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Towards Integrating Culture into the Arabic Curriculum:

Arabic Teachers' Beliefs on the Teaching of Culture

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by

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Towards Integrating Culture into the Arabic Curriculum:
Arabic Teachers' Beliefs on the Teaching of Culture

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This study examines Arabic teachers' beliefs on their teaching of culture to learners of Arabic - specifically at the first and second year Arabic levels - at U.S. universities. The study aims at identifying patterns in teachers' beliefs and practices on cultural instruction, and describing the goals of their teaching and the approaches they used to attain those goals. I collected data from 57 college-level teachers of Arabic using focus-group interviews, online survey questionnaire and follow-up interviews.

Broadly speaking, study participants are well aware of the significance of cultural instruction in a language classroom, and they believe that teaching culture is as important as teaching the other four language skills and grammar. They also believe that culture should be an integral part of language teaching, and cultural competence should be developed using both Modern Standard Arabic and Colloquial Arabic, with the perception that culture cannot be taught appropriately without teaching dialects. With regard to the participants' actual practices, only approximately half of them believe that the teaching of culture within their classes is adequate overall, while the other half of them are not satisfied with their overall performance related to cultural instruction.

Another finding is that there are, by and large, no significant differences between native and non-native speakers of Arabic in their beliefs and practices on the teaching of culture. There are minor differences in that the native speaking teachers have slightly more positive attitudes towards the teaching of culture and are slightly more satisfied with their cultural instruction and teaching environment for teaching culture.

A considerable number of participants indicated that their beliefs on the teaching of culture have changed in the course of their teaching careers, and these changes have been reflected in their practices in the classroom. They reported that the most prominent change in their beliefs is the incorporation of dialects and cultural components into their curricula and lesson plans.

This study suggests that in order to effectively incorporate culture into the Arabic language curriculum, several developments still need to be made, such as setting up clear objectives of cultural instruction, developing assessment tools and criteria for cultural competence, and offering teacher education programs. In particular, one of the most important implications of this study is that teacher education programs will help teachers become more actively engaged in cultural instruction by enhancing their awareness of cultural and intercultural education and helping them develop their actual classroom practices.

Table of Contents

List of Tables

CHAPTER 1. INTRODUCTION

1.1. OVERVIEW OF THE STUDY

Over the past several years, there has been much discussion about enhancing the role of culture in foreign language teaching, and a growing awareness of the necessity to provide more information about culture within the foreign language classroom. Foreign language educators around the world have long claimed that teaching a foreign language without teaching culture is useless because foreign language learning should give learners the key to understanding people from other cultures, and therefore culture should be an integral part of language teaching. Learning objectives and outcomes should be framed within the understanding that in order to be competent in a foreign language, learners need to understand how their target language is used within its cultural context.

In the area of culture teaching and learning, the language teacher remains the main agent for establishing clear connections between the linguistic and cultural aspects. Furthermore, since there has been limited guidance on how to promote learners' cultural proficiency in foreign language education, the teaching of culture is still primarily dependent on the teacher's discretion and resourcefulness. This is the situation where the teacher plays the major roles of decision-maker and manager of culture learning in charge of deciding course materials and directing classroom activities. As a result, the teacher can be an effective model of the target language and an important source of cultural information in the classroom, while also at the same time, be the one responsible for possible failure in culture teaching.

As Clark and Peterson (1986), Nespor (1987), Pajares (1992) and others maintain, teachers' roles are significantly influenced by their instructional beliefs. Looking at the Arabic classroom, then, it is imperative to examine teachers' beliefs to understand how they influence the teaching of culture. Examining what teachers believe and how they apply their instructional beliefs to actual classroom practices will help us understand the context, content, and dynamics of the Arabic classroom in terms of teaching culture, and articulate the need for enhanced practices where such a need exists.

1

1.2. RATIONALE OF THE STUDY

Limited research has been conducted on teachers' beliefs in the foreign language context compared to teachers' cognition in the context of first language education (Borg, 2003). Research on learners' beliefs on language learning (e.g., Horwitz, 1985, 1988; Ariogul et al., 2009) has also been limited. Studies on teachers' beliefs on the teaching of culture (e.g., Han, 2010; Gonen & Saglam, 2012) are even fewer, in contrast to the extensive studies done on the teaching of the four language skills (e.g., Graden, 1996; Phipps, 2009; Kuzborska, 2011).

To the best of my knowledge, no study to date has focused on Arabic teachers' beliefs on teaching culture in the U.S. university context, despite the notable increase in Arabic enrollments at U.S. colleges and universities since 9-11 (Modern Language Association survey report, 2010, p.3). General awareness of the importance of teaching culture did not translate into established practices in the foreign language classroom due to several reasons. Teachers usually do not regard culture as a main skill equivalent to listening, speaking, reading and writing, within the field of foreign language education. Culture is often regarded as a "fifth skill" (Garza, 2010) that, some think, should be taught separately. For this reason, culture has been treated as a supplementary part of foreign language education, while teachers spend the majority of their class time on grammar and vocabulary, seeing these as the more important goals in foreign language education. In addition, culture is not usually assessed in exams, and thus learners have considered it unimportant (Heusinkveld, 1997, p.111). Compared to grammar and vocabulary, it is more difficult to teach culture as it can be hard to grasp, difficult to define in terms of instructional goals, and difficult to evaluate in terms of learning outcomes. With regard to the assessment of cultural proficiency, the lack of valid and reliable tests and guidelines has made teaching culture more difficult. However, it is noteworthy that in the past decade foreign language teachers began to pay more attention to the significance of teaching culture. The Standards for Foreign Language Learning (2006) published by the American Council on the Teaching of Foreign Languages (ACTFL) emphasize the understanding of other people and other cultures as an objective of foreign language education and discuss

the concept of five C's (Communication, Cultures, Connections, Comparisons and Communities). The five C's of foreign language education focus on the knowledge of how to interact with people from the target culture appropriately in accordance to different contexts.

The lack of detailed criteria for cultural proficiency has forced teachers to implement their own or ad hoc approaches to the teaching of culture. In the field of teaching Arabic as a foreign language, similarly, there has been limited research on integrating culture into the Arabic curriculum, and therefore Arabic teachers are still struggling with the question of what and how to teach in regards to culture. Recently, Lampe began developing Culture Proficiency Guidelines for Arabic (2012) to supplement and extend beyond the ACTFL/ILR Guidelines, which delineate the need for understanding cultural knowledge and cultural behaviors in language learning. The guidelines deal with both verbal and nonverbal cultural competence according to six language proficiency levels (Novice, Intermediate, Advanced, Superior, Distinguished, and Educated Native Speakers). In the guidelines, nonverbal competence is described in detail for all the proficiency levels, while verbal competence is emphasized for more advanced levels. In particular, only guidelines for the three highest levels of language proficiency (Superior, Distinguished and Educated Native Speakers) include language and cultural competence to control Colloquial forms of speech and behaviors. These guidelines have not been completed and updates have been irregular, but such efforts will form the groundwork for building up reliable proficiency and assessment guidelines for culture teaching.

Although researchers and foreign language educators agree that culture awareness is a priority, some Arabic teachers still believe they can teach the language independent of its cultural context. Most Arabic programs in U.S. universities accept the basic principle that culture should form part of the core of any Arabic curriculum. However, there are still no practical guidelines on what should be taught, what the specific goals should be, or what methodological and instructional approaches should be chosen to teach culture. Hence, this study is prompted by the need to examine what teachers understand about the teaching of culture and how this understanding influences students' learning of culture.

1.3. PURPOSE AND SIGNIFICANCE OF THE STUDY

The main purpose of this study is to examine Arabic teachers' beliefs on their teaching of culture to learners of Arabic - specifically at the first and second year Arabic levels - at U.S. universities. The study investigates university-level Arabic teachers' general beliefs regarding culture and cultural instruction in the language classroom. More specifically, this study aims at identifying patterns in teachers' beliefs regarding culture in the Arabic classroom and describing the goals of their teaching and the approaches they used to attain those goals.

By analyzing the data on teachers' general beliefs on cultural instruction, the present study explores whether there are any similarities and differences between native and non-native speaking teachers of Arabic in their beliefs on the teaching of culture.

In the context of language instruction, this study investigates whether teachers' language ideology and attitudes towards language affect their beliefs on the teaching of culture. Specifically, it deals with the relationship between the teaching of dialects and the teaching of culture, which may be associated with the relationship between cultural and linguistic diversities.

Lastly, the study examines how teacher education affects teachers' beliefs on cultural instruction, hoping to contribute to future studies on the relationship between teacher education and teachers' beliefs pertaining to the area of teaching Arabic as a foreign language (TAFL). This study can provide useful data for Arabic teachers who are interested in incorporating culture into their Arabic curriculum and developing their classroom practices on the teaching of culture, while contributing to the theoretical and practical aspects of research and teacher development in the area of TAFL.

1.4. ORGANIZATION OF THE DISSERTATION CHAPTERS

As an introduction to the study, Chapter 1 states the dissertation, presents the theoretical and practical justifications for undertaking the study, explains the purpose and significance of the study, and describes the organization of the dissertation chapters. Chapter 2 elaborates on the rationale for the study, first by reviewing relevant research on

teachers' beliefs and culture instruction in general, before delving into the integration of culture teaching within the Arabic curriculum in particular. Chapter 3 poses the research questions, indicates the methods used in data collection, and specifies the analytical approach employed. Chapter 4 reports the results of the study. Chapter 5 discusses the findings, draws conclusions, reflects on the limitations and pedagogical implications, and makes recommendations for future research.

CHAPTER 2. REVIEW OF RELEVANT LITERATURE

The present study is grounded on teacher cognition theories, and this chapter reviews research on these theories by tying them to the teaching of culture in the Arabic language classroom.

2.1. TEACHERS' BELIEFS AND PRACTICES ON FOREIGN LANGUAGE EDUCATION

2.1.1. Teachers' Instructional Beliefs

The research of teachers' beliefs on foreign language education has been influenced by a constructivist philosophy and cognitive psychology that regard teachers as "active decision-makers," and teacher education as "a cognitive process involving individual and social construction of knowledge" (Clark & Yinger, 1977; Calderhead, 1987; Fang, 1996, Richardson, 1996, as cited in Phipps, 2009, p.9). My interpretation of this is that teachers have a crucial role in leading students to learn effectively by teaching them in a constructive way, and this way of teaching is influenced by teachers' personal perspectives on shared knowledge in the society.

With regard to the concept of belief, which is quite complex in general, I am using Borg's definition (2001) that a belief refers to a judgment based on individual value, seriously affecting thoughts and behaviors. Pajares (1992) refers to beliefs as a "messy construct" which is connected to "attitudes, values, ideology, perspectives, conceptual systems, dispositions, personal theories, internal mental processes, and rules of practices" (p.309). In other words, it seems that beliefs not only affect individuals' perspectives and their thought processes but also their actions. Based on the concept of belief, Borg (2001) defines teachers' beliefs in relation to their teaching. According to her, teachers' beliefs represent teachers' pedagogic beliefs, which are closely connected to a teacher's individual teaching. It is clear from above that teachers' beliefs refer to their individual specific viewpoints in relation to teaching, and these beliefs can affect their teaching philosophy and actual practices. Additionally, Lovat & Smith (1995) argue that teachers' instructional

beliefs act as "mental models driving teachers' practice and processing of new information" (Lovat & Smith, 1995, as cited in Handal, 2004, p.1). Thus, it seems that teachers' beliefs play the role of mediating between teaching goals and their actual implementation because teachers set teaching goals based on their own cognitive schemes and the cognitive schemes of their program directors. Teachers' beliefs can exert a strong influence on their pedagogical decisions such as the choice of class materials and classroom activities. Furthermore, the influence of these pedagogical beliefs can even be extended to students' classroom performance of specific tasks (Pajares, 1992), which suggests that teachers' beliefs affect not only teachers' practices but also students' behaviors in the classroom.

2.1.2. Teachers' Beliefs on Teaching and Learning in the Language Classroom

While the role and importance of the beliefs of foreign language teachers have been examined in various aspects, the majority of teacher cognition research when it comes to language has been conducted on specific language skills such as reading and writing or the teaching of grammar.

Phipps (2009) examines the development of grammar teaching beliefs and practices of three English teachers in Turkey. In this study, he asserts that teachers' beliefs are formed by their own language learning, teaching experiences and teacher education, and opines that teacher education and teaching experiences are also influenced by their beliefs. However, teacher education does not always change teachers' beliefs since existing teachers' beliefs act as a kind of filter through which teachers interpret new information, so new information is accepted by teachers only when it is consistent with their pre-existing beliefs (Phipps, 2009). Teachers' beliefs play an important role because they have a powerful long-term influence on teachers' classroom practices (Phipps, 2009), and greatly affect their instructional planning and decisions (Pajares, 1992; Tillema, 1994).

Melketo (2012) reports on a case study exploring the relationship between teachers' pedagogical beliefs and teaching practices on the teaching of writing in Ethiopian universities. He argues that the relationship between beliefs and practices is very complex,

7

and that several factors contribute to this complexity. Like Phipps, he indicates that pedagogical experiences, teachers' own knowledge and educational background can affect teachers' beliefs. He places an emphasis not only on the teachers' personal or intrinsic factors, but also on contextual and external factors such as school policies, prescribed curricula, classroom and school sizes, high-stakes examinations, class time, the availability of teaching resources, colleagues and parents, etc. (Borg, 2003; Phipps & Borg, 2009, as cited in Melketo, 2012, p.100). Besides these factors, learners' cognitive aspects must not be overlooked since they can also have a powerful influence on teachers' beliefs. In other words, learners' needs, expectations, motivations and learning experiences can play an important role in forming teacher's beliefs and modifying their practices.

2.2. CHANGES IN TEACHERS' BELIEFS

2.2.1. Influence of Teacher Education on the Changes in Teachers' Beliefs

The change in teachers' beliefs is a crucial factor that affects their professional lives. Researchers like Clark & Peterson (1986), Freeman (1989), Herrmann & Duffy (1989), and Pickering (2005) argue that the change in beliefs does not always mean doing something completely different. Beliefs, especially "deeper or core" beliefs, are relatively stable and resistant to change since they have a strong connection with an individual's interior world. The reason that beliefs are usually difficult to change is because they filter out new information that proves to be unhelpful or does not fit to pre-existing beliefs (Clark & Peterson, 1986). Pajares (1992) claims that the earlier beliefs are incorporated into the belief structure, the more difficult it is to change them, therefore newly-acquired beliefs are easiest to change. Beliefs, then, seem to possess a robust built-in system (Sercu & Raya, 2007) that filters new information to protect itself from outside influences.

Despite the argument that core beliefs are difficult to change, several researchers (e.g., Tatto & Coupland, 2003; Phipps & Borg, 2009) maintain that beliefs, especially "peripheral" beliefs, are expected to change if those beliefs are broadened or enhanced by "educational interventions." These researchers have become increasingly interested in

8

exploring how teachers' beliefs change, what factors influence the change in beliefs, and whether a change in beliefs is always accompanied by a change in practices. With regard to foreign language education, early studies demonstrate that teacher education has little effect on altering teachers' beliefs (Weinstein, 1989; Kegan, 1992). These studies are based on the idea that teachers' beliefs are difficult to change through teacher education since their beliefs can be altered "only if they are unsatisfactory with the current situation" (Pajares, 1992; Bailey, 1992). However, more recent studies have concluded that teacher education is one of the most important educational interventions contributing to the change in teacher's beliefs and practices (Richards et al., 2001; Phipps, 2009). The issue on the change in beliefs is still controversial because a belief system is very complex and it is not easy to measure a teacher's cognitive change with a valid methodology.

Whether or not belief studies agree with the view that teachers' beliefs can change, a prevailing opinion is that change does not necessarily mean a complete abandonment of pre-existing beliefs (Richards et al., 2001); rather it means modifying current beliefs. Thus, teacher education is accompanied by a "gradual" change in teachers' instructional beliefs (Nespor, 1987). More specifically, teachers may gradually "replace existing beliefs with more relevant beliefs" (Phipps, 2009). In other words, teachers may have an opportunity to re-examine their beliefs and modify them for different or more effective teaching, not to completely reshape them through teacher education. For such a change in beliefs, teacher education aims at "reflective teaching" that encourages teachers to be more willing to reflect on their teaching critically, ask themselves questions about their current practices, and try out new ideas and approaches (Calderhead, 1996; Halpern, 1996). With this method of reflective teaching conducted by the teachers themselves, it can lead to positive cognitive and pedagogical changes. In addition, reflective teaching is a crucial element for effective teaching and professional development (Ferraro, 2000). It encourages teachers to compare and contrast their individual beliefs with other teachers' beliefs and share them with one other so that it gives teachers an opportunity to evaluate their own beliefs more objectively and critically. This kind of collegiality in the reflective teaching process fosters openness and willingness to respond to the challenge of change (Pollard, 2002).

In summary, belief changes do not mean a dramatic cognitive change; rather they "may occur as confirmation and/or reinforcement of existing beliefs" (Richards et al., 2001, as cited in Phipps, 2009, p.20), or "as changes to the structure rather than the content of beliefs" (Cabaroğlu & Roberts, 2000, as cited in Phipps, 2009, p.20). It means that only partial aspects of beliefs can change, and a complete change in all existing beliefs, especially core beliefs, is unlikely to occur. More experienced teachers' beliefs tend to be more fixed and stable so they are more resistant to change or innovation (Beijaard & Verloop, 1996; Richards et al., 2001).

Then, do changes in teachers' beliefs always affect changes in their classroom practices? The majority of belief studies demonstrate that the change in teachers' beliefs does not guarantee a change in their practices since teacher's practices are not always consistent with their stated beliefs (Richards et al., 2001). Phipps (2009) suggests that one of the reasons for this mismatch between beliefs and practices is because teaching routines are difficult to change. As mentioned above, more experienced teachers are more resistant to change in their beliefs, which means that they are more routine in their practices so it is difficult for them to change their practices during teacher education. In addition, it is possible that there are differences between teachers' ideal or espoused beliefs and their actual practices. Thus, although teachers have ideal beliefs, they may not be able to change their practices due to contextual conditions such as school policies, prescribed curricula, classroom and school sizes, high-stakes examinations, class time and the availability of teaching resources, among other factors.

2.2.2. Role of Technology and Multimedia in Affecting the Changes in Teachers' Beliefs

Besides teacher education, another crucial educational intervention that contributes to belief change is technology (Tatto & Coupland, 2003). Researchers assert that technology and multimedia play a role as powerful instructional tools in the foreign language classroom that contribute to enhancing students' language and cultural competence since they provide authentic and recent cultural information for students in a

lively and communicative fashion in the target language and culture (Herron et al., 2000; Dubreil, 2006).

The issue of whether technology can actually alter teachers' beliefs and practices, therefore, should be thoroughly investigated. A number of studies regarding the influence of technology use on teachers' pedagogical beliefs and practices have been conducted (e.g., Becker & Ravitz, 1999; Ertmer et al., 2000; Judson, 2006; Levin & Wadmany, 2006; Palak & Walls, 2009). The majority of the studies suggest that the use of technology leads to adopting teaching "reforms" or "constructivist" views of teaching (Becker & Ravitz, 1999, p.380).

Levin and Wadmany (2006) conducted a three-year longitudinal case study using questionnaires, interviews, and classroom observation to investigate the evolution of teachers' beliefs on teaching and technology in six 4th-6th grade classrooms, in which technology-based information-rich tasks are integrated. Their findings show that a technology-rich learning environment results in a substantive change in teachers' pedagogical beliefs. In other words, the findings of the study agree with the view that teachers' beliefs can change even when they are often regarded to be stable and difficult to change. At the beginning of the study, most teachers held traditional views on teaching and believed that the teacher's role is to transmit knowledge and pass information. After three years, teachers substantively changed their classroom practices in a technology-rich classroom, adopting student-centered approaches that facilitated a "collaborative learning process" (Levin & Wadmany, 2006, p.170), and gave students more choices in their tasks. Not all teachers significantly changed their views on the role of technology, but many switched from viewing technology as a tool for supporting traditional teaching to viewing technology as a tool to help teachers and students communicate more effectively with the target community and to help students learn by themselves. In addition, this study demonstrates that "belief systems are dynamic, changing" (Levin & Wadmany, 2006, p.172) and can be reshaped if teachers are open and willing to examine their beliefs and modify their teaching styles to meet new pedagogical innovation and advances.

2.3. TEACHERS' BELIEFS ON THE TEACHING OF CULTURE

2.3.1. Problems in the Teaching of Culture

The integration of culture and language teaching still remains a challenge for several reasons. First, teachers regard culture as supplementary, so they spend most of their class time in the "essential business" of teaching the language (Galloway, 1985, as cited in Omaggio, 2001, p.346; Heusinkveld, 1997, p.111). Therefore, teachers concentrate on vocabulary and grammar, after which, if time still permits, they consider culture. Second, teachers are often uncomfortable teaching culture due to their lack of knowledge or limited experiences in the target culture. Hence, they avoid teaching it and do not integrate it into their lesson plans on a daily basis. Teachers' negative attitudes towards culture learning may influence students to view culture as "a somewhat threatening, hazy, and unquantifiable area" (Galloway, 1985, as cited in Omaggio, 2001, p.347). Lastly, the prevailing belief seems to be that culture is hard to evaluate, therefore it has not been included in exams (Heusinkveld, 1997, p.111).

The notion that it is difficult to teach culture in the classroom also applies to the teaching of Arabic-speaking cultures. Since many Arabic words and phrases with important cultural connotations are expressed in Colloquial Arabic, it is natural that teachers who have negative attitudes towards the teaching of Colloquial Arabic in their classrooms may also have negative attitudes towards teaching culture. In addition, Al-Batal (1988, p.447) points out that it is difficult to identify common cultural components due to the cultural diversity in the Arab world. Thus, I believe that Arabic teachers need to identify representative cultural components accepted in most Arab countries and make a list of these components for the purpose of teaching culture in the classroom. This effort to make the teaching of Arab culture more systematic would contribute towards integrating culture into Arabic language curriculum.

2.3.2. Definition of Culture

With regard to the curriculum design process, Nation and Macalister (2010, p.6)

claim that having a clear statement of goals is critical because it relates to the essential question of why a course is taught and what learners need to learn from it. In addition to deciding goals, the stage of researching principles is also crucial because it can guide the choice of what to teach and how to present it. Therefore, these two areas must be considered first because they can play a role in determining the content, format, presentation and assessment in the course (Nation & Macalister 2010, pp.3-7).

In choosing proper goals and principles to incorporate teaching culture into foreign language curricula, teachers need to agree on how to define "culture," and what culture they should teach. This is because culture is extremely broad in meaning, thus it is necessary to limit the meaning of culture, taking into account the context of the foreign language classroom. According to Schulz (2007), despite the increased attempts at integrating culture into the foreign language classroom, "there is no agreement on how culture can or should be defined operationally in the context of foreign language learning" (p.9). In order to address this, I propose using Brook's definition of culture in which he makes the distinction between formal culture, i.e., literature and the fine arts, and deep culture, i.e., an anthropological approach focusing on patterns of daily living, attitudes, and values. This distinction corresponds to the ideas of "big C" culture (geographic, historic, and aesthetic factors) and "small C" culture (the anthropological approach) (Heusinkveld, 1997, p.3).

Considering the context of novice and intermediate levels of Arabic courses, I will deal with both "small C" culture and "big C" culture, focusing on "coverage" more than "depth." In other words, these levels need to concentrate more on broad and general knowledge of Arab culture, in particular, common cultural aspects most Arab countries share with one another. In addition, these levels should not only teach language, but also corresponding linguistic abilities, appropriate expressions and common gestures to act appropriately in everyday situations. This should also include abilities to approach the target culture without prejudice, then compare and contrast the learner's culture with the target culture (Brooks 1997, p.30). Consequently, it is my position that teachers need to balance teaching cultural expressions and teaching general (cultural) content for the novice

and intermediate level learners. On the other hand, if teachers consider the goal of the advanced level, they need to concentrate more on the issue of depth, i.e., deeper or more detailed knowledge of Arab culture. Therefore, "big C" culture can also be taught in a content-based course for this level, but in this case, the content-based course which still focuses on language, literature and history subjects can be employed as a tool to master language. So the answer to the question of what culture should be taught needs to be found within the framework of the course objectives and goals based on proficiency levels.

2.3.3. Goals and Principles of the Teaching of Culture

Once the definition of culture in the context of a language classroom is decided, the goals and objectives of cultural instruction should be stated clearly. Stern (1992) suggests that the goals of teaching culture are to develop "knowledge about the target culture, including awareness of its characteristics and differences between the target culture and the learner's own culture" (pp.207-208). On the other hand, Tomalin and Stempleski (1993, pp.7-8) who have modified goals set by Seelye, propose comprehensive and concrete goals of cultural instruction. These goals emphasize sociolinguistic features in understanding the target culture. In other words, according to Tomalin and Stempleski, the goals of teaching culture should help students develop an understanding of people's culturally conditioned behaviors based on understanding social variables such as age, sex and social class. In addition, these goals highlight linguistic features of teaching culture, such as increasing awareness of cultural connotations of words and phrases in the target culture. Another goal of teaching culture suggested by Tomalin and Stempleski is to develop not only the skills to organize information about the target culture but also the ability to evaluate it.

With regard to the goals of teaching Arabic-speaking cultures, Al-Batal (1988) suggests a set of eight objectives based on Lafayette's goals, which "cover various cultural aspects clearly and comprehensively" (p.445). In his descriptions of the cultural goals, Al-Batal considers "big C" culture as important as "small C" culture, i.e., both "big C" and "small C" cultures should be seriously considered in the classroom. For the goals relevant to "big C" culture, he mentions "the ability to recognize major geographic features,

historical events, and aesthetic monuments," while for the goals relevant to "small C" culture, he highlights "the ability to recognize active and passive everyday cultural patterns, to act appropriately in everyday situations, to use appropriate common gestures, and to evaluate the validity of generalizations about Arab culture." Besides these eight objectives, Al-Batal (1988, p.445) adds two more which are exclusively relevant to Arab culture: 1) the understanding of Islam, and 2) the choice of an appropriate linguistic register between formal and Colloquial Arabic depending on the situation. On the one hand, these two objectives are unique features of Arab culture, but on the other hand, these can be common features accepted in most Arab countries.

Based on the positions above, then, what principles need to be established in regards to teaching culture? Lafayette suggests some basic principles for incorporating culture instruction into a language curriculum. He argues that teachers should include cultural components in a daily lesson plan and test these components as they would grammar and vocabulary (Lafayette, 1997, p.127). In his principles, Lafayette (1997) asserts that teachers need to deal with both cultural and linguistic components simultaneously, which means they should combine the teaching of cultural components with the teaching of vocabulary, grammar and the other four language skills. In addition, he claims that "culture must extend beyond factual learning" (p.132), which means students need to not only gain cultural information but also internalize cultural knowledge, analyze it, and interact with individuals from the target culture naturally. He proposes they learn to do this by "engaging in in-class activities and simulations that reflect the culture." Lafayette, therefore views cultural competence as a more comprehensive and synthetic skill, which means that learners need to interact appropriately and critically with the target community based on their knowledge of the target culture and their analysis of it.

2.3.4. Culture as a Fifth Skill

Once the goals and principles for teaching culture are set, it is necessary for teachers and curriculum designers to discuss if culture can be dealt with as a kind of language "skill" like the other four language skills in the classroom. Based on my examination of research

relevant to the teaching of culture, I agree with the position that culture should be considered as a fifth skill, and should be dealt with as a separate and independent skill distinct from the other four language skills.

In her article that discusses testing this skill, Moore views culture as separate and mentions difficulties in developing valid measurement tools for culture learning. She also asserts that testing culture is "even more difficult than testing language" (Moore, 1997, p.618, as cited in Damen, 1987). I understand her position to mean that culture is considered a skill different from the other four language skills, therefore cultural proficiency should also be assessed separately with its own specific measurements. As many scholars have discussed, if culture is the fifth skill in the field of foreign language instruction, separate ACTFL Proficiency Guidelines or evaluation tools should be provided, like those for listening, speaking, reading, and writing. Thus, we use the terminology "cultural proficiency or cultural skills" related to the ACTFL Guidelines for culture as we use listening, speaking, reading, and writing proficiency for the four language skills.

Culture can be viewed as "knowledge" more than a "skill." When scholars explain why the integration of culture and language teaching remains challenging, they compare and contrast culture with grammar and vocabulary. Grammar and vocabulary are usually not included in the four language skills, and are therefore not specifically covered under the ACTFL Proficiency Guidelines separately. Of course, cultural competency in the context of a foreign language classroom does not mean simple knowledge about the target culture, but rather the understanding of the target culture, the ability to gather information on it, evaluate it, compare and contrast their native culture with it, and show appropriate behaviors or reactions to everyday situations. Thus, supposing "knowledge" here has a more comprehensive meaning, culture is not included in language skills, but can be instead regarded as another realm of language instruction akin to grammar and vocabulary. If that is the case, culture, like grammar and vocabulary, can be presented as a content component with the other four language skills simultaneously. In other words, it can be taught in conjunction with another skill, but in this case, it will be taught implicitly. To illustrate,

classroom activities to develop the four language skills implicitly contain cultural components, just like grammar or vocabulary components. As a result, cultural components are naturally embedded in the language-learning environment.

Then, there still remains the question of whether culture must be viewed as a language "skill" or whether it is closer to a kind of linguistic "knowledge." To address this question, it is necessary to discuss the way of presenting culture in the classroom. In terms of class presentation, the other four language skills are usually taught independently (Spinelli, 1997, p.214) or presented in conjunction with linguistic knowledge, such as grammar or vocabulary. In the sense that culture can also be taught with either grammar or vocabulary simultaneously, it shares something in common with the other four language skills, therefore it can be regarded as a language skill. On the other hand, the view that culture should not be presented separately in the classroom marks its difference from a language skill. In terms of grammar and vocabulary, they must not be independently taught; rather, they must be incorporated into the four language skills. Similarly, teachers can introduce culture in conjunction with reading and listening in the classroom, then ask students to demonstrate their cultural knowledge through writing and speaking. In other words, culture shares something in common with grammar and vocabulary, therefore it can be regarded as a kind of linguistic knowledge as well.

In my opinion, culture, then, exists between a language "skill" and linguistic "knowledge" because it has something in common with both language skills and linguistic knowledge. It has an independent and specific role as a separate skill in a foreign language classroom, but it should also be taught with the other linguistic forms implicitly.

Allen (1985, p.145) illustrates the special position of culture when she states that (as cited in Lafayette, 1997, p.120):

"*Despite the talk of communication and culture, and the desire for their attainment, energies are devoted instead to grammar and vocabulary. And this is understandable, for grammar offers several advantages over culture: It is the concept around which most textbooks and materials are organized; it is finite and can be ordered in either a linear,*

17

sequential plan of study or else in a cyclical one; mastery of it can be easily tested and evaluated; and, finally, it is a subject matter the classroom teacher can teach him or herself, if necessary, using an advanced grammar text, and which, once mastered, is unlikely to change. Culture, by contrast, is diffuse; difficult to grasp, translate into instructional goals, test, evaluate, and order, prodigious in quantity; and ever-evolving."

In Allen's comparison between culture and the other four language skills (or knowledge), the main point is that culture has not been "systematically" presented in a language classroom. In terms of grammar and vocabulary, there are a pre-established number of grammatical items and a pre-determined number of vocabulary items for each level. Therefore, teachers are able to draw rough and general pictures when they plan their lessons because these items function in place of guidelines. In contrast, there is limited information on culture-related activities, thus it is difficult for them to have ideas about what cultural items they must teach in their classrooms. In other words, language teachers need to know where the starting point is for the teaching of culture in order to figure out what cultural components should be selected and how they should be presented. If a similar system to grammar and vocabulary is adopted in the curriculum for the teaching of culture, teachers will be able to include cultural activities in their daily lesson plans with confidence.

2.3.5. Teaching Culture in the Foreign Language Classroom

Teachers' approaches to the teaching of culture can be strong evidence of their beliefs on language teaching and learning. Scholars have shared beliefs that culture - unlike grammar and vocabulary - is sporadic, complex, ever-changing, difficult to order, and tremendous in scope (Lafayette, 1997), therefore they have been hesitant to tackle the issue of teaching culture. However, it should be noted that these beliefs have changed in recent years. The complexities of cultural instruction are still present, but more research studies have been conducted recently. While such research is still limited in volume, it is indicative of movement in a positive direction since the late 1990s.

18

The study by Gonen and Saglam (2012) explores English teachers' perspectives on culture and teaching culture in Turkey. In order to examine what teachers think and do in relation to teaching culture, their study uses an adapted version of Sercu's 2005 survey questionnaire regarding intercultural competence, which refers to the ability to effectively and appropriately communicate with people of the target culture. They assert that most of the teachers who participated in the survey are aware of the importance of teaching culture and integrating culture into the language classroom. More importantly, the majority of the teachers believe their foremost objective of teaching culture is not only to develop learners' openness and tolerance towards the target culture but also to enhance their understanding of the native culture. However, they demonstrate different perspectives on which aspects of the target culture take priority. Gonen and Saglam explain that this difference among the participants may be caused by the differences in their educational and teaching backgrounds, and the context of their teaching. These findings suggest that culture teaching is influenced by the teachers' personal experiences, existing beliefs and teaching environments.

Another research study conducted by Han (2010) deals with teachers' and teacher trainers' perceptions of culture teaching in secondary schools in China. Utilizing a revised version of Byram's survey model of intercultural communicative competence (1997), she argues that there is clear evidence of teachers' willingness to engage in culture teaching, but problems still exist in fully engaging cultural communicative competence in the classroom. This, she argues, is due to the highly examination-oriented environment and teachers' lack of academic qualifications or experience in China. Han's research indicates that teachers' beliefs and practices are greatly influenced by the teaching environment, personal experience or background, and previous training which play important roles in changing the teachers' perceptions of culture teaching (Han, 2010, p.vi). In particular, teachers' educational backgrounds and teaching experiences impact the ways they teach culture (Phipps, 2009) since they may unconsciously select specific teaching approaches originating from their own particular educational system. Therefore, teachers who learn English through traditional instruction may not be interested in employing classroom

19

activities to develop learners' intercultural communicative competence.

Al-Mawoda (2011) also conducted teacher cognition research that explores secondary teachers' perceptions of teaching intercultural competence in the English classroom in Bahrain. He reports that many secondary English teachers in Bahrain are still struggling with the question of how to teach culture in an adequate manner. This is attributed to a lack of teachers' insight and inadequate pre- or in-service teacher training on the teaching of culture (Al-Mawoda, 2011). He emphasizes the role of teacher education in changing teacher's beliefs and practices, and argues that teacher education can impress upon teachers the importance of intercultural communicative competence and reshape their teaching practices to enhance their students' intercultural competence.

2.3.6. Teaching Arabic in the U.S.

2.3.6.1. Relationship between the Teaching of Culture and the *Diglossic* Situation of Arabic

Arabic is spoken in 22 Arab countries and several Muslim countries and thus reflects a widely varied and complex cultural context. Therefore, it is natural that Arabic teachers' attitudes towards teaching Arabic language and culture vary widely. For this reason, it is crucial to explore current Arabic teachers' beliefs on Arabic language and culture teaching to identify what transpires in their classrooms. It is necessary to examine whether teachers' beliefs on the Arabic language (Modern Standard Arabic vs. Colloquial Arabic) have influenced their pedagogical approaches to the teaching of culture.

Like teachers of other foreign languages, Arabic teachers have been interested in oral skills since the proficiency-based approach was introduced in the 1980s (Allen, 1990). The emphasis on the development of oral skills raises the question of whether Arabic proficiency can be achieved without learning Colloquial Arabic and whether Colloquial Arabic should be integrated into the Arabic curriculum.

Arabic is described as one of the *diglossic* languages that feature a written language and spoken dialects. Written Arabic, sometimes called "formal Arabic" is known as *fuSHa*

(Modern Standard Arabic) or the "high variety" (Ferguson, 1959), and is largely used in formal contexts and the media. Spoken Arabic is often referred to as *'āmmiyya* (Colloquial Arabic), dialects or the "low variety" (Ferguson, 1959), and is usually used in informal situations and daily communication. Each regional variety of Colloquial Arabic represents a unique culture and people so "it is this culture and its people that distinguish spoken Arabic from the uniform Modern Standard Arabic" (Palmer, 2007, p.113).

The issue of whether or not Colloquial Arabic should be integrated into the Arabic curriculum is still controversial although many researchers and teachers recognize that students need to learn Colloquial Arabic to communicate with people and understand popular culture in the Arab world. The controversial point here is whether Colloquial Arabic should be taught in the classroom or whether it should be acquired within a natural context. Teachers who support the idea of integrating Colloquial Arabic into the Arabic classroom argue that Colloquial Arabic should be introduced to non-native Arabic learners in the classroom based on the sociolinguistic reality in the Arab world. On the other hand, teachers who believe that Colloquial Arabic should be learned in the natural context argue that Colloquial Arabic is less prestigious and does not have grammar rules so it should be learned not in the classroom but in the natural context.

Attention is drawn to the different views on the understanding of intercultural competence between teachers who support teaching Colloquial Arabic and those who do not agree with integrating Colloquial Arabic into the language classroom. From Alosh's perspective (1992), intercultural competence includes learners' ability to interact with traditional and modern "Arab literary texts" and "intellectual heritage" in Modern Standard Arabic (p.263). In contrast, Ryding (2013) advocates that one of the most important objectives of teaching culture is to "develop learners' ability to communicate effectively with native speakers" not only in Modern Standard Arabic but also in Colloquial Arabic (p.219). What this demonstrates is that teachers' beliefs on which Arabic variety to teach have a close connection with their attitudes towards the teaching of culture.

With regard to the topic of integrating culture into the Arabic curriculum, limited research has been conducted so far. Like in the case of other foreign languages, the notion

that it is difficult to teach culture in the classroom also applies to the teaching of Arab culture. The reason for this notion is because Arabic teachers have not found exact answers to the question of what and how to teach in regards to culture. As Al-Batal (1988) points out, it is difficult to identify common cultural components due to the cultural diversity of the Arab world. Therefore, the issue of whether teachers should teach representative cultural components accepted in most Arab countries or focus on unique Arab cultures in different regions is still left to the teachers' discretion. Furthermore, there are no clear guidelines on how to integrate cultural components into the Arabic language classroom.

As indicated in the previous section, Al-Batal (1988) places an emphasis on "the ability to recognize active and passive everyday cultural patterns, and to act appropriately in everyday situations" as one of the significant goals of teaching Arab culture (p.445). In order to effectively teach everyday cultural patterns, teaching only Modern Standard Arabic is not sufficient; rather Colloquial Arabic should also be incorporated into the curriculum. Notably, Ryding (2013) also suggests another objective of teaching culture in the Arabic classroom related to intercultural competence. She suggests that teaching words with cultural connotations should be taken into consideration because such words vary from culture to culture, and because teaching such words enables students to develop their ability to compare and contrast specific cultural aspects between the target culture and their native cultures.

Regardless of whether teachers have a positive or negative attitude towards teaching Colloquial Arabic, it seems that most teachers agree culture must be integrated into the communicative and proficiency-based language classroom. However, their understanding of the concepts of cultural competence and proficiency appears to be different depending on their attitudes towards teaching Colloquial Arabic.

2.3.6.2. Cultural Content in Arabic Textbooks

It is necessary to mention the issue of textbooks and teaching materials in the Arabic classroom when dealing with teachers' beliefs since textbooks have a strong relationship with teachers' instructional beliefs on language teaching and have a powerful

influence on their actual classroom practices.

Textbooks play an important role in the process of language teaching and learning for several reasons. They act as a guiding principle for subject courses, an instructional tool, and a source of information and knowledge. Insofar as cultural instruction is concerned, cultural content and direction of lessons in the language classroom are greatly affected by the language textbook (Brosh, 1997). Besides these roles, textbooks can influence teachers' decisions on what and how to teach culture, and contribute to learners' motivation when learning culture. Considering the significance of textbooks in cultural instruction in the foreign language classroom, this section analyzes cultural content in Arabic textbooks taught in the U.S. university setting. The analysis of textbooks can be a basis for future studies investigating how Arabic teachers use textbooks for cultural instruction and what the connections are between their beliefs on culture teaching and their actual use of materials.

In an attempt to set the criteria for analysis of textbooks, Kilickaya's guidelines (2004) to evaluate cultural content in textbooks are adopted for this study. The guidelines can be divided into four major parts: The first part deals with the target audience of the textbook. More specifically, it examines whether the textbook addresses the needs of target learners and suggests how teachers can effectively use the textbook. This part also explores whether the textbook gives instructions to teachers about how to handle the cultural content (Kilickaya, 2004). The second part examines cultural information presented in the textbook. As for the third part, it explores whether illustrations are used in the textbook and deals with how to analyze those illustrations. Finally, the last part explores what culture-related activities are suggested and whether there is enough information about how to use such activities.

For the present study, four Arabic textbook series for the elementary and intermediate levels of Arabic are selected because these are the most commonly used textbooks in the U.S. These textbooks are analyzed according to the criteria discussed above and the results are presented below.

***Al-Kitaab fii Ta'allum al-'Arabiyya* Series (by Kristen Brustad et al.)**

1) ***Alif Baa*: An Introduction to Arabic Letters and Sounds (3rd ed., 2010)**

2) ***Al-Kitaab fii Ta'allum al-'Arabiyya*: A Textbook for Beginning Arabic, Part I (3rd ed., 2011)**

3) ***Al-Kitaab fii Ta'allum al-'Arabiyya*: A Textbook for Intermediate Arabic, Part II (3rd ed., 2014)**

The *al-Kitaab* series provides both teachers and students abundant information on how to effectively use the textbook to teach and learn culture. This textbook series has a strong focus on culture, and each chapter includes a separate section dealing with Arab culture in both Modern Standard Arabic and dialects (Egyptian and Levantine). In addition, specific culture-related exercises and cultural notes in each lesson are closely connected with the content of the lesson's main text. For more detailed instructions on how to use these culture-related activities, teachers can refer to lesson plans on the *Al-Kitaab* language program website, set up by Arabic teachers at the University of Texas at Austin, where the detailed procedure for each activity is explained.

Since the textbooks deal with culture as an important skill just like the other four language skills, culture is an integral part of language skill-related activities. That is, most culture-related activities are presented in tandem with the other four language skills, grammar or vocabulary. For instance, an activity to practice the future tense is introduced in combination with the Arab culture of fortune telling. One of the most common ways of fortune telling in Arab culture is the reading of the coffee grounds left in the cup. Therefore, students can learn how to apply the future tense in Arabic by way of "reading coffee grounds" (refer to the *Al-Kitaab* Beginning Arabic, 2011, p.254).

In this textbook series, both culture with a small "c" (an anthropological approach focusing on patterns of daily living, attitudes and values) and culture with a big "C" (geographic and historic factors) are presented. In particular, this textbook series focuses on everyday culture that is closely connected with the everyday life of elementary and intermediate level students. The main character of the textbooks is an Arab-American student who lives in New York. She talks about her life, family, and friends in America

along with her relatives in Egypt or Syria. By looking at her life, students can have opportunities to compare and contrast cultural aspects between America and Arab countries. Each chapter includes words and phrases with cultural connotations in both Modern Standard Arabic and dialects, and they are introduced mainly through dialogue videos. Thus, students are able to learn in which context these cultural expressions are used and how to apply them to their actual conversation with their classmates.

This textbook series avoids any stereotyping or generalization about Arab culture. For instance, various types of greetings regardless of religions are presented early in the series, implying that there exists not only Islam but also several other religions in the Arab world. One of the attractive features in the textbooks is that many illustrations are used for cultural information, and it enables students to guess the cultural meaning of the information before they begin a specific activity. In addition, most of the culture-related activities are activity-based and situation-based so this feature encourages students to engage in group work more actively. Most of the cultural activities are available on a companion website so students can receive immediate feedback from their teachers, which means activities are conducted in an activity-based manner between students and teachers.

Ahlan wa Sahlan **Series (by Mahdi Alosh)**
1) **Functional Modern Standard Arabic for Beginners (2nd ed., 2009)**
2) **Functional Modern Standard Arabic for Intermediate Learners (2nd ed., 2013)**

Ahlan wa sahlan is a series of textbooks for beginners and intermediate learners written in Modern Standard Arabic. The textbook series is highly focused on reading skills and grammar knowledge, but includes a few cultural activities. Most of the cultural information is introduced by way of cultural notes in an expository manner. Therefore, teachers using this textbook series need to consider how to activate these cultural notes, and how to develop appropriate activities related to the cultural information presented in the textbooks.

The majority of the cultural information is presented in a top-down manner, that is, the author explains cultural events and references in detail and does not provide students

with the opportunity to analyze independently. For instance, a map of the Arab world is introduced with the full names of Arab countries in a culture-related exercise, and the author asks students to translate each country name in Arabic. This type of exercise is based on mechanical questions, which do not provide much opportunity to think about the cultural information more critically. In addition, the author expresses his own views on some cultural aspects. For example, he mentions that "professional opportunities are limited for women in the Arabian Peninsula….From the author's observation, these restrictions seem to have had a positive effect on women's motivation and desire to excel and outperform men" (Alosh, 2009, p.235). This controversial perspective may affect students' perspectives on Arab culture. In my opinion, cultural information in any textbook should be presented from a balanced point of view so that students will be able to develop the ability to analyze cultural information without prejudice.

Each chapter includes a short note regarding Colloquial Arabic words, but it seems that the author uses this note to support his strong beliefs on the benefit of the exclusive use of Modern Standard Arabic. Thus, no words and phrases with cultural connotations in dialects are introduced. If teachers are interested in teaching dialects, they should select additional materials.

Besides cultural notes, the only way to acquire cultural information in the book is through reading the text of each chapter. Therefore, teachers need to extract cultural aspects from the text of each chapter, and then consider how to illustrate them in their own way. Some texts provide students with opportunities to compare and contrast cultural aspects between America and Arab countries. For instance, there is a text that presents both American and Arab politicians so students can gain knowledge about historical and political events, and compare and contrast such events between both cultures.

This textbook may be suitable for those who are interested in gaining cultural knowledge from the literary text in a traditional way. Since there are no instructions on how to use cultural notes, it may be difficult for novice teachers to use this book for the teaching of culture.

Elementary Arabic: An Integrated Approach (1995) and Intermediate Arabic: An Integrated Approach (1999) (by Munther Younes)

This textbook series provides cultural information through reading texts in Modern Standard Arabic and dialogues in Levantine (more specifically, Syrian) dialect. As only a few culture-related activities are presented in the textbooks, teachers need to create culture-related activities on their own based on the reading texts and dialogues. The majority of the cultural information in the books focuses on developing geographical and historical knowledge. Each chapter introduces a specific Arab country to provide information about its population and ethnic groups. For intermediate level learners, anecdotes on Juha, who is a traditional Arab comic literary figure, are presented in several chapters. Each anecdote is followed by simple comprehension questions in English, but no further activities are provided. For the additional activities, students can discuss sociocultural meanings embedded in the stories, and compare them with, for example, Aesop fables that students might be familiar with.

Like the Juha stories, a few other authentic materials are employed to introduce Arab songs. These songs are sung by legendary Arab singers, namely Fayrouz and Umm Kulthum. However, only the lyrics of the songs are introduced along with English translations. Therefore, teachers should consider how to use the songs for cultural lessons. They may have students discuss what these singers mean to Arab people, how their songs have influenced the lives of the people, and what the historical, social and political contexts are behind the songs. Other than the Juha stories and a couple of Arab songs, some chapters also present old Arab poems and tales, but no follow-up culture-related activities are provided. Rather only some comprehension questions and vocabulary or grammar related exercises are suggested. Overall, the textbooks employ various types of culture-related texts and materials, but the majority of follow-up exercises focus on developing the four language skills. For instance, a short introduction on Naguib Mahfouz, the famous Egyptian writer and Nobel laureate, is provided as a cultural note in English. But, a follow-up exercise is a translation activity focusing on vocabulary with no other culture-related activities suggested.

These textbooks use cartoons and pictures to explain the context of a main story or dialogue in each chapter. By way of responding to these cartoons, students can guess what a story is about before listening to it and identify some cultural aspects through looking at what people wear, where they talk and what they do. Most of the cartoons in the elementary level textbook include conversation scripts in Colloquial Arabic so students can learn how people communicate with one another, and what words and phrases with cultural connotations are used for each type of communication.

'Arabiyyat al-Naas Series (by Munther Younes et al.)

1) *'Arabiyyat al-Naas*: An Introductory Course in Arabic, Part I (2014)
2) *'Arabiyyat al-Naas*: An Intermediate Course in Arabic, Part II (2014)
3) *'Arabiyyat al-Naas*: An Advanced Course in Arabic, Part III (2014)

Both the '*Arabiyyat al-Naas* and the *Al-Kitaab fii Ta'allum al-'Arabiyya* series are recently published. There are no separate sections dealing with Arab culture in the textbooks, but culture is an integral part of them. In the introductory course textbook, cultural notes in Modern Standard Arabic and Levantine dialect on Arab geography and descriptions of some Arab cities are included. More importantly, cultural information is presented through a main character in the textbook, Emily, her dealings with Arab friends and their families, and her experience with Arabic speakers of different backgrounds. Most of the chapters consist of Emily's diaries and stories, hence very limited authentic materials are used in the book. Like most of the other textbooks above suggested, teachers need to develop culture-related activities related to stories in each chapter by themselves, and think about how to use them in the classroom. As another culture-related activity, songs are presented in the textbook. The format for this song activity is to listen to songs and fill in the blanks in the song lyrics while referring to English translations. The song lyrics are relevant to the themes of the book, and include some words and phrases with cultural connotations in the main dialect of the book, Levantine Colloquial Arabic. Since there are no instructions on how to use the songs for culture teaching, teachers need to find a way to draw students' attention toward identifying cultural aspects in the songs, and ask them

whether there are similar aspects in American culture.

With regard to the intermediate course textbook, it covers more diverse cultural items such as politics, economics, trade, transportation, law, education, marriage, women's status, holidays, sports, religion, poems and animals. As the topic of animals is not usually presented in the university Arabic textbook, it is a unique part of this textbook.[1] It is noteworthy that the book presents cultural components commonly accepted in most Arab countries as well as cultural components unique to different regions. For instance, the book presents Islamic holidays common to all Muslims regardless of religious sects and Egyptian holidays specific to Egyptians, so that students can learn that various cultures and traditions exist in the Arab world, just as different dialects exist in different regions. However, the book mostly consists of non-authentic material that has been modified or newly written based on students' language proficiency levels and its relevance to the theme in each lesson. I believe that using a combination of authentic and non-authentic materials is the best option. Hence, more authentic materials should be added to enhance students' cultural competence even if such materials include challenging vocabulary and expressions.

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[1] With regard to the animal topic, Ryding (2013) suggests an activity that compares the symbolic meanings of animals between America and Arab countries. According to her, names of animals have cultural connotations or associations, and imply different cultural meaning in different cultures. She takes an example of dogs, and mentions that dogs have a symbolic meaning of faithfulness and "companionship to Americans," whereas they have a different meaning in Arab culture (Ryding, 2013, p.224). Thus, she suggests that students come up with a selection of animals and discuss how different or similar symbolic meanings of these animals are between American and Arab cultures.

CHAPTER 3. METHODOLOGY

This chapter lists the research questions guiding this study and provides information about the research design, outlining the methodology and procedures used to address the research questions. The section on the research design describes the sampling strategy, research site, participants, data collection, and data analysis to establish the trustworthiness of the study. On the basis of this chapter, the following chapters discuss the results of the data analysis and the implications of the findings.

3.1. RESEARCH QUESTIONS

The purpose of this study is to investigate teachers' beliefs on the teaching of culture in the Arabic classroom at the college level in the U.S. The study gathers insights on the relationship between what Arabic teachers think concerning the teaching of culture and what they actually do to enhance learners' cultural proficiency. To address these issues, the study poses the following research questions:

1) What are the general beliefs of college-level Arabic teachers regarding the teaching of culture?
2) What are the similarities and differences between native and non-native teachers of Arabic in their beliefs on the teaching of culture?
3) Do Arabic teachers report a change in their attention to the teaching of culture over the course of their careers? If so, what factors do they believe contributed to the change?

3.2. RESEARCH DESIGN

Studies dealing with teachers' beliefs and practices (e.g., Phipps, 2009; Kuzborska, 2011; Yoshihara, 2012) have often employed qualitative research designs and case studies. The present study employed a mixed-methods research design that captures both qualitative and quantitative data to attain more generalizable findings of the study and offer

more depth and breadth. The mixed methods design achieves a more comprehensive understanding of collected data and triangulates the findings. In this design, the collection and analysis of quantitative data are followed by the collection and analysis of qualitative data, hence, priority is usually given to quantitative data, and the qualitative results are used to help explain the quantitative results (Creswell et al., 2003). In addition, the qualitative results help refine and explain the quantitative results "by exploring participants' views in more depth" (Creswell et al., 2003; Tashakkori & Teddlie, 1998). Specifically, for the present study, "sequential explanatory design" (Creswell et al., 2003) was employed by sequentially collecting quantitative and qualitative data across two main phases, namely a survey questionnaire and semi-structured follow-up interviews. Prior to conducting the survey, focus-group interviews were also conducted as a preliminary study to help narrow the scope of the survey questionnaire, refine the survey questions, and establish the reliability and validity of the survey questionnaire.

In order to achieve a broad overview of Arabic teachers' beliefs in U.S. universities, the survey questionnaire was used as a key element of the study and served as a point of reference throughout the study. However, the survey as a single method was not enough to give depth to this study; thus, subsequent semi-structured follow-up interviews were also employed to ensure more interaction with participants and to elicit more detailed information about their beliefs and practices. All the data collected by the survey questionnaire and follow-up interviews were integrated when analyzing the data in the study. As mentioned above, the data gained from follow-up interviews played the roles of supporting and confirming the data collected from the survey questionnaire. If any data obtained from the follow-up interviews were incongruent with the data collected from the survey questionnaire, the possible reasons resulting in the inconsistencies were considered before any conclusions were drawn.

3.2.1. Sampling Strategy

In quantitative research, a large sample is used typically to explore different perspectives and experiences, while in qualitative research, a small sample is considered

to build up more detailed descriptions. For this reason, mixed-methods (MM) sampling techniques (Teddlie & Yu, 2007, p.77) were employed to select participants for this study. Volunteer sampling, a type of purposive and non-probability sampling strategy (Teddlie & Yu, 2007, p.78), was used for the survey questionnaire. Maximum variation sampling, a type of purposive sampling strategy (Teddlie & Yu, 2007, p.81), was employed for the focus-group interviews and the semi-structured follow-up interviews.

The volunteer sampling technique involves "individuals who agree to participate in the research and those who are willing to answer requests to provide data" (Jupp, 2006, p.322). In other words, these participants self-select themselves into the survey, sometimes in return for payment and often due to a strong interest in the topic of the survey. This sampling can be employed when "there are not sufficient resources and time to contact all those selected for a random sample" (ibid). The survey questionnaire in the present study employed a volunteer sample of U.S. teachers of Arabic. Participants were recruited to take part in the survey via email, listservs and social networking services (SNS) websites. The recruitment email including the survey for this study was sent to Arabic teachers at U.S. colleges and universities via ARABIC-L, a mailing list for U.S. Arabic linguistics and Arabic language teaching, Associations of Arabic Teachers in the U.S. (e.g., Arabic Teachers of Texas and *Jīl Jadīd min 'Asātidhat al-'Arabiyya*), and Arabic K-12 Teachers Network. As a result, data from the survey was collected from a total of 57 teachers.

The maximum variation sampling technique is one of the purposeful sampling strategies, and is used when the researcher selects a small number of units or cases, which has the effect of maximizing the diversity relevant to the research questions (Patton, 1990). Data gained from this sampling technique is more representative than data collected from the random sampling technique, and thus the maximum variation sampling technique including "a wide range of extremes guarantees to a large extent representativeness" (Elder, 2009, p.7). For the focus-group interviews, the maximum variation sampling technique was used. I contacted Arabic teachers with whom I am acquainted to encourage them to take part in the interviews. As a result, a total of 18 teachers were purposefully selected for the focus-group interviews. For the follow-up interviews, the maximum variation sampling

technique was also employed to purposefully select cases with maximal differences in teachers' beliefs based on the survey. Even though a total of 38 participants indicated their willingness to be interviewed, only 30 participants (10 native speakers and 20 non-native speakers) were selected to compare beliefs regarding the teaching of culture between the groups. In order to effectively respond to Research Question 2, I tried to find a balance amid the disproportionate number of native and non-native speaking participants. As the number of native speakers was much smaller than the number of non-native speakers, I tried to select more native speakers for the follow-up interviews. Although a small number of subjects were selected for the follow-up interviews, variety in the sample in terms of participants' perspectives on the teaching of culture was also considered in order to provide a comprehensive picture.

3.2.2 Research Site and Participants

3.2.2.1. Research Site

The data for the present study were collected online for the survey and via Skype, by phone or in person for the focus-group interviews and the follow-up interviews during the fall semester of 2014 through the summer session of 2015. Some of the focus-group and follow-up interviews were conducted at the University of Texas at Austin. Participants from various U.S. universities, including the University of Texas at Austin, took part in this research study. The analysis work was conducted at the University of Texas at Austin.

3.2.2.2. Participants

The participants were volunteers, comprising 57 teachers of university Arabic programs in the U.S. Out of the 57 teachers, 17 are native speakers and 40 are non-native speakers. The teachers' linguistic and academic backgrounds are varied, as are the lengths of their teaching experiences. All teachers have experiences in teaching *fuSHa* (Modern Standard Arabic), and most of them also have experiences in teaching dialect classes. In order to utilize the collected data for this study, written informed consent was obtained,

33

and confidentiality of records identifying the participants was respected. The participants were also informed of their right to refuse to share with me any information they did not want to disclose.

Anyone who is currently teaching Arabic or has previously taught Arabic in U.S. universities is qualified to take part in this study. Therefore, there were no particular criteria used to include or exclude participants from the study, especially from the survey questionnaire, except for using the purposeful sampling strategy for the focus-group and follow-up interviews. To adjust for the uneven representation between native and non-native speaking participants, I intentionally excluded some non-native speakers, but selected all native speaking participants for the follow-up interviews in order to attain more reliable and valid data.

3.2.3 Data Collection

3.2.3.1. Focus-Group Interviews

Focus-group interviews were conducted as a pilot study in order to keep the survey questionnaire brief and concise so that participants would be able to complete it within the set time frame. Thus, participants took part in focus-group interviews with me to discuss their beliefs and experiences related to the teaching of culture (approximately 30-50 minutes). A total of 18 Arabic teachers who are working at the University of Texas at Austin and other universities voluntarily took part in the focus-group interviews. Out of the 18 teachers, 8 are native speakers, and 10 are non-native speakers. Prior to conducting the focus-group interviews, the participants were asked to sign a consent form pertaining to the procedure of the interviews and answer questions relating to their personal information, educational backgrounds and teaching experiences.

The participants were divided into small groups depending on when they were available for the interviews. For the participants at the University of Texas at Austin, they gathered in a room and exchanged their opinions and viewpoints about the teaching of culture in the Arabic classroom in response to my questions. With regard to the participants

from other universities, all interviews were conducted via Skype or by phone. The interviews were conducted mainly in English with some conducted in Arabic as well if requested by the interviewees. All interviews were audio recorded for future analysis.

The interview groups consisted of participants with similar levels of understanding of the research topic, grouped with the aim of homogeneity rather than diversity (Litosseliti, 2003) in order to allow them to express their opinions freely and to avoid having a particular participant who is knowledgeable of the research topic to be dominant over the others (Krueger & Casey, 2009). Although most of the interviews were conducted in groups, the traditional format of a focus-group interview, for those who felt uncomfortable about discussing views in groups, individual interviews were conducted. In the beginning of the interviews, the participants were notified that the format of the interviews would be an open discussion, which would be moderated by me. They were informed that there were no right and wrong answers to the focus group questions, and that I would like to hear many different viewpoints and opinions from all of them, meaning participants could be candid even if they did not agree with the rest of the group. Out of respect for the participants, I asked that only one individual spoke at a time and that responses made by all participants be kept confidential.

In the focus-group interviews, like in the survey questionnaire and the follow-up interviews conducted subsequently, interview questions were categorized into eight thematic groups described in the section below on the online survey questionnaire. In order to yield meaningful information in the focus-group interviews, several types of questions were employed: 1) Open-ended questions were used mainly to avoid dichotomous (yes or no) responses; 2) Different types of questions were used, such as opening questions, introductory questions, transition questions, key questions, and ending questions, etc.; 3) Since the topic of the study is Arabic teachers' beliefs on the teaching of culture, many "think back" questions were used to take the participants back to their teaching experiences; 4) Questions were expressed through examples, rating scales, and choices, etc., to engage the participants; and 5) Questions were asked in a structured format, that is, questions were asked in a sequenced manner that goes from general to specific.

Predetermined questions for the focus-group interviews were created, but the questions varied slightly for each participant depending on the participants' responses and attitudes.

The results of the focus-group interviews were reflected in a revised version of the survey questionnaire. For instance, in the survey question asking about the allocation of instructional time for the teaching of culture in the first two years of instruction (Q24), I originally allocated considerable amount of time for cultural instruction, therefore the first answer choice was "language teaching: 90% vs. culture teaching 10%," but after the follow-up interviews, I lowered the amount of time for cultural instruction since I realized the interviewees actually spent less time teaching culture than I had previously expected. Hence, I altered the first answer choice into "language teaching" 95% vs. culture teaching 5%." I also added the following answer choice, "Since culture teaching is an integral part of language teaching, I believe that I am teaching culture whenever I am teaching language." This was because many interviewees experienced difficulties in separating instructional time between language and culture since they believed they taught culture consciously or subconsciously whenever they taught language. Q28 can also be a good example. The question asked about the components of culture used in defining culture in the context of the language classroom. I originally placed individual items of cultural topics (mostly relevant to cultural products) as answer choices, but some of the focus-group interviewees mentioned three significant and representative components in defining culture (cultural practices, products and perspectives), and thus I incorporated these components into the answer choices for the question.

3.2.3.2. Online Survey Questionnaire

A well-constructed survey can provide representative and broadly generalizable information about research participants. 57 Arabic teachers in U.S. universities took part in the survey, which contained more detailed and expanded questions than the focus-group interview questions.

The survey questionnaire for the study consisted of eight thematic sections. Part I asked for teachers' personal information, educational background and teaching experience.

Part II dealt with how teachers understood the concept of culture in teaching Arabic and what they believed about the teaching of culture in general. In Part III, questions were asked to gather information about teachers' understanding of objectives and topics in teaching culture. Based on responses to the questions in Parts II and III, several questions were asked about teachers' pedagogical approaches to teaching culture, the textbooks and materials they used for cultural instruction, and their beliefs on assessing cultural competence in Parts IV, V and VI. Part VII examined teachers' attitudes towards the integration of intercultural competence teaching in the Arabic language curriculum. The last part posed questions to explore whether teachers' beliefs on the teaching of culture have changed over the course of their career and whether this change has been reflected in their behaviors in class.

The survey questions consisted of two types of questions, open-ended and closed-response questions. The majority of the questions were closed-response since such types of questions can "easily be analyzed numerically, and descriptive and inferential statistics may help investigate any existing patterns, similarities and differences" (Brown, 2001). However, open-ended questions were also used in the survey questionnaire to elicit additional information about participants' responses to some of the closed-response questions. The open-ended questions asked respondents to explain the reason(s) for their answers or allowed them to provide alternative answers that were not listed in the answer choices in order to provide more flexibility in responses.

All questions focused on the first two years of Arabic instruction (i.e., first and second year Arabic levels) at U.S. colleges and universities. Most of the survey questions asked participants to respond to the statements or questions by indicating the extent to which they agree or disagree. The survey instructions emphasized that I am only interested in their views on the teaching of culture in the Arabic classroom, and that there are no right or wrong answers. Furthermore, to facilitate clear and easy understanding of the statements and questions in the survey questionnaire, some words such as "just" (e.g., I just follow….) that can affect participants' answers were deleted. With regard to technical terms, such as "content-based courses" and "practices, products, and perspectives (as the components of

37

culture),” short notes were added to clarify the meaning of each term after I received feedback on the survey questionnaire from my colleagues.

In terms of the data rating scale, a 4-point Likert scale was employed. The 4-point Likert scale is a modified version of a 5-point Likert scale without the option of responding with an intermediate position that implies a meaning somewhere between “probably true” and “probably not true.” By deleting this response option, participants were required to make a forced-choice answer, either to agree or disagree with a statement, eliminating the neutral and middle ground.

The length of time to complete the survey questionnaire ranged from 20 to 50 minutes; the average length of time was approximately 35 minutes. At the beginning of the survey questionnaire, the participants were asked to provide informed consent to participate in the survey, and at the end of the survey questionnaire, they were asked to indicate whether they would agree to take part in a follow-up interview based on the survey, and to provide their contact information (names and email addresses), if they wished to take part.

3.2.3.3. Semi-Structured Follow-Up Interviews

During the follow-up interviews, the participants discussed with me in greater depth some of their responses in the survey questionnaire. Out of 57 survey respondents, a total of 30 teachers, consisting of 10 native speakers and 20 non-native speakers, took part in the follow-up interviews. As requested by interviewees, most of the interviews were conducted via Skype or by phone, while some of the interviews were conducted in my office at the University of Texas at Austin. The interviews were conducted mainly in English since most of the interviewees agreed to interview in either English or Arabic, while some interviewees requested interviews in only English. All interviews were audio recorded for future analysis.

The research design for follow-up interviews integrated the findings from the quantitative phase both in the selection of the interviewees and in the interpretation of data. Based on the responses to the online survey questionnaire, the interviewees were selected

and categorized. Since data via the online survey questionnaire were collected anonymously, it was necessary to examine how to identify research subjects for follow-up interviews. For this study, I explained that confidentiality of all data would be maintained as indicated on the consent form, but also notified the interviewees that some of their identifiable information could be requested. In addition, I indicated that I would be collecting identifiable data (e.g., names and email addresses) of those agreeing to participate in the follow-up interviews. For this reason, the interviewees were asked to indicate their willingness to be interviewed. Once the interviewees were selected, I contacted them directly via email to invite them to participate in the interviews and to discuss their instructional materials. After conducting the interviews, the interviewees' instructional materials such as course syllabi and textbooks were reviewed to gain additional information about their practices.

Like the survey questionnaire, the follow-up interview questions were categorized into eight thematic groups. The interviews were structured to provide the participants with opportunities to comment and express their thoughts in greater depth than what they had been able to express on the survey questionnaire. More importantly, participants were able to speak more freely with limited direction from me, thereby allowing them to reveal their actual beliefs, rather than their ideal beliefs. Each interview lasted from 30 to 120 minutes depending on the length of the interviewees' responses: the average length of time was roughly 50 minutes. The interview was conducted at a time convenient to each participant. For the interviews, a semi-structured format (Dörnyei, 2003) was adopted since the interviews were conducted more like an informal conversation so that I could build rapport with the participants. Additionally, the interview format used open-ended questions so as to enable me to understand the interviewees' different views and interests in detail. All interviews were audio-recorded for future review. I prepared almost the same number and type of questions for each participant, but also asked him or her about his or her opinion on some of the controversial survey questions, which elicited a wide range of different responses.

3.2.4. Data Analysis

Prior to coding the data gathered from the survey questionnaire, all the data were categorized and some analytic notes were taken. In addition, all the responses to the survey questionnaire were checked to ensure that they had been accurately answered. The data that did not meet this accuracy requirement were not considered for analysis. For instance, there was a participant [Survey Participant (hereafter SP) 16] who indicated that culture-related activities are effectively conducted in his classroom (Q33). However, he also responded to the question on the reason(s) why culture-related activities are NOT effectively conducted (Q34), which would have been irrelevant to him in light of his response to Q33. Consequently, his response to Q34 did not meet the accuracy requirement and was, therefore, discarded. It should be noted that incomplete data were also considered for analysis to make the results more representative of the population sample.

The data were categorized based on salient and recurring themes following the procedures of Marshall and Rossman (1989). They were first organized into eight pre-determined main themes, and subsequently into sub-themes that arose in the phase of data analysis. In addition, some questions with a similar theme were selected and grouped together to compare whether there are any differences in the participants' responses, and examine the consistency of their responses.

The data from the survey questionnaire's multiple-choice questions were described and summarized using SPSS descriptive statistics, such as frequency or number, percentage, mean and standard deviation. The results of the data related to Research Question 2, comparing beliefs and views between native and non-native speakers, were analyzed using t-test, a useful tool to examine the similarities and differences between two groups by comparing each group's mean values. When participants' responses to two similar questions were inconsistent, the relationship between the results of these two questions was tested using SPSS Correlation Test (i.e., Pearson Correlation). Responses to open-ended questions were analyzed to identify similarities and differences among participants' responses, and patterns in the responses were organized according to thematic categories. In addition, responses were counted and ranked according to how frequently

they were mentioned. Missing data were coded as blanks in the SPSS data coding sheet. Such missing data were recorded, but not considered when calculating percentage, mean, and standard deviation.

For the analysis of interview data, each interview was transcribed to find recurring themes and patterns, and identify categories and regularities. In addition, for each teacher who participated in all the data collection procedures, i.e., the focus-group interview, the survey questionnaire, and the follow-up interview, a synthesized profile was constructed to help me gain a holistic picture of individual teachers' beliefs on the teaching of culture. A total of 9 teachers, comprising 3 native speakers and 6 non-native speakers, participated in all the three phases of research.

CHAPTER 4. RESULTS

This chapter presents the findings drawn from the survey questionnaire and the follow-up interviews. In order to effectively respond to the research questions, this chapter is organized into four sections: 1) The first section provides detailed demographic information about the participants, including their educational, professional and linguistic backgrounds. The three following sections are organized corresponding to the three research questions; 2) The second section analyzes the results of the data related to Research Question 1, and presents an overall description of the participants' general beliefs regarding the teaching of culture and language; 3) In the third section, in order to address Research Question 2, some of the survey questions are selected to examine whether there are significant differences in beliefs and practices between native and non-native speakers; 4) The last section deals with the data related to changes in the participants' beliefs over their careers in order to address Research Question 3.

In reporting the results, this chapter integrates results from the questionnaire and the follow-up interviews. The results of the questionnaire serve as the core of the report, and the findings drawn from the follow-up interviews are added as supplementary data where applicable.

4.1. PROFILES OF THE PARTICIPANTS (Survey Questions in Part I)

Demographic Information and Information on Classroom Practices

This section presents the participants' demographic information in terms of their educational and teaching background. Some background questions related to the teachers' beliefs about language (Modern Standard Arabic vs. Colloquial Arabic) were discussed in detail in the section dealing with the participants' language background at the end of this chapter.

For the survey questionnaire, 21 male (36.8%), 35 female (61.4%) teachers, and one anonymous teacher (1.8%) who preferred not to disclose his or her gender, participated in

this study. They ranged in age from 25 to 60 (or over) years old with the mean range at 30-39 years old. Out of the total of 57 survey participants, 14 participants (24.6%) ranged from 25 to 29 years old, 27 participants (47.4%) ranged from 30 to 39 years old, 10 participants (17.5%) ranged from 40 to 49 years old, 3 participants (5.3%) ranged from 50 to 59 years old, and 3 participants (5.3%) were in the range of 60 years old or older.

Out of the total, 17 native speakers (29.8%) and 40 non-native speakers (70.2%) responded to the survey questionnaire. Out of the 40 non-native speaking participants, only one (2.5%) did not have any experience studying in an Arabic-speaking country. Among the 39 participants who went abroad to study, 18 teachers (46.2%) stayed in an Arabic-speaking country for more than 6 months but less than 2 years, 16 teachers (41.0%) spent time in an Arabic-speaking country for 2 years or more but less than 5 years, and 5 teachers (12.8%) studied in an Arabic-speaking country for 5 years or more.

Educational Background

In terms of the respondents' educational background, 7 teachers (12.3%) hold a B.A. or B.S. degree, 28 teachers (49.1%) have an M.A. or M.S. degree, and 22 teachers (38.6%) hold a Ph.D. or Ed.D. degree. The respondents' fields of specialization for the highest degree they hold varied greatly, reflecting the difference in disciplinary training and the wide variety of designations and fields used nation-wide in institutions and training programs: Teaching Arabic as a Foreign Language (TAFL), Arabic Studies, Applied Linguistics, Globalization Studies, Middle Eastern Studies (with an Arabic concentration), Arabic Sociolinguistics, English Language (and Literature) and Education, Religious Studies, (Modern or Classical) Arabic Literature, Arabic Linguistics, History, Middle Eastern Language and Cultures, German (Area) Studies, Comparative Literature, Adult Education and Training (Middle East, with Regional GCC-Specific Concentration), Linguistics, Foreign Language Education, Arabic Language and Literature or Culture, Middle East and Asian Languages and Cultures, and Near Eastern Studies. It is worth noting that linguistics, including applied linguistics, sociolinguistics, and pedagogy, was the most frequently mentioned field of specialization (18/31.60%). The fields of Arabic

studies (11/19.3%), literature (10/17.5%), and Middle Eastern Studies (5/8.80%) were also mentioned more often than the others.

Professional Background 1: Job Titles and Teaching Experiences

The following table records background information on the participants' ranks and roles.

Question	Response	Frequency (%)	Total	Mean	Standard Deviation
Q9. As an instructor of Arabic, what is your job title?	(1) Professor	2 (3.5%)	57 (100%)	5.14	2.03
	(2) Associate Professor	2 (3.5%)			
	(3) Assistant Professor	14 (24.6%)			
	(4) Senior Lecturer	2 (3.5%)			
	(5) Lecturer	11 (19.3%)			
	(6) Graduate Student Instructor	10 (17.5%)			
	(7) Teaching Assistant	6 (10.5%)			
	(8) Other: 1) Arabic instructor; 2) Language specialist; 3) Previously: teaching assistant (TA), Currently: not teaching; 4) Previously: lecturer, Currently: in an administrative role; 5) Advisor/lead trainer/subject matter expert/course developer (on-call basis); 6) Previously: TA, Currently: graduate student instructor; 7) Previously: TA & graduate instructor, Currently: I held a faculty position at another university in the U.S. at the end of the study period in Spring 2015; 8) Previously: Arabic instructor until the end of Spring 2015; 9) Previously: lecturer, Currently: graduate student instructor; 10) Previously: lecturer, Currently: graduate student instructor	10 (17.5%)			
Question	**Response**	**Frequency (%)**	**Total**	**Mean**	**Standard Deviation**
Q.10. Are you a director or a coordinator of an Arabic program?	(1) Yes	12 (21.1%)	57 (100%)	1.79	0.41
	(2) No	45 (78.9%)			

Table 1: Professional Background 1

As indicated in the table above, 39 faculty members (68.4%) including teachers who previously served or will serve in the near future as faculty members, participated in the survey, while 18 participants (31.6%) who previously worked or currently work as graduate student instructors and teaching assistants responded to the survey questions. (If participants previously worked as lecturers but currently work as graduate student instructors, or vice versa, they were categorized as lecturers.) With regard to the teaching assistants, I decided to leave them in the sample because most of them (e.g., SP5, SP18, SP36, SP38, SP41 and SP45) taught first and second year classes on a regular basis. They are aware of what to teach and how to teach in terms of teaching language and culture, therefore I believe that they can also be regarded as "real" instructors. Out of 7 participants holding a B.A. or B.S. degree, 5 participants are teaching assistants and 2 participants are lecturers.

Out of the total of 57 teachers, 12 teachers (21.1%) hold the position of director or program coordinator involved in making decisions on setting their programs' cultural goals and objectives. According to the follow-up interviews, most of the interviewees (e.g., SP4, SP9 and SP19) out of 45 survey respondents (78.9%), who do not have experience in directing or coordinating a program, made decisions about what to teach and how to teach culture on their own. In terms of the length of teaching experiences, 30 respondents (52.6%) have teaching experiences for 5 years or less, while the rest of 27 respondents (47.4%) have teaching experiences for 6 years or more.

Professional Background 2: Types of Classes Taught

The present study focuses on the first and second year of instruction, and thus it is necessary to examine what level(s) and type(s) of Arabic classes the participants are currently teaching or have previously taught, and this can be found in the following table. For Q12 below, the survey respondents were instructed to check all that apply.

Question	Response	Frequency	Percentage (%)
Q12. What level(s) of Arabic classes do you currently teach or have you previously taught at U.S. universities? Check all that apply.	First year	48	84.2%
	Second year	49	86.0%
	More advanced	30	52.6%
	Other, please specify: 1) Moroccan, Egyptian, and Levantine dialects and translation; 2) Arabic grammar and Levantine dialect; 3) Arabic across disciplines with students in second and third year Arabic; 4) Levantine dialect and Media; 5) Advanced level Moroccan Arabic and culture; 6) Content-based course; 7) Country-specific: language, dialect and cultural training in Modern Standard Arabic and Selected Local Dialect Arabics (LDAs); 8) As CLS (Critical Language Scholarship Program) resident director, I was not an instructor but did have a pedagogical role in interacting with students at the beginning through advanced levels.	8	14.0%
Q13. Do you currently teach or have you ever taught any upper level content-based course(s) in Arabic (i.e., a course in Arabic in which students acquire both language and subject matter knowledge)?	Yes	22	38.6%
	No	35	61.4%
Total		57	100%

Question	Response	Frequency	Percentage (%)
Q15. Do you currently teach or have you ever taught a FIRST and SECOND YEAR Arabic course?	Yes	56	98.2%
	No	1	1.8%
Total		57	100%

Table 2: Levels and Types of Classes Taught

Most of the teachers (56/98.2%) who participated in the study have experiences in first and second year instruction at college-level. In addition, 22 teachers (38.6%) currently

teach or have previously taught upper level content-based course(s) in Arabic.[2] The top three content-based course(s) are media Arabic, Arabic literature, and Arabic linguistics. In particular, many Arabic programs offer a media Arabic course dealing with recent issues such as the Arab Spring.

It should also be noted that the answer choice of "more advanced" for Q12 (30/52.6%) was chosen by some of the 22 participants who teach or have taught content-based courses. That is, out of the total of 30 participants (52.6%) who teach or have taught more advanced courses, 6 participants (SP2, SP4, SP6, SP21, SP23 and SP56) reported that they also teach or have taught content-based courses.

In terms of the number of classroom contact hours per week in the first and second year Arabic courses, out of the total of 56 teachers who currently teach or have previously taught a first or second year Arabic course, 48 teachers (84.2%) indicated that they teach 3-6 hours per week for the first year course, and 41 teachers (71.9%) reported that they teach 3-6 hours per week for the second year course. According to the follow-up interviews (e.g., Follow-up Interview Participant (hereafter IP) 3, IP10 and IP28), most Arabic programs in the U.S., which the interviewees currently teach or have previously taught, have almost the same course structure. That is, they offer novice, intermediate, and advanced Arabic courses, with 5-6 contact hours per week for novice and intermediate levels of instruction.

Language Background

In order to explore whether there is a relationship between the teaching of Colloquial Arabic and the teaching of culture, the participants were asked to respond to some questions on their beliefs on the teaching of dialects. According to the data concerning the participants' Colloquial Arabic background, 26 teachers (45.6%) said they are most comfortable speaking the Levantine dialect, 24 teachers (42.1%) chose the

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[2] Media Arabic, Arabic Literature and Film (e.g., From Poetry to Rap), Arabic Linguistics, Arabic Dialectology, Egyptian Culture (e.g., People and Places in Cairo), Modern Arab City, the Arab Spring, Readings in Islamic Religious Texts, and Moroccan Arabic and Culture are the titles of content-based courses mentioned.

Egyptian dialect, 3 teachers (5.5%) indicated the Gulf dialect as their default spoken language, and one teacher (1.8%) selected the Moroccan dialect. Out of the other three participants, two (3.5%) indicated that they speak multiple dialects: 1) One of them is equally comfortable in Egyptian and Levantine, but belongs to an institution which is more Egyptian focused; 2) The other reported that both Palestinian and Egyptian dialects are spoken depending on exposure to speakers of those dialects, but indicated most comfort speaking a combination of Egyptian, Palestinian and Modern Standard Arabic. Only one participant (1.8%) reported that he speaks only *fuSHa* (Modern Standard Arabic) and does not speak any dialect.

Here, it is necessary to explore whether the participants teach both Modern Standard Arabic and Colloquial Arabic simultaneously for their first and second year Arabic classes. The following table presents their actual practice on the teaching of dialects. For Q18 below, the survey respondents were instructed to check all that apply.

Question	Response			Total	M	SD
Q17. Do you incorporate the teaching of dialects into your FIRST or SECOND YEAR class(es)?	**(1) Yes**	**(2) No**	Missing	57 (100%)	1.13	0.33
	49 (86.0%)	7 (12.3%)	1 (1.8%)			

Question	Response	
Q18. If YES, which dialect do you incorporate? Check all that apply.	Egyptian	34 (59.6%)
	Levantine	34 (59.6%)
	Gulf	3 (5.3%)
	Moroccan	1 (1.8%)
	Other: 1) Any dialect is welcome; 2) Saudi, Sudanese (Khartoumi), Emirati, Yemeni and Jordanian dialects	2 (3.5%)

Question	Response	Frequency (%)	Total	M	SD
Q19. To what extent do you incorporate the teaching of dialects into your Arabic class(es) in the FIRST or SECOND YEAR of instruction?	(1) Rarely (once or twice during a course)	0 (0%)	49 (100%)	3.67	0.85
	(2) Occasionally (once or twice per month in a course)	7 (14.3%)			
	(3) Often (once per week in a course)	7 (14.3%)			
	(4) Very often (every class session)	30 (61.2%)			
	(5) Other, please specify: 1) As required; 2) Even though the content is not in dialect, I present the instruction and warm-up part of the class in dialect; 3) Several times per week; 4) Very often in the first year, often in the second year; 5) It depends on the course. In my first year course this year, we worked on dialect everyday, but in my second year course we did less because the students had not studied dialect at all during the first year course with another instructor.	5 (10.2%)			

Note: 1) M: Mean, SD: Standard Deviation
Table 3: Attitudes towards the Teaching of Dialects

As can be seen in the table above, 49 teachers (86.0%) out of 57 taught Colloquial Arabic in their first or second year classes, while 7 teachers (12.3%) taught only Modern Standard Arabic for the first two years of instruction. The top two dialects incorporated into their classes are Egyptian and Levantine, and there were a few participants who taught Gulf and Moroccan dialects. In terms of the frequency of teaching dialects, 37 participants (75.5%) taught dialects often (once per week in a course) or very often (every class

session). The results suggest the possibility that the teaching of only Modern Standard Arabic is out of date in the field of TAFL, but it may also reflect the low participation of teachers who teach only Modern Standard Arabic, as many of such teachers did not participate in this study due to their lack of interest in the teaching of culture (culture either in Modern Standard Arabic or in Colloquial Arabic). In this study, it is obvious that most of the Arabic teachers believe in the necessity to teach dialects, and this belief has been reflected in their actual classroom practices.

However, it is necessary to discuss whether such belief reflects their actual belief, and whether the practice of their beliefs has actually been reflected in their students' learning at the end of the courses. With regard to Q19, 7 teachers (14.3%) out of 49 reported that they teach dialects occasionally (once or twice per month in a course). It should then be questioned whether these 7 participants "actually" incorporated the teaching of dialects into their classes. According to the follow-up interviews with some of these participants (e.g. IP17 and IP27), they mentioned that they only "introduce" some Colloquial words and expressions occasionally, and do not activate them in class, and therefore their students mostly communicate in Modern Standard Arabic although they have some knowledge about Colloquial expressions. Furthermore, a teacher (IP4) frankly expressed the opinion that although he currently teaches both Modern Standard Arabic and Colloquial Arabic simultaneously based on the textbook he uses, he believes that the final goal of teaching Arabic should be directed towards developing language skills in Modern Standard Arabic. The reason for this view is that Modern Standard Arabic is a high variety of the language, and thus students will be able to learn a higher level of culture through Modern Standard Arabic. It signifies that some of the participants' reported their beliefs and practices (e.g., IP4 and SP14) are different from their "ideal" beliefs, and they practice differently from what they actually believe. For instance, even though a follow-up interview participant (IP4) reflected in the follow-up interview his ideal belief that the teaching of dialects is necessary, his actual belief is that the exclusive teaching of Modern Standard Arabic is necessary in first and second year Arabic classes.

Similarly, a teacher (SP48) stated his views about the issue of the teaching of dialect

relating to the teaching of culture as follows:

"Even though I occasionally teach a dialect in my first and second year classes due to the decision made at the Arabic program level, I feel that much more meaningful cultural learning can occur in more advanced classes where students are able to engage with a variety of reading and listening materials in Arabic and can discuss or write on these in Arabic. Cultural questions and potential misunderstandings inevitably arise in lower level classes, but these should be dealt with briefly and the emphasis should be on developing skills that allow them to reach a level that enables them to cope with authentic materials more quickly."

This teacher's specialization is classical Arabic literature, and thus it seems that his specialization has been reflected in his beliefs regarding the teaching of language and culture. His statement represents the belief that actual cultural competence can be achieved mainly through reading and writing activities in Modern Standard Arabic and translating authentic materials (in Modern Standard Arabic) into English. These Modern Standard Arabic supporters usually say that they learned only Modern Standard Arabic or focused on learning Modern Standard Arabic at their colleges, then started learning Colloquial Arabic during their study abroad. This signifies that they taught as they learned and gained experience. They believe learning both Modern Standard Arabic and Colloquial Arabic is like learning two different languages considering Arabic is a *diglossic* language, therefore learning both varieties simultaneously, especially at first and second year Arabic levels, can be burdensome for both learners and teachers. This anxiety of the teachers seems to extend to the teaching of culture, and thus they select a higher variety in language (Modern Standard Arabic) to help their students learn a higher level of culture (using their own language) that can be achieved in Modern Standard Arabic.

The following table provides data about the reasons why the teachers do not incorporate the teaching of dialects into their classes.

Table 4: Reasons for Not Teaching Colloquial Arabic

Q20. If you do NOT teach dialects in your FIRST or SECOND YEAR class(es), please read the possible reasons below, and then indicate the degree to which each reason has affected the decision not to teach dialects.	Response					Total	M	SD
	(1) NE	**(2)** LE	**(3)** ME	**(4)** VE	Missing			
(1) Lack of time	0 (0%)	0 (0%)	3 (42.9%)	3 (42.9%)	1 (14.3%)	7 (100%)	3.50	0.55
(2) Lack of effective approaches on how to teach dialects	1 (14.3%)	2 (28.6%)	2 (28.6%)	0 (0%)	2 (28.6%)	7 (100%)	2.20	0.84
(3) Lack of appropriate materials/resources to teach dialects	2 (28.6%)	1 (14.3%)	1 (14.3%)	1 (14.3%)	2 (28.6%)	7 (100%)	2.20	1.30
(4) My lack of training in teaching dialects	3 (42.9%)	0 (0%)	1 (14.3%)	1 (14.3%)	2 (28.6%)	7 (100%)	2.00	1.41
(5) Lack of confidence in my ability to teach dialects	3 (42.9%)	0 (0%)	1 (14.3%)	1 (14.3%)	2 (28.6%)	7 (100%)	2.00	1.41
(6) Lack of assessment tools for dialects	1 (14.3%)	2 (28.6%)	2 (28.6%)	0 (0%)	2 (28.6%)	7 (100%)	2.20	0.84
(7) My belief that competence in Arabic dialect(s) can only be acquired in Arabic-speaking countries	4 (57.1%)	1 (14.3%)	0 (0%)	0 (0%)	2 (28.6%)	7 (100%)	1.20	0.45
(8) Decisions made at the Arabic program level	0 (0%)	0 (0%)	2 (28.6%)	4 (57.1%)	1 (14.3%)	7 (100%)	3.67	0.52

Table 4 (continued)

(9) Other, please specify: Our program explicitly bans instructors from teaching dialect in the Modern Standard Arabic classroom. We do have designated dialect courses, but they are at the third year level, after the students have taken at least four semesters of Modern Standard Arabic.								

Note: 1) M: Mean, SD: Standard Deviation; 2) NE: No effect at all, LE: Limited effect, ME: Moderate effect, VE: Very strong effect

Table 4: Reasons for Not Teaching Colloquial Arabic

An often-cited reason for not teaching Colloquial Arabic was the lack of time (mean: 3.50). Some interviewees who responded to Q20 indicated that they mainly spend time on classroom activities to develop the four language skills and grammar in Modern Standard Arabic, and therefore they usually will not have sufficient time to work on Colloquial Arabic. The table above demonstrates that some pedagogical issues also prevented the teaching of dialects to a slight degree, such as the lack of effective approaches on how to teach dialects (mean: 2.20), the lack of appropriate materials (mean: 2.20) for teaching dialects, and the lack of assessment tools (mean: 2.20) for dialects.

On the other hand, factors related to teachers' personal circumstances, such as the lack of confidence in their ability to teach dialects (mean: 2.00) and the lack of training in teaching dialects (mean: 2.00), did not significantly affect the decision not to teach dialects. Exceptionally, one interviewee (IP17) indicated speaking proficiency in only Modern Standard Arabic and does not speak any dialect, but nevertheless incorporates the teaching of dialects into his classes. The interviewee has not learned any dialect therefore speaks only Modern Standard Arabic, and would only occasionally introduce some Egyptian

Colloquial words and expressions without conducting any Colloquial-related classroom activities due to the lack of confidence in his ability to teach dialects.

In addition, it is obvious that the teachers do not believe competence in Arabic dialect(s) can only be acquired in Arabic-speaking countries (mean: 1.20). Rather, the strongest reason for not teaching Colloquial Arabic was contextual and external factors, namely as a result of decisions made at the Arabic program level (mean: 3.67). A teacher (SP14) reported this contextual factor regardless of the teacher's philosophy on the teaching of dialects:

"I believe that Colloquial Arabic words and expressions should be taught in first and second year classes. However, I do not incorporate the teaching of dialects into my classes because our program explicitly bans instructors from teaching dialect in the Modern Standard Arabic classroom. We do have designated dialect courses, but they are at the third and fourth year level, after the students have taken at least four semester of Modern Standard Arabic."

It seems that this decision made at the program level still prevents teachers from teaching dialects, and some teachers in the follow-up interviews (e.g., IP2 and IP8) mentioned that they are the only teachers in their programs who incorporate the teaching of dialects into the Arabic classes. Nevertheless, it should be noted that more and more programs have tried recently to reform their programs' structures, visions, and teaching objectives by hiring teachers who are familiar with teaching Modern Standard Arabic and Colloquial Arabic simultaneously, hence influencing their goals and objectives towards the teaching of culture.

4.2. RESEARCH QUESTION 1: *What are the general beliefs of college-level Arabic teachers regarding the teaching of culture?*

This section presents the results of analyses addressing the first research question. The responses to the survey and follow-up interview questions are first organized into eight main themes, and subsequently each main theme is divided into sub-themes dealing with similar topics and contents. In this section, the participants' responses to the survey questions and follow-up interviews from Part II through Part VII are analyzed and discussed.

4.2.1. Teachers' General Beliefs on the Teaching of Culture (Survey Questions in Part II)

Positions on the Teaching of Language and Culture

In order to investigate teachers' general beliefs on culture and the teaching of culture, the participants were asked whether there are similarities and differences between cultural instruction and language teaching, and whether and how they are relevant to each other.

Q21	Response				Total	Mean	Standard Deviation
	(1) **Strongly disagree**	**(2)** **Disagree**	**(3)** **Agree**	**(4)** **Strongly agree**			
(1) Teaching culture is more difficult than teaching language.	2 (3.5%)	34 (59.6%)	17 (29.8%)	4 (7.0%)	57 (100%)	2.40	0.68
(2) Culture needs to be treated as a language "skill" like listening, speaking, reading, and writing in the language classroom.	3 (5.3%)	10 (17.5%)	25 (43.9%)	19 (33.3%)	57 (100%)	3.05	0.85
(3) Culture should be an integral part of language teaching.	1 (1.8%)	1 (1.8%)	11 (19.3%)	44 (77.2%)	57 (100%)	3.72	0.59
(5) There is no relationship between language proficiency and cultural competence.	33 (57.9%)	23 (40.4%)	0 (0%)	1 (1.8%)	57 (100%)	1.46	0.60

Table 5: Positions on the Teaching of Language and Culture

With respect to the question about the difficulty of teaching culture compared to the teaching of language, 36 participants (63.1%) disagreed or strongly disagreed with the statement that teaching culture is more difficult than teaching language, while 21 participants (36.8%) agreed or strongly agreed with the statement. According to the follow-up interviews, teachers (e.g., IP6, IP20 and IP24), who agreed with the statement, encountered difficulties in teaching culture because culture is unclear compared to language instruction in terms of instructional goals and approaches. For instance, an Egyptian interviewee (IP3) mentioned that she is always careful in expressing her own views about Arab culture because her students may assume, erroneously, that her opinions are representative of Egyptian culture, and possibly Arab culture(s) or Middle Eastern

culture(s). Such anxiety makes the teaching of culture more difficult. On the other hand, teachers who disagreed that teaching culture is more difficult than teaching language, believed that language and culture are inseparable, thus if it is difficult for them to teach culture, it means it should be difficult for them to teach language. In other words, as culture is a part of language teaching, it cannot be said that teaching culture is more difficult than teaching language.

With respect to Q21(3), the majority of the participants (55/96.5%) agreed or strongly agreed that culture should be an integral part of language teaching. This suggests that they believe they cannot teach language without teaching culture and whenever they teach language they teach culture; that is, they were of the view that they incorporate the teaching of culture into language instruction consciously or subconsciously.

As for the question about the relationship between language proficiency and cultural competence, almost all teachers (56/98.3%) were of the view that there is a relationship between language proficiency and cultural competence. In the follow-up interviews, interviewees were asked how they view a student who has higher proficiency in language but lower competence in culture, or vice versa, and whether they still believe that there is a relationship between the two in this case. An interviewee (IP28), who strongly agreed with the statement, indicated that if we have this type of student, we may need to re-evaluate our own instruction. Since language instruction cannot be separated from cultural instruction, they should be taught concurrently from the first day of class. According to her, one of the most important goals of language instruction is to have students develop communicative competence, which includes grammatical competence, discourse competence, and socio-linguistic competence. Socio-linguistic competence is involved in both language proficiency and cultural competence, therefore as language is always in tandem with culture, it can be said that language proficiency is related to cultural competence.

In response to the question of whether culture needs to be treated as a language "skill," comparable to listening, speaking, reading, and writing [Q21(2)], most of the participants (44/77.2%) believed that culture can be considered the fifth language skill and

should be treated in the same way as the other four language skills, while 13 (22.8%) participants disagreed or strongly disagreed with this view. The participants who disagreed with this view (e.g., IP24 and IP27) placed a heavier emphasis on grammar and the other four language skills, which are regarded as major components of language instruction, therefore they viewed culture to be supplementary in the language classroom. Another reason why they found it difficult to regard cultural competence as a "language" skill is because they believed that cultural competence is more related to non-verbal competence than verbal competence, and therefore it is not necessary to categorize it as a "language" skill since culture is already imbedded in listening, speaking, reading, and writing activities.

Relationship between the Teaching of Dialects and the Teaching of Culture

In the Arabic-speaking countries, the diversity of dialects is usually considered in the context of the diversity of culture. The following table presents the participants' responses to the questions about the relationship between the teaching of dialect and the teaching of culture.

Q21	Response				Total	Mean	Standard Deviation
	(1) **Strongly disagree**	**(2)** **Disagree**	**(3)** **Agree**	**(4)** **Strongly agree**			
(6) In an Arabic curriculum in the U.S., cultural understanding can be developed using *fuSHa* **(Modern Standard Arabic) only.**	36 (63.2%)	17 (29.8%)	4 (7.0%)	0 (0%)	57 (100%)	1.44	0.63
(7) '*Āmmiyya* (Colloquial Arabic) words and expressions with cultural connotations should be taught in FIRST and SECOND YEAR classes.	0 (0%)	4 (7.0%)	13 (22.8%)	40 (70.2%)	57 (100%)	3.63	0.62

Table 6: Relationship between the Teaching of Dialects and the Teaching of Culture

In Q21(6), most of the participants (53/93%) indicated that cultural understanding cannot be developed using *fuSHa* (Modern Standard Arabic) only, implying that cultural competence should be developed using both *fuSHa* and '*āmmiyya* (Colloquial Arabic). Similarly, 53 participants (93%) agreed or strongly agreed that Colloquial words and expressions with cultural connotations should be taught in first and second year classes, suggesting that it is necessary to integrate Colloquial words and expressions into the Arabic curriculum for effective and meaningful cultural instruction from the very beginning of language instruction. Related to Q21, the follow-up interview participants were asked whether they think that their beliefs on the Arabic language (Modern Standard Arabic vs. Colloquial Arabic) affect their beliefs on the teaching of culture. Most of the interviewees (e.g., IP1, IP16 and IP23) responded that there is a strong relationship between teaching dialects and teaching culture. They mentioned that when they have students who know very little dialect, they find their ability to incorporate cultural materials to be very limited. The following interviewee (IP25) emphasized the advantages of using dialects when teaching

59

culture by comparing her own experience as a student with that as a teacher:

"I believe that teaching dialects in addition to Modern Standard Arabic in the classroom greatly enhances the ability to teach culture in the classroom. In my own experience, I spent years receiving only Modern Standard Arabic instruction and felt extremely cut off from significant aspects of Arab culture that are only accessible through the dialects because of it. I believe that navigating the diglossia of Arabic is also a significant part of being culturally competent in Arabic. I was very impressed with my first-year students, who at the end of the year presented skits they had composed that deftly wove together the appropriate register of language for each scenario in their skits as well as non-verbal gestures, whereas I could never have done that at a similar phase of learning after receiving Modern Standard Arabic-only instruction."

According to another interviewee (IP3), using Colloquial Arabic is more natural and realistic when teaching everyday expressions and teaching culture. Even if there is a cultural aspect in Modern Standard Arabic, the interviewee said she still discusses it in Colloquial Arabic in the classroom. For instance, لا حول ولا قوة إلا بالله (*lā ḥawla wa lā quwwata illā billāh:* There is no might nor power except in God) is a Modern Standard Arabic expression, but it is also used for a daily chant in Colloquial Arabic, therefore it is more natural for her to use Colloquial Arabic when discussing this phrase in the classroom. Another interviewee mentioned that when she teaches spoken varieties, she finds herself talking more about culture and introducing more cultural information since they have a stronger connection with daily lives. In addition, according to her, there are more materials available to teach culture in spoken varieties, while cultural materials in Modern Standard Arabic are very limited and can be found only in restricted genres, such as TV news and official lectures. Therefore, she believed she can convey more cultural elements by incorporating spoken varieties into cultural instruction.

Native Speakers vs. Non-Native Speakers

The following table deals with teachers' beliefs on the difference between native and non-native speakers with respect to the teaching of culture.

Q21	Response				Total	Mean	Standard Deviation
	(1) **Strongly disagree**	**(2)** **Disagree**	**(3)** **Agree**	**(4)** **Strongly agree**			
(8) Native speakers are usually better than non-native speakers in teaching Arab culture.	8 (14.0%)	31 (54.4%)	16 (28.1%)	2 (3.5%)	57 (100%)	2.21	0.73
(9) Heritage learners can help their non-heritage peers understand Arab culture effectively.	2 (3.5%)	3 (5.3%)	40 (70.2%)	12 (21.1%)	57 (100%)	3.09	0.64

Table 7: Native Speakers vs. Non-Native Speakers

In Q21(8), 39 survey participants (68.4%) disagreed or strongly disagreed with the statement that native speakers are usually better than non-native speakers in teaching Arab culture. According to their responses (e.g., IP14, IP22 and IP28), there are no significant differences between native and non-native speakers due to the following reasons: 1) Even though native speakers have inherent advantages when teaching culture, they sometimes do not clearly understand American culture. Therefore, when students compare and contrast similarities and differences between Arab and American cultures in the classroom, it is difficult for native speakers to provide the students with feedback on their discussion (IP14); 2) Non-native speaking teachers may more easily understand their non-native speaking students' difficulties in learning Arab culture because they went through similar experiences (IP22); and 3) Native speakers have advantages in teaching culture due to their first-hand experiences of living for long periods of time in Arabic-speaking countries. However, many non-native speakers can be equally successful in teaching culture if their cultural knowledge extends beyond that acquired from books and the internet, and if they have the benefit of experiencing an extended period of time studying abroad in an Arabic-

speaking environment. Since there are non-native speaking teachers whose proficiency in the Arabic language are at superior or near-native levels, these teachers can be regarded as excellent Arabic speakers with high cultural competence. Hence, their competence in cultural instruction does not differ significantly from that of native speakers (IP28).

On the other hand, it should be noted that 18 participants (31.6%) agreed or strongly agreed with the statement in Q21(8), and some of them (e.g., IP24 and IP3) explained the reason(s) for their choices in the follow-up interviews as follows: 1) Non-native speakers do not always completely understand the subtle nuances in native speakers' nonverbal gestures. To illustrate, a native-speaking interviewee brought up an example of her experience visiting an Egyptian family with her non-native speaking colleagues. She felt that her colleagues did not notice the host's body language implying that the guests should leave soon, or implying that she would like to serve coffee, or implying what she likes and dislikes (IP 24); 2) An Egyptian interviewee surmised that she is better than non-native speakers in teaching her own culture (i.e., Egyptian culture), but she cannot say that she is better than non-native speakers in teaching Arab culture(s) in general. She has met many non-native speakers who have broad awareness of Arab cultures such as Levantine and Gulf cultures, therefore they may be better than her in teaching those cultures (IP3). According to another interviewee (IP9), both native and non-native speaking teachers have their own strengths and weaknesses in terms of cultural instruction, therefore it is difficult to say that native speakers are usually better than non-native speakers, or vice versa.

With regard to Q21(9), most of the survey respondents (52/91.3%) agreed or strongly agreed that heritage learners can help their non-heritage peers understand Arab culture effectively. That is, it is their view that heritage learners' cultural knowledge and behaviors exert a positive influence on the learning of culture by their non-heritage colleagues. Only 5 survey participants (8.8%) disagreed or strongly disagreed with the statement, and a follow-up interview participant (IP23) explained the reason as follows:

"I have found that where my classes include a large number of heritage students, this can complicate the teaching of culture in both positive and negative ways. These students can

be helpful resources, but they themselves can also have narrow or outdated images of Arab culture even though they are often seen as authoritative in the eyes of the other students."

This interviewee indicated that heritage learners acquired cultural knowledge from their parents who immigrated to the U.S. a long time ago, and thus their knowledge is sometimes outdated. Furthermore, to their non-heritage peers, they can foster the misconception that their cultural knowledge represents Arab culture(s) in their entirety when actually it sometimes merely represents a local Arab culture of their parents.

Significance of Teaching Culture

The following table presents results related to the importance of teaching culture compared to the teaching of the other four language skills in the Arabic classroom.

Q21	Response				Total	Mean	Standard Deviation
	(1) Strongly disagree	**(2) Disagree**	**(3) Agree**	**(4) Strongly agree**			
(4) In a foreign language class, teaching other language skills and grammar is more important than teaching culture.	8 (14.0%)	37 (64.9%)	11 (19.3%)	1 (1.8%)	57 (100%)	2.09	0.64
(10) "How to teach culture" should be emphasized in any course dealing with Teaching Arabic as a Foreign Language (TAFL).	1 (1.8%)	5 (8.8%)	24 (42.1%)	27 (47.4%)	57 (100%)	3.35	0.72

Table 8: Significance of Teaching Culture

In Q21(4), 45 survey participants (78.9%) disagreed or strongly disagreed with the statement that teaching the other four language skills and grammar is more important than teaching culture in a foreign language class. These results indicate that the majority of the survey respondents placed equal emphasis on the teaching of the other four language skills alongside grammar and the teaching of culture. That is, they believed that teaching culture

is as important as teaching language. As language and culture cannot be taught separately, it is difficult to say that the former is more important than the latter, or vice versa. However, it should also be noted that 12 survey participants (21.1%) indicated that teaching the other four language skills and grammar is more important than teaching culture because they (e.g., IP4, IP16 and IP27) believed that linguistic components should be dealt with more seriously than cultural components in a language classroom, and therefore language should be accorded higher priority than culture. Arabic, in particular, is a highly grammar-focused language, hence they usually put considerable amounts of time into the teaching of grammar.

With regard to Q21(10), most of the survey respondents (51/89.5%) agreed or strongly agreed that any pedagogical course in Arabic should deal with effective pedagogical approaches to the teaching of culture. Many of the follow-up interviewees (e.g., IP9, IP17 and IP19) mentioned that they each took a TAFL course, but the course was mostly focused on how to teach the four language skills, vocabulary, and grammar, and rarely emphasized the issue of cultural instruction. Although the course dealt with the topic of how to teach culture, they usually spent time discussing theoretical issues rather than practical examples. Therefore, there is a need for the course to deal with the actual issues they may be confronted with in the classroom and to train them in solving such issues, so that they can directly apply what they learned in the course to their actual classroom practices.

Definition of Culture

Needless to say, it is necessary to examine the question of "what culture is" in the context of the Arabic classroom for effective cultural instruction. Table 10 outlines the extent to which survey respondents deemed each component of culture to be important in defining culture.

Q28. Please read the components of culture, and then indicate how important each component is in defining culture. "In the context of Arabic language learning, 'culture' refers to…"	Response					Total	M	SD
	(1) TU	(2) NI	(3) I	(4) VI	Missing			
(1) Practices: behavioral patterns of living (customs, way of life, religions, etc.) accepted by members of society	0 (0%)	0 (0%)	19 (33.3%)	38 (66.7%)	0 (0%)	57 (100%)	3.67	0.48
(2) Products: literature, art forms (music, films, plays, etc.), and rituals created by members of society	0 (0%)	0 (0%)	22 (38.6%)	35 (61.4%)	0 (0%)	57 (100%)	3.61	0.49
(3) Perspectives: shared values, beliefs, and attitudes that explain how and why a society performs its practices and creates its products	0 (0%)	0 (0%)	18 (31.6%)	39 (68.4%)	0 (0%)	57 (100%)	3.68	0.47
(4) Geography	0 (0%)	3 (5.3%)	40 (70.2%)	14 (24.6%)	0 (0%)	57 (100%)	3.19	0.52
(5) History	0 (0%)	1 (1.8%)	30 (52.6%)	26 (45.6%)	0 (0%)	57 (100%)	3.44	0.54
(6) Political and economic conditions	0 (0%)	3 (5.3%)	30 (52.6%)	23 (40.4%)	1 (1.8%)	57 (100%)	3.36	0.59
(7) Words and phrases with cultural connotations	0 (0%)	1 (1.8%)	19 (33.3%)	37 (64.9%)	0 (0%)	57 (100%)	3.63	0.52
(8) If you think there are other definitions of culture, please add them here:	0 (0%)	0 (0%)	0 (0%)	3 (5.3%)	54 (97%)	57 (100%)		

Note: 1) M: Mean, SD: Standard Deviation; 2) TU: Totally unimportant to defining culture, NI: Not important to defining culture, I: Important to defining culture, VI: Very important to defining culture

Table 9: Definition of Culture in the Arabic Language Classroom

All survey respondents indicated that the three components (i.e., practices, products, and perspectives) commonly used to define culture are important or very important in defining culture in the context of Arabic language learning. There was little difference in the degree of importance assigned to these three components, but the survey respondents placed slightly heavier emphasis on practices (mean: 3.67) and perspectives (mean: 3.68) than products (mean: 3.61). Other than these three components, most of the respondents regarded geography (54/94.8%), history (56/98.2%), political and economic conditions (53/93.0%), and words and phrases with cultural connotations (56/98.2%) as important or very important components of defining culture for first and second year Arabic classes. With respect to the component of political and economic conditions, a few follow-up interview participants preferred not to address politics, and therefore assigned it lower importance. According to them (e.g., IP20), the political issue can be a highly controversial topic, and is therefore not suitable for discussion in a language classroom. Rather, it can be dealt with in a political science class or a content-based class.

The definitions of culture listed in the table were obtained from the most frequently mentioned responses of the focus-group interviewees. At the end of the list, the survey participants were asked to share their other definitions of culture, if any. Most of their responses were somewhat irrelevant to the question about "what culture means in the context of Arabic classroom." Rather, their responses were more relevant to the question of "what to teach (i.e., topics of culture)" and "how to teach (i.e., approaches to teaching culture)" in terms of cultural instruction. For instance, their definitions of culture were 1) Bodily gestures and how people carry themselves; 2) Understanding majority and minority cultural groups in relation to each other; 3) Interactions between American and Arab cultures and variety within Arab culture(s); and 4) Comparing and contrasting between American and Arab cultures.

In the follow-up interviews, some participants (e.g., IP6) confessed that it is difficult to define culture since it has a very broad meaning, and everything can be culture. They were not sure how to narrow the meaning of culture for a language class. In addition, as the table illustrates, the survey participants' responses leaned to one side, that is, the

majority of the participants indicated that all cultural dimensions in the table are important or very important in defining culture. These results indicate that some Arabic teachers still do not seem to have clear ideas on "what culture is" in the context of an Arabic language classroom.

Allocation of Instructional Time for the Teaching of Culture 1

In the previous tables, Arabic teachers' views on the importance of cultural instruction compared to other language skills were examined, and their perceptions of how to define culture in a language classroom were analyzed. The next two tables not only focus on beliefs, but also on practices relating to the time devoted to the teaching of culture. Bearing in mind the beliefs presented in the previous sections, it is worthy to examine whether these beliefs are congruent with actual classroom practices.

Question	Response	Frequency (Percentage)	Mean	Standard Deviation
Q24. Approximately what percentage of your instructional time do you devote to culture teaching in the first TWO years of instruction?	(1) Language teaching: 95% -- Culture teaching 5%	3 (5.3%)	3.88	2.15
	(2) Language teaching: 90% -- Culture teaching 10%	17 (29.8%)		
	(3) Language teaching: 80% -- Culture teaching 20%	15 (26.3%)		
	(4) Language teaching: 70% -- Culture teaching 30%	4 (7.0%)		
	(5) Language teaching: 60% -- Culture teaching 40%	1 (1.8%)		
	(6) Language teaching: 50% -- Culture teaching 50%	1 (1.8%)		
	(7) Since culture teaching is an integral part of language teaching, I believe I am teaching culture whenever I am teaching language.	16 (28.1%)		
Total		57 (100%)		

Table 10-1: Allocation of Instructional Time for the Teaching of Culture 1

The table above shows clear evidence that the majority of the respondents (40/70.2%) spent more time teaching language compared to teaching culture, and only one respondent (1/1.8%) placed equal emphasis on the time taken to teach both language and

culture. This does not match the results of Q21(4) presented in Table 8, in which most of the respondents (45/78.9%) indicated that teaching culture is as significant as teaching language. Even though the teachers believed that culture has the same importance as the other four language skills and grammar, they still placed priority on language because they teach a language class, not a culture class, and linguistic competence should be accorded priority in a language classroom. Another reason for this finding may be related to the textbook(s) and tests they use, which are highly language-focused. As examined in the literature review chapter, the cultural elements in the textbook(s) they use are definitely more limited than the linguistic components, and thus the lesson plans and tests based on the textbooks may not cover cultural elements to a sufficient extent.

A considerable number of respondents (16/28.1%) indicated that they believe that they are teaching culture whenever they are teaching language, therefore they cannot exactly determine the portion of instructional time they devoted to each. This finding is congruent with the results of 21(3) presented in Table 5, in which most of the respondents (55/96.5%) agreed or strongly agreed that language and culture should be taught in an integrated way. The answer choice "cannot exactly determine" may represent a range of possibilities, from respondents' conscious and actual teaching of culture whenever they teach language, to an attempt to justify their actual practices of not teaching culture even though they believe that culture should be an integral part of language teaching.

Allocation of Instructional Time for the Teaching of Culture 2

The following two questions in Table 10-2 demonstrate teachers' views about the issue of whether instructional time for cultural instruction should be varied depending on language proficiency as reflected by class levels.

Question	Response	Frequency (Percentage)
Q22. Do you think Arab culture should be given the same amount of class time at all proficiency levels?	Yes	35 (61.4%)
	No	22 (38.6%)
Total		57 (100%)
Q23. If you answered NO, then which level(s) should focus on teaching culture the most? You can choose up to two levels if this accurately reflects your belief.	First year	12 (21.1%)
	Second year	13 (22.8%)
	More advanced	11 (19.3%)
	Other, please specify: e.g.) It can be varied depending on learners' needs and their availability.	2 (3.5%)

Table 10-2: Allocation of Instructional Time for the Teaching of Culture 2

The majority of the participants (35/61.4%) indicated that the same amount of class time should be devoted to cultural instruction regardless of language proficiency levels. A total of 22 teachers (38.6%) indicated that the amount of class time for teaching culture should be different depending on language proficiency levels. 25 survey participants believed that teachers should devote more instructional time for first and second year Arabic classes, while 11 participants indicated that they should spend more class time for more advanced level students. Interviewees (e.g., IP9, IP12 and IP16) among the teachers who chose the option of first and/or second-year levels mentioned that first and second year Arabic courses are regarded as primary levels in language learning, and a preliminary stage for students to prepare themselves for overseas studies. Hence, they should be exposed to culture as much as possible to alleviate any culture shock they may experience during their studies abroad. Interviewees (e.g., IP10, IP14 and IP27) among the teachers who selected the option of the more advanced level asserted that teachers usually spend much time on language teaching and grammar in first and second year Arabic classes, and start focusing more on culture and less on language in more advanced level courses. They indicated that language competence should be built up first for more meaningful cultural learning, which can be conducted by way of reading and listening to authentic materials. More specifically, one of them (IP27) mentioned as follows:

"Cultural questions and potential misunderstandings inevitably arise in lower level classes, but these should be dealt with briefly and the emphasis should be on developing skills that allow them to reach a level that enables them to cope with authentic materials more quickly. Discussing culture in English distracts from this goal and attempting to do so in Arabic at too early a stage may be counterproductive. Studying abroad in the Arab world and literature/culture in translation courses are better options than the language class for first and second year students who are eager to learn about cultures of the Arab world."

It should be noted that the responses to Q23 were based on the participants' personal experiences, and therefore the results are by nature, subjective. Respondents who have ample experiences in teaching lower level classes seemed more inclined towards selecting first and second year classes, while if they have more experiences in teaching higher level classes or content-based classes, they tended to select more advanced classes.

Personal Experiences of Teaching Culture: Specific Practices 1

The following table provides information about how the participants evaluate their own practices on the teaching of culture.

Question	Response				Total	M	SD
	(1) **Not adequate at all**	**(2)** **Less than adequate**	**(3)** **Adequate**	**(4)** **Very adequate**			
Q25. To what extent do you feel that the teaching of culture within your class(es) is adequate overall?	2 (3.5%)	25 (43.9%)	26 (45.6%)	4 (7.0%)	57 (100%)	2.56	0.68

Question	Response				Total	M	SD
	(1) Not comfortable at all	**(2) Not comfortable**	**(3) Comfortable**	**(4) Very comfortable**			
Q26. To what extent are you comfortable with teaching culture in your class(es)?	1 (1.8%)	6 (10.5%)	31 (54.4%)	19 (33.3%)	57 (100%)	3.19	0.69

Note: 1) M: Mean, SD: Standard Deviation

Table 11: Practices on the Teaching of Culture 1

In Q26, most of the survey respondents (50/87.7%) indicated that they are comfortable or very comfortable with teaching culture. Similarly, most of the interview participants (26 out of the 30 interviewees) mentioned that they are confident in teaching culture, and that they are comfortable with teaching culture as much as they are comfortable with teaching language.

With regard to the teachers' overall cultural instruction adequacy, 30 respondents (52.6%) evaluated their teaching as adequate overall, while 27 teachers (47.4%) believed that their teaching is inadequate overall. This result suggests that beliefs and practices were not the same, and the respondents to the present study were willing to admit inadequacy in their cultural instruction. Ironically, among the teachers who were not satisfied with the adequacy of their cultural instruction, there were some teachers who indicated that their goals and objectives for teaching culture have been well reflected in their students'

learning, and culture-related activities have been effectively conducted in their classrooms. Even though they opined that whatever they did for teaching culture was effective, they believed they could have done more, and therefore they are not satisfied with their cultural instruction overall. This discrepancy will be discussed in more detail in the next sections dealing with objectives and pedagogical approaches relating to the teaching of culture.

Personal Experiences of Teaching Culture: Specific Practices 2

It is worth examining how teachers decide what to teach and how to teach in terms of culture since the results of their responses can actually reflect what they currently do and what they have previously done in teaching culture. I will deal with changes in teachers' practices in a later section (4.4. Research Question 3). For Q27 below, the survey respondents were instructed to check all that apply.

Question	Response	Frequency
Q27. How do you make decisions about what aspects of Arab culture to include in your FIRST or SECOND YEAR Arabic course and how to teach them? **Check all that apply.**	I make these decisions by myself.	29 (50.9%)
	I discuss them with my colleagues.	28 (49.1%)
	I do not make such decisions because I follow my program's cultural goals or the program supervisor's suggestions.	7 (12.3%)
	I follow the textbook(s) we use.	33 (57.9%)
	I make decisions based on my students' needs and expectations.	41 (71.9%)
	Other, please specify: 1) Frequently different cultural aspects or issues come up in class conversations, student questions, campus goings-on or the news. I teach these as they come up, usually without a plan; 2) I add some things depending on the class and the situations that come up. Nothing is fixed; 3) I also follow theoretical approaches as to what constitutes "culture"; 4) I base most of my decisions on aspects of Arab cultures that shocked me when I lived in Arabic-speaking countries; 5) I mainly employ the cultural materials that appear in the textbook (*Al-Kitaab*), but also comment on and discuss cultural issues or potential misunderstandings that may arise from the book's materials; 6) As a teaching assistant, the curriculum is set by the main instructor, which I do need to follow, but I am always welcomed to suggest and implement new ideas in addition to the things already planned; 7) I teach aspects of Arab culture as they become necessary to understand the meaning, origin, or context of a word, expression or passage that comes up in the language curriculum; 8) Most culture learning (not teaching) is done through student self-directed research, with some supplemental cultural points emphasized in class; 9) Sometimes the conversation takes unexpected turns, and I use that as an excuse to talk about a cultural aspect; 10) Teaching culture is part of the curriculum of my department, however decisions on how to incorporate teaching culture and to what extent are decided amongst the teaching team; 11) Using current events, questions and ideas brought up by students, and trending topics on social media	13 (22.8%)

Table 12: Practices on the Teaching of Culture 2

The table demonstrates that the majority of the respondents (41/71.9%) teach culture based on their students' needs. Other important elements that affect their decisions are the textbook(s) they used (33/57.9%), their own ideas (29/50.9%), and cooperation with their colleagues (28/49.1%). A few teachers (7/12.3%) are dependent on their program's goals and supervisor's suggestions. Some of the follow-up interviewees (e.g., IP6 and

IP24) mentioned that their programs do not offer clear guidelines about what to teach and how to teach in terms of culture, and they rarely discuss with their supervisors on issues related to cultural instruction. This suggests that programmatic efforts in the area of cultural instruction are needed if instructors are to be supported, yet the absence of such efforts is noted by instructors.

In the category of "other" at the end of the answer choice, it is noteworthy that cultural topics and activities may have been decided on impulse, and may not have been carefully planned as opposed to language teaching. Many teachers (e.g., SP40, IP18, and IP24) indicated that they deal with cultural aspects and issues that come up in class discussions unexpectedly. They rely on cultural components in the textbook(s), but at the same time they deal with current cultural issues outside the textbook(s) where the range of topics can be more flexible subject to the discussion in question.

4.2.2. Objectives and Topics related to the Teaching of Culture (Survey Questions in Part III)

The following table presents the findings on the teachers' beliefs on why we need to teach culture in a language classroom.

Objectives for Teaching Culture

Q30	Response				Total	Mean	Standard Deviation
	(1) Strongly disagree	**(2) Disagree**	**(3) Agree**	**(4) Strongly agree**			
(1) The teaching of culture can enhance both the learners' understanding of the target culture and their understanding of their own culture and identity.	0 (0%)	0 (0%)	17 (29.8%)	40 (70.2%)	57 (100%)	3.70	0.46
(2) Developing the ability to critically evaluate the positive and negative aspects of the target culture is an important cultural learning objective.	4 (7%)	14 (24.6%)	23 (40.4%)	16 (28.1%)	57 (100%)	2.89	0.90
(3) The teaching of culture can help students develop attitudes of openness and tolerance towards other cultures and people.	0 (0%)	0 (0%)	22 (38.6%)	35 (61.4%)	57 (100%)	3.61	0.49
(4) The teaching of culture should promote the ability to cope with intercultural contact situations.	0 (0%)	0 (0%)	20 (35.1%)	37 (64.9%)	57 (100%)	3.65	0.48
(5) The teaching of culture should promote the ability to compare similarities and differences between the target and students' own cultures.	0 (0%)	3 (5.3%)	30 (52.6%)	24 (42.1%)	57 (100%)	3.37	0.59
(6) It is important for students to recognize how culture is reflected in language by learning words and phrases with cultural connotations.	0 (0%)	1 (1.8%)	22 (38.6%)	34 (59.6%)	57 (100%)	3.58	0.53

Table 13: Objectives for Teaching Culture

The survey participants' responses to most of the statements in Q30 show an inclination towards one uniform opinion, that is, they agreed or strongly agreed with all of the cultural goals and objectives listed in the table, except for the statement in No.2. With regard to the second statement, each participant interpreted it in a different way. 39 teachers (68.5%) agreed or strongly agreed with the statement that developing the ability to critically evaluate the positive and negative aspects of the target culture is an important cultural learning objective and goal, while 18 teachers (31.6%) disagreed or strongly disagreed with the statement. Interviewees among these 18 teachers (e.g., IP2, IP5, and IP27) explained the reasons for their response as follows: 1) I am not comfortable with using the word "evaluate" for cultural instruction since I believe no one can evaluate or judge cultures, and getting to know the differences between cultures is important; 2) We cannot express opinions on whether aspects of a culture are "positive" or "negative." I have reservations against this categorization. We need to develop our students' understanding and empathy towards other cultures rather than judge what is "positive" or "negative." These teachers claimed that value judgment about the target culture and criticism of it should not be encouraged, rather what should be encouraged is the understanding and tolerance of differences among cultures.

On the other hand, the teachers (e.g., IP20) who agreed with the statement mentioned that some native-speaking teachers tend to introduce only one side of their cultures and avoid mentioning the other side when teaching foreign students. That is, they sometimes present only positive aspects and avoid providing students with negative aspects, or vice versa. This may affect students' views on Arab culture(s). Developing empathy towards Arab culture(s) does not mean that students learn only the positive aspects of culture. There is a need to look at the target culture in a balanced perspective.

Associated with the above survey question, I asked follow-up interview participants what the most important objectives and goals for teaching culture in their classrooms are. Some interviewees (e.g., IP2, IP9 and IP10) said that their teaching of culture is guided by their pedagogical goals, which are to reduce the cultural shock students can experience when they travel to an Arabic-speaking country and to provide students with culture

76

competence. Others mentioned that culture is a part of language teaching, thus cultural objectives are included among the objectives for teaching language to achieve the key purpose of developing communicative competence. However, many teachers indicated that they do not have clear cultural objectives and goals, and this has made their cultural instruction more difficult.

Topics in the Teaching of Culture 1: Common and Diverse Arab Cultures

In the previous section, the issue of why we need to teach culture was discussed, while this section deals with general views about what to teach in terms of Arab culture(s) in a language classroom.

Question	Response	Frequency (%)
Q29. In your opinion, should Arabic teachers teach one uniform Arab "culture" or should they deal with diverse Arab "cultures" from different areas?	(1) Teachers should teach common or representative cultural components accepted in most Arab countries.	2 (3.5%)
	(2) Teachers should teach diverse cultures in different Arab countries or regions **based on students' individual needs**.	5 (8.8%)
	(3) Teachers should teach diverse cultures in different Arab countries or regions **based on the program's vision or objectives.**	7 (12.3%)
	(4) Teachers should teach both common and diverse Arab cultures.	35 (61.4%)
	(5) Other, please specify: 1) A combination of (2) and (4), teach common and diverse Arab cultures, catering the latter to the students' individual needs; 2) All choices or (2) and (3) choices; 3) Instructors can add here and there depending on the class. Sometimes they can find a group who have already been to the Middle East, other times they can find a group who will travel next year or so. Otherwise, students have no exposure at all; 4) Teachers should teach culture(s) they are more comfortable with. The more the better, but they need to know about them. Often times teachers make generalizations and assumptions about other Arab cultures based on prejudices; 5) Teachers should strive to find the common denominator in all of the above. I have done each of these in different circumstances, so it is impossible for me to pick just one answer; 6) Teachers should teach what they know, at the same time making students aware of the great diversity in customs and culture across Arabic-speaking communities; 7) The quest for a shared Arab culture results in a focus on politics and religion in the abstract sense. This can be learned in political science classes. What students need is to communicate in Arabic within daily cultural practices (the small c); 8) Some cultural aspects in an Arabic-speaking country are sometimes very different from those in other countries. This cultural variety should be mentioned in class.	8 (14.0%)
Total		57 (100%)

Table 14: Topics in the Teaching of Culture 1 - Common and Diverse Arab Cultures

When teaching culture, the issue of whether we should teach a shared Arab culture or diverse Arab cultures needs to be considered. Arab cultural diversity has a strong connection with linguistic diversity in Arabic-speaking countries. A few interviewees (e.g., IP7, IP16 and IP20) mentioned that Arabs do not share a common culture, rather they have diverse cultures in different countries and regions. Others (e.g., IP4 and IP10) advocated that there exists a shared culture accepted in most Arab countries, and it can be found especially in religion. For instance, "*Ramadan*" can be regarded as a type of common

culture although the way of celebrating is different depending on regions and countries.

According to the table above, most respondents (35/61.4%) indicated that teachers should deal with both common and diverse Arab cultures for first and second year Arabic students. In addition to these respondents, 12 more respondents (21.1%) indicated that teachers should teach (only) diverse cultures, which means that 47 (82.5%) teachers agreed with the teaching of diverse Arab cultures. This high percentage of agreement can be related to the high percentage in the teaching of dialects (49/89%) in survey question No.17, considering the relationship between cultural and linguistic diversity in Arabic-speaking countries. Some interviewees (e.g., IP3) indicated that all answer choices are important, therefore it was difficult to choose only one answer.

A point that emerges from the responses to Q29 is that teachers should avoid making generalizations even though they teach common aspects of Arab culture(s). Instead, they should emphasize the diversity of culture(s) in Arabic-speaking countries.

Topics in the Teaching of Culture 2

The following table provides specific ideas about what to teach in terms of Arab culture and what cultural topics should be dealt with for first and second year Arabic students.

Table 15: Topics in the Teaching of Culture 2

Q32: What is the importance of including the topics below in either FIRST and SECOND YEAR Arabic language instruction? Please read the list of cultural topics below, and then indicate how important each topic is for FIRST and SECOND YEAR students.	Response				Total	M	SD
	(1) NI	**(2)** NV	**(3)** SI	**(4)** VI			
(1) Geography	0 (0%)	3 (5.3%)	29 (50.9%)	25 (43.9%)	57 (100%)	3.39	0.59
(2) Historical events	3 (5.3%)	7 (12.3%)	38 (66.7%)	9 (15.8%)	57 (100%)	2.93	0.70
(3) Political and economic conditions	2 (3.5%)	6 (10.5%)	33 (57.9%)	16 (28.1%)	57 (100%)	3.11	0.72
(4) Literature	1 (1.8%)	14 (24.6%)	31 (54.4%)	11 (19.3%)	57 (100%)	2.91	0.71
(5) Arts (music, paintings, films, plays, soap operas, etc.)	1 (1.8%)	4 (7.0%)	28 (49.1%)	24 (42.1%)	57 (100%)	3.32	0.67
(6) Architecture and aesthetic monuments	2 (3.5%)	23 (40.4%)	25 (43.9%)	7 (12.3%)	57 (100%)	2.65	0.74
(7) Greetings	0 (0%)	0 (0%)	2 (3.5%)	55 (96.5%)	57 (100%)	3.96	0.17
(8) Food and eating habits	0 (0%)	1 (1.8%)	8 (14.0%)	48 (84.2%)	57 (100%)	3.82	0.43
(9) Entertainment and recreation (e.g., shopping habits, sports)	0 (0%)	2 (3.5%)	21 (36.8%)	34 (59.6%)	57 (100%)	3.56	0.57
(10) Holidays	0 (0%)	1 (1.8%)	16 (28.0%)	40 (70.2%)	57 (100%)	3.68	0.51
(11) Educational systems	1 (1.8%)	9 (15.8%)	27 (47.4%)	20 (35.1%)	57 (100%)	3.16	0.75
(12) Family structures	0 (0%)	1 (1.8%)	10 (17.5%)	46 (80.7%)	57 (100%)	3.79	0.45
(13) Marriage customs	0 (0%)	2 (3.5%)	32 (56.1%)	23 (40.4%)	57 (100%)	3.37	0.56
(14) Religions and sects	1 (1.8%)	3 (5.3%)	27 (47.4%)	26 (45.6%)	57 (100%)	3.37	0.67
(15) Different ethnic and social groups	1 (1.8%)	2 (3.5%)	30 (52.6%)	24 (42.1%)	57 (100%)	3.35	0.64

Table 15 (continued)

(16) Social etiquette: using appropriate verbal and nonverbal expressions (i.e., gestures) for different cultural situations	0 (0%)	0 (0%)	12 (21.1%)	45 (78.9%)	57 (100%)	3.79	0.41
(17) Youth and pop culture	0 (0%)	3 (5.3%)	24 (42.1%)	30 (52.6%)	57 (100%)	3.47	0.60
(18) Traditions and folklore	1 (1.8%)	9 (15.8%)	28 (49.1%)	19 (33.3%)	57 (100%)	3.14	0.74
(19) Tourism and travel	2 (3.5%)	13 (22.8%)	24 (42.1%)	18 (31.6%)	57 (100%)	3.02	0.83
(20) Judicial systems	12 (21.1%)	27 (47.4%)	16 (28.1%)	2 (3.5%)	57 (100%)	2.14	0.79
(21) Transportation	1 (1.8%)	15 (26.3%)	27 (47.4%)	14 (24.6%)	57 (100%)	2.95	0.77
(22) Famous people and places	1 (1.8%)	3 (5.3%)	32 (56.1%)	21 (36.8%)	57 (100%)	3.28	0.65
(23) Environmental issues	5 (8.8%)	26 (45.6%)	22 (38.6%)	4 (7.0%)	57 (100%)	2.44	0.76
(24) The relationship between *fuSHa* (Modern Standard Arabic) and *ʿāmmiyya* (Colloquial Arabic)	1 (1.8%)	2 (3.5%)	12 (21.1%)	42 (73.7%)	57 (100%)	3.67	0.64
(25) Social issues: women's issues, gender roles, child labor, *wāsTa* (connections), unemployment, etc.	1 (1.8%)	7 (12.3%)	30 (52.6%)	19 (33.3%)	57 (100%)	3.18	0.71
(26) Political, economic, and cultural relations between the western world and Arab countries	6 (10.5%)	11 (19.3%)	27 (47.4%)	13 (22.8%)	57 (100%)	2.81	0.91
(27) Arab communities in the U.S.	3 (5.3%)	10 (17.5%)	29 (50.9%)	15 (26.3%)	57 (100%)	2.98	0.81

Table 15 (continued)

(28) Other, please specify: 1) I would like to choose the option of "Important," not only "Very important" or "Somewhat important." Many of the topics can be important and others can be very important to a limited degree. More advanced students will be able to understand the same topics in greater depth. So these topics can be introduced at the elementary and intermediate levels to a certain depth, and then they can be offered again in greater depth later; 2) In my opinion, it is not just about what is important but rather what is practical to include in a class taught in the target language. Further, it is easy to teach about certain of these areas through others -- a film can portray an event, a conflict, or an economic situation though we may not be able to use economic vocabulary in class yet. And learning about a famous person may lead students to learn about a historical context even though that history is not the focus; 3) It is very difficult to rate each item in the list because what instructors teach depends on what they know. If they know youth and pop-cultures best, they should teach that. If they know best about judicial systems, they should teach that. Often Arabic teachers are Ph.D. students with very specialized knowledge. This should be treated as a resource rather than as a limitation.							

Note: 1) M: Mean, SD: Standard Deviation; 2) NI: Not important at all, NV: Not very important, SI: Somewhat important, VI: Very important

Table 15: Topics in the Teaching of Culture 2

Similar to some of the previous responses, the participants' responses to the above question about cultural topics were also almost unanimously leaning to one side. They indicated that all the topics in the table are somewhat important or very important. In particular, greetings (57/100%, mean: 3.96), food and eating habits (56/98.2%, mean: 3.82), family structures (56/98.2%, mean: 3.79), social etiquette (57/100%), holidays (56/98.2%, mean: 3.79), and the relationship between *fuSHa* (Modern Standard Arabic) and *'āmmiyya* (Colloquial Arabic) (54/94.8%, mean: 3.78) were selected as relatively more important topics for first and second year Arabic students. The topics that received the lowest rankings were judicial systems (39/68.5%, mean: 2.14), environmental issues (31/54.4%, mean: 2.44), and architecture and aesthetic monuments (25/43.9%, mean: 2.65).

An interviewee (IP20) indicated that historical events and political and economic conditions should be dealt with in history and political science classes respectively, rather than in a language class. This interviewee regarded these topics as relatively less important for lower level students, and thus he argued that they need to be dealt with in content-based courses, which are usually taken by more advanced students.

Some interviewees and survey respondents (e.g., IP13 and SP40) mentioned that it is very difficult to rate each topic because teachers should teach what they know. That is, teachers should select topics related to their specialization, such as history, geography, and literature etc., or they can choose anything from what they read in the papers to what they are interested in.

In this case, however, students may have limited knowledge about the target culture, therefore their cultural learning may be wholly dependent on their teachers' knowledge and experiences. The students can definitely benefit from their teachers' specialized knowledge, but I think teachers need to outline what they should cover in terms of culture and predetermine what topics they should include for first and second year Arabic classes. That is, teachers should have at least a concrete lesson plan for culture teaching just as they have one for language teaching even though they also deal with cultural topics that come up in class conversations unexpectedly.

Personal Experiences in Teaching Culture: Fulfillment of Cultural Objectives

Table 16: Fulfillment of Cultural Objectives

Question	Response				Total
	Not at all	**To a slight degree**	**To a moderate degree**	**To a considerable degree**	
Q31-1. To what extent do you feel that your goals and objectives for teaching culture are reflected in your students' learning at the end of a course?	1 (1.8%)	7 (12.3%)	26 (45.6%)	23 (40.4%)	57 (100%)

Q31-2. If you feel that your cultural goals and objectives are NOT properly reflected in your students' learning outcomes for culture, please explain the reason(s) for your response.
1) Cultural knowledge is not specifically addressed in our testing materials and procedures, so I can base my evaluation only on what I see incidentally. This does not give me a broad, consistent and objective estimate of my students' overall achievement with respect to culture learning.
2) I always say I am interested in teaching culture, but my ability to do so is limited by (1) my status as a non-native speaker; (2) my lack of training and models for teaching culture; and (3) my tendency to always focus on language forms during class time: I "plan" to teach language, whereas I seem to teach culture "when it comes up" rather than creating lesson plans that incorporate it well.
3) I find that sometimes what I teach goes "in one ear and out the other" as we say. For example, I once spent a good portion of a class session talking about how marriage customs have changed (this was related to the topic of the lesson, so students were talking about how people meet partners in their culture too). Not everyone has an arranged marriage anymore and we discussed how people meet partners in Egypt, Syria, Lebanon and elsewhere. A week or so later, I asked the same classes what they remembered from that discussion. They said: everyone has an arranged marriage. This was incredibly frustrating, especially since we had spent so much time talking about how things have changed in many Arabic-speaking places. Just because there is one storyline in their textbook, this doesn't mean that this is the way everyone does something!
4) I just feel limited teaching about culture in a four-walled classroom.
5) I marked "To a slight degree" because, despite my effort, I find that students have a hard time understanding, and especially implementing cultural practices and perspectives without practicing them in an authentic environment. For example, I emphasize the importance of greetings and require my students to greet those present when they enter, and those present to respond when greeted. This takes hold by the end of the semester. However, the custom of repeated inquiries about the person, the things going on in their lives, their family, etc. is much more difficult. The students feel weird and usually stop after the first obligatory "*kiifak* (How are you)?" Despite my repetition, and even showing them videos and clips of natural scenes with such repetition and interest, they do not practice it in an authentic environment and, therefore, they don't assimilate it in any real sense. The challenge is primarily one associated with teaching Arabic language and cultures in a non-native environment.
6) I used to teach Modern Standard Arabic only, and I felt that the course was devoid of cultural practice.
7) One of the main reasons for why cultural goals or objectives are not properly reflected in learning outcomes is that we as teachers are not teaching it correctly because we are not trying to understand it rigorously. What do we mean by "culture" when we talk about "teaching culture"? What concept of culture are we working with here? Does it have a correlate to Arabic? Is it *thaqāfa* (culture), *'adab* (literature), or *turāth* (heritage, tradition)? These are extremely different categories, and I think that we need to be wary of this. I think the most successful way of doing this in a language class would be to embed "teaching culture" in language teaching rather than having a "culture lesson" that (artificially) separates whatever we mean by "culture" from language. This divide is especially problematic, I think, in the Arabic case.

Table 16 (continued)

8) Please, all my responses throughout this survey are based on the fact that we offer a separate Arabic culture class for students.
9) Sometimes it is difficult to measure the outcome. I cannot do more than testing some expressions or mentioning some situations and asking what people say when so and so happens. To me this is not enough, and cultural competence means the amount of knowledge they learn about people in the target culture (the Middle East in this case) rather than just culture-related expressions. The issue of how to measure and test cultural competence is still a bit challenging for me.
10) Students' abilities to understand and empathize with "other" cultures vary.
11) We always need creative materials and activities, and often times these are lacking or there is not enough time to create them from scratch.

Table 16: Fulfillment of Cultural Objectives

In Q31-1, the survey participants were asked to evaluate whether their goals and objectives for teaching culture are reflected in their students' learning outcomes. 49 teachers (49/85.5%) evaluated their cultural instruction positively and indicated that their goals for cultural instruction are realized to a moderate or considerable degree. In relation to this survey question, the follow-up interview participants were asked to indicate the extent to which they believe their students are interested in learning culture and the extent to which they feel that their teaching helps their students achieve their goals of learning culture. Most of the interviewees (e.g., IP11, IP12, IP14, IP25, and IP29) mentioned that their students are very enthusiastic about learning Arab culture even when they take Arabic classes just to fulfill a language requirement. They also believed that their culture teaching is effective to a moderate or considerable degree, which is congruent with the results of Q31-1. Even though many teachers evaluated their cultural instruction positively in Q31-1, there were a few teachers (8/14.1%) who believed that their cultural instruction is not very effective based on the way it is reflected in their students' learning outcomes. These teachers (e.g., IP7, IP9 and IP18) explained the reason(s) for their negative evaluation in Q31-2: One notable reason is that the teachers do not clearly understand culture, thus they are not teaching it properly. Another important reason is that assessing students' cultural competence is not easy, and therefore it is difficult to measure the effectiveness of their cultural instruction.

Here, it is worth examining whether the results of Q31-1 are related to the results of Q25, which asked about teachers' "overall" evaluation of their cultural instruction. These two questions are similar and both asked about how the participants evaluated the

effectiveness of their cultural instruction. Q25 asked about the "overall" adequacy of cultural instruction, while Q31-1 asked about more specific practices related to the fulfillment of goals and objectives for teaching culture. Some of the participants' responses (e.g., SP13, SP23, and SP25) to these two questions were not consistent, prompting me to examine whether there is any relationship between the results of these two questions. Hence, I tested the relationship between the teachers' responses to Q25 and Q31-1 using Pearson Correlation. The results are presented in the following table.

		Q31-1. To what extent do you feel that your goals and objectives for teaching culture are reflected in your students' learning at the end of a course?
Q25. To what extent do you feel that the teaching of culture within your class(es) is adequate overall?	Pearson Correlation	**0.430**
	Sig. (2-tailed)	0.001
	N	57

Table 17: Correlations - Teachers' Evaluation of Their Overall and Specific Cultural Instruction 1

In the table above, the box in bold contains important information about correlations. In this box, there are a value for Pearson's r, a Sig. (2-tailed) value and a number (N) value. The Pearson's r statistic is at the top of the box. In the table above, the Pearson's r reflecting the correlation between the overall adequacy of cultural instruction (Q25) and the fulfillment of goals and objectives for cultural instruction (Q31-1) is 0.430. When Pearson's r is close to 1, it means that there is a strong relationship between the two variables. When Pearson's r is close to 0, it means that there is a weak relationship between the two variables. With respect to the aforementioned case, Pearson's r is close to 0.5, therefore it can be concluded that the perceptions of the survey participants regarding the overall adequacy of their cultural instruction and the fulfillment of goals and objectives for cultural instruction, as reflected in their students' achievements, are considered "moderately related." In order to confirm this result, the Sig. (2-tailed) value should also be checked. The Sig. (2-tailed) value means the significance of the correlation. If the value

is greater than 0.05, it can be concluded that there is no statistically significant correlation between the two variables, while if the Sig. (2-tailed) value is less than or equal to 0.05, it can be concluded that there is a statistically significant correlation between the two variables. In the aforementioned case, the Sig. (2-tailed) value is 0.001, which is less than 0.05, therefore it can be concluded that there is a statistically significant correlation between the overall adequacy of cultural instruction and the fulfillment of goals and objectives for cultural instruction. In conclusion, if teachers felt that the teaching of culture within their classes is adequate overall, they also felt that their goals and objectives for teaching culture are reflected in their students' learning at the end of a course (to a moderate degree).

On the other hand, the inconsistencies in some of the participants' responses to Q25 and Q31-1 supported what was mentioned in the previous chapter that even though the participants were of the opinion that their cultural goals and objectives are fulfilled at the end of a course, they believed that they could have done more.

4.2.3. Pedagogical Approaches to the Teaching of Culture (Survey Questions in Part IV)

This section presents the participants' responses on the effectiveness of classroom practices related to culture-related activities.

Evaluation of Personal Experiences: Culture-Related Activities

Question	Response				Total	M	SD
	Strongly disagree	**Disagree**	**Agree**	**Strongly agree**			
Q33. Culture-related activities are effectively conducted in my classroom.	0 (0%)	16 (28.1%)	29 (50.9%)	12 (21.1%)	57 (100%)	2.93	0.70
Q34. If you do NOT think culture-related activities are effectively conducted, assess the degree to which each factor hinders the teaching of culture in your classroom.	**(1) Not at all**	**(2) To a slight degree**	**(3) To a moderate degree**	**(4) To a considerable degree**	Missing	M	SD
(1) Lack of time	1 (6.3%)	4 (25.0%)	5 (31.3%)	5 (31.3%)	1 (6.3%)	2.93	0.96
(2) Lack of recommended approaches on how to teach culture	1 (6.3%)	4 (25.0%)	5 (31.3%)	5 (31.3%)	1 (6.3%)	2.93	0.96
(3) Lack of adequate materials/resources to teach culture	0 (0%)	5 (31.3%)	4 (25%)	6 (37.5%)	1 (6.3%)	3.07	0.88
(4) Lack of cultural objectives in the curriculum	1 (6.3%)	1 (6.3%)	5 (31.3%)	9 (56.3%)	0 (0%)	3.38	0.89
(5) Lack of necessary training in teaching culture	2 (12.5%)	2 (12.5%)	8 (50.5%)	4 (25.0%)	0 (0%)	2.88	0.96
(6) Lack of confidence in my ability to explain cultural references and events	6 (37.5%)	2 (12.5%)	4 (25.0%)	4 (25.0%)	0 (0%)	2.38	1.26
(7) Lack of tools to assess cultural competence	2 (12.5%)	4 (25.0%)	5 (31.3%)	5 (31.3%)	0 (0%)	2.81	1.05
(8) Other, please specify: The effectiveness suffers in a classroom environment vs. study abroad.							

Note: 1) M: Mean, SD: Standard Deviation

Table 18: Teachers' Evaluation of Their Culture-Related Activities

The above table shows that the majority of the teachers are satisfied with their classroom activities for culture. 31 teachers (72.0%) indicated that culture-related activities are effectively or very effectively conducted in their classrooms, while 16 teachers (28.1%) reported that culture-related activities are not properly conducted in their classrooms. The above table explains the reason(s) why these 16 teachers evaluated their culture activities to be not effective: Several possible reasons are listed in the table with the salient reasons being the lack of clear cultural objectives in the curriculum (mean: 3.38) and the lack of suitable materials to teach culture (mean: 3.07). The findings imply that these teachers do not have a clear view of why and how they teach culture, which makes their cultural instruction more difficult. Compared to these two reasons, the lack of confidence in their ability to teach culture (mean: 2.38) is somewhat a less significant reason. This result is congruent with the result of Q26 that the majority of the participants are comfortable with teaching culture, and confident of their ability to teach culture.

On the other hand, in the previous section, a question was raised about whether teachers who reported that their culture-related activities are effectively conducted (Q33) also believed that the cultural instruction in their classes is adequate overall (Q25). These two questions are similar and both asked about how the participants evaluated the effectiveness of their cultural instruction. Some of the participants' (e.g., SP36, SP37 and SP41) responses to these two questions were not consistent, therefore I tested the relationship between the overall adequacy of cultural instruction (Q25) and the effective conduct of culture-related activities in the classroom (Q33) using Pearson Correlation. The results are presented in the following table.

		Q33. Culture-related activities are effectively conducted in my classroom.
Q25. To what extent do you feel that the teaching of culture within your class(es) is adequate overall?	Pearson Correlation	**0.568**
	Sig. (2-tailed)	0.001
	N	57

Table 19: Correlations - Teachers' Evaluation of Their Overall and Specific Cultural Instruction 2

In the table above, the Pearson's r measuring the correlation between the overall adequacy of cultural instruction (Q25) and the effective conduct of culture-related activities in the classroom (Q33) is 0.568. Since Pearson's r is close to 0.5, it can be concluded that the overall adequacy of cultural instruction and the effectiveness of culture-related activities are "moderately related." The Sig. (2-tailed) value is 0.001, which is less than 0.05, therefore it can be concluded that there is a statistically significant correlation between the perceptions of the survey participants regarding the overall adequacy of their cultural instruction and the effective conduct of their culture-related activities. That is, if teachers feel that the teaching of culture within their classes is adequate overall, they also believe that culture-related activities are effectively conducted in their classrooms (to a moderate degree.)

On the other hand, the inconsistencies in some of the participants' responses to Q25 and Q33 indicate that although the participants believe that cultural activities are effectively conducted in their classrooms, they are not satisfied with their overall cultural instruction. I compared Q25 with Q31-1 in the previous section, and compared Q25 with Q33 in this section. These are similar questions, yet 16 participants' responses (28.1%) to these questions were inconsistent.

Personal Experiences in Teaching: Specific Practices 1

Q38. For the teaching of culture, how often do you use the following types of activities in your classroom? (If you do not use any culture-related activities, please leave this question blank.)	Response				Missing	Total	M	SD
	Never	Occasionally	Often	Very often				
(1) Role plays/Skits	3 (5.3%)	17 (29.8%)	20 (35.1%)	15 (26.3%)	2 (3.5%)	57 (100%)	2.85	0.89
(2) Lectures or other teacher presentations (e.g., lectures on political or historical topics, and geography, etc.)	18 (31.6%)	28 (49.1%)	5 (8.8%)	4 (7.0%)	2 (3.5%)		1.91	0.85
(3) Teaching songs and poems	2 (3.5%)	22 (38.6%)	20 (35.1%)	11 (19.3%)	2 (3.5%)		2.73	0.83
(4) Discussing cultural notes in the textbook	1 (1.8%)	9 (15.8%)	25 (43.9%)	19 (33.3%)	3 (5.3%)		3.15	0.76
(5) Having students compare and contrast the target culture with their own culture	2 (3.5%)	18 (31.6%)	19 (33.3%)	16 (28.1%)	2 (3.5%)		2.89	0.88
(6) Games (please specify:):	12 (21.1%)	6 (10.5)	3 (5.3%)	4 (7.0%)	32 (56.1%)		1.96	1.14
(7) Other, please specify:								

Note: 1) M: Mean, SD: Standard Deviation
Table 20: Types of Culture-Related Activities

For Q33 in the previous section, the participants were asked to assess whether culture-related activities are properly conducted in their classrooms in general. For Q38 in this section, more specifically, they were asked to rate how frequently they conduct each type of cultural activity listed in the table. The most frequently conducted activities were discussing cultural notes in the textbook (mean: 3.15), having students compare and contrast Arab culture with American culture (mean: 2.89), and conducting role plays or skits (mean: 2.85). The activity that received the lowest ranking was lectures and other teacher presentations (mean: 1.91). This implies that the teachers prefer to use culture-

related activities to interact and communicate with their students, rather than simply using one-way lectures or their own presentations. Role plays and making comparisons between two cultures can encourage students to actively engage in classroom activities, which can enable them to play a leading role in the activities and become autonomous learners of culture. In addition, the findings demonstrate that the teachers make an effort to develop both their students' verbal and nonverbal competence by discussing cultural notes in the textbook and conducting role plays or skits.

Other than these activities, some teachers indicated that they use games, such as greeting games mimicking speed dating and situational games as a setting for speaking activities (e.g., shopping, ordering in a restaurant, and match-making etc.). They also used information gap activities, dominos and *Tāwla* (backgammon) games, and vocabulary and word games. There are a number of other activities that were mentioned but not listed in the table, but what some respondents included under "other" are listed in the table.

- Watching video clips from assorted movies and TV series, usually via YouTube

- Film screenings

- Watching clips from Arabic TV shows or songs as the students enter the room, followed by a quick discussion on the content news headlines from BBC Arabic or *al-Jazeera*

- Discussions by students of cultural topics and cultural events, such as festivals and film screenings

- Discussing cultural connotations of vocabulary words: If working in teams, teachers can pool knowledge and learn from one another and bring this pool of knowledge to their students

- Bringing food to class; sharing cartoons or news items; talking about teachers' experiences in Arabic-speaking countries

- Learning *sūrat al-fātiHa* (the first chapter of the Quran)

- Literature is a great expression of culture.

- Responding to various texts such as articles, newspaper clippings, advertisements or commercials, and interviews

- Sharing examples of culture by showing visually, rather than expressing verbally

Personal Experiences in Teaching Culture: Specific Practices 2

Q35	Response				Total
	Not at all	**To a slight degree**	**To a moderate degree**	**To a considerable degree**	
When teaching vocabulary, to what extent do you believe teachers should provide cultural connotations of words and phrases in the target culture?	0 (0%)	4 (7.0%)	20 (35.1%)	33 (57.9%)	57 (100%)

Table 21: Discussion on the Cultural Connotations of Vocabulary Words

In the follow-up interviews, many teachers (e.g., IP28 and IP29) emphasized the importance of teaching cultural connotations of vocabulary words. For instance, the Arabic word "*SāHib*" means an ordinary friend in Egypt, whereas it means a boyfriend in Syria. Sometimes this subtle difference is not easy to identify, and thus Q35 asked the participants whether teachers should provide cultural connotations of words and phrases when teaching new vocabulary. The majority of the teachers (53/93%) agreed that cultural connotations of vocabulary words should be taught for first and second year Arabic students. Only a few teachers (4/7.0%) indicated that teachers should teach them only to a certain degree by referring to the textbook(s) they use. This survey question asked about the participants' beliefs on the teaching of cultural connotations of words, while each interviewee was asked during the follow-up interview to what extent he or she actually teaches such cultural connotations. In the survey, no one (0/0%) disagreed with teaching cultural connotations, while, in the follow-up interviews, almost half of the interviewees (e.g., IP6 and IP10) reported that they usually do not deal with cultural connotations due to the lack of class

time and their lack of knowledge about such connotations. As illustrated, their reported beliefs were slightly different from their actual classroom practices on teaching the cultural connotations of words.

Personal Experiences in Teaching Culture: Specific Practice 3

In the foreign language classroom, interacting and communicating in the target language are encouraged to develop both language proficiency and cultural competence. Krashen (1981) asserts: "Acquisition requires *meaningful interaction in the target language* - natural communication - in which speakers are concerned not with the form of their utterances but with the messages they are conveying and understanding" (p.1). Krashen states the development of communicative competence in foreign language learning can be achieved by way of allowing students to speak comfortably in the target language without anxiety over making mistakes. Similarly, a number of the ACTFL Standards and Proficiency Guidelines (e.g., ACTFL Standards for Foreign Language Learning in the 21st Century, 2006; World Readiness Standards for Learning Languages, 2015) encourage incorporating the target language into all levels of classroom activities as much as possible in order to improve students' language proficiency and cultural competence for interaction in the target language.

For the reasons above, the participants were asked to indicate whether they believe that the use of English is necessary in their language and cultural instruction, and if so, to what extent they think teachers should incorporate the use of English into their cultural lessons.

Q36	Response				Total	Mean	Standard Deviation
	(1) Strongly disagree	(2) Disagree	(3) Agree	(4) Strongly agree			
(1) During the FIRST and SECOND years of Arabic classes, the use of English is necessary in teaching **language**.	2 (3.5%)	21 (36.8%)	27 (47.4%)	7 (12.3%)	57 (100%)	2.68	0.74
(2) During the FIRST and SECOND years of Arabic classes, the use of English is necessary in teaching **culture.**	1 (1.8%)	1 (1.8%)	34 (59.6%)	21 (36.8%)	57 (100%)	3.32	0.60

Table 22-1: Use of the Native Language for Language and Cultural Instruction

Q37	Response	Frequency (Percentage)	Missing	Total	Mean	Standard Deviation
If you **AGREE** that English is necessary, please indicate to what extent teachers should use English in explaining and discussing culture in FIRST and SECOND year classes.	(1) They should use only English for cultural discussions.	5 (9.1%)	4 (7.3%)	55 (100%)	2.23	0.61
	(2) They should use both English and Arabic (or a mix of the two languages, i.e., *'Arabīzi*).	31 (56.4%)				
	(3) They should use Arabic as much as possible for cultural discussions and only use English when they cannot avoid it.	17 (30.1%)				

Table 22-2: Use of the Target Language for Cultural Instruction

Table 22-1 demonstrates that 34 teachers (59.7%) agreed or strongly agreed that the use of English is necessary for teaching "language" in first and second year Arabic classes, while 23 teachers (40.3%) disagreed or strongly disagreed with this view. On the other hand, the majority of the teachers (56/96.4%) agreed or strongly agreed that the use of English is necessary for teaching "culture," while only a few teachers (2/3.6%) disagreed or strongly disagreed with this opinion.

Some interviewees (e.g., IP7, IP12 and IP16) had anxiety about using Arabic for teaching language to first and second year students because these students have yet to develop sufficient vocabulary to understand teachers' directions in Arabic, and hence the use of Arabic may cause misunderstandings and hinder the development of language accuracy. However, many interviewees (e.g., IP2, IP28 and IP30) indicated that the use of Arabic is necessary from the first day of language learning to have students familiarize with the target language environment and overcome any difficulties that may arise during actual situations in Arabic-speaking countries. They asserted that teachers could clarify the meaning by way of body language and visual materials whenever any misunderstanding occurs. In contrast, the results of the data show that the teachers are more willing to incorporate English into cultural lessons since they said that the lack of vocabulary knowledge is likely to prevent first and second year students from discussing cultural events and topics, and English should be used to remedy that. This finding is in agreement with Lafayette and Schulz's view on the use of the target language for cultural instruction. According to them, teachers should not "discourage or frustrate cultural goals and objectives by making it totally dependent on mastery of the target language," so that even though students who possess low proficiency in language, but are enthusiastic at learning the target culture, will have an opportunity to succeed in language learning (1997:591).

Since the majority of the teachers agreed with the use of English for cultural instruction, it is necessary to examine to what extent English should be incorporated in the classroom. 31 teachers (56.4%) indicated that both English and Arabic (or combination of the two languages) should be employed, and 17 teachers (30.1%) mentioned that Arabic should be used as much as possible and the use of English should be considered only when comprehension difficulties occur. Only 5 teachers (9.1%) asserted the exclusive use of English for cultural discussions. This finding suggests that teachers believe that the target language should be used in cultural lessons, and English can be used depending on each teacher's discretion based on class situations.

4.2.4. Textbooks and Materials Used for Cultural Instruction (Survey Questions in Part V)

This section focuses mostly on teachers' practices on cultural instruction. More specifically, it delves into what textbooks and teaching materials they use, whether they are satisfied with them, and which aspects of the textbooks they use need to be improved.

Textbooks for Language and Culture Teaching

For Q39 below, the survey respondents were instructed to check all that apply.

Q39	Response	F	P (%)
What textbooks do you use in your language and culture teaching? Check all that apply.	*Al-Kitaab fii Taʻallum al-ʻArabiyya* series (by Kristen Brustad et al.)	53	93.0%
	Ahlan wa Sahlan series (by Mahdi Alosh)	0	0%
	Elementary and Intermediate Arabic (by Munther Younes)	0	0%
	ʻArabiyyat al-Naas series (by Munther Younes et al.)	2	3.5%
	Arabic for Life: A Textbook for Beginning Arabic (by Bassam Frangieh)	1	1.8%
	Other, please specify: 1) Materials adapted and developed from other references relevant to specific requirements, applications, tasks in the Arabic-prevalent destination country, adult learners' background foundation in Modern Standard Arabic to enable transition to a local dialect, and to Local Dialect Arabics (LDAs) in the stipulated host country; 2) Except that I will occasionally use the *al-Kitaab* as a launching point or comment upon some cultural notes in it, I usually conduct my own cultural introductions; 3) I use multiple resources to teach an Arabic culture class; 4) Selections from literature material; 5) *Dardasha*: Let's Speak Egyptian Arabic (by Mustafa Mughazi); 6) For Moroccan Arabic, I use Chekayri's Moroccan Arabic and Culture. I look forward to *al-Kitaab* with Moroccan Arabic! I also rely on outside texts (from media).	6	10.5%

Note: 1) F: Frequency, P: Percentage
Table 23: Textbooks for Language and Cultural Instruction

The above table demonstrates that the teachers currently use or previously used the most recently published textbooks. The majority of the teachers (53/93.0%) use the *Al-Kitaab* textbook series (2010-2014), and a few teachers (3/5.3%) use *ʻArabiyyat al-Naas* (2013) and Arabic for Life: A Textbook for Beginning Arabic (2011). Other than these textbooks, teachers also use *Dardasha*: Let's Speak Egyptian Arabic and Moroccan Arabic and Culture. Many survey and follow-up interview participants (e.g., IP24, IP27, SP27,

SP32 and SP33) indicated that they use literary texts, media, and supplemental materials developed by themselves for cultural instruction. The types of supplemental materials will be dealt with in the following sections.

Level of Teachers' Satisfaction towards Cultural Content in Textbook(s)

The questions in the following table were asked in order to investigate how teachers evaluate the textbook(s) they use, in terms of their cultural content and whether they use additional materials to supplement the textbook(s).

Q40	Response				Missing	Total	M	SD
	(1) NA	**(2) TS**	**(3) TM**	**(4) TC**				
(1) To what extent do the textbooks you use include culture-related activities or exercises?	2 (3.5%)	15 (26.3%)	26 (45.6%)	14 (24.6%)	0 (0%)	57 (100%)	2.91	0.81
(2) If your textbooks include culture-related activities, to what extent are you satisfied with the cultural content presented in the textbook? **(If your textbooks do NOT include culture-related activities, please leave this question blank.)**	2 (3.6%)	23 (40.0%)	20 (36.4%)	11 (20.0%)	0 (0%)	55 (100%)	2.71	0.83
(3) To what extent do you feel the need to supplement the cultural activities in the textbook with activities that you design? **(If your textbooks do NOT include culture-related activities, please leave this question blank.)**	0 (0%)	5 (9.1%)	17 (30.9%)	31 (56.4%)	2 (3.6%)	55 (100%)	3.5	0.67

Note: 1) M: Mean, SD: Standard Deviation; 2) NA: Not at all, TS: To a slight degree, TM: To a moderate degree, TC: To a considerable degree

Table 24: Level of Teachers' Satisfaction towards Cultural Content in Textbook(s)

According to the results of Q40, the majority of the teachers (40/70.2%) indicated that the textbooks they use include cultural components to a moderate or considerable degree, and 15 teachers (26.3%) were of the view that the textbooks include cultural

components to a slight degree. Among the total of 55 teachers, 33 teachers (56.4%) are satisfied with the cultural contents in the textbooks to a moderate or considerable degree, and 23 teachers (40.0%) are satisfied with them to a slight degree.

Hence, the follow-up interview participants were asked what aspects of the textbooks they want to see improved. Most of the interviewees (e.g., IP8, IP14 and IP28) are satisfied with the cultural components within dialects in the textbook, but some of them (e.g., IP7, IP17 and IP30) were of the opinion that the textbooks should deal with more of the other types of dialects and cultures other than the Egyptian and Levantine dialects. This is because some of them (e.g., IP17) were still using the older edition of the *Al-Kitaab* series, which includes only the Egyptian version. They were not aware that the latest version includes the Levantine version as well with the Moroccan version expected to be added in the future. A Palestinian interviewee (IP7) indicated that he would like to see more varieties of the Levantine dialect, such as the Jordanian, Palestinian and Iraqi dialects, because he feels that the Levantine dialect in the textbook is closer to the Syrian dialect. A few teachers (e.g., IP9) mentioned that cultural content needs to be more cohesively connected from one lesson to the next, otherwise it can be too fragmented to teach. These teachers mentioned that it would be better if the textbook for the elementary level is organized according to themes in the same way the textbooks for more advanced levels are organized in a thematic way. A few interviewees (e.g., IP3 and IP18) indicated that the textbook focuses on words and phrases with cultural connotations, therefore cultural contents in the textbook are limited within the boundary of certain words. These interviewees mentioned that it is not necessary for teachers to stick to a language level when teaching culture, but rather, they need to introduce varying cultures beyond a language level even though they are not strongly connected with the set of vocabulary taught in each lesson. According to some teachers (e.g., IP9 and IP14), no textbook can solve all the challenges they may face during cultural instruction. For instance, Modern Standard Arabic is not as culturally rich as dialects, and it makes cultural instruction more difficult, but this is a matter of substance in the language itself, and cannot be solved by the textbooks. Another example is the difficulties and sensitivities in including latest

current events and information about recent events in Arabic-speaking countries. (This must happen anyway, as textbooks are static and events are dynamic.) This can be resolved through the use of supplemental materials such as newspaper articles and video clips, which are not covered in the textbooks. Therefore, the survey participants were asked to what extent they feel the need to use supplemental materials in Q40(3), and all the participants indicated that they should supplement the cultural activities in the textbooks although they have differing views on the degree of necessity.

During the follow-up interviews, it was evident that even though the interviewees responded to the question about which aspects of the textbooks they use need to be improved, they were well aware that no textbook can cover all cultural aspects or topics perfectly, therefore they should supplement the cultural activities in the textbook with activities that they design. The interviewees' responses to the questions were based on their experiences, which are subjective by nature and this contributes to their subjective views on cultural instruction.

Supplemental Materials Used for Cultural Instruction

Q41. Indicate to what extent you use the following audiovisual materials.	Response				Total	Mean	Standard Deviation
	Never	Occasionally	Often	Very often			
(1) Photographs	2 (3.5%)	12 (21.1%)	19 (33.3%)	24 (42.1%)	57 (100%)	3.14	0.88
(2) Power point slides	17 (29.8%)	18 (31.6%)	11 (19.3%)	11 (19.3%)	57 (100%)	2.28	1.01
(3) Television commercials	5 (8.8%)	34 (59.6%)	10 (17.5%)	8 (14.0%)	57 (100%)	2.37	0.84
(4) Paintings	28 (49.1%)	26 (45.6%)	3 (5.3%)	0 (0%)	57 (100%)	1.56	0.60
(5) (Drawn) cartoons	8 (14.0%)	32 (56.1%)	16 (28.1%)	1 (1.8%)	57 (100%)	2.18	0.69
(6) Videos (e.g. YouTube)	0 (0%)	6 (10.5%)	14 (24.6%)	37 (64.9%)	57 (100%)	3.54	0.68
(7) Films	6 (10.5%)	22 (38.6%)	14 (24.6%)	15 (26.3%)	57 (100%)	2.67	0.99
(8) Other, please specify: 1) Memes, posts from social media, student-submitted content; 2) Films are offered as supplementary in separate sessions. The class time is not enough to assign and discuss a movie or a soap opera. However excerpts can be used in class; 3) Music; 4) Literary texts							

Table 25: Supplemental Materials Used for Cultural Instruction

After discussing the need for supplemental teaching materials in the previous section, this section explores the types of supplemental materials actually used for classroom activities. According to the above table, the most extensively used materials were videos (mean: 3.54), photographs (mean: 3.14), and films (mean: 2.67). Television commercials (mean: 2.37) and cartoons (mean: 2.18) were generally less frequently used.

A few follow-up interview participants (e.g., IP2 and IP18) mentioned that they use posts from social media to deal with the most recent cultural events, and their students actively participate in discussing the posts. They will sometimes ask their students to select

cultural topics which interest them, in order to have them actively engage in cultural discussions. One of the interviewees (IP2) also introduced another fun and witty activity, a meme, as a cultural activity: 1) She creates an incomplete meme relevant to a classroom lesson topic, and asks her students to complete the meme using their own thoughts; 2) She asks their students to put their self-created memes on the board, and exchange peer feedback with one another using positive messages, such as "Likes," "Retweets," and "Upvotes." According to her, the meme activity can provide students with an opportunity to think critically about cultural topics and subjects as well as exchange their views about these topics and subjects with one another in a collegial way.

4.2.5. Assessment of Cultural Competence (Survey Questions in Part VI)

Assessing cultural competence is a challenging task, therefore even though most foreign language teachers acknowledge the importance of culture, only a few teachers assess whether their cultural goals are achieved at the end of their courses. For this reason, it is worth exploring teachers' views on testing cultural proficiency as well as whether and how they actually test it in their classrooms.

Teachers' Perspectives on the Assessment of Culture

Q42	Response				Total	Mean	Standard Deviation
	(1) Strongly disagree	(2) Disagree	(3) Agree	(4) Strongly agree			
(1) Assessing culture is difficult.	3 (5.3%)	3 (5.3%)	36 (63.2%)	15 (26.3%)	57 (100%)	3.11	0.73
(2) Culture should have its own assessment guidelines like other language skills.	1 (1.8%)	9 (15.8%)	31 (54.4%)	16 (28.1%)	57 (100%)	3.09	0.72

Table 26: Teachers' Perspectives on the Assessment of Culture

From the responses to Q42(1), it is evident that most of the teachers (51/89.5%) believed that assessing cultural competence is challenging. They indicated that assessing

103

culture is difficult to be objective since it is usually holistically assessed at each teacher's discretion. Further, they were uncertain about objectives and goals for cultural instruction, therefore they were not sure what and how to test. This finding corresponds to Moore's view (1997) that the difficulty of testing culture results from "a failure to set instructional objectives" (p.623). Notably, 6 teachers (10.6%) disagreed or strongly disagreed with the statement in the question. Some of these teachers (e.g., IP2 and IP24) regarded testing culture as a part of testing language, and hence they did not consider a separate test for culture. According to them, if testing culture is difficult, this means testing language is difficult as well, therefore the difficulties in testing culture are the same as the difficulties in testing language.

Then, the question of how to test culture is raised here. The survey participants were asked to indicate whether they believe that culture should have its own assessment tools and guidelines like other language skills and grammar. The majority of them (47/82.5%) agreed or strongly agreed with the need to have separate assessment guidelines and tools for culture, while only some teachers (10/17.6%) disagreed or strongly disagreed with it. These findings are in line with the results of Q21(2) indicating that the majority of the teachers regarded culture as an independent skill like the other four language skills and grammar. If culture can be regarded as an independent language skill, then it needs independent assessment tools. These findings also suggest that the assessment tools, which the teachers currently use for language instruction may not be appropriate for measuring cultural competence, both verbal and nonverbal.

The question of whether culture should have its own assessment tools and guidelines like the other four language skills yielded results which need to be analyzed in relation to the results of Q21(2), querying whether culture should be an integral part of language teaching. In the follow-up interviews, the interviewees were asked to indicate whether they believe language and culture should be tested together or whether culture should be tested separately with its own assessment tools and guidelines, if culture is taught as an integral part of language teaching. Most of the interviewees (e.g., IP1, IP3, IP6 and IP28) indicated that they can sometimes be tested together and sometimes separately,

depending on testing situations and the teachers' testing objectives, specifically, whether they are placing more emphasis on language or culture. If teachers focus on testing language proficiency, culture can be tested as a part of the language test. For instance, teachers can ask their students to complete a dialogue. This type of question can determine language proficiency and at the same time assess the extent to which the students understand what happens in the dialogue, based on their abilities to fill in the blanks using cultural expressions. On the other hand, if teachers place more focus on testing cultural competence, they may employ cultural portfolios and skits, where such assessments tools are also involved in testing language proficiency. In this case, teachers can assess both verbal and nonverbal competence. In order to assess verbal competence, teachers may use the same assessment tools as those to assess language proficiency, but they will need independent assessment tools and guidelines to assess nonverbal competence in greater depth.

In summary, since language and culture are taught in an integrated way, they can be tested within the same test. While similar tools and guidelines may be employed to assess cultural competence and language proficiency, independent tools and guidelines will be needed to assess nonverbal cultural competence and performance, in particular, cultural behaviors, body language, and gestures, which are difficult to quantify and hence require a qualitative-based measurement.

Concerning the assessment of cultural competence, the follow-up interview participants were asked to indicate their views on what types of learners' cultural knowledge and ability should be included in learning outcomes for culture. The majority of the interview participants (e.g., IP12, IP16 and IP22) found it difficult to respond to this broad question, and mentioned that this question needs to be discussed by university-level Arabic teachers in the U.S. to reach a consensus. Many interviewees (e.g., IP20 and IP28) mentioned that some of the most significant qualities of cultural competence are the development of impartial and open-minded attitudes towards other cultures and people and the enhancement of the ability to behave and speak appropriately in various contexts. In order to develop specific learning outcomes for culture, the questions of what culture

105

means, what the objectives and goals for teaching culture are, and what aspects of culture should be dealt with, need to be answered first, forming the foundation for setting learning outcomes.

Teachers' Practices on the Assessment of Cultural Competence

Question	Response				Frequency (Percentage)		
Q43. Do you assess cultural competence?	Yes				25 (43.9%)		
	No				32 (56.1%)		
Total					57 (100%)		
Q44. How often do you assess the cultural leaning of your students? (If you do NOT assess cultural competence, please leave this question blank.)	**Response**				**Total**	**Mean**	**Standard Deviation**
	(1) Never	**(2) Occasionally**	**(3) Often**	**(4) Very often**			
	0 (0%)	14 (56.0%)	9 (36.0%)	2 (8.0%)	25 (100%)	2.52	0.64

Table 27: Teachers' Practices on the Assessment of Cultural Competence

Following the discussion of teachers' beliefs on the assessment of culture discussed in the previous section, this section deals with the teachers' actual classroom practices on the testing of cultural competence. The table above shows that more than half of the teachers (32/56.1%) do not assess cultural competence. These teachers (i.e., SP40 and IP29) are skeptical about testing cultural competence and do not see the necessity for such tests. Even though some of them teach culture and conduct culture-related activities in their classrooms, they do not assess cultural competence due to several reasons, such as the lack of appropriate assessment tools and the lack of time, etc. The reason(s) for not assessing culture will be discussed in the next section in more detail.

Out of a total of 57 participants, the 25 participants who assess cultural learning were asked to indicate how frequently they assess it. Slightly more than half of the teachers (14/56.0%) reported that they assess cultural competence occasionally, while 11 teachers

(44.0%) indicated that they assess it often or very often. The mean score of this question is 2.52, which means that the mean score of the teachers' responses resides between "occasionally" and "often."

Grade Distribution for Cultural Learning

Question	Response	Frequency (Percentage)	Mean	Standard Deviation
Q46. Which range best reflects the weight you allocate to cultural learning in determining students' grades at the end of courses in either FIRST or SECOND YEAR? (If you do NOT assess cultural competence, please leave this question blank.)	(1) 1-10%	16 (64.0%)	1.60	0.96
	(2) 11-20%	5 (20.0%)		
	(3) 21-30%	2 (8.0%)		
	(4) More than 30%	2 (8.0%)		
Total		25 (100%)		

Table 28: Grade Distribution for Cultural Learning

Testing can be an important factor that influences teachers' decisions related to teaching goals and approaches. The table above shows the weight of the grade distribution for cultural learning compared to language learning. Most of the participants indicated that they assign 1-10% of a final grade to cultural learning (16/64.0%). Some participants (5/20.0%) reported that they assign 11-20%, and a few participants indicated that they assign 21-30% (2/8.0%) and more than 30% (2/8.0%). This finding signifies that many teachers assign a minimum amount of the final grade to cultural learning. This result corresponds (to a certain degree) to the data findings for Q24 indicating the allocation of instructional time for cultural instruction. In Q24, a moderate number of teachers (16/28.1%) did not exactly indicate the time they devote to teaching culture. Further, all participants responded to Q24, while only 25 participants who assess cultural competence responded to this question. For these reasons, it is difficult to meaningfully compare the participants' responses to this question with those to Q24. Nevertheless, the responses to both questions can be used to examine whether participants place more emphasis on language or culture. In Q24, the allocation of time that received the highest ranking was

90% of language teaching and 10% of culture teaching (17/29.8%). Similar to Q46, the range of grade distribution for cultural learning that received the highest ranking was 1-10% (16/64.0%). A few teachers (6/10.6%) indicated that they spend a considerable amount of time (a total of 30% or more than 30% of class time) on cultural instruction in Q24, which is similar to the data collected for this question, where only a few teachers (4/16.0%) reported that they assign a considerable amount of the final grade to cultural instruction.

The findings in the above table implies that it may be difficult for teachers (and possibly students) to be motivated to teach (and learn) culture if cultural learning is not tested at the end of a course. This may be one of the reasons why they devote more instructional time to developing language proficiency.

Frequency in Usage of Assessment Tools

Q47. If you assess cultural learning, how often do you use the following types of assessment? (If you do NOT assess cultural competence, please leave this question blank.)	Response					Total	M	SD
	(1) **Never**	**(2)** **Occasionally**	**(3)** **Often**	**(4)** **Very often**	Missing			
(1) Direct questions in exams (e.g., listing, matching, multiple choice and true-false questions)	8 (32.0%)	10 (40.0%)	6 (24.0%)	0 (0%)	1 (4.0%)	25 (100%)	1.92	0.78
(2) Short-answer questions in exams (e.g., having students listen to a series of open-ended cultural situations and write what they would do if they were in these situations)	11 (44.0%)	6 (24.0%)	7 (28.0%)	0 (0%)	1 (4.0%)	25 (100%)	1.83	0.87
(3) Longer essay questions in exams	19 (76.0%)	3 (12.0%)	1 (4.0%)	1 (4.0%)	1 (4.0%)	25 (100%)	1.33	0.76
(4) Skits	2 (8.0%)	6 (24.0%)	8 (32.0%)	8 (32.0%)	1 (4.0%)	25 (100%)	2.92	0.97
(5) Cultural portfolio projects	5 (20.0%)	4 (16.0%)	8 (32.0%)	7 (28.0%)	1 (4.0%)	25 (100%)	2.71	1.12
(6) Research papers	14 (56.0%)	4 (16.0%)	5 (20.0%)	0 (0%)	2 (8.0%)	25 (100%)	1.61	0.84
(7) Other, please specify:								

Note: 1) M: Mean, SD: Standard Deviation
Table 29: Types of Assessment Tools

The table for Q47 lists possible assessments tools and demonstrates the frequency in usage of the tools as indicated by the survey participants. The most frequently used assessment tools were skits (mean: 2.92) and cultural portfolio projects (mean: 2.71),

whereas direct questions (mean: 1.92) and short-answer questions in exams (mean: 1.83) were indicated as comparatively less used tools. It suggests that the teachers prefer not to employ traditional testing formats, that is, quantitative statistical-based formats. These traditional formats have been criticized by Cziko since it is difficult for them to properly assess "human learning and cognitive development" (Cziko, 1992, as cited in Moore, 1997, p.623). Rather, they use qualitative-based assessment tools more frequently, such as skits and cultural portfolio projects. These assessment tools are called "authentic assessment" and "performance assessment," which are considered more accurate in evaluating students' behaviors (Moore, 1997, p.624). Longer essay questions in exams (mean: 1.33) and research papers (mean 1.61) were reported as rarely used, but a few follow-up interview participants (e.g., IP21 and IP24) said that they use these assessment tools for advanced level students more frequently.

Other than the assessment tools listed above, the survey respondents suggested a few more types of assessment tools they use: 1) Interviewing Arab teachers in the department (SP6); 2) Presentations based on a film or geography lesson (e.g. dealing with the topic of describing the Middle East using maps and having discussions about definitions of the Middle East) (SP13); 3) Short essay questions in exams that present a scenario to which the exam-taker must respond in a way that is both linguistically competent and culturally appropriate (SP44); and 4) As language and culture are very connected, usually both are assessed concurrently using any of the above methods in the list (SP56).

Degree of Satisfaction with Assessment Tools

Q45 (If you do NOT assess cultural competence, please leave this question blank.)	Response				Total	Mean	Standard Deviation
	(1) Strongly disagree	(2) Disagree	(3) Agree	(4) Strongly agree			
(1) The assessment tools I use are appropriate for evaluating **verbal** cultural competence (i.e., cultural knowledge) in Arabic.	1 (4.0%)	0 (0%)	21 (84.0%)	3 (12.0%)	25 (100%)	3.04	0.54
(2) The assessment tools I use are appropriate for evaluating **nonverbal** cultural competence (i.e., cultural behaviors) in Arabic.	0 (0%)	10 (40.0%)	13 (52.0%)	2 (8.0%)	25 (100%)	2.68	0.63

Table 30: Evaluation of the Effectiveness of Assessment Tools

Based on the participants' responses to the question on the types of assessment tools, as illustrated in the above list, the level of teachers' satisfaction with their assessment tools to evaluate verbal cultural competence (24/96.0%) was much higher than that for tools to evaluate nonverbal cultural competence (15/60.0%). It appears that the assessment tools used to evaluate verbal cultural competence are relatively more objective and easier to develop due to their association with language competence. In comparison, the assessment tools to evaluate nonverbal competence are more subjective, and hence it is more difficult to create objective evaluation criteria and rubric for these tools. This view contributes to teachers' perceptions that it is almost impossible to assess cultural competence objectively and effectively.

Reasons for Not Assessing Cultural Learning

Q48. If you do **NOT** assess cultural learning, do you think **this is because of**…? (**If you ASSESS cultural competence, please leave this question blank.**)	Response					Total	M	SD
	(1) NA	**(2) TS**	**(3) TM**	**(4) TC**	Missing			
(1) Lack of assessment tools and criteria	1 (3.1%)	5 (15.6%)	9 (28.1%)	15 (46.9%)	2 (6.3%)	32 (100%)	3.27	0.87
(2) Lack of time to evaluate students' cultural competence	5 (15.6%)	11 (34.4%)	11 (34.4%)	3 (9.4%)	2 (6.3%)	32 (100%)	2.40	0.89
(3) Culture not being the main focus of your language classroom, and hence not a subject you need to assess	9 (28.1%)	10 (31.3%)	6 (18.8%)	6 (18.8%)	1 (3.1%)	32 (100%)	2.29	1.10
(4) Culture being taught as an integral part of language teaching in your classroom so you do not test it separately	9 (28.1%)	6 (18.8%)	9 (28.1%)	7 (21.9%)	1 (3.1%)	32 (100%)	2.45	1.15
(5) If you have any other reasons, please share them here:								

Note: 1) M: Mean, SD: Standard Deviation; 2) NA: Not at all, TS: To a slight degree, TM: To a moderate degree, TC: To a considerable degree

Table 31: Reasons for Not Assessing Cultural Learning

Many interview participants confessed that they do not assess cultural knowledge and behaviors regardless of whether they teach culture in class. The above table lists the reasons for not assessing cultural competence. The most prominent reason is the lack of assessment tools and criteria (mean: 3.27). As indicated in the previous sections, it is difficult to develop assessment tools to cover both verbal and nonverbal competence. Furthermore, appropriate assessment tools are not yet well developed, hence the development of assessment tools is still largely under the discretion of teachers. Other reasons listed in the table demonstrate similar scores in terms of their means: 1) Culture is

taught as an integral part of language teaching in their classrooms so they do not test it separately (mean: 2.45); 2) Lack of time to assess students' cultural competence (mean: 2.40); and 3) Culture is not the main focus of their language classrooms, and hence it is not a subject they need to assess (mean: 2.29). These three reasons show similar mean scores, but the fact that No.3 has a slightly lower score than the other two reasons means that the teachers believe that the emphasis they place on teaching culture is as much as the importance they place on teaching language. This finding is consistent with the results of Q21(4) that the teachers believe that teaching culture is as important as teaching language.

Other than the reasons in the above table, the survey participants provided their own reasons as follows: 1) Cultural knowledge does not feel as "assess-able" as the other four skills (SP23); 2) My reasons are a combination of (3) and (4) in the table (SP27); 3) Communicative language competence cannot be tested without assessing cultural knowledge. Think of which greeting to use, which pronoun to use, etc. (SP34); 4) Not convinced that cultural competence can or should be reduced to an assessed "skill." Intercultural Development Inventory (IDI)[3] is conducted for "intercultural competence," but it is in no way connected to language study: it is a study-abroad survey rather than a language-study survey in the way it is used (SP40); 5) Skeptical that meaningful cultural learning can be assessed through any objective criteria at all (SP48); and 6) Students get most of their cultural knowledge from self-guided research. It is therefore hard to evaluate this since each student is different (SP54).

According to the majority of the participants who provided "other" reasons, culture cannot be accurately assessed, therefore they do not assess it. In addition, cultural knowledge acquired from outside the classroom is difficult to assess.

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[3] The Intercultural Development Inventory (IDI) is regarded as a valid tool to assess intercultural competence, "the capability to shift cultural perspective and appropriately adapt behavior to cultural differences and commonalities" (Retrieved from IDI, LLC: http://idiinventory.com/products/the-intercultural-development-inventory-idi/).

4.2.6. Teachers' Attitudes towards the Teaching of Intercultural Competence (Survey Questions in Part VII)

It cannot be denied that one of the significant objectives of teaching culture is to encourage students to achieve intercultural understanding and cross-cultural awareness in a foreign language classroom. Cross-cultural awareness involves understanding not only the target culture but also a learner's own culture by comparing the two cultures.

It is well known that language teaching aims to develop communicative competence alongside language proficiency and cultural competence. According to Byram, Esarte-Sarries and Taylor (1991), one of the vital objectives of language teaching should focus on developing intercultural competence, which encompasses and goes beyond communicative competence. Therefore, intercultural competence has a more comprehensive meaning than cultural competence, and language teaching should not only aim to develop language and cultural competence, but also take into consideration intercultural competence.

Bearing in mind this significant objective of language teaching, the survey participants were asked to indicate their views and actual classroom practices on teaching to promote intercultural understanding and competence.

Teachers' Beliefs on Intercultural Competence and the Relationship between Overseas Study and Intercultural Competence

Question	Response				Total	M	S
	(1) **Not at all**	**(2)** **To a limited degree**	**(3)** **To a certain degree**	**(4)** **To a considerable degree**			
Q49. When working on culture, to what extent should teachers focus on cross-cultural comparisons?	1 (1.8%)	9 (15.8%)	29 (50.9%)	18 (31.6%)	57 (100%)	3.12	0.73

Question	Response				Total	M	SD
	(1) **Strongly disagree**	**(2)** **Disagree**	**(3)** **Agree**	**(4)** **Strongly agree**			
Q50. Intercultural competence should be achieved not in a classroom, but in a natural environment, such as during communication with native speakers in the U.S. or while living in Arab countries.	2 (3.5%)	38 (66.7%)	15 (26.3%)	2 (3.5%)	57 (100%)	2.30	0.60

Note: 1) M: Mean, SD: Standard Deviation

Table 32: Teachers' Beliefs on Intercultural Competence and the Relationship between Overseas Study and Intercultural Competence

According to the responses to Q49, 47 teachers (82.5%) indicated that teachers should focus on intercultural understanding to a certain or considerable degree, and 9 teachers (15.8%) agreed with emphasizing cross-cultural comparisons to a limited degree. The results signify that the majority of the teachers appreciate the significance of promoting intercultural competence. Only one teacher (1.8%; IP10) mentioned in the follow-up interview that he has not found any specific benefit in comparing similarities and differences between the target culture and his students' own cultures. Further, it was his view that intercultural teaching may reinforce students' stereotypes of Arab culture and people. Therefore, teaching cross-cultural awareness is not his main focus in his language classrooms. A few participants (e.g., IP10, SP27 and SP41) confessed that even though

they responded to Q49, they are not sure what intercultural competence means in a language classroom, and they do not exactly know what to do to promote intercultural understanding.

The question of whether intercultural competence can be acquired in a classroom in the U.S. or whether it should be achieved through studying abroad can be raised here. Many survey participants (40/70.2%) disagreed or strongly disagreed with the statement that intercultural competence should be achieved only through studying abroad, while 17 teachers (29.8%) agreed or strongly agreed with the statement. Interestingly, these two groups' views were somewhat different, but there was no clear line of demarcation between them during the interviews. That is, the former group (e.g., IP5, IP6 and IP7) supporting intercultural education in a classroom in the U.S. indicated that cross-cultural awareness should be achievable in a classroom "to a moderate or considerable degree" through various classroom activities, but a study abroad will be helpful in maintaining or promoting it. The latter group (e.g., IP9, IP17 and IP27) supporting a study abroad indicated that intercultural competence can be acquired in a classroom only "to a certain degree," but an overseas study should be considered to actually develop it.

It is worth noting that a considerable number of teachers agreed or strongly agreed that intercultural competence can be achieved in a classroom. This is not in agreement with Krashen's views (1982) that foreign languages and cultures should be learned in a natural environment in the same way native languages and cultures are acquired. This implies that a classroom environment has inherent limits to realize the same results that can be acquired from the natural context. On the other hand, the finding corresponds to many researchers' views (Byram, 1997; Kramsch, 2004; Deardorff, 2011) that emphasize the importance of teaching and assessing intercultural competence in a language classroom, which is one of the latest trends in foreign language education. Studying abroad has become more and more of an expectation, but at the same time increasingly difficult, particularly in the Arab world.

Pedagogical Approaches to the Improvement of Intercultural Competence

Following the discussion of the teachers' general perspectives on intercultural competence, this section delves into their views on specific classroom activities to enhance intercultural competence.

Q51. In order to enhance students' intercultural competence,	Response				Total	Mean	Standard Deviation
	(1) Strongly disagree	**(2)** Disagree	**(3)** Agree	**(4)** Strongly agree			
(1) Teachers should express their own views about the target culture in the classroom.	1 (1.8%)	21 (36.8%)	35 (61.4%)	0 (0%)	57 (100%)	2.60	0.53
(2) Teachers need to have their students discuss Americans' stereotypes of Arab culture and life-styles in class.	0 (0%)	15 (26.3%)	28 (49.1%)	14 (24.6%)	57 (100%)	2.98	0.72
(3) Teachers should ask their students to talk about their own experiences in Arabic-speaking countries.	0 (0%)	2 (3.5%)	25 (43.9%)	30 (52.6%)	57 (100%)	3.49	0.57
(4) Teachers should deal with the controversial issues relating to the target culture in class.	0 (0%)	6 (10.5%)	38 (66.7%)	13 (22.8%)	57 (100%)	3.12	0.57
(5) If you have other ways of enhancing students' intercultural competence, please share them here:							

Table 33: Pedagogical Approaches to the Improvement of Intercultural Competence

According to the above table, the majority of the participants agreed or strongly agreed with most of the pedagogical approaches to enhancing intercultural competence listed in the table. Among them, the third approach (55/98.5%; mean: 3.49) in the table, where teachers should have students present their own experiences in Arabic-speaking countries and share them with their colleagues, was most widely supported by the

117

participants. The rest of the pedagogical approaches in the table [No.(1), No.(2), and No.(4)] were somewhat controversial, and hence the follow-up interview participants were asked to explain the reason(s) for their choices.

With respect to the statement of whether teachers should express their own views on the target culture in the classroom in Q51(1), 35 teachers (61.4%) agreed with the statement, while 22 teachers (38.6%) disagreed or strongly disagreed. According to the former group (e.g., SP5, IP26, IP28 and IP29) supporting the statement, it is inevitable that teachers will express their own viewpoints when talking about culture because they will draw from their own experiences. However, they should declare that it is "their own" views and beliefs on the target culture when conducting cultural discussions in class. In addition, teachers need to be careful to express their own views on the target culture in a descriptive manner rather than in an evaluative manner.

The smaller group (e.g., SP56, IP19, IP20 and IP23) disagreeing with the statement mentioned that they would not express their own views in class and would limit their role to that of a facilitator during cultural discussions because they would not want to affect their students' views and convey misconception or prejudice. A native-speaking teacher (IP20) advocated that students should never trust native speakers expressing views on their culture, regardless of whether they are positive or negative. According to him, the goal of cultural instruction is to help students become critical thinkers who can develop their own views.

The issue of whether teachers need to have their students discuss Americans' stereotypes of Arab culture and life-styles in class was also discussed in the follow-up interviews. In the follow-up interviews, the interviewees were asked how they would respond if any of their students were to make stereotypical comments in class, and how they would deal with such situations. Most of the interviewees (e.g., IP2, IP4, IP11 and IP16) mentioned that they would subject such comments to discussions within the class, rather than directly commenting on the students' stereotypes, which is almost congruent with the results of Q51(2). According to the results relating to this issue, 42 teachers (73.7%) agreed or strongly agreed that teachers should deal with their students' stereotypes

118

of Arab culture and people in class, while 15 teachers (26.3%) disagreed with this opinion. The most prominent reason for not dealing with the stereotypes in class is because it is possible to reinforce the students' prejudices against Arab culture and people. For this reason, many teachers (e.g., SP35, IP7, IP8 and IP13) agreeing with the discussion of stereotypes in class emphasized that teachers should have students discuss the stereotypes in order to dispel rather than reinforce the stereotypes. A survey participant (SP35) asserted that concerning the need to have students broach American stereotypes of Arab culture, it is best to allow students to explore these stereotypes through reflective activities, such as writing portfolios with guidance from their teachers.

The follow-up interview participants were asked to express their views on the issue of whether teachers should deal with the controversial issues relating to the target culture in class. The majority of the teachers (51/89.5%) agreed or strongly agreed that controversial issues should be dealt with in class, while a few teachers (6/10.5%) disagreed with that opinion. The former group (e.g., IP12, IP20 and IP24) claimed that discussing the controversial issues will improve students' language and cultural competence and provide a platform for various viewpoints and perspectives to be aired, whereas the latter group (e.g., IP2, IP6 and IP15) said that they would avoid dealing with such issues in class because several groups with different opinions may create a divisive classroom atmosphere.

Finally, the survey participants were asked to share other ways of enhancing students' intercultural competence, if any, and a number of other ways were suggested as follows: 1) "*It is important for teachers who have strong cultural competence in the target culture or sub-culture to run the classroom in a way that reflects that culture. In my classes, I have my students express greetings whenever someone enters, using appropriate expressions and referencing the styles of interaction they see in the authentic materials. It is important to enact these practices as much as possible*" (SP1); 2) To enhance intercultural competence, criticisms or perceptions of superiority over the target culture should be replaced by activities to understand differences between the target and native cultures (SP6); 3) Teachers should try to arrange for cultural discussions and lectures

119

involving guest speakers to be conducted either in person or via skype interviews. They should also try to incorporate cultural simulations (e.g., bargaining in a market) in class (SP13); 4) These questions are too general: I chose "agree," but only agree if these discussions are conducted in a certain way. So I do not agree in general, only under very specific conditions and at appropriate times (SP28); 5) Assigning writings (in English) about cultural topics will be a good way to develop intercultural competence (SP39); and 6) Culture should be acquired organically through language learning (in customs, greetings, and texts used for reading and listening). I like to allow students to discover culture and develop their own ideas about culture. I choose the materials and try to provide a comfortable and open atmosphere where students can explore and develop their own thinking, knowledge, and confidence (SP56).

Summary

So far, I have examined Arabic teachers' general beliefs on the teaching of culture for first and second year courses. The participants in this study are well aware of the importance of cultural instruction, and support the teaching of language and culture in an integrated way. With regard to the definition of culture, they reported that cultural practices, products, and perspectives should be considered to understand what culture means in the context of foreign language education. Besides determining the definition of culture, it is important to address the question on why teachers should deal with culture in language classrooms. Developing learners' understanding of the target culture and their own individual cultures and identities was indicated as the most important objective for cultural instruction. In terms of culture topics, greetings, food and eating habits, and family structure are the topics that received the most mention.

In order to examine whether teachers' beliefs are reflected in their actual classroom practices, the participants were asked to evaluate the adequacy of their overall cultural instruction. Approximately half of the participants indicated that the teaching of culture within their classes is adequate overall, while the other half admitted inadequacy of their cultural instruction.

One of the most challenging issues related to cultural instruction is assessing cultural competence, with only 25 participants (43.9%) indicating that they assess cultural competence. The most salient reason for not assessing culture is the lack of assessment tools and criteria. Therefore, this finding suggests that efforts should be made to develop culture proficiency guidelines and assessments tools in the field of TAFL.

4.3. Research Question 2: *What are the similarities and differences between native and non-native teachers of Arabic in their beliefs on the teaching of culture?*

The previous sections dealt with the first research question about the teachers' general beliefs on the teaching of culture. This section specifically examines similarities and differences among these teachers in their beliefs and practices. In order to address this second research question, the survey participants were divided into two groups, native and non-native speakers, and the survey questions were divided into three parts, the first part on language background, the second part on beliefs, and the third part on classroom practices. A total of 17 native speakers and 40 non-native speakers participated in the survey. The total number of each group of participants is not indicated in each table unless there are missing responses to any question or there are data analyzed using cross-tabulation.

All the data were analyzed using two statistical tools, namely cross-tabulation and t-test. Cross-tabulation was used to explore whether there are statistical differences in the frequencies of the two groups, and t-tests were employed to examine statistical similarities and differences between the two groups by comparing each group's mean values. For the t-test, t-values and p-values are the criteria to judge whether there are statistical differences between two groups. A t-value indicates the two means divided by the overall variance of the whole group. If a t-value is large (i.e., 2.0 or greater; or, -2.0 or smaller), then a p-value will likely be significant. The meaning of "large" can vary depending on the sample size, i.e. the number of participants. In the case of the present study, the total number of participants was not large, hence "2.0 or -2.0" was used as a standard to judge the size of the t-score and the significance of the p-value. (Note: It is not important whether the t-test is positive or negative as long as the means of each group are reported. Therefore, it is acceptable to drop the negative sign when reporting the t-value.)

With regard to the p-value, it helps to determine the significance of sample results. A value greater than 0.05 means that, statistically, there is no significant difference between

the two groups. On the other hand, a p-value less than 0.05 means that there is statistical difference between the two groups.

All the data for this study were analyzed using cross-tabulation and t-test. If the data indicated statistically significant differences between the two groups, the differences were listed and analyzed in the following pages. Consequently, if any survey questions were not listed and analyzed in 4.3. Research Question 2, it can be assumed that for those questions, there are no significant differences between the two groups in their beliefs and practices.

4.3.1. Teachers' Language Background

			Q3. Are you a native speaker of Arabic?				Total
			Yes		No		(Missing)
Q17. Do you incorporate the teaching of dialects into your FIRST or SECOND YEAR class(es)?		Yes	15		34		49 (1)
		No	2		5		7 (0)
		Total (Missing)	17 (0)		39 (1)		56 (1)

Question	G	Response						M	SD	T-Value	P-Value
		(1) R	(2) OC	(3) OF	(4) VO	(5) OT	Total (Missing)				
Q19. To what extent do you incorporate the teaching of dialects into your Arabic class(es) in the FIRST or SECOND YEAR of instruction?	N	3	4	7	1	1	16 (1)	3.40	0.91	-1.51	0.14
	NN	4	3	23	4	4	38 (2)	3.79	0.81		

Note: 1) G: Group, N: Native Speaker, NN: Non-Native Speaker; 2) M: Mean; SD: Standard Deviation; 3) R: Rarely (once or twice during a course), OC: Occasionally (once or twice per month in a course), OF: Often (once per week in a course), VO: Very often (every class session), 5) OT: Other, please specify:

Table 34: Teachers' Language Background

For more meaningful analysis, it will be helpful to first compare language backgrounds of the native and non-native speakers, more specifically their attitudes towards the teaching of dialects, before comparing similarities and differences in their

beliefs and practices regarding cultural instruction, since one of the significant purposes of the study is to examine the relationship between the teaching of dialects and the teaching of culture. As indicated in the table above, there are no statistically significant differences between the two groups in their practices on the teaching of dialects. For instance, the t-value indicated in the second section of the table (Q19) was less than 2.0 (t-value: -1.51), and its p-value was greater than 0.05 (p-value: 0.14).

As indicated in the first section of the table (Q17), the frequency of native speakers incorporating the teaching of dialects into their first or second year classes (15 out of 17: 88.2%) was only slightly higher than that of the native-speakers (34 out of 39: 87.2%). In fact, these frequencies were almost the same. Therefore, the native and non-native teachers' responses to the question show a strong inclination to "agree." Similarly, there are no significant differences between the two groups in their beliefs on the extent to which they incorporate the teaching of dialects into their classes. The mean score of the non-native speakers (mean: 3.79) was slightly higher than that of the native speakers (mean: 3.40), but these mean scores had no statistically significant differences. Therefore, both the group's responses stood between "often" and "very often." In conclusion, both the native and non-native speakers believed that they incorporate the teaching of dialects into their classes no less than "often."

4.3.2. Teachers' Beliefs on Cultural Instruction

Teachers' General Beliefs on Language and Cultural Instruction

Table 35: Teachers' General Beliefs on Language and Cultural Instruction

Q21	G	Response				M	SD	T-Value	P-value
		(1) Strongly disagree	(2) Disagree	(3) Agree	(4) Strongly agree				
(1) Teaching culture is more difficult than teaching language.	N	2	8	4	3	2.47	0.94	0.39	0.70
	NN	0	26	13	1	2.38	0.54		
(2) Culture needs to be treated as a language "skill" like listening, speaking, reading and writing in the language classroom.	N	2	2	5	8	3.12	1.05	0.37	0.71
	NN	1	8	20	11	3.03	0.77		
(3) Culture should be an integral part of language teaching.	N	1	0	1	15	3.76	0.75	0.38	0.71
	NN	0	1	10	29	3.70	0.52		
(4) In a foreign language class, teaching other language skills and grammar is more important than teaching culture.	N	6	8	2	1	1.88	0.86	-1.32	0.20
	NN	2	29	9	0	2.17	0.50		
(5) There is no relationship between language proficiency and cultural competence.	N	8	8	0	1	1.65	0.77	1.59	0.12
	NN	25	15	0	0	1.38	0.49		

Table 35 (continued)

6) In an Arabic curriculum in the U.S., cultural understanding can be developed using *fuSHa* (Modern Standard Arabic) only.	N	11	6	0	0	1.35	0.49	-0.67	0.51
	NN	25	11	4	0	1.48	0.68		
(7) *'Āmmiyya* (Colloquial Arabic) words and expressions with cultural connotations should be taught in FIRST and SECOND YEAR classes.	N	0	2	6	9	3.41	0.71	-1.62	0.12
	NN	0	2	7	31	3.73	0.55		
(8) Native speakers are usually better than non-native speakers in teaching Arab culture.	N	0	9	7	1	2.53	0.62	2.24	0.03*
	NN	8	22	9	1	2.08	0.73		
(9) Heritage learners can help their non-heritage peers understand Arab culture effectively.	N	0	2	10	5	3.18	0.64	0.69	0.50
	NN	2	1	30	7	3.05	0.64		
(10) "How to teach culture" should be emphasized in any course dealing with Teaching Arabic as a Foreign Language (TAFL).	N	1	2	3	11	3.41	0.94	0.35	0.73
	NN	0	3	21	16	3.33	0.62		

Note: 1) G: Group, N: Native Speaker, NN: Non-Native Speaker; 2) M: Mean; SD: Standard Deviation
*: P-value<0.05 - statistically significant at the 0.05 level significance

Table 35: Teachers' General Beliefs on Language and Cultural Instruction

The above table includes several statements related to teachers' beliefs regarding the relationship between language and cultural instruction, their attitudes towards Modern Standard Arabic and Colloquial Arabic, their beliefs regarding native and non-native speakers in cultural instruction, and their perceptions of heritage learner's role in culture

learning. It also shows the data of native and non-native speakers using frequency, mean, standard deviation and t-test scores (including t-value and p-value).

Considering the mean scores, the t-values and the p-values for most of the statements, there are no statistically significant differences between the native and non-native speaking participants in their general beliefs. The only statement with a t-value greater than 2.0 (t-value: 2.24) and a p-value less than 0.05 (p-value: 0.03) that shows a statistically significant difference is the eighth statement, that is, "native speakers are usually better than non-native speakers in teaching Arab culture." Looking at the mean scores (the mean score of the native speakers: 2.53 vs. the mean score of the non-native speakers: 2.08) one can observe that the native speaking participants agreed more with the statement that native speakers are usually better than non-native speakers in teaching Arab culture.

Allocation of Instructional Time for the Teaching of Culture

		Q3. Are you a native speaker of Arabic?		**Total**
		Yes	**No**	
Q22. Do you think Arab culture should be given the same amount of class time at all proficiency levels?	**Yes**	14	21	35
	No	3	19	22
	Total	17	40	57

Question	**G**	**Response**				**M**	**SD**	**T-Value**	**P-Value**
		(1) 1st	**(2) 2nd**	**(3) MA**	**(4) OT**				
Q23. If you answered NO, then which level(s) should focus on teaching culture the most? You can choose **up to two levels** if this accurately reflects your belief.	N	2	2	1	1	NA	NA	NA	NA
	NN	10	11	10	1	NA	NA		

Note: 1) G: Group, N: Native Speaker, NN: Non-Native Speaker; 2) M: Mean; SD: Standard Deviation;
3) 1st: First year, 2nd: Second year, MA: More advanced; 4) OT: Other, please specify; 5) NA: Not applicable
*: P-value<0.05 - statistically significant at the 0.05 level significance
Table 36: Allocation of Instructional Time for the Teaching of Culture

Based on the results of the cross-tabulation for Q22, there are statistically significant differences between the two groups in their views on the allocation of class time for cultural instruction. The frequency of native speakers indicating that Arab culture should be given the same amount of class time at all proficiency levels (14 out of 17: 82.4%) was significantly higher than that of the non-native speakers (21 out of 40: 52.5%). Therefore, it can be concluded that the native speakers agreed more with the statement that teachers should spend the same amount of class time at all proficiency levels for the teaching of culture. According to the results of Q23, the native speakers indicated that they should focus on teaching culture the most for the first and second year course levels, whereas all the levels were evenly selected by the non-native speakers as the most important levels to allocate more class time for cultural instruction.

Teachers' Beliefs on the Definition of Culture

Q28. Please read the components of culture, and then indicate how important each component is in defining culture. "In the context of Arabic language learning, 'culture' refers to…"	G	Response					M	SD	T-Value	P-value
		(1) TU	(2) NI	(3) I	(4) VI	Total (Missing)				
(1) Practices: behavioral patterns of living (customs, way of life, religions, etc.) accepted by members of society	N	0	0	6	11	17 (0)	3.65	0.49	-0.20	0.84
	NN	0	0	13	27	40 (0)	3.68	0.47		
(2) Products: literature, art forms (music, films, plays, etc.), and rituals created by members of society	N	0	0	4	13	17 (0)	3.76	0.44	1.62	0.12
	NN	0	0	18	22	40 (0)	3.55	0.50		
(3) Perspectives: shared values, beliefs, and attitudes that explain how and why a society performs its practices and creates its products	N	0	0	5	12	17 (0)	3.71	0.47	0.23	0.82
	NN	0	0	13	27	40 (0)	3.68	0.47		
(4) Geography	N	0	1	13	3	17 (0)	3.12	0.49	-0.72	0.48
	NN	0	2	27	11	40 (0)	3.23	0.53		
(5) History	N	0	1	10	6	17 (0)	3.29	0.59	-1.34	0.12
	NN	0	0	20	20	40 (0)	3.50	0.51		
(6) Political and economic conditions	N	0	2	11	4	17 (0)	3.12	0.60	-2.08	0.04*
	NN	0	1	19	19	39 (1)	3.46	0.56		
(7) Words and phrases with cultural connotations	N	0	0	4	13	17 (0)	3.76	0.44	1.38	0.18
	NN	0	1	15	24	40 (0)	3.58	0.55		

Note: 1) G: Group, N: Native Speaker, NN: Non-Native Speaker; 2) M: Mean; SD: Standard Deviation;
3) TU: Totally unimportant to defining culture, NI: Not important to defining culture, I: Important to defining culture, VI: Very important to defining culture
*: P-value<0.05 - statistically significant at the 0.05 level significance
Table 37: Teachers' Beliefs on the Definition of Culture

The above table demonstrates the teachers' views on how to define culture in a language classroom. Broadly speaking, there are no statistically significant differences between the two groups except for the sixth component in defining culture. The t-value for this component was less than -2.0 (t-value: -2.08), and its p-value was less than 0.05 (p-value: 0.04). With regard to the mean scores, the mean of the native speakers (mean: 3.12) was slightly lower than that of the non-native speakers (mean: 3.46). Therefore, it can be concluded that the non-native speakers regarded political and economic conditions as an important component in defining culture slightly more than the native speakers.

Teachers' Beliefs on Objectives and Topics related to Cultural Instruction

Table 38: Teachers' Beliefs on Objectives and Topics related to Cultural Instruction

Q30	G	Response				M	SD	T-Value	P-value
		(1) Strongly disagree	(2) Disagree	(3) Agree	(4) Strongly agree				
(1) The teaching of culture can enhance both the learners' understanding of the target culture and their understanding of their own culture and identity.	N	0	0	5	12	3.71	0.47	0.04	0.97
	NN	0	0	12	28	3.70	0.46		
(2) Developing the ability to critically evaluate the positive and negative aspects of the target culture is an important cultural learning objective.	N	0	4	4	9	3.29	0.85	2.27	0.03*
	NN	4	10	19	7	2.73	0.88		
(3) The teaching of culture can help students develop attitudes of openness and tolerance towards other cultures and people.	N	0	0	5	12	3.71	0.47	0.94	0.35
	NN	0	0	17	23	3.58	0.50		
(4) The teaching of culture should promote the ability to cope with intercultural contact situations.	N	0	0	8	9	3.53	0.51	-1.23	0.22
	NN	0	0	12	28	3.70	0.46		

Table 38 (continued)

	G					M	SD	t-value	p-value
(5) The teaching of culture should promote the ability to compare similarities and differences between the target and students' own cultures.	N	0	0	8	9	3.53	0.51	1.36	0.18
	NN	0	3	22	15	3.30	0.61		
(6) It is important for students to recognize how culture is reflected in language by learning words and phrases with cultural connotations.	N	0	0	7	10	3.59	0.51	0.09	0.93
	NN	0	1	15	24	3.58	0.55		

Note: 1) G: Group, N: Native Speaker, NN: Non-Native Speaker; 2) M: Mean; SD: Standard Deviation
*: P-value<0.05 - statistically significant at the 0.05 level significance

Table 38: Teachers' Beliefs on Objectives and Topics related to Cultural Instruction

The above data show the teachers' views on the objectives for cultural instruction. By and large, there are no statistically significant differences between the two groups except for the second statement. As discussed in the previous section, this statement was very controversial among the participants, and this was reflected in the result of its t-test. The statement's t-value was greater than 2.0 (t-value: 2.27), and its p-value was less than 0.05 (p-value: 0.03), therefore it can be said that there are statistically significant differences between the native and non-native speaking teachers in their beliefs regarding the statement. With regard to the mean scores, the mean of the native speakers (mean: 3.29) was higher than that of the non-native speakers (mean: 2.73). Therefore, it can be concluded that the native speaking participants agreed more with the statement that developing the ability to critically evaluate the positive and negative aspects of the target culture is an important cultural learning objective.

Teachers' Beliefs on Topics of Cultural Instruction

Table 39: Teachers' Beliefs on Topics of Cultural Instruction

Q32. What is the importance of including the topics below in either FIRST and SECOND YEAR Arabic language instruction? Please read the list of cultural topics below, and then indicate how important each topic is for FIRST and SECOND YEAR students.	G	Response				M	SD	T-Value	P-value
		(1) NIA	(2) NVI	(3) SI	(4) VI				
(1) Geography	N	0	2	9	6	3.24	0.66	-1.26	0.21
	NN	0	1	20	19	3.45	0.55		
(2) Historical events	N	1	4	12	0	2.65	0.61	-2.03	0.047*
	NN	2	3	26	9	3.05	0.71		
(3) Political and economic conditions	N	1	2	11	3	2.94	0.75	-1.12	0.27
	NN	1	4	22	13	3.18	0.71		
(4) Literature	N	0	2	11	4	3.12	0.60	1.43	0.16
	NN	1	12	20	7	2.83	0.75		
(5) Arts (music, paintings, films, plays, soap operas, etc.)	N	0	0	5	12	3.71	0.47	2.99	0.004*
	NN	1	4	23	12	3.15	0.70		
(6) Architecture and aesthetic monuments	N	0	5	10	2	2.82	0.64	1.16	0.25
	NN	2	18	15	5	2.58	0.78		
(7) Greetings	N	0	0	1	16	3.94	0.24	-0.63	0.53
	NN	0	0	1	39	3.98	0.16		
(8) Food and eating habits	N	0	0	3	14	3.82	0.39	-0.01	0.99
	NN	0	1	5	34	3.83	0.45		
(9) Entertainment and recreation (e.g., shopping habits, sports)	N	0	1	6	10	3.53	0.62	-0.28	0.78
	NN	0	1	15	24	3.58	0.55		
(10) Holidays	N	0	0	6	11	3.65	0.49	-0.36	0.72
	NN	0	1	10	29	3.70	0.52		
(11) Educational systems	N	0	4	5	8	3.24	0.83	0.50	0.62
	NN	1	5	22	12	3.13	0.72		
(12) Family structures	N	0	0	2	15	3.88	0.33	1.18	0.24
	NN	0	1	8	31	3.75	0.49		

Table 39 (continued)

(13) Marriage customs	N	0	0	9	8	3.47	0.51	0.90	0.37
	NN	0	2	23	15	3.33	0.57		
(14) Religions and sects	N	1	2	5	9	3.29	0.92	-0.44	0.66
	NN	0	1	22	17	3.40	0.55		
(15) Different ethnic and social groups	N	1	1	9	6	3.18	0.81	-1.35	0.18
	NN	0	1	21	18	3.43	0.55		
(16) Social etiquette: using appropriate verbal and nonverbal expressions (i.e., gestures) for different cultural situations	N	0	0	3	14	3.82	0.39	0.40	0.69
	NN	0	0	9	31	3.78	0.42		
(17) Youth and pop culture	N	0	1	6	10	3.53	0.62	0.45	0.65
	NN	0	2	18	20	3.45	0.60		
(18) Traditions and folklore	N	0	1	7	9	3.47	0.62	2.27	0.03*
	NN	1	8	21	10	3.00	0.75		
(19) Tourism and travel	N	0	3	6	8	3.29	0.77	1.66	0.10
	NN	2	10	18	10	2.90	0.84		
(20) Judicial systems	N	3	9	5	0	2.12	0.70	-0.14	0.89
	NN	9	18	11	2	2.15	0.83		
(21) Transportation	N	0	5	6	6	3.06	0.83	0.71	0.48
	NN	1	10	21	8	2.90	0.74		
(22) Famous people and places	N	0	0	10	7	3.41	0.51	1.00	0.32
	NN	1	3	22	14	3.23	0.70		
(23) Environmental issues	N	1	7	9	0	2.47	0.62	0.21	0.84
	NN	4	19	13	4	2.42	0.81		
(24) The relationship between *fuSHa* (Modern Standard Arabic) and *'āmmiyya* (Colloquial Arabic)	N	1	0	4	12	3.59	0.80	-0.60	0.55
	NN	0	2	8	30	3.70	0.56		
(25) Social issues: women's issues, gender roles, child labor, *wāsTa* (connections), unemployment, etc.	N	1	1	8	7	3.24	0.83	0.41	0.68
	NN	0	6	22	12	3.15	0.66		

Table 39 (continued)

						M	SD		
(26) Political, economic, and cultural relations between the western world and Arab countries	**N**	2	2	8	5	2.94	1.00	0.63	0.53
	NN	4	9	19	8	2.78	0.89		
(27) Arab communities in the U.S.	**N**	0	3	7	7	3.24	0.75	1.55	0.13
	NN	3	7	22	8	2.88	0.82		

Note: 1) G: Group, N: Native Speaker, NN: Non-Native Speaker; 2) M: Mean; SD: Standard Deviation;
3) NIA: Not important at all, NVI: Not very important, SI: Somewhat important, VI: Very important
*: P-value<0.05 - statistically significant at the 0.05 level significance
Table 39: Teachers' Beliefs on Topics of Cultural Instruction

As illustrated in the table above, there are no statistically significant differences between the two groups in their views on the choice of cultural topics for the first and second year students. Significant differences were found for only three of the topics, historical events, arts, and traditions and folklore. The t-values for these three topics were less than -2.0 or greater than 2.0 (the first one: -2.03; the second one: 2.99; the third one: 2.97), and their p-values were less than 0.05 (the first one: 0.047; the second one: 0.004; the third one: 0.03). As for the mean scores, the mean scores of the native speakers were generally higher than those of the non-native speakers, except for the topic of historical events. Therefore, it can be concluded that the native speakers regarded arts and traditions and folklore as important topics more than the non-native speakers, while they regarded historical events as an important topic slightly less than the non-native speakers.

Teachers Beliefs on the Use of English for Language and Cultural Instruction

Q36	G	Response				M	SD	T-Value	P-Value
		(1) Strongly disagree	(2) Disagree	(3) Agree	(4) Strongly agree				
(1) During the FIRST and SECOND years of Arabic classes, the use of English is necessary in teaching **language**.	N	0	8	7	2	2.65	0.70	-0.25	0.81
	NN	2	13	20	5	2.70	0.76		
(2) During the FIRST and SECOND years of Arabic classes, the use of English is necessary in teaching **culture.**	N	0	1	8	8	3.41	0.62	0.78	0.44
	NN	1	0	26	13	3.28	0.60		

Note: 1) G: Group, N: Native Speaker, NN: Non-Native Speaker; 2) M: Mean; SD: Standard Deviation

Table 40: Teachers Beliefs on the Use of English for Language and Cultural Instruction

The above table presents the teachers' beliefs on the choice of language for language and cultural instruction. There are no statistically significant differences between the two groups in their beliefs related to this issue. The t-values for both the statements were less than 2.0 (the first one: -0.25; the second one: 0.78), and their p-values were greater than 0.05 (the first one: 0.81; the second one: 0.44), therefore it can be said that there are no statistically significant differences between the native and non-native speakers in their beliefs related to the statements.

With regard to the first statement, the mean score of the non-native speakers (mean: 2.70) was slightly higher than that of the native-speakers (mean: 2.65), but these mean scores were almost the same. Therefore, both the native and non-native teachers' responses to the statement that the use of English is necessary in teaching language laid between "disagree" and "agree" with a slight inclination to "agree." Similarly, there are no significant differences between the two groups in their beliefs on the use of language for cultural instruction. The mean score of the non-native speakers (mean: 3.28) was slightly

lower than that of the native speakers (mean: 3.41), but these mean scores had no appreciable difference. Therefore, both the group's responses stood between "agree" and "strongly agree." In conclusion, both the native and non-native speakers believed that it is slightly more necessary to use English in their cultural instruction than in their language instruction.

Teaches' Beliefs on the Textbooks They Use

Q40	G	Response					M	SD	T-Value	P-Value
		(1) NA	(2) TS	(3) TM	(4) TC	Total (Missing)				
(1) To what extent do the textbooks you use include culture-related activities or exercises?	N	2	2	9	4	17 (0)	2.88	0.93	-0.18	0.86
	NN	0	13	17	10	40 (0)	2.93	0.76		
(2) If your textbooks include culture-related activities, to what extent are you satisfied with the cultural content presented in the textbook? **(If your textbooks do NOT include culture-related activities, please leave this question blank.)**	N	1	5	2	7	15 (0)	3.00	1.07	1.26	0.22
	NN	1	17	18	4	40 (0)	2.63	0.71		
(3) To what extent do you feel the need to supplement the cultural activities in the textbook with activities that you design? **(If your textbooks do NOT include culture-related activities, please leave this question blank.)**	N	0	2	2	10	14 (1)	3.57	0.76	0.52	0.60
	NN	0	3	15	21	39 (1)	3.46	0.64		

Note: 1) G: Group, N: Native Speaker, NN: Non-Native Speaker; 2) M: Mean; SD: Standard Deviation;
3) NA: Not at all, TS: To a slight degree, TM: To a moderate degree, TC: To a considerable degree
*: P-value<0.05 - statistically significant at the 0.05 level significance
Table 41: Teachers' Beliefs on the Textbooks They Use

The above table demonstrates the teachers' beliefs on the textbooks they use. There are no statistically significant differences between the two groups in their beliefs on this issue. The t-values for the responses to the three questions were less than 2.0 (the first one:

-0.18; the second one: 1.26; the third one: 0.52), and their p-values were greater than 0.05 (the first one: 0.86; the second one: 0.22; the third one: 0.60).

With regard to the mean scores of the three questions, the mean scores of the native-speakers were slightly higher than those of the non-native speakers, except for the first question. However, the mean scores of the three questions were almost the same. There are no statistically significant differences between the two groups in their views about the textbooks they used.

Teachers' Beliefs on the Assessment of Cultural Competence

Q42	G	Response				M	SD	T-Value	P-Value
		(1) Strongly disagree	**(2)** Disagree	**(3)** Agree	**(4)** Strongly agree				
(1) Assessing culture is difficult.	**N**	2	1	12	2	2.82	0.81	-1.96	0.06
	NN	1	2	24	13	3.23	0.66		
(2) Culture should have its own assessment guidelines like other language skills.	**N**	0	2	8	7	3.29	0.67	1.44	0.16
	NN	1	7	23	9	3.00	0.72		

Note: 1) G: Group, N: Native Speaker, NN: Non-Native Speaker; 2) M: Mean; SD: Standard Deviation
Table 42: Teachers' Beliefs on the Assessment of Cultural Competence

The above table presents the teachers' beliefs on the assessment of cultural competence. There are no statistically significant differences between the two groups in their beliefs on this issue. The t-values for the responses to the two statements were less than 2.0 (the first one: -1.96; the second one: 1.44), and their p-values were greater than 0.05 (the first one: 0.06; the second one: 0.16).

With regard to the first statement, the mean score of the non-native speakers (mean: 3.23) was higher than that of the native speakers (mean: 2.82). The non-native speakers' responses laid between "agree" and "strongly agree" with a slight inclination towards "agree." Whereas the native speakers' responses resided between "disagree" and "agree" with a strong inclination towards "agree." There are no significant differences between the

two groups in their views on the statement of the assessment guidelines for culture. The mean score of the native speakers (mean: 3.29) was slightly higher than that of the non-native speakers (mean: 3.00), but there was almost no difference between these mean scores. Therefore, it can be said that both the native and non-native speakers agreed that culture should have its own assessment tools and guidelines.

Teachers' Beliefs on Intercultural Competence 1

Question	G	Response				M	SD	T-Value	P-Value
		(1) **NA**	**(2)** **TL**	**(3)** **TCE**	**(4)** **TCO**				
Q49. When working on culture, to what extent should teachers focus on cross-cultural comparisons?	N	0	0	9	8	3.47	0.51	2.43	0.02*
	NN	1	9	20	10	2.98	0.77		

Question	G	Response				M	SD	T-Value	P-Value
		(1) **SD**	**(2)** **D**	**(3)** **A**	**(4)** **SA**				
Q50. Intercultural competence should be achieved not in a classroom, but in a natural environment, such as during communication with native speakers in the U.S. or while living in Arab countries.	N	0	14	3	0	2.18	0.39	-1.23	0.23
	NN	2	24	12	2	2.35	0.66		

Note: 1) G: Group, N: Native Speaker, NN: Non-Native Speaker; 2) M: Mean; SD: Standard Deviation; 3) NA: Not at all, TL: To a limited degree, TCE: To a certain degree, TCO: To a considerable degree; 4) SD: Strongly Disagree, D: Disagree; A: Agree; SA: Strongly agree
*: P-value<0.05 - statistically significant at the 0.05 level significance
Table 43: Teachers' Beliefs on Intercultural Competence 1

The above data show the teachers' beliefs on intercultural competence. There are no significant differences between the two groups in their beliefs regarding the relationship between intercultural competence and studies abroad (Q50). In contrast, the results of the t-test for Q49 show statistically significant differences between the two groups in their

views on intercultural competence. For Q49, the t-value was greater than 2.0 (t-value: 2.43), and the p-value was less than 0.05 (p-value: 0.02). With regard to the mean scores, the mean score of the native speakers (mean: 3.47) was higher than that of the non-native speakers (mean: 2.98). Therefore, it can be concluded that the native speakers were more of the view that teachers should focus on cross-cultural comparisons when teaching culture.

Teachers' Beliefs on Intercultural Competence 2

Q51. In order to enhance students' intercultural competence,	G	Response				M	SD	T-Value	P-value
		(1) Strongly disagree	(2) Disagree	(3) Agree	(4) Strongly agree				
(1) Teachers should express their own views about the target culture in the classroom.	N	0	6	11	0	2.65	0.49	0.47	0.64
	NN	1	15	24	0	2.58	0.55		
(2) Teachers need to have their students discuss Americans' stereotypes of Arab culture and life-styles in class.	N	0	3	6	8	3.29	0.77	2.21	0.03*
	NN	0	12	22	6	2.85	0.66		
(3) Teachers should ask their students to talk about their own experiences in Arabic-speaking countries.	N	0	1	4	12	3.65	0.61	1.35	0.18
	NN	0	1	21	18	3.43	0.55		
(4) Teachers should deal with the controversial issues relating to the target culture in class.	N	0	0	12	5	3.29	0.47	1.50	0.14
	NN	0	6	26	8	3.05	0.60		

Note: 1) G: Group, N: Native Speaker, NN: Non-Native Speaker; 2) M: Mean; SD: Standard Deviation
*: P-value<0.05 - statistically significant at the 0.05 level significance
Table 44: Teachers' Beliefs on Intercultural Competence 2

The above table presents the teachers' beliefs on the ways of enhancing intercultural competence. Broadly speaking, there are no significant differences between the two groups in their beliefs on this issue, except for the second statement. As discussed

in the previous section, this statement was somewhat controversial among the participants, and this was reflected in the result of its t-test. The statement's t-value was greater than 2.0 (t-value: 2.21), and its p-value was less than 0.05 (p-value: 0.03), therefore it can be said that there are statistically significant differences between the native and non-native speaking teachers in their beliefs regarding the statement. As for the mean scores, the mean of the native speakers (mean: 3.29) was slightly higher than that of the non-native speakers (mean: 2.85). Therefore, it can be concluded that the native speakers agreed slightly more on dealing with the issue of Americans' stereotypes of Arab culture and life-styles in class.

Teachers' Beliefs on Changes in Their Beliefs regarding Cultural Instruction

Q52	G	Response				M	SD	T-Value	P-Value
		(1) NA	(2) TS	(3) TM	(4) TC				
(1) To what extent have your beliefs about the teaching of culture changed since you started teaching?	N	1	0	7	9	3.41	0.80	2.89	0.01*
	NN	6	14	10	10	2.60	1.03		
(2) If your beliefs about teaching culture have changed, to what extent do you think these changes have been reflected in your practices in the classroom? **(If your beliefs about teaching culture have NOT changed, please leave this question blank.)**	N	0	0	7	8	3.53	0.52	2.84	0.01*
	NN	0	8	18	7	2.97	0.68		

Note: 1) G: Group, N: Native Speaker, N-N: Non-Native Speaker; 2) M: Mean; SD: Standard Deviation;
3) NA: Not at all, TS: To a slight degree, TM: To a moderate degree, TC: To a considerable degree
 *: P-value<0.05 - statistically significant at the 0.05 level significance
Table 45: Teachers' Beliefs on Changes in Their Beliefs regarding Cultural Instruction

The above results show the teachers' responses to the changes in their views about cultural instruction. There are statistically significant differences between the two groups in their views on this issue. The t-value of Q52(1) was greater than 2.0 (t-value: 2.89), and the p-value was less than 0.05 (p-value: 0.01). With regard to the mean scores, the mean of the native speakers (mean: 3.41) was higher than that of the non-native speakers (mean:

2.60). Therefore, it can be said that the native speakers were more of the view that their beliefs on the teaching of culture have changed since they started teaching. Likewise, the t-value of Q52(2) was greater than 2.0 (t-value: 2.84), and the corresponding p-value was less than 0.05 (p-value: 0.01). With respect to the mean scores, the mean of the native speakers (mean: 3.53) was higher than that of the non-native speakers (mean: 2.97). Therefore, it can be concluded that the native speakers were more of the view that the changes in their beliefs on cultural instruction have been reflected in their practices in the classroom.

Teachers' Views on Sources of Changes in Their Beliefs

Table 46: Teachers' Views on Sources of Changes in Their Beliefs

Q56. If your beliefs about the teaching of culture have changed since you started teaching, please read the factors below, and then rate how important each factor is in influencing this change.	G	Response					M	SD	T-Value	P-value
		(1) NI	(2) SI	(3) MI	(4) VI	Total (Missing)				
(1) Feedback from supervisor and/or senior professors	N	1	2	8	4	15 (1)	3.00	0.85	2.59	0.01*
	NN	10	9	8	5	32 (2)	2.25	1.08		
(2) Student feedback	N	0	1	4	10	15 (1)	3.60	0.63	3.50	0.001*
	NN	4	9	10	9	32 (2)	2.75	1.02		
(3) Research published in academic journals on teaching culture	N	1	2	4	8	15 (1)	3.27	0.96	3.62	0.001*
	NN	14	6	8	4	32 (2)	2.06	1.11		
(4) Self-discovery through trial and error or personal research	N	1	1	3	10	15 (1)	3.47	0.92	0.96	0.34
	NN	2	5	10	15	32 (2)	3.19	0.93		
(5) Collaboration with colleagues	N	1	2	7	5	15 (1)	3.07	0.88	-1.20	0.24
	NN	1	6	4	21	32 (2)	3.41	0.91		
(6) Attending seminars/conferences/workshops	N	2	0	5	8	15 (1)	3.27	1.03	2.79	0.01*
	NN	8	11	7	6	32 (2)	2.34	1.07		
(7) Taking academic courses (e.g., culture-related courses or courses dealing with TAFL)	N	1	2	5	7	15 (1)	3.20	0.94	1.998	0.052
	NN	9	7	7	9	32 (2)	2.50	1.19		

Table 46 (continued)

		NI	SI	MI	VI	G	M	SD		
(8) Use of new textbooks/new curriculum	**N**	1	3	3	8	15 (1)	3.20	1.01	4.05	0.001*
	NN	9	13	9	1	32 (2)	2.06	0.84		
(9) Observation of other teachers' classes	**N**	2	3	2	8	15 (1)	3.07	1.16	0.59	0.56
	NN	3	8	11	10	32 (2)	2.88	0.98		
(10) Increased use of technology and the internet (e.g., YouTube videos)	**N**	0	0	3	12	15 (1)	3.80	0.41	0.80	0.43
	NN	1	3	3	25	32 (2)	3.63	0.79		
(11) Travel to Arabic-speaking countries	**N**	2	1	2	10	15 (1)	3.33	1.11	0.06	0.95
	NN	3	5	3	21	32 (2)	3.31	1.06		

Note: 1) G: Group, N: Native Speaker, NN: Non-Native Speaker; 2) M: Mean; SD: Standard Deviation
3) NI: Not important at all, SI: Slightly important, MI: Moderately important, VI: Very important
 *: P-value<0.05 - statistically significant at the 0.05 level significance
Table 46: Teachers' Views on Sources of Changes in Their Beliefs

The above table contains several statements related to teachers' views on factors contributing to the changes in their beliefs. The mean scores, the t-values and the p-values for some of the statements [(4), (5), (7), (9), (10) and (11)] suggested that there are no statistically significant differences between the native and non-native speakers in their views on this issue. In contrast, some of the other statements [(1), (2), (3), (6) and (8)] saw statistically significant differences between the two groups in their views on the sources of feedback from supervisor, student feedback, research published in academic journals on cultural instruction, attending seminars, and the use of new textbooks or new curriculum. The t-values of these factors were greater than 2.0, and their corresponding p-values were less than 0.05. Notably, the mean scores of the native speakers were significantly higher than that of the non-native speakers. Therefore, it can be concluded that the native speaking participants rated feedback from supervisors, student feedback, research published in academic journals, attending seminars, and the use of new textbooks or new curriculum as the factors driving the changes in their beliefs significantly higher than the non-native speaking participants.

4.3.3. Teachers' Practices on Cultural Instruction

Teachers' Practices on the Allocation of Time for Cultural Instruction

Question	G	Response							M	SD	T	P
		(1) L: 95% vs. C: 5%	(2) L: 90% vs. C: 10%	(3) L: 80% vs. C: 20%	(4) L: 70% vs. C: 30%	(5) L: 60% vs. C: 40%	(6) L: 50% vs. C: 50%	(7) L+C				
Q24. Approximately what percentage of your instructional time do you devote to culture teaching in the first TWO years of instruction?	N	1	1	5	0	1	1	8	5.00	2.21	2.72	0.01*
	NN	2	16	10	4	0	0	8	3.40	1.96		

Note: 1) G: Group, N: Native Speaker, NN: Non-Native Speaker; 2) M: Mean; SD: Standard Deviation
3) L: Language teaching; C, Culture teaching, L+C: Since culture teaching is an integral part of language teaching, I believe I am teaching culture whenever I am teaching language; 4) T: T-value, P: P-value
 *: P-value<0.05 - statistically significant at the 0.05 level significance

Table 47: Teachers' Practices on the Allocation of Time for Cultural Instruction

The above table presents the teachers' practices on the allocation of class time for cultural instruction. For this item, the t-value was greater than 2.0 (t-value: 2.72), and its p-value was less than 0.05 (p-value: 0.01). Therefore, it can be said that there are statistically significant differences between the native and non-native speakers in their practices on class time for cultural instruction. With regard to the mean scores, the mean of the native speakers (mean: 5.00) was significantly higher than that of the non-native speakers (mean: 3.40). Therefore, it can be concluded that the native speakers allocated class time to the teaching of culture for first and second year students significantly more than the non-native speakers. The native speakers spent a total of 40% of their class time on the teaching of culture, while the non-native speakers spent a total of approximately 20-30% of their class time on the teaching of culture.

Teachers' Evaluation of Their Practices on Cultural Instruction 1

Question	G	Response				M	SD	T-Value	P-Value
		(1) NA	**(2) LA**	**(3) A**	**(4) VA**				
Q25. To what extent do you feel that the teaching of culture within your class(es) is adequate overall?	N	0	4	10	3	2.94	0.66	2.92	0.01*
	NN	2	21	16	1	2.40	0.63		

Question	G	Response				M	SD	T-Value	P-Value
		(1) NCA	**(2) NC**	**(3) C**	**(4) VC**				
Q26. To what extent are you comfortable with teaching culture in your class(es)?	N	0	0	6	11	3.65	0.49	3.54	0.001*
	NN	1	6	25	8	3.00	0.68		

Note: 1) G: Group, N: Native Speaker, N-N: Non-Native Speaker; 2) M: Mean; SD: Standard Deviation
3) NA: Not adequate at all, LA: Less than adequate, A: Adequate, VA: Very adequate; 4) NCA: Not comfortable at all, NC: Not comfortable, C: Comfortable, VC: Very comfortable
*: P-value<0.05 - statistically significant at the 0.05 level significance

Table 48: Teachers' Evaluation of Their Practices on Cultural Instruction 1

The above table demonstrates that the p-values for both Q25 and Q26 were less than 0.05, implying there are statistically significant differences between the native and non-native speaking participants in their evaluation of their actual classroom practices on cultural instruction. With regard to Q25, the mean of the native speakers (mean: 2.94) was higher than that of the non-native speakers (mean: 2.40), therefore it can be concluded that the native speakers were more of the view that their cultural instruction is adequate overall. Likewise, in Q26, the mean of the native speakers (mean: 3.65) was higher than that of the non-native speakers (mean: 3.00), therefore it can said that the native speakers were more of the view that they are comfortable with teaching culture in their classes.

Teachers' Evaluation of Their Practices on Cultural Instruction 2

Question	G	Response				M	SD	T-Value	P-Value
		(1) NA	(2) TS	(3) TM	(4) TC				
Q31-1. To what extent do you feel that your goals and objectives for teaching culture are reflected in your students' learning at the end of a course?	N	0	0	7	10	3.59	0.51	2.38	0.02*
	NN	1	7	19	13	3.10	0.78		

Note: 1) G: Group, N: Native Speaker, NN: Non-Native Speaker; 2) M: Mean; SD: Standard Deviation
3) NA: Not at all, TS: To a slight degree, TM: To a moderate degree, TC: To a considerable degree
*: P-value<0.05 - statistically significant at the 0.05 level significance

Table 49: Teachers' Evaluation of Their Practices on Cultural Instruction 2

The above table presents the participants' evaluation of their practices on their goals and objectives for cultural instruction. The results of the t-test show the statistically significant differences between the two groups. The t-value was greater than 2.0 (t-value: 2.38), and the p-value was less than 0.05 (p-value: 0.02). With regard to the mean scores, the mean of the native speakers (mean: 3.59) was higher than that of the non-native speakers (mean: 3.10). Therefore, it can be concluded that the native speaking participants deemed their goals and objectives for cultural instruction to be better reflected in their students' learning, compared to the non-native speaking participants.

Teachers' Evaluation of Their Practices on Cultural Instruction 3

Question	G	Response				M	SD	T-Value	P-Value
		(1) SD	(2) D	(3) A	(4) SA				
Q33. Culture-related activities are effectively conducted in my classroom.	N	0	3	8	6	3.18	0.73	1.76	0.08
	NN	0	13	21	6	2.83	0.68		

Note: 1) Group: G, N: Native Speaker, NN: Non-Native Speaker; 2) M: Mean; SD: Standard Deviation
3) SD: Strongly disagree, D: Disagree, A: Agree, SA: Strongly agree

Table 50: Teachers' Evaluation of Their Practices on Cultural Instruction 3

The above table shows the teachers' evaluation of whether culture-related activities are effectively conducted. There are no statistically significant differences between the two groups in their beliefs on this issue. The t-value for the responses to the statement was less than 2.0 (t-value: 1.76), and the corresponding p-value was greater than 0.05 (p-value: 0.08).

With regard to the mean scores of the statement, the mean score of the native speakers (mean: 3.18) was slightly higher than that of the non-native speakers (mean: 2.83). The native speakers' responses were between "agree" and "strongly agree" with a slight inclination towards "agree." Whereas, the non-native speakers' responses resided between "disagree" and "agree" with a strong inclination towards "agree." In conclusion, the native and non-native speaking participants were almost in agreement with the statement that culture-related activities are effectively conducted in their classrooms, with only some differences in their inclinations.

Teachers' Practices on Classroom Activities

Q38. For the teaching of culture, how often do you use the following types of activities in your classroom? (**If you do not use any culture-related activities, please leave this question blank.**)	G	Response					M	SD	T-Value	P-value
		(1) NE	(2) OC	(3) OF	(4) VO	Total (Missing)				
(1) Role plays/Skits	N	0	3	6	7	16 (1)	3.25	0.78	2.18	0.03*
	NN	3	14	14	8	39 (1)	2.69	0.89		
(2) Lectures or other teacher presentations (e.g., lectures on political or historical topics, and geography, etc.)	N	4	8	2	2	16 (1)	2.13	0.96	1.22	0.23
	NN	14	20	3	2	39 (1)	1.82	0.79		
(3) Teaching songs and poems	N	0	5	7	4	16 (1)	2.94	0.77	1.21	0.23
	NN	2	17	13	7	39 (1)	2.64	0.84		
(4) Discussing cultural notes in the textbook	N	0	0	8	7	15 (2)	3.47	0.52	1.95	0.056
	NN	1	9	17	12	39 (1)	3.03	0.81		
(5) Having students compare and contrast the target culture with their own culture	N	0	4	6	6	16 (1)	3.13	0.81	1.28	0.21
	NN	2	14	13	10	39 (1)	2.79	0.89		
(6) Games (please specify:):	N	3	2	1	3	9 (8)	2.44	1.33	1.66	0.11
	NN	9	4	2	1	16 (24)	1.69	0.95		

Note: 1) G: Group, N: Native Speaker, N-N: Non-Native Speaker; 2) M: Mean; SD: Standard Deviation
3) NE: Never, OC: Occasionally, OF: Often, VO: Very often
*: P-value<0.05 - statistically significant at the 0.05 level significance
Table 51: Teachers' Practices on Classroom Activities

The above table lists several types of classroom activities for cultural instruction. By and large, there are no statistically significant differences between the two groups in their practices on culture-related activities, except for the item of role plays/skits. The t-value for this item was greater than 2.0 (t-value: 2.18), and its p-value was less than 0.05 (p-value: 0.03). With regard to the mean scores, the mean score of the native speakers (mean: 3.25) was higher than that of the non-native speakers (mean: 2.69). Therefore, it

can be concluded that the native speakers use role plays or skits as a culture-related activity more often than the non-native speakers.

Teachers' Practices on Supplemental Materials for Cultural Instruction

Q41. Indicate to what extent you use the following audiovisual materials.	G	Response				M	SD	T-Value	P-value
		(1) NE	**(2) OC**	**(3) OF**	**(4) VO**				
(1) Photographs	N	0	1	6	10	3.53	0.62	2.27	0.03*
	NN	2	11	13	14	2.98	0.92		
(2) Power point slides	N	2	6	3	6	2.76	1.09	2.25	0.03*
	NN	15	12	8	6	2.08	1.05		
(3) Television commercials	N	2	6	5	4	2.65	1.00	1.48	0.15
	NN	3	28	5	4	2.25	0.74		
(4) Paintings	N	7	7	3	0	1.76	0.75	1.45	0.16
	NN	21	19	0	0	1.48	0.51		
(5) (Drawn) cartoons	N	1	8	8	0	2.41	0.62	1.73	0.09
	NN	7	24	8	1	2.08	0.69		
(6) Videos (e.g. YouTube)	N	0	1	3	13	3.71	0.59	1.17	0.25
	NN	0	5	11	24	3.48	0.72		
(7) Films	N	2	2	5	8	3.12	1.05	2.33	0.02*
	NN	4	20	9	7	2.48	0.91		

Note: 1) G: Group, N: Native Speaker, NN: Non-Native Speaker; 2) M: Mean; SD: Standard Deviation
3) NE: Never, OC: Occasionally, OF: Often, VO: Very often
*: P-value<0.05 - statistically significant at the 0.05 level significance
Table 52: Teachers' Practices on Supplemental Materials for Cultural Instruction

The above table presents the teachers' practices on supplemental materials for cultural instruction. There are no statistically significant differences between the two groups in their practices on some of the items [(3), (4), (5) and (6)], while there are statistically significant differences between the two groups in their practices on the other items [(1), (2) and (7)]. The t-values for the latter items, photographs, power point slides, and films, were greater than 2.0 (the first one: 2.27; the second one: 2.25; the third one: 2.33), and their p-values were less than 0.05 (the first and second ones: 0.03; the third one: 0.02). With regard to the mean scores for these three items, the mean scores of the native

speakers were higher or significantly higher than those of the non-native speakers. Therefore, it can be concluded that the native speakers employ photographs, power point slides and films as supplemental materials for cultural instruction more or significantly more often than the non-native speakers.

Teachers' Practices on the Assessment of Cultural Competence

		Q3. Are you a native speaker of Arabic?		Total
		Yes	No	
Q43. Do you assess cultural competence?	Yes	7	18	25
	No	10	22	32
	Total	17	40	57

Question	G	Response				M	SD	T-Value	P-Value
		(1) N	(2) OC	(3) OF	(4) VO				
Q44. How often do you assess the cultural leaning of your students? (**If you do NOT assess cultural competence, please leave this question blank.**)	N	0	4	3	0	2.43	0.54	-0.43	0.67
	NN	0	10	6	2	2.56	0.71		

Note: 1) G: Group, N: Native Speaker, NN: Non-Native Speaker; 2) M: Mean; SD: Standard Deviation; 3) N: Never, OC: Occasionally, OF: Often, VO: Very often

Table 53: Teachers' Practices on the Assessment of Cultural Competence

The above table shows the teachers' practices on the assessment of cultural competence. There are no statistically significant differences between the two groups in their practices on this issue, as evidenced by the t-value (at -0.43, less than 2.0) and p-value (at 0.67, greater than 0.05) indicated in the second section of the table (Q44).

As indicated in the first section of the table (Q43), the frequency of native speakers indicating that they do not assess cultural competence (10 out of 17: 58.8%) was only slightly higher than that of the non-native speakers (22 out of 40: 55.0%). In fact, these frequencies varied only very slightly with both groups' responses very slightly inclined to "No." Similarly, there are no significant differences between the two groups in their beliefs on the frequency of assessing cultural competence. The mean score of the native speakers (mean: 2.43) was slightly lower than that of the non-native speakers (mean: 2.56), but these

mean scores had no appreciable differences. Therefore, it can be concluded that both the native and non-native speakers assess cultural competence (at least) occasionally.

Summary

This section investigates whether there are any statistically significant differences between the native and non-native speaking participants in their beliefs and practices on the teaching of culture. By and large, more similarities were found between the two groups for most of the survey questions. However, there are also minor differences between the groups for a number of survey questions. For example, compared to the non-native speakers, the native speakers demonstrated stronger agreement with the statement that native speakers are usually better than non-native speakers in teaching culture. This implies that they believe they are inherently stronger in teaching culture than non-native speakers due to their heritage. In general, they employed slightly more supplemental materials for cultural instruction. More specifically, they used photographs, power point slides and films slightly more often than the non-native speakers. This result indicates that the native speakers may more frequently and easily access these culture-related materials and furthermore, they may have more interest in using audio-visual materials for cultural instruction. The native speaking participants also showed more interest in teaching intercultural competence than the non-native speaking participants. Due to their strong interest in developing students' intercultural competence, they agreed more with having students discuss Americans' stereotypes of Arab culture in class. Another significant difference between the native and non-native speaking participants in their beliefs and practices was found in the results of the questions regarding changes in their beliefs on cultural instruction. The native speakers were more of the view that their beliefs on cultural instruction have changed over their careers and that these changes have been reflected in their practices. This result implies that they are more interested in incorporating their instructional experiences related to culture and more willing to re-evaluate them than the non-native speaking participants. With regard to factors contributing to these changes, they were also more of the view that feedback from supervisors, student feedback, research

published in academic journals, attending seminars, and the use of new textbooks or new curriculum are the factors influencing the changes in their beliefs. On the other hand, the non-native speakers were more of the view that political and economic conditions and historical events should be selected as cultural topics for first and second year students, while the native speakers agreed more that arts and traditions or folklore should be considered for the first two years of cultural instruction. This signifies that the non-native participants seem to be more interested in dealing with current events or political and historical issues to which they have easy access and feel more comfortable dealing with, being outsiders of the Arab World.

Some of the possible reasons for the differences between the native and non-native speaking participants in their beliefs and practices may be that the native speakers evaluated their cultural instruction slightly higher than the non-native speakers, and they are slightly more comfortable with teaching culture compared to the non-native speakers. With regard to their practices, there are statistically significant differences in the extent to which 1) they assess their cultural instruction to be adequate overall; 2) they are comfortable with the teaching of culture; and 3) they believe their goals and objectives for cultural instruction are appropriately achieved at the end of their courses. In addition to these reasons, the differences between the groups may be attributed to technical differences, such as the different teacher population (i.e., different sample size representations of the native and non-native speaking participants), participants' different educational and instructional backgrounds, or their misinterpretation of the instructions for some of the questions.

4.4. RESEARCH QUESTION 3: *Do Arabic teachers report a change in their attention to the teaching of culture over the course of their careers? If so, what factors do they believe contributed to the change?*

In order to respond to the questions of whether the participants' beliefs on the teaching of culture have changed and whether changes have been reflected in their practices, this section analyzes the participants' responses to the survey questions in Part VIII and follow-up interviews.

4.4.1. Changes in Teachers' Beliefs on the Teaching of Culture (Survey Questions in Part VIII)

Teachers' Evaluation of Changes in Their Beliefs and Practices on Cultural Instruction

Q52	Response					Total	M	SD
	(1) **NA**	**(2)** **TS**	**(3)** **TM**	**(4)** **TC**	Missing			
(1) To what extent have your beliefs about the teaching of culture changed since you started teaching?	7 (12.3%)	14 (24.6%)	17 (29.8%)	19 (33.3%)	0 (0%)	57 (100%)	2.84	1.03
(2) If your beliefs about teaching culture have changed, to what extent do you think these changes have been reflected in your practices in the classroom? **(If your beliefs about teaching culture have NOT changed, please leave this question blank.)**	0 (0%)	8 (16.0%)	25 (50.0%)	15 (30.0%)	2 (4.0%)	50 (100%)	3.15	0.68

Note: 1) M: Mean, SD: Standard Deviation; 2) NA: Not at all, TS: To a slight degree, TM: To a moderate degree, TC: To a considerable degree

Table 54: Teachers' Evaluation of Changes in Their Beliefs and Practices on Cultural Instruction

As demonstrated in the table above, the majority of the participants (36/63.1%) indicated that their beliefs on cultural instruction have changed over the course of their career to a moderate or considerable degree, while some participants (14/24.6%) reported that their beliefs have changed to a slight degree. It should be noted that 7 participants (12.3%) mentioned that their beliefs have not changed at all.

Concerning the question of whether these changes in their beliefs have been reflected in their practices, a considerable number of participants (40/80.0%) indicated that such changes have been reflected in their practices to a moderate or considerable degree, while 8 participants (16.0%) reported that such changes have been reflected in their practices to a slight degree.

In order to more specifically examine the changes in the participants' beliefs, the follow-up interviewees were asked to respond to the following question: "Think about your first year(s) of teaching and compare what you did 'then' with what you do 'now.' What are some of the significant changes in your beliefs and approaches regarding the teaching of language and culture?" Some of the interviewees' responses are listed below.

1) I have not had any opportunity to "reflect" on my cultural instruction previously, but I have realized the need to re-examine my teaching for culture in the course of filling out this survey. I have started planning culture-related activities, which I have not seriously considered previously (IP22).

2) I used to focus more on grammar and language form at the beginning of my teaching career, but now I focus more on communicative competence, and I incorporate more cultural components into my curriculum and classroom activities since I have found that my students are very interested in learning Arab culture using audio-visual materials (IP14, IP19 and IP23).

3) I think that my beliefs regarding the teaching of culture are still "evolving." I am still learning and adding to my repertoire on what to teach and how to teach it. I have come to realize that it is really important to relate language to culture in a language classroom because language learning also involves learning about other cultures and people. For instance, I focused on only language, such as pronunciation and spelling, or explained vocabulary or grammar when I taught "greetings" during my first year of teaching in the same way I learned from my teachers. However, now, I include cultural components in greeting activities (IP9).

4) My first year of teaching was in Egypt. I did not teach dialects and culture in my first year of teaching. To me, then, teaching language meant teaching vocabulary and grammar. Therefore, I told my students that they could just learn culture on the street. But, my students came to me before or after class, and asked "This happened to me yesterday. How do you think I should have responded to it (in the Egyptian dialect)?" or "My *bawāb* (concierge) is going to have a baby. What is the culturally appropriate way to deal with that?" Hence, I thought that it would be a golden opportunity to ask my students to experiment with my suggestions in relation to their questions and discuss it when they return to class. This episode has dramatically changed my beliefs on the teaching of culture (IP3).

5) I think culture is an important part of language teaching. And, this belief has not changed, but there have been some minor changes in my beliefs regarding cultural instruction, therefore I chose "to a slight degree." One of the minor changes is: I did not believe that literature can be used as cultural material for undergraduate classes, in particular, for first and second year students, because that is what I have been told during my own experience in studying Arabic. But, it is exciting to see that my first year students did such a fantastic job in learning culture through literature (e.g., poetry), and I realize that they enjoyed learning culture through literature based on their comments in the course evaluation (IP 12).

6) The most important change in my beliefs regarding cultural instruction is that I am now aware of how to teach the target culture in relation to the learners' own cultures. I think that less experienced teachers just present culture as a standalone product in class, while experienced teachers relate the target culture to the students' own cultures, meaning they introduce the target culture as a relative product, so that students will be able to not only appreciate the target culture but also understand it more appropriately in respect to their own cultures (IP 24).

7) Previously, when teaching culture, I depended only on the textbook I used. But, increasingly, I came to use various other supplemental and audio-visual materials, such as videos, songs and pictures (IP4).

As the interviewees' responses illustrate, the most prominent change in the participants' beliefs is the realization that it is necessary to incorporate dialects and cultural components into their curricula and lesson plans. According to the fourth example above, one of the factors contributing to this change is a contextual factor, which is the teacher's perception of students' needs. The teacher (IP3) was influenced by her students' culture-related questions, which did not occur to her as a native speaker. Consequently, her students' needs drove a change in her beliefs and practices. The fifth interviewee's situation can be another example of the contextual factor. This interviewee's (IP12) beliefs have changed to a certain degree, but these changes have been reflected in his actual classroom activities to a considerable degree, influenced by evidence from course evaluations by his students regarding the effectiveness of using literature for first and second year Arabic classes. Another notable point related to this interviewee is that his existing (or core) belief that culture is a significant part of language teaching has not changed although there have been some changes in his specific belief that literature can be used for cultural instruction in first and second year classes. This is in line with some researchers' argument (e.g., Clark & Peterson, 1986; Phipps & Borg, 2009) that core beliefs are difficult to change. The teacher's response in the first example above (IP22) demonstrates a type of affective factor, where the teacher's critical reflection on her beliefs and practices can influence changes in her instruction. More factors that contribute to the changes in the participants' beliefs will be discussed in the next sections dealing with the results for the rest of the survey questions.

On the other hand, there were some survey participants and a follow-up interview participant (e.g., IP17, SP27, SP55 and SP56) who indicated that their beliefs on the teaching of culture have not changed since they started teaching. It is likely that self-esteem and a perception of self-efficacy are factors in keeping their beliefs static. These teachers

159

evaluated their actual practices in the classrooms as highly effective, which can be seen in their responses to Q25, Q26, Q31-1 and Q33. Another group of teachers (e.g., SP14, SP55 and SP57) also indicated that their beliefs and practices regarding the teaching of culture have not changed since they started teaching. Interestingly, all of them reported that they do not incorporate dialects into their curriculum. One of the participants (SP14) reported that her program strongly discourages instructors against teaching dialects in first and second year classes, therefore she does not teach dialects in her classes. But, she showed somewhat conflicting beliefs in some survey questions [Q21(6) vs. Q21(7) and Q25 vs. Q33], and the same conflicts were also reflected in her actual classroom practices. She indicated that cultural understanding can be developed in Modern Standard Arabic only, yet at the same time she reported that Colloquial Arabic words with cultural connotations should be taught in first and second year classes. In addition, she evaluated the teaching of culture within her classes to be adequate overall, yet culture-related activities are not effectively conducted in her classroom. This finding is a good illustration of Phipps's view (2009) that "teachers may hold conflicting beliefs, which are sometimes reflected in inconsistent classroom practices" (p.28).

Influence of Teacher Education on Changes in Teachers' Beliefs and Practices

According to Phipps (2009), teacher education is related to teachers' cognition and behaviors. Therefore, it can be one of the factors that contribute to changes in teachers' beliefs. The following tables show the results of the questions related to teacher education programs and their influence on changes in the participants' awareness regarding the teaching of culture.

Question	Response	Frequency (Percentage)
Q53. Have you participated in any teacher education/training program related to the teaching of culture? **(If you answered NO, please leave this question blank.)**	Yes	15 (26.3%)
	No	42 (73.7%)
Total		57 (100%)

Question	**Q54**. If you answered **YES**, please indicate as best as you can the name of the training program, as well as when and where the program was conducted.
Response (Name/When/Where)	1) Various workshops / A few years ago / The American University in Cairo 2) I do not recall. / I do not recall. / The University of Texas at Austin and Cairo University 3) Multiple programs / Years of 2005 and 2008 / Multiple places 4) Training Programs at Defense Language Institute, Foreign Language Center (DLIFLC) / Years of 1970, 1986, and 2001 / Presidio of Monterey, CA 5) TAFL lectures, workshops, and courses / Years from 2010 through 2013 / The University of Texas at Austin 6) Various workshops / Over the past 10 years / College of Middlebury, Brigham Young University, and The American University in Cairo 7) It was a part of my graduate education in Applied Linguistics and Teachers of English to Speakers of Other Languages (TESOL). / During my M.A. degree period / Georgia State University 8) TAFL courses and workshops / Years from 2012 through present / The University of Texas at Austin 9) TAFL courses and workshops / Years from 2007 through 2011 / The University of Texas at Austin 10) Training Programs at QFI (Qatar Foundation International) Summer Teaching Institute / Year of 2013 / Washington, DC 11) CALICO (The Computer Assisted Language Instruction Consortium) conference / I do not recall. / I do not recall. 12) PECLT training program / Year of 2014 / Aden, Yemen 13) STARTALK / Summer 2014 / Naval Academy 14) Teaching of culture was a part of my academic training in my Ph.D. program and my work. There was no separate program training. / Years from 2011 through 2014 / The University of Texas at Austin 15) NMELRC (National Middle East Language Resource Center) Arabic Teacher Training / Year of 2006 / The University of Texas at Austin

Table 55: Influence of Teacher Education on Changes in Teachers' Beliefs and Practices

The table above demonstrates that a small number of participants (15/26.3%) have participated in teacher education or training programs. Out of the 15 teachers, 5 reported that their M.A. or Ph.D. degree programs played a role in teacher education programs. In the follow-up interviews, most of these teachers (IP18, IP20, IP21 and IP28) mentioned

that their graduate programs provided them with opportunities to link theory to practice and experiment with a considerable number of new instructional approaches they had not previously experienced. They also indicated that they have dealt with practical cases that can help them overcome possible challenges that may arise in their future teaching. The other 10 teachers reported that they participated in traditional types of teacher education programs, which were not a part of the degree programs. Out of these 10 teachers, some interview participants (e.g., IP5, IP12, IP24 and IP30) noted advantages of the teacher education programs in which they participated. In the teacher education programs, they were able to share ideas on how to deal with the issues they face when using similar textbooks and materials and were also able to exchange ideas on new approaches and classroom activities.

Effectiveness of Teacher Education Programs

Question	Response				Total	Mean	Standard Deviation
	Not at all	To a slight degree	To a moderate degree	To a considerable degree			
Q55-1. If you have participated in teacher training programs, to what extent have these programs contributed to your awareness regarding the teaching of culture?	0 (0%)	1 (6.7%)	5 (33.3%)	9 (60.0%)	15 (100%)	3.53	0.64
Question	Q55-2. If you think teacher training programs have NOT contributed to your awareness regarding the teaching of culture, please explain the reason(s) for your response (Otherwise, please leave this question blank.)						
Response							

Table 56: Effectiveness of Teacher Education Programs

162

Taking into account the above results of Q53 and Q54, it is likely that the teacher education programs in which the teachers participated were effective in improving their classroom instruction. Similarly, the results of Q55-1 in the above table show that almost all the teachers (14/93.3%) think these programs have contributed to their awareness of cultural instruction to a moderate or considerable degree. None of the participants commented on Q55-2. Based on the results of Q55-1 and Q55-2, it seems that the teacher education programs in which the teachers participated can be regarded as a powerful factor contributing to changes in the teachers' beliefs.

Sources of Changes in Teachers' Beliefs and Practices

In addition to the factors contributing to the change in teachers' beliefs and practices discussed in the previous sections, other possible sources contributing to the change in teachers' beliefs are summarized in the following table. The participants were asked to rate the importance of each source in influencing the changes in their beliefs and practices.

Table 57: Sources of Change in Teachers' Beliefs and Practices

Q56. If your beliefs about the teaching of culture **HAVE CHANGED** since you started teaching, please read the factors below, and then rate how important each factor is in influencing this change. **(If your beliefs about the teaching of culture have NOT changed since you started teaching, please leave this question blank.)**	Response					Total	M	SD
	(1) NI	**(2) SI**	**(3) MI**	**(4) VI**	MI			
(1) Feedback from supervisor and/or senior professors	11 (22.0%)	11 (22.0%)	16 (32.0%)	9 (18.0%)	3 (6.0%)	50 (100%)	2.49	1.06
(2) Student feedback	4 (8.0%)	10 (20.0%)	14 (28.0%)	19 (38.0%)	3 (6.0%)	50 (100%)	3.02	0.99
(3) Research published in academic journals on teaching culture	15 (30.0%)	8 (16.0%)	12 (24.0%)	12 (24.0%)	3 (6.0%)	50 (100%)	2.45	1.12
(4) Self-discovery through trial and error or personal research	3 (6.0%)	6 (12.0%)	13 (26.0%)	25 (50.0%)	3 (6.0%)	50 (100%)	3.28	0.93
(5) Collaboration with colleagues	2 (4.0%)	8 (16.0%)	11 (22.0%)	26 (52.0%)	3 (6.0%)	50 (100%)	3.30	0.91
(6) Attending seminars/conferences/workshops	10 (20.0%)	11 (22.0%)	12 (24.0%)	14 (28.0%)	3 (6.0%)	50 (100%)	2.64	1.13
(7) Taking academic courses (e.g., culture-related courses or courses dealing with TAFL)	10 (20.0%)	9 (18.0%)	12 (24.0%)	16 (32.0%)	3 (6.0%)	50 (100%)	2.72	1.16

Table 57 (continued)

	NI	SI	MI	VI	Total		M	SD
(8) Use of new textbooks/new curriculum	10 (20.0%)	16 (32.0%)	12 (24.0%)	9 (18.0%)	3 (6.0%)	50 (100%)	2.43	1.04
(9) Observation of other teachers' classes	5 (10.0%)	11 (22.0%)	13 (26.0%)	18 (36.0%)	3 (6.0%)	50 (100%)	2.94	1.03
(10) Increased use of technology and the internet (e.g., YouTube videos)	1 (2.0%)	3 (6.0%)	6 (12.0%)	37 (74.0%)	3 (6.0%)	50 (100%)	3.68	0.70
(11) Travel to Arabic-speaking countries	5 (10.0%)	6 (12.0%)	5 (10.0%)	31 (62.0%)	3 (6.0%)	50 (100%)	3.32	1.07
(12) Other, please specify:								

Note: 1) M: Mean, SD: Standard Deviation, MI: Missing; 2) NI: Not important at all, SI: Slightly important, MI: Moderately important; VI: Very important

Table 57: Sources of Changes in Teachers' Beliefs and Practices

As illustrated in the table above, the top four factors contributing to the changes were the increased use of technology and the internet (mean: 3.68), the travel to Arabic-speaking countries (mean: 3.32), collaboration with colleagues (mean: 3.30), and self-discovery through trial and error or personal research (mean: 3.28). It is obvious that technology has played an innovative role in developing cultural materials. A considerable number of follow-up interview participants (e.g., IP2, IP6, IP7, IP8, IP11, and IP14 and others) emphasized that YouTube videos have had a tremendous impact on their cultural instruction and have been used as the main supplemental material in their classrooms. The internet in general and YouTube videos in particular, have enabled them to easily keep abreast of current events and latest information relating to the target culture.

Collaboration with colleagues and self-discovery through trial and error are relevant for teachers' reflecting on their beliefs and practices. A follow-up interview participant (IP28) mentioned that she examines whether her objectives and goals for language and cultural instruction are properly reflected in her students' learning at the end of each course, and she revises her syllabus and lesson plans based on her self-reflection and self-evaluation. With regard to collaboration with colleagues (and observation of other teachers' classes), many teachers (e.g., IP1, IP3, IP8, IP14, IP16, IP21 and IP28) indicated

that they exchange ideas on classroom activities and testing, and share lesson plans and teaching materials with their colleagues, particularly experienced colleagues, and such collaboration has a profound impact on their instruction.

Travel to Arabic-speaking countries was selected as another important factor. A follow-up interview participant (IP6) mentioned that speakers of the language, whom she got to know either at home or abroad, had the biggest influence on her. In addition, some non-native speaking teachers (e.g., SP30, SP35 and SP42) indicated that they are still learning Arab cultures in different regions, making travel a good conduit for them to acquire exposure to cultural expressions in various dialects, which are different from the default dialects they are most comfortable speaking.

Research published in academic journals (mean: 2.45) was selected as a less important factor. The reason for this result is because there are only a few available journal articles dealing with cultural instruction, and more specifically, it is rare to find articles relevant to cultural instruction in an Arabic classroom. The participants also regarded feedback from supervisor and/or senior professors (mean: 2.49) as a less important source. It is likely that supervisors' feedback may not have been very helpful in improving the teachers' classroom instruction. Related to this factor, a follow-up interview participant (IP6) mentioned that she has never received feedback from supervisors, therefore she picked "not important," but what she actually meant was that "this does not apply" to her. She said that she would listen to that feedback if it had been offered, but none had been offered to her. Another possible reason why feedback from supervisors was indicated as less important is that supervisors' feedback may not have been very helpful in improving the participants' classroom instruction.

Summary

Most of the participants indicated that their beliefs on the teaching of culture have changed over the course of their career, and such changes have been reflected in their practices. The most frequently mentioned change in their beliefs and practices is their enhanced awareness of the importance of teaching culture and integrating culture into their

language curricula. There are several factors that contributed to this change, and the most important factor is the increased use of technology and the internet. Another notable factor is programs in teacher education or training. Although not many teachers have participated in such programs, the evidence was that teacher education programs have contributed to raising the participants' awareness of cultural instruction by providing them with opportunities to reflect upon and re-examine their instruction. The programs also provided opportunities for increased collaboration by having teachers exchange ideas on new pedagogical approaches, classroom activities and class materials. Such collaboration is also an important factor that affected changes in teachers' attitudes towards language and culture teaching.

CHAPTER 5. DISCUSSION

This study investigates U.S. college-level Arabic teachers' general beliefs and practices regarding the teaching of culture for first and second year level courses and changes in their beliefs and practices over their careers. It also explores the similarities and differences between native and non-native speaking teachers in their views on cultural instruction. This chapter, first discusses the findings of the study by revisiting the research questions and relating them to what has been covered in the relevant literature. It then highlights the key pedagogical implications of this study for teachers and researchers in the field of Teaching Arabic as a Foreign Language (TAFL). The conclusion of this chapter outlines the limitations and proposes suggestions for future research.

5.1. DISCUSSION OF THE FINDINGS

The purpose of this section is to reiterate the research questions in the study and to discuss in depth what the study has revealed in relation to these research questions. This section is organized into three subsections: first, the teachers' general beliefs on the teaching of culture; second, the similarities and differences between native and non-native speakers in their beliefs and practices; and third, changes in the teachers' beliefs and practices and the factors associated with these changes.

5.1.1. Teachers' General Beliefs on the Teaching of Culture

The first research question asks: What are the general beliefs of college-level Arabic teachers regarding the teaching of culture? In order to analyze the results of the data related to this research question, the survey and follow-up interview questions are categorized under three parts, according to the time periods of cultural instruction as follows: 1) Preparing to Teach Culture; 2) Teaching Culture; and 3) Assessing the Teaching

of Culture. In the following pages, the survey and follow-up questions are analyzed and discussed in connection with each stage.

5.1.1.1. Preparing to Teach Culture: Defining Culture, Understanding the Relationship between the Teaching of Language and the Teaching of Culture, Setting Goals for Cultural Instruction, and Selecting Topics in Cultural Instruction

My study examines Arabic teachers' positions on what culture is, what goals they should set for the instruction of culture, and what the role of language is in the language classroom. Responses indicated the firm and unanimous belief that cultural instruction is as important as language instruction. The participants are well aware of the importance of culture in the language classroom. The majority of the survey participants regarded culture as a language skill, which is in agreement with Kramsch (1993), who claims that culture should be treated as a fifth language skill and emphasizes that language and culture are intertwined (p.1). My study suggests more support among teachers of Arabic, of the position that culture should be on equal footing alongside the other four language skills and should be regarded as an independent language skill, and much less support to the view of culture as only a supplementary element to support the other four language skills and grammar.

Another significant finding is that culture and language are inseparable, therefore cultural instruction should be an integral part of language teaching. This finding resonates with views like those of Seelye (1993), Byram (1997), Brown (2007) and others, advocating the integration of culture into a language curriculum and supporting the teaching of language and culture in an integrated way since culture is a part of language, just as language is a part of culture. This opinion is also well reflected in the results of other survey questions. For instance, there is a question on the allocation of instructional time to

the teaching of culture in the first two years of instruction (Q24). More than 25% of the participants indicated that they are unable to calculate what percentage of their instructional time is devoted to culture teaching since they believe that culture teaching is an integrated part of language teaching, which means they teach culture whenever they teach language. Another example is the question on the reason(s) for not assessing cultural competence. Half of the teachers who do not assess culture learning indicated that culture is taught as an integrated part of language teaching in their classrooms, and therefore they do not test it separately. These two examples imply that the teachers' beliefs on the teaching of culture and language in an integrated way have been reflected in their actual practices. However, these examples can also indicate that the teachers may not have consciously taught culture based on pre-prepared lesson plans or they may not have knowingly assessed culture learning, but simply used the rationale of teaching culture in an integrated way to justify their actual practices of not teaching and assessing culture.

As illustrated above, there are no significant differences among the native and non-native speaking teachers' views on the relationship between the teaching of language and the teaching of culture. Unanimity on most of the issues of cultural instruction is one of the significant characteristics in the present study, with some minor differences among the participants in their beliefs and practices. The participants' responses to the survey questions often leaned to one side, be they positive or negative. It may be because the survey uses a 4-point Likert scale, which does not accept a neutral opinion. Another possible reason may be that almost all the participants use the same textbooks (i.e., the *al-Kitaab* series), and may therefore be similarly influenced by the pedagogical philosophy of the textbooks. This tendency towards unanimity is also seen in the participants' responses to the question on the definition of culture. All the participants indicated that three well-known cultural components, namely practices, products and perspectives, are

important or very important in defining culture. There are no appreciable differences among these components in terms of their degrees of significance, but the teachers considered the perspectives component to be slightly more important compared to the other two cultural components. In the ACTFL Guidelines, "Standards for Foreign Language Learning for the 21st Century (2006)" and "World Readiness Standards for Learning Languages (2015)," perspectives are regarded as an important cultural component used as a standard to evaluate cultural competence. These guidelines suggest two standards of cultural competence focusing on the perspectives component: 1) Students understand the relationship between the practices and perspectives of the target culture; 2) Students understand the relationship between the products and perspectives of the target culture (2006, p.6; 2015, p.9). These guidelines emphasize developing the ability to relate the practices and products to perspectives by employing perspectives as the standard for comparison. It means that students should be able to explain how perspectives are reflected in the practices and products, and their language should reflect the relationship among these cultural components (2006, p.6).

In terms of the goals and objectives for the instruction of culture, one of the most prominent objectives selected by the participants is to develop both the learners' understanding of the target culture and their understanding of their own individual cultures and identities. It means that the teaching of culture should focus not only on promoting students' openness and tolerance towards other people and cultures, but also on developing a deeper understanding of their native cultures. This objective can be directly related to intercultural competence. Another important objective indicated by the participants is to promote the ability to cope with intercultural contact situations. Indeed, promoting intercultural competence is one of the most important goals of cultural instruction as seen in past research studies (e.g., Sercu, 2005; Xiaohui & Li, 2011; Gonen & Saglam, 2012).

In particular, Sercu (2005) asserts that foreign language teachers coming from different backgrounds tend to regard cross-cultural awareness as one of the most important objectives of cultural instruction. The participants of the present study come from various backgrounds in terms of their fields of specialization, the types of dialects they speak and teach, and their lengths of teaching experiences, and these varying backgrounds may have contributed to their views on the importance of intercultural competence.

The ability to identify similarities and differences between the target culture and the students' own cultures, was also indicated as an important objective for cultural instruction. In the ACTFL Standards for Foreign Language Learning in the 21st Century (2006), "Comparisons" is emphasized as a significant standard for the teaching of language and culture to "develop insight into the nature of language and culture" (p.4). Gonen and Saglem's study (2012) explains the reason why the comparison of the two cultures should be an important cultural objective, indicating that students' negative attitudes towards the target culture may cause some difficulties in teaching culture in a classroom because they "try to understand the target culture within the own framework of their native cultures" (p.29).

The decision on what aspects of culture should be taught has been one of the most difficult but important issues in teaching culture. On the question regarding the topics of culture learning (Q32), the participants considered various topics for first and second year courses, but placed heavier importance on the topics that are emphasized in the most widely used textbook, the *al-Kitaab* series, such as greetings, food and eating habits, and family structure. They also indicated that the relationship between Modern Standard Arabic and Colloquial Arabic is an important topic for first and second year students. This result is not consistent with the Lampe's Culture Proficiency Guidelines for Arabic (2012), where Colloquial forms of verbal and non-verbal competence are mentioned only in the

descriptions for advanced levels of cultural competence, and not in the descriptions for novice and intermediate levels of cultural competence. Even though it cannot be said that the participants in the present study represent the majority voice of Arabic teaching at U.S. universities, it is worth noting that the majority of the participants in this study (some 95%) regard cultural forms expressed in Colloquial Arabic as an important cultural topic that should be dealt with from the beginning of Arabic learning.

With regard to the choice of cultural topics, a few teachers mentioned that teachers should teach what they personally know, rather than pre-decide what to teach for cultural instruction. However, it seems that this view does not adequately consider students' needs. According to Q27 in the survey, students' needs and expectations are the most significant elements affecting the teachers' decisions on what aspects of Arab culture to include. Contrary to some teachers' expectations, students may want to learn cultural knowledge and behaviors in relation to the lessons they are studying. They may want to practice cultural words and expressions in similar context to what is presented in the lesson. Even though it is not necessary for teachers to stick to only cultural topics covered in the textbooks they use, this study suggests that teachers should at least have basic ideas of what cultural aspects should be included at each level of language proficiency, so that their cultural instruction would be more organized.

The spontaneity of teaching should be accepted in cultural instruction because it is difficult to teach culture in a linear and sequential way like grammar. However, it does not mean that culture can be taught without clear objectives and specific plans, rather it is necessary to decide what cultural aspects should be covered at least for first and second year courses, so that both organization and spontaneity can be balanced.

An interviewee mentioned that historical events and political and economic conditions should be taught in history and political science classes respectively, rather than

173

in a language class. This is not a common position taken by the participants in this study, and in my opinion these topics can be discussed in a language classroom to a certain degree as long as they are relevant to class lessons. I do not think that language teachers will devote a considerable amount of time to discuss historical events and political and economic conditions unless they have a strong background in them or it is their personal preference to teach them. As these topics should be understood in the context of a language classroom, I think they can be discussed at a general level without much depth in first and second year language classrooms.

5.1.1.2. Teaching Culture: Allocation of Class Time for Cultural Instruction and Use of Language for Cultural Instruction

This section examines the findings related to what is actually conducted for culture learning during class and the teachers' beliefs on what should be conducted for cultural instruction.

First, the teachers were asked to indicate whether Arab culture should be given the same amount of class time at all proficiency levels (Q22). Over 60% agreed that the same amount of class time should be spent on teaching culture at all proficiency levels, and close to 40% indicated that class time for cultural instruction should differ depending on students' proficiency levels. First-year, second-year, and advance levels were evenly selected by almost the same number of participants. Considering the results of Q23 and Q24, the participants' beliefs are that it is not necessary for cultural instruction to focus on a specific level(s), rather students at all levels should be exposed to culture. These results are in agreement with those of Gonen and Saglam's study (2012) examining English teachers' perspectives on the teaching of culture in Turkey. The results of their study (2012) present the belief that culture learning should not only be for the most advanced level

students, but should also be incorporated into language curricula for students at other proficiency levels (p.34). Language teachers often think that advanced level students are able to learn culture more easily due to their higher proficiency in language, but both the present study and Gonen and Saglam's study disagree with this opinion. As mentioned in the previous chapter, even students at low levels of language proficiency should have opportunities to learn culture (cf. Lafayette & Schulz, 1997, p.591).

This view is well reflected in the participants' responses to the question (Q36) on the use of students' native language for cultural instruction. While some 60% of the respondents agreed with the necessity of using English in language teaching, almost all the participants (96.4%) agreed with the necessity of using English in culture teaching. This finding may convey the notion that culture can be discussed in low level language classrooms using students' native language in order for meaningful culture learning to be achieved even at that level.

5.1.1.3. Assessing the Teaching of Culture: Assessment of Cultural Competence and Teachers' Self Evaluation of Own Practices regarding Cultural Instruction

The majority of the participants (some 90%) reported that assessing cultural competence is the most challenging part of cultural instruction (Q42). Some participants explicitly indicated that they do not feel the need to assess cultural competence. These beliefs are reflected in the teachers' responses to the question of whether they assess cultural competence. Only 25 teachers (44%) reported that they assess culture learning. The most cited reason for not assessing culture is the lack of assessment tools and criteria. This result can be associated with the reason(s) for not teaching culture in a classroom (Q34). The main factor hindering the teaching of culture in the teachers' classrooms is the lack of cultural objectives in their curricula. Considering the results of Q34 and Q42, the

175

teachers do not teach culture because they do not clearly understand why they should teach culture and what their students should achieve through culture learning. This lack of understanding exerts a strong influence on their rationale for not assessing cultural competence.

The teachers who assess cultural competence use certain assessment tools. They reported that the assessment tools they use adequately cover verbal competence, but are not appropriate for assessing nonverbal cultural competence. The ACTFL Performance Descriptors for Language Learners (2012) provides only rough descriptions of cultural competence for each level of proficiency, and does not provide concrete and detailed assessment criteria for culture. Furthermore, the topic of assessing culture in the field of foreign language education has rarely been discussed, and most of the research studies dealing with the assessment of culture focus on the assessment of intercultural competence (e.g., Byram, 1997; Deardorff, 2006). Intercultural competence is one of the objectives of cultural instruction, with the need for more comprehensive assessment tools covering both verbal and nonverbal competence to be provided to teachers, so that they will be able to enhance their ability to set objectives and develop curriculum and lesson plans for cultural instruction in their language classrooms.

In the survey questionnaire, there are some questions on how teachers evaluate their own classroom practices on cultural instruction. The majority of the participants (some 88%) mentioned that they feel comfortable or very comfortable with teaching culture (Q26). This result suggests that the teachers' confidence in teaching culture may have contributed to their effective cultural instruction. However, these teachers' beliefs on their ability to teach culture are not reflected in their responses to the question on the extent to which they feel that the teaching of culture within their classes is adequate overall (Q25). Slightly over half of the participants (some 53%) regarded their cultural instruction to be

adequate overall, while the rest of the participants (some 47%) evaluated their cultural instruction to be inadequate overall. This implies that there may have been several other reasons explaining why the latter 47% of the teachers are not satisfied with their overall cultural instruction. That is, even though they are not satisfied with their overall cultural instruction, their lack of confidence in their ability to conduct culture-related activities is not the main reason why they evaluated their teaching of culture to be inadequate overall. This is congruent with the results of the question on what factors hinder the teaching of culture in the classrooms if participants do not think culture-related activities are effectively conducted (Q34).

Similarly, there is a question on the extent to which the participants feel that their goals and objectives of teaching culture are reflected in their students' learning at the end of a course, and the majority of the participants (some 86%) reported that their goals for cultural instruction are achieved to a moderate or considerable degree (Q31-1). In the follow-up interviews, these teachers mentioned the reasons why they positively evaluated their cultural instruction relating to this issue. They believed that their students have strong interest in learning Arab culture(s), and their cultural instruction helps students fulfill their goals and objectives of learning culture. Therefore, the issues of whether students are enthusiastic about learning culture and whether the teachers' cultural instruction meets the students' needs can be viewed as the foremost conditions for successful and effective cultural lessons.

5.1.2. Similarities and Differences in Beliefs and Practices between Native and Non-Native Speaking Teachers

The high degree of similarity among native and non-native speaking participants in their beliefs and practices on the teaching of culture is a significant finding of the present

study. Even though there are slight differences between the two groups in their responses to a number of questions, it can be said that their overall beliefs and practices show similar patterns by and large. In particular, the majority of the participants in both groups believed that cultural competence should be developed using both Modern Standard Arabic and Colloquial Arabic and that the teaching of dialects should be incorporated for meaningful cultural instruction.

Another important finding is that the native speakers showed slightly better understanding of cultural instruction in their responses to the survey questions, and also rated their practices on cultural instruction slightly higher than the non-native speakers. In particular, the native speakers were more of the view that their beliefs on the teaching of culture have changed over their teaching careers and that these changes have been reflected in their practices in the classroom. According to Phipps (2009), teachers' beliefs and practices can change if some conditions are met: 1) when teachers are not satisfied with their "existing beliefs;" 2) when they are provided with new "alternative theories"; 3) when they observe new classroom practices; and 4) when they are provided with assistance to apply the new practices in their own classroom activities (p.18). Considering these conditions, it seems that the native speaking participants in this study may have had slightly more opportunities to reflect on their beliefs and practices regarding cultural instruction, as well as more flexibility in incorporating new practices into their classroom activities.

Broadly speaking, even though there are no significant differences between the two groups in their general beliefs, there are differences seen in the teachers' specific practices and classroom activities. For instance, the native speaking participants' responses indicated that they use various types of culture-related activities and audio-visual materials slightly more frequently.

Based on the findings of this study, it seems that the native speakers are more apt in teaching culture than the non-native speakers. However, both groups disagreed with this view even though the native speakers disagreed to a lesser extent. Both groups acknowledged that each group has its inherent advantages in teaching culture, therefore they believe that they learn from one another.

5.1.3. Changes in Teachers' Beliefs and Practices, and Sources of the Changes

Many participants indicated that their beliefs on cultural instruction have changed over the course of their career (some 88%) even though there are differences in the extent of change [Q51(1)]. A considerable number of participants (96%) indicated that such changes have been reflected in their practices even though there are also differences in the extent of change [Q51(2)]. It is worth noting that the extent of change in these teachers' beliefs is not always consistent with the extent of change in their practices. Some participants indicated that their beliefs have changed to a considerable degree, although these changes have been reflected in their actual practices to only a moderate degree. Others reported that their beliefs have changed to a slight degree, but these changes have been reflected in their actual practices to a moderate degree. This finding confirms some researchers' views (e.g., Richards, Gallo & Rednaya, 2001; Borg, 2006, as cited in Phipps, 2009, p.17) that changes in beliefs do not "always" correspond perfectly to changes in practices, and changes in practices do not "always" correspond perfectly to changes in beliefs. For the present study, it can be concluded that there is a relationship between changes in the teachers' beliefs and changes in their practices, although changes in their beliefs are not always perfectly reflected in their actual classroom activities.

The results of the question on the sources of the changes (Q56) present the factors that can contribute to these changes. The most significant factor is the increased use of

technology and the internet. Researchers (e.g., Moore et al., 1998; Byrd et al., 2011) agree that technology and the internet are a powerful way of obtaining cultural information. It should be noted, though, that the increased use of technology and the internet has more to do with the global change in processing and presenting information than with opinions, practices, or tendencies of individuals. While "increased use" may indicate intention, it may, even more so, be a reflection of the evolution in global culture.

Another important factor is collaboration with colleagues and other teachers in the field of Teaching of Arabic as a Foreign Language (TAFL). Collaboration can be a good way to lead to positive changes in beliefs and practices by exchanging pedagogical views and approaches with one another and providing feedback on class performances with one another. It is worth noticing that teachers' beliefs and practices on the teaching of culture have changed due to their students' needs and feedback. Many teachers reported that they began incorporating cultural lessons into their curricula and changed their objectives and lesson plans for cultural instruction according to their students' needs and course evaluations. However, the teachers indicated that feedback from supervisor and/or senior professors have not greatly contributed to changes in their beliefs and practices compared to their students' feedback (Q56). This result implies that they may not have had enough opportunities to discuss their cultural instruction with their supervisors or even if they had opportunities to do so, they may not have received sufficient or effective feedback from them.

Participating in teacher education or training programs is a significant factor contributing to changes in teachers' beliefs. Even though only a quarter of the teachers actually participated in teacher education programs, all of them indicated that these programs could contribute to enhancing awareness related to cultural instruction. According to Phipps (2009), teacher education provides teachers with an opportunity to re-

evaluate their beliefs and practices and acquire new pedagogical ideas and practices (pp.177-180). More importantly, teachers need to be open to new ideas and practices, so that they will take the risk of applying them in their classroom activities. Phipps (2009) adds that once teachers accept new ideas and approaches, they need to "develop new routines, which in time can be automatic" (p.180). Teacher education is conducted by way of collaborating with other teachers in the same field. Therefore, interacting with colleagues and other teachers is the key to enhancing teachers' awareness of cultural instruction and developing their ability to effectively conduct culture-related activities.

5.1.4. Relationship between the Teaching of Dialects and the Teaching of Culture

In order to examine the relationship between the teaching of dialect and the teaching of culture, it is necessary to compare the participants' attitudes towards language with their beliefs on the teaching of culture. However, there are difficulties in exploring whether teachers' language ideology affects their beliefs on the teaching of culture due to some reasons: 1) Most of the teachers indicated that they incorporate the teaching of dialects into their first and second year Arabic classrooms, while only a few teachers reported that they do not teach dialects in their Arabic classrooms. This imbalance in the sample size made direct comparisons between the two groups more difficult; 2) Furthermore, none of the teachers who do not teach dialects chose to conduct a follow-up interview, therefore it was difficult to investigate similarities and differences between the teachers who support the teaching of dialects and the teachers who do not agree with teaching dialects. This low level (or no level) of participation or interest in the follow-up interview may reflect either discomfort with the topic of teaching culture, or the realization that culture cannot be taught appropriately without teaching dialects.

Since no detractors of dialect education participated in the follow-up interviews, I examined their views on the teaching of culture based on their responses to the survey questions and comments in the survey questionnaires. Even though they do not teach dialects in their classrooms, all of them except for only one participant disagreed or strongly disagreed with the statement that cultural understanding can be developed using only Modern Standard Arabic in an Arabic curriculum in the U.S., which means that they support using both Modern Standard Arabic and Colloquial Arabic for cultural instruction. However, almost half of them (3 out of 7) disagreed or strongly disagreed with incorporating Colloquial Arabic words and expressions with cultural connotations into first and second year classes. These results are in agreement with the Lampe's Cultural Proficiency Guidelines, which encourage language and cultural competence in both Modern Standard Arabic and Colloquial Arabic, but emphasize that Colloquial forms of speech and behaviors should only be taught for more advanced levels of language proficiency. That means the teachers believe that cultural instruction using Modern Standard Arabic should be emphasized more heavily for first and second year Arabic classes, while cultural instruction using Colloquial Arabic can be delayed until more advanced classes. It is noteworthy that one of the teachers in this group strongly disagreed with the statement that culture should be an integral part of language teaching. This teacher indicated that her responses to the survey questions were based on the fact that her department offers a separate Arabic culture courses for students.

On the other hand, the rest of the teachers (4 out of 7) agreed or strongly agreed with incorporating cultural instruction using Colloquial Arabic into first and second year classes, and believed that culture should be taught using both Modern Standard Arabic and Colloquial Arabic from the very beginning of language instruction. These teachers' views

on teaching culture are not very different from those of teachers who support teaching dialects for cultural instruction.

In addition, it is worth mentioning the view of one teacher, who supports the teaching of dialects and teaches a dialect occasionally in his first and second year classes, but believes that the final goal of teaching Arabic is to promote the four language skills and grammar in Modern Standard Arabic. According to him, students need to first focus on developing their language skills in lower level classes before enhancing cultural competence in more advanced classes when they are able to deal with authentic materials more effectively. He did not oppose using Colloquial Arabic, but placed higher priority on using Modern Standard Arabic for cultural instruction. In particular, according to him, teachers should attach a larger significance to teaching the four language skills and grammar than teaching culture for first and second year classes, and should delay cultural instruction until more advanced classes when students can cope with authentic materials more quickly. According to him, studying abroad in the Arab world and literature or culture in translation courses are better options than the language class for first and second year students who are enthusiastic about learning culture. He claimed that cultural competence for first and second year students should be achieved not in a classroom, but in a natural environment, such as during their studies abroad. Furthermore, he emphasized that cultural topics should be dealt with in content-based courses, such as literature or translation courses as opposed to teaching language and culture in an integrated way. This opinion is in line with one of the survey participants who strongly disagreed with incorporating culture into a language classroom.

Another teacher, who supports the teaching of dialects, mentioned that even though he teaches dialects in his classes very often, he sometimes teaches a course, in which he

exclusively uses Modern Standard Arabic. However, he felt that the Modern Standard Arabic course is devoid of cultural practices.

Consequently, whether or not the teachers are supporters or detractors of dialect education in terms of cultural instruction, they indicated that meaningful cultural learning can be developed using both Modern Standard Arabic and Colloquial Arabic. However, among the teachers who do not teach dialects, there are differences in their views on whether the teaching of dialects should be incorporated into first and second year classes for cultural instruction. A prominent point made by one of the survey participants who disagreed with teaching dialects, is that language and culture should not be taught in an integrated way, which significantly differs from the view of most of the teachers who support the teaching of dialects.

Broadly speaking, it can be said that teachers' attitudes towards language and their language ideology are inevitably reflected in their cultural instruction and there is a strong relationship between the teaching of culture and the teaching of dialects. Due to the small sample size of participants who do not support the teaching of dialects, it was difficult to obtain generalizable results in the issue of the relationship between the teaching of dialects and the teaching of culture. Therefore, future studies will need to focus on overcoming this limitation to draw more valid conclusions.

5.2. PEDAGOGICAL IMPLICATIONS

Teachers' beliefs exert a powerful influence on their classroom practices, therefore it is crucial for them to have an opportunity to reflect on their beliefs and practices. This opportunity can be in the form of teacher education or development programs that assist teachers in reflecting on their beliefs. By participating in the teacher education programs, teachers have the opportunity to determine where they are in terms of cultural instruction.

They may be asked to critically re-evaluate their beliefs through reviewing course evaluations by their students, examining their own videotaped micro-teaching, and observing other teachers' classes. The findings from the self-reflection activities can be discussed with their colleagues or experienced teachers in a collaborative way.

In the teacher education programs, teachers may be asked to attend presentations on theories and sample class videos related to cultural instruction, and learn how to relate those theories to actual classroom teaching. This activity will be useful in making their classroom activities better organized. Teacher education programs may also create some activities to help teachers track changes in their beliefs and practices during the programs. Teachers may write about the changes in their beliefs and share such experiences with other program participants and teacher educators. It can be useful for them to receive feedback from other program participants who may be able to observe their changes from more objective perspectives.

Similar to the teacher education programs, it is necessary to offer TAFL courses dealing with various issues on how to teach culture, in order to provide teachers with opportunities to discuss theoretical and practical topics relating to cultural instruction. By exchanging with one another their substantial experiences in teaching culture, teachers can learn from their peers how to teach culture and what cultural aspects to teach. Furthermore, they will be trained to form their own ideas and solutions to cope with any issues relating to cultural instruction in their classrooms.

With regard to the survey question on how to teach culture in the classroom, the results of the study suggest that teachers need to employ more communicative and interactive culture-related activities such as role plays, discussing cultural notes in the textbook(s), having students compare and contrast the target culture with their own cultures, and teaching songs and poems. Therefore, teachers should develop specific lesson

plans to apply these activities to their actual classrooms effectively, taking into account various ways to keep students motivated to more actively engage them in the classroom activities.

During these culture-related activities, teachers also need to consider what language they should use. The results of the study indicate that the use of English is acceptable and desirable for the first two years of cultural instruction to avoid any unnecessary misunderstanding during cultural lessons. However, this does not imply an exclusive use of English for cultural instruction, rather teachers can use both English and Arabic appropriately depending on the situations. Furthermore, it will be beneficial for students in first and second year classes to understand this language policy in the classroom from the beginning of each semester, so that they will be able to discuss cultural issues and conduct culture-related activities effectively regardless of their language proficiency levels.

When planning for cultural instruction, one of the challenging issues is to choose appropriate materials. The results of this study show that textbooks are unable to cover all necessary cultural topics appropriate to each level of proficiency. All of the survey participants reported that they feel the need to employ supplementary materials for cultural instruction. Hence, it is necessary for teachers to first examine the textbooks for cultural elements, then search for supplementary materials, such as online content useful in conveying cultural information. Teachers may conduct this type of work in a collegial and collaborative way, that is, they can develop supplementary materials through moderated listserv discussions and team discussions in their institutions.

5.3. LIMITATIONS OF THE STUDY

The present study employed limited research methods, namely, a self-report survey, and follow-up interviews. For this reason, it was difficult to verify whether the participants'

stated beliefs reflect their genuine beliefs or whether their reported practices are consistent with their actual classroom performances. Some teachers provided me with their lesson plans for first and second year courses, but it was not sufficient to supplement the survey and follow-up interviews. Future studies will be required to examine teachers' beliefs and practices through classroom observations or through course evaluations by their students.

The survey questionnaire used the 4-point Likert scale. This scale does not allow participants to choose a neutral position. For this reason, it seems that the responses to the survey did not properly reflect the participants' views at times, therefore in future research, if the 4-point Likert scale is employed, it will be better to provide participants with the option to leave their comments in the event they are unable to select an appropriate answer for any question. Otherwise, using the 5-point Likert scale can be considered to overcome this limitation in future studies.

I am of the opinion that some of the interview participants might have been influenced by my follow-up questions. For instance, the participants were asked to indicate the extent to which they agree with the statement that there is a relationship between language proficiency and cultural competence [Q21(5)]. When I had an interview with a participant who agreed with the statement, I raised an example of a student possessing high proficiency in language and low competency in culture, and asked the participant how he would explain this case. He appeared to have difficulties answering my question and wanted to change his response. Another example is from the survey question on the definition of culture (Q28). It appears that the participants were influenced by the definitions listed in the question. Only a few participants provided other definitions of culture, but some of those definitions are not directly related to the definition of culture. This suggests that some participants may not have clear views on what culture is in a

187

language classroom, and hence they simply rated all the definitions in the list as important or very important.

Another limitation related to the research methods is that the present study relied mainly on the volunteering sampling strategy. Volunteer sampling can be a strong sampling strategy since it helps researchers save time yet enables them to obtain a larger sample, which improves the validity of the quantitative results in the study. However, this sampling technique may lack "representativeness as it is difficult to establish the extent to which those who volunteer to participate are typical of the group to which findings are to be generalized" (Jupp, 2006, p.323). For instance, due to the relatively small number of participants who do not teach dialects in the classroom, the quality of the results of the survey and interview questions regarding the relationship between the teaching of dialects and the teaching of culture, is undermined. As a result, it is difficult to conclude that the findings related to this group of teachers are generalizable and represent the views of teachers who do not support incorporating the teaching of dialects into the classroom.

Even though the participants are from varying backgrounds in terms of their fields of specialization and teaching experiences, they have several things in common. For instance, they used the same textbooks and adopted similar positive attitudes towards the issue of incorporating Colloquial Arabic into their language curriculum and cultural instruction. This similarity among the participants is reflected in their responses since their responses to many questions had the tendency to lean to a specific side. To further examine this observation, it is necessary to encourage participants from more diverse backgrounds to participate in future studies on teachers' beliefs and practices.

The imbalance in the sample size of the native and non-native speaker groups may have affected the reliability and validity of the results of the present study, although this was taken into account when analyzing and discussing the results of the study. In order to

attain more reliable, valid and generalizable results, for future studies, minimum sample sizes for both groups should be determined and equality in sample sizes should be taken into account at the beginning stages of collecting and analyzing data.

Similarly, the quality of the results of the question on whether there is a relationship between the teaching of dialects and the teaching of culture is limited by an inequality in sample sizes. Since only a relatively small number of teachers who do not support the teaching of dialects participated in the study, it is difficult to draw generalizable and representative results from the data.

5.4. SUGGESTIONS FOR FUTURE RESEARCH

Based on the findings of the study and the limitations discussed in the previous section, I have some suggestions for future research on this topic. First, the feature of diversity in both Arabic language and Arab culture has been emphasized throughout the present study. Many participants also mentioned the relationship between the teaching of dialects and the teaching of culture. Therefore, it will be beneficial to explore in greater depth whether there are any similarities and differences between supporters and detractors of dialect education, in their pedagogical beliefs and practices regarding cultural instruction.

Second, similar studies on teachers' beliefs and practices in different contexts or settings can provide meaningful insights into teacher education and development. For instance, the views of teachers who use textbooks other than the *al-Kitaab* series and the beliefs of teachers who teach advanced level courses or content-based courses can be considered for future research studies. In addition, research studies on the views of teachers who teach Arabic in foreign countries may yield results different from those of the present study.

Third, similar studies on research related to teachers' views on the other four language skills or grammar can be a significant contribution to the field. Comparing the results of the present study with those of the suggested studies will provide teachers with better insights on how to balance the teaching of culture with the teaching of the other four language skills or grammar.

Finally, similar studies with different methodologies will be meaningful for the evaluation of teachers' beliefs and practices from different perspectives. The present study mainly employed quantitative methods, therefore it would be useful to conduct similar studies using qualitative methods, such as longitudinal research methods. The longitudinal studies may provide more sophisticated data on teachers' beliefs compared to the present study.

5.5. CONCLUSION

The results of the present study indicate that Arabic teachers at U.S. universities are aware of the significance of integrating culture into a language classroom. Even though there are minor differences among teachers in their views about the types of culture-related activities, the results show that the teachers have similar views on why they teach culture and what aspects of culture they should teach.

Furthermore, the present study confirms that by and large, the teachers' beliefs on the teaching of culture have changed over their teaching careers and such changes have been reflected in their practices. Technology has played a significant role in enhancing the teachers' awareness of cultural instruction and has facilitated their preparation of culture-related activities. The relationship between the use of technology and the teaching of culture has not been thoroughly examined in the present study, but it will be beneficial to explore how technology has contributed to changes in teachers' beliefs and practices.

In consideration of the growing efforts in teaching culture being made, my study can contribute to teacher cognition studies in the field of Arabic pedagogy. Even though there is growing awareness of incorporating the teaching of culture into Arabic curricula, much work needs to be further conducted. The present study, having investigated the actual situation of cultural instruction at U.S. universities, can be a starting point for directing future efforts to effectively teach language and culture in an integrated way. Teachers' efforts need to be made to set up clear objectives of cultural instruction, develop communicative and interactive culture-related activities, employ various audio-visual and online materials, create assessment tools and criteria for cultural competence, and offer teacher education or development programs. Furthermore, as indicated throughout the present study, it is necessary for teachers to understand that cultural competence should be developed using both Modern Standard Arabic and Colloquial Arabic, and hence incorporating the teaching of dialects into Arabic curricula should be considered for meaningful cultural instruction. In the near future, therefore, more theoretical and practical studies dealing with such topics will need to be conducted.

APPENDICES

APPENDIX A

List of Focus-Group Interview Participants (FIP)

ID No.	Job Title	Native (N) / Non-Native (NN)
FIP1	Assistant Professor	NN
FIP2	Lecturer	N
FIP3	Assistant Professor	NN
FIP4	Graduate Student Instructor	NN
FIP5	Lecturer	N
FIP6	Assistant Professor (Previously)	NN
FIP7	Lecturer	N
FIP8	Assistant Professor	N
FIP9	Senior Lecturer	NN
FIP10	Lecturer	NN
FIP11	Graduate Student Instructor	NN
FIP12	Assistant Professor (Previously)	NN
FIP13	Lecturer	N
FIP14	Graduate Student Instructor (Previously), Lecturer (Currently)*	N
FIP15	Graduate Student Instructor	NN
FIP16	Graduate Student Instructor	N
FIP17	Graduate Student Instructor	NN
FIP18	Lecturer (Previously)	N

* The word of "Currently" in the table above indicates the Spring Semester and the Summer Session of 2015 when I mainly collected data and analyzed them for the present study.

List of Survey Participants (SP)

- Professor: P
- Associate Professor: AOP
- Assistant Professor: AIP
- Senior Lecturer: SL
- Lecturer: L
- Graduate Student Instructor: GSI
- Teaching Assistant: TA

ID NO.	Job Title	Native (N) / Non-Native (NN)	Participated in Focus-Group Interviews (ID NO.)	Participated in Follow-Up Interviews (ID NO.)
SP1	GSI	NN	Yes (FIP15)	Yes (IP1)
SP2	L	NN	No	Yes (IP2)
SP3	GSI (Previously), L (Currently)	N	Yes (FIP14)	Yes (IP3)
SP4	L (Previously), GSI (Currently)	N	No	Yes (IP4)
SP5	TA	NN	No	No
SP6	SL	N	No	Yes (IP5)
SP7	AIP (Previously)	NN	Yes (FIP12)	Yes (IP6)
SP8	AIP	N	No	Yes (IP7)
SP9	AIP	NN	No	No
SP10	GSI	NN	No	No
SP11	TA	N	No	No
SP12	L	NN	Yes (FIP10)	Yes (IP8)
SP13	L	NN	No	Yes (IP9)
SP14	L	NN	No	No
SP15	AIP	NN	No	Yes (IP10)
SP16	TA (Currently), GSI (Starting from Fall 2015)	NN	No	Yes (IP11)
SP17	TA	N	No	No
SP18	TA	NN	No	No
SP19	GSI	NN	No	Yes (IP13)
SP20	L (Previously), GSI (Currently)	NN	No	Yes (IP14)
SP21	GSI	NN	Yes (FIP11)	Yes (IP15)
SP22	AIP	NN	Yes (FIP3)	Yes (IP16)
SP23	SL	NN	No	No

SP24	AOP	NN	No	Yes (IP17)
SP25	AIP	NN	No	No
SP26	Advisor / Lead Trainer / Subject Matter Expert / Course Developer	NN	No	No
SP27	P	NN	No	No
SP28	GSI (Currently), L (Starting from Fall 2015)	NN	No	Yes (IP18)
SP29	GSI	N	No	Yes (IP19)
SP30	GSI	N	No	No
SP31	AIP	NN	No	Yes (IP12)
SP32	AIP	N	No	No
SP33	AIP	N	No	No
SP34	P	N	No	Yes (IP20)
SP35	GSI	NN	No	Yes (IP21)
SP36	GSI	NN	No	No
SP37	AIP (Previously)	NN	Yes (FIP6)	No
SP38	L	N	Yes (FIP5)	No
SP39	L	N	No	Yes (IP22)
SP40	L (Previously)	NN	No	No
SP41	L	NN	No	No
SP42	AIP	NN	No	Yes (IP23)
SP43	L	N	Yes (FIP7)	Yes (IP24)
SP44	TA (Previously)	NN	No	Yes (IP25)
SP45	TA	N	No	Yes (IP26)
SP46	Language Specialist	N	No	No
SP47	L	NN	No	No
SP48	L	NN	No	Yes (IP27)
SP49	AOP	NN	No	No
SP50	TA (Currently), L (Starting from Fall 2015)	N	No	No
SP51	AIP	NN	No	No
SP52	L	NN	No	No
SP53	AIP	N	Yes (FIP8)	Yes (IP28)
SP54	AIP	NN	Yes (FIP1)	Yes (IP29)
SP55	GSI	NN	No	No
SP56	L (Previously)	NN	No	Yes (IP30)
SP57	TA	NN	No	No

List of Follow-Up Interview Participants (IP)

- Professor: P
- Associate Professor: AOP
- Assistant Professor: AIP
- Senior Lecturer: SL
- Lecturer: L
- Graduate Student Instructor: GSI
- Teaching Assistant: TA

ID No.	Job Title	Native (N) / Non-Native (NN)	ID No.	Job Title	Native (N) / Non-Native (NN)
IP1	GSI	NN	IP16	AIP	NN
IP2	L	NN	IP17	AOP	NN
IP3	GSI (Previously), L (Currently)	N	IP18	GSI (Currently), L (Starting from Fall 2015)	NN
IP4	L (Previously), GSI (Currently)	N	IP19	GSI	N
IP5	SL	N	IP20	P	N
IP6	AIP (Previously)	NN	IP21	GSI	NN
IP7	AIP	N	IP22	L	N
IP8	L	NN	IP23	AIP	NN
IP9	L	NN	IP24	L	N
IP10	AIP	NN	IP25	TA (Previously)	NN
IP11	TA (Currently), GSI (Starting from Fall 2015)	NN	IP26	TA	N
IP12	AIP	NN	IP27	L	NN
IP13	GSI	NN	IP28	AIP	N
IP14	L (Previously), GSI (Currently)	NN	IP29	AIP	NN
IP15	GSI	NN	IP30	L (Previously)	NN

APPENDIX B

Focus-Group Interview Questions

1. Introduction
- Brief presentation of the purpose of the interview, the estimated length of the interview (approximately 30-50 minutes), and the consent form

2. Background Information
- Selected questions from the survey questionnaire

3. Teachers' Understanding of Culture and Their Beliefs about the Teaching of Culture
- How do you define culture and cultural understanding in the context of Arabic teaching?
- How important is culture in teaching Arabic language? Please explain.
- Do you believe culture should be treated as a skill like the other skills? Why?
- What varieties of Arabic should be used when teaching culture? To what extent do you believe dialects can be used in culture lessons?
- How much time do you devote to culture instruction?

4. Objectives and Topics in Teaching Culture
- Why should culture be taught in the Arabic language classroom? What can be achieved by learning culture?
- In your opinion, what cultural aspects should be taught at the elementary and intermediate levels of language proficiency? (for example, Big C vs. small c and uniform Arab culture vs. diverse Arab cultures)

5. Pedagogical Approaches to Teaching Culture
- If you teach culture, how do you impart cultural information to the students in your classroom? What have you found to be the most effective ways to convey culture? Please explain.
- Could you think of a time when you combined culture and another skill? Could you tell me how you incorporated culture into (whichever lesson it was)?

6. Textbooks and Materials for Cultural Instruction

- Do the cultural contents of the textbook(s) you use help your students learn the culture you think they should learn?
- If the answer to the above is no, what type(s) of additional materials do you use to enhance learners' cultural competence? Provide examples.

7. Assessment of Cultural Proficiency/Competence

- How do you define cultural proficiency compared to language proficiency? When assessing cultural proficiency, what (aspects) would you like to assess?
- What types of assessment tools do you think can be used to evaluate cultural proficiency effectively?

8. Teachers' Attitudes towards the Teaching of Intercultural Competence

- How do you define/understand the term 'intercultural competence' in the teaching of Arabic?
- In your opinion, what are the most effective ways to promote students' intercultural communicative competence in the Arabic classroom? (i.e., How do you create a multicultural environment in your language classroom?)

9. Changes in Teachers' Beliefs about the Teaching of Culture

- Do you think your beliefs about teaching culture have changed since you started teaching? Please explain.
- Have you changed the way you teach culture since you started teaching? Please explain.
- In your opinion, has the use of multimedia and technology influenced your motivation to teach culture? Please explain.

10. Conclusion

- Is there anything we haven't discussed about the subject that would be helpful to add?
- Thank you very much for your time and participation.

Appendix C

Online Survey Questionnaire

Consent to Participate in Survey Questionnaire and Follow-Up Interview

1. Informed Consent to Participate in Research and Identification of Principal Investigator

You are being asked to participate in a research study entitled, "Towards Integrating Culture into the Arabic Curriculum: Arabic Teachers' Beliefs on the Teaching of Culture." Please read this information carefully and take your time making your decision. You are welcome to ask the investigator to discuss this consent form with you and to ask her to explain any words or information you do not fully understand. The nature of the study and other important information are listed below. The investigator in charge of this research study is Jung Min Seo, a doctoral candidate in the Department of Middle Eastern Studies at The University of Texas at Austin (jungmin@utexas.edu). Her faculty adviser is Dr. Esther Raizen, Department of Middle Eastern Studies (raizen@austin.utexas.edu).

2. Purpose of the Study and Study Procedures

The purpose of this study is to examine Arabic teachers' beliefs about their teaching of culture to learners of Arabic - specifically at the elementary and intermediate levels - at U.S. universities. There is very little research on teaching Arab culture in the U.S. so your participation is extremely valuable. If you agree to participate in this study: 1) You will be asked to fill out an online survey questionnaire, which is the main part of this study, in order to articulate your beliefs and experiences related to the teaching of culture (approximately 40-50 minutes); 2) Upon your consent, you will participate in a follow-up interview with the investigator to discuss in greater depth some of your responses in the survey questionnaire (approximately 30-50 minutes). All of your data on the consent form will be kept confidential. The investigator will collect identifiable data (your name and email address) only if you agree to participate in the follow-up interview. You will be asked to indicate your willingness to be interviewed at the end of the survey questionnaire. The follow-up interview will be audio recorded, and the audio recording will be used only for the current study and will not be released either as part of the study or otherwise.

3. Benefits, Risks/Discomfort, Compensation, Cost, and Confidentiality of Data

There are no known risks to those who participate in this study. There will be no costs or benefits to you from participating. You will receive neither payment nor other compensation for taking part in this study. Your study records will be kept strictly private and confidential. Only the researcher and the study adviser will have access to the data during data collection. Identifiable information will be removed from the final data set. More specifically, any information that may identify individual participants or their institutions will be removed from the data set before public presentation or publication.

4. Voluntary Participation or Withdrawal

You are free to choose whether or not to participate in the survey (and the follow-up interview), and to stop your participation at any time. If you do not wish to participate, you may either simply stop participating or close the browser window. Withdrawal or refusing to participate will not affect

your relationship with The University of Texas at Austin in any way. If you do not wish to receive any more reminders, you may email the investigator, Jung Min Seo, at jungmin@utexas.edu.

5. Contacts

If you have any questions about the study or need to update your email address, please contact the investigator at jungmin@utexas.edu.

6. Questions about Your Rights as a Research Participant

If you have questions about your rights as a participant in this study, general questions, complaints, concerns or issues which you wish to discuss with someone outside the research, you can contact, anonymously if you wish, The University of Texas at Austin's Institutional Review Board by phone at (512) 471-8871 or by email at orsc@uts.cc.utexas.edu.

If you understand this information and agree to participate fully under the conditions stated above, click "CONTINUE" below and this will be regarded as your informed consent. By clicking "CONTINUE" below, you are not waiving any of your legal rights. Please print a copy of this document for your records.

Thank you very much for taking time to go through this consent form. If you choose to consent, thank you in advance for participating in the study.

CONTINUE

Part I: Questions about Educational Background and Teaching Experience

Q1. Gender: □ Male □ Female □ Prefer not to disclose

Q2. Age: □ 18-24 □ 25-29 □ 30-39 □ 40-49 □ 50-59 □ 60 or over

Q3. Are you a native speaker of Arabic? **(If you answered YES, you will be automatically directed to Q6 on the next page.)**
□ Yes □ No

Q4. If you are a non-native speaker of Arabic, have you studied in an Arabic-speaking country? **(If you answered NO, you will be automatically directed to Q6 on the next page.)**
□ Yes □ No

Q5. If **YES**, how long have you studied in an Arabic-speaking country?
□ 6 months or less □ More than 6 months, but less than 2 years
□ 2 years or more, but less than 5 years □ 5 years or more

Q6. Which dialect (or Colloquial) do you feel the most comfortable speaking?
□ Egyptian □ Levantine □ Gulf □ Moroccan □ Other, please specify:
□ I speak only *fuSHa* (Modern Standard Arabic) and do not speak any dialect.

Q7. What is the highest degree you have completed?
□ B.A. or B.S. □ M.A. or M.S. □ Ph.D. or Ed.D. □ Other, please specify:

Q8. Indicate the field of specialization for the highest degree you hold: _____

Q9. As an instructor of Arabic, what is your job title?
□ Professor □ Associate professor □ Assistant professor
□ Senior lecturer □ Lecturer □ Teaching assistant
□ Graduate student instructor □ Other, please specify:

Q10. Are you a director or a coordinator of an Arabic program?
□ Yes □ No

Q11. How many years of experience do you have as an Arabic teacher?

□ Less than 1   □ 1-2   □ 3-5   □ 6-8   □ 9-11
□ 12-15   □ 16-20   □ More than 20

Q12. What level(s) of Arabic classes do you currently teach or have you previously taught at U.S. universities.? **Check all that apply.**

□ First Year   □ Second Year   □ More Advanced   □ Other, please specify:

Q13. Do you currently teach or have you ever taught any upper level content-based course(s) in Arabic (i.e., a course in Arabic in which students acquire both language and subject matter knowledge)? (If you answered **NO**, you will be automatically directed to **Q15** on the next page.)

□ Yes   □ No

Q14. If **YES**, please provide the course title(s) of any content-based course(s) you teach or have taught: _____

Q15. Do you currently teach or have you ever taught a FIRST or SECOND YEAR Arabic course?

□ Yes   □ No
(If you answered NO, you will be automatically directed to Q20 below.)

Q16. Please indicate the number of classroom contact hours PER WEEK in the FIRST or SECOND YEAR Arabic course(s) you currently teach or have taught in the past.

	Number of classroom contact hours for each section PER WEEK
First year course	
Second year course	

Q17. Do you incorporate the teaching of dialects into your FIRST or SECOND YEAR class(es)? (**If you answered NO, please skip to Q20 on the next page.)**

□ Yes   □ No

Q18. If **YES,** which dialect do you incorporate? **Check all that apply.**

□ Egyptian   □ Levantine   □ Gulf   □ Moroccan   □ Other, please specify:

201

Q19.	To what extent do you incorporate the teaching of dialects into your Arabic class(es) in the FIRST or SECOND YEAR of instruction?	**Rarely (once or twice during a course**	**Occasionally (once or twice per month in a course)**	**Often (once per week in a course)**	**Very often (every class session)**	**Other, please specify:**
		□	□	□	□	□

Q20.	If you do **NOT** teach dialects in your FIRST or SECOND YEAR class(es), please read the possible reasons below, and then indicate the degree to which each reason has affected the decision not to teach dialects. **(If you teach dialects in your class(es), please skip to Q21 on the next page.)** "I do not teach dialects because of…"	**No effect at all**	**Limited effect**	**Moderate effect**	**Very strong effect**
(1)	Lack of time	□	□	□	□
(2)	Lack of effective approaches on how to teach dialects	□	□	□	□
(3)	Lack of appropriate materials/resources to teach dialects	□	□	□	□
(4)	My lack of training in teaching dialects	□	□	□	□
(5)	Lack of confidence in my ability to teach dialects	□	□	□	□
(6)	Lack of assessment tools for dialects	□	□	□	□
(7)	My belief that competence in Arabic dialect(s) can only be acquired in Arabic-speaking countries	□	□	□	□
(8)	Decisions made at the Arabic program level	□	□	□	□
(9)	Other, please specify:	□	□	□	□

Part II: Teachers' Beliefs about the Teaching of Culture

Please take a few minutes to reflect on your views about culture and teaching culture. Think about the extent to which you agree or disagree with the following statements and choose the response that best represents your opinion with respect to each statement.

Q21.

		Strongly disagree	Disagree	Agree	Strongly agree
(1)	Teaching culture is more difficult than teaching language.	□	□	□	□
(2)	Culture needs to be treated as a language "skill" like listening, speaking, reading, and writing in the language classroom.	□	□	□	□
(3)	Culture should be an integral part of language teaching.	□	□	□	□
(4)	In a foreign language class, teaching other language skills and grammar is more important than teaching culture.	□	□	□	□
(5)	There is no relationship between language proficiency and cultural competence.	□	□	□	□
(6)	In an Arabic curriculum in the U.S., cultural understanding can be developed using *fuSHa* (Modern Standard Arabic) only.	□	□	□	□
(7)	*'Āmmiyya* (Colloquial Arabic) words and expressions with cultural connotations should be taught in FIRST and SECOND YEAR classes.	□	□	□	□
(8)	Native speakers are usually better than non-native speakers in teaching Arab culture.	□	□	□	□
(9)	Heritage learners can help their non-heritage peers understand Arab culture effectively.	□	□	□	□
(10)	"How to teach culture" should be emphasized in any course dealing with Teaching Arabic as a Foreign Language (TAFL).	□	□	□	□

We are interested in your reactions to the following questions. For Q22, Q24, Q25 and Q26, choose **only one response** that best represents your opinion. **For Q23, you may choose up to two responses. For Q27, you may choose multiple responses applicable to you.**

Q22. Do you think Arab culture should be given the same amount of class time at all proficiency levels? **(If you answered YES, you will be automatically directed to Q24 on the next page.)**

□ Yes   □ No

Q23. If you answered **NO**, then which level(s) should focus on teaching culture the most? You can choose up to two levels if this accurately reflects your belief.

□ First year   □ Second year   □ More advanced   □ Other, please specify:

Q24. Approximately what percentage of your instructional time do you devote to culture teaching in the first TWO years of instruction? **(If you do NOT currently teach or have NOT ever taught a FIRST or SECOND YEAR Arabic course, please skip to Q25 below.)**

□   Language teaching: 95% -- Culture teaching 5%

□   Language teaching: 90% -- Culture teaching: 10%

□   Language teaching: 80% -- Culture teaching: 20%

□   Language teaching: 70% -- Culture teaching: 30%

□   Language teaching: 60% -- Culture teaching: 40%

□   Language teaching: 50% or less -- Culture teaching: 50% or more

□   Since culture teaching is an integral part of language teaching, I believe I am teaching culture whenever I am teaching language.

Q25.	To what extent do you feel that the teaching of culture within your class(es) is adequate overall?	**Not adequate at all**	**Less than adequate**	**Adequate**	**Very adequate**
		□	□	□	□
Q26.	To what extent are you comfortable with teaching culture in your class(es)?	**Not comfortable at all**	**Not comfortable**	**Comfortable**	**Very comfortable**
		□	□	□	□

Q27. How do you make decisions about what aspects of Arab culture to include in your FIRST or SECOND YEAR Arabic course and how to teach them? **Check all that apply**.

□ I make these decisions by myself.

□ I discuss them with my colleagues.

□ I do not make such decisions because I follow my program's cultural goals or the program supervisor's suggestions.

□ I follow the textbook(s) we use.

□ I make decisions based on my students' needs and expectations.

□ Other, please specify:

Q28.	Please read the components of culture below, and then indicate how important each component is in defining culture. **"In the context of Arabic language learning, 'culture' refers to…"**	**Totally unimportant to defining culture**	**Not important to defining culture**	**Important to defining culture**	**Very important to defining culture**
(1)	Practices: behavioral patterns of living (customs, way of life, religions, etc.) accepted by members of society	□	□	□	□
(2)	Products: literature, art forms (music, films, plays, etc.), and rituals created by members of society	□	□	□	□
(3)	Perspectives: shared values, beliefs, and attitudes that explain how and why a society performs its practices and creates its products	□	□	□	□
(4)	Geography	□	□	□	□
(5)	History	□	□	□	□
(6)	Political and economic conditions	□	□	□	□
(7)	Words and phrases with cultural connotations	□	□	□	□
(8)	If you think there are other definitions of culture, please add them here:	□	□	□	□

Part III: Objectives and Topics in Teaching Culture

We are interested in your views about the objectives for and topics included in teaching culture. Read the following question and choose **only one response** that best represents your opinion.

Q29. In your opinion, should Arabic teachers teach one uniform Arab "culture" or should they deal with diverse Arab "cultures" from different areas?

☐ Teachers should teach common or representative cultural components accepted in most Arab countries.

☐ Teachers should teach diverse cultures in different Arab countries or regions **based on students' individual needs.**

☐ Teachers should teach diverse cultures in different Arab countries or regions **based on the program's vision or objectives.**

☐ Teachers should teach both common and diverse Arab cultures.

☐ Other, please specify:

Think about the extent to which you agree or disagree with the following statements and choose the response that best represents your opinion with respect to each statement.

Q30.

		Strongly disagree	Disagree	Agree	Strongly agree
(1)	The teaching of culture can enhance both the learners' understanding of the target culture and their understanding of their own culture and identity.	☐	☐	☐	☐
(2)	Developing the ability to critically evaluate the positive and negative aspects of the target culture is an important cultural learning objective.	☐	☐	☐	☐
(3)	The teaching of culture can help students develop attitudes of openness and tolerance towards other cultures and people.	☐	☐	☐	☐
(4)	The teaching of culture should promote the ability to cope with intercultural contact situations.	☐	☐	☐	☐
(5)	The teaching of culture should promote the ability to compare	☐	☐	☐	☐

	similarities and differences between the target and students' own cultures.				
(6)	It is important for students to recognize how culture is reflected in language by learning words and phrases with cultural connotations.	□	□	□	□

Read the following question and choose the response that best represents your opinion.

Q31-1.	To what extent do you feel that your goals and objectives for teaching culture are reflected in your students' learning at the end of a course?	**Not at all**	**To a slight degree**	**To a moderate degree**	**To a considerable degree**
		□	□	□	□
Q31-2.	If you feel that your cultural goals and objectives are NOT properly reflected in your students' learning outcomes for culture, please explain the reason(s) for your response (**Otherwise, please proceed to Q32 below**):				

Q32.	What is the importance of including the topics below in either FIRST or SECOND year Arabic language instruction? Please read the list of cultural topics below, and then indicate how important each topic is for FIRST and SECOND year students.	**Not important at all**	**Not very important**	**Somewhat important**	**Very important**
(1)	Geography	□	□	□	□
(2)	Historical events	□	□	□	□
(3)	Political and economic conditions	□	□	□	□
(4)	Literature	□	□	□	□
(5)	Arts (music, paintings, films, plays, soap operas, etc.)	□	□	□	□
(6)	Architecture and aesthetic monuments	□	□	□	□
(7)	Greetings	□	□	□	□

(8)	Food and eating habits	□	□	□	□
(9)	Entertainment and recreation (e.g., shopping habits, sports)	□	□	□	□
(10)	Holidays	□	□	□	□
(11)	Educational systems	□	□	□	□
(12)	Family structures	□	□	□	□
(13)	Marriage customs	□	□	□	□
(14)	Religions and sects	□	□	□	□
(15)	Different ethnic and social groups	□	□	□	□
(16)	Social etiquette: using appropriate verbal and nonverbal expressions (i.e., gestures) for different cultural situations	□	□	□	□
(17)	Youth and pop culture	□	□	□	□
(18)	Traditions and folklore	□	□	□	□
(19)	Tourism and travel	□	□	□	□
(20)	Judicial systems	□	□	□	□
(21)	Transportation	□	□	□	□
(22)	Famous people and places	□	□	□	□
(23)	Environmental issues	□	□	□	□
(24)	The relationship between *fuSHa* (Modern Standard Arabic) and *'āmmiyya* (Colloquial Arabic)	□	□	□	□
(25)	Social issues: women's issues, gender roles, child labor, *wāsTa* (connections), unemployment, etc.	□	□	□	□
(26)	Political, economic, and cultural relations between the western world and Arab countries	□	□	□	□
(27)	Arab communities in the U.S.	□	□	□	□
(28)	Other, please specify:	□	□	□	□

Part IV: Pedagogical Approaches to Teaching Culture

We are interested in your views about the pedagogical approaches to teaching culture. Think about the extent to which you agree or disagree with the following statement and choose the response that best represents your opinion.

Q33.	Culture-related activities are effectively conducted in my classroom.	**Strongly disagree**	**Disagree**	**Agree**	**Strongly agree**
		□	□	□	□

Q34.	If you do NOT think culture-related activities are effectively conducted, assess the degree to which each factor hinders the teaching of culture in your classroom. **(If you THINK they are effectively conducted, please skip to Q35 below.)**	**Not at all**	**To a slight degree**	**To a moderate degree**	**To a considerable degree**
(1)	Lack of time	□	□	□	□
(2)	Lack of recommended approaches on how to teach culture	□	□	□	□
(3)	Lack of adequate materials/resources to teach culture	□	□	□	□
(4)	Lack of cultural objectives in the curriculum	□	□	□	□
(5)	Lack of necessary training in teaching culture	□	□	□	□
(6)	Lack of confidence in my ability to explain cultural references and events	□	□	□	□
(7)	Lack of tools to assess cultural competence	□	□	□	□
(8)	□ Other, please specify:				
	Read the following question and choose the response that best represents your opinion.				

Q35.	When teaching vocabulary, to what extent do you believe teachers should	**Not at all**	**To a slight degree**	**To a moderate degree**	**To a considerable degree**
	provide cultural connotations of words and phrases in the target culture?	□	□	□	□

Think about the extent to which you agree or disagree with the following statements and choose the response that best represents your opinion with respect to each statement..

Q36.

		Strongly disagree	**Disagree**	**Agree**	**Strongly agree**
(1)	During the FIRST and SECOND years of Arabic classes, the use of English is necessary in teaching **language**.	□	□	□	□
(2)	During the FIRST and SECOND years of Arabic classes, the use of English is necessary in teaching **culture.**	□	□	□	□

Read the following question and choose **only one response** that best represents your opinion.

Q37. If you agree that English is necessary, please indicate to what extent teachers should use English in explaining and discussing culture in FIRST and SECOND year classes. (**If you DISAGREE, please skip to Q38 below.**)

□ They should use only English for cultural discussions.

□ They should use both English and Arabic (or a mix of the two languages, i.e., '*Arabīzi*).

□ They should use Arabic as much as possible for cultural discussions and only use English when they cannot avoid it.

Q38.	For the teaching of culture, how often do you use the following types of activities in your classroom? **(If you do NOT use any culture-related activities, please skip to Q39 below.)**	**Never**	**Occasionally**	**Often**	**Very often**
(1)	Role plays/Skits	□	□	□	□
(2)	Lectures or other teacher presentations (e.g., lectures on political or historical topics, and geography, etc.)	□	□	□	□
(3)	Teaching songs and poems	□	□	□	□
(4)	Discussing cultural notes in the textbook	□	□	□	□
(5)	Having students compare and contrast the target culture with their own culture	□	□	□	□
(6)	Games (please specify:)	□	□	□	□
(7)	Other, please specify:	□	□	□	□

Part V: Textbooks and Materials for Cultural Instruction

Q39. What textbooks do you use in your language and culture teaching? **Check all that apply.**

□ *Al-Kitaab fii Ta'allum al-'Arabiyya* series (by Kristen Brustad et al.)

□ *Ahlan wa Sahlan* series (by Mahdi Alosh)

□ Elementary and Intermediate Arabic (by Munther Younes)

□ *'Arabiyyat al-Naas* series (by Munther Younes et al.)

□ Arabic for Life: A Textbook for Beginning Arabic (by Bassam Frangieh)

□ Other, please specify _____

Read the following questions and choose the response that best represents your opinion with respect to each question.

Q40.

(1)	To what extent do the textbooks you use include culture-related activities or exercises?	**Not at all**	**To a slight degree**	**To a moderate degree**	**To a considerable degree**
		□	□	□	□
(2)	If your textbooks include culture-related activities, to what extent are you satisfied with the cultural content presented in the textbook? **(If your textbooks do NOT include culture-related activities, please skip to Q41 below.)**	□	□	□	□
(3)	To what extent do you feel the need to supplement the cultural activities in the textbook with activities that you design?	□	□	□	□

Q41.	**Indicate to what extent you use the following audiovisual materials.**	**Never**	**Occasionally**	**Often**	**Very often**
(a)	Photographs	□	□	□	□
(b)	Power point slides	□	□	□	□
(c)	Television commercials	□	□	□	□
(d)	Paintings	□	□	□	□
(e)	(Drawn) cartoons	□	□	□	□
(f)	Videos (e.g. YouTube)	□	□	□	□
(g)	Films	□	□	□	□
(h)	Other, please specify:	□	□	□	□

Part VI: Assessment of Cultural Competence

We are interested in your views about the assessment of cultural competence. Think about the extent to which you agree or disagree with the following statements and choose the response that best represents your opinion with respect to each statement.

212

Q42.

		Strongly disagree	Disagree	Agree	Strongly agree
(1)	Assessing culture is difficult**.**	□	□	□	□
(2)	Culture should have its own assessment guidelines like other language skills.	□	□	□	□

Read the following question and choose **only one response** that best represents your opinion.

Q43. Do you assess cultural competence?

□ Yes   □ No

(If you answered NO, you will be automatically directed to Q48 on the next page.)

Read the following question and choose the response that best represents your opinion.

Q44.	How often do you assess the cultural learning of your students?	Never	Occasionally	Often	Very often
		□	□	□	□

Think about the extent to which you agree or disagree with the following statements and choose the response that best represents your opinion with respect to each statement.

Q45.

(1)	The assessment tools I use are appropriate for evaluating **verbal** cultural competence (i.e., cultural knowledge) in Arabic.	Strongly disagree	Disagree	Agree	Strongly agree
		□	□	□	□
(2)	The assessment tools I use are appropriate for evaluating **nonverbal** cultural competence (i.e., cultural behaviors) in Arabic.	□	□	□	□

Read the following question and choose **only one response** that best represents your opinion.

Q46. Which range best reflects the weight you allocate to cultural learning in determining students' grades at the end of courses in either FIRST or SECOND year?

□ 1–10%   □ 11–20%   □ 21–30%   □ More than 30%

Q47.	If you assess cultural learning, how frequently do you use the following types of assessment?	Never	Occasionally	Frequently	Very frequently
(1)	Direct questions in exams (e.g., listing, matching, multiple choice and true-false questions)	□	□	□	□
(2)	Short-answer questions in exams (e.g., having students listen to a series of open-ended cultural situations and write what they would do if they were in these situations)	□	□	□	□
(3)	Longer essay questions in exams	□	□	□	□
(4)	Skits	□	□	□	□
(5)	Cultural portfolio projects	□	□	□	□
(6)	Research papers	□	□	□	□
(7)	Other, please specify:	□	□	□	□

Q48.	If you do NOT assess cultural learning, do you think **this is because of…** (**If you ASESS cultural learning, please skip to Q49 on the next page.**)	Not at all	To a slight degree	To a moderate degree	To a considerable degree
(1)	Lack of assessment tools and criteria	□	□	□	□
(2)	Lack of time to evaluate students' cultural competence	□	□	□	□
(3)	Culture not being the main focus of my language classroom, and hence not a subject I need to assess	□	□	□	□
(4)	Culture being taught as an integral part of language teaching in my classroom so I do not test it separately	□	□	□	□
(5)	If you have other reasons, please share them here:	□	□	□	□

Part VII: Teachers' Attitudes towards the Teaching of Intercultural Competence

We are interested in your views on the teaching of intercultural competence. Read the following question and choose the response that best reflects your opinion.

Q49.	When working on culture, to what extent should teachers focus on cross-cultural comparisons?	Not at all	To a limited degree	To a certain degree	To a considerable degree
		☐	☐	☐	☐

Think about the extent to which you agree or disagree with the following statement and choose the response that best represents your opinion.

Q50.	Intercultural competence should be achieved not in school, but in a natural environment, such as during communication with native speakers in the U.S. or while living in Arab countries.	Strongly disagree	Disagree	Agree	Strongly agree
		☐	☐	☐	☐

Think about the extent to which you agree or disagree with the following statements and choose the response that best represents your opinion with respect to each statement.

Q51.	In order to enhance students' intercultural competence,	Strongly disagree	Disagree	Agree	Strongly agree
(1)	Teachers should express their own views about the target culture in the classroom.	☐	☐	☐	☐
(2)	Teachers need to have their students discuss Americans' stereotypes of Arab culture and life-styles in class.	☐	☐	☐	☐
(3)	Teachers should ask their students to talk about their own experiences in Arabic- speaking countries.	☐	☐	☐	☐
(4)	Teachers should deal with the controversial issues relating to the target culture in class.	☐	☐	☐	☐

215

(5)	If you have another way of enhancing students' intercultural competence, please share it here:	□	□	□	□

Part VIII: Changes in Teachers' Beliefs about the Teaching of Culture

Read the following questions and choose the response that best represents your opinion with respect to each question.

Q52.

		Not at all	To a slight degree	To a moderate degree	To a considerable degree
(1)	To what extent have your beliefs about the teaching of culture changed since you started teaching?				
		□	□	□	□
(2)	If your beliefs about teaching culture have changed, to what extent do you think these changes have been reflected in your practices in the classroom? **(If your beliefs about teaching culture have NOT changed, please skip to Q53 below.)**	□	□	□	□

Read the following question and choose **only one response** that best represents your opinion.

Q53.	Have you participated in any teacher education/training program related to the teaching of culture? **(If you answered NO, you will be automatically directed to Q56 on the next page.)**	□ Yes □ No
Q54.	If you answered **YES**, please indicate as best as you can the name of the training program, as well as when and where the program was conducted.	**Name:** **When:** **Where:**

Read the following question and choose the response that best represents your opinion.					
Q55-1.	If you have participated in teacher training programs, to what extent have these programs contributed to your awareness regarding the teaching of culture?	**Not at all**	**To a slight degree**	**To a moderate degree**	**To a considerable degree**
		☐	☐	☐	☐
Q55-2.	If you think teacher training programs have NOT contributed to your awareness regarding the teaching of culture, please explain the reason(s) for your response **(Otherwise, please proceed to Q56 below)**:				

Q56.	If your beliefs about the teaching of culture have changed since you started teaching, please read the factors below, and then rate how important each factor is in influencing this change. **(If your beliefs about the teaching of culture have NOT changed since you started teaching, skip this question and proceed to Q57 on the next page.)**	**Not important at all**	**Slightly important**	**Moderately important**	**Very important**
(1)	Feedback from supervisor and/or senior professors	☐	☐	☐	☐
(2)	Student feedback	☐	☐	☐	☐
(3)	Research published in academic journals on teaching culture	☐	☐	☐	☐
(4)	Self-discovery through trial and error or personal research	☐	☐	☐	☐
(5)	Collaboration with colleagues	☐	☐	☐	☐
(6)	Attending seminars/conferences/workshops	☐	☐	☐	☐

(7)	Taking academic courses (e.g., culture-related courses or courses dealing with TAFL)	□	□	□	□
(8)	Use of new textbooks/new curriculum	□	□	□	□
(9)	Observation of other teachers' classes	□	□	□	□
(10)	Increased use of technology and the internet (e.g., YouTube videos)	□	□	□	□
(11)	Travel to Arabic-speaking countries	□	□	□	□
(12)	Other, please specify:	□	□	□	□

Q57. Do you have any other comments or thoughts about teaching culture in Arabic classes that you have not already shared? (If you do NOT have comments, please proceed to the next question.)

Q58-1. Would you be willing to participate in a follow-up interview based on this survey? If so,

Please provide your contact information.

Name: _____   Email: _____

Q58-2. Please indicate which language you prefer to use in a follow-up interview.

□ English   □ Arabic   □ Either language

(If you do not wish to participate in a follow-up interview, please leave Q58-1 and Q58-2 blank.)

Please submit your survey by clicking "SUBMIT" below.

Thank you very much for completing this survey and for your participation

in this study.

Your response has been recorded.

SUBMIT

Follow-Up Interview Questions

1. Introduction
- Brief presentation of the purpose of the interview, the estimated length of the interview (approximately 30-50 minutes), and the consent form

2. Background Information
- Talk through questionnaire answers (probe whenever necessary)

3. Teachers' Understanding of Culture and Their Beliefs about the Teaching of Culture
- To what extent do you think your beliefs about Arabic (Modern Standard Arabic vs. Colloquial Arabic) affect your pedagogical approach to the teaching of culture?
- To what extent do you believe your students are interested in learning culture? To what extent do you feel that your teaching helps fulfill this goal?

4. Objectives and Topics in Teaching Culture
- How do you define culture and cultural proficiency in the context of Arabic teaching?
- In your opinion, what are the objectives of teaching culture in an Arabic class?
- What are the cultural aspects you think should be taught at the elementary and intermediate levels of language proficiency?

5. Pedagogical Approaches to Teaching Culture
- Can you think of a time when you combined culture and another skill? Can you tell me how you incorporated culture into (whichever lesson)? I'm really interested in hearing more.

6. Textbooks and Materials for Cultural Instruction
- Do the cultural contents of the textbook(s) you use help your students learn the culture you think they should learn?
- If not, what aspects of the textbook(s) would you like to see improved?
- In your opinion, what type(s) of additional materials can enhance learners' cultural competence?

- In addition to the textbook(s), which three resources do you use the most in teaching culture?

7. Assessment of Cultural Competence
- With regard to learning outcomes for culture, what types of learners' cultural knowledge and ability should be included in these outcomes? In your opinion, what are the most significant cultural knowledge and competence that need to be specified in learning outcomes?

8. Teachers' Attitudes towards the Teaching of Intercultural Competence
- How do you define/understand the term 'intercultural competence' in the teaching of Arabic?
- If your students were to make stereotypical comments in class, how would you deal with them? (Some students may have negative attitudes towards Arabic and Arab culture. Have you thought about any lessons to encourage attitude change?)

9. Changes in Teachers' Beliefs about the Teaching of Culture
- Think about your first year(s) of teaching and compare what you did 'then' with what you do 'now.' What are some of the significant changes in your approach to teaching culture?
- More specifically, has your attention to the teaching of culture changed over the course of your career? If so, what factors do you believe caused this change?

10. Conclusion
- Can you tell me whether you think there is anything we haven't discussed about the subject that you think would be helpful to add?
- I may have some follow-up questions or may want to clarify my understanding of your responses. Is it alright to contact you in future?
- Thank you very much for your time and participation.

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