr>
<td></td>
<td>b) Worries over C1 leads to fear of change.</td>
<td>- ILL appropriately deems C1 as an access to C2, thus, appreciating and emphasising it.</td>
</tr>
<tr>
<td>Ethnocentric views</td>
<td>a) Viewing C1 as superior and thus rejecting other cultures.</td>
<td>- The need to raise awareness about the purpose of language education and the place of FC.</td>
</tr>
</tbody>
</table>

**Moving forward:** Cultural ideologies generally signify the need to integrate FC to help attenuate ethnocentric views. With emphasis on C1, cultural ideologies necessitate reconceptualising the purpose of FC integration.

**Summary of the policymakers' responses**

Drawing on the focus provided through document analysis, this main section has sought to analyse the policymakers' responses toward the place of FC in pre-service SEFL teacher education. Findings have confirmed several issues that emerged from the document analysis.

First, while global factors had a positive impact on the national tendency towards cultural reform and interculturality, policymaking in SEFL teacher education may
perceive it as an external intervention that should be resisted. Hence, the global pressure so far has had a limited impact on the place of FC in pre-service SEFL teacher education policy. Also, the account of responses on the policy and practice nexus suggests a great significance for clear policies to support the place of FC in practice. Second and third, although the place of FC was dominantly signified by policymakers in EFL education, the concept of FC needs to be reconceptualised in relation to language education. Also, there is an emerging need to settle issues related to the cultural challenges which mainly display concerns over C1. There are also contextual constraints which include lack of national standards, resistance of global pressure, and centralisation of policymaking. Such challenges need to be considered to emphasise the place of FC in pre-service EFL teacher education within a mono-cultural, conservative context.

In the next chapter, issues that emerged from the present chapter are further investigated as related to practice (See Table 28 below). Through analysing academic EFL instructors’ responses, the place of FC and how it is approached in practice is, therefore, investigated. I also discuss issues relevant to FC teaching in mono-cultural, structured settings such as providing further exposure to FC through materials and computer technologies in order to draw useful implications.
Table 28: Concept mapping of the policymakers’ responses and subsequent focus

<table>
<thead>
<tr>
<th>Policy</th>
<th>Themes</th>
<th>Key findings</th>
<th>Practice</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Global factors</td>
<td>Limited or rather negative impact of global pressure on the SEFL teacher education policies.</td>
<td>Progressive focus</td>
</tr>
</tbody>
</table>
|        | National factors | - FC integration has a great potential of official endorsement that needs to be documented in policy.  
- There is a gap between policy and practice that needs to be bridged. | - How can this gap influence the place of FC in practice? |
|        | Conceptualisation of the place of FC in pre-service SEFL teacher education | - As FC was perceived as irrelevant to language, there is an urgent need for a reconceptualisation of culture in EFL education.  
- Although the place of FC is signified, this significance needs to be documented in curriculum policies.  
- Determining a source of culture may not be decisive at the policymaking level  
- There is a lack of a general pedagogical framework.  
- Viewing the current guidelines as gospel may lead to undermining FC in practice | - How other stakeholders perceive FC in EFL education?  
- What is the place of FC in practice?  
- How is the source of FC viewed in practice?  
- How instructors approach FC?  
- How do instructors perceive their academic authority? |
|        | Contextual challenges to the place of FC | - Lack of national standards entails context-specific concepts to build upon.  
- Global pressure can never emphasise the place of FC, thus an insider perspective is needed to settle conflicts.  
- Integrating FC necessitates a decentralisation of policymaking. | What are the factors and challenges influencing the place of FC in practice? |
|        | Cultural challenges to the place of FC | - Concerns over C1 require a reconceptualisation of the place of FC.  
- There is an exceptional need to consider C1 in the process of culture integration. | |
Chapter Five:

The place of FC in the academic EFL instructors’ practice

The previous chapter introduced an analysis of the place of FC in the policy of pre-service SEFL teacher education. As found, the place of FC remained overlooked in policy despite the global and national developments as well as policymakers' positive views about the place of FC in EFL education. Key findings indicate that there is a gap between policy and practice, and the SEFL teacher education was subsequently found to be policy-driven. Considering the contextual and cultural constraints that challenge the place of FC in policy (e.g. centralisation of policymaking), the place of FC may be negatively influenced in practice. Also, such constraints as lack of national standards, resistance of global pressure, and cultural ideologies in SA necessitate developing context-specific concepts for potential integration of FC in pre-service SEFL teacher education.

In this chapter, therefore, I investigate the place of FC in the academic EFL instructors' practice of SEFL teacher education. To do this, I analyse the academic EFL instructors’ responses to the interview questions within the focus provided by the previous chapter (See Appendix 3). An important note that I must add is that this investigation is not meant to be as academic staff appraisal; rather, it intends to examine the place of FC in practice in light of the reported policy conditions and curriculum limitations. Besides confirming findings that emerged at the policy level, my aim is to further shape dimensions for developing concepts and relevant implications to integrate FC within the context-specific conditions.

Structurally, this chapter consists of four thematic sections. In the first section, I discuss the academic EFL instructors’ conceptualisation of FC through their perceptions of FC and views about its place in EFL education. Next, I address issues of the place of FC in the actual instructors’ practice. In the third section, I lay out a
discussion of challenges to the place of FC in practice. Also, I analyse and discuss available opportunities and alternatives for providing exposure to FC in pre-service SEFL teacher education. Finally, a summary of this chapter and focus for the following chapter is provided.

The academic EFL instructors’ conceptualisation of FC

This section lays out an analysis and discussion of the academic EFL instructors’ responses on their conceptualisation of FC in EFL education. Sub-themes involve issues of perceptions of FC, views about the place of FC, and perceptions of the source of FC in EFL education. My aim is to understand how the instructors conceptualise FC in light of the current conditions surrounding the SEFL teacher education and to establish links with the place of FC in actual practice.

Academic EFL instructors’ perception of culture in EFL education

In contrast to the policymakers, the academic EFL instructors provided more elaborative responses on their perceptions of FC in EFL education. To have a principled understanding of these perceptions, I utilised the classification of approaches to culture in L2 teaching developed by Crozet and Liddicoat (2000 & 1999). These approaches underlie the level of concern for the relationship between language and culture, and the different understandings of the place of culture in languages education. Cycle One analysis provided preliminary implications on instructors’ perceptions of FC in EFL education as shown in Table 75 (See Appendix 6). Initially, instructors’ perceptions toward FC variously included aspects of high culture, societal norms, and practices (See Table 29 below).
## Chapter 5: The place of FC in the academic EFL instructors’ practice

### Table 29: Academic EFL instructors’ perceptions of FC in EFL education

<table>
<thead>
<tr>
<th>Participant</th>
<th>Views on culture</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Area studies</td>
<td>Culture practice</td>
<td>as High culture</td>
<td>Societal norms</td>
</tr>
<tr>
<td>Azeb</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Firas</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Saeed</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Fareed</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Tony</td>
<td>0</td>
<td>1</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>George</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>John</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>Total references</td>
<td>0</td>
<td>2</td>
<td>1</td>
<td>6</td>
</tr>
</tbody>
</table>

The instructors’ perceptions of FC were generally circulated around typical aspects of culture including beliefs, values, traditions, customs, and behaviours. Other instructors added daily life practices such as food and drinks preparation, and dress. These aspects can collectively fit under the view of culture as societal norms. For example, Saeed explained:

“*It means a set of behaviour patterns; it includes many things like traditions, values, beliefs, laws, clothing, food preparations, and drinks.*” [Int4, p. 1, line13]

Similarly, Fareed commented:

“*It means beliefs, morals, what is acceptable in a society and what is inappropriate.*” [Int7, p. 1, line13]

George also stated that:

“*Culture consists of various aspects such as beliefs, activities that the people involve in, music, sports, food.*” [Int15, p. 1, line13]

Only George mentioned music as a perceived aspect of FC which can be categorised under ‘high culture’ [Int15, p. 1, line13]. I also noticed that all participants did not
refer to FC in terms of area studies related to aspects such as geography and history of FC contexts.

A couple of responses portrayed a more comprehensive view of FC that implied culture as practice; i.e. that culture is based on the lived practices and enacted discourses of individuals. As an example of a collective perception of FC, Firas commented:

“All shared beliefs, ideas, behaviour, and everything that distinguishes a society from another; so all these things form the culture of a certain community. It gives that society a unique nature, it makes identity….in terms of the behaviours, beliefs, ideas, the way of speaking, the way of learning” [Int3, p. 1, line13].

Azeb expressed a similar perception:

“Culture consists of the value system and practices of life as seen and practices by the native speakers of any particular culture of a language” [Int1, p. 1, line18]

Connecting them to life practices and communication, such perceptions of FC reflect a deeper understanding of the concept of culture as a variable phenomenon that is constantly changing. Considering the absence of engagement aspects, however, it can be assumed that Firas and Azeb’s perceptions of culture are solely concerned with knowledge about cultural practices which may turn his perception to a view of culture as societal norms. Along with the previous perceptions of FC as societal norms, FC is perceived as knowledge about these aspects without actual relevance to the language itself. Similarly, these aspects can be transmitted in L1 rather than TL, especially by Arabic instructors. As such, this perception of FC in EFL implies a contained view of culture that may overlook linking it to the language teaching process (Liddicoat, 2002).

Tony, a native speaker from UK, perceived FC in EFL education simply as associated with the daily life routines and scenarios that he practices in his home country. Tony stated:

“For me coming from the UK, the concept of culture means the culture that I came from which is primarily the British culture. It is
Chapter 5: The place of FC in the academic EFL instructors’ practice

the way I have seen life in the UK, the way I live my life in a day to
day basis. So when I talk about certain principles like scenarios,
different types of job, expectations at the level of the individual, it is
coming from my experience” [Int14, p. 1, line13].

Tony portrays the view of culture as practice in terms of his living experiences as
belonging to C2, yet it is limited to an individual’s view that is assumed to reflect on a
whole cultural context. This way, such a perception of FC may correspond to the view
of culture as static which ignores the range of cultural possibilities that exist within a
whole society (Liddicoat, 2002). Consequently, establishing and confirming
stereotypes about FC is very likely in this case.

John is a NS from Australia whose perception of FC in EFL education placed an
emphasis on the role of culture in the process of language learning. John in his
perception of FC acknowledged how it is connected to language education and
highlighted the constant changeability of cultural variables. John said:

“To me culture, specifically culture in an EFL context, means an
acculturation process that directly or indirectly inhibits or
encourages learning of the target foreign language. In other words, it
refers to an orientation to the target culture that either facilitates or
stymies the learning process. Every society has its own repertoire of
values, norms, beliefs, and it is more likely that EFL learners
representing a culture different from the target one may find the
latter inhibiting” [Int16, p. 1, line16]

John further explained his view of culture as a process that orients the learner to “the
target culture in order to minimise the negative effects of cultural differences” [Int16,
p. 1, line22]. One way of interpreting this ‘orientation’ is that the language learner
becomes engaged with linguistic and non-linguistic practices of the culture to gain
insights about the way of living in a particular cultural context (Liddicoat, 2002).
With the attempt to minimise the effect of cultural differences, one should have a
deep understanding of both cultures.

Apart from John’s perception of FC, the major trend shared by the participating
instructors tended to drift away from the process of language learning although the
wording of the interview question was clearly directed to EFL education. These
perceptions imply the representation of culture as a closed, final and fixed phenomenon. Accordingly, a static view of FC, in which culture is seen as self-contained and concrete facts or artefacts, becomes evident. The static views of FC place an emphasis on perceived cultural aspects and downplay engagement with the language in aspects such as communication and competence as an action rather than knowledge (Liddicoat et al., 2003). As a result, these perceptions of FC may unintentionally minimise the place of FC in actual practice.

To sum up, the academic EFL instructors predominantly displayed static views of FC that may not impart actual connection to the process of language teaching itself. Even if individual dynamic views of culture exist, the place of FC may be minimised in practice due to the mainstream perception of FC as knowledge about certain aspects that can equally be transmitted in L1.

Table 30: Summary of instructors’ perceptions of FC in EFL education

<table>
<thead>
<tr>
<th>Perceptions of culture</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
</table>
| Beliefs, values, traditions, customs, and behaviours reflecting a combination of social norms and practices | - Static views (dominant)  
- Focus on knowledge of concrete cultural aspects per se.  
- Ignoring the cultural possibilities existing in a society.  
- Dynamic views (limited)  
- Connected to the language learning process to minimise cultural differences. | - FC becomes remote from the process of language learning.  
- A potential for practicing engagement and communication.  
- Individual perceptions may not lead to actual implementations. |

**Moving forward:** Perceptions of FC in EFL education that reflect static views of culture may result in separating culture from language teaching. Therefore, appropriate concepts that shape the perceptions of FC in relation to EFLT need to be developed to rectify this view to be more dynamic.

**Instructors’ views about the place of FC in EFL education**

In Cycle One, I analysed coded responses on how the instructors viewed the place of FC in EFL education (See Table 76 in Appendix 6). Data showed some preliminary
implications which revealed that participating instructors expressed positive views about the significance of FC in EFL education. In Cycle Two, further analysis indicated that the instructors demonstrated a high conceptual awareness of the place of FC in various perspectives such as its vital role in language learning and its importance in communicating with FC people. On the other hand, most instructors believed that teaching linguistic aspects was more important than cultural aspects.

Whereas the main policies of curriculum overlook FC, the instructors demonstrated conceptual awareness of the close relationship between language and culture. Generally, all the participating instructors’ views were highly positive about how important FC is in EFL education. Instructors believed that FC played a vital role in EFL education. Here are some exemplary comments:

“‘It is vital; it is of a great importance of course for any language learner’ Fareed, [Int7, p. 2, line21]

“I believe it is so important, it is as important as the reading skill for example.’” Firas, [Int3, p. 2, line43]

“‘Language is bound up with culture and we cannot separate language from culture.’” George, [Int15, p. 2, line26]

The significance of FC was viewed by participants as vital to learn the language from different perspectives. For example, John asserted the role of FC as a motivating factor to learn the language:

“‘I think culture has a prominent role in EFL education. English has its own charms, linguistic superiority, literary richness, economic and intellectual usefulness, and an orientation to its variegated charms and purposes will surely act as a great motivating factor’” [Int16, p. 2, line31]

In pre-service SEFL teacher education where pre-service teachers learn the language from scratch, Azeb was concerned that the focus on language skills only was not sufficient:

“‘You cannot teach grammar and vocabulary and say this is language’” [Int1, p. 3, line4].
Chapter 5: The place of FC in the academic EFL instructors’ practice

Saeed similarly criticised the current situation of the SEFL teacher education which mainly places the focus on language skills. Saeed placed an emphasis on the importance of FC for prospective EFL teachers who need to be more knowledgeable in the language than ordinary language learners:

“It is very important for prospective EFL teachers… Here, the main focus is on language skills. The designers claim that by exposing students to language skills; that will give them a great opportunity to learn more about the language, which is not totally true because sometimes indirect learning to literature and courses of culture may be more effective to learn about the language.” [Int2, p. 3, line48]

Several instructors described the role of FC as substantial in the process of communication in TL. Firas believed that when the language learner was exposed to real life situations with NSs, the communication might break down if he lacked the appropriate cultural understanding:

“It is very important because it helps communicate better in the target language when exposed to this culture, perhaps when travelling abroad. When speaking with native speaker, we try to understand the cultural references of some words; unless you are aware of this culture, communication will fail” [Int3, p. 3, line23]

With a special emphasis on the SA context, John hailed the role that FC could play in minimising the prevalent sense of hostility and resistance towards other cultures:

“It is particularly true of Saudi students who are naturally resistant or hostile to foreign cultural influence and consider such influence as corrosive.” [Int16, p. 2, line33]

Accordingly, the data confirm that instructors' views emphasise the importance of the place of FC in EFL education, and especially in the pre-service EFL teacher education of the conservative context of SA.

Despite all the reported positive views about the place of FC in EFL education, the instructors tended to deemphasise its priority in comparison to language skills. While mastering FC aspects was a requirement to most instructors, several responses indicated that FC aspects were minor in comparison to language skills, which were considered the core part of language learning:
“Cultural aspects come second after linguistic skills, but they are still important.” Azeb, [Int1, p. 3, line19]

"I would put a less weight on culture; to me linguistic skills are more important.” Tony, [Int14, p. 2, line38]

“Incorporating cultural elements into teacher training is important. However, its role is mainly complementary.” John, [Int16, p. 2, line48]

I noticed that to instructors, the place of FC was complementary to linguistic skills which, in their opinion, establish the solid background of a language teacher and help him communicate ideas. This notion of prioritising linguistic aspects is similar to the findings of several previous studies (e.g. Önal, 2005; Al-Qahtani, 2003; Byram & Risager, 1999). Findings from previous studies, including the current one, indicate that culture has always been considered something less important than linguistic aspects when they are presented in dichotomy. This notion of making a dichotomy of language and culture creates a divide between cultural aspects and linguistic skills and may not contribute to enhancing the place of FC. However, it may potentially anticipate instructors’ intentions about transferring their conceptual awareness of the place of FC into their language teaching practice.

In summary, instructors’ positive views about the place of FC in EFL education reflected their high awareness of the inseparability of language and culture at the conceptual level. Similar to previous studies, however, responses on the place of FC in comparison to language skills downplayed the place of FC in comparison to language skills. Thus, the process of comparing cultural aspects and language aspects can create a notion of dichotomy between language and culture that deemphasises the place of FC in EFL education. However, this dichotomy may help uncover the instructors’ intentions about putting their conceptual awareness of the place of FC into action in practice.
Chapter 5: The place of FC in the academic EFL instructors’ practice

Table 31: Summary of academic EFL instructors’ views about the place of FC

<table>
<thead>
<tr>
<th>Theme</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
</table>
| Positive conceptual views about the place of FC in EFL education | a) The inseparability of language and culture.  
b) The important role that FC plays to help learn the language and facilitate communication in TL  
c) The importance of FC for prospective EFL teachers | - High conceptual awareness toward the importance of culture.  
- The need for FC integration into the pre-service SEFL teacher education. |
| Cultural aspects as minor to language skills | a) Language skills help communicate ideas.  
b) Culture is complementary to language skills. | - The concept of making comparison between the language skills and FC creates a dichotomy between language and culture  
- This dichotomy may uncover intentions toward putting conceptual awareness into practice. |

Moving forward: The academic EFL instructors are conceptually aware of the place of FC in EFL education. This holds a good potential to integrate FC at the teaching practice level. Theoretically, FC must be viewed intrinsically as an inseparable component of the language learning; otherwise, it would be downplayed as a complementary component in practice.

Instructors’ perceptions of the source of FC in EFL education

As explained in the previous chapter, the source of FC refers to the orientation/nation/people associated with the English language. Cycle One analysis canvassed several issues from which I focus on: a) the instructors’ perceptions of the source of FC in EFL education to determine what the “target” culture is, and b) views about introducing multiple global English-oriented cultures that correspond to English as an International Language (McKay, 2002; Alptekin, 2002); (see Table 32 below). Moving towards Cycle Two, I put together the two-counterpart argument about the native model of FC versus the multiple global view of culture. Emerging findings indicate the instructors’ tendency to view the source of FC as related to the native model in EFL education (See Table 32 below).

Data show that the instructors’ perceptions of the source of FC in EFL tended to relate to the native model of FC; i.e. to countries where people speak English as a native language. Resonating the concentric model of English varieties (Kachru, 1992), most responses displayed a consistent trend of favouring FC that belongs to the Inner-
Circle countries. The focus on the native model of FC was further confirmed by instructors’ rejection of the view of multiple-global cultures related to the English language. Instructors accounted for their perceptions through aspects of relevance for the language and its NSs, curriculum limitations, and the learners’ aspirations.

In terms of relevance for the English language, all participating instructors believed that multiple cultures of English are irrelevant to the culture of the native speakers of English, and thus to EFL itself. Saeed, for example, believed that FC in EFL is associated with countries where English is spoken as the native language:

“"It mainly refers to the countries which speak English as a native language." [Int4, p. 1, line22]

Based on that, Saeed rejected the FC orientation toward multiple global cultures:

“I do not think that would be important especially at the undergraduate level, because we are not teaching them the English of India or Singapore or any other countries.” [Int4, p. 1, line29]

Similarly, Azeb refuted the existence of any similarities between the non-native models of FC and the English language:

“If you are talking about how relevant these sources of non-English speaking cultures are, no they are not” [Int1, p. 2, line44].

In contrast to the native models of culture, John accentuated that other sources of cultures are not quintessentially related to English, and they lack unity:

“These countries have adopted English mainly for economic reasons as well as for their colonial legacy, and as such their culture is not quintessentially English, nor is their culture uniform. English has not supplanted the local culture as well, and as such the question of incorporating them into EFL curriculum is minimally relevant” [Int16, p. 2, line8].

John connected the source of FC namely to the Inner-Circle countries, suggesting a factor of cultural homogeneity:

“The countries, Britain, Ireland, the USA, Canada, Australia, New Zealand, where English is spoken as native language represent the dominant culture” [Int16, p. 1, line36].
John explained the homogeneity aspect as sharing a common background, which he highly recommended to the pre-service SEFL teacher education:

“I believe the idea of culture vis-à-vis the English language is almost the same in these countries. Because of their common ancestry in terms of language and culture they represent a uniform culture which is, at the same time, dominant. I believe that for the purpose of EFL teaching in Saudi Arabia the uniform culture of these countries should get preference” [Int16, p. 1, line36].

Within the Inner-Circle/native model, US-UK centric viewpoints appeared as another trend among instructors' perceptions. For the same factors of relevance and unity, four participants demonstrated US-UK-centric viewpoints of FC as representative of FC in EFL. For example, Azeb acknowledged the traditional association between the English language and the US/UK cultures:

“The English language is traditionally associated with the British and American culture, so we very often refer to the American and British English” [Int1, p. 1, line36].

Similarly to John’s views of unity, Firas had an understanding that the US and UK cultures shared the same heritage [Int3, p. 1, line28]. Tony, on the other hand, felt more associated with his home British culture, and hence more ready to introduce it [Int14, p. 1, line31]. George also agreed on orienting the source of FC towards the British culture from which the native model derives its originality [Int14, p. 1, line24]. Based on that, the homogeneity notion, which features uniformity and commonality, suggests that the native model of FC has been perceived as descending from the same origin and thus highly connected to EFL.

As for curricular factors, most of the instructors found it impractical to introduce multiple global cultures of English for two reasons. First, time limitation of the program makes it too ambitious to introduce a vast range of FC sources into the curriculum. Thus, participants recommended that priority be given to the native model of FC in EFL education. For example, George commented:

“I think that will be too difficult to do. The language is originated with people, a nation, and knowing the historical trend in the standard usage of language by native speakers is more important
Second, although Tony thought that multiple global cultures could enrich the English language, he revealed that materials on such sources of FC are not very common, and preparing them could be difficult:

“So other cultures come across slowly, infused throughout the years. But to make it as a certain part of the syllabus where student are taught about cultures may be difficult because materials that introduce the culture have to be prepared and I am not sure that anything like that exists.” [Int14 p. 2, line14]

A couple of responses downplayed the idea of introducing multiple global cultures of English for aspiration reasons, which refer to learners’ expectations and future plans. Being affiliated with the context, I can describe the notion of aspiration in terms of the pre-service EFL teachers’ interests and future implementations of the language. For example, if the pre-service teachers intend to pursue a higher degree in a certain FC context, or if they are going to teach English with a specific orientation of FC, then their cultural preparation need to be adjusted accordingly. Based on that, these responses deemphasised the significance of multiple cultures as a target for learners who may have their own agendas in learning EFL. In this regard, Firas explained:

“…No body would think about India, for example, because those people have a different culture. Yes, they speak English fluently and it may be one of their many languages, but I do not think their culture is so much related to the culture we are talking about here” [Int3, p. 1, line36].

Azeb also established a link between identifying the source of FC and the learners’ needs. He suggested that unless there is an exceptional need for introducing multiple cultures for specific purposes, their integration is unnecessary. Thus, Azeb suggested a process of adapting the FC source to the learners’ needs and prospects:

“I think the situation had to be adapted to the need of the target student” [Int1, p. 1, line37]

Such an assumption justifies the orientation towards a specific source of FC in pre-service EFL teacher education based on future aspirations as opposed to other EFL
programs where learners may not have a specific aim in mind (Önalan, 2005). This notion accounts for clarifying perceptions of FC in the current study as part of the process of developing context-specific concepts for FC integration.

Table 32: Academic instructors’ perceptions of the source of FC in EFL education

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Perceptions related to the native model</th>
<th>View on English-related multiple cultures</th>
<th>Factors</th>
</tr>
</thead>
<tbody>
<tr>
<td>Azeb</td>
<td>- US-UK centric views of culture</td>
<td>Not necessary</td>
<td>- Relevance for language and its NSs</td>
</tr>
<tr>
<td></td>
<td>- Western culture</td>
<td></td>
<td>- The students’ aspirations (i.e. pre-service teachers).</td>
</tr>
<tr>
<td>Firas</td>
<td>- US-UK centric model of culture</td>
<td>Unachievable</td>
<td>- Relevance for the language and aspects of unity.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- The students’ aspirations (i.e. pre-service teachers).</td>
</tr>
<tr>
<td>Saeed</td>
<td>- US-UK centric views</td>
<td>Not important at the undergraduate level</td>
<td>Relevance for the NSs and aspects of unity</td>
</tr>
<tr>
<td></td>
<td>- Inner-circle model culture</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Fareed</td>
<td>Inner-Circle countries</td>
<td>- It is impossible to cover all these cultural issues.</td>
<td>- Relevance for the language and its NSs</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- To some extent, learners can autonomously get oriented to multiple-cultures</td>
<td>- Curriculum limitations</td>
</tr>
<tr>
<td>Tony</td>
<td>- UK culture</td>
<td>- Global Englishes can be good to provide more rounded understanding, but it is difficult to include</td>
<td>- Relevance: Readiness and association with home culture.</td>
</tr>
<tr>
<td></td>
<td>- US culture</td>
<td></td>
<td>- Curriculum limitations</td>
</tr>
<tr>
<td>George</td>
<td>- Inner-circle countries culture</td>
<td>- It will be too difficult to do, though it can be good to introduce multiple cultures.</td>
<td>- Relevance for NSs and aspects of unity.</td>
</tr>
<tr>
<td></td>
<td>- US-UK centric views</td>
<td></td>
<td>- Curriculum limitations.</td>
</tr>
<tr>
<td>John</td>
<td>- Inner-circle model as a multiple global culture by itself</td>
<td>- The concept of global English multiple cultures is unified by the dominant culture of countries of NSs.</td>
<td>- Relevance for NSs of English.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Aspects of unity in terms of uniformity of culture.</td>
</tr>
</tbody>
</table>

In summary, there is a dominant trend among academic EFL instructors to perceive the native model as the source of FC in EFL education. Their justifications included
the presumed relevance of the native model of FC for the language, its homogeneity as well as the learners’ aspirations which prioritised it in the light of the curriculum limitations. Thus, a multiple global view of FC that considers other cultures related to the non-native English varieties was rejected. To build on this, the term ‘target’ culture in EFL culture is highly questioned in terms of the conceptual appropriateness and prospects of the ILL approach which deemphasise viewing culture as monolithic (Liddicoat, 2004). Acknowledging the importance of aspirations and aims, there is also a need to rectify the fallacy of the native model homogeneity.

Table 33: Summary of academic EFL instructors’ perceptions of the source of culture in EFL education

<table>
<thead>
<tr>
<th>Theme</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
</table>
| The native model is viewed as the source of FC in EFL education and the multiple-global cultures is consensually rejected | a) Relevance to the English language and native speakers.  
   b) Unity is based on uniformity of background and origin.  
   c) Curriculum limitations necessitate prioritising the native model.                                                                                   | - The native model of FC in EFL is the most appealing to academic EFL instructors.  
   - Though diverse, the native uniformity is driven by its common background, and relevance to the English language.  
   - The need for clearing the uniformity fallacy of the native model of culture  
   - The importance of checking learners’ aspirations about the source of FC. |

Moving forward: The fallacy of unifying the native model of FC needs to be cleared. Accordingly, the term ‘target’ culture in culture integration has to be rethought, and a more suitable concept is to be reconceptualised to comply with the context expectations and underlying theoretical framework. Also, the pre-service teachers’ aspirations about the source of FC need to be considered in the process of developing appropriate concepts to integrate FC.

The place of FC in the EFL teaching practice

In this section, I analyse the academic EFL instructor’s responses on the place of FC in the actual practice of EFL teaching in pre-service SEFL teacher education. The reason why I investigated the instructors’ practice is based on the belief that the way education is managed in the classroom largely hinges on what individual teachers think is appropriate (Aleksandrowicz-Pędich et al., 2003). However, the instructors’ perceptions of FC were found to be generally static, a view that often separates
Chapter 5: The place of FC in the academic EFL instructors’ practice

culture from language in practice (Liddicoat 2002; Liddicoat, et al., 2003). Hence, the
place of FC in teaching pedagogies is thoroughly analysed and an emerging theme of
culturally sensitive issues is also discussed.

**FC in EFL teaching pedagogies**

Cycle One analysis has revealed a discrepancy and perhaps, contrasts in pedagogical
approaches to teaching about FC among academic EFL instructors (See Table 81,
Appendix 6). In relation to their reported static perceptions of FC and lack of
curriculum FC-related policies, the instructors’ responses unveiled a lack of
pedagogical focus that prescribes integrating FC effectively into EFL teaching. By
conducting a further analysis in Cycle Two, emerging themes show a focus on
approaching FC as information that is incidentally introduced in their language
teaching.

There was a dominant trend among participating instructors to teach about FC
through FC products mainly in the form of texts, and rarely using audio and video
materials. Pedagogies focused on describing and interpreting FC aspects to pre-
service teachers with no indication of engaging them actively in culture-related tasks,
discussions or interactions. Clearly then, cultural aspects, when introduced, were
delivered as information or concrete facts to be received passively by pre-service
SEFL teachers. In this process, every teacher used his own method, for example:

“...I do this through texts, any authentic materials, and sometimes from
the Internet and sometimes from a book. To my understanding, some of these texts contain cultural aspects. When we do the texts, we try to elicit the general aspect, introduce them to the students.”
Firas, [Int3, p. 3, line18]

“...we can give them some information about these cultural issues. Hence, study and exercise on those issues can only be made once in the form of allusions; for example, describing some cultural behaviour and informing students that this is a cultural feature. This will provide them with a solid background” Fareed, [Int7, p. 2, line41]
“To read as much as they can... Also, they can watch movies, read about their literature, social and moral background." Saeed, "[Int4, p. 4 line1]

For Tony, the pedagogy of teaching about FC included describing aspects of his life as a NS in his home country:

“I introduce them from my experience. So introducing a daily routine for example, I would tell them how I get up, how I travel, then I would give an example of somebody else that I know; or I may introduce a different daily routine." [Int14, p. 3, line23]

Only John claimed that he would initiate discussions and debates on cultural issues to teach about FC aspects:

“I will arrange debates and discussions on issues concerning the target culture, organize screening of movies, supply them with materials, both printed and electronic" [Int16, p. 5, line3]

Based on the view of culture as information about the C2 society (Liddicoat, 2004), it appeared that opportunities made available to learn about FC were actually restricted to presenting factual information about FC without follow-up critical engagement in FC aspects through, for example, discussions and tasks. Also, instructors recommended their students to resort to movies to learn about FC. This notion implies an attempt to minimise the focus on FC in the language classroom. Besides, the instructors’ recommendation to refer to movies demonstrates a practice that lacks appropriate guidance and explanation about potential stereotypes and false images that learners are expected to observe.

Not only did participating instructors limit cultural aspects to factual information, they also attempted ‘incidental’ FC teaching, as opportunities arise. In this regard, most instructors tended to present FC aspects presumably without planning. The following comment exemplifies such an approach:

“The students are exposed to TC through the materials they study basically. Sometimes I guide them to go and use some video and audio materials, or read some authentic materials to be presented and discussed in the class as additional materials added to the course.” Azeb, [Int1, p. 5, line6]
Several responses imply that FC aspects are only explained if the instructor is willing to offer cultural issues in his language teaching. For example, Fareed commented:

“\text{I believe that opportunities are actually created automatically in our classes, but also instructors should be opportunistic in alluding to the cultural issues when they are encountered in their teaching, and there are plenty of them in our classes}” [Int7, p. 4, line11]

This arbitrary introduction of FC aspects is very likely, because the curriculum policies, in the first place, do not emphasise the place of FC. Confirming the notion of incidental FC teaching, instructors displayed caution about imposing the teaching of cultural issues that pre-service teachers may not be interested in or they may not understand. For example, Azeb expressed concern about introducing aspects that the pre-service teachers may not be interested in, so he preferred including these elements implicitly in practicing such skills as conversations [Int1, p. 1, line31]. Fareed suggested making allusions to cultural issues, rather than discussing them explicitly [Int7, p. 2, line40]. Similarly, George revealed that he would introduce FC aspects in a tactful way to minimise cultural differences [Int15, p. 3, line11].

Besides occasional instances of teaching about FC, converting FC topics to C1 equivalents was very common in curriculum documents. Similarly in practice, Saeed indicated that academic instructors often converted FC aspects into a C1 perspective to assure understanding; and topics related to FC were sometimes avoided:

“\text{When teaching language skills, teachers use topics from the local culture instead of TC because they try to make it easier for them by choosing topics such fasting of Ramadan, Granting Zakah, or the social norms of our native culture. But it could be difficult to ask them to talk or write about the English people for example, or the American political situation. This is why instructors focus on issues related to the Arab culture}” [Int4, p. 5, line1]

Interestingly, there has been a trend among academic instructors to ‘pass the buck’ of FC teaching to a specialised course called ‘Language and Culture’ which is presented in the advanced linguistic preparation module (See Appendix 4). Their responses to questions about FC aspects often referred to the ‘Language and Culture’ course. For example, Firas initially mentioned that he was teaching this course [Inter.3, p.1, line13], while John first commented on FC teaching with the fact that he was not
teaching any culture-related subjects [Inter.16, p.4, line39]. George also suggested teaching FC aspects through “organised courses” [Int15, p. 3, line35], referring to the ‘Language and Culture’ course. Clearly then, this notion suggests that approaching FC aspects in actual EFL teaching courses (i.e. language macroskills) is largely deemphasised. Rather, FC is delayed to be taught as a macroskill per se.

Looking back upon the instructors’ static perceptions of FC and their pedagogies to FC teaching, academic EFL instructors primarily adopt static approaches to FC teaching pedagogies. In these pedagogies, FC aspects are explained occasionally, and cultural knowledge is thought to be obtained from the text or FC products such as movies. Further, data indicated that this transmission of cultural information on a random basis is not even reinforced by any active engagement in broader aspects of FC through formal instruction. Also, there was an implied trend of minimising cultural differences which can be inferred from either avoiding them or replacing FC aspects by C1. Such pedagogies of teaching about FC mirror static approaches to culture (Liddicoat et al, 2003; Liddicoat, 2002). According to these approaches, the relationship between culture and language becomes limited and culture teaching, if it occurs, is remote from the language itself (Liddicoat, 2004). Additionally, in this context, the TL is used to serve as a carrier of C1 aspects at the expense of FC which is originally associated with TL. With the assumption that it is more helpful to increase understanding and proficiency, the TL is intrinsically separated from the cultural context in which it has been developed.

To sum up, data showed that instructors’ pedagogies to teaching about FC were static and mainly incidental. A key finding was that the instructors’ perceptions of FC in a static view reflected their pedagogies in practice. If FC was to be introduced, pedagogies focused intensively on texts from textbooks or materials to describe FC aspects in the form of concrete facts and information. In many instances, however, FC topics were often replaced by others related to C1. Apart from EFL teaching courses, FC aspects were considerably taught as information presented in an organised course (i.e. Language and Culture). Based on such static approaches to culture, the relationship between language and culture is unconsciously undermined. Through an
exclusive focus on C1 aspects, culture is not only remote from the TL, but also the TL has been made remote from its related FC.

Table 34: Summary of FC in EFL teaching pedagogies

<table>
<thead>
<tr>
<th>Pedagogies</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
</table>
| Approaching FC aspects as information | a) Static approaches to culture lacks engagement and interactions  
|                                    | b) FC aspects are delivered in the form of concrete information and facts. | - Pedagogies to FC teaching relate to instructors’ perceptions of FC.  
|                                    |                                                  | - FC aspects are minimised in EFL teaching.                                   |
| Introducing FC in practice          | a) Incidental and unplanned.  
|                                    | b) C1 aspects replaced FC aspects in the TL.     | - FC teaching is not core in EFL teaching.                                   |

Moving forward: There is a clear relationship between the instructors’ static perceptions of FC and approaching it in practice. The inconsistency of teaching about FC in pedagogies may be due to the lack of curriculum policies that emphasise the place of FC in the language macroskills. As a result, FC teaching here can potentially be restricted to the specialised course (Language and Culture), and pedagogies in actual EFL teaching overlook FC. For pedagogies, there is an urgent need to draw on appropriate concepts that emphasises connecting FC to the actual process of language teaching (i.e. language macroskills).

Sensitive issues in FC teaching

Having found that many FC aspects are replaced by C1 aspects in curriculum and practice, and given that SA context is uniquely conservative and mono-cultural, it was necessary to focus on the instructors' views about FC aspects that they viewed as sensitive, taboo, or unacceptable and thus avoid in their teaching practice. In Cycle One, data show that academic instructors had a common tendency to view religion, sex, and politics as the major sensitive issues in FC teaching to pre-service SEFL teachers (See Table 82 in Appendix 6). In Cycle Two, I brought the instructors’ perceptions, justifications, and approaches to culturally sensitive issues into further discussion.

Instructors’ perceptions of cultural sensitive issues

While participating instructors dominantly agreed on the sensitivity of religion, sex, and politics, they held disparate perceptions about these aspects (See Table 35 below). Tony described religious issues as those essentially forbidden in Islam such as
drinking, gambling, and pre-marital relationships [Int14, p. 5, line10]. For George, sensitive issues related to religion were beliefs that go against the Muslims’ beliefs such as crucifying Jesus [Int15, p. 3, line38]. As for sex aspects, Saeed referred to them as talking about women or sexual relationships [Int4, p. 4, line24], while Tony perceived them as pre-marital relationships [Int14, p. 5, line10]. In terms of politics, John described sensitive aspects in the following statement as those specifically related to US policies:

“I have noticed that Saudi students are very sensitive to discussing political issues that favour or eulogise Americans. Because of the US's "naked" political involvement or meddling in the region, there is an anti-US sentiment that runs high through our students' psyche. I avoid stumbling on such hyper-sensitive issues” [Int16, p. 3, line45]

Further comments about sensitive issues proved evident how unclear the issue of sensitive issues was. For example, Firas related the sensitivity of cultural issues to aspects that pre-service teachers do not want to know [Int3, p. 4, line48]. Fareed mentioned that mere talking about sex or religion is taboo in the Arabic-Islamic culture [Int7, p. 3, line24] and later he stated that “there are red lines that we cannot trespass” [Int7, p. 4, line45]. George went further beyond all expectations when he revealed that he would avoid social practices and beliefs simply because he assumed that students may feel that he was condemning their practices [Int15, p. 3, line41]. Such perceptions require looking deeply into how such perceptions of culturally sensitive issues had been generated in the first place.

**Orientations of sensitivity**

Next, I attempted to find out justifications for the academic EFL instructors’ perceptions about culturally sensitive issues. Thus, I looked into these perceptions through the prism of three interrelated orientations: policy, negative assumptions about possible reactions, and instructors’ misconceptions of the extent of sensitivity. First, in the earlier analysis of documents, I found that curriculum policies have not reached a positive realisation of the evolving cultural developments in SA. Also, curriculum documents include statements that advise instructors to circumvent sensitive issues such as sex, politics, and religion (See Chapter 4). In addition,
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Azeb’s bold response substantiated the influence of curriculum policies on the academic instructors, a fact that academic EFL instructors did not seem comfortable to reveal:

“We are explicitly instructed by the administration not to talk about politics and sex in classes” [Int1, p. 9, line7]

In a way, this is an indication that academic EFL instructors pay a close attention to the main curriculum policies although they, as academics, may claim to approach their teaching practice in different ways beyond these restrictions, especially FC-related.

Second, several instructors held assumptions about pre-service SEFL teachers’ negative reactions toward discussing sensitive issues. These assumptions could be based on their students’ views about the instructors themselves. This notion was relatively clearer with Western (i.e. NSs) instructors who mostly would rather escape stumbling over controversial issues such as social aspects and religious beliefs [George, Int15, p. 3, line38] and [Tony, Int14, p. 5, line10] or political topics [John, Int16, p. 3, line45]. Instructors assumed that their students do not want to know about or discuss such topics. Similar perceptions of cultural sensitivities have impeded teachers from culture teaching (Byram & Risager, 1999; Kramsch et al., 1996), or raised scepticism about introducing a large array of FC aspects, especially those related to beliefs and values (Al-Qahtani, 2003). What is more, forming negative assumptions about the learners’ inclinations and reactions may impede the instructors from approaching cultural issues either those related to C1 or FC.

Third, several instructors included social aspects and beliefs as sensitive aspects to be avoided (See Table 35 below). All responses implied that mere mention of sensitive topics such as drinking and pre-marital relationships is not accepted in C1 values. Based on this, it appeared to me that there was a clear trend of mixing up the concept of ‘learning about’, for the sake of knowing, versus ‘adoption’ for the sake of assimilation. Conceptually speaking, social aspects, beliefs, and even FC politics are deemed as components of approaching culture as societal norms and perhaps area
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studies (Crozet & Liddicoat, 2000). With such misconceptions, I wonder how much FC is left for pre-service teachers to learn about or discuss in formal instruction.

Table 35: Sensitive issues in FC teaching

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Trace</th>
<th>Problematic perception of sensitive issues</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Azeb</td>
<td>[Int1, p. 9, line7]</td>
<td>We are explicitly instructed by the administration not to talk about politics and sex in classes</td>
<td>The influence of curriculum policies</td>
</tr>
<tr>
<td>Firas</td>
<td>[Int3, p. 4, line48]</td>
<td>Things that people do not want to know</td>
<td>Inconclusive description that indicates misconception of sensitivity.</td>
</tr>
</tbody>
</table>
| Fareed     | [Int7, p. 4, line45] | Redlines that we cannot trespass… one of the taboos is talking about sex, or sometimes religion. | - Misconceptions about taboos.  
- Mixing up learning vs. adoption |
| Tony       | [Int14, p. 5, line10] | Anything that is essentially Haram in Islam such as drinking, gambling, pre-marital relations. | - Misconceptions about C1 aspects that leads to mixing up learning versus adoption  
- Negative attributes of NS instructors. |
| George     | [Int15, p. 3, line38] | Social practices and religious beliefs that may cause frictions because students may feel that I am condemning their practices. | - Negative assumptions about pre-service teachers’ reaction  
- A negative attribute of NS instructors. |
| John       | [Int16, p. 3, line45] | I have noticed that Saudi students are very sensitive to discussing political issues that favour or eulogise Americans | - Heightened discussions does not necessarily imply sensitivity  
- A negative attribute of NS instructors. |

As an insider, I can safely argue about the invalidity of these misconceptions through two well-established principles in C1 values: lack of harm and necessity. First, talking about such issues is exempt of any potential harm, especially when we bear in mind the status of pre-service teachers as adult learners. Second, the educational purposes of approaching cultural issues necessitate acquiring knowledge that assist

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14 *Haram* here is an Islamic religious judgement to refer to something as forbidden or prohibited.
understanding through TL. As such, instructors may lack a wider scope of viewing cultural issues through a realistic C1 vision and the context requirements and potentials.

**Approaching sensitive cultural issues in practice**

Assuming that these orientations of sensitive issues are the norm in practice, this may partially account for the poor representation of FC in practice found through static pedagogies. This notion is further substantiated through the instructors’ responses on approaching sensitive issues. In this regard, most instructors expressed a general tendency to avoid initiating discussions related to issues of religion, sex, or politics. Instructors assumed that these aspects held high sensitivity in the SA culture to the extent that they would not venture upon raising them in class. The following comments described how instructors avoided approaching sensitive issues in their practice:

“...I avoid stumbling on such hyper-sensitive issues” John, [Int16, p. 3, line49]

In the incident that questions were raised by pre-service teachers, most instructors showed a tendency to avoid answering queries about sensitive issues. Expressed differently, the instructors' avoidance of answering queries about culturally sensitive issues was exercised using different techniques. For example, Azeb would not respond explicitly to queries:

“I know that some issues like sex and politics might be sensitive, so if I am asked a question like that I will give an answer, but I will be careful not to offend the students by giving very explicit answers” [Int1, p. 4, line7]
Saeed preferred answering such queries by shifting the focus to equivalent C1 aspects emphasising their superiority as a basis for making judgement:

“Those questions of issues that run against our Islamic morals and so on. Even if answer them, I have to show the advantages of the Islamic culture and our oriental cultural background, and to make comparisons to show what is good and what is bad” [Int4, p. 3, line27]

Tony indicated that he would give vague or general answers to sensitive cultural queries:

“I would answer such questions vaguely unless I am pressed, then I would give a general answer that appeals to their curiosity.” [Int14, p. 3, line35]

Based on the different strategies to avoid or neglect FC-related queries, I would consider such stances toward answering queries as a serious impediment to approaching cultural aspects in EFL teaching. Regardless of their perceptions, the instructors' tendency of avoiding sensitive issues or answering learners’ questions vaguely or falsely raises a serious issue about integrity and objectivity in FC teaching. As a potential consequence, pre-service teachers may experience false culture learning. Further, converting the focus to C1 superiority and making single-sided judgments of FC aspects/people conveys a lack of objectivity and respect for what is different. Based on all that, the gap between C1 and C2 is not only widened (Liddicoat et al., 2003), but also cultural differences and misunderstandings are deepened rather than reconciled.

In summary, the academic EFL instructors lacked a profound understanding about sensitive issues in FC teaching within the mono-cultural conservative context of SA. Their perceptions were influenced by curriculum policies, negative assumptions about possible reactions, and misconceptions of the extent of sensitivity. As a result, FC was largely minimised in teaching, and answers to cultural queries were disguised in a way that might lead to false culture learning. With the absence of supportive policies that enhance the place of FC, the place of FC in practice is therefore subject to several
impediments based on negative perceptions of culturally sensitive issues in monocultural, conservative contexts.

Table 36: Summary of sensitive issues in academic EFL instructors’ practice

<table>
<thead>
<tr>
<th>Theme</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Perceptions and orientations of sensitive issues</td>
<td>a) Main sensitive issues are sex, religion, and politics.</td>
<td>- Curriculum policies influence practice.</td>
</tr>
<tr>
<td></td>
<td>b) Influence of curriculum policies</td>
<td>- Instructors’ unfamiliarity with C1 results in negative assumptions.</td>
</tr>
<tr>
<td></td>
<td>c) Negative assumptions about possible reaction to introducing FC.</td>
<td>- Instructors lack a profound understanding of the extent of sensitivity.</td>
</tr>
<tr>
<td></td>
<td>b) Misconceptions about the extent of sensitivity.</td>
<td></td>
</tr>
<tr>
<td>Approaching sensitive cultural issues in practice</td>
<td>a) Avoidance of initiating discussions on topics relevant to sensitive aspects</td>
<td>- Confirmation of lack of understanding about sensitive issues.</td>
</tr>
<tr>
<td></td>
<td>b) Questions related to these aspects are avoided or answered generally and vaguely.</td>
<td>- Integrity and objectivity in teaching about culture is questioned.</td>
</tr>
</tbody>
</table>

Moving forward: Sensitive issues can be perceived through three prisms. First, the general and blurry curriculum policies which lags behind the evolving cultural developments. Second, instructors’ assumptions about possible reactions are based on lack of familiarity with C1. Third, sensitive issues are generalised to include a large array of cultural aspects. As a result, the place of FC becomes minimised in practice and serious issues about integrity in FC teaching are raised.

Challenges to the place of FC in practice

In this section, I analyse and discuss the academic EFL instructors’ responses that address challenges to the place of FC in their practice. Apart from culturally sensitive issues, I further coded data about problematic issues that may hinder teaching about FC in practice from different responses. Cycle One analysis showed a trend of relating these challenges to the individual academic instructors and their academic authority (See Table 82 & Table 84, Appendix 6). In Cycle Two, I further analyse these challenges and discuss relevant implications.
Instructor-related challenges

Data revealed three major challenges to the place of FC in practice related to the individual instructors themselves: lack of awareness of FC in practice, lack of cultural knowledge, and cultural background.

First, although instructors displayed a high conceptual awareness of the importance of FC in EFL education, they did not translate this awareness into action in practice. This was evident in downplaying FC aspects against linguistic skills in EFL teaching and lack of pedagogical skills to teach about FC. For example, Azeb indicated that instructors would focus on linguistic aspects in language teaching because of time limits:

“...instructors think that they are under the pressure of time; they do not have time to devote to discussing these points, so they'd rather focus on the linguistic aspects of the program.” [Int1, p. 6, line36]

Firas’s response may provide an explanation of the discrepancy between conceptual and practical awareness. Firas revealed that many instructors did not understand the relationship between language and culture, and thus did not know how to approach FC in their teaching:

“The problem is that many instructors do not understand this relationship, and do not know what to do with the course.” [Int3, p. 2, line28]

As justification for this negligence of FC, Tony drew the attention again to the absence of policies to teaching about culture:

“If there are clear guidelines to teach about these aspects, we can talk about certain facts in a certain context as long as they presented in a controlled fashion” [Int14, p. 5, line13]

I believe that instructors might find it difficult to discuss the flaws of their teaching of FC, so I resorted to other sources of data. In my personal observations of classes, instructors who expressed highly positive conceptual awareness about the place of FC did not actually teach about FC. Only one of the instructors prepared a lesson on
‘Capital punishment’ and efficiently engaged pre-service teachers in productive cultural discussions.

Secondly, there was a moderate trend that revealed a lack of sufficient cultural knowledge amongst academic EFL instructors. Fareed (an Arabic instructor) boldly confessed that instructors sometimes did not know about certain FC aspects, unless they referred to some sources of information:

“The problem is with the instructors themselves. We as teachers, sometimes, do not know much about certain cultural issues unless we refer to any other source that can provide us with more information about that” [Int7, p. 7, line17]

Similarly, Azeb indicated that some instructors would rather not introduce FC aspects due to their lack of sufficient knowledge, having been educated in a non-English speaking context:

“Also, some of the instructors studied English in their own countries and they are not capable of talking much about the Western culture, so this does not encourage them to start the topic in the first place.” [Int1, p. 6, line38]

I noticed that many academic EFL instructors of non-FC background (i.e. mainly Arabs) obtained their degrees from their home countries and have not experienced FC through long and direct contact. They may be expected to have less knowledge than those who lived or studied in the FC context over a long period of time.

A third challenge, therefore, is the instructors’ background, either educational or national. As explained above, the lack of cultural knowledge was a key challenge that emerged, since several instructors have been educated largely in non-English speaking contexts. This aspect, therefore, connects direct exposure to FC with having a wide cultural knowledge in FC. This goes in line with the assumption that the lack of TC knowledge and native societies has led to a distinction between language and culture in the language classroom (Byram & Risager, 1999).

A thought-provoking perspective of the challenge of the background was brought by Firas who raised the issue of the instructors’ being Saudi or non-Saudi. Firas
Chapter 5: The place of FC in the academic EFL instructors’ practice

contended that non-Saudi instructors often are worried of being accused of imposing FC. Firas further explained that Saudi/local academic instructors, being in general more aware of the context, were never blamed for their explicit remarks about FC, while the non-Saudis could potentially be misunderstood:

“If you are a Saudi instructor, that will be ok because you will not be blamed or accused of doing something bad to the society. But as long as you are ‘a foreign instructor’, you have to be cautious because you might be misunderstood.” [Int3, p. 4, line41]

Being affiliated with the SA context, I would strongly second the idea that non-Saudi instructors are afraid of discussing cultural issues. The status of the Saudi instructors as local academics would provide them with undeclared legitimacy and protection against administrative reactions such as expulsion. On the other hand, non-Saudis could be dismissed from their jobs because of a complaint, especially if related to cultural sensitivities. Referring back to policy, I find it timely to point out one of the policymakers' comments in response to implementing cultural changes:

“Most educators, people in the field and not policymakers, when they have an internal motivation to implement something they need to be secured, unfortunately” Khalid, [Int10, p. 7, Line8]

In this comment, Khalid hinted to two issues that I have previously discussed. The first is the policy influence on the instructors’ practice. The other issue is the instructors’ worries of approaching FC aspects under the assumption that they would violate such policies, which were found to be FC-free in the first place.

In summary, being aware of the importance of teaching FC may not always lead to actually teaching it. Secondly, the instructors’ lack of cultural knowledge and pedagogical skills to teaching FC emerged as a significant challenge. Also, the instructors’ educational and national background was an obstacle to enhancing the place of FC in their teaching practice. Such findings explain the significance of the curriculum guidelines in instructing teachers about FC in practice. Further, the instructors’ cultural background is an emerging issue that can be further problematised in investigating the challenges to the place of FC in pre-service EFL teacher education.
Table 37: Summary instructor-related challenges to the place of FC in practice

<table>
<thead>
<tr>
<th>Factor</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
</table>
| Lack of awareness of the place of FC in practice | a) A contrast between FC in concept and practice.  
  b) Absence of policies on culture teaching leads to missing insights into pedagogies. | - Conceptual awareness does not lead necessarily to awareness in practice.  
  - Curriculum policies prompt awareness about the importance of culture in practice. |
| Lack of sufficient cultural knowledge       | Connection to having sufficient exposure to FC context                               | - Lack of sufficient knowledge can be an outcome of lack of exposure to FC context. |
| Instructors’ background                    | a) FC-oriented educational background influences knowledge about FC  
  c) Saudi vs. non-Saudi instructors                                                | - Direct exposure to FC is a requirement for highly educated EFL professionals.  
  - Local instructors can be more privileged to take on an ILL approach.           |

Moving forward: According to data, conceptual awareness of the importance of culture does not guarantee sustaining this awareness in practice, and curriculum policies can refresh this awareness in terms of pedagogies. Besides, missing available insights into pedagogy is associated with the lack of cultural knowledge leading to detaching culture from language teaching. Further, the instructors’ background influences the quality of FC teaching; and the bicultural instructors, especially locals, can be more privileged to perform interculturally.

The instructors' academic authority

While findings from policymaking reveal that academic EFL instructors in the field are bound by curriculum policies and guidelines (See Chapter 4), the academic instructors, who were interviewed, viewed curriculum as not binding to follow in their teaching practice. Being affiliated with the Higher Education sector, the instructors believed that curriculum policies are just flexible guidelines for further modification and development. Thus, instructors perceived curriculum policies as a general framework, flexible for their modifications and applying specific teaching methods. John, for example, described the curriculum as follows:

“To me the curriculum is a document that acts simply as a guide, not as a straightjacket to be followed religiously” [Int16, p. 5, line33]

Although policymakers previously claimed that curriculum guidelines are binding for instructors, instructors did not view several aspects of guidelines as restricting. For
example, the course description is a section of the curriculum documents which broadly describes textbooks, a minimum level of achievement and type of assessment. Saeed did not restrict himself to the course description and claimed having free-hand to introduce his own ideas:

“Fortunately enough as a college professor, I am entitled to design my own course the way I like within the course guidelines, but this does not mean that restrict myself to what is in the course description. I have the authority to enlarge, modify, add my own comments and the students’ comments as well.” [Int4, p. 4, line31]

Similarly, Firas confirmed that instructors may not fully abide by the course description; rather, they devised their own materials and approaches:

“I am given the course, and I am asked to define it myself, to teach it the way I like and get the material I like. I have a free hand actually.” [Int3, p. 5, line5]

The tertiary level, in which instructors are involved, was a factor to demonstrate further flexibility in practice beyond the curriculum policies. Azeb explained:

“Curricula at the university level are much more flexible than those at school level. In my experience, a course book is a guide” [Int1, p. 5, line37]

According to Firas, the academic authority at the tertiary education level is driven by the instructors’ command of the target language and experience:

“…Academic instructors got the experience, got the language, and it all depends on their honesty.” [Int3, p. 5, line9]

As such, the academic instructors believed in their freedom to change the curriculum in different directions. The extent of authority that participants highlighted included devising their own materials and defining several aspects of the curriculum such as teaching approaches and pedagogies. When it comes to FC aspects, however, earlier analysis indicated that neither policies nor instructors’ practice was effective enough to support the place of FC.

There is a lack of clarity in terms of the academic authority given to instructors. While instructors claimed that the curriculum modifications regarding content and
methodology were in their hands, policymakers confirmed that the scope of curriculum policies largely controls the instructors’ practice, not to mention the impact of central policymaking (See Chapter 4). On the other hand, Tony believed that reliance on the current curriculum guidelines will bring no benefit to the learners and therefore, flexibility is important to meet their requirements:

“If I was to take the curriculum as binding, the curriculum would not be met, or it would be met but with no benefit to the students. So I have to view the curriculum as not binding. ..Flexibility exists, and without it, there will be no benefit to the students.” [Int14, p. 5, line22]

As such, George claimed that instructors would follow their views in teaching:

“Because of academic freedom, instructors have some freedom, so it is not totally binding. …There is some flexibility depending on the instructors’ attitude and perception of what should be accepted or not.” [Int14, p. 5, line30]

In relation to FC, however, instructors' teaching practice was deeply influenced by curriculum policies and guidelines. This notion was evident in the ways of approaching FC, which was largely minimised due to static perceptions, on one hand, and culturally sensitive issues on the other. In both cases, instructors often referred to curriculum policy restrictions in aspects related to FC, for example: Azeb, [Int1, p. 9, line7] and [Int1, p. 5, line48]; Tony, [Int14, p. 5, line13]; Firas [Int3, p. 4, line41] and George [Int15, p. 8, line1].

From my own experience as an academic EFL instructor in the SA context, I would assume that instructors' practice is largely influenced by curriculum policies and guidelines, regardless of their claims about their 'academic authority'. In other words, it seems that this declared authority breaks down when it comes to cultural issues. Hence, even if instructors are aware of FC in their practice, they would not approach it systematically, unless empowered by clear curriculum policies. This may contribute to my argument that instructors’ conceptual awareness of the place of FC did not did not find any reflection in their practice.
To juggle these policy-practice issues, I can safely confirm that there is a gap between policy and practice in the pre-service SEFL teacher education that largely challenges the place of FC in practice. Among the different challenges, the absence of FC dimensions in curriculum documents rendered the place of FC in practice largely dependent on the instructors’ views of cultural aspects. These views, in turn, were found to be influenced one way or another by policies in terms of restrictions to sensitive issues as well as challenges related to the individual instructors. In Table 38 below, I synthesise the different traits of the gap between policy and practice which may hinder any efforts to integrate FC efficiently into the pre-service EFL teacher education.

**Table 38: Synthesis of the gap between policy and practice in SEFL teacher education**

<table>
<thead>
<tr>
<th>Traits</th>
<th>Level</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Policy</td>
</tr>
<tr>
<td>Instructors’ authority</td>
<td>- Instructors’ authority is minimised</td>
</tr>
<tr>
<td></td>
<td>- Instructors’ practice is controlled by broad curriculum guidelines</td>
</tr>
<tr>
<td></td>
<td>and policies</td>
</tr>
<tr>
<td>Relevant challenges affecting the</td>
<td>- Absence of national standards for EFL education.</td>
</tr>
<tr>
<td>place of FC</td>
<td>- Resistance of global pressure.</td>
</tr>
<tr>
<td></td>
<td>- Centralisation of policymaking.</td>
</tr>
<tr>
<td>Consequences</td>
<td>- Absence of FC-related policies and pedagogical guidelines in the</td>
</tr>
<tr>
<td></td>
<td>curriculum</td>
</tr>
<tr>
<td></td>
<td>- Inconsistent pedagogies of FC teaching</td>
</tr>
<tr>
<td></td>
<td>that minimise the place of FC in practice</td>
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</tbody>
</table>

In summary, this sub-section confirmed the previous findings in policy which revealed a gap between policy and practice. The nature of the academic context was supposed to grant the academic EFL instructors a further involvement in defining and modifying the curriculum content and their teaching approach. However, this was found to be at odds with the policymaking views, which assumed controlling the teaching practice under the curriculum policies. With the lack of FC-related
guidelines, integrating FC in actual EFL teaching hinges on the individual instructors’ practice, which was found to be static and inconsistent. Thus, the place of FC in practice was minimised by several challenges including the instructor-related conditions and the lack of academic authority due to the gap between policy and practice. Considering all these challenges, appropriate implications to bridge the gap between policy and practice are required in FC integration.

**Table 39: Summary of the nexus between practice and policy**

<table>
<thead>
<tr>
<th>Theme</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Instructors’ perceived authority</td>
<td>a) Curriculum policies are perceived as a general framework flexible for modifications.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>b) Instructors’ authority is displayed in implementing their views in practice.</td>
<td>- Instructors’ practice was found inconsistent and their approaches to FC were static.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- The need to draw on appropriate concepts for FC integration.</td>
</tr>
<tr>
<td>Confirming the gap between policy and practice</td>
<td>a) Authority vs. abiding by policies</td>
<td>- Instructors’ authority per se does not contribute to emphasising the place of FC in practice.</td>
</tr>
<tr>
<td></td>
<td>b) Curriculum policies do not contribute to emphasising the place of FC.</td>
<td>- FC integration necessitates bridging the gap between policy and practice.</td>
</tr>
<tr>
<td></td>
<td>c) Instructors’ FC teaching is hindered by multiple level challenges.</td>
<td></td>
</tr>
</tbody>
</table>

**Moving forward:** The discrepancy of views on the instructors’ authority confirms the gap between policy and practice. Hence, enhancing the place of FC in practice is restricted by the lack of policies that guide instructors’ practice. In this process, it is necessary to bridge the gap between policy and practice in order to emphasise the place of FC in practice.

**FC availability in pre-service SEFL teacher education**

In this section, I analyse the academic EFL instructors’ views about the FC aspects currently available in pre-service SEFL teacher education. My aim is to investigate alternative ways of providing further exposure to FC outside the curriculum and structured setting. These methods may include introducing supplementary cultural materials, introducing FC literature, and the use of computer technologies.
FC opportunities in the pre-service EFL teacher education

In Cycle One, I examined the instructors’ responses related to the availability of FC aspects and their views about introducing additional materials and FC literature (See Table 85-Table 91, Appendix 6). Initial analysis revealed that there was a general deficiency of FC topics in the curriculum, due to the absence of FC-related guidelines. Hence, I progressively examined the possibility of expanding cultural opportunities in the curriculum through introducing additional materials and FC literature.

Cultural deficiency of the current curriculum

The majority of the instructors’ responses confirmed that FC aspects were available in the texts of the curriculum all along, albeit they appeared inconsistently in the textbooks. Responses described the inconsistency of FC aspects as characterised by implicitness. As a result, instructors believed that teaching about FC was largely dependent on the instructors’ willingness to approach FC and make its presentation explicit. Here are some exemplary comments:

“They [FC aspects] come occasionally within topics in the study materials. When this happens, it depends on the instructor’s interest in elaborating on one issue or another. Some teachers, I am sure, ignore these cultural points completely and just carry on with the linguistic aspects of the texts.” Azeb, [Int1, p. 6, line25], between brackets added

“They [FC aspects] are available, but they are indirectly introduced in courses; it is all texts.” Firas, [Int3, p. 5, line23], between brackets added

“So far I know, some courses dealing with the target culture are offered to our students. Some textbooks contain related activities and sporadic references to the target culture.” John, [Int16, p. 5, line40]

With the current conditions of the curriculum, Fareed and George stressed that it was the instructors’ responsibility to refer to those FC aspects in the curriculum:

“It is our role as instructors to be opportunistic and allude to make allusions to these cultural issues. Also we can make some sort of comparisons between what exists in our culture and in the culture of
people who speak English. There are similarities and differences.”
Fareed, [Int7, p. 5, line9]

“…it depends on the individual teachers as well. ...So in courses like listening or other avenues like grammar, they refer to practices of TC.” George, [Int5, p. 5, line5]

However, Azeb blamed on the current curriculum guidelines, which do not describe appropriate pedagogies to teach about culture. As much as Azeb’s view confirmed the findings about the lack of pedagogical framework for FC teaching, it also revealed the instructors’ reliance on the curriculum guidelines and refuted claims about their involvement in developing the curriculum policies:

“…they [FC aspects] may appear occasionally. But we do not have a well-planned program on how to deal with cultural points, and I think this is very important but it is missing in the program.” [Int1, p. 5, line48]

Once again, it appears that the absence of FC-related guidelines contributes to the instructors' lack of awareness about the place of FC in their actual practice. Consequently, FC aspects may remain implicit, unless instructors are reminded about approaching them in the form of goals, objectives, and pedagogies. Based on that, it can be safe to claim that the FC deficiency of the curriculum is not much related to content; rather, it is caused by the instructors’ practice, which is largely influenced by curriculum policies. Along with the instability of the cultural content in curriculum editions (e.g. the abrupt introduction of the Middle East Edition), the inconsistency of FC aspects in the curriculum raised the issue of how FC opportunities can be further enhanced in practice.

The use of supplementary materials in FC teaching
To make up for the inconsistency of FC aspects in the curriculum, I focused on the possibility of introducing additional cultural materials in practice. Although instructors were mainly positive about the use of additional materials to provide FC input, there was a major tendency not to introduce additional materials effectively. Instructors’ responses helped me identify three constraints which restricted the use of additional FC materials in EFL teaching: time and packed curriculum, lack of materials, and the issue of appropriateness. Having identified similar constraints
through the document analysis, I view these constraints as benchmarks in determining how FC materials can be utilised in the process of FC integration.

First, time and packed curriculum were major impediments for the use of additional materials in FC teaching. Most participating instructors complained about the high volume of the curriculum and time restrictions which did not allow for any further additions. Azeb pointed out at curriculum designers who did not keep the possibility of introducing additional materials in mind:

“The problem is that curricula designers do not keep this aspect [introducing additional materials] in mind…” [Int1, p. 8, line42], between brackets added

While Azeb’s justification was contradictory with the declared authority given to academic instructors’ including and excluding materials, Fareed put the blame this time on pre-service SEFL teachers who only concentrated on the official curriculum textbooks and did not put enough effort to deal with additional materials:

“…the concept in the students’ minds that their basic effort should be given to textbook is considered. If you give them handouts, they will consider it something extra and they will not give it due consideration.” [Int7, p. 7, line38]

John implied a ‘fireback’ kind of response when he held the academic EFL instructors responsible for reinforcing rote learning:

“Many teachers encourage rote learning and do not think outside the box, i.e. they hardly think and work creatively” [Int16, p. 8, line37]

The notion of exclusive focus on curriculum textbooks confirmed the findings from the document analysis where curricular constraints were found to hinder introducing supplementary materials. Drawing on such constraints, further engagement with FC could remain minimal.

Second, access to and availability of FC materials was an important barrier to supplementing FC materials. Through my personal observations, I noticed a deficit in
authentic FC materials in the pre-service SEFL teacher education, not to mention the difficulty of disseminating available print materials. Similarly, several responses indicated the lack of authentic FC materials in pre-service SEFL teacher education. Comments included:

“Authentic materials do not exist in our context. In our self-access centre, there are some video and audio materials which are all didactic-oriented and there is nothing that is connected with real life situations of the target culture” Fareed, [Int7, p. 8, line1]

“One thing to be frank with you, we have a kind of deficiency in materials in SA. But we try to present opportunity of the Internet materials.” George, [Int15, p. 7, line44]

In relation to the constraints of time, curriculum, and availability, instructors’ reliance on ready-made and college-supplied materials seems to be a consistent and pressing issue. Academic instructors do not seem to exert further efforts to devise their own cultural materials and disseminate them through innovative ways; e.g. computer technology.

Third, cultural appropriateness was raised again as an issue obstructing the instructors’ use of FC materials. Drawing on the instructors' teaching practice, I found that the issue of appropriateness of cultural materials was related to culturally sensitive issues in practice. Describing it as problematic, George explained that instructors had become sceptical about using materials because of the administration instructions to avoid inappropriate materials that would violate the policies:

“Some teachers become sceptical about using materials because of the administration instructions to avoid inappropriate materials that will violate the rules.” [Int15, p. 8, line1]

In addition to the three sensitive topics reported earlier; i.e. religion, sex, and politics, Firas revealed that instructors would avoid all culturally-biased materials [Int3, p. 7, line19]. In theory, Firas’ remark about avoiding culturally-biased materials is considerably important from an intercultural perspective (e.g. Skopinskaja, 2003), yet it does not justify avoiding the use of additional materials. As an expected result, expanding the scope of cultural restriction has reinforced the current state of
censorship on cultural materials. Fareed believed that instructors practiced censorship on their use of supplementary materials for fear of being criticised by the pre-service teachers themselves:

“They [cultural materials] must always be censored. Even the teacher should be selective when bringing materials on his own because he may face problems raised by the students themselves. For example, in our self-access centre, we had to exclude several magazines brought by one of the student who has been to the UK because they had some inappropriate topics” [Int7, p. 8, line5]

In a continuation of what it seems to be ‘a conceptualisation dilemma’ about FC aspects in pre-service SEFL teacher education, misconception of sensitive issues led to an overgeneralisation of instructors’ judgments over the extent of sensitivity. Also, the status of pre-service SEFL teachers as adult learners and prospective professionals seems to be overlooked in both policy and practice. I would argue that censorship of materials is unjustifiable at this level of education and with the boost of globalization aspects through media and the Internet. Interculturally speaking, this notion of censorship robs the pre-service teachers of the ability to defend themselves against culturally unacceptable concepts or statements (Hyde, 1994). Still however, selectivity of FC materials is crucial, but it needs to be based on a principled cultural understanding, rather than individuals’ perceptions of culturally sensitive issues which were found to be policy-influenced and misconceived.

**Introducing C2 literature**

In an attempt to expand the FC opportunities in practice, I examined introducing FC literature as well-established FC input. All participating instructors stressed the importance of FC literature as integral to the process of language and FC learning in pre-service EFL teacher education. According to their responses, I categorised the topic of the significance of literature in FC learning into four perspectives. First, instructors’ viewed literature as an available means of exposure to FC by alternating real life situations. Some comments include:

“Literature serves as the best alternative for real life situations.”
Fareed, [Int7, p. 6, line18]
“Acquainting students with literary works like plays and poems illustrates and reflect the culture of a certain society in a very consistent manner” Firas, [Int3, p. 6, line1]

“literature, as it mirrors the life, the human condition and culture of the target society, can conveniently as well as easily acquaint the learners with different aspects of the target culture” John, [Int16, p. 6, line32]

Opportunistically, this notion of providing exposure to FC is suitable for pre-service SEFL teacher education. Living in a mono-cultural context, EFL learners may not have the chance to experience FC aspects in natural settings; FC literature hence conveniently acquaints the pre-service EFL teachers with these aspects.

Second, several responses implied that FC literature facilitates FC learning through spontaneous, rather than deliberate presentation of FC aspects:

“You can imagine the study of the beauty of play and see how other people think, live their life, behave, and have relations with other people.” Firas, [Int3, p. 6, line3]

Being spontaneous, FC literature could offer FC learning through incidental acquisition, while deliberate teaching led to mere knowledge of specific issues:

“Through literature, this learning of language and culture occurs actually in a sort of acquisition rather than deliberate learning by looking into specific issues” Fareed, [Int7, p. 7, line4]

Third, instructors conveyed that FC literature is a useful method to familiarise pre-service teachers with highly abstract levels of FC aspects. Firas asserted the role of literature in illustrating “…how the other people think, live their life, behave, and have relations with other people” [Int3, p. 6, line41]. In a relatively similar view, Fareed contended that the critical appreciation of FC literature helped the pre-service teachers be aware of FC features embedded in TL [Int7, p. 6, line26]. Accordingly, the use of FC literature could contribute to the discovery of underlying cultural values of TL.

Fourth, responses also mentioned that it also contributes in developing the pre-service EFL teachers’ linguistic creativity required at the professional level. Several
respondents viewed literature as a vital aspect of FC required at the pre-service EFL teacher level. John stressed the importance of equipping pre-service EFL teachers with the different facets of FC literature to deal with language more creatively:

“When learning a foreign language itself is sometimes boring or mundane, literature may make it enjoyable through its creative charms. Literary language being creative can add to the language's communicative experience.” [Int16, p. 6, line25]

George similarly believed that FC literature as window of exposure to FC is vital for pre-service teachers to become competent teachers:

“…So if they do not have enough exposure to literature, they will not be competent teachers” [Int15, p. 6, line38]

Based on these responses, FC literature may help provide FC learning opportunities. Through literature, FC aspects are no longer limited to facts and stereotypes about FC that are common in the static approaches to culture teaching (Liddicoat, 2002). Rather, experiencing the FC aspects may go beyond the boundaries of concrete cultural aspects if literature is used to trigger higher levels of thinking, criticality, and taking positions. This way, it may also trigger the dynamic aspects of FC such as engagement in discussions and interactions (Liddicoat, 2004). This type of cultural exposure, offered by FC literature, facilitates culture learning in structured settings (Kramsch, 1993b). Taking place in the protective environment of the classroom, FC learning through literature may thus help pre-service teachers build an experimental ground for their cultural experience while in their mono-cultural context.

On the other hand, I detected three precautions for the use of FC literature in pre-service SEFL teacher education. First, presenting FC literature exclusively through texts may turn into a tedious practice for learners, especially those disinterested in reading. Having experienced such a problematic issue, Azeb suggested presenting different format of literary works through audio and video materials:

“I believe that professors of literature should include some video and audio material, to take their students to labs where they can watch materials and interact directly with literary and artistic materials from the Western culture.” [Int1, p. 7, line49]
Another precaution to introducing FC literature is the difficulty associated with the level of language complexity in the literature. Pre-service EFL teachers learn the language *ab initio* in the first two years; thus, they are not expected to exhibit high level of proficiency. George believed that this issue could be an impediment for early-level pre-service EFL teachers who may not have the language proficiency required for the cultural and linguistic aspects of FC literature:

“…what makes it very difficult is the vocabulary standard of students which makes very difficult for teachers to teach them literature because simply the vocabulary is above them.” [Int15, p. 7, line4]

Azeb added modernity as a condition for selecting literary materials to reflect a realistic image about contemporary FC aspects:

“…teachers need to exert exceptional efforts to make the students aware of the actual realistic modern situation of the TC. Again, this needs that the teacher himself be familiar with this culture. Unless this happens, the teaching of culture will be hard for teachers to understand” [Int1, p. 7, line11]

Therefore, a careful selection of FC literature materials is vital to facilitate FC teaching and learning. The considerations for selection include language level, modernity, and variety of format. More importantly, an effective approach to utilising FC literature is needed to avoid the static view of culture that is often associated with the high culture approach (Liddicoat, 2004).

In summary, the inconsistency of FC aspects in the curriculum was exacerbated by the absence of FC-related curriculum guidelines. Thus, this notion confirmed the influence of curriculum policies on the instructors’ practice which lacked practical awareness of the place of FC. Further, the use of supplementary materials and FC literature could be used to compensate for the cultural instability of the curriculum. Constraints related to time and curriculum, availability, and cultural appropriateness hindered introducing extra cultural materials. Regarded as an effective FC input, introducing FC literature could provide exposure to FC as well as spontaneous and highly abstract cultural engagement. Criteria for presenting FC literature included the selection of modern FC literature, a comprehensible language standard, and variation.
of format other than mere texts. However, such FC opportunities need to be utilised through a dynamic approach not to turn language teaching into a practice of presenting static FC knowledge or critical appreciation of texts.

Table 40: Summary of the cultural opportunities in the curriculum

<table>
<thead>
<tr>
<th>Theme</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>FC deficiency of the curriculum</td>
<td>a) Inconsistency of FC aspects in general.</td>
<td>- Lack of FC-related policies leads to lack of awareness about FC in practice.</td>
</tr>
<tr>
<td></td>
<td>b) Lack of pedagogical guidelines related to FC.</td>
<td>- Textbooks are not culturally sufficient, and their FC content is unstable.</td>
</tr>
<tr>
<td></td>
<td>c) Reliance on the instructors’ awareness about FC.</td>
<td></td>
</tr>
<tr>
<td>The use of supplementary FC materials</td>
<td>a) Time and curriculum factors</td>
<td>- Reliance on the department support hinders supplementing FC materials</td>
</tr>
<tr>
<td></td>
<td>b) Availability and access.</td>
<td>- Censorship relates to assumptions about sensitive issues in FC teaching</td>
</tr>
<tr>
<td></td>
<td>c) The issue of cultural appropriateness.</td>
<td></td>
</tr>
<tr>
<td>Introducing literature in FC teaching</td>
<td>a) An appropriate exposure to FC in structured classroom settings.</td>
<td>- FC literature makes an appropriate opportunity for exposure to FC in a mono-cultural context.</td>
</tr>
<tr>
<td></td>
<td>b) Spontaneous and highly abstract engagement with FC aspects</td>
<td>- Dynamic approaches to FC teaching are needed.</td>
</tr>
<tr>
<td></td>
<td>c) Develops the linguistic creativity required at the EFL professional level</td>
<td></td>
</tr>
</tbody>
</table>

Moving forward: Integrating FC into pre-service EFL teacher curriculum needs to be supported by curriculum policies that emphasise the place of FC in policy and practice. This can be enhanced by appropriate use of FC materials and FC literature to expand FC learning opportunities. Also, making these opportunities available requires a medium that goes beyond the context limitations; i.e. computer technology.

The use of computer technology to facilitate exposure to FC

As the analysis showed a severe shortage of opportunities of exposure to FC in the current curriculum and mono-cultural FC context, I decided to examine views about using computer technology in FC teaching. My purpose is to understand how it could be utilised to open a window on FC for learners and to facilitate FC integration. In Cycle One analysis, I noticed that the instructors held a common view that computer technologies were very important in the process of FC teaching. Also, the data showed high levels of enthusiasm for the use of technology in FC teaching due to its
wide-spread and the range of opportunities it offers (See Table 92- Table 95 in Appendix 6). In Cycle Two, I attempted a close analysis and discussion the use of computer technology as a medium introducing cultural content and facilitating communication, and as well as on the barriers to using computer technologies in FC teaching in SA.

**Computer technology as a medium for cultural input**

All instructors viewed computer technology as an important resource of FC input for pre-service SEFL teachers. FC input included information about via the Internet or ready-made cultural packages in the format of programs on CDs or DVDs. Instructors drew the importance of computer technologies from their wide-spread, accessibility, and the variety of cultural information they offer. Sample comments included the following:

“All people are using it and become influential by the information it offers…” Firas, [Int3, p. 4, line33]

“…an aid that can help us teach language in general and culture in particular. Using the Internet can expose them to great amount of cultural issues. So it can be utilised in conveying cultural messages between different communities and create some sort of multiculturalism. Even children now know some cultural aspects about other people through the Internet.” Fareed, [Int7, p. 4, line36].

“Internet has been very important in providing students with materials to read. Students bring in Internet articles. Also, they are packages available to teach the language. If the students can make use of these packages, I think they can improve their English language and culture.” Tony, [Int14, p. 5, line2]

“Many students have access to computers and the Internet (e.g. email), so I think this is something that can be built upon.” Tony, [Int14, p. 9, line35].

In general, instructors indicated that pre-service SEFL teachers had access to the Internet to a large extent, and computer technologies were used extensively outside the classroom. Considering the limitations in terms of materials printing and dissemination, FC input in the form of materials, tasks, and projects could be delivered easily online beyond the classroom boundaries. Also, this consensus of
views suggests that computer technologies can expose pre-service SEFL teachers to FC input that would not be available otherwise, due to the limitations of the curriculum and the physical setting.

Furthermore, the instructors' responses implied that the availability and feasibility of computer technologies could generate useful directions in FC teaching in the way it is taught, searched, or delivered to pre-service EFL teachers. Few of these directions have actually been recognised by instructors, and others saw a potential for implementation in the light of instructors’ visionary responses. George, for example, envisioned that FC input available via computers could be used in teaching in tasks and projects in which pre-service teachers seek cultural information:

“Computer is a great tool in education now and I think it can serve various purposes in the teaching of TC. Sometimes, you can plan research on certain topics and they will get access to various opinions on that topic.” [Int15, p. 9, line9]

Saeed and Fareed implied that computer technologies could enhance autonomous FC learning in which pre-service teachers can discover FC issues. Therefore, Saeed suggested that pre-service EFL teachers be trained on Internet surfing skills to help them carry on autonomous FC learning [Int4, p. 7, line39].

Despite all these implications about the availability and feasibility of FC input via computer technologies, I noticed that the instructors’ views reflected a lack of ideas of how these technologies could further be utilised in practice. Also, data implied that the instructors’ views remained visionary without actual implementation. Therefore, raising awareness of a robust utilisation of computer technologies is urgently needed in the process of FC teaching in pre-service SEFL teacher education.

**Computer technologies as a medium for intercultural communication**

All instructors expressed the importance of computer technologies as a means for intercultural communication, in which pre-service EFL teachers get connected with interlocutors from the FC context to discuss cultural issues in the TL. For example, Saeed realised a need to support the aspect of logging into chatrooms for language learners to communicate their cultural background and discuss cultural issues:
“We need to encourage the student to have access to computers and the Internet; especially in chat rooms where they can communicate their cultural background...It is a good way of discussing cultural issues.” [Int4, p. 8, line40]

Similarly, Tony believed that chatting online through online tools such as MSN messenger and AOL has established contact for his students with the English-speaking people, which “helped them a lot” [Int14, p.9, line40]. George envisioned a creative technique using online communication, which is about conducting planned interviews with FC people to gain first hand information:

“That will be very important through online interviewing to get 1st hand information from TC people. Also, we can organise online debates to enhance the students’ ability to communicate with efficiency in the TL.” [Int15, p. 3, line11].

Responses implied that these online communications took place outside the formal instruction. The accessibility of online communication from anywhere made it available for pre-service SEFL teachers from off-college sites. I noticed, however, that none of the participating instructors reported actual support for online communication in their teaching practice, let alone using it for FC teaching. Given these implications, all of these comments, again, portray visionary thoughts about using online communication in FC teaching. This notion could be further evidenced through John’s comment in which he admitted that pre-service teachers already communicated online with intercultural interlocutors, yet he implied the need for formal mentoring at the level of the department:

“Our students are already communicating online with students from the target culture. This can further be promoted through formal mentoring efforts undertaken at department level.” [Int16, p. 11, line28]

In contrast to the notion of monitoring, the increase in exchanges between language learners and others across national borders is a positive aspect that can result in fostering intercultural competence (Kramsch, 1998). Also, Belz and Thorne’s (2006) assumption that online communication demonstrates a potential to contribute to the goals of intercultural education could help view this notion as positive. Another emerging issue was that the majority of responses implied a limited perception of
online communication as mediated only through synchronous chatting. Other tools of communication such as synchronous virtual environments or asynchronous such as forums, blogging, and even a common tool like email were never referred to by instructors.

**Barriers to the use of computer technology in FC teaching**

Despite recognising the ample opportunities that computer technologies could offer to FC teaching, the interviewed academic EFL instructors pointed out some barriers to the use of computer technology in pre-service SEFL teacher education. I have categorised and discussed these barriers in three main issues: the instructors’ lack of sufficient computer literacy, cultural security online, and lack of access to computers at colleges.

First, responses revealed that the instructors’ lack of computer literacy emerged as a barrier to using computer technology in FC teaching. This view was either implied in responses or revealed explicitly by some participating instructors. The instructors' limited views about how these technologies can be utilised to facilitate FC teaching is a supporting evidence for their limited computer expertise. For example, most instructors’ responses do not demonstrate much awareness of the great potential of computer technologies in locating and disseminating additional materials in their practice. Also, the instructors’ views about online communication were limited to chatrooms. Furthermore, some responses made it explicit that a large number of academic EFL instructors were not quite computer-literate. George explicitly revealed that instructors lack expertise in using computer technology and called for in-service training:

“This will become feasible if we have in mind that some of the teachers have a deficit in the use of technology, and there might be in-service training to upgrade their technological skills in the classroom. We know that some instructors are not up to the standard in technology use. So we have to bring up their standard of technology use so that the students will benefit” [Int15, p. 10, line45]

Similarly, Azeb expressed his support for employing computer technologies in FC teaching, but questioned the instructors’ computer literacy:
“It is a very good idea provided that the instructors and learners know how to use technology.” [Int1, p. 12, line 22]

It seems that instructors’ lack of sufficient computer literacy may deprive the practice of FC teaching of a very effective medium to enhance exposure to FC aspects. Accordingly, offering upskill programs to academic EFL instructors that expand their familiarity with computer technologies and how they can facilitate FC teaching may be considered in this regard.

Second, instructors' responses raised the issues of locating trusted sources of FC content and communication through computer technology. Responses expressed some concern about the authenticity of FC information and the background of online interlocutors in communication. Firas warned that many online resources may provide unauthentic content about FC and thus lead to false assumptions. Therefore, he asserted the importance of assessing online cultural content:

“...although some information is not authentic or authorised. Some people write articles and publish them on the Internet without questioning the content, and others read and believe what is in there.” [Int3, p. 4, line 34]

Similarly, Azeb emphasised the importance of directing Internet resources to serious materials that could help pre-service teachers gain cultural knowledge. Azeb recommended that pre-service teachers develop computer skills that would help them locate useful and authentic information:

“I know that some people are cautious about using the Internet because they think young people may not be looking for serious material when they use the Internet and they might use it for fun. Actually they are right to be cautious but this does not mean that student should not be allowed to use it. They should be encouraged and trained on finding materials relevant to their study” [Int1, p. 12, line 27]

Tony raised the issue of finding reliable online interlocutors. Because unauthentic interlocutors could be viewed as representatives of FC, Tony warned that cultural risks could increase with unknown persons online:
Chapter 5: The place of FC in the academic EFL instructors’ practice

“Precautions include interlocutors who they do not know, so it can create problems for students if they are not made aware of the risks” [Int14, p. 9, line41]

These comments draw the attention to the issue of cultural security online in FC teaching. Untrusted sources of information and unauthentic representatives of FC could lead to enhancing negative images about FC and could threaten C1. In line with previous research, similar negative outcomes reinforced misunderstandings that caused clashes of cultures (Kern, 2000) and cultural tensions (Belz, 2003). Such pitfalls may also result in false FC learning and forming negative attitudes that defeat the purpose of FC integration. Therefore, the issue of cultural security necessitates appropriate supervision on the part of academic instructors, either through guiding online surfing on cultural topics or by organising secure online communication activities.

A third barrier to the use of computer technology was the lack of access to computers at colleges which can be related to structural obstacles that may be difficult to control at the practice level. There was a tendency among instructors to refer to their lack of access to computers at college in order to account for not using computer technologies in their teaching practice. For example, Saeed indicated that he never used computer technologies in class: “It is very important, but I do not use it in class due to lack of access to computers” [Int4, p. 4, line18]. Further, Tony explained that other computer-related aids such as projectors were lacking, let alone computers:

“It is difficult to use that in the classroom because there is not presenting information on the screen.” [Int14, p. 9, line31]

I have also observed the poor provision of computers and labs in Teachers Colleges. Even subjects that essentially require access to computers such as CALL were run in traditional classes. I may also refer to the curriculum policies which do not contain any guidelines that encourage the use of technologies in practice. This proves how the importance of computer technology is generally minimised in pre-service SEFL teacher education. This may account for the limited engagement in utilising computer technology to enhance teaching about FC in practice.

Computer-Assisted Language Learning
One reason to use computer technologies is to expand the learners’ opportunities of cultural exposure and to facilitate culture teaching and learning (Wilson, 2004). From a pedagogical perspective, uses of computer technology can extend the learning process beyond the barriers of classroom (Savignon, 2002). For these reasons, there is an urgent need for employing computer technologies in the current circumstances of pre-service SEFL teacher education in order to extend FC learning beyond limitations such as time, curriculum. The lack of access to computers at colleges needs to be overcome by supportive administrative procedures at the policymaking level through developing structural requirements and encouraging the use of technologies through curriculum policies.

In summary, although the academic EFL instructors were highly positive about the use of computer technology, they did not actually utilise them in practice. The efficiency of computer technologies was virtually viewed in providing further exposure to FC through content and communication. However, awareness about the various potentials of computer technologies was not very high. This limited use of computers can be justified by the barriers that emerged which included the instructors’ lack of sufficient computer literacy, cultural security online, and lack of access to computers at colleges.
Table 41: Summary of the use of computer technology in FC teaching

<table>
<thead>
<tr>
<th>Theme</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Computer technology as a medium for FC input and pedagogy</td>
<td>a) Exposure to FC content via the Internet or offline.</td>
<td>- Curriculum is no longer the only source of FC input.</td>
</tr>
<tr>
<td></td>
<td>b) Lack of realisation of computer technology potentials in FC teaching.</td>
<td>- The need to raise awareness about the potential benefits of computer technology in providing exposure to FC.</td>
</tr>
<tr>
<td>Computer technologies as a medium for cultural communication</td>
<td>a) Visionary thoughts without actual support.</td>
<td>- The need to raise awareness about the potentials of online cultural communications.</td>
</tr>
<tr>
<td></td>
<td>b) Limited perceptions of online communications.</td>
<td></td>
</tr>
<tr>
<td>Barriers to the use of computer technologies to teach about FC</td>
<td>a) Instructors’ lack of stuffiest computer literacy.</td>
<td>- Issues of instructors training and enhancing access to computers should be managed at the policy level.</td>
</tr>
<tr>
<td></td>
<td>b) Cultural security online.</td>
<td>- The need to raise awareness about the instructors’ role to guide cultural exposure through computer technologies.</td>
</tr>
<tr>
<td></td>
<td>c) Lack of access to computers at colleges.</td>
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</tbody>
</table>

**Moving forward:** Instructors’ positive views about computer technology do not lead necessarily to a robust use of its enormous implementations. Context-specific implications for FC integration need to include strategies to inform instructors about ways and potentials of computer technologies in FC teaching. Also, necessary procedures need to be taken at the policymaking level to overcome relevant barriers to the use of computer technologies such as structural limitations and the instructors’ computer expertise.

**Summary and conclusions**

This chapter reinforces the earlier conclusions that the place of FC can be further minimised in practice due to the absence of FC-related curriculum policies and the gap existing between policy and practice. This notion strongly supports the view that language policy determines how the role of language and culture is perceived and valued in language education (Liddicoat, 2005). Having been influenced by several challenges, the place of FC has been minimised in the instructors' conceptualisation of FC and their actual practice of EFL teaching.

In terms of conceptualisation of FC in EFL education, there was a variety of perceptions of FC revolving around aspects relating mainly to societal norms (e.g. beliefs, values, traditions). The instructors' perceptions conveyed a static view of
culture that lacked engagement, interaction, and practice. In this case, culture becomes remote from the process of language teaching (e.g. Liddicoat, 2002). Although the instructors’ demonstrated high awareness of the place of FC in EFL education, this awareness appeared to be merely conceptual, since priority in teaching was given to linguistic aspects. Also, there was a dominant trend to view the source of FC in EFL as associated with the native model of FC. This was largely based on its relevance for the language, NSs, and the learners' aspirations.

As for practice, academic EFL instructors' practice confirmed their static perceptions of FC which was incidentally presented in the form of information about FC. Also, the instructors’ practice was negatively affected by their perceptions of culturally sensitive issues, which were policy-influenced and misconceived. Thus, FC in their teaching practice appeared to be largely minimised and disguised. The instructors’ generalisation of culturally sensitive issues and the influence of curriculum policies encouraged excluding many FC aspects. While previous studies indicated that political factors and community hindered translating teachers’ awareness into action (Byram & Risager, 1999; Kramsch et al., 1996), political factors in this study are linked to the curriculum policies which were found to provide no support for the place of FC. Further, the instructors’ background and lack of sufficient cultural knowledge emerged as challenges to the place of FC in pre-service EFL teacher education. For the conservative context of SA, these findings may provide interpretations for a previous study in the SEFL of intermediate schools where teachers held reservations and worries over the students’ beliefs and values (Al-Qahtani, 2003).

Confirming findings from the document analysis, there was a deficiency in exposure to FC in the current curriculum worsened by the mono-cultural context conditions. On the other hand, computer technology emerged as a crucial medium that could provide exposure to FC by offering FC input and facilitate pedagogy and communication. Barriers to the use of computer technology such as instructors’ insufficient computer literacy and lack of access were issues to be dealt with as structural limitations at the policy level. However, issues of cultural security online require further involvement
on the instructors’ part to provide guidance to pre-service EFL teachers on appropriate cultural recourses.

In the chapter that follows, I narrow down the focus of discussion to cover the emerging findings of this chapter that can be further elaborated at the EFL learning level. Based on these findings, I analyse the pre-service SEFL teachers’ responses and relevant observations to enhance the credibility of assumptions made in relation to the place of FC in practice. Table 42 below provides a concept mapping of the key themes and findings of this chapter and further issues to be investigated in the following chapter.


### Chapter 5: The place of FC in the academic EFL instructors’ practice

#### Table 42: Concept mapping of Chapter 5 findings and subsequent focus

<table>
<thead>
<tr>
<th>This chapter</th>
<th>Key findings</th>
<th>Next chapter</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Themes</strong></td>
<td></td>
<td><strong>Progressive focus</strong></td>
</tr>
</tbody>
</table>
| Academic EFL instructors' conceptualisation of FC in EFL education | - Perceptions of FC in static views lead to static approaches to FC in actual practice.  
- Instructors' positive views of the place of FC can remain at the conceptual level beyond actual practice.  
- Relevance for the language and NSs as well as learners’ aspiration decide on how the source of FC is perceived. | - Does the instructors' conceptualisation of FC influence pre-service EFL teachers?  
- How do the pre-service teachers SEFL perceive the source of FC? |
| The place of FC in the instructors' practice | - Perceptions of FC as static reflect a static approach of teaching it in practice.  
- Inconsistency of FC teaching pedagogy.  
- Perceptions of culturally sensitive issues are influenced by curriculum policies, learners' reaction and misconceptions of the extent of sensitivity.  
- FC teaching is largely minimised based on these perceptions of sensitive issues. | - How do pre-service EFL learn about FC?  
- What are the pre-service EFL teachers' views about their academic instructors in terms of FC teaching? |
| Challenges to the place of FC in practice | - Conceptual awareness of the place of FC does not lead necessarily to awareness in practice  
- Instructors' background may influence FC teaching in general and adapting ILL in particular.  
- Confirming the gap between policy and practice. | |
| FC opportunities in pre-service SEFL teacher education | - Curriculum and context limitations necessitate offering further opportunities for exposure to FC.  
- Computer technology turns out to be vital to enhance FC integration and compensate for curriculum and context limitations  
- Apart from cultural security, which requires instructors’ guidance, the use of computer technologies requires a large support at the policymaking level. | - What are the pre-service SEFL teachers’ preferred sources and opportunities to learn about FC?  
- How do pre-service SEFL teachers view computer technology as a medium for FC learning? |
Chapter Six:
The place of FC in the pre-service SEFL teachers' learning

The preceding chapters have presented an analysis and discussion of issues related to the place of FC in policy and academic EFL instructors’ practice in the pre-service SEFL teacher education. Despite the policymakers’ and instructors’ positive views about the place of FC, FC was practically absent in the curriculum policies and it was further minimised in the academic EFL instructors’ practice due to different conceptual, contextual, and professional challenges. One key finding was that policymakers and academic EFL instructors displayed an unclear understanding of FC in relation to the process of language teaching and learning and lacked the required knowledge of how to integrate FC aspects effectively in EFL teaching for pre-service SEFL teacher education.

To continue my investigation of the place of FC, I next analyse the pre-service SEFL teachers' responses to interview questions (See Appendix 3) as well as classroom observations within the focus provided by the previous chapters. The aim of involving pre-service EFL teachers in this process is to provide further insight into the ‘what is’ and ‘what ought to be’ regarding the development of appropriate concepts and drawing relevant implications for FC integration into the pre-service SEFL teacher education. Methodologically, this part of the study will also help enhance the credibility of the findings from other sources of data and further examine FC issues at the EFL learning level. Hence, I make use of the findings from preceding chapters to draw conclusions to do with central themes and issues emerging in this analysis.

This chapter consists of three main sections. The first section discusses the pre-service SEFL teachers’ conceptualisation of FC in EFL education. Next, pre-service SEFL teachers’ responses on FC learning and the relevant influential factors are discussed
thoroughly. The third section presents an analysis and discussion of the pre-service teachers’ views on how the use of computer technologies could enhance FC learning.

**Pre-service SEFL teachers’ conceptualisation of FC**

In this section, I analyse and discuss the pre-service SEFL teachers’ conceptualisation of FC in EFL education. To do this, I investigate the pre-service SEFL teachers’ perceptions of FC, and the source of FC in EFL education. My aim here is to reveal how far the current conditions, found in policy and practice, have influenced their understanding of FC.

**Pre-service SEFL teachers’ perceptions of FC in EFL education**

In this chapter, I utilise the conceptual framework of approaches to culture in L2 teaching as proposed by Crozet and Liddicoat (2000 & 1999). Again, these approaches are used to underlie the different understandings of culture in languages education and the level of relationship between language and culture. Cycle One analysis surprisingly reveals a major tendency amongst pre-service SEFL teachers to view FC as highly dynamic and closely relevant to the process of language learning (See Table 96, Appendix 7). Also, the pre-service teachers’ perceptions demonstrated all the four groupings of culture; i.e. high culture, area studies, societal norms, and practices (See Table 43 below).
Chapter 6: The place of FC in the pre-service EFL teachers’ learning

Table 43: Pre-service SEFL teachers’ perceptions of FC

<table>
<thead>
<tr>
<th>Participant</th>
<th>Views on culture</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Area studies</td>
</tr>
<tr>
<td>Rajeh</td>
<td>0</td>
</tr>
<tr>
<td>Thabit</td>
<td>1</td>
</tr>
<tr>
<td>Salim</td>
<td>1</td>
</tr>
<tr>
<td>Shaher</td>
<td>0</td>
</tr>
<tr>
<td>Thamir</td>
<td>0</td>
</tr>
<tr>
<td>Husain</td>
<td>0</td>
</tr>
<tr>
<td>Total</td>
<td>2</td>
</tr>
</tbody>
</table>

All the pre-service EFL teachers’ perceptions of FC tended to relate to societal norms and practices such as values, beliefs, traditions, behaviours, and customs. The pre-service teachers also combined other aspects of FC such as civilisation, music, and literature, which can be classified under high culture. Responses also included the view of culture as an area study, which refers to geography and history of FC, a view that was not expressed by the policymakers nor the academic EFL instructors.

Compared to the academic instructors’ perceptions, the pre-service SEFL teachers’ perceptions of FC were more comprehensive and much better connected to the language. This notion is evident in most responses indicating that culture is everything that comes with the language. Exemplary comments included:

“the culture in EFL education means the way that the people who speak the native language live and their living habits; how they live, their eating habits, and everything that comes with the language…generally, the pure culture that is viewed by students.” Thabit, [Int8, p. 1, line 13]

“Culture cannot be separated from language, culture is language and language is culture. It includes the place, the people and their conventions, traditions, proverbs and language, and media.” Salim, [Int9, p. 1, line 13]
“The culture is a language, and a language is culture…Culture is the traditions, beliefs, values that a nation believes in.” Shaher, [Int11, p. 1, line13]

In these responses amongst others, the pre-service SEFL teachers’ perceptions of FC displayed aspects of culture that can be salient features of the dynamic view of culture. These aspects include abstract and variable concepts of culture and facets of engagement with cultural aspects in terms of practice and interactions. The abstract levels of culture were defined as ideas, thoughts, and attitudes of FC people. For example, Rajeh focused on perceiving FC as understanding attitudes toward other cultures:

“To me culture is customs, traditions, civilisation, ideas, thoughts, and activities of a particular society. Even people’s attitude, behaviours and views about other cultures.” [Int6, p. 1, line13]

Viewing culture as a changeable phenomenon was an obvious trend in the pre-service teachers’ perceptions. This variability of FC was expressed through several aspects. Thabit perceived it as the way FC people live their lives [Int8, p. 1, line13]. Further, Salim [Int9, p. 1, line13] and Husain [Int13, p. 1, line13] perceived FC as the way FC people communicate and interact in their language. In alignment with the current practice theories, aspects of communication and variability of culture are the basis of the dynamic views of culture in language learning (e.g. Liddicoat, 2004).

Furthermore, the pre-service teachers’ views of FC indicated a strong connection between culture and the process of language learning. This notion proved evident through the pre-service teachers’ responses, which often perceived FC as connected to their EFL learning process. In this regard, Thamir asserted:

“In EFL education, it is about introducing it to the learner because language is usually connected to culture, and language has shaped culture.” [Int12, p. 1, line17]

Shaher also accentuated the connection between FC and language learning:

“the culture is a language, and a language is culture. If thinking of acquiring a language, we have to acquire culture too” [Int11, p. 1, line13].
Theoretically, the strong connection between culture the process of language learning portrays engagement with cultural aspects in language and reflects dynamicity of culture as relevant the language itslf (Liddicoat et al, 2003; Liddicoat, 2002).

Thus, it appears that pre-service SEFL teachers’ perceptions of FC have not been much influenced by their instructors’ practice, which followed a static approach to culture (See Chapter 5). At the same time, the pre-service teachers’ perceptions of FC may demonstrate awareness of their immediate need to integrate FC dynamically in their language learning. Still, however, pre-service teachers may run the risk of shifting the focus to the static views of culture which emphasise learning about FC as concrete facts in the form of information about FC and product. This shift can be driven by the status of FC in the current curriculum which was found to be poorly supported in the basic linguistic module (i.e. EFL learning courses). This might also suggest that the pre-service teachers’ actual FC learning experience may become influenced by the curriculum and practice limitations.

In summary, the pre-service SEFL teachers presented diverse and dynamic perceptions of FC in EFL education. The dynamic perceptions were demonstrated by variable and engaging views of FC in terms of attitudes, communication, interactions, and relevance to the language learning process. Drawing on these perceptions, the pre-service SEFL teachers seemed aware of their immediate needs of FC, being dynamically integrated into their language learning.
Chapter 6: The place of FC in the pre-service EFL teachers’ learning

Table 44: Summary of the pre-service SEFL teachers’ perception of FC

<table>
<thead>
<tr>
<th>Themes</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-service SEFL teachers’ perceptions of FC in EFL education</td>
<td>a) Varied and comprehensive views</td>
<td>- Pre-service teachers’ perceptions of FC may not have been much influenced by</td>
</tr>
<tr>
<td></td>
<td>b) Highly dynamic perceptions of FC which include variable and abstract aspects.</td>
<td>their instructors practice</td>
</tr>
<tr>
<td></td>
<td>c) Strong connections to the language including active engagement in aspects such as</td>
<td>- Their perceptions of FC as dynamic reflect awareness of immediate needs to</td>
</tr>
<tr>
<td></td>
<td>communication and interactions.</td>
<td>integrate FC dynamically in their language learning.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- The need for maintaining such dynamic views in actual learning.</td>
</tr>
</tbody>
</table>

**Moving forward:** The various and dynamic perceptions of FC by pre-service EFL teachers was further evident by connecting it to the process of language learning. In the previous chapter, static perceptions similarly reflected static approaches to FC. This notion needs to be further checked to find out how FC learning relates to perceptions, and also how FC learning is influenced by the current curriculum and instructors’ practice.

**Pre-service SEFL teachers’ perceptions of the source of FC in EFL education**

The source of FC refers to how the target orientation/nation/people associated with the English language is perceived in EFL education. This topic raised issues about the validity of the term ‘target’ culture in EFL education (Nault, 2006). A key finding from the instructors’ responses was that selecting the source of FC was related to the learners' aspiration (See Chapter 5). Accordingly, Cycle One analysis canvassed several issues which I now use to focus on the pre-service SEFL teachers’: a) perceptions the source of FC in EFL education to determine what “targe” culture is; b) views about multiple global English-oriented cultures (See Table 97- Table 99, Appendix 7). Moving towards Cycle Two, data indicated a focus on the native model of FC for issues of access and availability. Also, the pre-service teachers’ preference for the native model of FC led to rejecting the multiple global view of FC.

The pre-service SEFL teachers’ perceptions of the source of FC in EFL tended to be generally oriented towards the native model of FC; i.e. culture(s) of Inner-Circle countries (Kachru, 1992). Here are some sample comments:

“Great Britain, Australia, may be Ireland, and the US community…Rather, it is connected to the native speakers’ countries.” Rajeh, [Int6, p. 1, line22]
“Countries that relate to native speakers of English.” Shaher, [Int11, p. 1, line25]

"American and may be British, Australian culture is the most important." Salim, [Int9, p. 1, line29]

Amongst responses that refer to the native model of FC, five out of six pre-service teachers referred specifically to the US culture as the most connected to the English language. Several pre-service SEFL teachers emphasised the US culture as a representative source of FC in EFL education. They justified their view by the influential role of the American culture in the media and science. Also, responses held that the wide-spread influence of the US culture has facilitated the access to this source culture. For example, Salim acknowledged the ample contributions of the US culture to the English language, and referred to the media as a proof of this situation:

“…it is the American culture because of the media and everything it offers.” [Int9, p. 1, line23]

Thabit [Int8, p. 1, line24] and Shaher [Int11, p. 1, line25] similarly explained that the US culture was always present in media and other aspects of life such as science. Accordingly, this wide-spread influence of the US culture made it always present for those who would study or specialise in EFL education. Accordingly, Thamir believed that the US culture could be the choice FC in EFL education, since it is easy to access:

“American culture is the best for many reasons such as the media, the way we are connected to the American culture and the way we view it, and because it is very easy to access. The movies, the news are used in American intonations and in American tongue basically” [Int12, p. 1, line26].

Among the native model sources of FC, pre-service SEFL teachers expressed a moderate tendency towards viewing the US-UK centric model as a source for FC in EFL education. Having prioritised the US culture in the first place, several responses indicated that the UK culture always comes after the US in significance. For example, although Salim viewed the US culture as the most connected to the EFL, he referred to the UK culture as a traditional model occurring stereotypically whenever English
would be mentioned [Int9, p. 1, line23]. For Hussain, the UK is the original source of culture associated with the English language:

“I think the British culture because it is the origin of the English language where it comes from.” [Int13, p. 1, line23]

Based on that, the pre-service SEFL teachers’ overall perceptions relate the source of FC to the native model, with an emphasis on US-UK centric views. This notion was further accentuated by pre-service teachers, who rejected the proposal of introducing multiple-global cultures in EFL. While the instructors’ rejection was based on its irrelevance for English, curriculum limitations, and the learners’ aspiration, pre-service SEFL teachers simply established their rejection on the view that multiple-global cultures do not represent the native model of FC in EFL education. Therefore, pre-service SEFL teachers indicated that introducing multiple-global cultures is not important; rather, it would deemphasise the importance of FC, as sample comments expressed in the following:

“No, it [multiple global cultures view] should not be integrated.” Rajeh, [Int6, p. 1, line28]

“As far as I am concerned, they [multiple global cultures of English] are not important.” Salim, [Int9, p. 1, line34], between brackets added

Also, Hussain contended that the global cultures were different form the British culture, for example, and somehow this might negatively influence the language itself:

"No, I think these cultures are different from the British culture, and may be their own native culture affect the language itself. So I think they are very different and it is not useful to study about them." [Int13, p. 1, line29]

Interestingly, Thamir viewed the people of the multiple global cultures of English as similar to EFL learners who struggle to acquire the FC associated with native speakers of English:

“No, I strongly disagree; I do not view them as representative of the English culture. I think they are just like us, but they concentrate
more on acquiring it. ...For us we see it as a second option and we want to learn it, but for them they want to make it a part of their life, and I do not think they are succeeding in it” [Int12, p. 1, line42]

As such, the pre-service SEFL teachers mainly targeted the FC associated with the native speakers of English as a source that meets their expectations and potentials. For example, Shaher suggested that the non-native English language cultures should be deemphasised so that the emphasis would be placed on the dominant cultures [Int11, p. 1, line31]. Therefore, pre-service SEFL teachers did not seem to be motivated to spend any time on the non-native models of culture. Thabit confirmed this:

“*I do not think it is necessary to refer to cultures of countries that speak English as the first or the official language because students target the language of these countries [e.g. US and UK], they do not target the language of India for example, also because they do not speak the language clearly.*” [Int8, p. 1, line33]

The aspiration notion, which is concerned with the pre-service SEFL teachers’ expectations and tendencies, appears to be a valid factor in focusing on the native model of English-related culture. In contrast to the policymakers and instructors’ perceptions, the pre-service SEFL teachers’ perceptions of the source of FC reflected their personal choices, rather than problematised views related to political or curricular factors. With reference to the US culture, the issue of accessibility and availability emerged as a factor that influences the orientation towards a certain source of FC in pre-service EFL teacher education.

To attempt a summary of the current findings related to the source of FC so far, we may say that all the participants have deemphasised the importance of introducing non-native models of FC in pre-service EFL teacher education. The native model of FC, associated with the Inner-Circle countries, seemed to be the preferred choice in SEFL teacher education. This was due to the native model of culture’s strong relevance for English and for its potential to meet the pre-service SEFL teachers’ expectations to adopt an authentic representative model of the English language culture. This notion comes at odds with several suggestions proposed in previous studies, which argued for shifting the focus away from the native model as a target
culture in ELT (e.g. Nault, 2006; Alptekin, 2002; McKay, 2002). However, the current circumstances of the place of FC in pre-service SEFL teacher education further confirm the need for developing appropriate concepts and processes to integrate FC is based on context-specific conditions. Hence, the concept of ‘target’ culture, used commonly in FC teaching and learning, needs to be rethought in the light of the current research findings and the theoretical framework.

Table 45: Summary of the pre-service SEFL teachers’ perceptions of the source of FC

<table>
<thead>
<tr>
<th>Theme</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Focus on the native model of culture</td>
<td>a) A tendency towards the native model with emphasis on US-UK sources of FC.</td>
<td>- The native model appeals to SEFL teacher education stakeholders.</td>
</tr>
<tr>
<td></td>
<td>b) The wide spread of the native model of FC.</td>
<td>- The focus on non-native models of FC may deemphasise the importance of FC in EFL.</td>
</tr>
<tr>
<td></td>
<td>c) Availability of access to US culture.</td>
<td>- Pre-service SEFL teachers’ personal choices need to be considered in FC integration.</td>
</tr>
<tr>
<td></td>
<td>d) Lack of aspiration toward the multiple global cultures of English.</td>
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</tbody>
</table>

**Moving forward:** Although less problematised than the instructors’, pre-service teachers’ responses pointed out that the native model was their preferred source of FC in EFL education. Despite the stereotypical uniformity of the native speakers’ FC, the variety of sources and nations associated with the native model raise issues about the concept of ‘target’ culture. Therefore, a synthesis term needs to be reconceptualised in FC integration to comply with the theoretical controversies and context-specific inclinations.

**FC learning**

In this section, I analyse and discuss the pre-service SEFL teachers’ responses on FC learning in their own experience. Responses were related to views on FC learning, the prospective role as FC teachers, preferred learning styles, preferred academic instructors, and views on sensitive issues and factors influencing the FC learning. The initial implications of those themes have been presented in Table 100-Table 106 in Appendix 7. With regard to limitations of the study, I attempt to sketch a progressive view of the findings that emerged from the previous chapters (See Chapters 4 & 5). Those findings included:
Chapter 6: The place of FC in the pre-service EFL teachers’ learning

- The instructors’ inconsistent and static approaches to FC. This finding entails investigating how the pre-service teachers actually learn about FC.
- The lack of FC learning opportunities within the current curriculum and context limitations. This issue requires the investigation of what other resources of exposure to FC can be used by pre-service SEFL teachers.
- The challenges to the place of FC in practice may influence the pre-service teachers’ FC learning. Among these challenges was the instructors’ background.

Accordingly, I limit my discussion in this section to how the pre-service SEFL teachers learn about FC, their views about their academic instructors’ background, and the factors that influenced their FC learning. I refer to my observations and reflections to further support the emerging conclusions.

FC learning styles

The responses related to the teaching practice demonstrated that FC was approached statically and incidentally, and introducing FC aspects was limited to texts to deliver static facts and information about FC. On the other hand, pre-service SEFL teachers’ perceptions of FC were highly dynamic and were connected to the process of language learning. Considering their awareness of the place of FC in EFL, pre-service SEFL teachers might be expected to pursue further FC learning due to their awareness of the need for integrating FC into their language learning. Hence, Cycle One analysis revealed that the pre-service SEFL teachers did not rely on formal instruction to learn about FC. Rather, all the participating pre-service SEFL teachers tended to pursue FC learning autonomously without referring to their academic instructors. To learn about FC, respondents indicated that they would resort to the Internet, media, and books. Further, they discussed FC aspects with people from that culture, or with people who were familiar with the FC (See Table 103- Table 105 in Appendix 7). In Cycle Two
analysis, I discussed the key implications under the themes of pre-service teachers’ autonomous FC learning and their views about FC learning resources.

**Pre-service SEFL teachers’ autonomous FC learning**

All pre-service SEFL teachers tended to pursue FC learning on their own by resorting to a variety of resources beyond the formal instruction and curriculum. Also, their responses implied dissatisfaction with the current teaching practice, which they described as lacking explicitness and engagement with FC. Here are some comments which indicate the autonomy of pre-service teacher’ FC learning:

“I go and ask someone from that culture, or anybody interested in that culture. Otherwise, I search the Internet.” Rajeh, *[Int6, p. 3, line1]*

“I go back to the media. When talking about the Western countries, movies can provide information especial about the US culture. Many of the questions are answered by their media.” Thabit, *[Int8, p. 3, line18]*

“I usually use Internet and books. I also ask people who have been there in the TC countries.” Hussain, *[Int13, p. 3, line6]*

“I can get directly from the source instead of asking my instructor who may have absolutely no clue about what I am asking.” Thamir, *[Int12, p. 4, line49]*

Although most responses made implicit comments on their instructors’ practice, several criticised aspects of the current FC teaching. Shaher, for example, implied that FC teaching lacked explicitness, and he criticised the current practice of replacing FC topics with C1 aspects:

“It should be explicit and vivid in the course, we can have things that can be good for the students; for example, talking about names, instead of having Arabic names, and we rather have names form TC.” *[Int11, p. 41, line4]*

Also, Thamir criticised the practice of presenting FC separately as a focus per se referring to 'Language and Culture' course; rather, EFL teaching should engage learners in FC aspects through the language learning courses:
"The problem is that they do not engage students with the TC here. I think the Ministry does not even care about introducing culture. They have to put culture in every subject; they have to hide it in the subjects. They should not say...ok, let’s learn about culture, it should come with it, in pictures where American doing things, you should derive Information from them, understand culture and pick it up. When it comes to culture views and controversial issues, it should be introduced directly by teachers.” [Int12, p. 6, line25].

This comment confirms the static approaches to culture which did not engage pre-service teachers with FC aspects in EFL teaching (i.e. language macroskills). As a result, instructors’ FC teaching practice ended up with the current status that drove pre-service teachers to learning about FC on their own. Hussain similarly implied the lack of efficient cultural training through direct experience:

“We need training, and we need to understand the TC through experiencing it.” [Int13, p. 3, line43]

According to these responses, the pre-service SEFL teachers mainly pursued FC learning autonomously without any relying on the formal instruction or curriculum. Indicating some negative aspects of the current practice, such responses convey a disappointment in the current place of FC in EFL teaching. The pre-service teachers’ comments also confirmed earlier findings about the inefficiency of the current FC teaching practice in aspects such as static approaches, lack of explicitness and consistency, and the influence of curriculum policies which ignore FC dimensions.

**Preferred FC learning resources**

Confirming the findings from the analysis of documents and practice, the pre-service SEFL teachers’ responses implied that the current curriculum was not sufficient to properly articulate FC learning. There was therefore a need to supply further FC input due to the severe lack of FC resources in SEFL teacher education. The Internet and media, such as TV broadcast, appeared to be the most preferred FC resources.

In their autonomous FC learning, all respondents resorted to the media and Internet as FC resources. Rajeh, for example, revealed that there were no available cultural resources in the college library; therefore, he resorted to the Internet:
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“Internet because books are not available here, we do not have a library here in Taif interested in other cultures.” [Int6, p. 3, line1]

Even if books were available, Thabit asserted that learners would not resort to books very often nowadays [Int8, p. 2, line38]. Also, Thamir confirmed that books were hard to find, and even if they were available, they would be an untrusted cultural resource due to their being outdated:

“..The books are very difficult to find any, and they are outdated, and honestly I do not trust the books.” [Int12, p. 5, line4]

In this sense, reliance on outdated materials to learn about culture may stand at odds with the essence of the dynamic character of culture as a phenomenon that is constantly changing (e.g. Liddicoat, 2002). Consequently, outdated and culture-specific information available in some books may rather lead to confirming stereotypes and is not likely to engage language learners in meaningful cultural experiences.

Pre-service SEFL teachers described the Internet and media as available resources to facilitate FC learning. All respondents reported that they would refer to the Internet and FC media to develop their cultural understanding and answer their cultural queries, as in these exemplary comments:

“… nowadays we can do it [FC learning] through media, especially when it is about the US culture, most people learn about their culture through the movies, music which provide answers to questions about culture. Also we can resort to Internet to answer our cultural questions.” Thabit, [Int8, p. 2, line38]

“…I may use an alternative source such as media and the Internet.” Shaher, [Int11, p. 3, line8]

In addition to their availability, media and the Internet provide access to every aspect of FC. Thabit believed that FC media, namely movies, programs, and shows, revealed many aspects of FC:

“I go back to the media. When talking about the Western countries, movies can provide information especial about the US culture.
Many of the questions are answered by their media.” [Int8, p. 3, line18]

Thamir indicated that he used the Internet to reach first-hand information from FC people themselves via the Internet:

“Mainly the Internet. Because it has access to everything, and people themselves like when it comes to English especially. I search opinions from the people themselves; e.g. what are the British views about so and so.” [Int12, p. 4, line47]

Accordingly, the data so far confirm the assumption that the Internet can provide further options of engagement with FC aspects and interaction through its communication, whereas old-fashioned media are limited to broadcasting. In relation to data obtained from the instructors’ responses (See Chapter 5), the Internet could bear some risks such as establishing contacts with some FC people who may provide distorted image of the FC and lead to serious consequences of cultural misunderstanding. Lack of guidance in using the Internet and other media was commonly referred to as an aspect potentially leading to false FC learning.

In summary, the pre-service SEFL teachers’ responses revealed absence of guided FC learning in SEFL teacher education. Thus, pre-service SEFL teachers pursued FC learning autonomously through the use of media and the Internet. Implying inefficiency of the current teaching practice in terms of FC, pre-service teachers called for approaching FC more explicitly in practice and integrating it in all language learning courses. Based on these findings, there seems to be an urgent need to provide a systematic approach to guide FC learning in EFL teaching courses and provide further FC learning opportunities outside the classroom.
Chapter 6: The place of FC in the pre-service EFL teachers’ learning

Table 46: Summary of FC learning styles

<table>
<thead>
<tr>
<th>Theme</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Autonomous FC learning</td>
<td>- FC learning is pursued autonomously beyond the curriculum and formal instruction.</td>
<td>- Pre-service teachers’ disappointment in the current place of FC in the curriculum and practice.</td>
</tr>
<tr>
<td></td>
<td>- FC teaching is static and not explicit. Engagement with FC is lacking in the current EFL teaching</td>
<td>- Confirmation of the inefficiency of the current FC teaching practice.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Importance of dynamic approaches has been realised by pre-service teachers.</td>
</tr>
<tr>
<td>Lack of FC learning resources</td>
<td>- Confirming the lack of FC learning opportunities in the curriculum.</td>
<td>- The need to expand FC learning opportunities.</td>
</tr>
<tr>
<td></td>
<td>- Internet and media are major resources for FC learning.</td>
<td>- There is a paucity of exposure to FC in pre-service SEFL teacher education.</td>
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</tbody>
</table>

Moving forward: FC learning needs to be further systemised through effective pedagogies in the structured classroom settings. This can be done through setting clear policies that guide the teaching practice and put FC learning into perspective. Further, there is a consistent need to provide pre-service teachers with more guided opportunities for exposure to FC.

Views about the academic EFL instructors’ background and FC teaching

In the previous chapter, the academic instructors’ background emerged as a challenge to the place of FC in practice. Instructors with non-English educational background were found to lack sufficient knowledge in FC. Further, several academic instructors, especially Westerners, tended to misconceive sensitive issues commonly associated with C1 context. Another issue was that Saudi academic EFL instructors were claimed to be likely to approach FC more explicitly due to their undeclared high status as local academics. Correspondingly, I problematised this issue at the level of pre-service SEFL teachers. Cycle One analysis showed that pre-service SEFL teachers initially tended to prefer NS academic instructors to teach about FC. However, there was another opposing trend in which participants preferred Saudi/local academic EFL instructors to teach about FC, provided that they had lived in the FC context for relatively a sufficient period of time (See Table 102, Appendix 7). In Cycle Two, I further analyse these two counterpart trends.

NSs instructors as representatives of FC

Initially, most participating pre-service SEFL teachers preferred NSs to teach about FC. The main reason that most respondents agreed upon was that the NSs had a wider
knowledge in FC, and they were viewed as live representatives of the FC. Also, some responses indicated that NSs would have all the answers to queries about FC. Sample comments included the following:

―Without any question, I’d prefer a native speaker of the TC because you can see the culture in him. You can observe the culture right in front of you.” Thabit, [Int8, p. 3, line35]

―I prefer a native speaker of English because they lived there for a long time and they know everything about their culture, we look here at the source.” Rajeh, [Int6, p. 3, line15]

―Of course the native speakers of English. Whenever I have a question about culture I go to one of the native speaker teachers.” Salim, [Int9, p. 3, line12]

―I think the native speaker of English because he gives full information about his culture.” Hussain, [Int13, p. 3, line22]

On the other hand, several responses revealed some possible problems the NS instructors’ FC teaching practice. For, example, Hussain explained that non-Muslim NSs were cautious about revealing their attitudes toward some cultural issues, especially those related to beliefs:

―Beliefs can be a problem when asking a non-Muslim native speaker, probably he feels afraid of revealing his attitudes. So I just ask about customs and traditions.” [Int13, p. 2, line42]

Similarly, Thabit implied that FC learning, if offered by NSs, was only restricted to observing speech acts in interactions because NS instructors would not problematise FC aspects [Int8, p. 3, line42]. The issue of NS instructors’ assumption that several aspects their culture might not be accepted in the conservative SEFL context was similarly realised by Shaher:

―Most people think that native speakers would provide (with) the best information about their culture, but I disagree with that. They may think that you may view them as absurd, so they would not talk about it. They avoid talking about such issues.” [Int11, p. 3, line28]

I may only confirm, based on my experience, that most NS instructors over-cautious about the sensitivity of C1 context to the extent that they would not discuss or raise
any cultural issues at all. Pre-service SEFL teachers may initially have been keen to have NSs amongst them, and they assumed that they would project an authentic image of FC. More recently they realised that most of NS instructors would not necessarily teach about real aspects of their own culture; rather, they were extremely aware of not attracting any negative reaction of the conservative society of SA.

Similarly, the responses of instructors and pre-service teachers suggest that NS academic instructors displayed a degree of inhibition similar to that discussed by Kramsch et al. (1996), because of which cultural reasons impeded culture teaching. Also, NS instructors’ assumptions about C1 align with Byram and Risager’s (1999) argument that local community can hinder putting the teachers’ cultural awareness into action in their classrooms. These notions can relatively account for the assumption that a native-speaking teacher of a FC may not, simply by virtue of belonging to FC, be adequately equipped to transmit that culture to others (Liddicoat et al., 2003). According to the current conditions, I suppose that issues of cultural inhibition and cautiousness displayed by NS instructors may only be overcome by orienting them properly to realistic C1 expectations as well as providing them with supportive policies to discuss cultural issues. Based on that, the need for developing context-specific concepts for FC integration continues to grow.

Favouring Saudi/local academic instructors
In the previous chapter, I explained the emerging theme that the Saudi instructors would approach cultural issues more efficiently than foreign instructors do. Based on that, I updated my probing interview questions with inquiries about the pre-service teachers’ views about the instructors’ background in relation to FC teaching (See Appendix 3). Put simply, international EFL academic instructors were completely overlooked in the pre-service teachers’ responses. Meanwhile, all participating pre-service SEFL teachers supported the idea of having Saudi academic EFL instructor in the process of FC integration. Yet, the respondents’ preference to Saudi instructors was strictly based on the condition that Saudi instructors have been in the FC context for sufficiently a long time. Although living abroad may not entirely be regarded as a guarantee indicator of cultural competence, respondents found it a proof of exposure to FC that may equip Saudi instructors with the ability to teach about FC.
Concluding from the responses, Saudi instructors were considered to be familiar with both cultures; C1 and FC. Demonstrating an intercultural stance, they were aware of C1 people’s mentality as well as being familiar with the FC context. For example, Thamir commented:

“If the Saudi teachers have lived in the TC for a long time, they are much better because they can relate to our culture, and views. They know your feeling and tell you how they feel and make connections between the two views and provide better explanations, while the native only has his own views.” [Int12, p. 5, line37]

Hence, Saudi instructors could provide interculturally engaging FC learning by boldly raising critical cultural issues and conducting heightened discussions and reflections on both cultures. This notion may account for pre-service teachers’ tendency of favouring of Saudi instructors over NSs; here are sample relevant comments:

“…it is good to have a Saudi who has lived in the TC for a long time, he is even better than the native speaker of English provided that he lived abroad for a long time.” Salim, [Int9, p. 3, line15]

“it is good to have a Saudi teacher who is familiar with the TC because we can criticise it with him, while with the native speaker we can only observe and talk about the culture. “ Thabit, [Int8, p. 3, line42]

Considering the cons and pros of the two categories of instructors (local and NSs), Saudi academic EFL instructors can offer better opportunities in the process of FC integration following the ILL approach. Being bicultural (Medgyes, 1999), Saudi instructors' advantage is based on their familiarity with C1 and FC, which enables them to perform interculturally and facilitates making reflections and locating differences. Being bicultural, trusted by learners, and having a high status, Saudis are more likely to tackle critical issues and engage pre-service teachers in cultural discussions. Unless they are oriented to C1 sufficiently and protected by supportive policies, NS academic instructors may not be able to perform interculturally, and they might be deterred from approaching FC effectively. In Table 47 below, I provide a summary of each category’s distinctive characteristics in the light of the current study
data to potentially inform the process of FC integration into pre-service SEFL teacher education.

**Table 47: Synthesis of views about academic EFL instructors in approaching FC**

<table>
<thead>
<tr>
<th>Instructors’ background</th>
<th>Advantages</th>
<th>Caveats</th>
<th>Reconciliation</th>
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</table>
| NS academic EFL instructors (Mainly Westerners) | - Wide knowledge in FC.  
- Reliable and live representatives of FC.  
- High communication skills | - Unfamiliarity with C1.  
- High sensitivity about some cultural issues (e.g. beliefs).  
- Cautiousness about attracting criticism.  
- Common perceptions of FC as static. | - Undertaking an authentic orientation about C1 is needed.  
- Support of curriculum policies is required.  
- The need for developing appropriate concepts that inform their practice of FC teaching. |
| Saudi academic EFL instructors (provided that they have lived in FC context for long) | - Wide knowledge in FC.  
- Familiarity with C1  
- Connection with people of both cultures.  
- More authority and ability to approach critical cultural issues. | - Common perceptions of FC as static may separate culture from the actual language teaching process. | - The need to reconceptualise FC dynamically. |

In summary, pre-service SEFL teachers’ responses displayed a major tendency to prefer NS academic EFL instructors as rich sources of FC and live representatives of FC. However, NS instructors were found to be cautious about approaching several FC aspects such as beliefs, and they held assumptions about their culture being criticised by C1 people. On the other hand, pre-service SEFL teachers favoured Saudi academic EFL instructors to teach about FC provided that they have been exposed to FC sufficiently. Saudi instructors were found to be able to communicate issues interculturally due to their familiarity with C1 and FC; thus, pre-service teachers would be more engaged with FC learning and would feel free to discuss a wide variety of issues. Acknowledging the fact that this process can never be idealistic, the need to develop appropriate concepts for FC integration is further confirmed to draw useful implication that inform the instructors’ practice in related areas of concern; i.e. conceptualising and approaching FC in the conservative, mono-cultural context of SA.
Table 48: Summary of the pre-service SEFL teachers’ views about academic instructors

<table>
<thead>
<tr>
<th>Instructors’ background</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
</table>
| NS instructors          | a) Wide knowledge in FC.  
b) Living sources and representatives of FC  
c) Providing a limited cultural experience where learners observe them and interact with them briefly.  
d) Cautiousness about approaching some FC aspects.  
f) Assumptions of being rejected by C1 people | - NS instructors need intensive C1 orientation to be able to adopt an ILL approach  
- Assumptions about their culture being rejected by C1 people can be a critical impediment NS instructors FC teaching. |
| Saudi-oriented instructors | a) Should be sufficiently exposed to FC context.  
b) Familiarity with C1 and FC.  
c) Engaging pre-service teachers in a wide variety of cultural issues | - Local academic instructors are best suited to perform interculturally.  
- Long exposure to FC context can be a pleasing factor to accept and trust by learners. |
| International instructors | Overlooked | - Not supported |

**Moving forward:** Local academic EFL instructors can play an important role in the process of FC integration into pre-service EFL teacher education due to their influence and familiarity with C1 and FC. Unless NS academic instructors are well familiar with C1 and supported by policies, integrating FC through an intercultural approach can be inapplicable.

**Factors influencing FC learning**

In this sub-section, I address the factors that influence pre-service SEFL teachers’ FC learning. My aim is to detect challenges to the place of FC in EFL learning. In Cycle One (See Table 106 in Appendix 7), data indicated that FC learning in the classroom was impacted by the same sensitive issues found in the instructors’ practice, which included such issues as sex and religion. While pre-service teachers were interested in such issues, data confirmed that instructors avoided answering such queries and aborted discussions on issues that they viewed as sensitive. In Cycle Two, therefore, I further looked into how the pre-service SEFL teachers viewed their instructors’ irresponsiveness to cultural queries. Two main factors appeared to be influencing FC
learning: the impact of instructors’ practice and a subsequent outcome of disbelief in the instructors’ cultural credibility.

**Impact of instructors’ teaching practice**

In the previous chapter, academic EFL instructors viewed sex, politics, and religion as sensitive issues due to their limited understandings of these issues in the SA context. Further, challenges such as their lack of awareness of the place of FC in practice, inadequate FC knowledge, and instructors’ background further excluded FC from teaching practice. The same issues and challenges extended to impact negatively on the pre-service SEFL teachers’ FC learning in structured settings. Most importantly, the participating pre-service teachers implied that the sensitivity of cultural issues in FC learning stemmed out of the instructors’ practice. For example, Salim clearly criticised the instructors’ avoidance of FC aspects such as beliefs, holidays and festivals and he, therefore, would not ask them about such issues:

“Religion may be…Instructors also avoid talking about topics like American holidays. I do not agree with them, but that basically what happens.” [Int9, p. 4, line2]

Similarly, I previously found that the issue of instructors' avoidance of FC aspects could relate mainly to their misconception of the extent of sensitivity. In this regard, Thamir’s response confirmed this assumption as he mentioned that the instructors' misconception of culturally sensitive issues impacted negatively on the pre-service teachers’ attempts to learn about FC in the classroom settings:

“In SA, we prefer here to avoid certain aspects rather than learn it, such as pre-marital relationships, it is such a taboo in our culture that it is strange to ask your instructors about.” [Int12, p. 4, line25]

In addition, the instructors’ lack of awareness about the place of FC in practice led to various limitations in FC learning in the classroom. Pre-service SEFL teachers thought that culture was often viewed as a minor component by academic instructors:

“Sometimes I do not ask the instructors because some of them want to avoid things to be discussed due to time limits, because they think it is time consuming.” Shaher, [Int11, p. 3, line1]
As seen in the instructors' practice, the instructors’ background influenced FC learning. Responses revealed that pre-service SEFL teachers were cautious about their instructors’ reactions toward some FC aspects. Therefore, the pre-service teachers were deterred from discussing FC issues that were perceived by instructors as sensitive such as religion and sex-related topics. According to several responses, one reason was that pre-service teachers felt worried about their NS instructors’ feelings, especially non-Muslims, or to be turned down when asking about sensitive issues:

“Beliefs can be a problem when asking a non-Muslim native speaker, probably he feels afraid of revealing his attitudes…I feel worried over the instructors’ feeling and avoid embarrassing them.” Hussain, [Int13, p. 3, line1]

“If I feel that the instructor does not want me to ask him something, I would not.” Shaher, [Int11, p. 2, line47]

In addition, pre-service SEFL teachers may have realised that their instructors lacked sufficient knowledge in certain FC aspects, especially regarding beliefs. Thus, the pre-service teachers were keen not to make their instructors feel uncomfortable or embarrassed. Thamir explained this as follows:

“They [instructors] try to avoid beliefs, honestly because certain instructors themselves do not understand them. It is very difficult when it comes to beliefs, they need extensive understanding and people wanna know more, and ask further questions (why, how), and the teachers do want to embarrass themselves. Also, they do not give further information on aspects that they could answer.” [Int12, p. 7, line10], between brackets added

Clearly then, pre-service SEFL teachers themselves would avoid discussing several FC aspects despite being eager to know about them. Because their instructors would not initiate discussions in the first place, the pre-service teachers would be deprived of discussing FC-related issues, which were largely excluded under the umbrella of sensitive issues. In my observations, I felt cautiousness and tension between the instructors and pre-service teachers in discussions of culture. While the instructors were often worried about the pre-service teachers' overreactions to some issues, the pre-service teachers themselves felt uncertain about asking or discussing such issues.
that they were enthusiastic to learn about. A comment from Thamir highlights this theme:

“The main thing that stops most students from asking anything about the culture is the theory that they are going to embarrass the teacher, or asking him a question that he does not know how to answer.” Thamir, [Int12, p. 4, line34]

As a result, the instructors' teaching practice clearly restricted FC learning opportunities in the structured classroom setting of the pre-service SEFL teacher education. This notion was evident in the pre-service teachers’ FC learning styles which were mainly autonomous and beyond the classroom and curriculum.

Disbelief in the instructors’ cultural credibility
Drawing on the findings from the analysis of the instructors' practice and pre-service teachers' FC learning, the pre-service SEFL teachers’ responses conveyed a general sentiment of disbelief in the academic EFL instructors’ cultural credibility. The current conditions of pre-service SEFL teachers’ FC learning as well as their explicit comments about their instructors provided evidence about the current state of frustration they experience in learning about FC through the official curriculum or classroom practice. The pre-service teachers’ disbelief in their instructors’ cultural credibility could be viewed as a consequence to two main aspects that have been confirmed in the data: the instructors’ avoidance and negligence of several FC aspects, and the instructor-oriented factors such as their background and lack of sufficient cultural knowledge.

First, disbelief in the instructors' cultural credibility can be detected through pre-service SEFL teachers' pursuit of FC learning on their own beyond the classroom settings. This notion was further enhanced by their evident tendency of not asking their instructors FC-related queries. This can be linked to the findings from the FC teaching practice showing that the instructors avoided initiating discussions on several FC aspects such as beliefs, sex, and politics (See Chapter 5). Also, instructors gave vague answers to FC queries raised by pre-service teachers who may have felt that instructors intentionally improvised several cultural aspects. To a naive observer, this
notion seriously put the instructors’ cultural integrity under question. In addition, the instructors’ conceptual awareness of the place of FC was not present in their EFL teaching practice. Because of this, FC learning was largely restricted in pre-service SEFL teacher education, and cultural inquiries were no longer raised in formal instruction. Considering all this, pre-service SEFL teachers tended not to count on their instructors to learn about FC due to their persistent avoidance, negligence, and false responses to cultural aspects.

Second, disbelief in the instructors’ cultural credibility was depicted in the pre-service teachers’ explicit responses which questioned the instructors’ background and knowledge of FC aspects. Realising that he would not get satisfactory answers, Rajeh indicated that he did not ask instructors about FC aspects [Int6, p. 2, line44]. Thabit similarly commented on international and Arabic instructors who have not been to FC countries and, subsequently, did not demonstrate ability to explain certain FC aspects:

“I do not ask instructors, because many of them are Arabic, and they have not gone to TC countries, so they know little about it, and their knowledge is only out of books” [Int8, p. 2, line45].

Thamir, similarly, made it clear that most instructors lacked sufficient knowledge in FC aspects. He asserted that instructors’ lack of sufficient cultural knowledge accounted for their avoidance of several FC aspects and their vague responses to cultural queries:

“I believe that most of the teachers that I am with right now have no clue about culture, and that is a very negative thing. I feel like if I ask one of my teachers something about culture, so either he makes it up or I really embarrass him, and he will avoid the question, conclude it.” [Int12, p. 4, line39]

Overall, the pre-service SEFL teachers implied that their instructors’ avoidance and negligence of cultural issues was an impediment to FC learning in formal instruction. Also, responses implied that instructors may lack sufficient cultural knowledge. This finding aligns with the assumption I made in the previous chapter that the academic EFL instructors’ lack of available insights into FC teaching could be justified relatively by their lack of sufficient knowledge in FC aspects. Based on this, the pre-service SEFL teachers’ FC learning was negatively impacted by the academic
instructors’ practice which was, in turn, influenced by their perceptions of sensitive issues and challenges such as background, lack of knowledge and awareness in practice. Figure 2 below provides a synthesis of these issues.

Figure 2: Synthesis of factors affecting FC teaching and learning

To sum up, the pre-service SEFL teachers’ responses portrayed two main factors that influenced FC learning. First, the FC teaching practice, being itself affected by the sensitive issues and related challenges to the place of FC, has largely impacted on FC learning. Second, instructors’ avoidance and negligence of a wide range of FC issues made pre-service teachers’ disbelief in the instructors’ cultural credibility, which was further reinforced by a realisation of the instructors’ lack of sufficient FC knowledge.

As was found earlier, pre-service SEFL teachers pursued FC learning mostly on their own beyond the classroom settings. Findings from FC teaching and learning together suggest the need for developing appropriate concepts for FC integration that deal with challenges raised at the conceptual, political, and practical levels.
Chapter 6: The place of FC in the pre-service EFL teachers’ learning

Table 49: Summary of factors influencing culture learning

<table>
<thead>
<tr>
<th>Factor</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Impact of the instructors’ practice</td>
<td>a) Influence of sensitive issues.</td>
<td>- The challenges surrounding the place of FC in practice impacted negatively</td>
</tr>
<tr>
<td></td>
<td>b) Influence of challenges related to instructors’ background, lack of FC knowledge</td>
<td>on FC learning in classroom settings.</td>
</tr>
<tr>
<td></td>
<td>and awareness of the place of FC in practice.</td>
<td></td>
</tr>
<tr>
<td>Disbelief in the instructor’s cultural</td>
<td>a) Instructors’ avoidance and negligence of cultural issues.</td>
<td>- Lack of available insights into FC in EFL teaching got pre-service teachers</td>
</tr>
<tr>
<td>credibility</td>
<td>b) Instructors’ lack of sufficient FC knowledge.</td>
<td>to pursue FC learning on their own beyond formal instruction.</td>
</tr>
</tbody>
</table>

Moving forward: Findings from the FC teaching and learning pointed out the need to enhance the place of FC in pre-service EFL teacher education. As such, appropriate concepts for FC integration are needed to bring useful implications to the emerging challenges that influence the place of FC including settling conceptual issues and curriculum policies to inform practice.

The role of computer technology in FC learning

In this section, I analyse and discuss the pre-service SEFL teachers’ views on the role of computer technology in FC learning. Having found an urgent need to use computer technology in the light of the limited FC opportunities, my aim is to project how exposure to FC can be further facilitated through technology. Also, I intend to uncover further problematic issues surrounding the use of computer technology from the pre-service SEFL teachers’ perspectives. In Cycle One, the pre-service SEFL teachers shared a very strong support for the important role of computer technologies in the process of FC learning. The enthusiasm expressed by respondents toward the use of technology in FC learning was derived from the availability of cultural resources and communication tools (See Table 107 - Table 109, Appendix 6). In Cycle Two, I put into discussion the pre-service teachers’ use of computer technologies and potential barriers to this use to learn about FC.
Chapter 6: The place of FC in the pre-service EFL teachers’ learning

Uses of computer technologies in FC learning

The pre-service SEFL teachers revealed that they were exposed to FC aspects through various opportunities offered by computer technologies either online or offline. Data conveyed a major trend towards using computer technologies autonomously beyond the formal instruction. Further, a high computer literacy was implied through pre-service SEFL teachers’ responses on their actual use of various computer technologies. According to the data, exposure to FC could be achieved through online cultural resources and online intercultural communication.

Computer technology as a source for FC input

The pre-service SEFL teachers stressed that computer technology is a major source facilitating FC learning. Also, all participating pre-service teachers confirmed their actual use of computer technologies to learn about FC. Without any guidance from instructors, the pre-service teachers independently sought FC input available on the Internet and CD packages beyond the classroom settings. The pre-service teachers’ uses of computer technologies included resorting to FC resources, materials, dictionaries and glossaries to find information related to FC aspects. Evidence can be seen in comments such as the following:

It is very important providing electronic dictionaries with proverbs.” Salim, [Int9, p. 3, line5]

“It is useful to use different applications such as software that reflects culture and it may provide videos…The Internet is the most important; I find information about habits, customs, and people and their beliefs and attitudes…” Hussain, [Int13, p. 3, line12]

The availability of FC content emerged as a major attribute of using computer technology to learn about FC. Providing a means of exposure to FC, the availability of FC input contributed to the pre-service teachers’ FC leaning and overcame the restrictions imposed by the nature of the mono-cultural context of SA. In this regard, Shaher stated:

“You can see plenty of information you want to learn about by just clicking or typing the link and you get everything. You find things that you cannot find in your society” [Int11, p. 3, line18]
Similarly, Thabit described computer technologies as a window to other cultures and a means to answer cultural queries:

“It is of a great significance because nowadays Internet is a window to all countries. We can learn about the culture, and answer any question pops in the head.” [Int8, p. 3, line28]

The notion of answering specific cultural queries was another strong attribute of computer technologies. Acknowledging the interactive features of computer technologies, the pre-service SEFL teachers’ responses implied an appreciation of how computer technologies could provide positive and specific output of FC aspects according to their needs. On the other hand, they felt that other cultural resources, such as books and media such as TV and newspapers, would not provide direct responses to cultural queries. Thamir commented:

“It should be very easy for the students to find cultural information. The Internet has solved many problems; otherwise, there would no other source except the television and the television does not answer questions, you just see culture and try to understand it on your own.” [Int12, p. 5, line10]

When computer technology helps the pre-service SEFL teachers go beyond the multicultural restrictions, it would definitely go beyond the curriculum limitations as well. Stressing the importance of utilising computer technologies to extend FC learning opportunities outside the classroom, Salim argued that curriculum would never include everything:

“…I told you that not everything should be included in the curriculum. Learners can do that on their own.” [Int1, p. 6, line41]

Online intercultural communication by pre-service teachers

The participating pre-service SEFL teachers also viewed the role of computer technology in FC learning as a medium for online intercultural communication. They indicated that they used online communication to develop their language and FC proficiency. The major trend in this section of the analysis was that respondents found
online cultural communication to be an easy and accessible practice. Thamir confirmed that communicating online was a common practice amongst pre-service SEFL teachers:

“…it [online communication] is very common nowadays, in every country there is a complete access even in SA. So I think it is easy to use.” [Int12, p. 11, line37]

Salim also indicated that there were no serious barriers to communicating online. The notion of the availability of online communication may be due to the dramatic boost in Internet access in SA in the last few years (Internet World Stats, 2006).

On the other hand, the pre-service teachers’ responses tended to exclusively focus on synchronous means of online communication, namely chatting. Most pre-service SEFL teachers revealed their use of PalTalk, which is a popular online chatting environment:

“It is not that hard to find, we can do it on the PalTalk, we can chat in the many chat rooms available there” Thabit, [Int8, p. 7, line39]

“It is easy through something like PalTalk. There are certain rooms for language learning, universities. Also, learning online is possible.” Rajeh, [Int6, p. 6, line22]

“We can establish a communication group online like on the PalTalk.” Hussain, [Int13, p. 5, line23]

Similar to instructors’ responses, pre-service SEFL teachers did not refer to using asynchronous means of communication such as emails or online forums. This notion of pre-service teachers’ use of synchronous rather than asynchronous tools of communication could simply reflect personal preferences. Considering the advantages and disadvantages of both modes of online communication, choice of online communication modes by pre-service SEFL teachers can be further problematised from a cultural perspective in future studies.

It is clear from the responses that online communication was not introduced as a structured approach to pursuing specific intercultural goals and objectives. The pre-
service SEFL teachers’ responses mainly implied that they communicated with FC interlocutors for the sake of chatting in the TL, rather than discussing specific FC aspects. Although the increase in exchanges between language learners and others across national borders can result in fostering intercultural competence (Kramsch, 1998), the role of online communication can be further enhanced by raising the students’ awareness about intercultural goals and objectives that can be established for FC integration. At the same time, online communication demonstrates a potential to contribute to the goals of intercultural education (Belz & Thorne, 2006). On the other hand, online communication may turn to be an entertaining practice, as implied previously by some instructors’ responses.

In summary, the availability of FC input and intercultural communication through computer technology has opened a means of exposure to FC outside the context and curriculum. While the instructors’ responses reflected limited and hypothetical views about the use computer technology in FC teaching, the pre-service SEFL teachers actually utilised the various cultural resources available through computer technologies. Also, the pre-service teachers communicated frequently online with interlocutors from FC via online chatting. The pre-service SEFL teachers’ high awareness of a wide range of computer uses and applications demonstrated a high level of computer literacy. With the pre-service SEFL teachers’ extensive use of computer technology, principled guidance on how to enhance FC learning and teaching through computer technologies needs to be implemented for both instructors and pre-service SEFL teachers.
Table 50: Summary of the pre-service SEFL teachers’ use of computer technology in FC learning

<table>
<thead>
<tr>
<th>Uses</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-service SEFL teachers use of computer technology as source for FC input</td>
<td>b) Availability of FC input beyond the mono-cultural context and curriculum limitations. c) Interactivity enables finding available responses to specific cultural queries.</td>
<td>- High computer literacy is evident in the pre-service teachers’ actual use of various aspects of computer technology.</td>
</tr>
<tr>
<td>Pre-service SEFL teachers’ use of computer technology as a medium for intercultural communication</td>
<td>a) Extensive use of online communication due to the availability of access. b) Focus on chatting online with FC people.</td>
<td>- Though communication can potentially meet the ILL goals, lack of guidance may turn communication into merely an entertaining practice.</td>
</tr>
</tbody>
</table>

Moving forward: Pre-service SEFL teachers’ responses demonstrated the significance of computer technology to provide exposure to FC. Participants also held a high potential to utilise computer technologies as an effective tool to expand exposure to FC integration. To do this, goals established for FC integration need to underline the use of computer technology to optimise FC learning and teaching in a mono-cultural context.

Barriers to the use of computer technologies in FC learning

The significant role of computer technology in FC learning and teaching has been concurrently confirmed in the context of pre-service SEFL teacher education. Due to their exceptional importance, I intend to investigate the barriers to the use of technology from the pre-service SEFL teachers’ perspective. According to data, the barriers to the use of computer technology in FC learning included technical and accessibility problems, cultural risks online, and instructors-related constraints. Thus, I discuss these barriers under two main sub-themes; structural constraints and pedagogy-related constraints to the use of computer technology in FC learning.

Structural constraints to computer-mediated FC learning

Contextual constraints refer to structural and technical issues that could hinder the use of computer technology in FC learning. These issues included accessibility, technical problems and policies relevant to the access and use of computer technology.

All the participating pre-service SEFL teachers reported lack of access to computers in college settings. For example, Salim stated clearly:
At college, we do not have Internet connection available to students” [Int9, p. 6, line44]

The pre-service teachers also explained that they accessed computers and the Internet off campus. Thabit revealed that pre-service teachers could only access computer from their homes:

“Well, first we have to have access to computers at college because the access is permissible to teachers only, while student do not have any access to the Internet at college” [Int8, p. 6, line12]

I also observed that access to computers at the colleges was limited to administrative and academic staff. I noticed that on average 5 academic EFL instructors shared the same computer. When accessed from outside college, therefore, technical difficulties and slow Internet connections were found to be another barrier to the use of computer technology:

“Constraints can include technical problems with the slow connection” Rajeh, [Int6, p. 6, line25]

The lack of access to computers at Teachers Colleges could reflect a limited support at the policymaking level. Similar to findings from the document analysis, this assumption was raised by Thamir’s remarks about the curriculum guidelines which did not recommend the use of computer technology as a means to enhance language learning. Thamir suggested a more active role for curriculum policies to urge instructors utilise computer technology in their FC teaching practice:

“[From the Internet]…the curriculum should force the teacher to give certain assignments such as: bring me an interesting aspect about American culture, or the book gives them an aspect, e.g. the American view this and that as immoral, while other cultures do not find it the same, so do some research on that and bring some information about why the American feel this way, and how you personally feel about it” [Int12, p. 9, line35]

Similarly, the findings from the part describing FC learning styles highlighted the notion of accessing the computers from home, which contributed to autonomous FC learning reported earlier by the pre-service teachers. In the FC teaching practice as
well, the lack of access to computers at college reflected the absence of instructors’ instructions to access appropriate FC resources. Therefore, the data implied that computer technology can be used effectively in formal instruction, only when supported as an essential didactic aid by the curriculum policies. Expected outcomes of prescribing appropriate technology use policies could include helping pre-service SEFL teachers to experience hands-on computer-mediated FC learning in formal instruction which may trigger a dynamic approach through engagement with FC aspects. Reinforced by appropriate guidance of experienced academic instructors, policy support in accessing computers in formal instruction is needed in order to develop pre-service teachers’ surfing skills for cultural purposes and overcome basic technical problems. For the SEFL teacher education, these structural issues could only be resolved at the policymaking level.

**Pedagogical constraints to computer-assisted FC learning**

Pedagogical constraints refer to issues surrounding the computer-assisted FC learning in relation to the teaching practice and instructor-related barriers.

Several responses revealed that computer-assisted FC learning may be hindered by online exposure to false information and confrontations with people from the FC context, especially through online communication. For instance, Hussain pointed out the possibility of cultural clashes that may emerge in online communication with individuals who misrepresent their cultures:

“The problem is when you encounter people who do not reflect their culture in a correct way.” [Int13, p. 6, line39]

For Thamir, online cultural clashes also could lead to bad experiences resulting in developing negative attitudes toward the other culture:

“Also, you can have bad experiences online; you can go on a certain chat room or website and meet up with a group of American, then they turn up to be rude people, it may affect my views about their culture, you know saying rude words that can affect the learner…So if online communication is not used carefully, it may result negatively when it comes to culture.” [Int12, p. 9, line44]
As pre-service teachers accessed computers from locations outside college and pursued FC learning on their own without any guidance, they are very likely to come across distorted cultural information and online offenders with hidden identities. The issue of cultural tensions and miscommunications was raised even in guided and structured online intercultural exchanges (Belz, 2003; Kern, 2000). Given that the place of FC is largely minimised in SEFL teacher education, unguided online exposure to FC either through communication or biased resources would potentially lead to worse scenarios, where cultural tensions arise, distorted images of FC are formed, stereotypes are confirmed, and negative attitudes are developed either toward the C1 or the FC.

As I see the current situation, computer-assisted exposure to FC in a mono-cultural context could be an equivalent to cultural exposure in naturalistic settings where newcomers are subject to developing wrong attitudes which can dominate the person’s perspective about the new culture, impede language acquisition and culture learning (Freed, 1991; DeKeyser, 1991), or reinforce negative generalisations (Byram et al., 1991c). In both cases, pre-service EFL teachers should have gone through sufficient cultural guidance to visit secure FC resources.

Considering the instructors’ poor involvement in FC teaching and poor computer literacy, I did not expect that the pre-service SEFL teachers would directly show their criticism of this notion. However, several responses called upon activating the use of computer technology in the FC teaching practice. Thamir proposed that academic instructors utilise computer technology in FC teaching pedagogies such as designing online cultural research projects and tasks [Int12, p. 9, line 35]. Similarly, Thabit revealed that computer-assisted FC learning lacked appropriate supervision, so he suggested establishing online connection with academic EFL instructors to serve these purposes:

“…Students do not have any access to the Internet at college, so they only have their Internet search at home without supervision by the instructors…It will be great to have online contact with teachers and that will be very beneficial.” [Int8, p. 6, line 14]
Directly referring to the instructors’ lack of technological expertise, Shaher suggested extending FC learning opportunities through online learning environments outside the curriculum:

“We can have something like pre-program courses where the students and study online; this will not be affected by time limits or large numbers of students...Also, we need competent instructors of English, who are capable of dealing with technology, so they can interact and communicate with their students beneficially.” [Int11, p. 6, line 4]

To attempt drawing a conclusion of the findings in this regard, the role of computer technologies was established as a major source for FC input and communication at the EFL teaching and learning levels. This role was further substantiated due to the FC-related limitations of the curriculum. Also, the nature of mono-cultural contexts has increased the need for further exposure to FC. At the policymaking level however, there was absence of curriculum guidelines to effectively employ computer technologies in practice. Also, access to computers was largely restricted in the context of pre-service SEFL teacher education due to structural limitations. From the perspective of FC teaching practice, the instructors’ lack of computer literacy hindered a full utilisation of computer technologies in FC teaching and learning such as providing content, resources, engagement through communication, online delivery of content and related techniques. Besides, the level of guidance to useful and secure cultural resources seems to diminish as the instructors’ technological expertise gets lower. Therefore, the pre-service SEFL teachers pursued learning about FC autonomously due to the marginal effect of the FC teaching and their suspects about the instructors’ cultural credibility which was further aggregated by their lack of sufficient computer literacy.

Based on all the overlapping findings in the present study, I attempt a synthesis of the constraints and issues surrounding the use of computer technologies as a medium to facilitate FC teaching and learning. This may also help in seeking ways of enhancing its use for a potential FC integration into the pre-service SEFL teacher education (See Table 51 below).
**Table 51: Synthesis of constraints and issues related to employing computer technologies to facilitate FC integration**

<table>
<thead>
<tr>
<th>Barrier/constraint</th>
<th>Level of concern</th>
<th>Impact</th>
<th>Related issues</th>
</tr>
</thead>
<tbody>
<tr>
<td>Absence of curriculum guidelines on utilising computer technologies</td>
<td>Policy</td>
<td>Computer-assisted FC teaching was undermined in practice.</td>
<td>Curriculum limitations in aspects related to the place of FC either in content or pedagogies.</td>
</tr>
<tr>
<td>Structural limitations related to the provision of access at colleges</td>
<td>Policy</td>
<td>Computer-assisted FC learning and teaching in formal instruction was suspended.</td>
<td>Pre-service SEFL teachers’ autonomous FC learning beyond formal instruction.</td>
</tr>
<tr>
<td>Instructors’ lack of computer literacy</td>
<td>The academic EFL instructors’ practice</td>
<td>Lack of awareness about the potentials of computer technologies to facilitate FC teaching.</td>
<td>Instructors’ cultural credibility can be further questioned by pre-service teachers.</td>
</tr>
</tbody>
</table>
| Cultural security online | The pre-service SEFL teachers’ learning | - Cultural tensions  
- Potential confirmation of stereotypes, distorted images, and negative attitudes toward FC or C1. | Lack of instructors’ guidance in FC-related issues and computer-assisted resources and communication. |

To sum up this sub-section, in the opinion of pre-service SEFL teachers, computer-assisted FC learning would be greatly influenced by structural and pedagogical constraints. Structural barriers included lack of access to computers at colleges and absence of curriculum guidelines that support their use of computer technologies. Pedagogical constraints were mainly related to the instructors’ lack of computer literacy which resulted in limited utilisation of computer technologies in pedagogies. Online cultural security appeared to be another issue that emerged as a consequence of the instructors’ limited guidance and the pre-service teachers’ autonomous FC learning. Clearly then, these barriers to computer-mediated FC learning were direct outcomes of the constraints located earlier at the policy and practice levels, which may negatively impact on the use of computer technology to provide a main source of exposure to FC in the pre-service EFL teacher education.
Table 52: Summary of issues related to the use of computer technology in FC learning

<table>
<thead>
<tr>
<th>Constraints</th>
<th>Key characteristics</th>
<th>Implications</th>
</tr>
</thead>
</table>
| Structural constraints to computer-assisted FC learning | a) Lack of access at the context of SEFL teacher education.  
  b) Technical problems and slow-speed connections.  
  b) Absence of support for the use of technology at the policy level. | - The need to support the use of computer technologies starting from the policy level by providing access on-campus and setting supportive curriculum policies. |
| Pedagogical constraints to computer-assisted FC learning | a) Autonomous computer-assisted FC learning is subject to cultural risks online.  
  b) Lack of access and instructors’ computer literacy hindered advantageous utilisation of computer technology to enhance the place of FC in EFL teaching and learning. | - In a mono-cultural context, cultural experiences online are highly similar to those in naturalistic settings where exposure to FC requires sufficient guidance to avoid enduring negative consequences. |

**Moving forward:** Findings drawn from the three levels of the study suggest that employing computer technologies in potential FC integration can be three-fold. First, curriculum guidelines need to reinforce the role of computer technology in pedagogies and policies need to consider appropriate structural developments to make access available at colleges. Second, professional development in technological aspects is essential to improve the instructors’ technological expertise so that FC teaching is facilitated and extended beyond curriculum and context limitations. Third, pre-service SEFL teachers are urged to seek advice and guidance in their computer-assisted FC learning to avoid potential cultural risks.

**Summary and conclusions**

This chapter has confirmed and expanded several themes that emerged in the preceding chapters. It also revealed further conditions surrounding the place of FC in pre-service SEFL teacher education. The most significant finding is that the inefficiency of the current curriculum and formal instruction to enhance the place of FC in EFL teaching and learning has been confirmed. Despite the claims made about attaching significance to the place of FC in EFL education in policy and practice, FC was largely minimised in the actual practice. Below, I summarise three major themes of this chapter.

One theme to emerge was that pre-service SEFL teachers expressed perceptions of FC as dynamic. This comes in contrast with their instructors’ static perceptions and related approaches. It also demonstrates the pre-service SEFL teachers’ immediate
needs to integrate FC dynamically into their language learning process. Amongst these needs, the pre-service SEFL teachers’ aspirations regarding the source of FC are dominantly connected to the native model of Inner-Circle countries, due to its availability and accessibility to EFL learners in a mono-cultural context.

A second finding to emerge was that pre-service SEFL teachers pursued FC learning by themselves beyond the formal instruction. Such pursuits may have been triggered by incidental and static teaching pedagogies. FC learning in the classroom was largely restricted due to the influence of instructors’ practice which was in turn constrained by their perception of sensitive issues, lack of FC knowledge and awareness in practice as well as their background. Consequently, I found that pre-service SEFL teachers lost belief in their instructors’ cultural credibility because of the instructors’ avoidance of cultural issues and a lack of knowledge about aspects of FC.

A third theme highlighted the appreciation of computer technology as a FC learning tool. In response to the FC-related inadequacies of curriculum and the unsatisfactory instructors’ practice, the pre-service SEFL teachers carried on their FC learning outside the official curriculum. Computer technology was found to be a key facilitator of exposure to FC through offering FC input and communication with FC interlocutors. On the other hand, several structural and pedagogical constraints were found to hinder computer-assisted FC learning. Structural constraints included issues of access and curriculum policy support to utilise technology. Pedagogical constraints were mainly related to the lack of instructors’ knowledge about technology that brought about issues of cultural security and pedagogical support to perform purpose-oriented FC learning through computer technology. Overall, these issues suggest the need for urgent intervention at the policy and practice levels to facilitate integration of computer technology into EFL teaching in general and FC learning in particular. Table 53 below outlines the major themes and key findings of the current chapter.

In the next chapter, I synthesise the findings with a vivid reflection of established theories.
Chapter 6: The place of FC in the pre-service EFL teachers’ learning

Table 53: Key findings of Chapter 6

<table>
<thead>
<tr>
<th>Themes</th>
<th>Key Findings</th>
</tr>
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</table>
| Pre-service SEFL teachers’ conceptualisation of FC in EFL education    | - Pre-service SEFL teachers’ dynamic perceptions of FC convey awareness of the immediate needs to integrate FC dynamically in their language learning process (i.e. language macroskills).  
- The issue of learners’ aspiration is influential in perceiving the native model as a source of FC. Besides, the availability of access to a certain source of FC emerged as a significant factor that influences the selection of the source of FC in EFL education. |
| FC learning in pre-service SEFL teacher education                      | - Pre-service SEFL teachers’ autonomous FC learning beyond formal instruction confirms the inefficiency of the FC teaching.  
- Pursuing non-curriculum FC sources confirms the cultural deficiency of the current curriculum and the need for further FC learning opportunities mainly through computer technology.  
- Despite their familiarity with their own culture, NS academic EFL instructors’ FC teaching may become limited due to their unfamiliarity with C1 and their sensitivity about several cultural issues.  
- Due to their familiarity with C1 and FC, local academic EFL instructors are likely to perform interculturally, provided that they have been exposed to the FC context sufficiently. |
| Constraints to FC leaning                                             | - Having been influenced by several factors, instructors’ practice has negatively impacted on FC learning.  
- Drawing on the several issues that influenced the place of FC in practice, pre-service teachers lost belief in their instructors’ cultural credibility due to their negligence, avoidance, and lack of sufficient FC knowledge. |
| The use of computer technology in FC learning                         | Because computer technology provided vast opportunities of exposure to FC through content and communication, an official support is needed to guide and expand its use in practice. |
PART III: DISCUSSION, RECOMMENDATIONS, AND CONCLUSIONS
Chapter Seven:

Discussion and recommendations

In the previous three chapters, I presented an analysis of the current place of FC in the pre-service EFL teacher education. Grounded in the context of SA, the findings from several data sources have highlighted the surrounding conditions and potentials for FC integration in pre-service EFL teacher education. It seems that within monocultural, conservative contexts, cultural reform is not supposed to confront head-on the educational policies which were found to be sensitive to external intrusion. Most importantly, C2, which might be perceived as a threat that endangers the C1 norms, can be a more attractive alternative to some learners, especially in the light of the current lack of sufficient guidance on FC learning.

The results have also revealed that the place of FC is largely minimised in the actual practice for two main reasons. First, FC teaching is not supported by the official curriculum policies and guidelines in this policy-driven context. Second, the widespread static views of culture in policy and practice downplays the place of FC in EFL education. Thus, the main thrust of my analysis evolved around the current surrounding conditions of FC teaching to appropriately justify the need for effective FC integration into the pre-service EFL teacher education. Drawing on these results, the purpose of the present chapter is to develop concepts appropriate for FC integration into pre-service SEFL teacher education by drawing on the relevant implications and context-specific conditions.

Further, I discuss the relevance of the existing well-established frameworks of culture teaching and learning for mono-cultural, conservative contexts. The outcomes include adapting and expanding the existing frameworks and making practical recommendations for the current study context. To do this, I recap the key issues from findings thus far and put them in conjunction with the current practice approaches advocated in the literature. Structurally, my discussion is presented as three
overlapping domains: Concepts, Policy, and Practice (See Figure 3 below). First, I develop the concepts relevant to FC integration into pre-service EFL teacher education. These concepts underpin the place of FC with a reconceptualisation of the FC and purpose of FC integration. Based on these concepts, I draw implications that inform the policy and practice and propose appropriate pedagogical principles and further exposure to FC in the EFL teaching practice.

**Figure 3: Mapping of the Discussion**

**CONCEPTS**

This main section aims to develop appropriate concepts related to FC integration into pre-service EFL teacher education. In the light of the current findings, these concepts provide a reconceptualisation of the purpose of FC integration and the definition of ‘target culture’.


Reconceptualising the purpose of FC integration

In Chapter 2, I reviewed theoretical approaches to the inclusion of FC in L2 education. Based on the critique for these approaches, I advocated the current practice approaches to culture which views culture dynamically within an ILL framework (Liddicoat, 2005, 2004, 2002, 1997; Crozet & Liddicoat, 2000, 1999; Liddicoat et al, 2003). The fundamental problem with the ILL approaches is that they have been originally devised in culturally diverse contexts. Unquestionably, there are enormous differences between, for example, the Australian multicultural, open context and a mono-cultural, conservative context like SA. However, the assumption is made in the present thesis that the Australian intercultural experience sets an example that can be learned from, extended, or adapted to mono-cultural, conservative EFL contexts.

The existing ILL approaches argue for a dynamic view of culture which places a focus on practice in culture learning and teaching and connects language and culture to the actual process of language learning. Most importantly, emphasis on both the C1 and the FC is central to this approach. Based on the findings of the place of FC in the SA context, I argue for an adaptation of ILL approach to shape the purpose of FC integration into the pre-service EFL teacher education within mono-cultural, conservative contexts. To do this, I highlight the key findings, and discuss them in the view of the main assumptions of the ILL approach that can be adapted or extended accordingly.

National, theoretical orientation rather than global/political

The findings from the policy review in this research demonstrate a growing national tendency towards embracing intercultural concepts coming in response to the global pressure on Islamic/Arabic contexts (e.g. SA). This pressure intends to enact a cultural reform of SA educational curricula (See Chapter 4). At the heart of this process, embracing intercultural concepts was legislated officially as a major target in education and a topic for intellectual debates at a national level. Due to the sensitivity of cultural issues in conservative contexts, whenever cultural reform is perceived as an outcome of global pressure, individual policymakers display some level of
resistance to this reform under the assumption of withstanding external imposition in order to maintain C1. Accordingly, in mono-cultural, conservative contexts, the place of FC in pre-service EFL teacher education is very likely to remain disputed if it is perceived in the light of the current clichés related to global calls for English and culture imposition (Karmani, 2005). This notion necessitates the need to look differently into the purpose of FC integration beyond the global/political dialogue.

Therefore, the purpose of FC integration needs to be reconceptualised based on national and theoretical premises, rather than being influenced by politics. It is essential to look into FC integration as a national need that is further emphasised in compliance with the disciplinary requirements of EFL education. To do with this in pre-service EFL teacher education, the ILL approaches can serve as a theoretical signpost for FC integration, which eminently attends to global developments and the national inclinations toward interculturality. Drawing on Liddicoat et al (2003, p. 46), two central goals can therefore be established for the present FC integration:

- understanding and valuing one’s own language(s) and culture(s)
- understanding and valuing one’s target language(s) and culture(s)

To this approach, valuing C1 and FC is interpreted as an understanding of the various ways language and culture shape how we see the world, how we communicate about the world, and how we reflect upon seeing and communicating (Liddicoat, 2005). This way, FC integration interacts not only with the global trends, but also interacts with the national inclinations of interculturality and simultaneously attends to concerns for the C1. At the same time, ethnocentric views, found to be prevalent in the mono-cultural, conservative context, are reconsidered as pre-service EFL teachers get to see themselves and others from different perspectives beyond their mono-cultural context limitations. From a disciplinary perspective, ILL can position the focus of language education to assert a place in the world (Corbett, 2003). This intercultural purpose is a national demand that has not yet been realised in terms of language education due to the overt global pressure.

Considering these attributes of FC integration in the light of the ILL goals, valid parallels can be drawn between the essence of interculturality and the cultural reform
that can be nationally driven in a conservative context (e.g. SA). Given that the cultural reform may be rejected at the individual level if it is perceived as a global imposition, the ILL approach fits as a valid underlying theoretical framework to integrate FC in pre-service EFL teacher education. At the same time, ILL approaches indirectly meet the global developments, which politically need to be acknowledged at the legislative level in conservative contexts. Central to this national/theoretical orientation, emphasising C1 is the sine qua non of FC integration, which is best facilitated by ILL approaches.

Futility of ‘cultural sheltering’

The ‘cultural sheltering’ refers to the proactive measures undertaken by authority figures/educators in a conservative environment to minimise perceived threats to C1 by blocking exposure to FC. To be effective, ‘cultural sheltering’ is based on the assumption that learning about FC will diminish the worth of C1.

I propose the concept of ‘cultural sheltering’ based on several findings in the current study. Most importantly, extreme worries about C1 aspects, especially beliefs and values, impeded presenting any cultural aspects that can be viewed as different from the C1 (See document analysis in Chapter 4). This finding supports similar reservations to introducing TC in EFL classes implied in a previous study in the SA context (Al-Qahtani, 2003). In the present study, these concerns were found to be individually-based at the centralised policymaking level. Based on this centralisation, policymaking demonstrated arbitrary FC exclusion that was evident in such findings as introducing ‘the Middle East Edition’ textbooks and the absence of FC perspectives in curriculum policies (See policymakers' responses in Chapter 4). In addition, the findings confirmed that similar concerns appeared in the instructors’ practice due to the influence of the curriculum policies and the instructors’ perceptions of culturally sensitive issues. Consequently, the place of FC has become largely challenged in the actual practice (See Chapter 5).

The cultural sheltering may also correspond to the ethnocentric views that were found to be prevalent in the mono-cultural, conservative contexts. In SA, for example,
ethnocentrism could be observed in aspects such as the general understanding of C1 superiority and avoidance of other cultures, presumably, to keep C1 pure (See Chapter 4). A relevant factor that may have enhanced ethnocentrism is the monocultural, conservative background and the geopolitical nature of the conservative context, which is surrounded by countries having similar profiles. This notion of ethnocentric views can be related to Kitao’s (2000) assumption that rejecting or ignoring other cultures leads to a state of being culture-bound, a notion that appeared explicitly in curriculum policies and new editions of EFL textbooks.

A third locus for cultural sheltering can be detected in the prevalent tendency to circumvent a wide range of FC aspects, rather than discussing them. This notion was clearly evident in the censorship exercised on textbooks and materials as well as guidelines to the instructors’ practice, which dictate to avoid discussing a wide range of FC aspects (See curriculum document analysis in Chapter 4). This action may have been based on the assumption that FC learning leads to a shift away from C1. This misconception was common among policymakers and instructors, especially those from Islamic/Arabic background (See Chapter 4 & 5).

On the other hand, findings reveal that the activity of cultural sheltering has proven futile with the pre-service EFL teachers, who engaged in self-directed FC learning. Rather, I argue that cultural sheltering may contribute to an increased curiosity to seek further exposure to FC via mass media and computer technologies (See Chapter 6). Although self-guided exposure to FC may bring about FC learning opportunities, the lack of proper pedagogical guidance to pre-service EFL teachers’ FC learning could bear ominous cultural risks to both the C1 and FC. Unguided FC learning in naturalistic settings (Freed, 1991; DeKeyser, 1991; Byram et al., 1991c) may heighten cultural risks. Having been viewed as relatively similar to naturalistic settings, unguided computer-assisted FC learning could bear similar cultural risks through accessing untrusted resources or contacting unauthentic FC representatives, especially in online environments. As a result of cultural sheltering, these cultural risks may include forming a false image of FC and confirmation of stereotypes. Also, unguided exposure to FC may result in passive adoption of unaccepted behaviours and practices.
Chapter 7: Discussion and recommendations

that do not fit in the peripheral of values and traditions of C1. Such concerns amass with those discussed by Liddicoat et al. (2003), in which they criticise the practice of delaying input about culture in language education leading to false culture learning as a result of a lack of awareness of difference and suspension of thinking about C1.

Put simply, cultural sheltering in pre-service EFL teacher education appears to defeat the purpose of C1 maintenance. Therefore, we need a more persuasive rationale for integrating FC systematically in pre-service EFL teacher education. This rationale can be underpinned by ILL premises which emphasise teaching culture from the very beginning with due appreciation and valuing of C1 as a major goal of the ILL approach (Liddicoat, et al., 2003). Otherwise, cultural sheltering, if persistent, will increase the possibility of cultural risks that may include making premature judgements about FC, or otherwise, provide an impression that FC challenges C1, a consequence that educators in mono-cultural, conservative contexts would not be happy with.

Another reason for the futility of cultural sheltering is that exposure to FC through the mass media and the Internet has become widely available (See Chapter 6). Hence, cultural sheltering in formal education is no longer a wise policy in mono-cultural, conservative pre-service EFL teacher education. Rather, officially guided FC integration is set to become an urgent need more than ever. Following the ILL goals, pre-service EFL teachers will be exposed to FC in order to recognise misunderstandings and to find ways to overcome them. At the same time, they will be able to experience FC without losing sight of their C1. In the light of these conditions, integrating FC officially in formal instruction is vital as a means of maintaining C1 in mono-cultural, conservative EFL contexts.

Understanding the place of FC through interculturality

Under the national inclinations toward interculturality, educational systems in mono-cultural contexts may consider initiating cultural modifications in curricula. This movement can bring about an opportunity to discover cultural concepts that have traditionally been misinterpreted. In conservative Islamic contexts, findings show that
the most important concepts that may have been misinterpreted include two main concepts. The first one is ‘setting red lines’ is a term that I define as:

*The term ‘setting red lines’ means to establish boundaries around cultural concepts or practices, either from CI or FC, in order to suppress raising them in EFL classes.*

In essence, the most highly-protected aspects in an Islamic CI are related to or derived from religion, such as beliefs in God and Prophet Mohammed (Peace Be Upon Him). As for red-lined FC aspects, practices perceived as taboo are judged as ‘Haram’; i.e., forbidden such as drinking or pre-marital relationships. The other concept is that learning about FC may lead to a shift away from CI. One way or another, these misunderstandings have subsequently hindered emphasising the place of FC in EFL education in general and pre-service EFL teacher education in particular. As a part of my critical stance, I discuss these misunderstandings through three-fold argument towards constructing a persuasive rationale for FC integration.

First, decentring is a key process in ILL which refers to shifting the focus from one's own culture (e.g. Liddicoat, 2002; Crozet & Liddicoat, 2000). In conservative Islamic contexts, however, it must be stressed strongly that the purpose of FC integration is not to change the learners’ values or beliefs, but to make those values more explicit to learners’ confrontation with others. Also, the traditional misunderstanding that mere mentioning of ‘Haram’ practices is taboo by itself needs to be rethought. As an insider, I consider such claims about tabooing mere knowledge or discussions about FC aspects as rather ludicrous, especially when dealing with mature university students. From CI perspective, I argue that learning about or discussing CI/FC beliefs, ‘Haram’ practices such as drinking, or sensitive aspects such as sexual relations may be discussed in conservative Islamic contexts, provided that:

- CI beliefs and values are respected.
- ‘Haram’ (i.e. taboo) practices are not committed practically or praised.

Philosophically arguing, because several FC aspects do not exist in CI, how someone can be aware that something is judged as ‘Haram’ unless he/she realises that it exists so that he/she understands its entity. Critical discussion of such sensitive issues has a
Chapter 7: Discussion and recommendations

two-sided purpose: first, it enhances the explicitly of C1 position toward these issues in TL. Second, it reinforces respect to what is different. However, this respect may not entail an admiration of the practice itself (e.g. drinking alcohol); rather, it is seen as respecting to ‘the Other’, based on the assumption that what C1 classifies as Haram/taboo may not be viewed as such from the FC perspective.

Secondly, several aspects viewed as taboo in C1 are common practices of FC (e.g. drinking or pre-marital relationships). Thus, language learners, especially prospective professionals, would be unaware of such aspects in TL and what they mean to FC people. At the same time, circumventing discussions related to C1 aspects (beliefs or values) would lessen the pre-service teachers’ ability to communicate ideas of their own culture in TL. In both cases, pre-service EFL teachers would be deprived of cultural learning in a trusted and protected environment that is accompanied with guidance and objective feedback. Consequently, they would seek FC learning from other sources. Ironically, such practices may increase exposure to cultural risks.

A third issue is that the present narrow definition of FC in EFL education and the lack of useful insights into the place of FC might account for maintaining concerns over C1 and worries about FC. In policy and practice, perceptions about FC were mainly static; i.e. mostly irrelevant to the language learning process (Liddicoat, 2002). For example, most instructors indicated that FC was complementary to language skills (See Chapter 5). Unless emphasised as integral to the language learning process through an intercultural perspective, integrating FC may be understood as an approach compromising religious beliefs and practices or imposing FC aspects. This notion implies the need for a dynamic view of culture which entails connecting culture to the process of language learning itself (Liddicoat; 2004; 2002; Liddicoat et al., 2003). To emphasise the place of FC especially in Islamic contexts, policymakers and educators of EFL education must first be assured that religious beliefs and C1 values and practices are beyond the scope of critical appraisal. Instead, those values and beliefs will be emphasised and made explicit vis-a-vis FC aspects in language learning through a prism of respect, tolerance, and understanding.
The status of pre-service EFL teachers

As seen throughout the data set obtained in this study, the status of pre-service EFL teacher as adult language learners and prospective professionals in EFL education was not duly acknowledged by SEFL teacher education policies. Intercultural approaches recognise that the learner of a language does not learn in a cultural vacuum, but rather brings to the language classroom a fully cultural knowledge formed during his/her socialisation as the speaker of his/her first language(s) (Liddicoat, 2004). This cultural repertoire is likely to be more accumulated in the case of pre-service EFL teachers who enter the program at the minimum age of 18 years old. As pre-service EFL teachers start up their program with very low language proficiency, they become confronted with new concepts, practices, and beliefs that may challenge their constructed knowledge and stereotypes. In the policy and practice, therefore, the attempts to shelter adult learners from discussing cultural controversies in the TL are unjustifiable. Rather, pre-service teacher education must prepare them to deal with such controversies knowledgeably and efficiently, so that they succeed in their future career as EFL teachers.

Traditionally, in a mono-cultural and conservative context, FC is defused in the EFL teaching of younger students; e.g. in Oman (Al-Issa, 2005) and in SA (Al-Qahtani, 2003). However, integrating FC into pre-service EFL teacher education is vital due to the high relevance of the topic of culture for the discipline (i.e. EFL), and the status of pre-service EFL teachers, who also has a great potential to culturally impact on a large number of population (i.e. EFL students in schools) as prospective EFL teachers, educators, and perhaps, policymakers.
Table 54: Reconceptualising the purpose of FC integration into pre-service EFL teacher education within Islamic, mono-cultural, and conservative contexts.

<table>
<thead>
<tr>
<th>Issue</th>
<th>Current problems</th>
<th>Consequences</th>
<th>Implications of an intercultural reconceptualisation of the purpose of FC integration</th>
</tr>
</thead>
<tbody>
<tr>
<td>National /theoretical orientation rather than global/ political</td>
<td>- Cultural reform is perceived idiosyncratically as external imposition.</td>
<td>- FC is absent in the curriculum policies.</td>
<td>- National rather than global motivation for cultural reform.</td>
</tr>
<tr>
<td></td>
<td>- Policy lags behind global and national developments.</td>
<td>- The place of FC is minimised in the instructors’ practice.</td>
<td>- Theoretically-based motivation for language education.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Valuing C1 and FC simultaneously rather than exclusive focus on FC.</td>
</tr>
<tr>
<td>Futility of cultural sheltering</td>
<td>- Extreme worries over C1 and about FC.</td>
<td>- Unguided autonomous FC learning beyond formal instruction.</td>
<td>- Formal integration of FC is vital form the beginning of language learning to provide sufficient guidance.</td>
</tr>
<tr>
<td></td>
<td>- Ethnocentric views.</td>
<td>- Increasing the possibility of cultural risks which negatively affect C1 &amp; FC.</td>
<td>- Integration of FC interculturally provides maintenance to C1.</td>
</tr>
<tr>
<td></td>
<td>- Censorship of FC.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Understanding the place of FC through interculturality</td>
<td>- Cultural red lines set broad boundaries around C1 and C2 aspects</td>
<td>- FC is suppressed.</td>
<td>- Discussing the taboos is not a taboo unless committed or applauded.</td>
</tr>
<tr>
<td></td>
<td>- FC is a threat to C1</td>
<td>- Narrow perceptions of FC in EFL education.</td>
<td>- The C1 values and religious beliefs must be beyond any critical appraisal.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Prospective EFL teachers would be unaware of many FC aspects and may confront serious misunderstandings</td>
<td>- C1 values and beliefs are further emphasised vis-a-vis FC aspects objectively.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Prospective EFL teachers would be unable to defend their C1 properly in TL.</td>
<td>- The urgent need to perceive FC dynamically as integral to the language learning process.</td>
</tr>
<tr>
<td>The status of pre-service EFL teachers</td>
<td>- The status of pre-service EFL teachers as adult learners and prospective professionals is not acknowledged.</td>
<td>- Pre-service EFL teachers’ constructed cultural knowledge is challenged.</td>
<td>- FC integration is essential in pre-service EFL teacher education.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- They become unable to deal with cultural controversies in TL.</td>
<td>- Pre-service EFL teachers will impact on a large population.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Their professionalism in EFL becomes lacking.</td>
<td>- Cultural reform becomes context-specific and generated from within.</td>
</tr>
</tbody>
</table>
Reconceptualising the ‘moving target’: culture

Defining the concept of culture and its target (i.e. source) are not new issues to studies of culture in EFL education, yet they are never together settled to communicate the scope and circumstances of the pre-service EFL teacher education in mono-cultural, conservative contexts. Based on ILL approaches (e.g. Liddicoat, 2004; 2002), reconceptualising such concepts dynamically not only reformulates what ‘target culture’ means in EFL education, but also provides a clearer scope for context-specific concepts for FC integration into the policy and practice of pre-service EFL teacher education.

Reconceptualising the source/orientation of FC

According to the findings of the present thesis, the native model of FC was mainly the preferred source of FC across the stakeholders in pre-service EFL teacher education. The native model of culture is related to the native English speaking people/nations/countries; i.e. to the Inner-Circle countries in the concentric model of English varieties (Kachru, 1992). Among these sources of FC, a special emphasis was placed on the US and UK sources as best representatives of FC in EFL education. At the same time, almost all participants rejected the view of multiple-global cultures that relate to concepts of EIL (Nault, 2006; McKay, 2003; Alptekin, 2002). Drawing on the responses from the different data sources, three factors played a determining role in selecting the native model as a source of FC in EFL education: relevance for the language and NSs, aspirations, and spread of the native model of culture.

First, there was a major trend in the findings indicating that the relevance for the English language and NSs was a primary factor in selecting the native model of FC in pre-service EFL teacher education. Secondly, therefore, the pre-service EFL teachers’ willingness to adopt the native model of English for academic and professional prestige was associated with the relevance of the cultural orientation. Similarly to other mono-cultural EFL contexts, culture teaching derives its aspiration from relevance to the native models of English, especially the US-UK centric; e.g. in Turkey (Önalan, 2005) and in SA (Al-Qahtani, 2003) or American English in Japan.
(Matsuda, 2003). Additionally, views concerning the native model of culture have highly appreciated the role of the native speaker as a traditional representative or expert of the EFL-related culture. As discussed by Nault (2006), the orientation towards the native model, especially the US/UK-centric views of culture, has consequently downplayed the other cultures of the non-native varieties of English. Also, it has assumed homogeneity among the different cultures within the native model. Surprisingly, in this study, the orientation toward the non-native views of culture was found to downplay the place of FC and drove FC to be perceived as unauthentic and irrelevant (See Chapter 5 & 6).

While policymakers referred to the spread of the US/UK cultures as a political influence, pre-service EFL teachers viewed the native model, especially the US culture as an accessible and widely spread. In the dispersed, mono-cultural contexts of pre-service EFL teacher education, the spread of the native model of culture is an important factor in selecting a source for FC, bearing in mind that exposure to FC can be problematic. The issue of access to cultural aspects can be a major concern for pre-service EFL teachers in particular due to the mono-cultural nature of the context and the lack of sufficient exposure to FC in structured settings. Exposure to FC has been accessed through the Internet and media which were found to be largely influenced by the native model sources, especially the US culture. In contrast to McKay’s (2003) suggestions that culture teaching can be derived from EIL-related resources, academic EFL instructors indicated that preparing and seeking materials from multiple-global cultures of English was unachievable due to the lack of resources related to these cultures.

Based on these factors, the argument for selecting the native model of FC in pre-service EFL teacher education appears to justify the orientation towards the native model of FC within mono-cultural contexts. Önalán (2005) indicates that the selection of language and culture in EFL education can be influenced by the learners’ aims. Additionally, in this study, the selection of the source of FC may similarly depart from the stakeholders’ aspirations as well as the capacities of locating available and accessible sources of FC in their context, which are mostly oriented toward the native
model of FC. However, the existence of variations within the native model of culture itself is a critical issue that needs to be acknowledged. As implied in the findings, the orientation towards the native model of FC in EFL education persists because of the pervasive assumption that the NSs’ culture is unified. Unless used in conjunction to a specific discourse community (Swales, 1990); e.g. the Australian culture, the term ‘target’ culture may no longer be appropriate in EFL education simply because it does not offer meaningful choices of sources of FC if related to the native model of culture.

Departing from that, a more accommodating view of the source of FC, in which the source/orientation may not be perceived as relevant to a monolithic culture or nation, is needed. Across the ILL literature, the term C2 has often been used in culture learning and teaching as representing ‘the Other’ (e.g. Liddicoat et al, 2003; Liddicoat, 2004). Considering the mono-cultural context conditions, I propose the use of the term ‘Foreign Culture’ rather than ‘Target Culture’ to reflect an eclectic view of the sources of culture related to English that is taught as a FL. This may supposedly provide a preliminary conceptual remedy for the current situation to deemphasise assumptions of the homogeneity of the native model of culture in EFL.

Having been seen as a valid framework for FC integration, the dynamic approach further accords the view of culture as variable, thus not connected to a monolithic or national orientation of culture (Liddicoat, 2004). Hence, the dynamic orientation of FC may help stakeholders capture the idea of not viewing the native model of FC simply as homogeneous and only related to native speakers. To do this, it is necessary to raise awareness about the cultural differences existing within the native model culture(s) in EFL. Put simply, another mission for the dynamic reconceptualisation of FC is to acknowledge the complexities and differences across the Inner-Circle countries and present them as variant to those who blindly perceive them as a unified culture, especially in mono-cultural contexts.
Table 55: Reconceptualising the source of FC in pre-service EFL teacher education

<table>
<thead>
<tr>
<th>Level</th>
<th>Current conceptualisation of the source of FC</th>
<th>Factors</th>
<th>Implications of a dynamic reconceptualisation of the source of FC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Policy</td>
<td>- The native model of culture that is related to the Inner-Circle countries.</td>
<td>- Political influence.</td>
<td>- The inapplicability of the term ‘target’.</td>
</tr>
<tr>
<td></td>
<td>- Focus on the US-UK cultures.</td>
<td>- Relevance to the language and NSs.</td>
<td>- Culture is variable.</td>
</tr>
<tr>
<td></td>
<td>- Homogeneity and unity of the native model culture(s)</td>
<td>- Learners’ aspirations.</td>
<td>- Culture in EFL is not related only to NSs.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- World-wide spread that makes exposure available.</td>
<td>- Culture is not related to a national orientation.</td>
</tr>
<tr>
<td>Practice</td>
<td></td>
<td></td>
<td>- The native model of culture in EFL is not monolithic.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- The need to raise awareness about the variations and complexities within the native model of FC.</td>
</tr>
</tbody>
</table>

Reconceptualising perceptions of culture in pre-service EFL teacher education

In general, the findings from data across the three categories of stakeholders suggest that perceptions of FC corresponded to approaches to culture in the pre-service EFL teacher education. For policymakers, FC was perceived in aspects such as values, beliefs, and lifestyle that reflected sociocultural and anthropological perspectives, irrelevant to the language itself. Such perceptions of FC may account for the absence of cultural perspectives in the curriculum policies. Another impact for such perceptions of culture in policy can also be viewed in introducing FC only in a specialised course in the curriculum (i.e. Language and Culture), which provides factual information about FC in an advanced linguistic module. Due to presenting it as a separate macroskill within the program (Liddicoat, 2002), FC is statically perceived at the policy level and thus it is not integrated into the language macroskills; i.e. EFL teaching courses in the basic linguistic module (See Appendix 4).

At the practice level, academic EFL instructors perceived culture as embedded in such components as beliefs, values, traditions, customs, and behaviours. Having perceived FC mainly as societal norms (Crozet & Liddicoat, 1999 & 2000), the instructors’
perceptions of FC remained static as concrete facts and self-contained knowledge. Similarly, in their actual practice, instructors demonstrated static approaches to culture that presented little connection to language teaching. On the other hand, pre-service EFL teachers’ perceptions of FC were more varied including values, beliefs, traditions, behaviours, and customs, history, and geography of FC countries. Connecting it to their language learning, the pre-service EFL teachers perceived FC through a range of aspects that involved practice, communication, and engagement with FC aspects. These aspects reflect a dynamic view of culture (Liddicoat, 2002). Clearly then, the pre-service teachers demonstrated awareness of their immediate need for integrating FC dynamically in their EFL learning. Similarly, the pre-service SEFL teachers’ dynamic perceptions of FC were confirmed through their autonomous FC learning and engagement with FC aspects beyond the formal instruction. Such findings also confirmed the cultural flaws found in the curriculum policies and the instructors’ practice which were impacted by the widespread static views. Table 56 below summarises the findings across stakeholders.

**Table 56: Current conceptualisation of culture in pre-service EFL teacher education**

<table>
<thead>
<tr>
<th>Category</th>
<th>Components of FC</th>
<th>View of culture</th>
<th>Corresponding approach to culture</th>
</tr>
</thead>
<tbody>
<tr>
<td>Policymakers</td>
<td>Values, beliefs, and lifestyle</td>
<td>Static anthropological and sociocultural aspects which are irrelevant to the language itself</td>
<td>- Absence of FC perspectives in curriculum policies.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- FC is not integrated into language macroskills (i.e. EFL teaching).</td>
</tr>
<tr>
<td>Instructors</td>
<td>Beliefs, values, traditions, customs, and behaviours</td>
<td>Static societal norms in the form of information and concrete facts.</td>
<td>- Minimising the place of FC and demonstrating static approaches to culture in actual practice.</td>
</tr>
<tr>
<td>Pre-service</td>
<td>Values, beliefs, traditions, behaviours, attitudes,</td>
<td>- Dynamic perceptions which are relevant to the language learning process.</td>
<td>- Autonomous dynamic FC learning through communication and engagement with FC aspects beyond formal instruction.</td>
</tr>
<tr>
<td>teachers</td>
<td>customs, history, and geography, interactions and</td>
<td>- Perceptions imply practice and engagement through communication and interactions in TL.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>communications</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Across the findings, there is a struggle in perceiving FC as an integral aspect of language learning and teaching that promotes actions and understanding. This notion aligns with what Liddicoat et al (2003) and Liddicoat (2004 & 2002) labelled as the static views of culture. These views treat culture learning as mere acquisition of knowledge through information, facts, and artefacts. As a result, culture learning becomes closed, self-contained, and remote from language itself (Liddicoat et al., 2003). Additionally, as found in this study, the current static perceptions of FC in policy and the instructors’ practice minimised the place of FC and seemingly led to a separation of culture from the language in the curriculum and actual practice of EFL teaching.

Policymakers and instructors are aware of the place of FC in pre-service EFL teacher education, yet this awareness does not necessarily show up in either policies or practice. While FL teachers did not translate their awareness of culture into action due to political and community factors (Byram & Risager, 1999; Kramsch et al, 1996), the present study further suggests that pedagogy is highly influenced by the curriculum policies as well. These results are similar to Gale’s (2007) description of pedagogical practices in policy-driven teacher education as the final product that is both engendered and legitimised by policy. Similarly, in this study, the curriculum policies and guidelines were FC-free. Consequently, the FC teaching practice was undeliberate, unstructured, and mostly insignificant to the instructors, though they conceptually supported the place of FC in pre-service EFL teacher education. The concept of FC in pre-service EFL teacher education therefore urgently needs to go far beyond the widespread static views of culture, which has largely minimised the place of FC in policy and subsequently in practice. Inspired by the pre-service teachers’ immediate needs and supported by the dynamic views, perceptions of FC in EFL education needs be reconceptualised dynamically.

The dynamic reconceptualisation of culture underlying the ILL approach brings about useful implications that can inform the interrelated domains of the FC integration in this study (i.e. policy, and practice). Key implications for policy include setting supportive policies and considering the integration of FC into the language
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macroskills; i.e. EFL teaching courses such as reading, writing, and speaking, rather than presenting it as a macroskill after the language has been culturally-free acquired. Key implications for practice include the need to teach culture as a variable construct that involves a movement to practice and a focus on pedagogical aspects such as critical discussions, engagement, and interactions in language teaching. This way, the dynamic views of culture not only influences perceptions of FC, but also extends to the current EFL teaching approaches found in the present study. These approaches were based on covering packed curriculum content and rote teaching that were entirely focused on language aspects (i.e. grammar and lexicon).

Based on that, reconceptualising FC dynamically influences how FC is integrated in the policy and the actual practice of EFL teaching (See Table 57 below). In the following sections, I further build on the implications of this reconceptualisation of FC in pre-service EFL teacher education. Also, I discuss demanding issues related to FC found at the levels of policy and practice and suggest appropriate recommendations.

Table 57: Implications of a dynamic reconceptualisation of FC in pre-service EFL teacher education

<table>
<thead>
<tr>
<th>Levels of FC integration</th>
<th>Problems of the current static conceptualisation of FC</th>
<th>Implications of the dynamic reconceptualisation of FC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Policy</td>
<td>- Absence of FC-related policies in the curriculum.</td>
<td>- Integrating FC in language macroskills; i.e. EFL teaching courses in the basic linguistic module.</td>
</tr>
<tr>
<td></td>
<td>- Presenting FC as a macroskill apart from actual EFL teaching courses.</td>
<td>- Setting supportive policies to assure emphasising the place of FC.</td>
</tr>
<tr>
<td>Practice</td>
<td>- Awareness of the place of FC is not translated into practice.</td>
<td>- Integrating FC in actual EFL teaching.</td>
</tr>
<tr>
<td></td>
<td>- FC is taught incidentally as factual information that is not connected to the language learning process.</td>
<td>- FC teaching entails engagement, communication and practice.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- The need to focus on pedagogy of FC teaching.</td>
</tr>
</tbody>
</table>
IMPLICATIONS FOR POLICY

In this main section, I discuss the findings of the present study related to the policy level of pre-service EFL teacher education. As data analysis showed in Chapter 4, policymaking in pre-service EFL teacher education plays a dominant role in setting curriculum guidelines that either support or hinder the integration of FC. For the purpose of FC integration, I have found that the place of FC urgently needs to be backed up by supportive policies. I also discuss other issues found at the policy level including the gap between policy and practice, the lack of interculturally-informed criteria for selecting instructors, and the lack of official support for the use of computer technologies.

Emphasising the place of FC in the curriculum policies

Throughout language education contexts, the integration of cultural aspects into language education requires a certain level of support at the policy level; e.g. in Australia (Liddicoat, 2005), in the US (Byrnes, 2008), or in Europe (Willems, 2002). In this study, the findings confirm that pre-service EFL teacher education in SA is policy-driven, and the policy, as presented in the reviewed documents, did not adequately articulate the place of FC. While the complexity of the concept of culture can rarely be acknowledged in the language teacher education policies (Garrido & Alvarez, 2006), the present findings indicate that the current absence of FC-related policies in pre-service EFL teacher education has led to minimising the place of FC in practice. Further, with the lack of national standards for EFL education (e.g. in SA), a central problem found in policy documents is that the curriculum tends to be goal-focused, aiming to prepare pre-service EFL teachers for teaching EFL in Secondary and Primary Education. Although this goal was broad, it has been implemented in the curriculum as an explicit emphasis on the linguistic preparation of trainees. Consequently, FC has been ignored in the teaching of language macroskills; i.e. EFL learning courses such as reading, writing, and listening and speaking (See Chapter 4).

I have discussed the ILL approaches as an adaptable framework for the current FC integration (See the Concepts section in this chapter). Based on that, the ILL not only
impacts on the way culture is conceptualised, taught, and learned in FL education, but also sets out the direction of a shift in the aims of language education and curriculum (Corbett, 2003). Given this implication of ILL, one vital aspect of any educational program is setting out goals to identify clear directions and describe the scope of learning for the program or curriculum (Liddicoat, et al., 2003). In a policy-driven pre-service EFL teacher education context, setting goals that support the place of FC in policy is a substantial procedure to have an official back-up for FC integration into the curriculum. Conceptually, ILL was established as an underlying framework for the purpose of FC integration with the focus on these two goals:

- understanding and valuing one’s own language(s) and culture(s);
- and understanding and valuing one’s target language(s) and culture(s);

(Liddicoat et al, 2003, p. 46)

Drawing on the policy-driven and cultural-specific characteristics of pre-service EFL teacher education in mono-cultural and conservative contexts, curriculum goals to articulate the place of FC need to meet the following criteria:

- Goals must concentrate on C1 as much as they do on FC in order to avoid attracting scepticism of the purpose of FC integration;
- Goals must be theoretical-driven to eliminate the potential individual policymakers’ bias in presenting FC.
- Goals must embrace the current national directions to be publicly accepted (for example, the national movement towards interculturality that has recently been noticeable in the conservative SA context).

Perhaps none of the above issues is entirely novel in EFL education, but rarely are they addressed at the policymaking level in a culturally conservative context. The issue of outlining FC-related goals is primarily stressed to set an official back-up for the place of FC in a policy-driven program. Given that these goals’ interplay with global and national developments, these goals paves way to a well-established approach to culture that entails integrating FC in the practice of EFL teaching within the language macroskills.
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Increasing the academic EFL instructors' involvement

The findings of the present study demonstrate that the pre-service EFL teacher education was suffering from a clear gap between policy and practice. This gap has left academic EFL instructors with very limited authority to develop or modify the curriculum, participate in the process of curriculum development, or even implement their own approaches in EFL teaching (See Chapter 4 & 5). In the case of SA context, characteristics of this gap could be seen in a trend of centralisation of policymaking within remote and detached committees. These committees confine the authority of curriculum design and development to a particular group of policymakers located in a central headquarters. Consequently, the instructors’ role is limited to following a ready-made content and guidelines in practice. Having shown the absence of FC-related policies, the place of FC in practice becomes largely minimised accordingly.

Such findings are in accord with Guilherme’s (2002) argument that teacher education providers may not be able to consolidate "the overarching professional expertise" that requires the connection between theoretical frameworks and practice (p. 5). It has been assumed that one reason for the gap between policy and practice is that policy reforms are usually ahead of teacher development, and teachers are often left to making their own sense of new frameworks (Field, 2000). As can be seen in the current study, however, centralised policymaking itself may fail to keep up with the relevant theoretical issues (e.g. the concept of FC in EFL) or current educational developments (e.g. cultural reform). Evidenced through the cultural flaws in the current curriculum, the policymaking in pre-service EFL teacher education lags behind the current national direction embracing interculturality and well-established theories that emphasise the place of FC in language education. This can be attributed to the inefficiency of policymaking committees whose members are full-time academics who suffer from a shortage in numbers, duties overload, individual bias toward FC, and the lack of expertise in specific professional areas.

The existing gap between policy and practice has implications for future development. In EFL education, it supports claims about the top-down EFL
curriculum development in Arabic contexts, in which the teachers’ involvement is confined to the implementation of pre-designed packages of teaching materials (El-Okda, 2005). In Higher Education, the current situation also reflects Gale’s (2007) assumptions that policy-driven teacher education hinges largely on policy for curriculum change, establishing a framework of legitimacy for a certain kind of professional identity and practice style and pedagogy. Based on that, I can claim that the gap between policy and practice can often emerge as a shortcoming of the top/down and policy-driven EFL education in SA. Drawing on the findings, it can be seen that the gap between policy and practice in pre-service EFL teacher education is the key obstacle that undermines the place of FC and hinders its integration into the L2 curricula.

In policy-driven pre-service EFL teacher education, mere integration of theoretical developments such as concepts and goals may not completely bridge the gap between policy and practice. According to Aleksandrowicz-Pędich et al. (2003), the way education is managed in the classroom largely hinges on what individual teachers think is appropriate. Considering the status of academic EFL instructors as highly-educated experts, directing instructors with policies and guidelines may not suffice to actually promote FC integration.

Although they may be urged to follow broad policies, academic EFL instructors’ cultural conceptions are expected to be deeply-rooted and thus strongly influence their evaluation of new instructional goals and objectives. Therefore, it is recommended to involve academic EFL instructors in the process of policymaking/curriculum development in order to take advantage of their extensive practical experience. Also, taking part in this process is expected to boost instructors’ morale and will convey a sense of recognition. To emphasise the place of FC in practice, such procedures also need to be accompanied by granting wider academic authority to instructors in a Higher Education setting, i.e. pre-service EFL teacher education. This authority enables them to enact appropriate modifications to content and pedagogies, or to include or exclude materials, rather than following a straightjacket curriculum, which
may not be responsive towards current issues or pre-service teachers’ immediate needs.

**Recruiting intercultural academic EFL instructors**

Despite the existing conceptual awareness of the importance of FC, the findings indicate that EFL instructors' unfamiliarity with either C1 or FC can be problematic within mono-cultural conservative pre-service EFL teacher education. The reasons for this lack of familiarity with either C1 or FC are related to the academic EFL instructors’ educational and national background. With these points in mind, I discuss the issues and propose appropriate recommendations.

Due to the lack of familiarity with C1, instructors conveyed serious concerns about being misunderstood when discussing cultural aspects. In a policy-driven context, these concerns can further be enhanced by the absence of supportive curriculum guidelines to emphasise the place of FC. Further, the typical assumptions about the nature of conservative contexts (e.g. the SA context) can deter instructors, especially Westerners, from approaching FC aspects. This issue was conveyed by pre-service teachers themselves who noticed that their NS academic EFL instructors showed sensitivity about revealing various aspects of their own culture (See Chapter 6). This notion can further elaborate on Liddicoat et al’s (2003) proposal that the instructors’ virtue of being a NS of TL does not necessitate the ability to teach about its related culture. On the other hand, findings indicate that some NNSs instructors (i.e. international) may not be even well familiar with FC due to their non-FC educational background (See Chapter 5 & 6). These findings confirm the claims that FL teachers’ lack of background knowledge of TC hinders translating their cultural awareness into pedagogical action in their classrooms (Byram & Risager, 1999).

Teaching cultural aspects represents a highly challenging task in the pre-service EFL teacher education, especially in mono-cultural, conservative contexts. It requires academic EFL instructors to be familiar with both C1 and FC to comply with the context-specific understandings, as established earlier in the Concepts section of this chapter. Also, the ability to identify and explain abstract and controversial cultural
assumptions underlying discourse patterns and behaviours requires the instructors to have a clear understanding of equivalent aspects in C1 for the purpose of making them more comprehensible. This may account for Medgyes’ (1999) appreciation of the status of bicultural FL teachers as more valuable models for creating a ‘Third Place’ in culture teaching. In a highly conservative context like SA, therefore, a further emphasis needs to be placed on the instructors’ familiarity with C1 in particular to deal with any emerging cultural challenges and to comply with the reconceptualised purpose of FC integration as a means to emphasise C1.

To deal with the academic EFL instructors’ lack of C1 familiarity, organising orientation programs or ongoing workshops on C1 for newly arriving instructors, either NS or international, can be very important as a temporary solution. However, this suggestion may not contribute much to the instructors’ typical beliefs about C1 context as highly conservative. Several foreign instructors may still hold concerns about potential reactions to their FC teaching, despite their long residence in the conservative context and their high familiarity with C1. In the context of SA, for example, the following comment by a 5-year resident, Arabic instructor who is highly familiar with C1 explains it all:

“If you are a Saudi instructor, that will be ok because you will not be blamed or accused of doing something bad to the society. But as long as you are ‘a foreign instructor’, you have to be cautious because you might be misunderstood”, Firas, [Int3, p. 4, line41]

Accordingly, local academic EFL instructors emerged as a considerably more fitting option within the mono-cultural, conservative context. The findings indicate that local EFL instructors could be more capable of approaching controversial issues and engaging pre-service teachers in cultural discussions than foreign instructors. Evidenced by the pre-service EFL teachers’ testimonials and reflexive assumptions, Saudi academic instructors would be more open about cultural issues and bolder in approaching sensitive topics. Additionally, in the context of SA, favouring Saudi instructors was stipulated by their having spent sufficiently a long time in the FC context.
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Favouring well-prepared local academic EFL instructors to teach about FC also brings about the notion of instructors’ ‘cultural credibility’ which I introduced at the time of data analysis:

Cultural credibility refers to the instructors’ demonstration of sufficient knowledge of FC and their ability to teach it with integrity and clarity.

To pre-service EFL teachers, ‘cultural credibility’ is highly connected to the instructors’ direct contact with FC context, thus reflecting sufficient familiarly. Further, it entails the instructors' readiness to discuss and respond to cultural issues clearly. In this regard, the ‘cultural credibility’ of foreign instructors was seriously questioned due to their sensitivity to FC aspects (i.e. if they are NSs), and to their lack sufficient FC knowledge (i.e. if they are international that have not been to FC countries). Interestingly, the unique cultural characteristics of a mono-cultural, conservative context may tend to privilege the local academic EFL instructors who can demonstrate ‘cultural credibility’ which involves the readiness and knowledge to discuss and respond to cultural issues explicitly in formal EFL instruction.

Based on the above, policymaking in pre-service EFL teacher education is highly recommended to consider recruiting academic EFL instructors who have the potential to perform interculturally. FC teaching, if conducted under the guidance of an intercultural instructor in a mono-cultural, conservative context, is very likely to be a smooth process that breaks the ice of typical cultural conservations and opens ways of looking at the world and human relationships from intercultural perspectives, for example, drawing on C1 and FC understandings of what constitutes a commitment between couples or the difference between establishing friendships and collegial relationships.

Promoting the use of computer technology

According to the findings, the massive exposure to FC available through computer technologies has created both promises and challenges to the active use of computer technologies for potential FC integration. While stakeholders across the investigation
levels acknowledged the potential cultural advantages offered by computer technologies, documents have revealed the lack of any official guidelines to utilise computer technologies in the EFL teaching practice. Also, the findings indicated low computer expertise among instructors and a deficit in access to computers and the Internet at the colleges. While Belz and Müller-Hartmann (2003) described affordances and constraints to online intercultural project as institutional, I relate the current challenges to the policy level. Such challenges entail discussing three practical recommendations: incorporating the use of computer technologies in curriculum policies, enhancing access to computers and the Internet in EFL teacher education colleges, and developing the academic EFL instructors’ computer literacy.

First, similar to FC perspectives, the use computer technologies as a part of the curriculum policies in practice was absent in the pre-service EFL teacher education (See Chapter 4). In policy-driven contexts, instructors may not attempt a practice unless they are compelled to by explicit curriculum policies. This finding may account for the limited use of computer technologies in practice and the prevalence of low-profile expertise to use computer technologies among academic EFL instructors. With their autonomous FC learning, the pre-service EFL teachers’ extensive use of computer technologies to learn about FC was also deprived of appropriate guidance by their instructors to properly take advantage of secure and useful cultural affordances of computer technologies. The pervasive use of computer technologies amongst pre-service EFL teachers needs to be enhanced officially by policies that encourage instructors to use computer technology in their practice, especially, to expand FC learning opportunities.

Second, data from interviews and observations revealed that access to computers was severely inadequate in pre-service SEFL teacher education (See Chapter 5 & 6). While instructors had a few computers that did not meet their needs, the pre-service EFL teachers did not have on-campus access at all. In contrast to instructors’ limited actual use of computers, the pre-service EFL teachers often indicated an extensive use of computer technologies off-campus to access cultural materials and communicate online with FC people. With the instructors’ lack of stress on using computer
technologies outside the classroom, ample FC teaching opportunities beyond the proclaimed curriculum limitations were impoverished. Due to the limited exposure to FC in dispersed, mono-cultural contexts, policymaking at pre-service EFL teacher education is urged to expand access to computer technologies at colleges for both instructors and pre-service teachers. While self-access centres at some Departments of English can be of a great help to pre-service teachers, expanding such centres and providing them with computer technologies, Internet access, and cultural materials lend support to the process of FC integration.

Third, the noticeable lack of academic EFL instructors’ computer expertise is a significant challenge to using computer technologies in FC teaching. The computer literacy needed to teach about FC can be defined as the ability to use computer technologies and the Internet to facilitate exposure to FC in language teaching. Although instructors visualised hypothetically several cultural benefits of computer technology such as chatting and seeking FC information, they did not seem sufficiently aware of other potential uses such as materials delivery and task-based activities. A possible explanation for this contradiction is that instructors may have not felt the need to develop their computer literacy, and subsequently, to utilise it to expand the FC teaching opportunities in their practice. If curriculum policies are to incorporate the use of computer technologies to enhance language and FC learning, organising up-skill training programs to develop academic EFL instructors’ computer literacy is essential to take the use of computer technology to the full extent in FC integration.
**Table 58: Policy-related implications to integrate FC into pre-service EFL teacher education**

<table>
<thead>
<tr>
<th>Recommendations</th>
<th>Current problems</th>
<th>Consequences</th>
<th>Implications</th>
</tr>
</thead>
</table>
| Emphasising the place of FC in the curriculum policies | - The context is policy-driven.  
- Absence of FL-related policies and standards.  
- Curriculum is goal-focused. | - FC is not integrated in language macroskills.  
- The program has become language-focused.  
- The place of FC is minimised in practice | - The importance of emphasising the place of FC through curriculum goals.  
- ILL set out goals for language education.  
- ILL goals support FC integration into the language macroskills. |
| Increasing academic EFL instructors' involvement | - A gap between policy and practice.  
- Policymaking is centralised in committees whose members may be short in numbers, time, or expertise as well as having bias toward FC. | - Policy lags behind national and theoretical developments  
- Instructors’ role is limited to implement pre-designed curriculum in which FC is largely minimised. | - The need to involve academic instructors in the process of curriculum development  
- The need to grant academic instructors wider academic authority. |
| Recruiting intercultural academic EFL instructors | - NS instructors’ unfamiliarity with C1 and their sensitivity about discussing aspects of their culture.  
- International instructors’ lack of knowledge of FC. | - Instructors’ awareness of the place of FC is not translated into practice.  
- Instructors’ avoidance of discussing or responding to FC queries.  
- Instructors’ cultural credibility is seriously questioned. | - The need to consider recruiting EFL instructors who has the potential to perform interculturally.  
- Foreign EFL instructors require official support to teach about FC and appropriate orientation to C1.  
- The superiority of local EFL instructors in breaching cultural aspects interculturally. |
| Promoting the use of computer technology | - The limited exposure to FC in the context and curriculum.  
- The limited official support to using computer technologies  
- Lack of access to computers and the Internet at colleges.  
- Instructors’ insufficient computer literacy. | - The pre-service teachers’ unguided use of computer technology.  
- Instructors do not feel the need to employ computer technology.  
- Ample opportunities to language and FC teaching and learning and teaching are impoverished. | - Official support to use computer technology is needed at the policy level.  
- Official support includes setting appropriate curriculum policies, expanding access, and organising up-skill training for academic EFL instructors. |
IMPLICATIONS FOR PRACTICE

Having established a reconceptualisation of FC and suggested supportive policies, the study arrives at a point where the strands may be brought together, thus linking policy to practice in order to integrate FC into the pre-service EFL teacher education. The findings of my analysis indicate that the academic EFL instructors perceived FC statically despite their high awareness of the place of FC in EFL education. Seemingly influenced by the lack of policies and impeded by the context’s monocultural characteristics, this awareness remained conceptual and did not translate into action in practice. As a result, the FC teaching practice in pre-service EFL teacher education was static and incidental (See Chapter 5) and pre-service EFL teachers pursued FC autonomously beyond formal instruction (See Chapter 6).

In this section, I discuss and suggest pedagogical principles to inform integrating FC into the EFL teaching practice. My aim is to expand those developed by Liddicoat et al. (2003, p. 46-51), and to discuss the role of academic EFL instructors in the process of FC integration into pre-service EFL teacher education. I also discuss expanding the exposure to FC in the pre-service EFL teacher education in the light of curriculum and context limitations. FC pedagogical principles are informed by the dynamic reconceptualisation of FC and empowered by ILL goals. Thus, such pedagogies hinge largely on the previous domains (i.e. Concepts and Policy) which contextualise appropriate concepts and policies for FC integration. For example, there is no point suggesting certain pedagogies in practice when FC is absent in curriculum policies; or when FC integration is perceived, for example, as a threat to C1. Likewise, suggesting computer-assisted pedagogies would be useless if issues such as access and instructors’ computer literacy were not resolved at the policy level in first place.

It must be stressed that the aim of this discussion is not to provide a step-by-step pedagogy or to suggest a ready-localised cultural content or syllabus. I am aware of the unpredictable conditions of the pre-service EFL teacher education and curriculum. Further, the provision of specific examples for tasks, projects, and content would be reductive of an enormous range of possibilities.
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Pedagogical principles to FC in EFL teaching practice

Drawing on the findings of the present study, I propose a set of pedagogical principles that deal with the key issues found in practice. Each pedagogical principle is tabulated to summarise the related primary issues and related implications derived from the established concepts for integrating FC into pre-service EFL teacher education.

Delving into the FC aspects of TL

Presenting FC statically and incidentally may well be a common practice in pre-service EFL teacher education. The results of my analysis show that this presentation of FC was influenced by several factors such as the instructors’ lack of awareness of the place of FC in practice or the influence of curriculum policies in which FC is absent. Consequently, in EFL teaching practice, TL forms are simply parroted without being grounded in a profound understanding of the underlying cultural aspects. To deal with this issue, an active exploration of the cultural implications embedded in TL forms is a substantial procedure. This process relatively echoes the pedagogical principle of ILL defined as ‘active construction’, which refers to exploring language and culture through active engagement and developing a personal, multi-faceted intercultural space (Liddicoat et al., 2003, p. 46). Given that pre-service EFL teachers are current language learners and prospective professionals, this principle can be further extended by a deliberate delving into FC aspects in TL. Drawing on the findings, delving into the FC aspects necessitates four strategies: making FC aspects explicit, encouraging a multiple perspective, incorporating culture-general components, and engaging with FC.

First, the results of my analysis indicate that FC aspects are either presented implicitly in textbooks or they are deliberately ignored (or perhaps even censored) for various reasons. Therefore, teaching about FC necessitates explicit presentation of cultural aspects to work with. This process entails that instructors create cultural opportunities through enacting deliberate exploration of cultural encounters in TL forms. Put simply, cultural aspects of TL need to be made explicit in a way that helps pre-service teachers reach an understanding of the cultural rationale behind language use in a
broader FC context. Without reaching this understanding, pre-service EFL teachers lack the core perspectives that assist in shaping the language. The consistent focus on the linguistic structures and ignoring cultural aspects may deprive language learners of becoming socialised into the language contextual use (Seelye, 1993), or likely they turn into “fluent fools” (Bennett 1993, p. 9).

Second, I found that EFL instructors prioritise the linguistic aspects in their language teaching in line with previous studies (Önalan, 2005; Al-Qahtani, 2003; Byram & Risager, 1999). In this regard, the principle of delving into cultural aspects does not necessarily mean minimising the focus on linguistic aspects such as grammatical structures or vocabulary learning. Rather, it encourages a multiple-perspective stance in approaching TL forms, which involves indicating relationships to cultural aspects and illustrating them to provide a basis of pertinent cultural knowledge. Thus, it is taking a position to open a range of possibilities in approaching a certain TL form, issue, or topic from different perspectives. In this process, pre-service teachers are encouraged not only to be engrossed in working out a grammatical problem or a lexicon meaning, but also think about why it is used and to whom and in what situation from a FC perspective. Having been a pre-service EFL teacher myself, I would see this strategy as a way of helping pre-service EFL teachers to think outside ‘the box of language forms’.

Third, although they are viewed as language learners in this study, my findings indicate that the prospective status of pre-service EFL teachers have not been considered in terms of FC teaching. Previous research indicated that language teachers may lack the conceptual tools and useful insights into culture teaching (Omaggio Hadley, 2000). This, in a way, can be interpreted in terms of culture-general components of intercultural learning to shape an understanding of aspects such as the concept of culture itself, the nature of cultural adaptation, the impact of culture on communication and the construction of meaning through language (Liddicoat et al., 2003; Page et al, 1999). This suggests that the theoretical underpinnings of the importance of eliciting such cultural features and consequences of ignoring them need to be explained sufficiently to pre-service EFL teachers. This
strategy aims at orienting pre-service teachers to cultural goals and objectives of being aware about such cultural aspects. According to previous research, introducing culture-general components was discussed from a generic language learning perspective. Further in this context, this process may provide pre-service EFL teachers with meta-knowledge about their own process of FC learning and equip them with conceptual tools of future culture explorations; i.e. learning how to learn about culture. Accordingly, I recommend approaching culture-general components as early as possible in pre-service EFL teacher education to establish their conceptual awareness of the FC component in EFL education.

Fourth, found to teach about FC in terms of facts and artefacts, academic EFL instructors clearly display static approaches to culture, which does not lead to actual FC learning that assists in understanding (Liddicoat, 2002). Thus, I noticed that engagement with FC aspects constitutes the missing link in the current FC teaching and it marks the major difference from the current static approaches to FC. Calling upon the dynamic approaches to culture teaching (Liddicoat et al., 2003), engaging pre-service teachers with FC necessitates designing activities that involve recognising, analysing, and discussing cultural aspects of TL.

**Table 59: Delving into cultural aspects of TL**

<table>
<thead>
<tr>
<th>Pedagogical principle</th>
<th>Primary issues</th>
<th>Pedagogical essentials</th>
<th>Implications</th>
</tr>
</thead>
</table>
| Delving into the cultural aspects of TL | - Implicit and inconsistent FC representation in the curriculum.  
- Prioritising the linguistic aspects over culture.  
- Static and incidental FC teaching in practice. | - Making FC explicit  
- Encouraging a multiple-perspective stance  
- Incorporating culture-general components  
- Engaging with FC | - Creating explicit FC learning opportunities to socialise with FC context.  
- Thinking outside the box of language forms.  
- Helping pre-service teachers learn how to learn about FC and establish awareness of the place of FC.  
- Marking the difference between static and dynamic FC teaching |
Connecting C1 to FC

FC integration in mono-cultural, conservative contexts is bound to be reconceptualised as a means of emphasising C1. Hence in such contexts, emphasis on C1 is not only viewed as a theoretical basis for interculturality, but also is deemed as a legitimising procedure that appeals to stakeholders’ concerns over the home culture (C1). Pedagogically, the findings show that there is likelihood that pre-service teachers can misunderstand FC aspects when compared to C1, especially if discussed in the TL with those having low-level language proficiency. Similarly, FC aspects may be viewed in an abstract way that does not lead to full understanding.

This remark does not seem to be fully elaborated in Liddicoat et al’s (2003) principle of “making connections”, which on the whole stresses comparing, drawing connections, and building bridges between home and target language and culture in generic language classes (p. 48). Rather than potentially turning to L1, it is more appropriate to set C1 as the default culture from which discussing concepts can depart in FC teaching pedagogy. Thus, cultural concepts proceed from the familiar to the unfamiliar to establish bridges between C1 and FC. Drawing on specific issues, I found in the present context, connecting C1 to FC necessitates three strategies: setting C1 as a default culture, encouraging retrospection, and emphasising the use of TL.

First, my analysis suggests that C1 be set as a default culture when instructors attempt to make connections to FC in pre-service EFL teacher education. This strategy may not be necessarily important with non-controversial, tangible, or mutual aspects of C1 and FC. For example, Christmas and Easter are two common FC aspects which several pre-service EFL teachers were found to be familiar with. However, it becomes necessary to initiate explaining an abstract or unfamiliar issue by referring to a similar C1 aspect then moving towards a FC aspect. For example, some pre-marital relationships in FC that are based on commitment and entail legal consequences can never be understood properly as a moral practice in a conservative or Islamic context.

16 In several Western countries (e.g. Australia), de facto partners are often legitimate spouses in legal standings, e.g. they can be inheritors of their deceased partners if certain credentials provided such as providing evidence of a minimum duration of commitment (e.g. phone bills or a property lease contract).
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unless they are preceded by an explanation of marriage in C1 as a legitimate commitment.

Second, being adult learners, pre-service EFL teachers’ existing cultural knowledge need to be carefully considered and built upon. To do with this, a retrospective stance, which encourages discovering and locating prior understandings and knowledge of cultural issues, can elicit stereotypical assumptions and false images about both C1 and FC. Specifically for NSs and international EFL instructors, encouraging pre-service EFL teachers’ retrospection may help check unfamiliar C1 aspects. One way of encouraging retrospection is initiating discussions by posing simple queries to the pre-service teachers regarding their views on a specific topic of concern. Outcomes may include uncovering various C1 aspects (i.e. to instructors) and checking the pre-service teachers’ existing knowledge about FC to determine what input needs to be provided and how (e.g. reading literature or using and audio/visual material).

A third issue arises out of the perceived status of pre-service EFL teachers as language learners and prospective EFL teachers. From a L2 learning perspective, it is exceptionally important to encourage the exclusive use of TL in making connections between C1 and FC in the current context. Pre-service teachers need not only be knowledgable about intercultural aspects, but also the ability to use the TL efficiently to communicate these aspects either to FC people or with their future students. If transmitted in L1, however, cultural aspects would be remote from the TL itself and turn into static knowledge that could still be unfamiliar through the TL. This notion relates to the assumption that static culture can similarly be delivered in L1 (Liddicoat et al, 2003). On the other hand, the low language proficiency for early level pre-service EFL teachers can be a major obstacle. Hence, connecting C1 to FC can gradually move from the concrete to the abstract with properly creative use of simple structures, graphics and illustrations to assure understanding.
Table 60: Connecting C1 to C2

<table>
<thead>
<tr>
<th>Pedagogical principle</th>
<th>Primary issues</th>
<th>Pedagogical essentials</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Connecting C1 to FC</td>
<td>- Emphasising C1 in FC integration is a major priority.</td>
<td>- Setting C1 as a default culture.</td>
<td>- Moving from C1 to FC facilitates understanding.</td>
</tr>
<tr>
<td></td>
<td>- The status of pre-service teachers as adult learner should be considered.</td>
<td>- Encouraging retrospection.</td>
<td>- Building on the pre-service teachers’ previous knowledge and dealing with instructors’ unfamiliarity with C1.</td>
</tr>
<tr>
<td></td>
<td>- The need to understand C1 and FC dynamically through TL.</td>
<td>- Emphasising the TL use.</td>
<td>- Focus on TL helps move away from the static approaches to culture.</td>
</tr>
</tbody>
</table>

Stimulating reflection

Perhaps investigating the FC aspects and connecting C1 to FC principles can contribute in creating explicit opportunities to offer cultural knowledge and to establish clearer understanding of FC through TL. On the other hand, these principles may not be sufficient to shift away from the static approaches to culture. With the instructors’ dominant belief in the priority of linguistic aspects and with the prevalence of the static perceptions of FC, FC teaching may remain as a process of passing information. This notion calls on the importance of discussion and reflection to avoid stereotypical representations of culture (Kramsch, 1993a). In this sense, the stereotypical representations can reside in the static views of culture that present concrete facts and information (Liddicoat, 2002). Moving towards dynamicity, a reflection is an awareness that involves processes of conscious thinking and analysis of cultural aspects and creating a ‘Third Place’ (Liddicoat et al., 2003; Crozet and Liddicoat, 2000). For those scholars, however, stimulating reflection in FC teaching has not taken into account several conditions prevalent in mono-cultural, conservative contexts; e.g. ethnocentric views. Based on my understanding of the current conservative context as an insider researcher, I suggest a couple of strategies that can provide tentative pedagogical essentials to stimulate reflection on cultural aspects.

First, my analysis revealed that academic EFL instructors may encounter some difficulties in attempting to create a ‘Third Place’. Drawing on the ethnocentric views that may prevail in mono-cultural contexts, deeply-rooted views about the superiority
of C1 against other cultures or perhaps negative attitudes toward FC may impede creating the ‘Third Place’

Hence, creating a ‘Third Place’ is not expected to be as simple as it sounds; rather, it needs to be perceived as an attempt to challenge the potential resistance of creating a dialogue between C1 and FC and a bold venture to trouble taken-for-granted assumptions that hinder espousing this intercultural stance. In this case, instructors may initiate reflection tentatively by encouraging the exploration of commonalities and differences between C1 and FC. Next, an attempt can be made to help pre-service teachers reach a common understanding of how the world is perceived from an intercultural perspective. This entails gaining an inside view of FC thus to contribute to FC people’s understanding of C1.

Secondly, I found that FC teaching, if pursued, is often focused on describing superficial C1/FC aspects. Assuming that a relative ‘Third Place’ has been attempted, reflection can be further stimulated through an introspective stage where pre-service teachers are encouraged to express their understanding about C1 and FC via this space. This necessitates designing tasks that invite critical analysis and reflect deep understanding, for example in a topic related to education, what are the qualities of a good student in the FC context? How similar are these qualities to those in your own context? Why do you think these qualities are positive in both contexts? Accordingly, similar analytical tasks that invite reflection need to replace those which require superficial descriptions of C1 aspects (e.g. describe a night out in the desert) or FC (e.g. what do FC people do in Thanksgiving). This strategy also entails providing feedback which may help check understanding and spark further critical discussion opportunities.
Table 61: Stimulating reflection

<table>
<thead>
<tr>
<th>Pedagogical principle</th>
<th>Primary issues</th>
<th>Pedagogical essentials</th>
<th>Implications</th>
</tr>
</thead>
</table>
| Stimulating reflections | - Static approaches to FC teaching and learning.  
- Ethnocentric views.  
- Culture teaching focuses on description of superficial aspects. | - Creating a ‘Third Place’  
- Promoting introspection | - Raising awareness of commonalities and differences between C1 and FC.  
- Attempting to contribute to FC people’s understanding of C1.  
- The need to provide analytical tasks, critical discussions, and feedback. |

Promoting interactions

The FC teaching pedagogical principles that have been thus far proposed may help to create a deeper understanding of FC that shapes the TL language use in different cultural situations. At the same time, they suggest putting intercultural understanding and concepts into actual language use through interactions. Labelled as “social interactions”, Liddicoat et al. similarly recommend promoting learners’ social involvement, providing guidance to their conversations, and building on their responses (2003, p. 49). While ‘social interactions’ may take place in multicultural contexts (e.g. Australia), either in real life situations or in well-organised classes, they were found to be difficult to achieve in a context similar to that of SA for two reasons. First, the mono-cultural nature of the current context has contributed to the difficulty of interacting with speakers of English, whether they are NSs or not. Second, the large numbers of pre-service teachers in the classrooms may be an influential factor that drove interactions in the classrooms to be instructor-driven. Hence in isolated EFL contexts and crowded classrooms, the challenge for academic EFL instructors lies in finding appropriate strategies to promote interactions in a way that meets the specific needs of pre-service teachers and overcome the context limitations. Drawing on the findings, I suggest specific strategies for cultural interactions which include facilitating interaction opportunities, assuring critical understanding, and dealing with misunderstandings.

First, the results emphasise an exceptional need to seek interaction opportunities for pre-service EFL teachers due to the isolated nature of the mono-cultural/monolingual
context. Also, my observations revealed that the classroom settings, which accommodate large numbers of pre-service teachers, constitute an obstacle that may shut down the remaining opportunity to interact in the TL. Therefore, classroom dynamics that are based on allocations such as pair or group discussions need to be considered. Drawing on the principle of reflection, instructors can also turn tasks into written interactions that facilitate dialogic and critical discussions as well as analysis of cultural aspects. Further interaction opportunities can be arranged outside the classroom walls through online communication tools (e.g. chatrooms, email, or discussion boards), which were found to be popular among pre-service SEFL teachers. The issue of employing computer technology in FC teaching is further elaborated below in a separate sub-section.

Second, my data analysis conveyed that possible opportunities for interactions were limited to parroting certain language forms associated with cultural situations (e.g. how to answer a telephone call), which is not sufficient for prospective EFL professionals. Pre-service EFL teachers need more than getting a simple message across which is always possible by verbalising simple language structures. Therefore, interactions need to be shaped by critical understanding of meanings in different cultural situations. Also, cultural interactions need to be based on deep understanding of meanings and cultural rationale of using them throughout language learning courses. This can be achieved through initiating in-depth discussions that involve critical thinking in different cultural situations. The pre-service EFL teachers’ low language proficiency is a potential barrier. Therefore, it could be useful to initiate interactions on C1 aspects using simple structures, and then gradually move towards more complex structures and more abstract FC concepts.

Third, I found that several difficulties in interactions were grounded in cultural misunderstandings. To contribute to building intercultural understanding, academic EFL instructors need to investigate the situations in which pre-service teachers may experience such misunderstandings. In sum, mono-cultural pre-service EFL teachers need to be made aware of what is appropriate to say, to whom, and in what situations. This involves understanding the beliefs and values represented by the various forms
and usages of the language. To achieve this, pre-service teachers need to be exposed to dialogic situations that reflect such abstract cultural concepts.

Table 62: Promoting interactions

<table>
<thead>
<tr>
<th>Pedagogical principle</th>
<th>Primary issues</th>
<th>Pedagogical essentials</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Promoting interactions</td>
<td>- The mono-cultural context limitations in terms of social interactions.</td>
<td>- Facilitating interaction opportunities.</td>
<td>- The need to create further interaction opportunities.</td>
</tr>
<tr>
<td></td>
<td>- The issue of overcrowded structured settings.</td>
<td>- Assuring critical understanding of FC aspects.</td>
<td>- The need to make interactions more critical to assure deep cultural understanding.</td>
</tr>
<tr>
<td></td>
<td>- Misunderstandings are often culturally-based.</td>
<td>- Dealing with cultural misunderstandings.</td>
<td>- The instructors’ role is to detect potential cultural misunderstandings.</td>
</tr>
</tbody>
</table>

Guiding autonomous FC learning

Throughout my analysis, I found that FC teaching was inefficient and the FC component became clearly minimised in the actual teaching practice. As a result, enthusiastic pre-service EFL teachers pursued FC learning autonomously to make up for the context and curriculum limitations. This implied their readiness and curiosity to learn about FC, which in turn connotes their positive attitudes toward learning about FC. This also implies the need for promoting responsibility in the process of FC learning. This notion aligns with Liddicoat et al’s (2003) pedagogical principle of promoting responsibility in ILL to contribute to cultural development and successful intercultural communication. On the other hand, cultural risks, such as reaching untrusted cultural sources or creating negative attitudes or images about either C1 or FC, were highly possible in such unguided FC learning. Therefore, instructors’ guidance would be needed to provide directions to autonomous FC learning in accordance with the pre-service needs and expectations. Drawing on the findings, I discuss specific issues that could lead to the enhancement the pre-service EFL teachers’ responsibility for their FC learning.
Chapter 7: Discussion and recommendations

First, my analysis findings revealed that instructors put little effort into initiating or discussing cultural issues in their EFL practice. Therefore, instructors are advised to devise activities that challenge pre-service teachers culturally and engage them in self-reflection, problem-solving, and issue-discovery. These activities need to correspond to pre-service teachers’ inquiries, in ways that capture their interest in carrying out these activities in the form of take-home tasks and cultural research projects. While findings show that pre-service teachers may pay less focus on extra curricular activities, responsibility and engagement in cultural activities can be further enhanced by making the products of autonomous FC learning (e.g. completed activities or research tasks) part of the assessment process. This will also increase the opportunities to provide learning with appropriate feedback and bring about positive discussions.

Another issue that arose concerned the instructors’ deemphasis of FC in their actual practice. This finding confirmed that their conceptual awareness of the place of FC did not translate into action in practice. Hence, fostering the responsibility of pre-service EFL teachers to undertake autonomous FC learning is not a way to lessen the instructors’ involvement in guidance and organised pedagogy. Instructors’ intervention and guidance is essential throughout the FC learning process. It involves recommending secure cultural resources in the form of printed or electronic materials. This process also involves recommending secure means and sources of communications with FC people either directly or virtually via online communication. In autonomous-guided FC learning activities, the instructors need to play the role of the side-guide during the process of carrying on cultural activities providing explanations for complicated issues and clearing out potential misunderstandings. At later stages, instructors’ feedback can be helpful in terms of checking cultural understanding, reflection, and language use.
### Table 63: Guiding autonomous FC learning

<table>
<thead>
<tr>
<th>Pedagogical principle</th>
<th>Primary issues</th>
<th>Pedagogical essentials</th>
<th>Implications</th>
</tr>
</thead>
</table>
| Guiding autonomous FC learning | - Dealing with the instructors’ lack of awareness of the place of FC in actual practice.  
- The cultural risks expected from pre-service teachers’ unguided FC learning. | - Organising interest-focused autonomous activities  
- Understanding the pedagogical role | - Emphasising the place of FC in actual practice includes guiding autonomous FC learning.  
- The instructors’ pedagogical role includes providing challenging activities, advice on secure cultural sources, and making feedback available. |

### Maintaining integrity in FC teaching

The present research has detected a major tendency amongst pre-service EFL teachers to distrust their instructors’ cultural credibility. This has developed in reaction to the instructors’ avoidance of discussing FC aspects and providing vague responses to queries about FC. Such findings may be in a way similar to previous studies where factors, such as policy influence (Byram & Risager, 1999) and the instructors’ lack of sufficient FC knowledge (Kim, 2002; Kramsch et al., 1996) hindered culture teaching. Avoiding and disguising cultural aspects can seriously compromise the instructors’ integrity in FC teaching, an emerging issue that does not seem to have been addressed sufficiently in previous research. In mono-cultural conservative contexts, therefore, FC teaching in pre-service EFL teacher education requires establishing a sense of trust between instructors and pre-service teachers. This trust necessitates the instructors’ intent to approach cultural aspects in a tactful and honest manner. Accordingly, I discuss the relevant context-specific issues to raise awareness about integrity in FC teaching.

First, pre-service EFL teachers are adult learners who seek to attain professional levels of language proficiency and cultural competence. Being associated with pre-service EFL teacher education, I noticed that avoiding or falsifying responses to FC questions could be viewed by pre-service teachers as undermining for their responsibility towards language and culture and conveys a sense of demeaning of
Chapter 7: Discussion and recommendations

their maturity. As a result, I assume that this issue can be linked to the implicit tense relationship between instructors and pre-service teachers found in the results. Academic EFL instructors need to consider the status of the pre-service EFL teachers as adult learners and prospective language teachers who will be similarly scrutinised on their cultural competency by their future students, and thus, they need to be equipped appropriately with cultural knowledge in their own learning.

Second, the findings have revealed that academic EFL instructors, especially those who were not local, may be held back by the absence of FC-related curriculum policies and their typical assumptions about the conservative mono-cultural context. Therefore, instructors need to be reminded that EFL teacher education is regarded as academia, a Higher Education arena in which academics are entitled to pursue appropriate and up-to-date teaching theories and methodologies. In the light of the current developments, academic EFL instructors also need to realise that FC integration into their teaching practice is viewed as a recommended direction based on the current national inclination and well-established theories.

Third, my analysis showed that academic EFL instructors often avoided responding to cultural queries or provided implicit answers. Among various reasons, the instructors’ lack of sufficient knowledge in FC and the unfamiliarity with C1 have been key barriers. The issue of the language instructors’ lack of sufficient cultural knowledge has been a common finding in several previous studies (e.g. Al-Qahtani, 2003; Kim, 2002; Byram & Risager, 1999). Further in this study, I also found that avoiding and falsifying responses were detected by pre-service EFL teachers which contributed to their disbelief in their instructors' cultural credibility. When it comes to cultural queries, academic EFL instructors need to be responsive in a tactful and honest manner. A way of demonstrating that is the admission of lacking knowledge in the topic or specific issue under discussion. Instructors can then turn the cultural issue into a mutual enquiry that the instructors and pre-service teachers join forces to uncover. Hence, further opportunities of cultural discussions, autonomous learning, and interactions should be created.
Table 64: Maintaining integrity in FC teaching

<table>
<thead>
<tr>
<th>Pedagogical principle</th>
<th>Primary issues</th>
<th>Pedagogical essentials</th>
<th>Implications</th>
</tr>
</thead>
</table>
| Integrity in FC teaching | - Pre-service SEFL teachers’ disbelief in their instructors’ cultural credibility.  
- The instructors’ lack of sufficient FC knowledge and irresponsiveness to cultural inquiries. | - Considering the status of pre-service EFL teachers  
- Exploiting the academic authority  
- Honesty in dealing with cultural queries | - Maintaining a good relationship with pre-service teachers.  
- Realising the academic authority and the national and theoretical grounds for FC integration.  
- Turning problematic cultural issues into opportunities for further exploration. |

Expanding exposure to FC in structured settings of pre-service EFL teacher education

FC integration into pedagogy is not possible unless sufficient exposure to cultural input is made available. In mono-cultural and structured settings, however, the amount of FC input often is limited or even intentionally censored for cultural sheltering purposes. Having confirmed the cultural flaws in the current curriculum (See Chapter 4), supplementing extra cultural input and facilitating exposure to FC through the use of computer technologies constitute essential requirements to integrating FC into structured pre-service EFL teacher education.

Supplementing extra FC input

In any language curriculum, FC topics, representations, and orientations may not always meet the immediate learners’ needs. Additionally in this study, the findings confirm that FC-free curriculum policies and instability of the cultural content in the curriculum have been a major challenge to implementing FC teaching in practice. Therefore, academic EFL instructors might have to introduce supplementary FC input that accommodates immediate interests and addresses the FC teaching pedagogical principles. Drawing on the study findings, I discuss providing further FC input through introducing FC literature and supplementary materials.
Introducing FC literature

The analysis results indicate that introducing FC literature to teach about FC had several advantages in pre-service EFL teacher education. From a mono-cultural context perspective, FC literature has been viewed as a cost-effective exposure to FC through which pre-service teachers can experience different aspects of FC. Stakeholders, especially instructors, stressed the intriguing suspension associated with literature which can offer spontaneous engagement with abstract FC aspects, rather than tangible facts or artefacts. Most importantly, the present findings lend support to Liddicoat’s assumption (2004) that C2 literature can still be an effective source of culture provided that the focus is placed on cultural aspects, rather than texts per se. Thus, instructors need to utilise FC literature as a means of promoting intercultural reflections and to enhancing critical thinking. Such aspects may add up to the cultural advantages of introducing literature which has always been acknowledged in L2 education (Hoecherl-Alden, 2006; Ghosen, 2002; Singhal, 1998).

As indicated by the findings, a number of issues need to be considered when introducing FC literature to pre-service EFL teachers. First, instructors suggested that FC literature in the curriculum could be introduced as supplementary materials or separate subjects. The latter option, however, may hold the potential of shifting the focus from cultural aspects in texts to the appraisal of texts per se. Based on the dynamic views of culture, FC literary texts are not supposed to be the focus of study; rather, the focus should be placed on FC aspects transmitted through these texts. Otherwise, focus on literary texts would lead to static approaches to culture teaching under the umbrella of ‘high culture’ (Liddicoat, 2004).

Secondly, the findings brought to consideration the issue of the language level used in the selected FC literature. With their varying language proficiency levels, I found that pre-service EFL teachers were in need for comprehensible and meaningful FC literature. This result is in line with Liddicoat’s (2004) insight that literary texts may be derived from an earlier period of the language and C2 culture of the target group, which may prove difficult even to the NSs of the language. Additionally, I found that seeking contemporary literature was an essential condition to portray current cultural
issues and aspects of FC. This was important for capturing the pre-service EFL teachers’ interest, since abundant reading was often an unfavourable activity due to the current packed curriculum. Also, a variation in introducing FC literature in formats other than print texts, such as the electronic or audio/visual format, is a recommended tool expanding the pre-service teachers’ engagement with FC literature and exposing them to different forms of literacy as current language learners.

The use of supplementary cultural materials
Supplementary materials can compensate for potential pitfalls in curriculum textbooks. In FC teaching pedagogy, it is highly possible that textbooks may not meet the goals or pedagogical principles proposed for FC integration. This notion was clearly evident in the current study findings which confirmed that textbooks were introduced as curriculum packages by Western publishers who are not quite familiar with EFL contexts’ conditions and needs. Previous research suggests a critical engagement with the coursebook as “a cultural artefact” that can be modified by teachers (Skopinskaja, 2003, p. 69). In a top-down curriculum and a policy-driven program, however, the complexity and limitations of the policymaking mechanisms makes updating or modifying textbooks practically difficult. Even if we assume that modifying textbooks is possible, the timeframe expected in such projects can never keep up with current cultural issues or views in the field. To provide further exposure to FC, therefore, supplementing non-textbook materials becomes an indispensable requirement in order to provide FC input in FC integration into pre-service EFL teacher education.

Also, the results have revealed that the FC content obtained from books and magazines was often viewed as outdated, a remark that was not appreciated by the pre-service teachers, who usually prefer to be engaged with current cultural issues. Further, the availability of supplementary materials can be an issue due to the lack of resources and high costs of traditional dissemination through printing and photocopying. Such issues intensify the need to utilise computer technology in the process of expanding exposure to FC in mono-cultural EFL contexts.
Employing computer technologies

Regarded as a window to the outside world, the study results confirm that computer technology is viewed as a tool which facilitates FC teaching and learning in pre-service EFL teacher education. At the same time, I found that an understanding of attributes of computer technology in FC teaching has not been well considered in practice. This could be due to the absence of FC-related guidelines in the curriculum in the first place or/and the lack of guidelines to using computer technologies in the curriculum policies. Further, while there has been low computer expertise amongst the academic EFL instructors, the pre-service EFL teachers displayed high levels of computer literacy evident through their extensive use of a wide range of computer applications to learn about language and culture.

Having dealt with structural constraints in policy, the following series of recommendations for the use of computer technology assumes that academic EFL instructors have a reliable computer literacy that enables them to use computer technology effectively in their FC teaching pedagogy. Further, these recommendations assume the availability of access to computers and the Internet. Although several computer-assisted strategies that I discuss here may have become the norm in technically-developed educational contexts, the current conditions of the pre-service EFL teacher education necessitates rethinking these strategies in response to the needs of mono-cultural, isolated EFL contexts such as SA. Drawing on the major attributes of computer technology in relation to the current findings, I discuss the compute-assisted exposure to FC in two venues: facilitating FC input and mediating intercultural communication.

Facilitating computer-assisted FC input

To the current context conditions, computer technology is exceptional in selecting and delivering up-to-date cultural input of any sort. The results have displayed how the lack of cultural resources and the curriculum limitations were distinct barriers to the availability of FC input. The use of computer technology opens wide opportunities of locating FC input that can be tailored to the pedagogical principles suggested in this thesis. These opportunities can be delivered in the form of cultural packages for off-
line use or over the Internet. At the same time, I discuss the use of computer technology to deal with issues of delivery of cultural content and curriculum limitations.

First, cultural packages are commercial programs that provide interactivity and rich cultural input. While findings show that instructors may experience an overloaded curriculum, cultural packages can be a suitable alternative for many EFL instructors, saving their time in terms of searching for and selecting cultural materials. However, it is the very nature of ready-made cultural packages to provide factual information and, perhaps, stereotypical images. Further, the fact that cultural packages are less adaptable to the context-specific pedagogies makes instructors use them without deliberate preparation of appropriate pedagogy. Another disadvantage of cultural packages is, again, the issue of availability which always floats to the surface in EFL contexts.

As for online FC input, my analysis results revealed the instructors' concerns about the Internet open sources, which may raise issues of cultural security in online environments. This suggests that pre-service EFL teachers, without appropriate guidance, can be exposed to several cultural risks that threaten C1 beliefs and values. Although conducted through organised projects, previous studies have revealed similar risks to FC such as confirmation of stereotypes, cultural tensions, and enhancing of negative images of FC (e.g. Belz, 2003; O'Dowd, 2003). Academic EFL instructors are encouraged, therefore, to guide their students’ computer-assisted FC learning. As discussed earlier in the pedagogical principles, instructors' guidance can include advice on appropriate cultural recourses and an open relationship that allows cultural consultation in an amicable environment.

With respect to both modes, i.e. online and off-line, the results imply the need for pedagogical preparation in FC teaching. Unless instructors exert efforts to deliberately approach cultural input with an appropriate pedagogical scope, computer-assisted FC input will turn into yet another curriculum package that will fail to approach FC dynamically in pre-service EFL teacher education. Instructors need to refer to the
context-specific pedagogical principles of FC integration, proposed in the previous section, whenever they intend to utilise supplementary FC input.

My observations also have indicated that there were difficulties in making materials deliverable to the large number of pre-service teachers. Hence, computer technologies offer an efficient medium for delivering materials to be accessed over the Internet, printed, saved, and reused by any number of pre-service teachers from their preferred locations. In less fortunate cases, where pre-service teachers lack Internet access, the electronic format of materials enables obtaining them from any hard drive using external storage devices (e.g. CDs or flash memories). As opposed to traditional educational aids (e.g. audio and video materials) which are, if available, confined to a certain time (e.g. broadcast TV shows), place (e.g. resource centres or labs), and format (tapes or printed materials), an important attribute of electronic cultural materials is their reusability and accessibility from different locations.

Third, considering the time factor as a major curriculum limitation, I recommend that computer technology be utilised as a means to create partnership among instructors to share materials and resources and perhaps to accumulate them in an electronic cultural database. Considering the interactivity of computer technology, instructors become able to provide cultural content addressing specific issues, and thus save time for FC teaching. On the other hand, I found that other media like TV was just one-sided and broadcasting-based; consequently, such media are uncontrollable sources for FC input with issues of broadcasting that makes devising and adapting FC content a time-consuming process. Based on all of the above, I argue that quickly-accessed and deliverable updates of FC input facilitated by computer technologies can save enormous amount of instructors’ time, an excuse that has always been taken to minimise the place of FC in EFL teaching (See Table 65 below).
Chapter 7: Discussion and recommendations

Table 65: Synthesis of issues related to the use of supplementary materials in FC teaching

<table>
<thead>
<tr>
<th>Source</th>
<th>Format</th>
<th>Potential caveats/features</th>
</tr>
</thead>
<tbody>
<tr>
<td>Books, magazines, and newspapers</td>
<td>Hard copy</td>
<td>- Difficulty of dissemination with large numbers of learners</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Lack of resources and variety of cultural content.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Outdated or disinteresting cultural topics.</td>
</tr>
<tr>
<td>TV and media</td>
<td>Audio and video</td>
<td>- Lack of audio and video resources.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Shortage in equipment to play content conveniently in classes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Selection and adaptation of content is difficult.</td>
</tr>
<tr>
<td>Computer-based</td>
<td>Audio, video, electronic, and printed hard copies</td>
<td>- Variety of updated resources of interest (availability and interactivity).</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Accessibility and transferability of electronic format.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Possibility of cost-effective revisiting (i.e. websites), saving (reusability), printing, and dissemination.</td>
</tr>
</tbody>
</table>

Computer-assisted intercultural communication

One of the most effective means of FC exposure is engagement in communication (Liddicoat et al., 2003). However, my findings showed that social interaction in TL was not often likely to take place in a mono-cultural context or structured classroom settings. Although structured settings offer an experiential arena of culture learning (Kramsch, 1993b), I found that interactions were very limited in the current settings due to the large number of pre-service teachers, a factor that may justify the instructor-centred interactions that I observed in the current study context. To address such issues, online environments offer various advantages for culture teaching and learning as confirmed by Levy (2007). Having been a sole option, I found that communication online in mono-cultural contexts can be further viewed as a virtual equivalent to intercultural interactions that can take place in naturalistic FC settings. Drawing on the findings, I consider computer-assisted intercultural communication in aspects of advantages, concerns, and further suggestions dealing with specific issues.

First, my findings confirm that, in a highly mono-cultural context, online communication tools may represent the sole means of interaction with FC people.
Chapter 7: Discussion and recommendations

With the high costs of abroad travels, many pre-service EFL teachers are keen to resort frequently to online communication. In this sense, I found that online communication was viewed as a virtual environment for interactions which is similar to real life situations and where pre-service teachers meet real FC interlocutors. This notion also reflects the pre-service teacher’s awareness about the importance of interactions and demonstrates curiosity to establish contacts with FC people. I also detected a prevailing preference of synchronous tools of communication, namely online chat, which may suggest the pre-service EFL teachers’ need to gain immediate and spontaneous responses on cultural queries. However, I suggest that the use of asynchronous communication tools such as email and forums, which usually requires deliberate construction of ideas and thoughts (e.g. O’Dowd, 2003), be further encouraged. This can bring more useful implementations for intercultural pedagogies such as making connections and critical reflections (Liddicoat, et al, 2003).

Second, my analysis results revealed concerns that online communications may experience offensive and abusive interactions with anonymous interlocutors (See Chapter 6). While relatively similar encounters were common in highly organised online exchanges (e.g. Belz, 2003; O’Dowd, 2003; Kern, 2000), such concerns are not surprising in unguided cultural communication within a context that experiences ethnocentric views and cultural sheltering. Interestingly in this context, several instructors further expressed concerns that online communication may shift in focus to become a purely entertaining and meaningless practice. Although it appeared in the results as a moderate trend, this bizarre view that online communication can be taken as form of entertainment rather than language practice might be justified by the traditional and serious views about education prevalent in conservative contexts. Such views can be reflected in the strict teachers’ guidelines which only focus on aspects such as achieving goals, completing syllabus, and maintaining serious conduct in the classrooms. These findings suggest that successful and purposeful communication stress the instructors’ role to attempt a deliberate cultural preparation to promote the pre-service teachers’ critical intercultural situations and develop their intercultural aspects.
Third, I found that instructors lacked awareness of the various uses of online communications and did not attempt them in their practice. Therefore, instructors need to acquaint themselves with the different applications of online communication tools such as email, forums, blogs, chat, conferencing, and podcasting. Another important instructors’ responsibility is to direct pre-service teachers to culturally-secure online communication environments (e.g. specialised EFL/ESL exchange websites or well-recognized chatrooms). Besides contacting FC people online, I also recommend establishing local online interactions amongst instructors and pre-service teachers. Such local interactions can be regularly promoted to provide a rich learning environment in which cultural communication can be extended as a part of any language course. Activities such as discussing cultural issues and debriefing intercultural communication sessions can be carried out beyond the classroom walls. This way, engagement in cultural activities can be further enhanced through online communication to shape the language use within cultural perspectives.

**Table 66: Implications of the use of computer technology in FC teaching**

<table>
<thead>
<tr>
<th>Primary issues</th>
<th>Implications of computer-assisted exposure to FC</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Lack of FC input in the context</td>
<td>- Selection of a wide range of cultural resources such as literature, articles, and documentaries</td>
</tr>
<tr>
<td>- Curriculum cultural limitations</td>
<td>- Adaptability to the desirable tasks and pedagogies</td>
</tr>
<tr>
<td></td>
<td>- Updatability of current cultural issues</td>
</tr>
<tr>
<td>- Large number of pre-service teachers</td>
<td>- Cost-effective for the delivery and dissemination</td>
</tr>
<tr>
<td>- High costs of delivery and dissemination</td>
<td>- Electronic format that is printable and reusable</td>
</tr>
<tr>
<td></td>
<td>- Time-saving materials to modify, update, save, and share</td>
</tr>
<tr>
<td></td>
<td>- Accessibility from different locations</td>
</tr>
<tr>
<td>Mono-cultural context limitations</td>
<td>- Exposure to real interactions with FC interlocutors via online communication tools either asynchronous (e.g. email, discussion boards and forums) or synchronous (e.g. chat and video conferencing).</td>
</tr>
<tr>
<td>Limited cultural engagement in the classroom</td>
<td>- Facilitating instructors/ pre-service teachers’ local interactions to discuss cultural issues through online environments or online communication tools.</td>
</tr>
</tbody>
</table>

17 Podcasting is a relatively recent technological innovation that is based on the idea of producing digital media files to be distributed over the Internet, saved, and played back at anytime. Podcasts have gained wider popularity and use with the recent boost in Internet speed.
Chapter 7: Discussion and recommendations

CONCEPTS
Reconceptualisation of FC integration that impacts on policy and practice

POLICY
Official support at the policymaking level

PRACTICE
FC teaching pedagogy in EFL teaching

Figure 4: Concepts and corresponding implications for policy and practice in FC integration into pre-service EFL teacher education
Chapter Eight: Conclusions

The core theme of this thesis has been the growing need to integrate FC into pre-service EFL teacher education. This need has been substantiated by the paucity of research on conditions surrounding the place of FC in policy and practice of the pre-service EFL teacher education in conservative, mono-cultural contexts. Underpinned by a range of current practice approaches to culture in L2 education (e.g. Liddicoat, 2005, 2004, 2002; Liddicoat et al., 2003; Crozet & Liddicoat, 2000, 1999), this study has investigated the place of FC component in pre-service EFL teacher education. By means of a qualitative cross-sectional case study conducted in Saudi Arabia, it has done so with a critical insider's eye looking into the existing relevant documents, stakeholders' views and perceptions, and classroom observations. A summary of the key findings, recommendations for potential FC integration and reflective evaluation of the study constitute the major sections of this concluding chapter.

Summary of the key findings

FC in language education policy

Having analysed the data from documents and policymakers interviews, I summarise the most significant findings in the form of major themes that emerged from the results.

Influential factors: The findings reveal that there has been a focused global pressure on the Saudi education to enact a cultural reform in the curricula. While such global factors have had a positive impact on the national tendency towards interculturality, policymaking in pre-service SEFL teacher education has not yet reacted to these global and national developments. Instead, several policymakers perceive this cultural reform as an external imposition and, subsequently, hinder integrating FC content into
Chapter 8: Conclusions

the language curriculum. This position is enhanced by the current centralisation of policymaking that restricts curriculum development to a few committee members who suffer from: a) time constraints, b) expertise limitations and c) individual bias. Consequently, a gap between policy and practice has been created. Also, this situation has allowed for individual policymakers to impose their own agendas of eliminating FC aspects as evidenced in a recent version of the language teaching textbooks for pre-service EFL teachers (i.e. the Middle East Edition).

Curriculum policies: The current curriculum policies, including goals, course objectives and descriptions, and suggested pedagogies, are exclusively language-focused. Being largely top-down, the pre-service SEFL teacher education curriculum has no clear policies or guidelines that consider introducing FC either in the form of content or pedagogy. Further, FC has not been integrated in the language macroskills (i.e. EFL teaching courses in the basic linguistic module); rather, FC appears as an advanced course called ‘Language and Culture’, which presents culture as a separate area of knowledge.

Policymakers’ perceptions and views about FC: The place of FC was dominantly signified in by policymakers in pre-service EFL teacher education for theoretical, professional, and humanistic purposes. However, the policymakers’ perceptions of FC in EFL education were inconsistent and indecisive. While one policymaker defined FC in terms of sociocultural/anthropological facets, such as values and beliefs that were irrelevant to the language itself, the others expressed a difficulty providing a clear definition of the concept of culture in EFL education. Also, the policymakers’ perceptions of the source of FC in EFL tended to be oriented mainly towards the native models of culture except for one comment that perceived the source of FC as global in EFL education.

Constraints to the place of FC: From a policy perspective, the place of FC in pre-service EFL teacher education can be challenged by contextual or cultural constraints. Contextual constraints include the absence of national standards for EFL education in SA, resistance of global pressure, and centralisation of policymaking. Cultural constraints include the existing ideologies of establishing broad 'red lines' around
sensitive C1 and FC aspects and the prevailing sense of ethnocentrism in the context of SA as a proactive procedure to preserve the C1.

**The place of FC in the academic EFL instructors’ teaching practice**

Based on the interviews with the academic EFL instructors (See Chapter 5), the major findings are outlined in the following themes:

**Instructors' perceptions of FC:** The findings show that the instructors' perceptions of FC in EFL education dominantly defined FC in terms of societal norms and practices, such as beliefs, values, customs, behaviours and traditions. Such perceptions were found to view culture as a static phenomenon that stands for factual information about the native-English speaking countries and people. Although interview questions were directly focused on FC in EFL, aspects of engagement, communication, and competence in FC were almost absent in the instructors' responses. Clearly then, the place of FC in EFL education becomes attenuated by perceiving it in terms of irrelevant facets to the language teaching process itself. This was further evidenced by a tendency toward creating a dichotomy between language skills and cultural aspects that placed the latter as complementary. Also, instructors perceived FC in EFL as mainly connected to the native model of culture with a specific focus on US-UK centric views. At the same time, the results show an agreement amongst instructors to reject the concept of multiple-global cultures that is often associated with EIL. Justifications include irrelevance for the native speakers' language and culture, curriculum limitations, and learners’ aspirations.

**The place of FC in language teaching:** Despite the high conceptual awareness of the inseparability of language and culture developed clearly by the instructors, the place of FC in language teaching was found minimal, incidental, and inconsistent. There is an indication that academic EFL instructors’ conceptual awareness of the importance of FC in EFL education does not necessitate translating this awareness into action in practice. In pedagogy, therefore, the instructors’ approached FC statically in the form information, facts, and artefacts. Further, rarely is FC integrated in EFL teaching courses (i.e. language macroskills); rather, it is often replaced by C1 aspects.
**Factors influencing the place of FC in the teaching practice:** The Findings indicate that culturally sensitive issues emerged as one key challenge that influenced the place of FC in practice. All instructors explicitly expressed concern about approaching issues related to religion, sex, and politics. Such worries were found to originate from strict curriculum policies that broadly dictate circumventing sensitive topics. Also, the instructors' responses conveyed concerns about reactions towards approaching such topics and, subsequently, displayed a misconception of the extent of sensitivity of FC aspects. Consequently, instructors, especially those unfamiliar with C1, would rather not initiate discussions on FC and in many occasions, and they avoided responding to queries related to similar issues such as pre-marital marital relationships, holidays, and drinking. Other challenges for the place of FC included the instructors' lack of awareness of FC in practice, insufficient knowledge in FC, and national and educational background, which more or less affected knowledge about FC and C1 within a mono-cultural, conservative context.

**The use of computer technology to enhance FC teaching:** Findings indicate that academic EFL teachers commonly viewed computer technology as an important means of FC teaching and learning due to the wide range of cultural opportunities it offers and the wide spread of the Internet. Amongst the various uses, the role of computer technology includes providing FC content and facilitating communication and pedagogy. However, results show that the instructors' actual involvement with computer technology in FC teaching was very limited due to barriers including the instructors' lack of sufficient computer literacy, the cultural security online, and the limited computer access at colleges.

**The place of FC in the pre-service SEFL teachers’ language learning**

Interviews with pre-service SEFL teachers and classroom observations elaborated on several findings that emerged from the previous sources of data. Also, they provided a further focus on the key issues that I present in the following themes:

**Pre-service SEFL teachers’ perceptions of FC:** Surprisingly, unlike the instructors, the pre-service teachers perceive FC in EFL education as anything that comes with
the language. They defined it in terms of societal norms and practices in all their responses. The responses also included references to high culture in the form of civilisation aspects (e.g. literature and music) and area studies (i.e. geography and history) of FC. Most importantly, the pre-service teachers' perceptions of culture reflected dynamic views of culture stressing the relationship between FC and the language learning process in clear terms of engagement, interaction, and practice. Besides, several references were made to highly abstract aspects of FC such as thoughts and attitudes of/toward FC people. Accordingly, this notion implied the significance of the place of FC in academic EFL learning and the pre-service teachers’ immediate need to integrate FC dynamically. Confirming the instructors’ responses, the pre-service teachers viewed FC of EFL as connected to the native model of FC and rejected the view of multiple global cultures.

The place of FC in language learning: Confirming the cultural flaws in curriculum and practice, the pre-service EFL teachers in the study pursued FC learning autonomously beyond formal instruction. Also, the findings show that they sought further opportunities to learn about FC through media and the Internet due to the lack of FC resources in their context. As a key emerging issue, despite the pre-service SEFL teachers' initial preference of having academic NSs instructors to teach about FC, this choice was subject to several criticisms by pre-service teachers themselves. They initially viewed academic NS instructors as representatives of FC with wide knowledge about its aspects. Yet NSs were found to be highly sensitive about presenting certain aspects of their culture partially under the assumption that they might be condemned by learners or policymakers. This revealed another disadvantage of having NS instructors which was their lack of familiarity with C1 and its people, an aspect which is crucial to perform interculturally. Consequently, the findings showed a consensus that Saudi/local academic EFL instructors would perform better in teaching about FC provided that they have been in FC for a period of time long enough to gear them with sufficient expertise in FC.

Challenges to the place of FC in language learning: The findings have revealed two major issues challenging the place of FC in language learning. Having been itself influenced by several factors that were explained earlier, the instructors' teaching
practice has an obvious impact on the FC learning. Overlooking FC in practice as well as instructors' insufficient FC knowledge played an essential role in minimising the place of FC in language learning. What I found as a key factor in this context was the pre-service teachers' growing distrust in their instructors' cultural credibility. This was a result of the instructors' avoidance of approaching FC aspects, providing vague responses, and detected lack of sufficient knowledge in FC.

**The role of computer technology in enhancing FC learning:** Though similar to findings from the teaching practice, pre-service SEFL teachers already use computer technology extensively to seek cultural resources and interact with interlocutors from FC. Besides the mono-cultural nature of the context, they explicitly stated that the current curriculum and the teaching practice do not provide sufficient exposure to FC. Another key finding is that computer technology surpasses other resources of FC by being interactive and more efficient. On the other hand, issues of access and lack of pedagogical guidance in computer-assisted FC learning were found to be main barriers to the use of computer technology in FC learning.

**Toward integrating FC into pre-service EFL teacher education**

In an attempt to develop appropriate concepts for FC integration in pre-service EFL teacher education, recommendations are presented in three interrelated domains: concepts, policy, and practice. Each one of these domains constitutes a multi-faceted direction for further research.

**Reconceptualising the purpose and concept of FC**

Despite the overall acceptance of the inseparability of language and culture among major stakeholders in pre-service SEFL teacher education, the place of FC remained largely peripheral in curriculum policies and, subsequently, in actual practice. Central issues are found to be clearly related to understanding the purpose of FC integration and the concept of culture in EFL education. Thus, these issues need to be appropriately reconceptualised.
First, global perspectives of the cultural reform in a conservative context might be perceived as an external imposition. Consequently, the purpose of FC integration can be taken as a threat to C1. In addition, the nature of the monolingual/mono-cultural context of SA has also contributed to the prevailing ideology of ethnocentrism which always hindered openness to other cultures (e.g. Kitao, 2000). For a highly conservative and mono-cultural context like SA, the origin of problems with other cultures is marked in the advocacy of C1 untouchable topics and concerns about the FC sensitive topics (i.e. red lines). While mere mention of some FC aspects could be perceived as taboo in the current context (e.g. drinking alcohol and sexual pre-marital relationships), 'cultural sheltering' becomes an option to censor cultural aspects in the curriculum and practice. At the same time, the status of pre-service EFL teachers as adult language learners and prospective professionals is not properly acknowledged. Hence, the pre-service teachers demonstrated curiosity and readiness to pursue FC learning autonomously beyond formal instruction. Clearly then, the cultural sheltering has defeated its purpose as I found through autonomous FC learning which is found to potentially increase the cultural risks that may affect both C1 and FC.

The current cultural reform needs to be attempted from within, not through an outside imposition. This notion strongly supports the need for developing context-specific concepts to integrate FC. This ultimate aim requires perceiving the purpose of FC integration as a national demand on the one hand, and theoretically language-related on the other, rather than a global/political intervention. Approaching FC interculturally moves the focus from FC aspects exclusively to gaining an understanding of how these aspects are related to the language under study and simultaneously vis-a-vis C1. ILL concepts depict a way of exploring FC from the inside, rather than observing it from the outside, and making reflections on C1, rather than leaving it behind. Through this process of interculturality, FC integration is established as a means of maintaining and emphasising C1, a purpose that is very likely to gain legitimisation on the basis of FC importance as integral to TL and simultaneously not losing sight of C1.
Chapter 8: Conclusions

Secondly and in line with existing frameworks (e.g. Liddicoat, 2004, 2002; Liddicoat et al., 2003), I have found that perceiving the concept of FC in language education as a static phenomenon separates culture from language and makes it remote form the process of language teaching and learning. As a result, the place of FC as an indispensible component of the language has become disregarded in policy and minimised in the instructors’ actual practice. To do deal with the dilemma, espousing the dynamic views of culture is vitally needed as a way to conceptually emphasise the place of FC in pre-service EFL teacher education. In policy, the dynamic views of culture can lead to enhancing FC in the language macroskills through curriculum policies. Subsequently, in practice, the place of FC needs to be emphasised in the process of language teaching through focusing on such pedagogies as engaging with FC aspects and communicating them in TL. Thus, the prevailing view of FC as mere extra information narrated incidentally in classes about the exotic other is no longer the aim. Rather, the aim needs to focus on engaging with the linguistic and non-linguistic practices of FC in the process of language teaching and learning.

Thirdly, despite the disparate views about the US/UK as representing FC in EFL, the source of FC is perceived generally as associated with the Inner-Circle countries suggesting homogeneity of the native model of FC in pre-service EFL teacher education. Based on the current premises of the dynamic approaches to culture, not everyone within the same culture does things in exactly the same way (Liddicoat, 2004). Having acknowledged the choice of the native model as the source for FC in the light of preferences and capacity of the context, it should also be stressed that the idea of a monolithic culture be minimised when dealing with culture as a variable set of practices and actions across individuals, groups, and nations. Accordingly, this notion requires raising awareness in EFL teaching and learning about the differences that exist amongst the various orientations of the native model of culture, and thus encouraging a rethinking of the assumed homogeneity of culture(s) perceived about the Inner-Circle countries.
Supporting the place of FC in policy

Reconceptualising the place of FC inevitably entails a change of the place of FC in practice. This finding relatively aligns with Liddicoat's (2004) argument that a change at the conceptual level of culture involves a change in pedagogy. This assumption interestingly, yet not surprisingly, cannot fully apply to a policy-driven context without effecting an appropriate change in policy itself, which I have found to steer the curriculum and practice in pre-service EFL teacher education. In a policy-driven context, the myth of FC integration is that, once the place of FC is enforced by policy in the curriculum documents, FC integration will be legitimatised accordingly. Otherwise, the place of FC can largely be challenged at the practice level. Drawing on the interculturally dynamic reconceptualisation of FC, several issues need to be considered at the policy level.

Most importantly, FC is expected to remain minimised in the practice and pedagogy of EFL teaching within a FC-free policy-driven context. While the curriculum is perceived broadly as any aspect related to the whole program, curriculum policies including goals, objectives, and suggested pedagogies are exclusively language-focused. Therefore, policymakers in pre-service EFL teacher education need to be reminded of shaping their policies with attention to the current national tendency that invites serious consideration of interculturality. At the same time, FC needs to be integrated from the beginning of the program as theoretically integral to the language macroskills (i.e. EFL teaching courses), rather than a specialised macroskill by itself (i.e. the Language and Culture course in year 3).

A second issue in policy is the centralisation of policymaking, which is characterised by restricting curriculum development to a few committee members with time, bias, and expertise limitations. As discussed earlier, global pressures to effect cultural reform in curricula have been perceived by some individual policymakers as an imposition that must be resisted. Consequently, curriculum policies in pre-service EFL teacher education lagged behind the current national and theoretical developments that emphasise the place of FC. Centralised policymaking has also led to a gap between policy and practice that hindered a responsive process of curriculum
Chapter 8: Conclusions

cultural development. Further, it has allowed for individual policymakers with cultural bias to impose their own agendas of eliminating non-C1 cultural aspects. Specifically in pre-service SEFL education, downplaying the place of FC was evidenced by abrupt modifications of textbooks in which all FC references have been eliminated (i.e. The Middle East Edition).

Drawing on this gap between the policy and practice, the academic EFL instructors may compromise their academic authority to comply with FC-free curriculum policies as well as the unique characteristics of a conservative context. Even though they demonstrate high conceptual awareness about the place of FC, instructors lack any supportive curriculum policies that signify the place of FC. In ideal FC integration, setting intercultural goals not only informs the policymakers as curriculum designers and developers, but also establishes official links to practice by building for a systematic approach to FC teaching. Particularly when policy is found to lag behind current developments, increasing the academic instructors' involvement is of topmost importance to bridge the gap between policy and practice and stay current with useful theories, approaches, and the needs that exist at the practice level.

A third issue is related to instructors’ recruitment policy. The academic EFL instructors’ educational or national background influences their FC teaching practice in two ways. International instructors’ insufficient knowledge of FC aspects is a serious impediment to teaching FC. Also, NS academic EFL instructors may feel sensitive about disclosing some aspects of their culture under the assumptions that they would be condemned or misunderstood. In both cases, the instructors’ cultural credibility is highly questioned due to their avoidance and negligence of discussing FC issues in their practice. In relation to the reconceptualised purpose of FC integration, EFL instructors need to be familiar with C1 to perform interculturally. Hence, policymakers need to be aware of recruiting intercultural instructors with adequate familiarity with C1 and high potential to appreciate the place of FC in EFL education. As this option is not always feasible, foreign instructors need to be immersed in orientation programs on C1 aspects to help them be more comfortable in dealing with cultural aspects. Also, one of the criteria of selecting international EFL
instructors (i.e. NNSs) has to be the familiarity with FC contexts. Amongst the emerging issues, local academic EFL instructors with sufficient familiarity with FC were found to display better cultural credibility by breaching cultural issues more boldly and critically within mono-cultural, conservative contexts.

**Enhancing the teaching of FC**

Drawing on the findings from the FC teaching and learning, I summarise the major issues that surround the place of FC in the practice of pre-service SEFL teacher education. First, academic EFL instructors’ conceptual awareness of the place of FC in EFL education does not necessitate transferring this awareness into practice. Second, the instructors are generally influenced by FC-free curriculum policies and display a reliance on textbooks which might be culturally filtered. Third, the academic EFL instructors’ avoidance of cultural queries and providing misleading responses seriously questions their integrity in FC teaching although the issue of inadequate knowledge in FC may be involved. This notion was felt by the pre-service teachers who questioned their instructors’ cultural credibility. A fourth issue is that minimising the place of FC in language teaching results in the pre-service EFL teachers’ autonomous and unguided FC learning, which raises the issue of cultural risks such as making pre-mature judgements and creating negative attitudes and false images of C1 and FC.

Having established the concepts and directions for curriculum policies, I suggest a set of six pedagogical principles that respond to issues raised in practice and extends the existing frameworks to culture. First, delving into cultural aspects of the language necessitates explicit exploration of the cultural implications embedded in the language forms through explicit culture teaching. This includes encouraging a multi-perspective stance to help per-service teachers think outside the box of language forms, providing culture-general components to help learn how to learn about culture, and emphasising engagement with cultural aspects through analytical and critical tasks and discussions. Second, the principle of connecting C1 to FC involves setting C1 as a default culture towards FC and through TL. Third, the principle of stimulating reflection marks a shift away from static approaches to culture. Fourth, promoting
interactions in TL puts the critical understanding of cultural aspects into language use. Fifth, the principle of guiding autonomous FC learning exploits the pre-service teachers’ curiosity and readiness to learn about FC through guided cultural activities. Sixth, the principle of maintaining integrity in FC teaching involves establishing a sense of trust that is based on instructors’ undisguised intent of approaching FC aspects in such a way that fulfils the pre-service EFL teachers' needs as language learners and prospective professionals.

**Expanding exposure to FC through computer technologies**

Computer technology is a revolutionary tool facilitating FC teaching and learning. In contrast to media and traditional FC resources, computer technologies are an interactive tool to reach the required FC aspects and respond to specific queries. Within mono-cultural, conservative, and isolated settings, the increasing need to employ computer technology in the pre-service EFL teacher education to teach and learn about FC can grow out of several issues which I respond to with appropriate recommendations.

First, exposure to cultural experiences is very limited. FC input is only available through textbooks that may be culturally censored, filtered, or may not meet the immediate interests and use of current/proposed pedagogies. In this regard, FC input can be accessed in a wide range of genres such as FC literature, text materials, and audio/video materials either offline through cultural packages or over the Internet. Also, computer-assisted intercultural communication tools can be utilised to simulate real life situations and offer direct contact with FC people.

Second, supplementary cultural materials are difficult to locate, deliver, and disseminate due to the large number of pre-service teachers and the high costs of printing and photocopying. Thus, computer technologies need to be further utilised as a medium to locate, deliver, and disseminate FC input in such a way that overcomes structural limitations.
Chapter 8: Conclusions

Third, there is a tendency amongst instructors to dispense FC aspects, discussions, and interactions because of the overloaded curriculum. These issues can be resolved by extending FC teaching opportunities beyond the classroom settings. Hence, online environments need to be activated among EFL instructors and pre-service teachers to extend FC teaching and interaction opportunities. This way, critical discussions and feedback on cultural issues, concerns, and queries that classes’ time is too short to accommodate can be further attempted.

Fourth, sufficient instructors’ guidance and pedagogical preparation is crucial to avoid cultural risks and to make computer-assisted FC learning more effective, especially when pre-service EFL teachers are already using computer technologies in their FC learning. It must be stressed that the capacity of computer technology to facilitate FC learning needs to be stipulated by deliberate pedagogical guidance. Otherwise, computer-assisted FC input will turn into another curriculum package that will fail to introduce FC effectively. Online interactions may turn into a means of entertainment if not informed by meaningful goals to achieve. Instructors hence need to refer to the proposed pedagogical principles of FC teaching to guide the use of computer technology (See implications for practice in Chapter 7). Finally, it is the instructors’ role to guide pre-service teachers to secure online cultural resources and communication environments to avoid cultural risks that may defeat the purpose of integrating FC in pre-service EFL teacher education.

Based on all that, the key barriers that were found to hinder a wider use of computer technology, such as access issues and lack of computer expertise amongst academic EFL instructors, need to be resolved. Thus, policymakers are recommended to emphasise the use of technology in curriculum policies. Also, further efforts are needed to expand access to computers and the Internet at colleges as well as organising up-skill programs to improve the instructors' computer literacy.

A reflective evaluation and further directions

The major contribution of this thesis lies in that it not only investigates the place of FC in pre-service EFL teacher education, but also applies a holistic research approach
to address several gaps that were inadequately addressed in previous studies. The study draws on intercultural approaches and dynamic views of culture, a well-established framework that to date has not been considered in EFL education, especially within mono-cultural, conservative contexts. The proposed conceptual, political, and practical recommendations do not aspire to provide comprehensive guidelines for FC integration in pre-service EFL teacher education. Needless to say, generalising from the results of such a qualitative case study is difficult; rather, it aims to suggest that this is a field which deserves further experimental research from context-specific views. Accordingly, I connect the key limitations of the present study to directions for future research.

The first caveat of this thesis is that it has not dealt with EFL teacher education as an area of professional development. As I have pointed out from the outset of the study, pre-service EFL education in some highly monolingual contexts is tertiary education in which learners are not expected to have high language proficiency upon enrolment. Thus, they are initially treated as ordinary EFL learners who study the language per se for at least the first two years. In the following years they undertake professional training; i.e. how to be teachers. In such circumstances, the topic of FC in EFL teachers’ professional development (i.e. how to teach about FC) within mono-cultural and conservative contexts is an area that invites enormous opportunities for future research.

Second, I have largely drawn on ILL approaches as a theoretical framework for this research (Liddicoat, 2005, 2004, 2002; Liddicoat et al., 2003; Crozet & Liddicoat, 2000, 1999). I am aware that such theories, frameworks, and pedagogies, have been developed and implemented successfully in multilingual and multicultural contexts (e.g. European countries and Australia), which bear considerable differences from the current context of study. Although this framework proved adaptable and extendible across several perspectives within mono-cultural, conservative contexts, the actual impact of adapting ILL approaches for FC integration within such contexts may still require a rigorous experimental research, especially in terms of specific classroom pedagogies such as designing tasks, critical discussions, and interactions.
Chapter 8: Conclusions

Third, the shifting perspectives that this study looked into are somewhat immense topics that could be themes for theses in their own right. It is possible in such cases that deep insights into some perspectives are not fully provided. For example, the study did not look deeply enough into how technology can be fully utilised in FC teaching within a mono-cultural context. Besides, experimentally-based evidence for computer technology overcoming the contextual and curriculum limitations needs to be further strengthened from a FC teaching and learning perspective. Accordingly, notable areas for further research can include experimental investigation of the effectiveness of providing further FC input such literature and additional materials drawing on prominent approaches such as task-based and project-oriented learning to sustain autonomy in FC learning. Further, the issue of Intercultural Competence (IC) is another inextricably wide topic that can be initiated in future studies within conservative and mono-cultural contexts.

A fourth issue is related to the study methodology and data samples which can attract criticism. Although I have argued for my adoption of the qualitative paradigm and instruments (See Chapter 2 & 3), one might argue that some findings could have been further substantiated by means of a survey to obtain a more representative number of responses. I assume that this could have been possible in the case of recruiting pre-service EFL teachers. Given the fact that all pre-service teachers share the same educational and cultural background can hopefully attenuate this limitation. On the other hand, I have encountered difficulty in locating key informants at the policy and academic teaching level. Further, using surveys with such key informants would be reductive to their valuable responses. Due to the established realisation of the difficulty to make generalisations in culture-related findings, various research methodologies can be attempted to investigate various findings of the present study. For example, quantitative surveys can be employed to conduct large-scale investigation on such issues as cultural sheltering, instructors' cultural credibility, and criteria for recruiting intercultural EFL instructors.

I have attempted writing this thesis with the intention to initiate a discussion of the topic of FC in pre-service EFL teacher education in conservative contexts. At the
same time, I intended to draw the attention of academia to the delicate problems associated with cultural issues in highly conservative and mono-cultural contexts. I hope that I have made a contribution to the field by advancing novel perspectives of pre-service EFL teacher education in Saudi Arabia.

**Recent developments and final thoughts**

- Since 2005, large numbers of Saudi/local EFL teaching assistants (TAs) have been recruited in pre-service SEFL teacher education. By 2007, most of those TAs have been generously granted full scholarships by the Ministry of Higher Education to undertake further studies in major English-speaking countries including the US, UK, Australia, Canada and New Zealand. They are to spend an average duration of 5-7 years completing their Masters and PhD in a range of language-related fields such as TESOL, Applied and Theoretical linguistics, and English literature then come back to contribute to the pre-service SEFL teacher preparation. This unprecedented investment in the professional development of Higher Education academic staff will soon reap intercultural fruits in the process of boosting the intercultural drive taken by the Saudi government.

- Since I initiated the present investigation, all Departments of English at Saudi Teachers Colleges have been merged into stand-alone faculties at major universities by the end of 2007 and early 2008. This huge national shift not only means richer resources and a larger number of well-qualified academic staff, but reflects an initiative towards openness to embracing new research proposals, wider academics’ involvement, and less policymaking centralisation.

- In the flux of these recent developments, the curricula of pre-service EFL teacher education have not yet experienced any substantial development in general and in cultural perspectives in particular. The agenda of this thesis comes timely with a stage in which SEFL teacher education is open to positive changes that push the educational development forward. It is sincerely hoped that this thesis will make a
genuine contribution to these national developments and extends working with internationally recognised theories, frameworks, and experiences.
References


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Appendix 1: Access letters

Proposal to the Ministry of Higher Education
Directorate of Teachers Colleges

Dear Sir,

My name is Abdul Rahman Al-Asmari. Although I am employed as a Saudi Teaching Assistant at Taif University, I am currently pursuing a doctorate at the University of Melbourne, Australia. My thesis topic is "Integration of Foreign Culture into the Pre-service EFL Teacher Education: A case of Saudi Arabian Teachers Colleges".

To conduct research, I would like to collect data from several people at the Teachers' Colleges. During my forthcoming visit, I would like to conduct interviews with academic instructors and pre-service teachers at the English Department in Taif and Jeddah Colleges. Also, I would like to observe several classes with the consent of the instructors at these sites. Moreover, my research requires an access to official documents that are relevant to the topic, for example, curriculum documents, program plans, and textbooks.

I would like your permission to visit your colleges to collect my data for my doctoral study. I need to conduct brief interviews with instructors and students and observe classroom within the English Departments. I would be grateful if the permission is valid over a period of three months commencing in November, 2006. All participation in the study would be voluntary and conducted under the guidelines of the University of Melbourne Human Research Ethics Committee.

I will be most grateful if I could be granted access and permission to collect data. With your approval, I would be able to conduct research that is potentially very beneficial to the English as Foreign Language teacher preparation program. My work investigates ways of integrating intercultural language learning approaches in to the curriculum. Findings and recommendations of my doctoral study will be reported to the Ministry to study the feasibility of executing them in the curriculum development. Due acknowledgement of your cooperation will be indicated in the research.

Thank you in advance. I look forward to receiving your positive reply.

Best Regards,

Abdul Rahman Al-Asmari
TO WHOM IT MAY CONCERN

Upon his request Mr. Abdul Rahman Al-Asmari, a PhD student at Melbourne University, has been granted permission for the following:

1- Visiting Taif Teachers College to conduct face-to-face interviews with academic staff members and pre-service teachers at English Department.

2- Doing classroom observations with consent from instructors.

3- Reviewing existing documents that are relevant to the research study Mr. Al-Asmari is doing.

Dr. Ali Mohammed Al Harthi
Dean

Tel. 7331381 - Fax 7361868 - P.O.Box 1070

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To whom it may concern

Mr. Abdul Rahman Al-Asmari, a Ph.D student at the University of Melbourne in Australia, has been granted this letter of permission for the following:

- Visiting Jeddah Teachers' College to conduct face-to-face interviews with academic instructors and pre-service teachers at the Department of English.

- Doing classroom observations with consent of instructors.

- Reviewing existing documents that are relevant to the research study he is doing.

Dean
Jeddah Teachers College

Prof. Hasah, Ayel A. Yahya

Appendix 1

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Dear Sir,

I would like to invite you to participate in the following research project.

*Research project title*: Integration of Target Culture into EFL Pre-Service Teacher Training Curriculum: The case of Saudi Arabian Teachers Colleges

This research is being carried out for the degree of Doctor of Philosophy at Horwood Language Centre, School of Languages, the University of Melbourne. The principal investigators are Assoc. Prof. Robert Debski and Dr. Paul Gruba, and the student researcher is Mr. Abdul Rahman Al-Asmari.

**Project aims:**

The study will investigate target culture teaching in the English teacher preparation program at Teachers Colleges, Saudi Arabia. It seeks to explore the current situation of culture teaching in English as Foreign Language (EFL) teacher training, and to investigate the current attitudes and views about the target culture and its teaching to pre-service teachers.

The results of this project will help develop the existing EFL teacher training curriculum. They will help make recommendations to incorporate culturally appropriate elements of target culture into EFL teacher preparation and raise the awareness about the students' own culture. It will also provide academic instructors and curriculum designers with innovative and culturally accepted pedagogies to introduce target culture to their trainees. Ultimately, this may develop intercultural competence among pre-service teachers and promote understanding of the target culture through their language use.

**What your participation involves:**

Participants in the interviews will be asked a number of questions about their perceptions of target culture and attitudes toward introducing cultural components into EFL teacher training. As for observations, participating instructors will be requested a permission for the researcher to conduct observation in selected classes they teach. Participation is voluntary. If interested, participation will involve:

**Recorded interview.** Optional questions will be asked about your educational background, your role in EFL teacher training. Also, the interviews will ask some questions about perceptions and attitudes toward the target culture and its teaching in
Appendix 1

EFL teacher preparation. Also questions will include asking about opinions on how target culture can be taught in the EFL teacher preparation programs. The answers to these questions are tape-recorded by the interviewer. It is estimated that this interview will take from 60-90 minutes.

**And/or:**

**Classroom observation.** Optional questions will be asked about the educational background, and subjects taught. The observations will focus on ways of approaching target culture and how learners interact with information about target culture. Observations will be taken down as notes.

**Confidentiality and privacy**

The names of participants will not be used in reporting the results of the study to keep maximum confidentiality. Also, all data recordings and transcripts will be kept under lock and key within the Horwood Language Centre, accessible only to the researchers (subject to legal limitations of confidentiality), and will be destroyed after a period of approximately five years. However, it should be acknowledged that due to the small sample size, identity of participants may not be entirely protected once the research is published.

Participation in this research is voluntary. Participants may withdraw their consent at any time or withdraw any unprocessed data that may have been supplied.

The participation in this project will be greatly appreciated. Should there be any question, or to know more about the project, participants are most welcome to contact the researchers.

Principal investigators:  
Assoc. Prof. Robert Debski  
(+61) 3-8344-9655  
r.debski@hlc.unimelb.edu.au

Dr. Paul Gruba  
(+61) 3-8344 8973  
paulag@unimelb.edu.au

Student investigator:  
Mr. Abdul Rahman Al-Asmari  
(+61)400571743 (Aus)  
(+966)557344666 (KSA)  
abdulasmari@hotmail.com

This research has been authorized by the Human Research Ethics Committee. If you have any concerns about the conduct of research project, please contact the Executive Officer, Human Research Ethics Committee at the University of Melbourne on (+61) 3-8344-2073.
The University of Melbourne
School of Languages and Linguistics

Consent form for persons participating in research projects

Research project title: Integration of Target Culture into EFL Pre-Service Teacher Training Curriculum: The case of Saudi Arabian Teachers Colleges

Name of participant: ________________________________________________

Name of investigators: Assoc Prof. Robert Debski, Dr. Paul Gruba, and Mr. Abdul Rahman Al-Asmari

1. I consent to participate in the project named above; the particulars of which, including recorded interview and/or classroom observation, have been explained to me.

2. I authorise the researchers to use with me the task of an audio-recorded interview and/or classroom observation in which the interviewer takes notes of relevant topics.

3. I acknowledge that:
   a. The possible effects of the interview or classroom observation have been explained to me to my satisfaction;
   b. I have been informed that I am free to withdraw from the project at any time without explanation or prejudice and to withdraw any unprocessed data previously supplied;
   c. The project is for the purpose of research;
   d. I have been informed that the confidentiality of the information I provide will be safeguarded subject to any legal requirements;
   e. I have been informed that my name might become identified to the researchers. The researchers, however, will not use my real name in reporting the research.

Printed name: _________________________________
(Participant)

Signature: _________________________________ Date: ______________
Appendix 2: Documents and observation protocols

Documents guide

Themes

1- Educational policies related to cultural aspects
2- Educational language policies
3- Relevant global educational influences
4- Saudi educational issues related to cultural aspects
5- EFL educational policies in SA
6- EFL pre-service teacher education

Types of documents

Public documents

1- News extracts
2- International reports
3- Academic debates
4- Personal correspondence

Official documents

1- EFL educational policies in SA
2- Saudi pre-service EFL teacher curriculum plans
3- Textbooks
4- Materials
5- Program guidelines
6- Guidelines for academic EFL instructors
Appendix 2

Document protocol

Document summary form

Site: ……………………
Document……………………
Date received or picked up…………………

Name or description of document

Event or contact with which document is associated:

Significance of document

Brief summary of contents
A tentative observation guide

This semi-structured checklist can be used to prompt certain themes, and has been concurrently updated to outline emerging themes from document analysis and interviews.

Things to be identified:

- The subject taught (e.g. scheme, objectives, and textbook).
- Setting of the classroom (e.g. number of learners, language spoken, availability of educational aids)
- Biographical data of the teacher (degree, background, and exposure to FC).

Semi-structured check list:

1- How much time is devoted to teach about foreign culture?
2- What kind of activities do they use in order to teach about culture?
3- How willing are the learners to learn more about the foreign culture?
4- How do they compare and contrast the two cultures?
5- What kinds of materials are used in their classes?
6- How are these materials used to enhance intercultural understanding?
7- How much teacher-student interactions are assigned to discuss intercultural aspects in classes?
Appendix 3: Semi-structured interview protocols

These are three versions of interviews conducted with three categories of stakeholders in pre-service EFL teacher education in Saudi Arabia. These interviews consist of main questions (numbered) and probing questions (bulleted). These protocols were developed specifically to be used during the interviews.

### Interviews with policymakers

<table>
<thead>
<tr>
<th>Interview #</th>
<th>Date:</th>
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<th>Respondent</th>
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<tr>
<th>No</th>
<th>Questions (main &amp; probing)</th>
<th>Rationale (Prompting reminder)</th>
<th>Researcher’s notes</th>
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<table>
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<tr>
<th>Appendix 3</th>
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</table>
| **1** What modification has been introduced to the EFL education policies in the last few years? What changes have been brought to the pre-service EFL teacher education at Teachers Colleges?  
  - In what way do these changes contribute to the teaching of foreign culture in the pre-service EFL teacher curriculum?  
  - In this sense, what does the term ‘target culture’ mean to you in EFL curriculum?  
  - What is the importance, you think, of teaching the target culture to pre-service EFL teachers?  
  - What are the main sources of EFL teaching curriculum (i.e. any particular English-speaking country or generically prescribed resources)? |
| - The potential to change  
- Checking the acceptability of the national cultural reform.  
- Conceptualisation of FC.  
- The place of FC.  
- Preferred source of FC, based on the dominant English variety in the curriculum |
| **2** How do educational policies react toward the global events and the international demands; for example, curricula revision?  
  - How is this reaction enacted in the EFL pre-service teacher training curriculum? |
| - How curriculum guidelines comply with the overall educational tendencies and goals  
- Elaborating the nexus between policies and curriculum.  
- Implications for ILL as setting goals for the curriculum |
| **3** To what extent do EFL educational plans interact with the current national tendency of establishing a sense of understanding, tolerance, and respect toward the other cultures? |
| - Is EFL education following the same procedures taken in general education to enhance the sense of tolerance and understanding?  
- Implications for ILL as an appropriate framework. |
### Appendix 3

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<tr>
<th></th>
<th>Question</th>
<th>Answers</th>
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</table>
| 4 | What external and internal factors influence the making of pre-service EFL teacher education policies as presented in the curriculum? | - Locating the factors that affect the policymaking (perceived as the curriculum documents)  
- Implications of how these factors influence stakeholders’ views. |
| 5 | What does the concept 'curriculum' mean in pre-service EFL teacher education programs?  
- How can curriculum be described in terms of the following concepts: a program of studies, the content of the course, planned learning experiences, a structured series of intended learning outcomes, a plan for action, everything that is taught and learnt?  
- What authorities do academic teachers have in determining the curriculum with respect to what can be included and excluded or prioritizing certain aspects? | - Finding out how ‘curriculum’ is conceived facilitates the process of conceptualizing the integration concept and how it can be introduced.  
- Discovering the scope of academic instructors’ authority in introducing their own content and pedagogies. |
| 6 | The concept of Intercultural Language Learning is about enhancing language learning through understanding the other cultures and reflecting on the native culture in the target language. This approach attempts to make learners aware of TC and their own culture (e.g. locating cultural differences and acknowledging them). How do you think that can be introduced in the Saudi EFL pre-service teacher education? | - Checking views about ILL  
- Seeking suggestions about enhancing this approach in the curriculum. |
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<tbody>
<tr>
<td><strong>7</strong></td>
<td><strong>What are the contextual and cultural constraints to TC integration into the Saudi pre-service EFL teacher education?</strong></td>
<td>- Exploring constraints to the place of FC</td>
</tr>
</tbody>
</table>
| **8** | **While the curriculum content of pre-service EFL teacher education is adopted from American resources, we do not see that TC introduced explicitly. How can you interpret this situation?** | - Seeking explanation for the conflict between the curriculum content and the teaching practice.  
- Is American culture problematic? Implications for views toward global pressure, and the need to introduce cultures of EIL.  
- Implications for pedagogies. |
| **9** | **How do you ensure that educators comply with the educational policies and international demands? Is there any sort of national standards that educators are to follow?** | - Further implications for the academic instructors’ authority  
- Implications for the integration; if FC is to be integrated in the curriculum planning as goals and objectives, and pedagogies is that going to be binding? Any other binding standards that can be investigated? If not, how to ensure that FC integration will be adopted? |
Appendix 3

| 10 | How would educational policymakers react toward projects that attempt to establish active cooperation with English-speaking counterparts?  
  | - For example, establishing an online communication between Saudi EFL students and e.g. Western students.  
  | - Conducting summer intercultural language courses in English-speaking countries. | - Views about computer technologies and online communication.  
  | - Views toward experiencing culture abroad in natural settings as extra curricular activities (implication for making connections, responsibility). |
## Interviews with academic EFL instructors

<table>
<thead>
<tr>
<th>Interview #</th>
<th>Date:</th>
<th>Time:</th>
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<tbody>
<tr>
<td>Respondent</td>
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<th>Questions (main &amp; probing)</th>
<th>Rationale</th>
<th>Researcher’s notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>What does the concept of 'culture' mean to you in EFL education?</td>
<td>- Conceptualisation, perception of culture in EFL education.</td>
<td></td>
</tr>
</tbody>
</table>
### Appendix 3

<table>
<thead>
<tr>
<th></th>
<th>What target culture do you think is the most connected to the English language, the one that should be referred to in pre-service EFL teacher education?</th>
</tr>
</thead>
</table>
| 2 | - The preferred source of TC  
- Implication for attitudes toward certain cultures and the influence of these attitudes on the integration of culture  
- Implication for potential reactions to the global pressure.  
- Implication for introducing the different models of English varieties and associated cultures to make pre-service teachers establish a conceptual awareness about the complexity of FC in EFL |
|   | - Which countries do you believe target culture of the English language should be connected to?  
- What about other countries that place English as the first or the official language?  
- How would these different views of the source of the English language affect the attitude toward its target culture?  
- Should we teach multiple global English-oriented cultures to EFL pre-service teachers? |
| 3 | What are your views about the place of culture in EFL education?  
- Views about the place of FC.  
- Implications for views about teaching FC. |
| 4 | What are the most important skills that a pre-service EFL teacher needs to develop to become a competent teacher?  
- Further views about the place of FC in pre-service EFL teacher education.  
- Implications about how much instructors are influenced by the existing curriculum guidelines.  
- How important is it to integrate FC elements in EFL teacher education in comparison to other language and teaching skills? |

**B. Teaching practice**
### Appendix 3

| 5 | What are your views on teaching the target culture to trainees? |
|   | - How do you feel about helping your students understand societal norms; i.e. beliefs, values, traditions, and customs of the target culture people? |
|   | - What about other areas of study; i.e. geography and history? |
|   | - How do you teach about the beliefs, values, and daily life practices of target the culture people? |
|   | - What kind of questions about the target culture will you avoid to give a direct answer to? |
|   | - Instructors’ interest in teaching about FC |
|   | - Further conceptualizations of FC. |
|   | - Implications on the relation between perceptions and practices |
|   | - Implications about constraints to the place of FC |

| 6 | How do you promote the pre-service teachers’ ability to communicate with people of the target culture? How can you help them avoid misunderstandings? |
|   | - While curriculum documents demonstrated focus on communicative activities as linguistic skills, here I am seeking how the instructors approach FC in terms of engagement and communication. |
|   | - Implication for social interaction |

| 7 | As learners will become EFL teachers, would you view them as target culture teachers too? |
|   | - If you believe that they are supposed to learn and teach about the target culture, how do you develop their ability to talk about target culture? |
|   | - Further views about the place of FC in pre-service EFL teacher education |
|   | - Implications for appropriate loci for FC integration within the existing curriculum. |
|   | - Implication for ‘active construction’ |
### Appendix 3

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<tr>
<th></th>
<th>Question</th>
<th>Implications</th>
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</table>
| 8 | In what ways do you create opportunities for learners to experience the target culture?  
- If you were asked to teach about the target culture, how are you going to approach the target culture in your teaching?  
- Can you give me an example of a lesson that involves aspects about target culture?  
- What is the role of computer technology in teaching target culture?  
- What aspects of the target culture would you avoid when teaching Saudi pre-service EFL teachers? | - Implications for expanding exposure to FC.  
- Investigating the role of computer technology.  
- Exploring further constraints to the place of FC. |
| C. Curriculum                                                                                     |                                                                             |
| 9 | How binding are curriculum teaching guidelines to the academic instructors? | - Investigating the nexus between policy and practice.  
- Further implications for the instructors’ authority and influence of attitudes. |
| 10 | How much TC is available in the pre-service EFL teacher education curriculum?                     | - Views about the adequacy of FC input in the existing curriculum.             |
| 11 | What aspects of target culture representativeness are available (e.g. beliefs, daily practices, and artefacts). | - Investigating FC input.  
- Implications for additional materials to expand exposure to FC. |
| 12 | How can the cultural aspects existing in the content be related to the overall language learning courses? | - Implications for making connections  
- Implications for consistency of treatment of culture. |
<table>
<thead>
<tr>
<th>13</th>
<th>Can you tell me your opinions and views about emphasising the role of literature and art such as fiction, drama, and poetry?</th>
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<tbody>
<tr>
<td></td>
<td>- What does literature of target culture mean to you in the EFL pre-service teacher preparation?</td>
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<tr>
<td></td>
<td>- Can you tell me your opinion about focusing only on language and linguistic preparation and playing down literature in EFL teacher preparation?</td>
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<tr>
<td></td>
<td>- What do you think of providing learners with studies of lives of target culture literature and art figures (e.g. novelists, poets, and playwrights)?</td>
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<td></td>
<td>- How do you suggest TC literature to be introduced in EFL pre-service education?</td>
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<tr>
<td>14</td>
<td>What cultural concepts do you think are more important to introduce to EFL pre-service teachers as prospective professionals?</td>
</tr>
<tr>
<td></td>
<td>- Implications for enhancing the role of FC literature to provide FC input.</td>
</tr>
<tr>
<td></td>
<td>- Suggestions for expanding exposure to FC.</td>
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</table>
### Appendix 3

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<th>15</th>
<th>What additional materials about target culture do you suggest to be incorporated to the curriculum?</th>
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<tbody>
<tr>
<td></td>
<td>- How flexible is it in terms curriculum plans, time limits, and learners' needs to introduce additional materials?</td>
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<tr>
<td></td>
<td>- How often do academic instructors provide learners with additional materials, and for what language aspects or skills?</td>
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<tr>
<td></td>
<td>- What are the aspects of restrictions on introducing additional authentic materials?</td>
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<tr>
<td></td>
<td>- What sources of additional materials do instructors prefer (e.g. hard copy, audio, video, internet materials), please explain the reason?</td>
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<tr>
<td></td>
<td>- Exploring constraints to introducing supplementary materials.</td>
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<td></td>
<td>- Implications for the use of Internet technologies to facilitate the delivery of materials and expanding exposure to FC.</td>
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<tr>
<th>16</th>
<th>What attitudes do you think the pre-service teachers hold toward knowing about the target culture?</th>
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<tbody>
<tr>
<td></td>
<td>- What can be done to increase the pre-service teachers' curiosity about the target culture and make them more interested to know about it?</td>
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<tr>
<td></td>
<td>- Investigating the affective components of pre-service teachers.</td>
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<tr>
<td></td>
<td>- Suggesting ways to capture their interest in learning about TC</td>
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<tr>
<td></td>
<td>- Implications for ICC as an objective to guide pedagogy.</td>
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<tr>
<td></td>
<td>- Implication for ‘responsibility’</td>
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Portions of the results related to aspects/tables/and questions marked (*) have been excluded from the final thesis version due to scope and coherence factors.
17 | How important is it to increase the learners' knowledge about:
- social groups of the TC,
- their products (e.g. artefacts),
- practices (e.g. beliefs and values), and
- process of interactions
- How can knowledge about TC in these domains be introduced in the curriculum?

| - Investigating the cognitive components of culture teaching.
| - Implications for ICC as an objective to select content and pedagogies. |

18 | What ways do you suggest to encourage pre-service teachers to reflect this knowledge about TC on their own native culture?

| - Implications for critical reflection as an objective that guide pedagogies |

19 | What skills do pre-service teachers need to develop to become interculturally competent?
- What can be suggested to develop the pre-service teachers' skills of interpreting and explaining target culture knowledge (e.g. from TC documents) then relating it to their native culture?
- How can the curriculum prompt pre-service teachers to utilize these elements of attitude (i.e. readiness and curiosity to learn about TC), knowledge, and skill to be able to communicate interculturally?
- What is the academic teachers' role to operationalise these intercultural elements (knowledge, attitude, and skill) in the curriculum?

| - Implications for the behavioural components of TC teaching.
| - Implications for setting ICC as an objective to guide pedagogies.
| Implications for ‘active construction’. |
### Appendix 3

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<th>Question</th>
<th>Implications</th>
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</table>
| 20 | What can be included in the curriculum in order to promote the pre-service teachers' cultural awareness to make them capable of discovering cultural differences and acknowledging them? | - Implications for developing discovery skills and 'reflection'.  
- Possibility of employing methods such as ethnographic approaches |
| 21 | What are the barriers that can hinder the process of integrating target culture dimensions into the Saudi EFL teacher preparation curriculum?  
- What are the constraints of integrating TC into the EFL pre-service teacher curriculum in Saudi Teachers Colleges and other EFL teacher training programs in general? | - Further exploration of cultural constraints in terms of ICC as an objective for language learning. |
| 22 | What suggestions do you propose to establish intercultural connections between Saudi pre-service teacher and target culture of English, please explain feasibility of the following?  
- The use of technologies to introduce target culture materials  
- Online intercultural communication with English-speaking people  
- Visiting target culture countries | - Implications for the use of technology to provide means of communication and a source of cultural materials.  
- Attitudes about natural contact with TC.  
- Implications for all ILL principles. |
## Interviews with pre-service EFL teachers

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<thead>
<tr>
<th>Interview #</th>
<th>Date:</th>
<th>Time:</th>
<th>Site:</th>
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<tr>
<td>Respondent</td>
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<td>Level:</td>
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<tr>
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<th>Rationale (Prompting reminder)</th>
<th>Researcher’s notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Conceptualisation of TC</td>
<td>What does the concept of 'culture' mean to you in EFL education?</td>
<td>- Conceptualisation of culture - Investigating the need for a reconceptualisation of TC.</td>
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### Appendix 3

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<th></th>
<th>Question</th>
<th>Notes</th>
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</table>
| 2 | What target culture do you think is the most connected to the English language, the one that should be referred to in pre-service EFL teacher education? | - Investigating the need for instruction on global English varieties and cultures.  
- Implication for introducing the different models of English varieties and associated cultures to make pre-service teachers establish awareness about the complexity of FC in EFL. |
|   | • Which countries do you believe target culture of the English language is connected to?  
• What about other countries that place English as the first or the official language?  
• How would these different views of the source of the English language affect your attitude about its target culture? | |
| 3 | What are your views about the place of culture in EFL education?            | - Views about the place of FC in EFL education.  
- Implications for views about learning FC. |
| 4 | What are the most important skills that you think you should develop to become a competent EFL teacher?  
• How important is it to integrate cultural elements in your program in comparison to other language and teaching skills? | - Further views about the place of FC.  
- Does the existing policy and practice influence the pre-service EFL teacher’ views about FC? |

B. FC learning
<table>
<thead>
<tr>
<th>5</th>
<th>What are your views on learning about the target culture?</th>
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<tbody>
<tr>
<td></td>
<td>- What do you usually do when you need help to understand societal norms; i.e. beliefs, values, traditions, and customs of the target culture people?</td>
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<tr>
<td></td>
<td>- What about other areas of study; i.e. geography and history?</td>
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<td></td>
<td>- What kind of questions are you going to ask when you are willing to know about the target culture of its people?</td>
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<tr>
<td></td>
<td>- What type of questions about target culture do you avoid to ask your instructors?</td>
</tr>
<tr>
<td></td>
<td>- What would you do if you do not receive satisfactory explanations, what other sources of information (e.g. books, internet)?</td>
</tr>
<tr>
<td></td>
<td>- What is the role of computer technology in learning about target culture?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>6</th>
<th>To get a deep understanding of the target culture and its people, what kind of teachers would provide more useful explanations (e.g. Saudi/local, international, or a native speaker of English), please explain?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>- Preferred teachers of FC.</td>
</tr>
<tr>
<td></td>
<td>- Implications for recruitment policy.</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>7</th>
<th>When trying to communicate with English-speaking people, what kind of difficulties do you encounter?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>- What kind of misunderstandings do you experience?</td>
</tr>
<tr>
<td></td>
<td>- Implication for successful communication and engagement.</td>
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<tr>
<td></td>
<td>- Investigating social interactions.</td>
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</table>
### Appendix 3

<table>
<thead>
<tr>
<th>Question</th>
<th>Additional Insights</th>
</tr>
</thead>
</table>
| 8 | As you are going to become an EFL teacher, would you view yourself as a target culture teacher too?  
  - If you believe that you are supposed to teach about target culture, how do you think target culture is best taught?  
  - What skills do you think you need to learn about the target culture? |  
  - Projection about future role in culture teaching.  
  - Investigating cultural skills that pre-service teachers need.  
  - Implications for the need for conceptual tools to teach about FC. |
| 9 | What learning opportunities would you like to have to experience the target culture?  
  - What aspects of the target culture are avoided by the instructors? |  
  - Implications for expanding exposure to FC.  
  - Investigating views about the existing pedagogies  
  - Exploring further challenges to the place of FC |
| C. Curriculum | |
| 10 | How much TC is available in the EFL teacher training curriculum in Teachers Colleges? |  
  - Views about the adequacy of FC input in the existing curriculum |
| 11 | What aspects of TC representativeness are available (e.g. beliefs, daily practices, and artefacts)? |  
  - Investigating the FC input  
  - Implications for additional materials to expand exposure to FC. |
### Appendix 3

| 12 | What are your opinions and views about target culture literature  
- What types of literature are you interested in (e.g. fiction, drama, or poetry)?  
- What do you think of studying the lives of target culture literature and art (e.g. novelists, poets, and playwrights)?  
- How would you like literature of the target culture to be introduced to you (e.g. as additional materials or separate subjects)?  
| - Implications for enhancing the role of FC literature as further FC input. |
| 13 | As a prospective EFL teacher, what cultural concepts do you think you need to understand the relationship between language and culture?  
- What aspects of the target culture, do you think, should be included as content?  
- What additional materials about target culture do you suggest to be incorporated to the curriculum (e.g. audio and video materials or internet materials)?  
- How can computer technology be best used to provide cultural content in the curriculum?  
| - Exploring the most significant conceptual aspects needed.  
- Investigating further FC aspects to be included in practice.  
- Exploring preferred additional materials.  
- Implications for Internet delivery of additional materials.  
- Implications for suggested ways of using computer technologies to facilitate exposure to FC. |

D. Towards intercultural language curriculum objectives*
<table>
<thead>
<tr>
<th></th>
<th>Question</th>
<th>Implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>What attitudes do hold toward knowing more about the target culture?</td>
<td>- Further investigation of the affective components of pre-service teachers.</td>
</tr>
<tr>
<td></td>
<td>• What type of information about TC would attract you?</td>
<td>- Suggesting ways to capture their interest in learning about TC</td>
</tr>
<tr>
<td></td>
<td></td>
<td>- Implications for ICC as an objective for language learning.</td>
</tr>
<tr>
<td>15</td>
<td>How important is it to know about:</td>
<td>- Investigating the cognitive components of culture learning.</td>
</tr>
<tr>
<td></td>
<td>• social groups of the TC, their products (e.g. artefacts), practices (e.g. beliefs and values), and process of interactions</td>
<td>- Implications for ICC as an objective for language learning to guide the selection of content and pedagogies</td>
</tr>
<tr>
<td>16</td>
<td>In what instances do you find yourself interested in reflecting such knowledge on your own native culture?</td>
<td>- Implications for critical reflection as an objective that guide culture learning</td>
</tr>
<tr>
<td>17</td>
<td>What skills do you think you need to develop a sense of cultural understanding and become aware of cultural differences?</td>
<td>- Implications for the behavioural components of TC teaching.</td>
</tr>
<tr>
<td></td>
<td>• How do you think you can effectively develop your skill of interpreting and explaining target culture knowledge (e.g. from target culture documents) then relating it to your native culture?</td>
<td>- Implications for setting ICC as an objective to guide culture learning</td>
</tr>
<tr>
<td></td>
<td>• What kind of help do you expect your instructors to offer in order to make target culture knowledge more accessible?</td>
<td></td>
</tr>
</tbody>
</table>
**Appendix 3**

| 18 | In terms of the curriculum content and learning style, what would help you the most to discover and appreciate cultural differences? | - Implications for developing discovery skills  
- Possibility of employing methods such as ethnographic approaches |
| 19 | How do you feel about establishing intercultural connections with the target culture of English? Please explain feasibility and constraints of the following:  
Online communication with people from English-speaking cultures  
Visiting target culture countries | - Implications for the use of technology to provide means of communication with TC(s).  
- Attitudes about natural contact with TC. |
Appendix 4: An overview of the pre-service SEFL teacher education curriculum

Based on the structure of the curriculum and the purpose of the study, I have classified the curriculum into four categories. In my analysis, I only focused on the first module concerned with EFL teaching courses (i.e. language macroskills).

Basic-linguistic preparation module (Language macroskills)

This module includes subjects that introduce basic language skills such as reading, writing, listening, speaking, and language areas such as grammar, vocabulary building, and discussion and debate. One might assume that these subjects provide professional development in EFLT. However, pre-service SEFL teachers undertake these subjects in the first four levels (year 1&2) to study the English language per se as language learners, as they are not expected to have sufficient proficiency in English when enrolled. Courses under this module are: Listening (4 courses), Reading (4 courses), Writing (4 courses), Speaking (3 courses), Discussion and Debate (2 courses), Grammar (3 courses), Dictionary Skills (one course), and Vocabulary Building (2 courses). Devoted to EFL learning, this module represents the language macroskills of the program (Liddicoat, 2004).

Advanced-linguistic preparation module

This module is merged in the curriculum from the last semester of year two (Level 4) and continues till graduation. In this module, advanced-linguistic subjects are provided under the assumption that pre-service EFL teachers have acquired sufficient language proficiency and are ready to study the English language as an academic discipline. Courses under this module are linguistic-oriented and can be classified into 3 main strands. The first strand comprises theoretical linguistics courses such as Introduction to Linguistics, Morphology and Syntax, Semantics, Phonology and Phonetics. The second strand provides a number of courses related to the Applied Linguistics such as Applied Linguistics, EFLT Techniques, Language Testing, Second Language Acquisition, CALL, and Introduction to Language Research. Only two literary courses are taught as introductory units.

An outstanding strand can be classified under this module is Language and Culture (two courses; I and II). In this strand, FC is presented as a macroskill per se, an approach that separates culture from the process of language learning and teaching (Liddicoat, 2004).

Educational Preparation Module (Teaching Professional Development)

This module comprises of subjects that address educational professional requirements such as Developmental Psychology, Educational Psychology, General Teaching Methods, and Educational Administration. These subjects are mainly taught in Arabic. Since this module targets the pre-service teachers' teaching professional
Appendix 4

development, this module of the curriculum is beyond the scope of this study, although it provides many opportunities of introducing well-theorised approaches to culture teaching. Moreover, the pre-service EFL teachers practise teaching in the field as novice teachers over the course of one semester as a subject unit called "Practicum".

General Preparation Module

A number of core subjects that are viewed as compulsory provided are under this module. The provision of these courses aims at improving the pre-service teachers’ general knowledge related to the native cultural, religious, and linguistic aspects such as Islamic Education, and Arabic Calligraphy and composition. Introduction to Computers can be classified as an external subject that is of a non-educational and non-linguistic nature. "Foundations of Islamic Education" is one core subject classified under this module. This subject bears a potential for raising intercultural issues in EFL pre-service teachers training.

The English Language Curriculum at the Departments of English, Saudi Teachers Colleges

Level 1

<table>
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<tr>
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<td>Reading (2)</td>
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<td>132</td>
<td>Writing (2)</td>
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<td>Dictionary Skills</td>
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<td>213</td>
<td>Speaking (3)</td>
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<td>214</td>
<td>Discussion and Debate (1)</td>
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<td>Advanced Reading</td>
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<td>Advanced Writing</td>
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<td>Introduction to Linguistics</td>
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<td>Language and Culture (1)</td>
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Level 5

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<td>104</td>
<td>Islamic Culture</td>
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<td>211</td>
<td>Developmental Psychology</td>
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<td>General Teaching Methods</td>
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Total

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Total
# Appendix 4

## Level 6

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<td>English Teaching in Saudi Arabia</td>
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<td>Educational Evaluation</td>
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<td>Educational Administration</td>
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<td>Language Testing</td>
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### Level 8

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Appendix 5: Cycle One analysis, policymaking

Selected policymakers’ responses

<table>
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<tr>
<th>Respondent</th>
<th>Trace</th>
<th>Comments</th>
<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salman</td>
<td>[Int2, p. 2, line20]</td>
<td>Our educational system has taken advantage of proposals and theories that have been called for by external forces.</td>
<td>- Awareness of global pressure.</td>
</tr>
<tr>
<td>Jaber</td>
<td>[Int5, p. 5, line45]</td>
<td>There are external calls for change, mainly coming from the US; they want this to change</td>
<td>Awareness of global pressure</td>
</tr>
<tr>
<td>Jaber</td>
<td>[Int5, p. 4, line42]</td>
<td>“After 9/11, everything we do in our schools, our textbooks were under the microscope.”</td>
<td>Awareness of global pressures</td>
</tr>
<tr>
<td>Jaber</td>
<td>[Int5, p. 5, line22]</td>
<td>It was surprise, a shock to many to tell the Minister, look…this is in our textbooks; he would not believe it, violence! He does not know. Also it was a shock to many parents. They were messages of hate, violence toward the other, women, and non-Muslims</td>
<td>- Global pressure drew top officials’ attention to cultural issues</td>
</tr>
<tr>
<td>Jaber</td>
<td>[Int5, p. 5, line4]</td>
<td>So denial was expected simply because these high ranking officials in the Ministry did not know what was in our textbooks, what was in our curriculum</td>
<td>- Denial stage of reaction to global pressure</td>
</tr>
<tr>
<td>Khalid</td>
<td>[Int10, p. 3, line44]</td>
<td>In the present, calls for change because of forces regarding the source of EFL have been implemented as I mentioned. With the EFL implementation depends on the degree of foreign interference in the business of language teaching in this region</td>
<td>Awareness of global pressure</td>
</tr>
<tr>
<td>Salman</td>
<td>[Int2, p. 3, line48]</td>
<td>If there is misconduct of not adopting such concepts properly in our curricula, that is definitely caused by misunderstanding and misinterpretation of such concepts by some of those who are in charge of designing and developing curricula.</td>
<td>- Exploration stage of reaction to global pressure - Curriculum developers’ misinterpretations of intercultural concepts.</td>
</tr>
</tbody>
</table>

Table 67: Policymakers’ comments on global factors related to the place of FC
Jaber [Int5, p. 6, line7] I think now we are in doldrums; we are not moving; we take one step forward and we take two steps backward; we have not yet made our minds what to do. So these external and internal factors caused a standstill because they were…[contradictory] Reaction: conflict awakened by external factors led to a standstill in curriculum development - Lack of resolution

Salman [Int2, p. 4, line27] I can add that several external enforcements have made us go back to our original [Islamic] values and remove the distorted thoughts that lead to misunderstandings. Exploration stage of Reaction: Discovering misconceptions and misinterpretations of CI values regarding cultural issues.

Salman [Int2, p. 1, line38] The committee members investigated carefully the content of these series; and held meetings with the publishers of those series to suggest amendments to the content of those series. These amendments were proposed to make the content more suitable to the Arabic culture and environment. As a result, an edition of these series was specifically published for the SEFL pre-service teacher program entitled “Middle East Edition - Focus on content - Lack of cultural resolution in SEFL teacher education - Influence of individual policymakers

Jaber [Int5, p. 2, line36] Concerning the textbook series “Interactions” and “Mosaic” by McGraw Hill, the publisher was asked to change the textbooks in 2002 to make them compatible with the Saudi Islamic culture…that meant to take out anything that had to do with dancing, celebrating birthdays, dating, or celebrating Christmas, for instance. So the wide cultural focus of the textbooks was severely narrowed - Focus on content - Lack of cultural resolution in SEFL teacher education - Influence of individual policymakers

Khalid [Int10, p. 1, line13] The modification done to the EFL education has been in revision integrated in curriculum of EFL in SA. It is not that much regarding the strategies, it might be only a change in the content to reflect the changes in the world, but it is not up to date and it is not positive… - Focus on content in general education - Lack of resolution in SEFL teacher education

Table 68: Policymakers’ comments on national related to the place of FC

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Trace</th>
<th>Comments</th>
<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salman</td>
<td>[Int2, p. 4, line8]</td>
<td>Now and after arousing the issues of understanding and tolerance as critical crosspoints in the curriculum, the concept of debate has been promoted countrywide as a national project and at the level of individual institutes.</td>
<td>National inclinations towards intercultural concepts.</td>
</tr>
<tr>
<td>Author</td>
<td>Reference</td>
<td>Text</td>
<td></td>
</tr>
<tr>
<td>--------</td>
<td>-----------</td>
<td>------</td>
<td></td>
</tr>
<tr>
<td>Khalid</td>
<td>[Int10, p. 7, line38]</td>
<td>If there is a change, you might fight it if you have the means of doing so, but sometimes even if you officially do not, it will prevail, then it will be endorsed only in order to be contained. Public acceptance entails official endorsement.</td>
<td></td>
</tr>
<tr>
<td>Salman</td>
<td>[Int2, p. 3, line15]</td>
<td>Development is carried on constantly. It is a convention that any educational system gets along with global variances; otherwise, there would be a state of fossilisation in cultural and educational output. Curriculum development should match global developments.</td>
<td></td>
</tr>
<tr>
<td>Khalid</td>
<td>[Int10, p. 2, line8]</td>
<td>In the coming years, culture will not be ignored; it will be integrated in the class itself, within the preparation of teachers. The first two years will be culture-based, in which pre-service teachers improve their English within the scope of a specific culture, be it the American or European in general of course with considering the cultural and the contextual aspects of our country. - The need of a framework for culture integration.</td>
<td></td>
</tr>
<tr>
<td>Salman</td>
<td>[Int2, p. 3, line48]</td>
<td>As a second factor added to the aforementioned, if there is a problem of not adopting such concepts properly in our curricula, that is definitely caused by misunderstanding and misinterpretation of such concepts by some of those who are in charge of designing and developing curricula. The nexus between policymaking and practice: The limitations of policymaking.</td>
<td></td>
</tr>
<tr>
<td>Salman</td>
<td>[Int2, p. 7, line19]</td>
<td>The regular procedures is that the central committees prepare a working plan for these programs to be implemented by colleges. The nexus between policymaking and practice: Centralisation of committees.</td>
<td></td>
</tr>
<tr>
<td>Jaber</td>
<td>[Int5, p. 5, line5]</td>
<td>I think the committees are responsible for what we have in the curricula now; the committees were infiltrated by people who had their own hidden agendas. The nexus between policymaking and practice: The limitations of policymaking.</td>
<td></td>
</tr>
<tr>
<td>Jaber</td>
<td>[Int5, p. 8, line13]</td>
<td>So probably the best way is to start at the bottom, so this is what we are trying to do in our project, we are trying to set the minimum, what is achievable and in the mean time measurable to make sure that it exists. Then, we can work our way from there. The nexus between policymaking and practice: The gap between policy and practice.</td>
<td></td>
</tr>
<tr>
<td>Khalid</td>
<td>[Int10, p. 4, line31]</td>
<td>Unfortunately, the prescription of policies is localised with certain committees that sometimes do not have the expertise, they do not have enough experience in the curriculum itself. The nexus between policymaking and practice: The gap between policy and practice - lack of expertise among some policymakers.</td>
<td></td>
</tr>
</tbody>
</table>
### Table 69: Policymakers’ perceptions of culture in EFL education

<table>
<thead>
<tr>
<th>Participant</th>
<th>Reference</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salman</td>
<td>[Int2, p.2, Line35]</td>
<td>One important aspect of culture which different societies place a heavy focus on is that which represents values. These values can be religious, moral, and social values.</td>
<td>- Focus on values</td>
</tr>
</tbody>
</table>
| Salman      | [Int2, p.7, Line2] | In terms of lifestyle, we are now going through an advanced stage of globalisation where many cultures share similar lifestyles and daily life practices | - Social aspects of culture
|            |           |                     | - Emergence of global culture |
| Jaber       | [Int5, p.3, Line25] | To many planners, mere knowledge of these differences is taboo, so they do not want the students to even know words such as pork, bacon, wine, | The global versus the local |
| Khalid      | [Int10, p.2, Line33] | The problem that we have here is to define what culture is, and what is the ideal culture that you present in teaching the language. It is important but hard to handle. | The importance of a reconceptualisation of culture in EFL education |

### Table 70: Policymakers’ perceptions of the source of FC in EFL education

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salman</td>
<td>[Int2, p.2, Line38]</td>
<td>The English language is mostly connected to native speakers’ culture in the first place.</td>
<td>Native model of culture</td>
</tr>
<tr>
<td>Salman</td>
<td>[Int2, p.2, Line39]</td>
<td>My perception is that the culture connected to the English language was originally developed in the ancient English context which is now represented by the U.K</td>
<td>Originality as a reason to adopt UK culture</td>
</tr>
<tr>
<td>Salman</td>
<td>[Int5, p.3, Line2]</td>
<td>In my personal opinion, to teach EFL, we should rely on the original English-oriented culture with an eye open on the developments carried on by the American culture which has been doing the English language major favours by enriching it constantly with new expressions and uses.</td>
<td>Originality of UK culture with following up cultural updates of the American culture</td>
</tr>
</tbody>
</table>
When we say TC in EFL, I think now English has become a global language. So when we say TC, as far as I am concerned, we are talking about global culture, not simply the culture of England or the US, Australia, New Zealand, or Canada, because nowadays, no body owns the English language. Therefore, when we say TC, I understand it to be a global culture, the basic human values shared by all humans, all indicated individually. Global culture which implies viewing English as a global culture with multiple cultures.

It is governed by more than only who speaks the language; it is governed by political relationships. Political relationships as a factor in selecting source of culture.

So I would rather choose one, even if it is a random choice, and stick to it. Selection should not be broad or multiple.

If you talk about political reasons, the American culture can not be introduced as the culture of English because the Americans’ standpoint regarding certain issues. American culture as a source of culture in EFL can be difficult to accept.

This is a very important point. Basically, we cannot separate language from culture. Language expresses and formulates culture and vice versa. It is an interchangeable rapport. In my personal opinion, detaching the English language from the Western culture is impossible because the language develops in a certain context and it is influenced by the particulars of that context. Theoretical factor: the inseparability of language and culture.

It is very important. I think we are living in a world without boundaries, and building these high walls around us will not protect us. This wall will crumble down and crush us. - Humanitarian factors: Global goals: connecting to ‘the other’

Ironically, these people are doing what they are doing because they think this will preserve our identity, where in fact it drives our youth to lose their identity; so it defeats its own purpose by trying to prevent exposure. -Humanitarian factors: global goals operating locally.

Language is a reflection of culture and vice versa depending on what theoretical position you take about that. Theoretical factor: the inseparability of language and culture.

<table>
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<tbody>
<tr>
<td>Salman</td>
<td>[Int2, p.2, Line19]</td>
<td>This is a very important point. Basically, we cannot separate language from culture. Language expresses and formulates culture and vice versa. It is an interchangeable rapport. In my personal opinion, detaching the English language from the Western culture is impossible because the language develops in a certain context and it is influenced by the particulars of that context.</td>
<td>Theoretical factor: the inseparability of language and culture</td>
</tr>
<tr>
<td>Jaber</td>
<td>[Int5, p.3, Line44]</td>
<td>It is very important. I think we are living in a world without boundaries, and building these high walls around us will not protect us. This wall will crumble down and crush us.</td>
<td>- Humanitarian factors: Global goals: connecting to ‘the other’</td>
</tr>
</tbody>
</table>
| Jaber       | [Int5, p.3, Line46] | Ironically, these people are doing what they are doing because they think this will preserve our identity, where in fact it drives our youth to lose their identity; so it defeats its own purpose by trying to prevent exposure. | -Humanitarian factors: global goals operating locally.
- Isolation may lead to loss of identity. |
| Khalid      | [Int10, p.3, Line1] | Language is a reflection of culture and vice versa depending on what theoretical position you take about that. | Theoretical factor: the inseparability of language and culture |
To teach English, you have to know the culture, and to understand the culture, you have to understand the others; we have a gap regarding this issue in all curricula, not only EFL curriculum. We are not promoting the understanding of others, as much as it means to me... because you cannot live alone.

That can contribute to the answer why we do not produce qualified teachers in the EFL pre-service teacher training programs; because we have ignored the basic part the most important part of the definition for curriculum, which is integrating the culture.

Table 72: Policymakers’ views about the pre-service SEFL teacher education curriculum

<table>
<thead>
<tr>
<th>Participant</th>
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<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salman</td>
<td>[Int2, p.5, Line1]</td>
<td>I’d like to refer to a concept called “hidden curriculum” which implies the learners’ background which should be considered carefully. If the learners come from different backgrounds and experiences, this diversification in cultures prove beneficial to the learners.</td>
<td>Hidden curriculum: learners’ input. - The status of SEFL pre-service teachers as adult learners with prior knowledge and experiences</td>
</tr>
<tr>
<td>Salman</td>
<td>[Int2, p.5, Line11]</td>
<td>We are talking about tertiary education. There are broad and basic guidelines in our curriculum called “course description” which outlines preferred methods, objectives, and evaluation criteria and suggests some references.</td>
<td>Curriculum guidelines as a broad policy.</td>
</tr>
<tr>
<td>Jaber</td>
<td>[Int5, p.6 Line25]</td>
<td>Curriculum is all of the above plus “How to”, the methodology. Curriculum encompasses all of these, and as I said earlier, it is one of the main production lines of identity, of the cultural entity of this human being.</td>
<td>Curriculum as a broad concept with emphasis on pedagogy</td>
</tr>
</tbody>
</table>
Appendix 5

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khalid</td>
<td>[Int10, p.4 Line45]</td>
<td>If you want to have the “official response” for what a curriculum means, the answer will be everything that you have listed above. If you come to the actual implementations of the curricula, it will be limited to few things only; that is, a curriculum is only a program of studies; a list of course that you need to take. For each course, you have a description of its content.</td>
</tr>
<tr>
<td>Khalid</td>
<td>[Int10, p.4 Line49]</td>
<td>Now everything else you have mentioned in these concepts is ignored, unfortunately. That can contribute to the answer why we do not produce qualified teachers in the EFL pre-service teacher training programs;</td>
</tr>
<tr>
<td>Salman</td>
<td>[Int2, p.5 Line14]</td>
<td>The academic instructor has an almost absolute authority to modify and develop the curriculum provided that he abides by the ultimate course objectives as a minimum level of achievement. For example, the instructor is not limited to the official content; he can add his own additional materials such as handouts and extra examples.</td>
</tr>
</tbody>
</table>
| Jaber       | [Int5, p.6 Line41] | “They have no authority whatsoever. Committees at the Ministry of Education make the decisions and do not consult neither the teachers nor the students, parents or anybody. It is enforced top-down, and nobody is authorised to make any changes; this is in General Education In higher education, it is a little bit different, but unfortunately, Teachers Colleges are run the same way schools are run.” | - Denial of academic authority within the current conditions  
- The need to treat teacher education as Higher Education |
| Khalid      | [Int10, p.5 Line12] | At the level of colleges there is a policy, there is a course description and a course file with which you have to abide. Sometimes you might add stuff if the course allows that saying you can have other resources for the teachers to decide. | Authority of academic instructors within guidelines: Cultural aspects are not emphasized. |

Table 73: Policymakers’ views on contextual constraints to the place of FC

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jaber</td>
<td>[Int5, p.7 Line36]</td>
<td>I think the main constrain I would narrow it down to one main constraint which is the absence of values, universal values in education. Values is one of the main components in any educational curriculum, and these are universal. The work in this area has been cut</td>
</tr>
</tbody>
</table>
Appendix 5

<table>
<thead>
<tr>
<th>Khalid</th>
<th>[Int10, p.3, Line38]</th>
<th>If the change is because of political reasons, it will take time before it happens eventually.</th>
<th>Global pressure for change attracts resistance.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khalid</td>
<td>[Int10, p.4, Line11]</td>
<td>Unfortunately, pre-service teacher training plans and the system as it is built now refuse change. One single thing in any study plan of EFL takes more time to the extent that the reason that has been the source of such change has vanished.</td>
<td>Deceleration of implementing innovations.</td>
</tr>
<tr>
<td>Khalid</td>
<td>[Int10, p.4, Line19]</td>
<td>In the future, it is a hope that such change will be less localised, moving from the top of the funnel to the pre-service teachers themselves, giving a bit of a freedom to feel what is suitable for their teaching.</td>
<td>Centralisation of policymaking will diminish with the ongoing structural changes to Teachers Colleges calling for a pedagogical framework that guide academic instructors.</td>
</tr>
<tr>
<td>Khalid</td>
<td>[Int10, p.4, Line31]</td>
<td>Unfortunately, the prescription of policies is localised with certain committees that sometimes do not have the expertise, they do not have enough experience in the curriculum itself</td>
<td>Centralisation of policymaking confines curriculum development to a few members and overlooks field experts’ involvement.</td>
</tr>
<tr>
<td>Khalid</td>
<td>[Int10, p.5, Line16]</td>
<td>The need for unification has brought to place fossilisation.</td>
<td>Centralisation of policymaking hinders the process of curriculum development</td>
</tr>
<tr>
<td>Khalid</td>
<td>[Int10, p.7, Line8]</td>
<td>Most educators, people in the field and not policymakers, when they have an internal motivation to implement something they need to be secured, unfortunately</td>
<td>Centralisation of policymaking impedes academics with expertise to participate in curriculum design and development.</td>
</tr>
</tbody>
</table>

Table 74: Policymakers’ comments on cultural constraints

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Salman</td>
<td>[Int2, p.6, Line18]</td>
<td>There are no constraints if C1 is considered carefully when teaching about C2. This condition does not only exist exclusively in our Saudi context, but also in any context in which a foreign language and culture is taught.</td>
<td>C1 is to be considered carefully</td>
</tr>
<tr>
<td>Author</td>
<td>Interview, p.</td>
<td>Statement</td>
<td>Relevant Concepts</td>
</tr>
<tr>
<td>---------</td>
<td>-----------------</td>
<td>--------------------------------------------------------------------------</td>
<td>-----------------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Salman</td>
<td>2, 6, Line 25</td>
<td>I also should refer to what can be considered as a ‘red line’ which is our religious beliefs and values which should be held anywhere and anytime and there is no compromise to adapt any religious beliefs from C2</td>
<td>Religious beliefs are redlines; however, misconception exists between knowledge and adoption</td>
</tr>
<tr>
<td>Jaber</td>
<td>5, 3, Line 24</td>
<td>Saudi Culture is a closed culture. It has not opened up to the world yet. So this global culture is bound to have a different sense with the local culture in SA. To many planners, mere knowledge of these differences is taboo, so they do not want the students to even know words such as pork, bacon, wine, or dance, because it is ingrained in our culture that the word and the entity it represents are one, the same thing. So if he learns the word “wine” the perception is gonna type “drink wine”, if he learns the word “dance”, he is going to dance; if he learns something about celebrating birthdays, he will celebrate his birthday which is foolish.</td>
<td>Ethnocentric views due to being culture-bound, Knowledge versus adoption</td>
</tr>
<tr>
<td>Jaber</td>
<td>5, 7, Line 22</td>
<td>I think the main problem is inflated ego… because if you believe that you are culturally superior to everybody else on the face of earth, how can you communicate with other people? You can only talk down to other people.</td>
<td>Traditional ethnocentric views</td>
</tr>
<tr>
<td>Khalid</td>
<td>10, 5, Line 26</td>
<td>I think the first thing we need to do here is to remove the dogma of being “we are the best”</td>
<td>Traditional ethnocentric views</td>
</tr>
<tr>
<td>Salman</td>
<td>2, 6, Line 28</td>
<td>Once religious symbols are approached in our attempt to integrate C2, this will definitely cause determent and fear of accepting the idea of TC integration.</td>
<td>Misconception of knowledge versus adoption, and understanding versus degrading</td>
</tr>
<tr>
<td>Salman</td>
<td>2, 6, Line 35</td>
<td>when we throw clues that we are going to talk about religious beliefs of C2, this attempt will be rejected completely and may affect the pursuit of C2 integration</td>
<td>Misconception of knowledge versus adoption, and understanding versus degrading</td>
</tr>
<tr>
<td>Khalid</td>
<td>10, 6, Line 12</td>
<td>The fear of change; you might add to that, the desire to keep our culture “pure”</td>
<td>Fear of change makes C1 aspects as red lines.</td>
</tr>
</tbody>
</table>
Appendix 6

Appendix 6: Cycle One analysis, FC teaching

Selected academic EFL instructors’ responses

Table 75: Academic EFL instructors’ perceptions of culture in EFL

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Azeb</td>
<td>[Int1, p. 1, line18]</td>
<td>Culture consists of the value system and practices of life as seen and practices by the native speakers of any particular culture of a language.</td>
<td>- Societal norms relevant to language - Static views</td>
</tr>
<tr>
<td>Firas</td>
<td>[Int3, p. 1, line13]</td>
<td>The concept of culture means all shared beliefs, ideas, behaviour, and everything that distinguishes a society from another. So all these things form the culture of a certain community.</td>
<td>- Societal norms, detached from language learning - Static views</td>
</tr>
<tr>
<td>Saeed</td>
<td>[Int4, p. 1, line13]</td>
<td>It means a set of behaviour patterns; it includes many things like traditions, values, beliefs, laws, clothing, food preparations, and drinks.</td>
<td>Societal norms, detached from language learning</td>
</tr>
<tr>
<td>Fareed</td>
<td>[Int7, p. 1, line13]</td>
<td>It means beliefs, morals, what is acceptable in a society and what is inappropriate. So it is connected with both linguistics forms and behaviour.</td>
<td>Societal norms; relevant to language - Static views</td>
</tr>
<tr>
<td>Tony</td>
<td>[Int14, p. 1, line14]</td>
<td>It is the way I have seen life in the UK, the way I live my life in a day to day basis. So when I talk about certain principles like scenarios, different types of job, expectations at the level of the individual, it is coming from my experience</td>
<td>- Culture as practice - Limited to individuals’ practice - Slightly dynamic</td>
</tr>
<tr>
<td>George</td>
<td>[Int15, p. 1, line13]</td>
<td>Culture consists of various aspects such as beliefs, activities that the people involve in, music, sports, food.</td>
<td>- Societal norms - High culture - Static views</td>
</tr>
<tr>
<td>John</td>
<td>[Int16, p. 1, line22]</td>
<td>Culture in an EFL setting refers to the process of orienting foreign language learners to the target culture in order to minimize the negative effects of cultural differences.</td>
<td>- Dynamic - Implies engagement</td>
</tr>
</tbody>
</table>
### Table 76: Academic EFL instructors’ views about the place of FC in EFL education

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Azeb</td>
<td>[Int1, p. 3, line4]</td>
<td>It is so important. You cannot teach grammar and vocabulary and say this is language.</td>
<td>- Culture is important to understand the linguistic aspects</td>
</tr>
<tr>
<td>Azeb</td>
<td>[Int1, p. 3, line19]</td>
<td>Cultural aspects come second after linguistic skills, but they are still important. So teachers have to be fluent in language and linguistic skills, otherwise, teachers cannot communicate ideas.</td>
<td>- Language skills has the priority to communicate ideas</td>
</tr>
<tr>
<td>Firas</td>
<td>[Int3, p. 3, line23]</td>
<td>It is very important because it helps communicate better in the target language when exposed to this culture, perhaps when travelling abroad. When speaking with native speaker, we try to understand the cultural references of some words; unless you are aware of this culture, communication will fail</td>
<td>- Culture is important for its role in communication in the target language</td>
</tr>
<tr>
<td>Firas</td>
<td>[Int3, p. 2, line43]</td>
<td>I believe it is so important, it is as important as the reading skill for example.</td>
<td>- Culture is deemed as important as language skills</td>
</tr>
<tr>
<td>Saeed</td>
<td>[Int2, p. 3, line48]</td>
<td>It is very important for prospective EFL teachers… Here, the main focus is on language skills. The designers claim that by exposing students to language skills, that will give them a great opportunity to learn more about the language, which is not totally true because sometimes indirect learning to literature and courses of culture may be more effective to learn about the language.</td>
<td>- Culture is important for EFL teachers as professionals. - It provides effective and indirect learning of language.</td>
</tr>
<tr>
<td>Saeed</td>
<td>[Int4, p. 2, line23]</td>
<td>So I believe that teaching cultural and literary course is more effective that just teaching language skills.</td>
<td>- Culture is more effective than language skills in language teaching.</td>
</tr>
<tr>
<td>Fareed</td>
<td>[Int7, p. 2, line21]</td>
<td>It is vital; it is of a great importance of course for any language learner.</td>
<td>- Culture is important in language learning.</td>
</tr>
<tr>
<td>Tony</td>
<td>[Int14, p. 2, line27]</td>
<td>It is important to an extent in terms of idioms and expressions.</td>
<td>- Culture importance is limited.</td>
</tr>
<tr>
<td>Tony</td>
<td>[Int14, p. 2, line38]</td>
<td>I would put a less weight on culture; to me linguistic skills are more important.</td>
<td>- For pre-service teachers language and teaching skills are more crucial.</td>
</tr>
<tr>
<td>George</td>
<td>[Int15, p. 2, line26]</td>
<td>Language is bound up with culture and we cannot separate language from culture.</td>
<td>- Culture is important for its place.</td>
</tr>
</tbody>
</table>
George  |   [Int15, p. 2, line39]  | So to integrate both skills is very important in mastering and teaching the language.  |   - Cultural aspects as important as language skills for EFL teachers  |

John  |   [Int16, p. 2, line31]  | Culture has a prominent role in EFL education. English has its own charms, linguistic superiority, literary richness, economic and intellectual usefulness, and an orientation to its variegated charms and purposes will surely act as a great motivating factor. It is particularly true of Saudi students who are naturally resistant or hostile to foreign cultural influence and consider such influence as corrosive.  |   - Culture is important as a motivating factor to understand and learn the language aspects.  - It is highly important with SEFL context.  |

John  |   [Int16, p. 2, line48]  | Incorporating cultural elements into teacher training is important. However, its role is mainly complementary.  |   - Culture role is complementary to other language skills.  |

### Table 77: Academic EFL instructors’ perceptions of the source of FC

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Azeb</td>
<td>[Int1, p. 1, line36]</td>
<td>The English language is traditionally associated with the British and American culture, so we very often refer to the American and British English. However, I think the situation had to be adapted to the need of the target student.</td>
<td>- US-UK centric views about target culture(s)  - TC conveys a specific culture for a specific need.</td>
</tr>
<tr>
<td>Azeb</td>
<td>[Int1, p. 2, line7]</td>
<td>In Saudi Arabia, we have to resort to the general standards of Western culture. I personally refer to the Western culture</td>
<td>- The need to reconceptualise the TC concept</td>
</tr>
<tr>
<td>Firas</td>
<td>[Int3, p. 1, line28]</td>
<td>We can include the cultures of the Americans or the British because I think they do share the same cultures whether they are native or non-natives</td>
<td>- US-UK centric views about target culture(s)  - Misperception of commonality.</td>
</tr>
<tr>
<td>Saeed</td>
<td>[Int4, p. 1, line22]</td>
<td>It mainly refers to the countries which speak English as a native language.</td>
<td>- NSs’ model of culture  - Inner-Circle orientation.</td>
</tr>
<tr>
<td>Fareed</td>
<td>[Int7, p. 1, line22]</td>
<td>The UK, USA, and Australia in addition to some other countries that adopt English as their first or formal language because those countries or those communities can also use the cultural features of the language or they actually deal with it unconsciously in their communication.</td>
<td>- NSs’ model of culture.  - Innermost Circle orientation.</td>
</tr>
</tbody>
</table>
Appendix 6

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<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
</table>
| Tony        | [Int14, p. 1, line31]    | I would suggest the UK culture coming from England, that what I was readily associated with. For me there are differences between American and British English, but American culture is perfectly fine in this context. | - US-UK centric views about target culture(s)  
- Home culture for NS instructors.  
- Relevance as a factor                                                                 |
| George      | [Int14, p. 1, line24]    | I think British English is the original English. A lot of idiomatic expressions and much of the cultural capital descended from there. But America is also very important because those expressions derived have become very important there. | - US-UK centric views about target culture(s)                                                                                  |
| John        | [Int16, p. 1, line36]    | The countries (Britain, Ireland, the USA, Canada, Australia, New Zealand) where English is spoken as native language represent the dominant culture.                                                   | - NSs’ model of culture  
- Inner-Circle orientation.                                                                                                           |
| John        | [Int16, p. 2, line25]    | To me, the culture related to the English language is the dominant culture of the countries where English is the native language. Therefore, the global English-oriented culture means the culture of these countries. | - Unity and dominance as determining factors  
- Relevance as a factor                                                                                                                  |

Table 78: Academic EFL instructors’ views on multiple-global cultures of English

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
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</table>
| Azeb        | [Int1, p. 2, line18]   | I do not think it is necessary at all to introduce the cultures of these countries unless there is a need or an exceptional case for particular students... If you are talking about how relevant these sources of non-English speaking cultures are, no they are not. | - Relevance to the native model culture  
- Learners’ expectations                                                                                                                      |
<p>| Azeb        | [Int1, p. 2, line49]   | Given the fact that time is very limited, you cannot be that ambitious and teach everything that you think might help the students after they graduate                                                                 | - Time limitation                                                                                                                                  |</p>
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<th></th>
<th>Reference</th>
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<th>Focus Areas</th>
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| Firas  | [Int3, p. 1, line36] | We may refer to those countries, but they should not be the focus of our attention. Perhaps it is gonna have a different culture, and perhaps the students may say, we are not going to live there as a TC, because culture of English is mainly related to the USA and the UK...But nobody would think about India, for example, because those people have a different culture. Yes, they speak English fluently and it may be one of their many languages, but I do not think their culture is so much related to the culture we are talking about here. | - Learners expectations  
- Cultural differences from the native model  
- Relevance to the native model culture |
| Saeed  | [Int4, p. 1, line29] | I do not think that would be important especially at the undergraduate level, because we are not teaching them the English of India or Singapore or any other countries. …When we talk about culture we usually refer to two major countries, the UK and USA, and native speakers generally. | - Relevance to the native model of culture |
| Fareed | [Int7, p. 2, line14] | It is impossible to make our student aware of all these cultural issues in classes, because basically we do not have enough time. Culture connects to very vast sources, so we cannot teach all of it. However, student on their own can autonomously learn from different sources (e.g. media) about these multiple culture. | - Time limitations |
| Tony   | [Int14, p. 2, line14] | Some of the English-oriented cultures do come across in day to day life, talking about work, different attitudes to man and women. So other cultures come across slowly, infused throughout the years. But to make it as a certain part of the syllabus where student are taught about cultures may be difficult because materials that introduce the culture have to be prepared and I am not sure that anything like that exists. | - Time and curriculum limitations  
- Lack of materials on multiple global cultures of English |
| Tony   | [Int14, p. 2, line22] | I think it will be a good idea to introduce something like Global Englishes which will give them a more rounded understanding of the English language. | - A difference between global cultures and global Englishes |
| George | [Int15, p. 2, line13] | I think that will be too difficult to do. The language is originated with people, a nation, and knowing the historical trend in the standard usage of language by native speakers is more important than may be trying to connect the perceptions of those who speak English as a second language. | - Priority is given to native-model of culture  
- Culture is originated with people. |
These countries have adopted English mainly for economic reasons as well as for their colonial legacy, and as such their culture is not quintessentially English, nor is their culture uniform. English has not supplanted the local culture as well, and as such the question of incorporating them into EFL curriculum is minimally relevant.

Table 79: Academic EFL instructors’ views on attitudes toward the source of FC

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<th>Participant</th>
<th>Trace</th>
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<th>Preliminary implications</th>
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<tbody>
<tr>
<td>Azeb</td>
<td>[Int1, p. 2, line27]</td>
<td>I think there is a relationship between attitudes toward the source of culture and learning culture. As I noticed from my contact with pre-service and in-service teachers and some other people, there is a variety of attitudes towards the Western culture in this context. I think some of them have negative attitudes for political reasons because of the recent developments in the political situation in Iraq for example. Some people perceive the Americans as aggressive people wishing to occupy countries, change their values, and attack their religion…etc</td>
<td>- Exclusive focus on US source of culture may attract criticism to culture integration. - Political factors affect attitudes toward source of culture.</td>
</tr>
<tr>
<td>Azeb</td>
<td>[Int3, p. 2, line36]</td>
<td>The fact is one has to be aware of what happens in the world and has to be tolerant communicate with people of other cultures regardless of the political situations which are changing, but what is constant and unchangeable is the needs for people of the world to be in contact and cooperation rather than in conflict.</td>
<td>- A distinction should be made between politics and education</td>
</tr>
<tr>
<td>Firas</td>
<td>[Int3, p. 2, line5]</td>
<td>Here in our countries, they do not like the US because of the political power distractions over the other countries. So when we talk about the culture related to this country, we have to make it clear that we do not want the students to adopt this culture, we want them to be aware of this culture because it helps them later on when they go there and communicate with people</td>
<td>- A distinction should be made between politics and education - ILL humanitarian goals are appropriate. - ICC are required to enhance intercultural communication.</td>
</tr>
<tr>
<td>Saeed</td>
<td>[Int4, p. 1, line38]</td>
<td>For me personally, even if I am against a particular country, this does not mean the student does not learn its language. The prophet says, learn the culture and language of your enemies so that you can handle the situations; this is my own belief.</td>
<td>- A distinction should be made between politics and education</td>
</tr>
</tbody>
</table>
Sometimes the target language of an invader or a colonial country fosters a negative attitude in a group of people; this makes them unwilling to know about the English language or even the English culture, and if we become specific, the American culture.

I think learning a language has no connection to the hatred or likeliness of that country because when you learn a language, you learn it for certain purposes or certain ends, so hatred can be a motive to learn a language in order to defend themselves or to may be to able to attack, negotiate issues, and all that is because hatred of certain countries.

I think this relationship between attitude about the source and interest to learn the culture exists… I think the negative attitudes can be used to instil a little bit of desire to learn about the culture that they are eventually going into, so they can use them positively to look into the culture that they may or may not dislike.

May be to some extent that there is an effect of negative attitudes, but I am not sure how much it affects the learners. .. However, the desire or the drive in the person to learn the language is more important than the perception of the people of the language he might not agree with.

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<th>Participant</th>
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<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Azeb</td>
<td>[Int1, p. 3, line30]</td>
<td>I believe that part of the course should be devoted to talking about the values of people speaking the target language…They come occasionally within topics in the study materials. When this happens, it depends on the instructor’s interest in elaborating on one issue or another. Some teachers, I am sure, ignore these cultural points completely and just carry on with the linguistic aspects of the texts.</td>
<td>- Positive attitudes.</td>
</tr>
<tr>
<td>Firas</td>
<td>[Int3, p. 3, line1]</td>
<td>My students are very enthusiastic about learning culture, particularly when they know about different beliefs, different values, different traditions and they compare these aspects with their own.</td>
<td>- The pre-service teachers’ interest motivates instructors to approach cultural aspects</td>
</tr>
<tr>
<td>Name</td>
<td>Reference</td>
<td>Quote</td>
<td>Attitude Note</td>
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<tr>
<td>Saeed</td>
<td>Int4, p. 3, line6</td>
<td>Even if I disagree with their beliefs, traditions or values, at least they should now as teachers what is going on around them. They should not isolate themselves from teaching or from learning.</td>
<td>Positive attitude</td>
</tr>
<tr>
<td>Fareed</td>
<td>Int7, p. 2, line40</td>
<td>There must be some sort of allusions rather than teaching culture exclusively; we can give them some information about these cultural issues.</td>
<td>Positive attitude</td>
</tr>
<tr>
<td>Tony</td>
<td>Int14, p. 3, line6</td>
<td>So it is quite nice to introduce some of the ideas. A lot of the customs that exist in the TC are completely alien over here. And sometimes I think it is better to avoid those that are more alien and they are just not talked about. I am not happy to talk about some differences that are greatly different.</td>
<td>Positive attitude with cautions about some issues.</td>
</tr>
<tr>
<td>George</td>
<td>Int15, p. 3, line8</td>
<td>I think that is important, but we need to be aware that in doing so we do not clash with the learners’ culture.</td>
<td>Positive attitudes with caution about the issue of clash of cultures.</td>
</tr>
<tr>
<td>John</td>
<td>Int16, p. 3, line13</td>
<td>I am very flexible, open-minded and do not support the notion that any restrictions or inhibition should be imposed on transmitting knowledge of the target culture to language students.</td>
<td>Positive attitude challenging potential restrictions.</td>
</tr>
<tr>
<td>Azeb</td>
<td>Int1, p. 4, line42</td>
<td>Not in the sense that they are professional TC teachers or trainers. Generally, I do not think that they can teach culture orientation courses, but they should be aware enough about culture to help their students. They are teachers of the English language in general who are aware of some of the cultural aspects of the Western culture which they can incorporate in their courses.</td>
<td>Pre-service teachers are not expected to teach about culture - Awareness about cultural aspects is essential.</td>
</tr>
<tr>
<td>Firas</td>
<td>Int3, p. 4, line12</td>
<td>It also depends on their attitudes about the TC whether they become enthusiastic to talk about it in their classes.</td>
<td>Depending on their attitudes</td>
</tr>
<tr>
<td>Saeed</td>
<td>Int4, p. 3, line43</td>
<td>No, they should be aware of other cultures, how others think or behave, but they should not bear their patterns of behaviour and transfer them to their students. So they should be neutral and aware of TC.</td>
<td>Misconception of teaching Vs. adoption - Awareness about cultural aspects is essential.</td>
</tr>
<tr>
<td>Fareed</td>
<td>Int7, p. 3, line44</td>
<td>Sure, as they are going to communicate a message connected to the language whose elements include necessarily culture, they are considered TC teachers too.</td>
<td>They are expected to be culture teachers.</td>
</tr>
</tbody>
</table>
It depends on how much exposure they have had to the TC. A lot of students have been to the UK last year, however, six weeks a year of immersion in the TC do not give you a good grounding in the TC. So they could teach the TC from their experience, but again they are not bound to teach about the TC.

- Depending on exposure received in teacher preparation
- They are not expected to teach about culture

Depending on the level at which they are teaching, but basically yes because culture comes with the language and even if they are teaching the elementary school, they have to awaken their students to the usage of language from that level.

- Depending on their future students
- Elementary level students should not be taught about C2

Of course! In my own case, I act not only as a language teacher but also a culture teacher. I use my firsthand knowledge of the target culture to make my students knowledgeable in the target culture. The very fact that I belong to a country where English is the first language enhances students’ confidence in me, my teaching style as well as in my dependability as a teacher.

- They are expected to be culture teachers
- To become a culture teacher a good culture training is required

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<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
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</table>
| Tony        | [Int7, p. 4, line2] | It depends on how much exposure they have had to the TC. A lot of students have been to the UK last year, however, six weeks a year of immersion in the TC do not give you a good grounding in the TC. So they could teach the TC from their experience, but again they are not bound to teach about the TC. | - Depending on exposure received in teacher preparation
- They are not expected to teach about culture |
| George      | [Int15, p. 4, line13] | Depending on the level at which they are teaching, but basically yes because culture comes with the language and even if they are teaching the elementary school, they have to awaken their students to the usage of language from that level. | - Depending on their future students
- Elementary level students should not be taught about C2 |
| John        | [Int16, p. 4, line22] | Of course! In my own case, I act not only as a language teacher but also a culture teacher. I use my firsthand knowledge of the target culture to make my students knowledgeable in the target culture. The very fact that I belong to a country where English is the first language enhances students’ confidence in me, my teaching style as well as in my dependability as a teacher. | - They are expected to be culture teachers
- To become a culture teacher a good culture training is required |

Table 81: Academic EFL instructors’ pedagogies of FC teaching

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
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| Azeb        | [Int1, p. 1, line31] | I think the best way is to incorporate the cultural aspects in other courses like in conversation; the teacher can pick a situation and talk about cultural elements in the conversation so that the students so not feel that they are force to study something they may not be interested in. They will take it as part of understanding the language and part of helping them | - Contingency-based
- Pedagogy depends on the learners’ interest
- Static approach, lack of engagement
- Inconsistent pedagogy |
| Azeb        | [Int1, p. 5, line6] | The students are exposed to TC through the materials they study basically. Sometimes I guide them to go and use some video and audio materials, or read some authentic materials to be presented and discussed in the class as additional materials added to the course. | - Pedagogies of culture teaching are not core in language teaching
- Use of text, audio and video materials |
| Firas | [Int3, p. 3, line18] | I do this through texts, any authentic materials, and sometimes from the Internet and sometimes from a book. To my understanding, some of these texts contain cultural aspects. When we do the texts, we try to elicit the general aspect, introduce them to the students. This way, students will be empowered by different beliefs, values, and life practices, some new words that are not used in the local culture. | - Focus on texts  
- Use of Internet materials  
- Static approach, no engagement. |
| --- | --- | --- | --- |
| Firas | [Int3, p. 4, line22] | I will encourage my students to read more about topics related to the TC... I will direct them to search information on the Internet. | - Self-study  
- Lack of guidance  
- Focus on text |
| Saeed | [Int4, p. 4 line1] | To read as much as they can, and to travel to the TC countries which speak the TL. Also, they can watch movies, read about their literature, social and moral background. | - Focus on text  
- Unguided media study  
- Static approach |
| Saeed | [Int4, p. 5, line1] | When teaching language skills, teachers use topics from the local culture instead of TC because they try to make it easier for them by choosing topics such fasting of Ramadan, Granting Zakah, or the social norms of our native culture. But it could be difficult to ask them to talk or write about the English people for example, or the American political situation. This is why instructors focus on issues related to the Arab culture. | - Avoidance of C2 topics due to difficulty  
- Focus on C1 aspects  
- Cultural detachment  
- Topic selection is influenced by personal prejudice. |
| Fareed | [Int7, p. 2, line40] | There must be some sort of allusions rather than teaching culture exclusively; we can give them some information about these cultural issues. Hence, study and exercise on those issues can only be made once in the form of allusions; for example, describing some cultural behaviour and informing students that this is a cultural feature. This will provide them with a solid background. | - Implicit culture teaching  
- Static approach |
| Fareed | [Int7, p. 4, line11] | I believe that opportunities are actually created automatically in our classes, but also instructors should be opportunistic in alluding to the cultural issues when they are encountered in their teaching, and there are plenty of them in our classes, to make them more explicit. | - Contingency-based pedagogy  
- Contradiction between implicit and explicit pedagogy |
<table>
<thead>
<tr>
<th>Name</th>
<th>[Int Location, p. Line Number]</th>
<th>Text</th>
<th>Techniques</th>
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</table>
| Tony   | [Int14, p. 3, line23]          | I introduce them form my experience. So introducing a daily routine for example, I would tell them how I get up, how I travel, then I would give an example of somebody else that I know; or I may introduce a different daily routine. They always seem to be different from the expectations because they are unusual to them and I think it gives them understanding of the TC. | - NS’s daily routine  
- Static approach |
| Tony   | [Int14, p. 4, line27]          | In the future when I go back to the UK, I may bring some photographs to show students how things are. Physically, England for example is much different from the way SA is. | - Focus on imagery materials to highlight physical differences  
- Traditional pedagogy |
| George | [Int15, p. 3, line11]          | We do it tactfully in a way that if there is any cultural differences, we let them see both views, but not try to emphasise one over the other as if one is more important or superior to the other. | - Cautious selection of pedagogy  
- Potential for excluding culture |
| George | [Int15, p. 3, line28]          | There should be some tangible examples outlined so that in the course of teaching the language, the instructor can give spectacular and outstanding examples that illustrate cultural points. | - Focus on concrete aspects |
| George | [Int15, p. 3, line35]          | Opportunities can be provided through organised courses in the TC and also visual materials to get acquainted with the TC, because without seeing, people cannot assimilate…Also, we encourage them to interact in certain ways, and provide them with visual opportunities to help them make sense of what we tell them. | - Culture based course enhances separation between language and culture  
- Interaction-based pedagogy, random though |
| John   | [Int16, p. 3, line38]          | In such cases, I prepare them for the situation through prior hints so that they do not get shocked at the explicitness of the topic of discussion. Almost in all cases I have found students receptive to such open deliberations. | - Gradual explicitness of cultural issues to avoid negative reactions |
| John   | [Int16, p. 4, line46]          | I am in favour of engaging them in the subject and its core aspects. This can be achieved by asking the students to work on particular projects that can help them confront the target culture head-on. | - Task and project-based pedagogies |
| John   | [Int16, p. 5, line3]           | I will arrange debates and discussions on issues concerning the target culture, organize screening of movies, supply them with materials, both printed and electronic | - Dynamic approach through active engagement  
- Variety of materials |
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<th>Participant</th>
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<th>Preliminary implications</th>
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| Azeb        | [Int1, p. 9, line7] | We are explicitly instructed by the administration not to talk about politics and sex in classes. | - Official influence  
- sex and politics |
| Azeb        | [Int1, p. 4, line7] | I know that some issues like sex and politics might be sensitive, so if I am asked a question like that I will give an answer, but I will be careful not to offend the students by giving very explicit answers. | - Negative about dealing with sensitive issues  
- The issue of cultural integrity |
| Firas       | [Int3, p. 4, line48] | I will avoid things that are so much sensitive and critical to the society here, and things that people do not want to know perhaps. | - Sensitive issues to C1  
- Fuzzy assumptions about sensitive issues |
| Firas       | [Int3, p. 3, line32] | I do not avoid any questions. We can talk about everything as long as they are mature enough. Through my observation, I become sure that they are mature enough to receive correct answers clearly | - Positive about dealing with sensitive issues |
| Saeed       | [Int4, p. 4, line24] | I sometime avoid talking about women, sexual relationships, and political issues. | - Women, sexual relations, and sex |
| Saeed       | [Int4, p. 3, line27] | Those questions of issues that run against our Islamic morals and so on. Even if answer them, I have to show the advantages of the Islamic culture and our oriental cultural background, and to make comparisons to show what is good and what is bad. | - Negative about dealing with sensitive issues  
- The issue of cultural integrity and lack of objectivity |
| Fareed      | [Int7, p. 4, line45] | There are certain issues here about religion, sex that can only be discussed to some extent only. However, there are red lines that we cannot trespass | - Religion and sex  
- Fuzzy assumptions about sensitive issues |
| Tony        | [Int14, p. 5, line10] | There will be anything that is essentially Haram in Islam such as drinking, gambling, pre-marital relations. | - Religious perspective |
| Tony        | [Int14, p. 3, line35] | I would answer such questions vaguely unless I am pressed, then I would give a general answer that appeals to their curiosity. | - Negative about dealing with sensitive issues  
- The issue of cultural integrity |
| George      | [Int15, p. 3, line38] | I think controversial points that go against the grain should be avoided. It may be religious, Examples, crucifying Jesus Christ which goes against the Muslims’ beliefs…Also, social practices and beliefs may cause some frictions because students may feel that I am condemning their practices. | - Anything that goes against the local.  
- Illogical assumptions about sensitive issues |
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<th>Participant</th>
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| John       | [Int16, p. 3, line45] | I have noticed that Saudi students are very sensitive to discussing political issues that favour or eulogise Americans. Because of the US's "naked" political involvement or meddling in the region, there is an anti-US sentiment that runs high through our students' psyche. I avoid stumbling on such hyper-sensitive issues | - Political issues  
- Avoidance of sensitive issues |
| John       | [Int16, p. 5, line48] | Most our teachers seem to be antagonistic about the target culture in question because of imagined fear or phobia about the target culture, religious orthodoxy or mere resistance to foreign influence. Even some of our colleagues are not in favour of talking about aspects of the target culture for such conceivable reasons as corrupting our students with western values and influence. | - Confirmation of the notion of misconceptions  
- A sense of the prevalence of cultural immunity |
| Trace      | [Int1, p. 6, line34] | The most important reason is the fact that most of the teachers are not well aware of the importance of cultural aspects... Another reason is that instructors think that they are under the pressure of time; they do not have time to devote to discussing these points, so they'd rather focus on the linguistic aspects of the program. | - Instructors’ lack of awareness of the importance of culture  
- Contrast between positive concepts and negative practice |
| Azeb       | [Int1, p. 6, line38] | Also, some of the instructors studied English in their own countries and they are not capable of talking much about the Western culture, so this does not encourage them to start the topic in the first place. | Lack of sufficient cultural knowledge due to the educational background |
| Firas      | [Int3, p. 2, line28] | The problem is that many instructors do not understand this relationship, and do not know what to do with the course. | - Lack of awareness about the importance of culture  
- Missing insights on pedagogy |
| Firas      | [Int3, p. 4, line41] | If you are a Saudi instructor, that will be ok because you will not be blamed or accused of doing something bad to the society. But as long as you are ‘a foreign instructor’, you have to be cautious because you might be misunderstood | - Background influence |

Table 83: Academic EFL instructors’ views on challenges to the place of FC
Appendix 6

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<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
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<tbody>
<tr>
<td>Fareed</td>
<td>[Int7, p. 7, line17]</td>
<td>The problem is with the instructors themselves. We as teachers, sometimes, do not know much about certain cultural issues unless we refer to any other source that can provide us with more information about that</td>
<td>- Lack of cultural knowledge</td>
</tr>
<tr>
<td>Tony</td>
<td>[Int14, p. 5, line13]</td>
<td>If there are clear guidelines to teach about these aspects, we can talk about certain facts in a certain context as long as they presented in a controlled fashion</td>
<td>- Absence of clear guidelines on culture teaching</td>
</tr>
<tr>
<td>John</td>
<td>[Int16, p. 5, line48]</td>
<td>Most our teachers seem to be antagonistic about the target culture in question because of imagined fear or phobia about the target culture, religious orthodoxy or mere resistance to foreign influence. Even some of our colleagues are not in favour of talking about aspects of the target culture for such conceivable reasons as corrupting our students with western values and influence.</td>
<td>- Background influence - Contrast between positive concepts and negative practice</td>
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Table 84: Academic EFL instructors’ views on their academic authority

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<tr>
<th>Participant</th>
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<th>Comment</th>
<th>Preliminary implications</th>
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<tr>
<td>Azeb</td>
<td>[Int1, p. 5, line37]</td>
<td>Curricula at the university level are much more flexible than those at school level. In my experience, a course book is a guide,</td>
<td>- Flexibility to add or modify - Curriculum as a guide</td>
</tr>
<tr>
<td>Firas</td>
<td>[Int3, p. 5, line5]</td>
<td>I am given the course, and I am asked to define it myself, to teach it the way I like and get the material I like. I have a free hand actually. There is something called ‘Course Description’, but no one actually get it instructions from it. ..Academic instructors got the experience, got the language, and it all depends on their honesty.</td>
<td>- Curriculum is a guide - Flexibility to define curriculum on basis of the instructors’ experience</td>
</tr>
<tr>
<td>Saeed</td>
<td>[Int4, p. 4, line31]</td>
<td>Fortunately enough as a college professor, I am entitled to design my own course the way I like within the course guidelines, but this does not mean that restrict myself to what is in the course description. I have the authority to enlarge, modify, add my own comments and the students’ comments as well.</td>
<td>- Curriculum guidelines are not binding - Flexibility to modify or extend content</td>
</tr>
<tr>
<td>Fareed</td>
<td>[Int7, p. 5, line2]</td>
<td>There is enough freedom and flexibility because we are actually given a general framework and main guidelines. Within these guidelines, we can find enough freedom to more elaboration and details. Not single detail is given by our guidelines here.</td>
<td>- The framework is general. - Guidelines are flexible for modification</td>
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Appendix 6

| Tony | [Int14, p. 5, line20] | The curriculum suggests the course materials and the way of presentation, but sometimes the volume of the curriculum is too much for the students. If I was to take the curriculum as binding, the curriculum would not be met, or it would be met but with no benefit to the students. So I have to view the curriculum as not binding. Flexibility exists, and without it, there will be no benefit to the students. | - Curriculum suggests materials and general pedagogies.  
- Curriculum is too much for students.  
- Flexibility brings benefits to the students |

| George | [Int14, p. 5, line30] | Because of academic freedom, instructors have some freedom, so it is not totally binding. There is some flexibility depending on the instructors’ attitude and perception of what should be accepted or not. | - Flexibility hinges on the instructors’ attitudes. |

| John | [Int16, p. 5, line33] | To me the curriculum is a document that acts simply as a guide, not as a straitjacket to be followed religiously. Teachers need to be innovative enough to devise ways and means as well as new directions and teaching approaches so that students can develop in them all the creative, analytical and problem-solving skills. | - Curriculum is a guide  
- Innovation is required and entails new directions and approaches. |

Table 85: Academic EFL instructors’ views on the availability of FC in the curriculum

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<tbody>
<tr>
<td>Azeb</td>
<td>[Int1, p. 5, line48]</td>
<td>Not much…; they may appear occasionally. But we do not have a well-planned program on how to deal with cultural point, and I think this is very important but it is missing in the program</td>
<td>- Lack of pedagogical framework to approach cultural aspects makes them remain implicit.</td>
</tr>
</tbody>
</table>
| Azeb | [Int1, p. 6, line25] | They come occasionally within topics in the study materials. When this happens, it depends on the instructor’s interest in elaborating on one issue or another. Some teachers, I am sure, ignore these cultural points completely and just carry on with the linguistic aspects of the texts | - Inconsistency of cultural aspects  
- The need for a pedagogical framework to enhance culture teaching |
| Firas | [Int3, p. 5, line23] | They are available, but they are indirectly introduced in courses; it is all texts. | - Implicit presentation of culture |
Azeb [Int1, p. 7, line7] I think it is important, but instructors have to be able to make good use of the material they expose the students to in order to show the realistic image of the TC because literature sometimes comes from earlier stages of history - Selectivity is required to convey realistic cultural aspects

Firas [Int3, p. 5, line49] I believe that literature is not only doing culture, but also it is doing language. So I feel that we need to add more literature courses to the program because the tow existing courses are not enough - Significance of literature in language and culture learning

Table 86: Academic EFL instructors’ views on introducing FC literature
Appendix 6

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
</table>
| Saeed       | [Int4, p. 5, line13] | Literature is very important to teach about the English language. When they study literature, they gain many linguistic skills, new vocabulary, new structure forms, new imagery, how the TC people think and believe, what changes happened in their society, and the development of language itself. | - Literature as a reflection of language and associated society  
- Selectivity is required |
| Fareed      | [Int7, p. 6, line18] | Literature serves as the best alternative for real life situations | - Cultural exposure |
| Tony        | [Int14, p. 6, line4] | I think literature and art can bring understanding of the TC, but in order to teach literature the students need a better grounding in the English language. | - Literature can be difficult due to language proficiency |
| George      | [Int15, p. 6, line18] | Without literary background, the pre-service teachers might not grasp the language very well. Again, literature embeds the cultural aspects of language such as in expressions from Shakespeare and the Bible. | - The significance of literature in language and culture learning  
- Selectivity is required |
| John        | [Int16, p. 6, line19] | Literature has already been exiled, albeit unwisely, from the domain of language learning. To me, it is important to language learning processes | - Current curriculum downplays literature |

Table 87: Academic EFL instructors’ views on the role of FC literature in FC teaching

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Azeb</td>
<td>[Int1, p. 7, line22]</td>
<td>…but I still believe that cultural aspects [found in literature] also have to be included; otherwise, the students will be missing how to deal with the TC.</td>
<td>- Literature facilitates knowledge of cultural aspects</td>
</tr>
</tbody>
</table>
| Firas       | [Int3, p. 6, line1] | Acquainting students with literary works like plays and poems illustrates and reflect the culture of a certain society in a very consistent manner. You can imagine the study of the beauty of play and see how other people think, live their life, behave, and have relations with other people. | - Literature is a reflection of cultural aspects at high levels of abstraction  
- Cultural exposure |
| Saeed       | [Int4, p. 5, line27] | I do not think that exposing student to linguistic skills is the only way to teach them about the TL. Language is also taught through literary texts and cultural courses as well. | - Literature as an approach to teach about culture through language |
If literature texts are introduced with some critical appreciation; that will help the students be aware of some of the cultural features of language.

Through literature, this learning of language and culture occurs actually in a sort of acquisition rather than deliberate learning by looking into specific issues.

- Literature facilitates the discovery of underlying cultural values of language
- Literature teaches about culture spontaneously rather than deliberately

Literature is a practical aspect of the English language. To play down literature reduces down exposure to the language.

- Literature optimise the exposure to language, thus, culture

Linguistic courses have to do with the scientific aspect of language teaching. They may not have much to do with the culture. If we want to emphasise the cultural aspects, then we will need literary aspects.

So if they do not have enough exposure to literature, they will not be competent teachers.

- Cultural aspects are emphasised through literature
- Literature is vital to make competent teachers

Many foreign learners may not be able to mingle with the life and culture of the target language for such reasons as distance, high costs of travelling to the target culture, etc. However, literature, as it mirrors the life, the human condition and culture of the target society, can conveniently as well as easily acquaint the learners with different aspects of the target culture.

- Literature offers cost-effective exposure to C2 culture in the classroom settings

“When learning a foreign language itself is sometimes boring or mundane, literature may make it enjoyable through its creative charms. Literary language being creative can add to the language's communicative experience.”

- Professional perspectives of language learning

Table 88: Academic instructors’ views on deploying FC literature to provide FC input

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saeed</td>
<td>[Int4, p. 5, line35]</td>
<td>Reading novels for example exposes students to the social, economic, political, or moral background. They also learn vocabulary, structure of sentences, imagery, the use of sounds and so on.</td>
<td>- Fiction</td>
</tr>
<tr>
<td>Name</td>
<td>[Interview, p. line]</td>
<td>Statement</td>
<td>- Notes</td>
</tr>
<tr>
<td>----------</td>
<td>---------------------</td>
<td>---------------------------------------------------------------------------</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Fareed</td>
<td>Int7, p. 6, line37</td>
<td>Figures are not as important as the materials they write, so if the students are provided with textbooks that can reflect the real life of that community, that is quite enough.</td>
<td>- Providing studies of lives of artists and writers is not necessary</td>
</tr>
<tr>
<td>Tony</td>
<td>Int14, p. 6, line32</td>
<td>Even if the figure is contemporary and up to date, I think that introduces them to some TC, but I do not this beneficial.</td>
<td></td>
</tr>
<tr>
<td>George</td>
<td>Int15, p. 6, line45</td>
<td>I think knowledge of outstanding figures novelists and playwrights is very important. For example, it is like when intellectuals meet and discuss various works and outstanding figures, they might look out of lays or ignorant if they claim to belong to this society or circle.</td>
<td>- Studying about the figures is important for knowledge purposes only</td>
</tr>
<tr>
<td>John</td>
<td>Int16, p. 7, line31</td>
<td>If literature is introduced in EFL classes, students will naturally study biographies and autobiographies of novelists, poets and playwrights as part of the literature curriculum. Students will need to study their lives in conjunction with their literary work. However, to study their lives in isolation does not make any real sense.</td>
<td>- Biography of figures are presented jointly with works</td>
</tr>
<tr>
<td>Azeb</td>
<td>Int1, p. 7, line48</td>
<td>Actually the traditional way of reading texts is not very successful, but I believe that professors of literature should include some video and audio material, to take their students to labs where they can watch materials and interact directly with literary and artistic materials from the Western culture.</td>
<td>- SEFL pre-service teachers do not likely much reading</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Literature can be introduced in other format than texts</td>
</tr>
<tr>
<td>Saeed</td>
<td>Int4, p. 5, line42</td>
<td>I think at least in every semester, students should be taught one literary course… literary criticism…</td>
<td>- Introducing literature as separate subjects</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Literary criticism is helpful to discover cultural aspects</td>
</tr>
<tr>
<td>Fareed</td>
<td>Int7, p. 6, line48</td>
<td>It would be better if they are introduced as separate subjects. …And if they are accompanied by this critical appreciation, that will help in understanding the language and culture because literature shares double functions, it teaches the language subconsciously besides having a subconscious awareness of culture.</td>
<td>- Introducing literature as separate subjects</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Literary criticism is helpful to discover cultural aspects</td>
</tr>
<tr>
<td>Tony</td>
<td>Int14, p. 6, line29</td>
<td>They can be introduced in later stages in the form of mandatory subjects. Also, they can be introduced as extra optional subjects to see how much they are interested.</td>
<td>- Separate core and elective subjects</td>
</tr>
</tbody>
</table>
It depends on the courses that will be offered and at what level; but what makes it very difficult is the vocabulary standard of students which makes very difficult for teachers to teach them literature because simply the vocabulary is above them.

While the prime target of literature in the wider academic arena is to enlarge creativity, in an EFL context it should mainly be targeted as an accessory to learning the language.

Table 89: Academic EFL instructors’ views on the use of additional materials in FC teaching

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>George</td>
<td>[Int15, p. 7, line4]</td>
<td>It depends on the courses that will be offered and at what level; but what makes it very difficult is the vocabulary standard of students which makes very difficult for teachers to teach them literature because simply the vocabulary is above them</td>
<td>- The difficulty of language used in literature</td>
</tr>
<tr>
<td>John</td>
<td>[Int16, p. 7, line39]</td>
<td>While the prime target of literature in the wider academic arena is to enlarge creativity, in an EFL context it should mainly be targeted as an accessory to learning the language</td>
<td>- It can be presented as additional materials</td>
</tr>
<tr>
<td>Azeb</td>
<td>[Int1, p. 8, line36]</td>
<td>Apart from Language and Culture subjects, I do not think that there is much time, but I still believe there is a limited room to incorporate some authentic materials from the Western culture</td>
<td>- Time and curriculum limitations</td>
</tr>
<tr>
<td>Firas</td>
<td>[Int3, p. 6, line46]</td>
<td>It is flexible actually and we have free hand of introducing any suitable material we think are important for the students. No one would ask you why you are doing this, as long as you follow the common sense.</td>
<td>- Positive attitudes toward using additional materials</td>
</tr>
<tr>
<td>Fareed</td>
<td>[Int7, p. 7, line46]</td>
<td>Not very often they are presented.</td>
<td>- Rarity of using additional materials</td>
</tr>
<tr>
<td>Tony</td>
<td>[Int14, p. 6, line42]</td>
<td>Bringing authentic materials from the TC culture would be good to introduce; e.g. magazines, reading articles, and clips from TV.</td>
<td>- Positive attitudes toward using additional materials</td>
</tr>
<tr>
<td>George</td>
<td>[Int15, p. 7, line27]</td>
<td>Newspaper, plays, magazines from the TC, and also audio and video materials regarding language learning in the TC to aspire them obtain similar proficiency.</td>
<td>- Positive attitudes toward using additional materials</td>
</tr>
<tr>
<td>John</td>
<td>[Int16, p. 5, line47]</td>
<td>At our Department, the practice of providing learners with additional materials is hardly followed. They rely solely on text books regardless of their lack of appropriateness, or relevance to our students’ needs. Not only that, many teachers encourage rote learning and do not think outside the box, i.e. they hardly think and work creatively</td>
<td>- Rarity of using additional materials</td>
</tr>
</tbody>
</table>
### Table 90: Factors influencing the use of supplementary materials to provide FC input

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Azeb</td>
<td>[Int1, p. 8, line42]</td>
<td>The problem is that curricula designers do not keep this aspect in mind. If it is planned for, then teachers will be given enough time to teach it</td>
<td>- Curriculum limitations</td>
</tr>
<tr>
<td>Firas</td>
<td>[Int3, p. 7, line19]</td>
<td>Also, we avoid introducing culturally-biased materials.</td>
<td>- Cultural appropriateness</td>
</tr>
<tr>
<td>Firas</td>
<td>[Int3, p. 7, line1]</td>
<td>The problem is time actually because we have two hours a class, and that can be a constraint to introduce additional material</td>
<td>- Time limitations</td>
</tr>
<tr>
<td>Fareed</td>
<td>[Int7, p. 7, line37]</td>
<td>Plus, we can hardly cover 90% the content of textbooks, there will no time left for extra materials. Also, the concept in the students’ minds that their basic effort should be given to textbook is considered. If you give them handouts, they will consider it something extra and they will not give it due consideration.</td>
<td>- Curriculum and time limitations - The need to activate the instructors’ authority</td>
</tr>
<tr>
<td>Fareed</td>
<td>[Int7, p. 8, line5]</td>
<td>They must always be censored. Even the teacher should be selective when bringing materials on his own because he may face problems raised by the students themselves. For example, in our self-access centre, we had to exclude several magazines brought by one of the student who has been to the UK because they had some inappropriate topics.</td>
<td>- Cultural appropriateness</td>
</tr>
<tr>
<td>George</td>
<td>[Int15, p. 7, line44]</td>
<td>One thing to be frank with you, we have a kind of deficiency in materials in SA. But we try to present opportunity of the Internet materials</td>
<td>- Lack of available cultural materials</td>
</tr>
<tr>
<td>George</td>
<td>[Int15, p. 8, line1]</td>
<td>Some teachers become sceptical about using materials because of the administration instructions to avoid inappropriate materials that will violate the rules.</td>
<td>- Cultural appropriateness</td>
</tr>
<tr>
<td>John</td>
<td>[Int16, p. 8, line42]</td>
<td>Our students have little access to authentic materials.</td>
<td>- Lack of access to authentic materials</td>
</tr>
</tbody>
</table>
Appendix 6

Table 91: Academic EFL instructors’ selection of supplementary FC materials

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
</table>
| Azeb        | [Int1, p. 9, line17] | Most of the time, instructors at this college choose reading materials because they are easy to handle. CDs and DVDs will need equipment which is not available. Apart from audio sets, I personally find it difficult to use any other equipment. | - Availability and accessibility  
- Lack of equipment  
- Potential for cost limitations |
| Firas       | [Int3, p. 7, line25] | People here prefer hard copy materials. Internet materials would be ok. Textbooks are also fine                                                                                                         | - Availability  
- Mainly hard copy |
| Fareed      | [Int7, p. 7, line24] | Media such as magazines, newspapers, TV, Internet, debate and discussion sessions.                                                                                                                                                   | - Availability factor |
| Tony        | [Int14, p. 7, line17] | Personally, I would prefer hard copy of information, or print out that they can take away with them and refer to later on. Also, Internet materials that they can revisit online at anytime. | - Hard copy materials  
- Potential for using online resources |
| George      | [Int15, p. 8, line9] | I believe in visual things for people who may not have strong mastery over the language. That will help them relate things and remember. Also, literary materials should not be excluded because they are handy and can be referred to at anytime. | - Visual materials for low proficiency level learners  
- Availability of materials |
| John        | [Int16, p. 8, line47] | Because of the nature of the courses I teach I supply my students with hard copy of handouts mainly prepared by me. I also give them printed materials such as paper-cuts, handouts downloaded from the internet. | - Hard copy materials  
- Cost limitations |

Table 92: Academic EFL instructors’ views on the use of computer technologies in FC teaching

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
</table>
| Firas       | [Int3, p. 4, line33] | It is so important. All people are using it and become influential by the information it offers, although some information is not authentic or authorised. Some people write articles and publish them on the Internet without questioning the content, and others read and believe what is in there. | - Very important  
- Wide-spread use  
- Caveats of content selection |
<table>
<thead>
<tr>
<th>Name</th>
<th>[Int#, p., line#]</th>
<th>Comment</th>
</tr>
</thead>
<tbody>
<tr>
<td>Saeed</td>
<td>[Int4, p. 4, line18]</td>
<td>It is very important, but I do not use it in class due to lack of access to computers.</td>
</tr>
<tr>
<td>Fareed</td>
<td>[Int7, p. 4, line36]</td>
<td>It is an aid the can help us teach language in general and culture in particular. Using the Internet can expose them to great amount of cultural issues. So it can be utilised in conveying cultural messages between different communities and create some sort of multiculturalism. Even children now know some cultural aspects about other people through the Internet</td>
</tr>
<tr>
<td>Tony</td>
<td>[Int14, p. 5, line2]</td>
<td>Internet has been very important in providing students with materials to read. Students bring in Internet articles. Also, they are packages available to teach the language. If the students can make use of these packages, I think they can improve their English language and culture.</td>
</tr>
<tr>
<td>George</td>
<td>[Int15, p. 5, line9]</td>
<td>Computer is a great tool in education now and I think it can serve various purposes in the teaching of TC. Sometimes, you can plan research on certain topics and they will get access to various opinions on that topic.</td>
</tr>
<tr>
<td>Azeb</td>
<td>[Int1, p. 5, line21]</td>
<td>Many of my students are quite acquainted with computers and they access the Internet, they have emails and they join the chat groups. I think this is helping them to improve their cultural awareness of the global values which are so much oriented to the West I believe.</td>
</tr>
<tr>
<td>George</td>
<td>[Int15, p. 5, line13]</td>
<td>Also, chatrooms can be used to interview some other people in order to have first hand information from TC people.</td>
</tr>
<tr>
<td>John</td>
<td>[Int16, p. 5, line18]</td>
<td>Computer technology has facilitated contact between our students and the target culture… Increased use of the Net and other related computer technology is sure to promote intercultural communication</td>
</tr>
</tbody>
</table>
### Table 93: SEFL academic instructors’ views on computer technology as mediating FC input

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
</table>
| Firas       | [Int3, p. 9, line45] | Everything is accessible to our people, so such connections are quite feasible. Technologies are introduced everywhere in the kingdom here; and here in Jeddah, most of our students use up to date technologies | - Accessibility and spread of computer technology.  
- Potential for online delivery of materials                                                                                                           |
| Saeed       | [Int4, p. 7, line39] | They also need to develop their Internet surfing skills, so they can discover things by themselves and communicate with others online, so they can erase any stereotypes and correct any misconception. | - Autonomous culture learning beyond the classroom.  
- Overcoming stereotypes                                                                                                                                 |
| Fareed      | [Int7, p. 11, line6] | Even if we do not use them in our formal classes, if students are asked to bring materials they go and get it from the Internet, and they can be very rich materials. | - Autonomous task-based culture learning beyond the classroom                                                                                               |
| Tony        | [Int14, p. 9, line35] | Many students have access to computers and the Internet (e.g. email), so I think this is something that can be built upon.                                                                                     | - Potential for online delivery of cultural materials                                                                                                        |
| George      | [Int15, p. 9, line9] | Computer is a great tool in education now and I think it can serve various purposes in the teaching of TC. Sometimes, you can plan research on certain topics and they will get access to various opinions on that topic. | - Project and task-based cultural learning  
- Access to a wide variety of cultural topics                                                                                                             |
| John        | [Int16, p. 8, line49] | I also give them printed materials such as paper-cuts, handouts downloaded from the internet.                                                                                                          | - Internet as a source for cultural materials                                                                                                             |

### Table 94: Academic EFL instructors’ views on the use of online communication in FC teaching

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Firas</td>
<td>[Int3, p. 10, line1]</td>
<td>…that is also accessible from anywhere.</td>
<td>- Accessibility to online communication beyond the classroom</td>
</tr>
<tr>
<td>Saeed</td>
<td>[Int4, p. 8, line40]</td>
<td>We need to encourage the student to have access to computers and the Internet; especially in chat rooms where they can communicate their cultural background…It is a good way of discussing cultural issues.</td>
<td>- The use of chatrooms to discuss cultural issues</td>
</tr>
</tbody>
</table>
Appendix 6

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Tony</td>
<td>[Int14, p. 9, line40]</td>
<td>I am aware that some of my students do use MSN messenger or AOL to actually gain contact and be in touch with the English-speaking people, and that really helped them a lot.</td>
<td>- The use of online tools to communicate with English speaking people.</td>
</tr>
</tbody>
</table>
| George      | [Int15, p. 3, line11] | That will be very important through online interviewing to get 1st hand information from TC people. Also, we can organise online debates to enhance the students’ ability to communicate with efficiency in the TL. | - Ethnographic methods through online communication  
- It offers 1st hand contact        |
| John        | [Int16, p. 11, line28] | Our students are already communicating online with students from the target culture. This can further be promoted through formal mentoring efforts undertaken at department level | - Online communication beyond the classroom  
- The need for guidance                |

**Table 95: Barriers to the use of computer technologies in FC teaching**

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Azeb</td>
<td>[Int1, p. 12, line22]</td>
<td>It is a very good idea provided that the instructors and learners know how to use technology.</td>
<td>- Lack of computer literacy</td>
</tr>
</tbody>
</table>
| Azeb        | [Int1, p. 12, line27] | I know that some people are cautious about using the Internet because they think young people may not be looking for serious material when they use the Internet and they might use it for fun. Actually they are right to be cautious but this does not mean that student should not be allowed to use it. They should be encouraged and trained on finding materials relevant to their study | - Security online, content  
- Developing a sense of responsibility for culture learning                                 |
| Firas       | [Int3, p. 4, line34] | Although some information is not authentic or authorised. Some people write articles and publish them on the Internet without questioning the content, and others read and believe what is in there | - Security online  
- The need for formal supervision                                                          |
| Saeed       | [Int4, p. 4, line18] | It is very important, but I do not use it in class due to lack of access to computers.                                                                                                                                 | - Lack of access at college                                                             |
| Tony        | [Int14, p. 9, line31] | It is difficult to use that in the classroom because there is not presenting information on the screen. Many students have access to computers and the Internet (e.g. email), so I think this is something that can be built upon. | - Lack of access at college                                                             |
### Appendix 6

| Tony | [Int14, p. 9, line41] | Precautions include interlocutors who they do not know, so it can create problems for students if they are not made aware of the risks. | - Security online-communication  
- The need for formal supervision |
<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>George</td>
<td>[Int15, p. 10, line45]</td>
<td>This will become feasible if we have in mind that some of the teachers have a deficit in the use of technology, and there might be in-service training to upgrade their technological skills in the classroom. We know that some instructors are not up to the standard in technology use. So we have to bring up their standard of technology use so that the students will benefit.</td>
<td>- Lack of computer literacy</td>
</tr>
</tbody>
</table>
### Appendix 7: Cycle One analysis, FC learning

**Selected pre-service SEFL teachers’ responses**

**Table 96: Pre-service SEFL teachers’ perceptions of culture in EFL education**

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
</table>
| Rajeh       | [Int6, p. 1, line13] | To me culture is customs, traditions, civilisation, ideas, thoughts, and activities of a particular society. Even people’s attitude, behaviours and views about other cultures. | - Societal norms, high culture, and practices  
- Abstract views  
- Potential focus on knowledge |
| Thabit      | [Int8, p. 1, line13] | The culture in EFL education means the way that the people who speak the native language live and their living habits; how they live, their eating habits, and everything that comes with the language; habits, the way of life, and generally, the pure culture that is viewed by students. | - Societal norms, connected to the language  
- Dynamic views |
| Salim       | [Int9, p. 1, line13] | Culture cannot be separated from language, culture is language and language is culture. It includes the place, the people and their conventions, traditions, proverbs and language, and media. | - Societal norms and area study connected to language learning  
- Dynamic views |
| Shaher      | [Int11, p. 1, line13] | The culture is a language, and a language is culture. If thinking of acquiring a language, we have to acquire culture too…Culture is the traditions, beliefs, values that a nation believes in. | - Societal norms connected to language  
- Static views |
| Thamir      | [Int12, p. 1, line13] | Culture to me is about people’s habits, beliefs, and the way they act, the way they view life in general and certain situations, dress and everything; the way of life basically…In EFL education, it is about introducing it to the learner because language is usually connected to culture, and language has shaped culture. | - Societal norms connected to language  
- Dynamic views |
| Husain      | [Int13, p. 1, line13] | I think culture means the habits, customs which are practiced by people in a certain society, or how people interact with each other in communications. Also it includes beliefs and values. | - Societal norms connected to language  
- Dynamic views |
Table 97: Pre-service SEFL teachers’ perceptions of the source of FC in EFL education

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
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</thead>
</table>
| Rajeh       | [Int6, p. 1, line22] | Great Britain, Australia, may be Ireland, and the US community. Rather, it is connected to the native speakers’ countries. | - Native model  
- Inner-Circle countries |
| Thabit      | [Int8, p. 1, line24] | The first country I think is the US because most of the media and everything nowadays is connected one way or another to the US…After the US, I think it is only the UK that may influence the culture of the English language. | - US culture  
- Influential role and wide spread  
- The UK culture comes after to influence English |
| Salim       | [Int9, p. 1, line23] | I say, it is the American culture because of the media and everything it offers. Some other people think of Britain whenever English is mentioned. | - US culture for its influential role in media  
- Stereotypical mention of UK culture |
| Shaher      | [Int11, p. 1, line25] | Countries that relate to native speakers of English. I believe that the most dominant ones should be taught; e.g. the U.S.A and its culture that has a lot of presence in sciences and media, so it should be taught in SA. | - Native model  
- US culture for its wide presence |
| Thamir      | [Int12, p. 1, line26] | American culture is the best for many reasons such as the media, the way we are connected to the American culture and the way we view it, and because it is very easy to access. The movies, the news are used in American intonations and in American tongue basically. | - US culture for its wide spread  
- Therefore, US culture is easy to access |
| Husain      | [Int13, p. 1, line23] | I think the British culture because it is the origin of the English language where it comes from | - UK culture for its originality |

Table 98: Pre-service SEFL teachers’ views about the source of FC*

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<tr>
<th>Participant</th>
<th>Trace</th>
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<th>Preliminary implications</th>
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</table>
| Rajeh       | [Int6, p. 1, line35] | Not at all, having negative attitudes about a certain country would not affect my attitude about learning their culture. We should separate political issues from cultural issues | - No effect personally  
- Political vs educational purposes |
Thabit [Int8, p. 2, line1] I think having a negative attitude toward a certain country would affect the interest in learning about its culture. Many people have bad views about the Western countries because of things that are happening nowadays. - Negative attitudes affect interest in learning culture - Mixing up political and educational views

Salim [Int9, p. 1, line39] For me I do not think that negative attitudes affect the learning of culture. It is a positive effect. Now I believe everybody even the religious people want to learn about it to defend our beliefs. - No effect personally - Negative attitudes as a motive to learn about culture

Shaher [Int11, p. 1, line38] Of course, when referring to any nation, we will find some people who have negative attitudes toward that nation, so we have to construct these differences and build a new one that would compromise every one. ..And mostly yes, having a negative attitude may affect negatively the process of learning culture. I have colleagues who only want to get a good career and not interested in that culture of the language they are learning. - Negative attitudes affect interest in learning culture - Political vs. educational views - Instrumental purposes of language learning lead to detachment of culture

Thamir [Int12, p. 2, line16] I think there is a strong connection between attitude about the source of TC and learning the culture especially when it comes to our country or the Middle East in general - Negative attitudes affect interest in learning culture

Husain [Int13, p. 1, line40] However, there are some students and teachers who may reject culture according to their attitude about the country. - Negative attitudes lead to rejection of culture - Political vs. educational views

Table 99: Pre-service SEFL teachers’ views about multiple-global cultures of English

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<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
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</thead>
<tbody>
<tr>
<td>Rajeh</td>
<td>[Int6, p. 1, line28]</td>
<td>No, it should not be integrated.</td>
<td>- Rejection</td>
</tr>
<tr>
<td>Thabit</td>
<td>[Int8, p. 1, line33]</td>
<td>I do not think it is necessary to refer to cultures of countries that speak English as the first or the official language because students target the language of these countries (US and UK), they do not target the language of India for example, also because they do not speak the language clearly.</td>
<td>- Rejection - Lack of aspiration - Focus on US-UK related culture</td>
</tr>
<tr>
<td>Salim</td>
<td>[Int9, p. 1, line34]</td>
<td>As far as I am concerned, they are not important.</td>
<td>- Not important</td>
</tr>
</tbody>
</table>
It is not necessary to refer to those countries. We have to deemphasise them so that we concentrate on the most dominant cultures.

No, I strongly disagree; I do not view them as representative of the English culture. I think they are just like us, but they concentrate more on acquiring it. ...For us we see it as a second option and we want to learn it, but for them they want to make it a part of their life, and I do not think they are succeeding in it.

No, I think these cultures are different from the British culture, and may be their own native culture affect the language itself. So I think they are very different and it is not useful to study about them.

Table 100: Pre-service SEFL teachers’ views about the place of FC in EFL education

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<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
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</table>
| Rajeh       | [Int6, p. 1, line42] | I think culture plays a significant role in EFL education because language and culture are united. According to .’s hypothesis, language determines the way we think, so the way we think or others think is a kind of culture. | - Very important  
- Inseparability of language and culture |
| Rajeh       | [Int6, p. 2, line7] | I care for the for the four skills of language (linguistic skills like reading, writing, listening and speaking to become a competent teacher because we cannot replace these skills by complementary ones. So linguistic skills are more important than cultural elements to become a competent teacher; it is a tool to acquire cultural competence. | - Culture is complementary to basic language skills |
| Thabit      | [Int8, p. 2, line13] | It is connected to the language to some extent because you have to know the culture of people who speak the language in order to understand it more. ...It is important to know about their living but nowadays you have bad views about them, so this will make you very cautious when you learn about their culture, and especially in our country here, you may learn their culture but you also criticise it. | - Culture is important to achieve understanding  
- Learning C2 culture to criticise indicates of lack of profound understanding of the role of culture |
| Thabit      | [Int8, p. 2, line25] | I think the linguistic skills are more important. | - Linguistic skills are more important |
Language is culture and culture is language. They cannot be separated; they are complementary to each other.

I believe cultural elements and skills are the dominant ones, culture dominates all the skills.

I think it is connected to the source culture, and there is a deep connection between language and culture.

Yes, cultural elements are very important. Language skills are basic skills, but we have to pursue secondary skills and be exposed to the different attitudes, values connected to the language. However, language skills and cultural skills are at the same level of importance.

All languages are connected to their cultures, if the learner is not connected to culture, he is gonna make a lot of mistakes, and he is not gonna acquire the language fully.

Linguistic skills are more important, but neglecting culture would have serious consequences.

Language and culture are linked together, and we cannot learn a language without learning its culture.

I think they are very important because the language reflect culture and implies it. We should have these elements in our program.

Learning about the TC is something crucial because we know about the customs, traditions, values, beliefs in order to communicate with them, and may be to explore what is suitable from both cultures.

We can know about beliefs, customs and traditions but with caution.

- Important and inseparable from language

- Cultural skills dominates other skills

- Inseparability of language and culture

- Cultural aspects are of the same importance as linguistic skills

- Importance of culture to facilitate language learning

- Linguistic aspects are more important, but cultural aspects are important too

- Inseparability of language and culture

- Cultural aspects underlies linguistic skills

**Table 101: Pre-service SEFL teachers’ views on FC learning and their prospective cultural role**

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rajeh</td>
<td>[Int6, p. 2, line19]</td>
<td>Learning about the TC is something crucial because we know about the customs, traditions, values, beliefs in order to communicate with them, and may be to explore what is suitable from both cultures.</td>
<td>- Importance of culture learning - developing communication and self consciousness</td>
</tr>
<tr>
<td>Thabit</td>
<td>[Int8, p. 2, line43]</td>
<td>We can know about beliefs, customs and traditions but with caution.</td>
<td>- Positive attitude with caution</td>
</tr>
</tbody>
</table>
### Appendix 7

<table>
<thead>
<tr>
<th>Name</th>
<th>Reference</th>
<th>Statement</th>
<th>Views toward the prospective role of SEFL pre-service teachers in culture teaching</th>
</tr>
</thead>
</table>
| Salim  | [Int9, p. 2, line28] | It is important to learn about all these aspects because sometimes I do not understand the main idea of the topic until I know some cultural aspects specifically | - Importance of culture learning  
- Facilitating language learning |
| Shaher | [Int11, p. 2, line27] | It is important to know about beliefs, values, traditions and customs of TC. | - Importance of culture learning |
| Thamir | [Int12, p. 3, line28] | I have a very positive attitude, and that is not because I have lived in America or any of that. I really like their way of life even their media, learning their culture is one of the central needs, it adds to the language learning experience. Even if I do not agree with their culture, it is good to know about it and accept their views. | - Positive attitudes toward culture learning  
- Enriching the language learning experience  
- Good distinction between learning vs. adoption |
| Husain | [Int13, p. 2, line18] | Very positive… It is very important to learn about beliefs, traditions, customs, and values. | - Positive attitude toward approaching cultural aspects |
| Rajeh  | [Int6, p. 3, line30] | No, because we do not know a lot about that culture, we are limited to the college community. | - Disbelief in the prospective role as a culture teacher  
- Lack of cultural exposure |
| Thabit | [Int8, p. 4, line9] | No, because I do not believe that I am gonna be a culture teacher more than I am gonna be a language teacher. I am gonna know about the TC, but I am not gonna teach them about it, especially in SA unless it is necessary to explain linguistic aspects. | - Disbelief in the prospective role as a culture teacher  
- Culture teaching will be limited to explain linguistic aspects only |
<p>| Salim  | [Int9, p. 3, line30] | I am trying to be that teacher. I will try to explain anything that relates to the TC. | - Positive attitude toward prospective cultural involvement |
| Shaher | [Int11, p. 3, line48] | Of course yes. It is important. If were a teacher, I would let my student feel free to ask me anything, and I will inform them that if you want to ask anything about their culture, their social norms or anything, you feel free to ask | - Positive attitude toward prospective cultural involvement in language teaching |</p>
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<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
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<tr>
<td>Thamir</td>
<td>[Int12, p. 6, line14]</td>
<td>To me yes, but I cannot say the same for my fellow students. Out of my 35 classmates at the same level, only five of them I think they have the right to say they understand the TC, and the rest or some of them do not even have a clue honestly. I can say, 14 students would not have any clue when it comes to culture. I personally plan to teach my students culture, even if guidelines ask me not to focus on culture.</td>
<td>- Positive attitude toward prospective cultural involvement in language teaching - Not all Pre-service teachers are positive about their prospective role due to their lack of appropriate cultural training</td>
</tr>
<tr>
<td>Husain</td>
<td>[Int13, p. 3, line38]</td>
<td>No, because it is difficult to teach about another culture.</td>
<td>- Disbelief in the prospective role as a culture teacher</td>
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**Table 102: Pre-service SEFL teachers’ views about academic EFL instructors**

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<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
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<tbody>
<tr>
<td>Rajeh</td>
<td>[Int6, p. 3, line15]</td>
<td>I prefer a native speaker of English because they lived there for a long time and they know everything about their culture, we look here at the source.</td>
<td>- NSs have a wider knowledge about C2</td>
</tr>
<tr>
<td>Thabit</td>
<td>[Int8, p. 3, line35]</td>
<td>Without any question, I’d prefer a native speaker of the TC because you can see the culture in him. You can observe the culture right in front of you...The Saudi or International instructors would not be like native speakers. We can see that here in our college. Even the way of teaching, the way of interaction of the native speaker is different...Also it is good to have a Saudi teacher who is familiar with the TC because we can criticise it with him, while with the native speaker we can only observe and talk about the culture.</td>
<td>- NSs as representatives of C2 - With NSs, culture learning is limited to observing and communication - If been in C2 for long, Saudi instructors are familiar with both C1 and C2 - Culture learning can be more engaging with Saudi instructors</td>
</tr>
<tr>
<td>Salim</td>
<td>[Int9, p. 3, line12]</td>
<td>Of course the native speakers of English. Whenever I have a question about culture I go to one of the native speaker teachers...Also, it is good to have a Saudi who has lived in the TC for a long time, he is even better than the native speaker of English provided that he lived abroad for a long time.</td>
<td>- NSs’ answers about C2 can be more reliable - Saudi instructors are preferred provided that they lived in C2 for long</td>
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</tbody>
</table>
I would say, Saudi teachers would provide the best information about the TC. Most people think that native speakers would provide with the best information about their culture, but I disagree with that. They may think that you may view them as absurd, so they would not talk about. They avoid talking about such issues.  

- Saudi instructors are preferred provided that they lived in C2 for long
- Local communities impede NSs from revealing C2 aspects

I think the native speaker is gonna know all the answers; but since it is difficult to get, there are many American teachers in our colleges who have complete answers when it comes to culture. If I go to America and someone asks me about the Saudi culture, I think I can answer him fully, or at least I give him a better idea than any other person.  

- NSs’ are reliable sources of C2 aspects

If the Saudi teachers have lived in the TC for a long time, they are much better because they can relate to our culture, and views. They know your feeling and tell you how they feel and make connections between the two views and provide better explanations, while the native only has his own views.  

- Saudi instructors are preferred provided that they lived in C2 for long
- Making connections and deep engagement with C2 are more likely offered by Saudi instructors

I think the native speaker of English because he gives full information about his culture.  

- NSs have a wider knowledge about C2

Beliefs can be a problem when asking a non-Muslim native speaker, probably he feels afraid of revealing his attitudes. So I just ask about customs and traditions.  

- NSs can’t approach some C2 aspects based on his attitudes of C1 people

Table 103: Pre-service SEFL teachers FC learning

<table>
<thead>
<tr>
<th>Respondent</th>
<th>Trace</th>
<th>Comments</th>
<th>Implications</th>
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</table>
| Rajeh      | [Int6, p. 2, line27] | I go and ask someone from that culture, or anybody interested in that culture. Otherwise, I search the Internet. | - Inefficiency of culture teaching  
- Internet as a source for C2 aspects  
- Autonomous culture learning |
| Thabit     | [Int8, p. 2, line38] | I mostly read books, but nowadays we can do it through media especially when it is about the US culture, most people learn about their culture through the movies, music which provide answers to questions about culture. Also we can resort to Internet to answer our cultural questions. | - Inefficiency of culture teaching  
- Media and the Internet as sources of culture  
- Autonomous culture learning |
Salim \[Int9, p. 2, line22\] I usually refer to the media mostly the movies. I ask my friend who has been in the USA for a long time. ...I do trust the media as a source for TC, it is not only movies, there is programs, news and everything presented through the media.

- Inefficiency of culture teaching
- Learning culture through communication
- Media and the Internet as sources of culture
- Autonomous culture learning

Shaher \[Int11, p. 2, line29\] I would rely on media at first. Some people believe that the literature is the most or the best alternative but I would not agree with that. I would rely on media and contemporary sources.

- Media as a source of culture
- Focus on contemporary sources
- Autonomous culture learning

Thamir \[Int12, p. 3, line40\] …in current days I search the Internet, even the most unusual aspects of culture, for example, I have done research on the Amish people. So I found valuable information about them even by the Amish people themselves on the Internet. ...Or if I can have access to the people themselves, I can go and ask them about anything

- Internet can provide first hand information about C2
- Internet is more engaging through interactivity and access to C2 people
- Self-guided culture learning via Internet
- Autonomous culture learning

Husain \[Int13, p. 2, line24\] I ask a native speaker of English (at college or any other institute like the British Council), or may be check the Internet for some information; or read a book about culture.

- Learning culture through communication
- Internet as a source
- Autonomous culture learning

Table 104: Preferred resources of FC input in FC learning

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<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
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<tbody>
<tr>
<td>FC learning resources</td>
<td></td>
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</tr>
<tr>
<td>Rajeh</td>
<td>[Int6, p. 3, line1]</td>
<td>Internet because books are not available here, we do not have a library here in Taif interested in other cultures.</td>
<td>- Lack of resources - Internet as an open resource to answer queries</td>
</tr>
<tr>
<td>Thabit</td>
<td>[Int8, p. 3, line18]</td>
<td>I go back to the media. When talking about the Western countries, movies can provide information especial about the US culture. Many of the questions are answered by their media.</td>
<td>- Media especially movies can answer queries</td>
</tr>
<tr>
<td>Name</td>
<td>[Int9, p. 2, line49]</td>
<td>Salim</td>
<td>- Internet and media can respond to cultural queries</td>
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<tr>
<td></td>
<td></td>
<td>Most of the time, I get satisfactory answers. Otherwise, of course, the Internet, and the media.</td>
<td></td>
</tr>
<tr>
<td>Shaher</td>
<td>[Int11, p. 3, line8]</td>
<td>So I may use an alternative source such as media and the Internet.</td>
<td>- Media and the Internet</td>
</tr>
<tr>
<td></td>
<td></td>
<td>cohypen</td>
<td>Mainly the Internet. Because it has access to everything, and people themselves like when it comes to English especially, I search opinions from the people themselves (e.g. what are the British views about so and so), I can get directly from the source instead of asking my instructor who may have absolutely no clue about what I am asking. The books are very difficult to find, and they are outdated, and honestly I do not trust the books.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Referring to books may just provide outdated and stereotypical information</td>
</tr>
<tr>
<td>Hussain</td>
<td>[Int13, p. 3, line6]</td>
<td>I usually use Internet and books. I also ask people who have been there in the TC countries.</td>
<td>- Internet, books, and experienced people are resources of C2</td>
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<tr>
<td>Rajeh</td>
<td>[Int6, p. 3, line36]</td>
<td>We need additional materials about the TC, if anyone interested in that he can get it.</td>
<td>- Curriculum is not a satisfactory C2 resource</td>
</tr>
<tr>
<td>Salim</td>
<td>[Int9, p. 3, line35]</td>
<td>Through authentic materials like articles, magazine, newspapers and so. Also audio and video materials.</td>
<td>- The need for additional cultural materials</td>
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<tr>
<td>Shaher</td>
<td>[Int11, p. 41, line4]</td>
<td>It should be explicit and vivid in the course, we can have thing that can be good for the students; for example, talking about name, instead of having Arabic names, and we rather have names form TC.</td>
<td>- Making C2 aspects more explicit rather than current implicit culture teaching</td>
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<tr>
<td>Thamir</td>
<td>[Int12, p. 6, line23]</td>
<td>The problem is that they do not engage students with the TC here. I think the Ministry does not even care about introducing culture. They have to put culture in every subject, they have to hide it in the subjects. They should not say...oh, let’s learn about culture, it should come with it, in pictures where American doing things, you should derive Information from them, understand culture and pick it up. When it comes to culture views and controversial issues, it should be introduced directly by teachers.</td>
<td>- Confirmation of the static approach to culture teaching evident in lack of engagement</td>
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<td>- Culture should be integrated in linguistic preparation subjects.</td>
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<td>- Controversial issues should be discussed to reach understanding</td>
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<tr>
<td>Hussain</td>
<td>[Int13, p. 3, line43]</td>
<td>We need training, and we need to understand the TC through experiencing it. Also, I suggest bringing more native speakers, introducing movies and programs, introducing software (packages).</td>
<td>- Lack of cultural training</td>
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<td></td>
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<td>- Engagement in cultural experiences is essential</td>
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*Appendix 7*
### Table 105: Expanding FC learning opportunities

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<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rajeh</td>
<td>[Int6, p. 3, line40]</td>
<td>Improving the comprehension skills.</td>
<td>- Culture may not have been integrated at the beginning of language learning</td>
</tr>
<tr>
<td>Thabit</td>
<td>[Int8, p. 4, line23]</td>
<td>May be getting more familiar with the culture at least by visiting the TC country is useful.</td>
<td>- Developing cultural awareness (ICC)</td>
</tr>
<tr>
<td>Salim</td>
<td>[Int9, p. 3, line40]</td>
<td>Everything is needed to learn about the TC, all language skills operate. For example, when I read or write I would understand what I read and write appropriately. It is very connected to language skills.</td>
<td>- Developing the skill of interpreting, relating, discovery, and interaction (ICC)</td>
</tr>
<tr>
<td>Thamir</td>
<td>[Int12, p. 6, line38]</td>
<td>I think motivation is the key. If the learner is motivated, he wants to learn. The Ministry should focus on making the student want to learn the TC. They should attract their attention instead of forcing them to study culture; it should be the other way around.</td>
<td>- Motivation can be enhanced through integrating culture into official curriculum guidelines</td>
</tr>
<tr>
<td>Hussain</td>
<td>[Int13, p. 3, line49]</td>
<td>Flexibility, and tolerance are the most important besides the other basic language skills.</td>
<td>- Cultural awareness (ICC)</td>
</tr>
</tbody>
</table>

#### FC learning opportunities

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rajeh</td>
<td>[Int6, p. 3, line45]</td>
<td>Bringing more native speakers of English as models to communicate with.</td>
<td>- More cultural engagement</td>
</tr>
<tr>
<td>Thabit</td>
<td>[Int8, p. 4, line29]</td>
<td>Making short visits to TC countries available, one month or so funded by college.</td>
<td>- Visits to C2 context</td>
</tr>
<tr>
<td>Salim</td>
<td>[Int9, p. 3, line48]</td>
<td>Travelling abroad, having curriculum textbooks from TC.</td>
<td>- Visiting C2 context</td>
</tr>
<tr>
<td>Shaher</td>
<td>[Int11, p. 4, line16]</td>
<td>The best opportunity is to spend sometime in the TC country. If that is not available, we can have alternative ways like living a contemporary culture. For example, providing different links on the Internet, let them seek what they want on the Internet, presenting some communication tools and environments so they can find their ways.</td>
<td>- Visiting C2 context</td>
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</table>
Appendix 7

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<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
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</thead>
</table>
| Thamir      | [Int12, p. 6, line46] | I think our government is already doing this, and I think that students should be able to go to these countries, and integrate with the TC, that is the best learning tool and the most effective…If there is no access to it, I think there should be videos, for example. From the first day I started going to college till this day, I have not seen a single video in our school although there is new TV sets in every room! They never turned it on for a single day, and there are hundreds of videos for every country that speaks English and their cultures, and they have never used it once, so that completely neglected. | - Visiting C2 context  
- Alternative cultural materials to integrate culture |
| Hussain     | [Int13, p. 4, line5] | Bringing more native speakers is good to communicate with them. Introducing more books and resources on culture.                                                                                       | - More cultural engagement through communications and materials |

Table 106: Challenges to the place of FC in EFL learning

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rajeh</td>
<td>[Int6, p. 2, line44]</td>
<td>I would not ask my teachers much about the TC, but I may avoid asking about marital and family relationships.</td>
<td>- Instructors irresponsiveness</td>
</tr>
<tr>
<td>Thabit</td>
<td>[Int8, p. 4, line33]</td>
<td>Mostly aspects that deal with the beliefs because they come face to face with our beliefs.</td>
<td>- Instructors’ avoidance of approaching beliefs</td>
</tr>
</tbody>
</table>
| Salim       | [Int9, p. 4, line2] | Religion may be. Instructors also avoid talking about topics like American holidays. I do not agree with them, but that basically what happens.                                                          | - Instructors irresponsiveness  
- Confirmation of instructors’ misconceptions |
| Shaher      | [Int11, p. 3, line1] | Sometimes I do not ask the instructors because some of them want to avoid things to be discussed due to time limits, because they think it is time consuming; or because of sensitivity of issues. Sometimes the students themselves avoid asking certain questions about religion and such. | - Confirmation of influencing the culture teaching practice.  
- Culture teaching practice impede pre-service teachers from asking questions |
| Shaher      | [Int11, p. 4, line25] | Religion at the first place, and I can see that in my colleagues who do not know anything about Christianity or Judaism, they mix them and cannot differentiate between the two…Also, the values and celebrations of some cultures asking about certain events like Christmas. | - Religious issues are avoided by instructors  
- Curiosity of pre-service teachers  
- Instructors’ misconceptions |
Our culture believes in rejecting everything else, like when it comes to religion, they would not be interested to know how the Christians would feel about this or that; so I cannot ask my teachers about…oh how many sections are in Christianity. Also, it comes to certain values.

They try to avoid beliefs, honestly because certain instructors themselves do not understand them. It is very difficult when it comes to beliefs, they need extensive understanding and people wanna know more, and ask further questions (why, how), and the teachers do want to embarrass themselves. Also, they do not give further information on aspects that they could answer.

The main thing that stops most students from asking anything about the culture is the theory that they are going to embarrass the teacher, or asking him a question that he does not know how to answer.

I avoid asking about religion especially if they are non-Muslims. I also avoid asking about bad practices such as adultery, because he may view it as acceptable.

<table>
<thead>
<tr>
<th>Participant</th>
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</thead>
<tbody>
<tr>
<td>Thamir</td>
<td>[Int12, p. 4, line29]</td>
<td>Our culture believes in rejecting everything else, like when it comes to religion, they would not be interested to know how the Christians would feel about this or that; so I cannot ask my teachers about…oh how many sections are in Christianity. Also, it comes to certain values.</td>
<td>- Confirmation of ethnocentric views in SA context. - Curiosity of pre-service teachers</td>
</tr>
<tr>
<td>Thamir</td>
<td>[Int12, p. 7, line10]</td>
<td>They try to avoid beliefs, honestly because certain instructors themselves do not understand them. It is very difficult when it comes to beliefs, they need extensive understanding and people wanna know more, and ask further questions (why, how), and the teachers do want to embarrass themselves. Also, they do not give further information on aspects that they could answer.</td>
<td>- Instructors irresponsiveness due to their lack of sufficient cultural knowledge in aspects such as beliefs - Instructors lack of knowledge may be disguised by making issues more sensitive</td>
</tr>
<tr>
<td>Thamir</td>
<td>[Int12, p. 4, line34]</td>
<td>The main thing that stops most students from asking anything about the culture is the theory that they are going to embarrass the teacher, or asking him a question that he does not know how to answer</td>
<td>- Covert tension between pre-service teachers and instructors</td>
</tr>
<tr>
<td>Hussain</td>
<td>[Int13, p. 2, line49]</td>
<td>I avoid asking about religion especially if they are non-Muslims. I also avoid asking about bad practices such as adultery, because he may view it as acceptable.</td>
<td>- NS instructors can be sensitive about some C2 aspects</td>
</tr>
</tbody>
</table>

**Table 107: The role of computer technology in FC learning**

<table>
<thead>
<tr>
<th>Participant</th>
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<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rajeh</td>
<td>[Int6, p. 3, line7]</td>
<td>It has a significant role. We can find the cultural content in CDs, also on the Internet. If searching the Internet, you can find lots of things.</td>
<td>- Important role - Availability of resources on and offline</td>
</tr>
<tr>
<td>Thabit</td>
<td>[Int8, p. 3, line28]</td>
<td>It is of a great significance because nowadays Internet is a window to all countries. We can learn about the culture, and answer any question pops in the head.</td>
<td>- Important role - Easy access to the outside world and culture</td>
</tr>
<tr>
<td>Salim</td>
<td>[Int9, p. 3, line5]</td>
<td>It is very important providing electronic dictionaries with proverbs.</td>
<td>- Availability of resources</td>
</tr>
<tr>
<td>Participant</td>
<td>Trace</td>
<td>Comment</td>
<td>Preliminary implications</td>
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</tr>
<tr>
<td>Shaher</td>
<td>[Int11, p. 3, line18]</td>
<td>It has a very important role in teaching culture. You can see plenty of information you want to learn about by just clicking or typing the link and you get everything. You find things that you cannot find in your society. Also, we can communicate with native speaker through chat on PalTalk.</td>
<td>- Important role in culture learning</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Availability and easy access to information and resources</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Cultural engagement through online communication</td>
</tr>
<tr>
<td>Thamir</td>
<td>[Int12, p. 5, line10]</td>
<td>It should be very easy for the students to find cultural information. The Internet has solved many problems; otherwise, there would be no other source except the television and the television does not answer questions, you just see culture and try to understand it on your own.</td>
<td>- A window to C2 for a mono-cultural context</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- The only medium featuring interactivity of culture learning</td>
</tr>
<tr>
<td>Hussain</td>
<td>[Int13, p. 3, line12]</td>
<td>It is useful to use different applications such as software that reflects culture, and it may provide videos...The Internet is the most important, I find information about habits, customs, and people and their beliefs and attitudes.</td>
<td>- Availability of cultural resources online and offline</td>
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</tbody>
</table>

Table 108: Pre-service SEFL teachers use of computer technology in FC learning

<table>
<thead>
<tr>
<th>Participant</th>
<th>Trace</th>
<th>Comment</th>
<th>Preliminary implications</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rajeh</td>
<td>[Int6, p. 6, line22]</td>
<td>It is easy through something like PalTalk. There are certain rooms for language learning, universities. Also, learning online is possible.</td>
<td>- Engagement through online communication.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>- Self-guided culture learning</td>
</tr>
<tr>
<td>Thabit</td>
<td>[Int8, p. 7, line39]</td>
<td>It is not that hard to find, we can do it on the PalTalk; we can chat in the many chat rooms available there.</td>
<td>- Engagement through online communication</td>
</tr>
<tr>
<td>Salim</td>
<td>[Int1, p. 6, line41]</td>
<td>I told you that not everything should be included in the curriculum. Learners can do that on their own</td>
<td>- Computer technology as a cultural source beyond curriculum</td>
</tr>
<tr>
<td>Shaher</td>
<td>[Int11, p. 3, line18]</td>
<td>You can see plenty of information You want to learn about by just clicking or typing the link and you get everything. You find things that you cannot find in your society.</td>
<td>- Availability and accessibility to cultural content</td>
</tr>
<tr>
<td>Thamir</td>
<td>[Int12, p. 11, line37]</td>
<td>[online communication] it is very common nowadays, in every country there is a complete access even in SA. So I think it is easy to use.</td>
<td>- Availability and accessibility to cultural communication</td>
</tr>
</tbody>
</table>
We can establish a communication group online like on the PalTalk. Also, we can use software talking about TC.

### Table 109: Issues surrounding the use of computer technology in FC learning

<table>
<thead>
<tr>
<th>Participant</th>
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</tr>
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<tbody>
<tr>
<td>Hussain</td>
<td>[Int13, p. 5, line23]</td>
<td>We can establish a communication group online like on the PalTalk. Also, we can use software talking about TC.</td>
<td>- Availability and accessibility to cultural communication and content</td>
</tr>
<tr>
<td>Rajeh</td>
<td>[Int6, p. 6, line25]</td>
<td>Constraints can include technical problems with the slow connection.</td>
<td>- Contextual constraints</td>
</tr>
<tr>
<td>Thabit</td>
<td>[Int8, p. 6, line12]</td>
<td>Well, first we have to have access to computers at college because the access is permissible to teachers only, while students do not have any access to the Internet at college, so they only have their Internet search at home without supervision by the instructors…It will be great to have online contact with teachers and that will be very beneficial.</td>
<td>- Contextual constraints; access limitation at college - Pedagogical constraints; lack of guidance - Computer-based pedagogy is not supported by instructors</td>
</tr>
<tr>
<td>Salim</td>
<td>[Int9, p. 6, line44]</td>
<td>At college, we do not have Internet connection available to students</td>
<td>- Contextual constraints</td>
</tr>
<tr>
<td>Shaher</td>
<td>[Int11, p. 6, line4]</td>
<td>We can have something like pre-program courses where the students and study online; this will not be affected by time limits or large numbers of students…Also, we need competent instructors of English, who are capable of dealing with technology, so they can interact and communicate with their students beneficially.</td>
<td>- Computer technology is not utilised in pedagogy to extend learning - Confirmation of instructors’ lack of computer literacy</td>
</tr>
<tr>
<td>Thamir</td>
<td>[Int12, p. 9, line35]</td>
<td>The curriculum should force the teacher to give certain assignments such as: bring me an interesting aspect about American culture, or the book gives them an aspect, e.g. the American view this and that as immoral, while other cultures do not find it the same, so do some research on that and bring some information about why the American feel this way, and how you personally feel about it.</td>
<td>- Contextual constraints; lack of curriculum guidelines that support the use of technology - Pedagogy is influenced accordingly</td>
</tr>
<tr>
<td>Name</td>
<td>Reference</td>
<td>Statement</td>
<td>Challenges</td>
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<tr>
<td>Thamir</td>
<td>[Int12, p. 11, line 44]</td>
<td>Also, you can have bad experiences online; you can go on a certain chat room or website and meet up with a group of American, then they turn up to be rude people, it may affect my views about their culture, you know saying rude words that can affect the learner…So if online communication is not used carefully, it may result negatively when it comes to culture.</td>
<td>- Pedagogical constraints; lack of guidance</td>
</tr>
<tr>
<td>Hussain</td>
<td>[Int13, p. 6, line 39]</td>
<td>The problem is when you encounter people who do not reflect their culture in a correct way…I suggest establishing international groups for communication from different cultures.</td>
<td>- Pedagogical constraints; lack of guidance</td>
</tr>
</tbody>
</table>