TEACHING MATERIALS ANALYSIS: THE PLACE OF CULTURE IN ENGLISH TEACHING MATERIALS USED IN AN INTERNATIONAL SCHOOL IN BUDAPEST

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Abstract: With the increased mobility that has given rise to globalization, intercultural competence has become a necessity. Throughout the world, international schools in which English is used as the language of instruction aim to develop their students' language skills and intercultural competence. To achieve this, teachers in these schools follow curricula and use teaching materials that enable the teaching of culture. The analysis of teaching materials to determine what kind of culture is being presented, and whether it is being taught critically and deeply, is therefore essential. In the present study, a research instrument was piloted that was designed for subsequent use in larger-scale research by the author on the development of cultural diversity awareness (CDA) and intercultural communicative competence (ICC). The present pilot study is based on the thematic content analysis of teaching materials used in the upper primary classes of an international school in Budapest. The findings revealed that the materials include a variety of culture-related activities with elements of *big C, little c,* and *deep culture.* Cultural activities, and the respective guidance for teachers included in the analyzed teaching materials, are transferrable to the contexts of English as a second language (ESL) and English as a foreign language (EFL).

Keywords: culture, cultural diversity awareness, intercultural communicative competence, deep culture, teaching materials analysis

1 Introduction

Globalization, caused by accelerated worldwide mobility, has brought with it a need for the development of intercultural communicative competence (ICC). As stated by Byram (1997), students who have ICC are "able to interact with people from another country and culture in a foreign language" (p.71). At the same time, parents who send their children to international schools are expecting them to become global citizens. International schools in which English is used as a medium of instruction among students from a wide range of nationalities must therefore use curricula and teaching materials that promote culture teaching and ICC development.

Teaching materials, mainly English language textbooks, are inevitably used by teachers to facilitate the teaching of language and culture. Gómez Rodríguez (2015) states that textbooks cover communicative functions, structural forms, and language use skills, although he argues that little attention is given to how these materials are incorporated so as to develop learners' ICC. A number of studies have been conducted to explore which cultural elements are (re)presented in English language textbooks. Many of these studies are based mainly on the frequency of culture-related words, images, or activities (e.g., Çelik & Erbay, 2013; Méndez-García, 2005; Sadeghi & Sepahi, 2017; Shin et al., 2011; Sobkowiak, 2015; Wu, 2010; Yuen,

2011). This means that teaching materials need to be investigated to determine how cultural elements are presented rather than counting how often they are used.

One of the main aims of the present study was to pilot a research instrument for later use in the author's larger scale research. The present study primarily investigates how culture is presented in the materials used in an international school in Budapest at which English is used as a medium for intercultural communication. A second aim of the present study was to investigate how these teaching materials guide teachers to use culture-related activities in their English lessons. The investigation drew on Brembeck's (1977) iceberg analogy, according to which culture is divided into two parts, the visible and the invisible. The visible elements of culture are referred to as *surface culture* and are described by Gómez Rodríguez (2015) as "the easily observable (Hinkel, 2001) and static elements that represent a nation" (p.168). According to Gómez Rodríguez (2015), foods, holidays, the achievements of famous people, and tourist sites are all surface forms of culture and are often included in materials for teaching English as a foreign language (EFL). However, he argues that the elements of surface culture are insufficient to provide students with an understanding of the target culture, since they are limited to general, fixed cultural information and do not include the essential sociocultural interactions that take place in different contexts. Gómez Rodríguez (2015) refers to the invisible elements of culture as *deep culture*, which comprises the "sociocultural norms, lifestyles, beliefs, and values" of a group of people (p.168). The elements of *deep culture* are not easily seen; they are intricate, individual, and almost concealed, as they do not necessarily include fixed cultural norms and standards. Therefore, the cultural elements used in teaching materials need to be investigated to determine how deeply culture is taught.

Big C culture, which can be seen as related to Gómez Rodríguez's (2015) *surface culture*, is defined by Lázár (2007) as visible cultural elements such as history, geography, literature, and art. According to her, they are easy to see and can be subsumed under the term 'civilization' (p.7). *Little c culture*, which can be associated with Gómez Rodríguez's (2015) *deep culture*, is defined by Lázár (2007) as comprising elements that are less visible and often hidden, such as behaviors, values, social practices, customs, and beliefs. Lázár (2007) emphasizes that although the subjects listed as belonging to *big C culture* are extremely important for students, it is also essential to include elements of *little c culture* in language education. However, as reported by Olaya and Gómez (2013), culture is often presented uncritically in EFL classes, with a focus on the celebratory and surface level of the target culture. Building on this argument, the present study uses thematic analysis—one of the common methods of cultural content analysis identified by Weninger and Kiss (2013)—to explore how critically and deeply culture is presented in teaching materials. It should be noted here that, based on the elements of culture highlighted above, the terms 'teaching culture deeply' and 'teaching culture critically' are used throughout the present paper to refer to teaching aspects of *little c culture* and *deep culture* to develop students' cultural diversity awareness (CDA), ICC and critical intercultural competence. Some of the activities presented and suggested in the literature review for the critical teaching of culture are based on comparing the similarities and differences between the students' own culture and the target culture, discussing the reasons that lie behind cultural norms, and acquiring a multi-perspective approach by viewing cultural behaviors from another person's perspective.

The present study identifies possible approaches to the teaching of cultural content in English language textbooks that can be transferred to the context of teaching English as a foreign language (EFL). This paper begins with a presentation of the theoretical background and a definition of the relevant terms, such as culture, aspects of culture, CDA, ICC,

components of ICC, and the development of ICC through English language lessons. Relevant studies that have included teaching materials analysis are then presented. The paper also includes a presentation of the methodology used for data collection and analysis; findings and discussion; and a conclusion.

2 Theoretical background

2.1 Culture and aspects of culture

The concept of culture has been defined in many different ways. The present study looks at how culture is understood in language education and how it is presented in teaching materials for effective communication. Liddicoat (2005) states that "culture is practice which is accomplished and realized by members of a cultural group in their daily lives and interactions" (p.204). The learning of culture thus goes beyond acquiring information about culture; it is rather an engagement with cultural practices. Cortazzi and Jin (1999) report that some language teachers refer to culture as history, geography, literary works, or works of art. Lázár (2007) states that subjects listed by teachers that are undoubtedly important are categorized under the umbrella term *big C culture* or 'civilization' (p.7). The National Standards in Foreign Language Education Project (1996) defines *big C culture* as products such as politics, economics, history, literature, science, and the fine arts.

Lázár (2007) claims that there are other, equally important elements of culture that should have a place in language classrooms. According to her, *little c culture*, as opposed to *big C culture*, includes aspects of culture that are less visible and tangible. Elements of *little c culture*, as listed by Xiao (2010), include values and customs. Likewise, the National Standards in Foreign Language Education Project (1996) refers to *little c culture* as including "housing, clothing, food, tools, transportation, and all the patterns of behavior" (p.44). Cortazzi and Jin (1999) include attitudes and behaviors among the elements of *little c culture*.

Gómez Rodríguez (2015) describes *surface culture* as static and readily visible. According to him, EFL textbooks often include the static and congratulatory themes of surface culture, although these elements are insufficient to provide students with an understanding of the target culture because they do not generate opportunities for dealing with sociocultural communication in different cultural contexts. He argues that *deep culture*, by contrast, is associated with sociocultural norms, beliefs, values, and lifestyles, and that these elements help students to think critically and deeply about the target culture. According to him, members of a community do not share and follow exactly the same cultural norms: it is dangerous to characterize all British people as punctual and all Americans as alcoholics, for example. Culture, he argues, is transformative rather than static; contentious rather than congratulatory. A congratulatory way of teaching, he explains, is based on positive characters and celebratory opinions of a target culture. Telling students that the Americans are well organized, the Japanese are humble, and the British are tea lovers who drink tea every afternoon is the congratulatory way of teaching. Students will never learn about the conflicting sociocultural realities within a nation following this approach. He concludes that the teaching of culture must include a critical—that is, analytical—approach, in which students are exposed to the sociocultural realities rather than static, congratulatory cultural elements.

In the present study, elements of *big C* and *little c culture*, including the elements of *deep culture* referred to above, are investigated in order to identify the kind of culture that is presented in the analyzed teaching materials, and how.

2.2 Cultural diversity awareness

The term *cultural diversity awareness* is sometimes used in the literature (Brown, 2004; Larke, 1990), yet no specific definition of it has been proposed. The term is sometimes used interchangeably with "cross-cultural awareness" (e.g., Knutson, 2006; Dasli, 2011). The reason why many researchers prefer not to use the well-defined phrase *cross-cultural awareness* is perhaps because CDA has a more concrete meaning, focusing on the multifaceted nature of culture and cultural patterns, making it easier for readers to grasp, than the more abstract *cross-cultural awareness*. Cross-cultural awareness was used by Kramsch and Widdowson (1998) as an approach in foreign language teaching to explore ways of understanding "the Other at the other side of the border by learning his/her national language" in the context of "two cultures or two languages" (p.81). However, in her definition Damen (1987) highlighted more than two cultures, including one's own:

> Cross-cultural awareness involves uncovering and understanding one's own culturally conditioned behaviour and thinking, as well as the patterns of others. Thus, the process involves not only perceiving the similarities and differences in other cultures but also recognising the givens of the native culture (p.141).

In light of the above, CDA can be defined as learning and understanding the meaning of shared behaviours, values, beliefs, and patterns of other cultures, as well as one's own. In other words, CDA requires an understanding of one's own language and culture in order to be able to understand other cultures. In the present study, CDA is used to refer to multiple cultures rather than two cultures, including one's own.

Several studies have shown that the number of international schools offering education through the medium of English has drastically risen as a result of globalization and mobility. As the number has increased, so has the diversity of the student population, with students coming from different racial, ethnic, cultural, socioeconomic, language, etc. backgrounds (Hayden, 2011; Hayden & Thompson, 2008; Larke, 1990). For many researchers, this increase in diversity means that an awareness of cultural diversity among both teachers and students has become more important than ever (Acquah & Commins, 2015; Angelova & Zhao, 2014; Gay, 2013; Knutson, 2006; Larke, 1990). However, in their study Young and Sachdev (2011) reported that a lack of teacher training programs, curricular support, and teaching materials are hindering teachers in their teaching of culture and in developing their students' CDA. For this reason, the present study seeks to identify possible ways in which culture can be integrated into language learning and teaching in order to increase teachers' and students' CDA.

2.3 An Overview of Competences – Communicative, Intercultural and Intercultural Communicative

The concept of communicative competence was introduced by Hymes (1972) emphasizing, besides grammatical competence, using the language culturally appropriately among native speakers. Canale and Swain (1980) took up Hymes's (1972) idea, with the aim

of developing communicative language teaching, and identified the elements of communicative competence as grammatical competence, discourse competence, sociolinguistic competence, and strategic competence. Later, van Ek (1986) added socio-cultural, and social competence to Canale and Swain's (1980) competences listed above. However, Byram (1997) and Soler and Jordà (2007) claim that these models, which mainly focus on the use of language and the acquisition of communicative skills, neglect the importance of social identities and cultural competencies of learners. Therefore, these models present a challenging and impossible target for foreign language learners since first language acquisition and native speakers were taken as a model. Consequently, after some time, some teachers needed a cultural approach to foreign language teaching to be able to prepare their learners in a better way for real-life communication in a foreign language.

Byram (1997) took van Ek's (1986) six competences as a starting point and proposed the concepts of IC and ICC. As stated by Byram (1997), IC is to refer to the ability to interact with people from different countries and cultures in their own language; on the other hand, ICC is required for interaction with people from other countries and cultures in a foreign language. However, IC and ICC are generally used interchangeably. In the current study, ICC will be used to describe the linguistically and culturally different students' ability to interact with one another in English as a lingua franca, which is the vehicle of communication for many of the students in the observed school.

2.3.1 ICC and components of ICC

Intercultural competence is defined by Bennett and Bennett (2004) as "the ability to communicate effectively in cross-cultural situations and to relate appropriately in a variety of cultural contexts" (p.149). Byram (1997) distinguishes intercultural competence (IC) from ICC. According to him, IC involves interacting with people from different cultures in one's own language, while ICC involves interacting with people in a cross-cultural context in a foreign language. The terms IC and ICC are used interchangeably in the present study to refer to the ability to communicate with others in English, as the medium of intercultural communication.

According to Lázár (2007), ICC is seen by many language teachers as an extension of communicative competence. Reid (2015) states that ICC is vital in English language education as it allows students to communicate effectively with members of the target language culture. He also claims that ICC helps overcome misunderstandings, discrimination, and prejudice between people from different cultural backgrounds. Barrett et al. (2014) highlight the importance of IC in enhancing understanding of other people's practices, beliefs, values, and discourses. They argue that it also develops the ability to communicate effectively in a multicultural context through learning and interpreting different cultures by relating them to one's own. Liddicoat (2004) claims that IC is needed in order to use language effectively. According to him, interculturally competent people have knowledge and skills related to the common cultural conventions in the target language. They also have strategies for learning more about cultures and a capacity to reflect on their own linguistic behavior and that of the people with whom they interact. In addition, he claims that they are aware of similarities between cultures and differences in language use.

Barrett et al. (2014) state that IC consists of *attitudes, knowledge and understanding, skills,* and *actions.* Byram (1997) lists the *attitudes* needed for successful intercultural communication as openness, curiosity, readiness to suspend disbelief and judgement, as well

as respect. Barrett et al. (2014) add the following items to Byram's (1997) *attitudes*: being ready to empathize with people from cultures other than one's own; tolerating ambiguity and uncertainty; questioning what is 'normal' in one's own knowledge and experience; and engaging and cooperating with people from different cultural backgrounds. The second component of IC, *knowledge*, comprises two broad categories, according to Byram (1997): knowledge of social groups and their cultures in the individual's own country and in other countries. Barrett et al. (2014) extend this component into *knowledge and understanding*. According to them, *knowledge and understanding*, as components of IC, include an understanding of different cultural groups; an understanding and awareness of other people's and one's own stereotypes, preconceptions, discriminatory attitudes, and assumptions; and an understanding of the impact of one's own language on one's experience of other people and the world. In addition, they suggest that *knowledge and understanding* include communicative awareness; knowledge of verbal and nonverbal communicative conventions; knowledge of the values, beliefs, discourses, and practices of different cultures; and an understanding of cultural, individual, and societal processes.

Byram (1997) defines *skills* as skills of discovery and interaction and skills of interpreting and relating. *Skills of discovery and interaction* refer to the development of a specific knowledge and understanding of the beliefs, behaviors, and meanings of other cultures in the sense that an individual has partial or no previous knowledge of those cultures. *Skills of interpreting and relating* refer to the use of knowledge and skills to interpret documents or behaviors from other cultures and to relate them to one's own. Barrett et al. (2014) add *multi-perspectivity* to Byram's (1997) *skills*, by which they mean the ability to understand and respond to other people's feelings, thoughts, values, and beliefs and the ability to change one's way of thinking according to the situation. Moreover, they add *skills of critical evaluation and judgement* with respect to cultural practices, products, discourses, beliefs, and values; *skills of adapting* one's behavior to a new cultural context; the *linguistic, discourse, and sociolinguistic skills* that prevent breakdowns in communication; *skills of inter-comprehension*; and *skills of interpreting, translating, and explaining* in intercultural contexts.

The final intercultural component used to investigate the teaching of culture in the present study is *action*. According to Barrett et al. (2014), although all intercultural components—*attitudes, knowledge and understanding*, and *skills*—are crucial for IC, *action* is also needed to put these components into practice. They define *action* as seeking opportunities to engage with people who have different cultural affiliations; communicating and cooperating effectively with people from different cultural backgrounds; discussing different perspectives and views in order to find common ground; taking action to defend human rights regardless of cultural differences; expressing opposition to discrimination and prejudice; standing up against cultural stereotypes and prejudices; encouraging positive attitudes towards different cultural affiliations; and acting as a mediator in situations of cultural conflict. The intercultural components and items listed above are used to explore how culture is presented in the analyzed teaching materials and how those materials aim to develop ICC.

2.4 Developing CDA and ICC

Many academics have emphasized that culture cannot be separated from language, and that the teaching of culture must therefore be integrated into language education (see, e.g., Alptekin, 2002; Byram & Morgan, 1994; Damen, 1987; Kramsch, 1993). Various techniques have been introduced in language classes for teaching culture (see. e.g., Barrett et al., 2014;

Borghetti, 2013; Byram et al., 2002; Reid, 2015). Some of these techniques, which are linked to the teaching of *deep culture*, are presented in this section.

2.4.1 Comparison

Comparison is one of the techniques suggested for culture teaching and the development of ICC. Reid (2015) explains this technique as being the one most frequently used to focus on differences between native and target cultures. According to her, not only should comparisons be made between different cultures, but features of a single culture should also be compared, since culture is not static and is constantly changing (Reid, 2015; Gómez Rodríguez, 2015). Furthermore, Barrett et al. (2014) recommend comparing both differences and similarities between cultures, since *comparison* makes it possible to understand similarities and differences between one's own culture and other cultures in a non-judgmental manner. Students are thus motivated to understand how something that is 'normal' for them can be 'strange' to someone else, and vice versa. Skopinskaja (2003) argues that students understand foreign cultures through their own cultural backgrounds. In other words, different cultures can be understood by *comparison*, which involves students reflecting on their own culture. *Comparison* therefore helps students understand both their own culture and other cultures. Similarly, Byram (1997) points out that students develop great insights into their own language and culture and learn to see the world from a different perspective through *comparison* and *contrast*. Byram et al. (2002) highlight *comparison* when explaining Byram's (1997) *skills of interpreting and relating*. *Comparison* skills are crucial as they help intercultural speakers to become aware of misunderstandings (between cultures) and resolve them (Byram et al., 2002).

Reid (2015) suggests a *comparison* activity that is popular among primary and lower secondary school students. The topic she proposes is school, including school subjects, routines, meals, homework, uniform, and ways of behavior. Pupils in the Slovak study she presented were shown a video of a typical school day in Britain and were asked to compare it with a typical school day in Slovakia. She demonstrates how this activity allows students to compare greetings, requests, forms of address, the use of please and thank you, and formal register, for example, in two cultures, thereby developing their sociocultural knowledge through the use of sociolinguistic and pragmatic phrases, including verbal and nonverbal communication skills.

One of the *comparison* activities recommended by Barrett et al. (2014) for developing ICC involves asking three students from different cultural backgrounds to write in their diaries about the same events at school or summer camp. Since the students have different knowledge, skills, values, norms, and languages, they will write differently about the same event. The other students then read, discuss, analyze, and compare the diary entries. Barrett et al. (2014) claim that students will recognize the different perspectives conveyed through reflection on the same event and will therefore develop multi-perspectivity.

Byram et al. (2002) propose discussions on the theme of sport—centering on gender, age, region, religion, racism, food, home, school, tourism, and leisure—to develop intercultural and critical perspectives. The point of the activity, they suggest, is to get students to compare the topic in familiar and unfamiliar contexts. One question that might be discussed from a different perspective, for example, is "Is this sport played by men or women?" (sport/gender). This activity can help students to look at sport from different perspectives by comparing different cultures, thus developing decentering attitudes as well as comparison skills (Byram et al., 2002).

2.4.2 ICC textbook

Huber-Kriegler et al. (2003), with the support of the Council of Europe's European Center for Modern Languages in Graz, Austria, designed a textbook for training language teachers in intercultural communication. The seven units included in the textbook can be related to the four domains proposed by the Common European Framework of Reference for Languages: public, personal, educational, and occupational (Council of Europe, 2001, pp.48–49). Each unit is divided into four sections: an *introduction*, giving general information about the unit topic; *reflecting on your own culture*, which encourages students to talk about their attitudes, behavior, values, and customs; *discovering other cultures*, which contains passages for reading, including ethnographic tasks and projects; and *language work*, which contains activities where students work on language skills through culture. The textbook states that the activities related to *discovering other cultures* help students to read social norms (e.g., waiting for trains and planes; late arrivals; starting times, etc.) in different cultures and talk about the respective norms in their own culture. According to the textbook, these activities are designed to develop students' attitudes, knowledge, understanding, and skills. However, *comparison* and *analysis* activities, as recommended by Barrett et al. (2014), should be added to the above activities in order to challenge the students' assumptions. Barrett et al. argue that by analyzing what lies beneath cultural practices, beliefs, and values, the students are led to question and critically evaluate their own and other cultures and develop multi-perspectivity. *Action*, which is one of the crucial intercultural components highlighted by Barrett et al. (2014), should also be included, as it refers to the effective use of all the other components (attitudes, knowledge and understanding, and skills) in interactions, leading to cooperation with those from other cultures.

2.4.3 Cultural assimilation

Reid (2015) suggests another activity to help students deal with misunderstandings among cultures: *cultural assimilation.* She states that nonverbal greetings, such as cheek kissing, generate some of the most common misunderstandings among cultures. She suggests introducing one variety of cheek kissing to students and asking them to reflect on their own forms of nonverbal greetings, including cheek kissing (if it exists in the students' cultures). Gómez Rodríguez (2015) recommends discussing complex cultural variations to enable students to become more critical intercultural learners. He suggests that students should be encouraged to research elements of *deep culture*, and to have critical discussions about issues such as the social consequences of eating with the left hand in Nepal; the reasons why Muslim women cannot be photographed; and the religious, political, and economic implications of the ban on eating meat in Nepal. Similarly, Huber-Kriegler and her colleagues (2003) recommend an activity that involves introducing interpretations of certain words in different cultures as a way to avoid misunderstandings. For instance, she points out that 'tomorrow' means 'I do not know' in many Arabic-speaking countries. Students are asked if they can think of any similar words that may cause misunderstandings, or any time-related responses that can be subject to misinterpretation. This activity helps students to reflect on their own values, customs, behavior, and attitudes, while at the same time fostering independent learning and openness towards different cultures.

2.4.4 Roleplay and drama

Other activities recommended for developing ICC are roleplay and drama (Barrett et al., 2014; Huber-Kriegler et al., 2003; Reid, 2015). According to Reid (2015), roleplay is a very effective technique, since by acting out real-life situations, students are helped to develop sociocultural knowledge, as well as sociolinguistic, pragmatic, and nonverbal communication skills. In addition, it is suitable for all age groups and proficiency levels. Barrett et al. (2014) state that roleplay and drama are effective ways to develop empathy, openness, curiosity, respect, and a readiness to suspend judgement. Such activities also help students to discover other cultures, to learn about their own culture, and to develop interpretation, observation, and adaptation skills. Barrett et al. (2014) explain how such activities can be implemented by giving students role cards that challenge them to assume new identities that are counter to their own norms and standards. Students thus have the experience of behaving differently from how they would behave according to their own culture and identity and are able to reflect on how this makes them feel. Such activities also help students to understand that differences in norms, values, and beliefs do not make people less valuable, thereby also developing multi-perspectivity and empathy.

The activities highlighted above have been selected from among the recommended types of activity as they are suitable for use in upper primary classes to develop students' learning of *deep culture*, including ICC components (attitudes, knowledge and understanding skills, and actions). The present study investigates compare/contrast and discussion activities, focusing on the reasons behind certain cultural practices, in order to resolve misunderstandings, counter stereotypes, and build mutual understanding and acceptance of other cultures as a way to develop students' CDA and ICC.

2.5 The cultural element in language teaching textbooks

In this section, relevant studies that have been conducted to investigate cultural content in English language teaching materials are presented. However, it should be noted that the context of the teaching materials in these reviewed studies differs from that of the present study. The materials analyzed in the present study were designed for teaching English as a first language. Unlike the English language textbooks designed for learners of EFL, they include mainly literary works. The findings of the reviewed studies are not therefore expected to show exact similarities with the outcomes of the present study. However, the way in which culture is taught deeply and critically in the reviewed studies will be considered, as it is one of the focuses of the present paper.

Méndez-García (2005) analyzed the EFL textbook *Bachillerato*, which is used in Spain, to examine international and intercultural issues. The study revealed that most of the analyzed texts included numerous sociocultural elements related to English-speaking countries, mainly the UK and the USA. However, the materials rarely included comparisons and contrasts among international cultures, or relationships among English-speaking countries. On the other hand, Spain, as the local culture in the study, was compared exclusively to the UK, while no other English-speaking country was mentioned.

The teaching materials analysis conducted by Gómez Rodríguez (2015) focused on three English textbooks (at basic, intermediate, and advanced level) used in language programs at three universities in Colombia. The analysis of the basic-level textbook (Textbook 1) revealed

that mainly surface/visible cultural elements, such as holidays, food, and tourist destinations, were presented, while the material contained none of the information related to *deep culture* that promotes ICC. The intermediate-level textbook (Textbook 2) included the same cultural elements as Textbook 1, with the addition of some aspects of *deep culture* such as greetings, table manners, taboos, and male and female behavior. However, these aspects were addressed in only two tasks out of 10 units. Rather than *deep culture*, a static view of the target culture was dominant. Textbook 3 (advanced level) also presented surface culture, while elements of *deep culture* were entirely absent from the book.

Yuen (2011) analyzed two series of junior secondary English language textbooks designed for ESL students aged between 12 and 14 years old in Hong Kong. He reported that English-speaking countries featured far more prominently than other cultures in the analyzed teaching materials. Moreover, the foreign culture appeared in the form of content related to entertainment, food, and travel, as these are of interest to students, thus the absence of deep cultural elements remained unresolved. Similarly, the presentation of target and international cultures was found to be imbalanced in the study, as primarily target cultures were identified.

Shin et al. (2011) investigated aspects of culture and levels of cultural presentation in 25 English language teaching materials written for ESL/EFL students and used in several Asian countries. Although the information in the analyzed textbooks was found to be related predominantly to inner-circle (i.e., English-speaking) countries, some of the texts did involve local and global aspects of culture. The second objective of Shin et al.'s study was to explore the level of cultural presentation. According to their findings, some of the lower-level textbooks for beginners tended to be more knowledge-oriented, while the intermediate and advanced textbooks incorporated more communication-oriented cultural presentation. However, the cultural information given in the texts was mainly related to tourism and surface culture, at the knowledge level. There were no discussion topics that allowed students to compare other cultures with their own in order to gain insights into more profound cultural aspects.

Sadeghi and Sepahi (2017) analyzed cultural content in three English language textbooks written for EFL learners and commonly used in Iran. They examined themes for the presence of *big C* and *little c culture*, and their findings indicated that *little c culture* was dominant in all three textbooks. Another key outcome of the study was the finding that the cultural themes included in the materials, such as beliefs and values, required students to be linguistically and cognitively mature.

Sobkowiak (2015) examined intercultural teaching in English language textbooks available for use in Poland by carrying out a content analysis of 20 EFL textbooks designed for high-school students aged between 15 and 18. The study showed that the textbooks could be used to learn about foreign cultures through written texts, although these cultures were implicitly and superficially presented. The activities included no ethnographic projects, compare/contrast activities, or critical incidents, and no tasks in which students were involved in mediation across cultures. The cultural content identified in the analyzed materials was linked to entertainment, food, literature, and tourist attractions.

In conclusion, the findings of the above studies showed that ESL/EFL textbooks predominantly presented the target culture. Elements of *big C* and *little c* culture were mainly connected to English-speaking countries and were presented in a static and congratulatory manner, which gives rise to cultural bias and stereotypes. *Deep culture*, which allows students to compare and contrast other cultures with their own and to discuss the reasons that lie beneath

cultural norms, rarely appeared in the analyzed teaching materials. Although some of the activities in the textbooks included aspects of *deep culture*, they did not always involve international cultures that differ from those of English-speaking countries. Some of the textbooks analyzed in the above studies did incorporate ICC, although components of ICC were mainly found at the knowledge-oriented level of cultural presentation. The intermediate and advanced-level textbooks covered more ICC components than the textbooks designed for beginners. According to the above findings, the presentation of local cultures and activities that allowed students to reflect on their own cultures were also limited. It is worth noting that the dominance of target cultures (mainly the UK and the USA), the lack of compare-contrast activities and the knowledge-orientated level of cultural presentation found in the relevant studies are similar to the findings of the present study. At the same time, the present study also shows differences from the abovementioned studies in terms of including literary works which provide *deep culture* elements; however, they mainly link to the target culture and found more in the teaching materials of the higher year groups.

3 Methods of data collection and analysis

3.1 Overview

Teaching materials are an integral part of foreign language teaching, as they provide a basis for syllabus design, lesson planning, teaching ideas or guidance, and activities that help both teachers and students. Following decades of academic discussion over its role, cultural content is now a regular element in teaching materials. Therefore, as Chapelle (2016) states, foreign language teaching materials deserve careful analysis if we are to gain a greater insight into what is presented and how.

The primary aim of the present paper is to describe the piloting of a research instrument to develop criteria for analyzing teaching materials (presented in Appendix A). The piloted research instrument will be used in the author's large-scale study on developing students' CDA and ICC in an English-medium international school in Budapest.

The secondary aim is to answer the following two research questions:

(1) How is culture presented in the teaching materials used in an English-medium international school in Budapest?

(2) How do the teaching materials guide teachers to teach culture-related topics?

To analyze how culture is presented in the materials and how teachers are guided to teach culture, an analytical tool was created. Teaching materials used in upper primary classes were chosen for the analysis, due to both the author's teaching experience in upper primary classes and expectations regarding the potential cultural content in the respective materials. The data were examined using thematic content analysis.

3.2 Research design and methods

The present study analyzed the teaching materials used in an international school in Budapest in which English is used as the medium of instruction (EMI). The rationale for choosing an EMI school for the study was its culturally diverse environment, as it attracts students from more than 50 nationalities. There were two reasons for selecting the teaching

materials used in literature lessons in the upper primary classes. Firstly, it was expected that the various approaches to culture teaching in literature lessons could be explored and subsequently transferred to the EFL context. The studies involving the analysis of EFL teaching materials had shown that the presentation of culture is limited to elements of *big C culture*, mainly entertainment, tourist attractions, and travel, while elements of *deep culture* are absent (e.g., Gómez Rodríguez, 2015; González Rodríguez & Puyal, 2012; Sobkowiak, 2015; Yuen, 2011). Secondly, the aim was to identify aspects of *deep culture* that are typically to be found in materials for higher proficiency levels, for which students need to be linguistically and cognitively mature (Sadeghi & Sepahi, 2017). The findings of the studies presented in the literature review also revealed that elements of *deep culture* are mostly found in English language textbooks/materials for higher proficiency levels. The author's teaching experience in upper primary classes was also a consideration when selecting the materials as it ensured greater familiarity with the content of the teaching materials used in these classes.

3.2.1 Object of the analysis

The present study analyzed teaching materials designed according to the learning objectives of the British national curriculum[1] and used in literature lessons in upper primary classes, Key Stage 3 (KS3), in an international school in Budapest. The British curriculum is organized into blocks of years referred to as key stages (KS): KS3[2] involves year groups 7, 8, and 9 (i.e., children aged 11 to 14).

The syllabus, designed to be compatible with the national curriculum, includes eight lesson units for Year 7, while Years 8 and 9 have seven units. The lesson units for all year groups in KS3 are divided into fiction and nonfiction units. Two fiction and two nonfiction lesson units were randomly chosen for Year 7 and Year 9. Three fiction and one nonfiction units were selected for Year 8 (non-randomly, since there was only one nonfiction unit for Year 8 in the syllabus). The selected fiction and nonfiction lesson units comprised 650 pages in total. The fiction and nonfiction lesson units covered reading, writing, grammar, and vocabulary, as well as spoken English activities, depending on the focus of the class. Each fiction and nonfiction lesson unit had a resource/lesson pack, including a PowerPoint presentation, various worksheets, and teaching ideas sheets. The PowerPoint presentation explained the lessons in detail, while the worksheets covered related classwork and homework. The teaching ideas sheets suggested research projects, recommended links to related websites and YouTube videos, and provided guidance for teachers on conducting the lessons.

The fiction units comprise primarily works of British and American literature, including novels, novellas, short stories, prose, poetry, and plays. The nonfiction units, on the other hand, mainly comprise reading passages, essays, formal/informal letters, newspaper articles, and brochures. PowerPoint presentations, which are compulsory, feature more prominently than other materials, while the use of worksheets and teaching ideas depends on the teachers' preferences. The teaching materials chosen for the analysis were downloaded from a teaching resources website (https://www.twinkl.hu). The students in the observed school do not use printed or online textbooks but are provided with teaching materials from this website by their teachers.

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[1] https://www.gov.uk/government/publications/national-curriculum-in-england-framework-for-key-stages-1-to-4/the-national-curriculum-in-england-framework-for-key-stages-1-to-4

[2] https://www.gov.uk/national-curriculum

3.2.2 Research instrument and procedures

The research instrument was created to analyze the presentation of culture in the materials, as well as the guidance for teaching culture-oriented activities provided in the teachers' resource materials. As outlined below, the instrument (Appendix A)—that is, the criteria for the teaching materials analysis—consists of four parts.

Part 1 is designed to analyze the types of culture presented in the materials. For this, culture was divided into 'target cultures' and 'international cultures' (Cortazzi & Jin, 1999). Target cultures in the analytical criteria refer to English-speaking countries, while international cultures include non-English-speaking countries.

Part 2 analyzes aspects of *big C* and *little c culture*, including critical intercultural competence and *deep culture*. The last section of Part 2 investigates how *deep culture* and criticality are presented. Gómez Rodríguez (2015) claims that *deep culture* is associated with the invisible or hidden items listed among the elements of *little c culture*. He also states that critical intercultural competence can be achieved by teaching deep cultural elements, such as issues related to "difference, power, ideology, identity, resistance" and "power, hegemony, exclusion, discrimination, and oppression as well as resistance, independence, inclusion, individuality, and justice" (pp.177–178). In addition to the elements listed by Gómez Rodríguez (2015), the aim was to identify racism, xenophobia, discrimination (racial, cultural, sexual), refugees' problems, social inclusion, social problems, and poverty when examining *deep culture* and a critical approach to cultures in the analyzed teaching materials (Angelides et al., 2004; Hadjisoteriou & Angelides, 2016; Huber-Kriegler et al., 2003; Byram et al., 2002).

Part 3 investigates intercultural components, listed by Barrett et al. (2014) as *attitudes*, *knowledge and understanding*, *skills*, and *actions*, which are essential for the development of IC. Barrett et al. (2014) state that IC not only involves being open to and curious about cultures different from one's own, but also enables people to interact and communicate with others effectively. In addition, they state that being interculturally competent allows people to act as mediators and to interpret and explain the perspectives of different cultures. According to them, interpreting other cultural perspectives involves relating them to one's own culture, thus interculturally competent people can be critically aware of their own and others' beliefs, values, and cultural practices, for example. It is worth noting here that the term 'critical' can also be understood as meaning 'analytical.' Another aspect of IC is language, which has a vital role in effective communication. Barrett et al. (2014) highlight that linguistic, sociolinguistic, and discourse skills are essential for managing communication breakdowns. The last component, *action*, refers to the appropriate application of *attitudes*, *knowledge and understanding*, and *skills* in interactions with others. Thus, all the components of IC included in the analytical criteria are adopted from Barrett et al. (2014).

In Part 4, open-ended questions are used to analyze whether the teaching materials include guidance and instructions for teachers on how to implement culture-related activities during their lessons.

Cultural involvement is divided into three aspects in each section of the research instrument: 'mentioned,' 'explained,' and 'task.' 'Mentioned' refers to anything related to both the target and international cultures that is mentioned without any explicit information being provided. 'Explained' refers to instances where precise information or explanations about the

given culture are offered. 'Task' includes culture-related activities, such as compare/contrast, research, discussion, or project.

The analytical criteria were created based on an extensive literature review of culture teaching and ICC development. Once the early draft of the criteria was completed, the researcher's supervisor and a fellow researcher were invited to give their professional comments on the research instrument in order to establish credibility (Dörnyei, 2007). The feedback given by the two senior researchers focused mainly on clarity. They recommended shortening the questions, dividing complex sentences into two or more shorter sentences, ordering the sections into main and sub-categories, merging similar or overlapping parts, and adding ICC components. The instrument was revised on the basis of the comments and was then used for the analysis. In addition to peer review, to ensure the validity of the study as recommended by Dörnyei (2007) a thick description was provided for each question and item in the analytical criteria by giving a clear explanation and examples from the analyzed materials.

The last step in the procedure was to pilot the research instrument. For this, a peer researcher, whose work also concerns ICC and who is therefore familiar with the concepts used, was given a unit made up of 12 lessons and including 60 teaching materials to analyze. The findings of the peer researcher's analysis showed no significant difference compared with the author's findings, which added evidence to the reliability of the instrument.

3.3 Methods of data analysis

The present pilot study followed an exploratory research approach using qualitative research methods to explore and describe cultural elements in the analyzed teaching materials. Castleberry and Nolen (2018) state that the main aim of using a qualitative research approach is to gain a deeper and better understanding of the phenomenon under investigation. A qualitative research approach was therefore followed in the present study to obtain insights into how culture is taught and how teachers are guided to undertake culture teaching by analyzing the teaching materials used in KS3 in an international school in Budapest. As is common to all qualitative designs, thematic analysis (Castleberry & Nolen, 2018) was used, which is a method for "identifying, analyzing, and reporting patterns (themes) within data" (Braun & Clarke, 2006, p.79). The purpose of thematic analysis is thus to identify themes in the data that are essential for answering the research questions, and to interpret and make sense of them (Maguire & Delahunt, 2017).

Braun and Clarke (2006) list two approaches to identifying themes or patterns within thematic analysis: the inductive or bottom-up approach; and the deductive or top-down approach. The inductive approach involves coding the data without fitting them to the coding frame created earlier; while deductive analysis focuses on particular features during data coding. For instance, if a researcher is interested in talk about heterosexuality and had collected data, in an inductive approach, they need to read and re-read the data for any themes related to heterosexuality and code separately. In contrast, in a deductive approach, the researcher may be interested in the role of permissiveness throughout the data and focus on that particular feature in coding data. In the present study, both inductive and deductive analysis were applied. The teaching materials were read meticulously to match the themes appearing in the analytical data and to find additional themes in the data that differed from the existing themes in the

criteria. Anything found in relation to the themes was subsequently noted with a thick description.

In the present study, the level of themes listed as the semantic and latent levels by Braun and Clarke (2006) were used. The semantic level refers to the surface or explicit meanings of the data. In contrast, thematic analysis at the latent level identifies the underlying implications that extend the semantic content of the data. Although Braun and Clarke (2006) maintain that thematic analysis focuses on one level, both semantic and latent themes were used in the present study. The latter themes were used in particular to examine *deep culture* and the critical approach to (either target or international) cultures in the materials. After exploring the themes in the data, each theme was described and interpreted following the parts in the analytical criteria.

4 Findings and discussion

In this section, the findings of the present study are described and interpreted following the themes in the research instrument to answer the research questions. As it was pointed out earlier, two fiction and nonfiction units, comprising a total of 200 teaching materials used in Year 7 and 250 materials in Year 9, including PowerPoint presentations, worksheets, and teaching ideas sheets, were selected for the analysis. Since Year 8 has only one nonfiction unit in the school syllabus, three fiction and one nonfiction unit comprising 200 materials were selected. The identified and analyzed themes in the selected fiction and nonfiction teaching materials for Years 7, 8, and 9 are described and explained below. The different sections refer to types of culture (i.e., target and international cultures); aspects of culture, including *big C*, *little c*, and *deep culture*; and ICC components.

4.1 Types of culture

Types of culture, divided into target (English-speaking) and international (non-English-speaking) cultures, were identified in order to explore the kind of cultures presented in the analyzed teaching materials.

The content of both the fiction and nonfiction units in the analyzed materials focuses primarily on the teaching of reading, writing, listening, and speaking skills, as well as grammar and vocabulary. Literature plays a pivotal role in developing students culturally, socially, emotionally, intellectually, and spiritually, enabling them to communicate their ideas and feelings fluently to others. Extracts taken from the target culture, mainly British literature, help pupils to acquire knowledge or build on what they already know about the social and historical contexts of the given literary works. Therefore, particularly through reading, students develop their CDA and ICC. However, since international cultures rarely appear in the materials, the development of CDA and ICC is limited to the target cultures only. The findings of the analysis discussed in this section can be transferred to the EFL context, in terms of using literary works from both the target and international cultures along with the teaching of relevant background knowledge. This will enable students to improve their language proficiency while at the same time developing their CDA and ICC skills.

4.2 Aspects of culture: Big C culture, little c culture, and deep culture

Themes related to aspects of culture—divided into the three parts *big C culture*, *little c culture*, and *deep culture* in the research instrument—were identified and analyzed in the Year 7, 8 and 9 teaching materials. The elements of *little c* and *deep culture* are found primarily in the fiction materials, while the nonfiction materials mainly include *big C culture*. While the analyzed materials in general cover the surface forms of international cultures, the target culture is taught critically and deeply. The lack of teaching related to elements of *deep culture* from international cultures thus limits the development of students' ICC to the target culture. Another important finding of the analysis was that aspects of culture, including *deep culture*, are taught at the level of knowledge-based cultural presentation, as stated by Shin et al. (2011). According to Byram (1997), cultures should not be taught simply by providing relevant facts; instead, learners should be given "the means of accessing and analyzing any cultural practices and meanings they encounter" (p.9). Although the analyzed materials allow students to discover different cultures, students are not always asked to critically analyze the cultural practices or to discuss the reasons for the differences between cultures.

The analysis of the selected teaching materials also showed that aspects of culture are related to the target cultures, mainly the UK and the USA. This is not surprising, since the materials are primarily intended for teaching British literature. However, the national curriculum used by overseas international schools is expected to include more topics involving international cultures, or blended with the local curricula, since most of the students studying at these schools are not native speakers of English and are culturally diverse. Therefore, the curricula and teaching materials used in international schools merit meticulous analysis to find out how international cultures, alongside the target cultures, are taught in such multicultural environments. Although all aspects of culture are included in the materials for all year groups, elements of *little c* and *deep culture*—which enable students to approach cultures critically, discuss the reasons for cultural norms, and compare and relate them to their own culture—were more apparent in the teaching materials for Years 8 and 9 compared to those for Year 7. Thus, the complexity of the topics and the level of critical thinking skills can be said to increase with age. It can be argued that students' proficiency in English and their age-dependent cognitive flexibility are taken into consideration when designing materials that include *deep culture* elements. Therefore, the findings of the present study may help in designing EFL materials primarily containing the visible elements of *big C culture* for lower primary classes. By contrast, the materials used in upper classes can include elements of *little c* and *deep culture*, since students' English proficiency and cognitive abilities will allow them to understand and discuss cultures in depth. Furthermore, literary works, which inevitably include aspects of *deep culture*, can be transferred to the context of EFL.

4.3 The components of ICC

The intercultural communicative components *attitudes*, *knowledge and understanding*, *skills*, and *actions* (Barrett et al., 2014, pp.19–21) were identified in order to determine how elements of culture are taught in the selected materials. The components of ICC found in the analyzed materials for KS3 develop students' CDA and ICC. In particular, passages taken from British and American literature play a crucial role in developing students' empathy, curiosity, openness, readiness to suspend disbelief and judgement, and respect, which belong under the ICC component *attitudes*. The materials include the historical and social contexts that provide information about the background to the given as novel, short story, or play, helping students

to build on or improve their existing *knowledge and understanding* of the respective culture. However, the materials are often limited to knowledge-level presentation rather than opening up a discussion of the reasons behind the shared cultural norms. Although the content of some of the literary works challenges students' stereotypes, preconceptions, discrimination, and assumptions, students are not asked to compare the same or similar examples of social inclusion or problems with other cultures. Students are often asked to research the topic in other cultures or countries, which obviously fosters their discovery and interaction skills. Since comparison rarely appears among the activities, it would be hard to say that the *skills of discovery and relating* are well developed. *Action*, which plays the vital role of putting all the other components into practice, is a relatively minor component in the analyzed materials. *Action* is mainly found in the form of *discussing differences in views and perspectives* through the characters in the literary texts. Although stereotypes and discrimination are significant topics, especially in the unit 'Black American Experience,' the following elements of *action* are missing: *taking action to defend and protect the dignity of human rights regardless of people's cultural affiliations*; *constructing common views and perspectives with people who have different cultural affiliations*; and *mediating in situations of cultural conflict*.

At this point, it is worth pointing out the similarities and differences between the findings of the studies presented in the literature review and the findings of the present study. The main similarities are the dominance of the target cultures, the absence of deep cultural elements of international cultures, and the knowledge-oriented level of cultural presentation. 'Target cultures' refer to the UK and the USA in the analyzed EMI materials in the present study, while it refers to English-speaking countries in the context of EFL materials. In addition, students are rarely given the opportunity to critically discuss cultural aspects (e.g., beliefs, values, norms, and taboos) and to compare and contrast them with their own culture. Another similarity between the studies in the literature review and the present study is that elements of *deep culture* are more or less found in the textbooks/teaching materials for the more advanced level of English proficiency. However, in contrast to the findings of the studies presented earlier in the literature review, elements of *deep culture*—mostly related to the target culture—were found in the present study. The present study differs from the studies in the literature review in terms of the context in which English is the medium of instruction. Elements of *little c* and *deep culture* identified in the extracts taken from British and American literature help students to understand the UK and USA cultures deeply and critically. Although these elements are limited to the target cultures in the materials analyzed in the present study, the use of literary works can be transferred to the EFL/ESL contexts to develop students' CDA and ICC.

4.4 Analysis of the guidance for teachers

The teaching materials for Years 7, 8, and 9 used in an international school in Budapest were analyzed to determine whether the materials guided teachers to teach culture. The analysis revealed that each lesson is accompanied by guidance referred to as 'teaching ideas,' including learning objective, success criteria, context, warm-up, main activities, and plenary. The learning objective is what students are expected to have learned by the end of the lesson. The success criteria are linked to learning intentions, which tell both teachers and students what they will have achieved by the end of the lesson. The context summarizes what form the lesson will take. The warm-up and main activities include relevant tasks and activities. The plenary needs to be implemented at the end of the class to check what students have learned and done. It is worth noting that the teaching ideas materials assist teachers in deciding which activities to carry out and what sequence to follow. (A copy of teaching ideas is added to Appendix B.)

It can be said that the teaching guidance materials provide ideas about how to conduct culture-related activities, mostly in connection with the target culture. However, the lesson objectives presented in the analyzed materials are mainly based on the use of language. The analysis showed that the teaching materials for Year 8 and Year 9 contain more activities related to elements of *little c* and *deep culture* compared to the materials for Year 7. Therefore, more instructions and detailed guidance for the related activities were identified in the materials for Years 8 and 9. On the one hand, the teaching ideas materials refer teachers to internal resources, including reading texts and various worksheets (e.g., vocabulary/spelling/grammar/ punctuation/comprehension/true–false/fill in the blanks). On the other hand, they refer to external resources such as websites, blogs, and YouTube videos to aid the teaching of culture. Comprehension questions, discussion topics, and research tasks are the main approaches used in the analyzed teaching ideas materials to facilitate cultural activities. Contextual information explaining the literary works helps teachers to convey to their students an understanding of the concepts presented in the classes and the background to the given extracts. Although compare/contrast activities between the target and international cultures are limited in the analyzed materials, guidance is found for a few activities that encourage students to think critically and make connections between the time when the literary work was written and the reasons for the characters' reactions, attitudes, and relationships. The only limitation identified in the teaching guidance materials is that most of the activities and instructions presented in the materials are linked to the UK and the USA. Teaching and guidance with respect to elements of *deep culture* from international cultures are not addressed.

5 Conclusion

The aim of the present study was to identify and describe how culture is deeply and critically presented in the teaching materials used in an international school in Budapest. To do this, 650 teaching materials for KS3, including PowerPoint presentations, worksheets, and teaching ideas sheets, were thematically analyzed. Based on the findings, it can be concluded that literary texts are an excellent resource for learning aspects of culture, since they include elements of *big C*, *little c*, and *deep culture*. In addition, they contribute to developing students' *attitudes*, such as empathy, respect, curiosity, and acceptance; *knowledge and understanding* of the given culture; linguistic and communication *skills*; and *action*, via which all the ICC components are put into practice, enabling students to become global citizens. Extracts taken from works of literature from the target or international cultures help students to understand others' feelings through the characters and the incidents in which they are involved. They also raise students' awareness of cultural diversity and enable them to suspend judgements based on race, ethnicity, nationality, and religion. Literary texts also provide multicultural perspectives, helping students to develop respect for the values, practices, discourse, and customs of other cultures and to accept without judging. *Action* is also developed through activities such as discussing differences in views and perspectives, or taking steps to defend human rights, although this skill was rarely found in the present study.

By integrating the historical and social contexts that give background information about the literary works, as identified and described in the present paper, students are given knowledge, or are enabled to build on what they already know, about the given culture as presented in the extracts. Knowledge of the background to literary texts in EFL materials can also be obtained by research tasks that enable students to develop the skills of discovering and presenting. As the analysis undertaken in the present study reveals, complex topics that include

deep culture elements and critical approaches to cultures occupy a bigger place in the materials for the upper primary classes. This suggests that the multidimensional expression of *deep culture*, which requires linguistic and cognitive maturity, can be embedded into the higher proficiency level in EFL textbooks. On the other hand, for the lower proficiency level and for younger students in EFL contexts, elements of *big C culture*, which are more concrete than elements of *little c* and *deep culture*, could be given more space. However, English materials for both low and high levels can include the ICC components identified and described in the analyzed materials. The following activities found in the analyzed materials can be used in EFL to develop ICC components:

- Research tasks, which enable students to discover both their own culture and other cultures
- Compare/contrast activities (although these were rarely found in the analyzed materials), which help students develop a critical approach to their own culture and other cultures
- Tasks in which students are asked to look at the characters in the extract from the given work of literature from another character's perspective, which allow students to develop multiple perspectives
- Activities in which, after reading the extracts/passages or watching the related videos, students are asked to describe how they feel or how they would behave if they were the character
- Writing or speaking activities that encourage students to think of what they can do in response to the issue raised in the task

The present pilot study shows that all aspects of culture and ICC components can be taught through literary works taken from world literature and the related activities highlighted above in order to develop students' ICC and critical intercultural competence. However, in the teaching materials used for culture teaching, it is important to balance the target and international cultures.

Furthermore, teaching materials need to provide guidance for teachers on how to conduct culture-related activities and implement lessons. Explicit guidance is needed in order to raise teachers' awareness of the importance of teaching culture. In addition, teacher training focusing on intercultural competence may provide a valuable contribution to teachers' understanding of, and practices in, developing ICC.

Based on the analysis of 650 fiction and nonfiction teaching materials for upper primary classes used in an international school in Budapest, it is recommended that future materials in both English as a first language or EMI contexts and EFL contexts should: (a) include literary works, as these are valuable resources for teaching aspects of culture, particularly elements of *deep culture*; (b) be balanced between the target and international cultures; (c) include elements of *big C*, *little c*, and *deep culture* from both the target and international cultures to develop students' CDA, ICC and critical intercultural competence; (d) include culture teaching beyond the knowledge-based level of presentation—instead, students should be enabled to acquire the skill of discovering other cultures through research tasks; (e) allow students to identify similarities and differences between their own culture and other cultures and critically discuss the reasons behind cultural norms and behaviors so as to develop a critical attitude and gain multi-perspectivity; and (f) be designed to provide precise guidance on cultural activities.

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APPENDIX A

Teaching Materials Analysis Criteria

Part 1 Type of Culture

Types of Culture	Year Groups (7/8/9)	Unit I (Fiction)	Unit II (Fiction)	Unit III (Non-fiction)	Unit IV (Non-fiction)
Target Cultures: English Speaking Countries (English-speaking Cultures, e.g., UK, USA, Canada, Australia, New Zealand, Ireland etc.)					
International Cultures (Other cultures different than English-speaking cultures)					

Part 2: Aspects of Culture: Big C, Little c and Deep Culture

Aspects of Culture	Year Groups (7/8/9)	Unit I (Fiction)	Unit II (Fiction)	Unit III (Nonfiction)	Unit IV (Nonfiction)
Big C Culture Does the teaching material include any activity related to politics, economy, history, geography, literature, art/social norms, education, architecture, music. If yes, how?					
Little C Culture					

Does the teaching material include any activity related to food, holiday, lifestyle, customs, values, hobbies, gestures If yes, how?					
Critical and Deep Culture Does the teaching material deal with any of these? Racism, xenophobia, discrimination (racial, cultural, gender, sexual orientation.), refugees' problems, social inclusion, social problems poverty If yes, how?					

Part 3: Intercultural Components

Intercultural Components	Year Groups (7/8/9)	Unit I (Fiction)	Unit II (Fiction)	Unit III (Non-Fiction)	Unit IV (Non-Fiction)
Attitudes: Does the material develop students' cultural diversity awareness? empathy towards others? tolerance towards others? curiosity about different cultures?					

respect to other cultures/nationalities/ethnicities/beliefs/etc.? challenging stereotypes? national identity? willingness to cooperate with people who have different cultural affiliations.					
Knowledge and Understanding Does the material include **internal diversity-heterogeneity** of cultural groups? **awareness and understanding** of one's own and others' assumptions, preconceptions, stereotypes, prejudices, overt and covert discrimination? **understanding the influence** of one's own language and cultural affiliations on one's experience? **communicative awareness**, including verbal and nonverbal communicative conventions? **knowledge** of the beliefs, values, practices, discourses and products used by people by particular cultural orientations? **understanding of processes** of cultural, societal and socially constructed nature of knowledge?					
Skills					

Does the material develop students' **skills** such as? Multi-perspectivity? Discovering information about other cultures? Interpreting other cultural practices, beliefs, values and relating them to their own? Ability to understand and respond to other people's thoughts, beliefs, values and feelings? Cognitive flexibility? Critically evaluating and making judgements? Adapting their behaviors to new cultural environment? Linguistic, sociolinguistic, and discourse skills? Intercomprehension? (Use of more than one language or variety, or drawing on a known language to understand another) Acting as a mediator in intercultural exchanges, including translating, interpreting and explaining?					
Action Does the material develop students' **actions** including? Seeking opportunities to engage with different cultural affiliations? Interacting and cooperating appropriately with people from different cultural backgrounds?					

Discussing differences in views and perspectives, constructing common views and perspectives with people who have different cultural affiliations? Taking actions to defend and protect the dignity human rights of people regardless of their cultural affiliations? Intervening and expressing opposition when there are expressions of prejudice and acts of discrimination against individuals or groups? Challenging cultural stereotypes and prejudices? Encouraging positive attitudes towards the contribution to the society made by individuals irrespective of their cultural affiliations? Mediating in situations of cultural conflict?					

Part 4: Analysis of Teachers' Resources

a. Does the teaching material include a plan to guide teachers about how to conduct the lesson?
b. If yes, does it include instructions for culture-related activities? How?

Appendix B

Analysis of the guidance for teachers: Teaching Ideas

Black American Experiences in Literature: To Kill a Mockingbird Lesson 3

Teaching Ideas

Learning Objective:
To consider the different perspectives in **To Kill a Mockingbird** by Harper Lee.

Success Criteria:

- To think about the points of view in the novel.
- To consider the events of the novel from a different perspective.
- To use our knowledge of subtext to enhance our writing.

BEYOND ENGLISH

Context

This is the third lesson of a three-part series on an extract from Harper Lee's **To Kill a Mockingbird**, forming part of a wider scheme of work on Black American Experiences in Literature. This lesson focuses on the narrative perspective of the novel and explores the points of view of other characters. The lesson and extract include some racially offensive language and references to sexual violence and discretion should be used to make sure it is appropriate for your setting.

This series of lessons is based on Chapter 15 of **To Kill a Mockingbird** by Harper Lee, from the line "The Maycomb jail was the most venerable and hideous of the county's buildings" to the end. Unfortunately, owing to copyright, it is not possible to provide the text. If no class texts are available, one set of photocopies can be used for all three lessons.

Starter

Students consider Atticus Finch's statement about walking in other people's skin to understand their points of view. Discuss whether it is possible to truly understand other people's perspectives without living their experiences. You could prompt students to consider perspectives of race, gender or sexuality when thinking about this.

Main Activities

Points of View

Discuss the idea that the novel has been criticised for its narrative focus on the feelings and experiences of White characters. Is this the most effective way to present the issue of racism? Does the fact that the author is White reduce the impact of its message? Group students to discuss the pros and cons of the narrative viewpoint and then feed back as a class.

Changing Perspectives

Students scan back through the extract to see how much focus is actually placed on the experience of Tom Robinson. They may note that very little of Tom's perspective is given. Encourage them to put themselves in Tom's shoes and reimagine the scene through his eyes. Students note down their ideas on the **Tom's Perspective Worksheet**.

Tom's Monologue

Students write up the ideas from their notes into a monologue from Tom's perspective. Remind students of their learning on subtext from the previous lesson and encourage them to think about how gesture and tone of voice could enhance the meaning of the words. Select some students to perform their monologues to the group. Feed back on the different effect of seeing things from Tom's perspective rather than Scout's.

Plenary

Students summarise their learning by listing three important facts they have learned about Black experiences in America.