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**The intercultural dimension in language classrooms in
Aotearoa New Zealand: A comparative study across
languages and teachers' levels of proficiency**

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Abstract

In the last two decades, language teaching around the world have shifted the place of culture from the periphery to the core, acknowledging that cultures shape language and how it is used. This has led to the development of intercultural language teaching. The benefits of this approach and how teachers understand and implement it are part of a growing field. However, few studies have addressed the issue of the influence of language teachers' level of proficiency in this context. Language teachers in Aotearoa New Zealand schools are encouraged to follow an intercultural approach in their classrooms. In 2010, a report was published to provide language teachers with an intercultural communicative language teaching (iCLT) framework of principles to integrate culture into the teaching of languages (Newton, Yates, Shearn, & Nowitzki, 2010). The report focuses on the development of intercultural capacities to communicate empathetically and respectfully with people of different languages and cultures, rather than simply concentrating on language skills. This study investigated the relationships between language teachers' conceptualisations of iCLT and their practices. Furthermore, it investigated whether teachers' level of proficiency in the target language was related to their conceptualisations and practices. Subsequently, potential *points of departure* (i.e., opportunities) for language teachers' development of interculturality in their classrooms are illustrated. These examples may also be useful beyond the context of Aotearoa New Zealand. Given that the iCLT framework (Newton et al., 2010) was influenced by intercultural theory from various contexts, this study is part of a global conversation around the implementation and development of the intercultural dimension in the language classroom.

Qualitative data were gathered from semi-structured interviews, teachers' reflections, and classroom observations of 16 language teachers of Chinese, Japanese, French, and Spanish (four of each) in Aotearoa New Zealand. Data were analysed using Newton et al.'s (2010) framework of principles as a lens for interpretation. The findings demonstrated an inconsistent relationship between conceptualisations and practices. Evidence of a principle in teachers' conceptualisations was not a reliable indication of the principle in their practices, or vice versa. The data were also quantified to provide a visual depiction of teachers' conceptualisations and practices, and the relative difficulty participants experienced with implementing aspects of the principles in their classrooms. As a contribution to the field of iCLT, the findings suggest that neither being a first language (L1) speaker, nor proficiency in the target language, ensured teachers' implementation of iCLT. Across all languages and teachers' levels of proficiency, participants generally demonstrated an implicit potential for intercultural teaching. Implicit potential is understood as unconscious, unplanned, and automatic abilities, conceptualisations and practices, attributes that were investigated to indicate teachers' intercultural communicative competence (ICC) and iCLT. Furthermore, the target language did not appear to play a role in the development of the intercultural dimension in teachers' classes. There was some evidence of the efficacy of teacher professional development on intercultural communicative language teaching, highlighting that professional development appeared to be most effective when interculturally targeted. Finally, another contribution of this thesis is an illustrative narrative for language teachers, constructed to summarise the complexity inherent in the iCLT principles; to demonstrate each principle's inextricability from the others; and to facilitate their implementation.

Dedication

Para ti, Chihiro. Mi pequeña superviviente.

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Glossary

CLT: communicative language teaching

HP1: higher proficiency group 1 (B2-C1)

HP2: higher proficiency group 2 (C2 – first language speakers)

IC: intercultural competence

ICC: intercultural communicative competence

iCLT: intercultural communicative language teaching (Newton et al., 2010)

ICLT: the international term for the intercultural teaching approach

LP1: lower proficiency group 1 (A1-A2)

LP2: lower proficiency group 2 (B1)

L1: first language

L2: second language

NZC: New Zealand Curriculum

TBLT: task-based language teaching

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1 Introduction

In today's globalised world, interaction and communication between people of diverse and sometimes completely heterogeneous cultural and linguistic backgrounds are taking place at levels that have not been seen at any other time in history. Although English is seen as a global language and considered “the” medium for international communication, what globalisation embraces is multilingualism. That is, globalisation is about “diversities, options, and possibilities where a variety of languages are used in many shapes and forms and even within the different Englishes” (Shohamy, 2007, p. 132). Consequently, language learning has become increasingly important in order to fulfil the needs of speakers of different languages trying to communicate internationally (Cook, 2008). Language learning, from a communicative language teaching (CLT) perspective, entails learning how to communicate proficiently in the target language. However, communicative proficiency is more than knowing the language. Understanding the culture associated with the language, and how the culture influences choices about language and communicative practices, is also vital. Indeed, language and culture are fundamentally interdependent – a language cannot be taught without its associated culture because culture is the context of language use (Stern, 1992).

There is a wide array of reasons why individuals and institutions invest in language learning. Language learning has the potential to enhance commercial and diplomatic international relationships by generating communicatively competent citizens (Council of Europe, 2001; Ministry of Education, 2002). Learning foreign/second¹ languages is widely believed to enhance understandings of other cultures and peoples (Liddicoat & Scarino, 2013). However, while courses in foreign/second languages may eventually lead to learners being able to communicate information (i.e., display linguistic competence), language learners often face communication breakdowns when interacting with others. This is frequently due to cultural differences which learners have not developed the skills to navigate. Consequently, the need for an intercultural dimension in language learning and teaching, to develop both intercultural and linguistic competence in learners, has been recognised (e.g., American Council on the Teaching of Foreign Languages [ACTFL], 2014; Australian Curriculum Assessment and Reporting Authority [ACARA], 2017; Australian Federation of Modern Language Teachers Associations [AFMLTA], 2005; Byram, Gribkova, & Starkey, 2002; Confucius Institute Headquarters/Hanban, 2014; Council of Europe, 2001; Instituto Cervantes, 2006; Newton, 2009, 2016; Newton, Yates, Shearn, & Nowitzki, 2010). The goals of language learning have become that learners are able to interact with, understand, and accept people of other cultures and their perspectives, values, and behaviours (Byram et al., 2002). Since teachers are essential in the pursuit of these goals, how teachers deal with the intercultural dimension in their teaching merits closer examination.

The study presented in this thesis investigated teachers' conceptualisations and practices of intercultural communicative language teaching (iCLT) and learning (Newton et al., 2010), comparing teachers, levels of proficiency, and target languages. This chapter describes the context of the present

¹ In this study, foreign and second language learning are not addressed as different concepts, but as the learning of a language other than the first language/mother tongue.

study, introducing the conceptual framework that has guided the research, my motivations for the project, and the research aim and questions. Thereafter, the chapter outlines the significance of the study, its context, and the New Zealand Curriculum (NZC) for languages. Finally, the structure of the entire thesis is outlined.

1.1 Background

During my work as a teacher of English as an additional language in Spain, I never truly appreciated the connection between language and culture. Similarly, when learning English as a second language – Spanish being my first language (L1) or mother tongue – I was taught language and culture as two separate and unrelated components. During my primary and secondary schooling, in the 80s and 90s in Spain, English was taught under the assumption that one could learn culture via the transmission of information and knowledge about the target culture – what Sehlaoui (2001) refers to as a *culture as artefact* approach. Lessons tended to focus on the UK and USA, as archetypal, dominant English-speaking cultures. I was instructed to rote-learn trivia about these countries, their citizens, their “stereotypical” customs, traditions, and arts. In practice, I found that, even though I was able to speak grammatically correct utterances, I still encountered miscommunication and misunderstanding in my interactions, not only in English, but also in Spanish. I always wondered why. Was it me? Was it my interlocutor(s)? Where did the communication breakdowns lie? It was not until I began to think more about the importance of culture that I started to understand that both language and culture (particularly its subtleties, or the underlying attitudes that guide actions and language choices) are crucial to communicate effectively with people of other languages and cultural backgrounds. I began to understand through my own experiences that languages cannot be taught without culture, nor can the two be treated as separate and independent components.

When I, as an L1 Spanish speaker, started to teach Spanish to speakers of other languages, I was able to analyse my practices more critically, compared to my English teaching. This made me realise that I had approached language teaching from two different perspectives – as an L1 and L2 speaking teacher – and that implementing culture was not always easy. There are aspects of culture that are not always explicit or accessible even in my own culture. For example, my experience of Spanish culture shapes the way I handle personal space and physical contact when I am talking to people. However, I am not explicitly aware of the cultural subtleties of my behaviours; rather, I act on implicit knowledge. It was not until I had interactions with people of other cultures that I realised that personal space and physical contact vary from culture to culture. In fact, this realisation was crucial for me to understand that I could make my interlocutors feel uncomfortable if I did not stand a specific distance apart, or assumed it was acceptable to greet people with two kisses (as done in my culture). It was only through genuine social interaction, reflection, and learning from peers that I managed to explicitly acknowledge this “implicit/invisible” aspect of my cultural background.

It is important to note that I was more confident when teaching my own language, especially regarding aspects of the Spanish-speaking world that are silent/invisible to the untrained ear/eye. For example, the Spanish use of the imperative when asking people to do something for you, which is considered

friendly or familial and does not sound impolite, could potentially cause offense when used in equivalent New Zealand English contexts. Consequently, I realised my role in the classroom was not merely to be a language teacher or facilitator of knowledge of the cultures of the Spanish speaking world. When teaching languages, I was dealing with the target language culture, my learners' culture(s), and my own culture: it was necessary to create a "third place," a space that bridged my first culture and target cultures of the classroom (Kramsch, 1993; Lo Bianco, Liddicoat, & Crozet, 1999). By engaging members of the classroom in a process of self-reflection on the cultures involved in our interactions, we were able to establish a base from which we could learn about, and from, each other through exploring the target culture(s).

When starting my doctoral journey, I tried to find a connection between L1 speaking teachers, L2 speaking teachers, and culture in language teaching. I was working on the assumption that L1 speaking teachers would find intercultural exploration easier to approach and develop, and that L2 teachers would find it more difficult to engage with the more "invisible" aspects of the target culture. These variables underpinned my previous research (Ramírez, in press) and the education I received to become a teacher, and they remain crucial in my teaching practice. I wanted to know more about how to improve my practice by learning how to develop a more multilingual and culturally inclusive pedagogy. Once I found key and relevant works on intercultural language teaching and learning, I was determined to study the nexus between language and culture in language teaching, and the role of teachers' conceptualisations, practices, and proficiency. As both my learning and teaching backgrounds were based in Europe, I was curious about how language teaching and learning were implemented in Aotearoa New Zealand. I became interested in Māori culture(s) when I was a teenager, because of its contrast to my life, culture, and surroundings. More recently, I developed an interest in knowing more about te reo Māori and tikanga Māori (Māori language and culture/cultural practices). I wanted to gain insight into those aspects of the language and culture (and culture-in-language) I could gain only through experience, not by reading. My own intercultural experiences have assisted me in developing a more thorough understanding of interculturality and the processes this understanding implies from the point of view of both an individual and an educator. Furthermore, I was driven by a desire to contribute to and improve the field of language teacher education. These factors led to the design of the present inquiry into language teachers' conceptualisations and practices with regard to iCLT.

1.2 Conceptual Framework

The interrelated nature of language and culture is now widely recognised by the language teaching community (Brown, 1994, 2007; Byram & Guilherme, 2011; Dervin, 2010; Dervin & Liddicoat, 2013; Dervin & Risager, 2015; Kramsch, 1993, 2009; Kramsch & Thorne, 2002; Liddicoat & Scarino, 2013; Liddicoat, Papademetre, Scarino, & Kohler, 2003; Newton et al., 2010; Stern, 1983; R. Tang, 1999), and the place of culture has become central in the teaching of languages. Languages cannot be taught by putting culture aside because culture is the essential context for language learning and use (Stern, 1992). In language classrooms, culture has traditionally been conceptualised as an "artefact," an object, so that cultural knowledge is akin to knowing facts about the target culture (Sehlaoui, 2001). Such

interpretation of “knowledge” of culture has tended to result in negative outcomes, such as stereotypes and generalisations. Culture, however, is not merely a tangible “object” we can simply visit or see but an expression of personal and shared identity. It influences what we believe about ourselves, how we might differentiate ourselves from others, and how we might interact with others, which explains why cultures around the globe differ from one another. Thus, it is necessary that language teachers help learners acquire the necessary skills to engage with the cultural information they encounter through their education, and their exposure, to the target culture(s), and through their learning become “critical ethnographers” (Sehlaoui, 2001, p. 53). The role of teachers is essential to prevent “potential ignorance, suspicions or racist attitudes about other cultures” (Peiser & Jones, 2014, p. 376), which may result from (cultural) stereotypes, generalisations, or negative assumptions.

Intercultural communicative competence (ICC) is a key concept, which captures these outcomes. I will develop this fully in my literature review (Chapter 2); however, briefly, ICC is about learning how to interact with speakers of other languages and cultures in a foreign language and in one’s own language in ways that move beyond the purely linguistic to authentic engagement with people who are different. Traditionally, language teaching and learning used the L1 speaker model as the gold standard. This goal, however, is counter-productive as the underlying implication is an erasure of the learner’s own culture for the sake of assimilating the target culture (Byram, 1997). Although culture is a fundamental component of language and identity (e.g., Cooper, He, & Levin, 2011; Jandt, 2010; Nederveen Pieterse, 2015; Norton, 2012), the integration of one’s own culture with the target language culture enriches, rather than takes away from, the ability to communicate between cultures. The goal of language learning should be the ability to “communicate and interact across cultural boundaries” (Byram, 1997, p. 7). There should be no sacrifice of culture (either one’s own or one’s interlocutor’s), only a creation of intercultural understanding, that is, a “third space.” Alongside their own goals and aspirations for the communicative context, such as being able to converse with different people when travelling, working, or studying in countries where the target language is spoken, learners need to be armed “linguistically and interculturally, as non-native speakers” (East, 2008b, p. 167). Consequently, around the world, language teaching and learning curricula have become more focused on intercultural competence, acknowledging the importance of the “social dimension in communication” (Kohler, 2015, p. 27). Intercultural communicative language teaching and learning (ICLT²) immerses language learners in “a dynamic, developmental, and ongoing process, which engages [them] cognitively, behaviorally, and affectively” (Paige, Jorstad, Siaya, Klein, & Colby, 2003, p. 177). This process involves learners in the acquisition of culture-general and culture-specific knowledge, skills and attitudes needed to communicate and interact effectively with people from different cultural backgrounds.

An ICLT approach addresses language learners’ and speakers’ need to not only possess good language skills, but also to develop proficient intercultural capacities, leading eventually to effective communicative interactions with the speakers of the target language and culture (Paige et al., 2003).

² Please note that ICLT refers to the international term for the intercultural teaching approach, as opposed to iCLT, which refers to Newton et al.’s (2010) intercultural communicative language teaching framework, specific to the Aotearoa New Zealand context.

This is especially important in Aotearoa New Zealand with its increasingly multiethnic and multilingual society (Peddie, 2003) resulting from a continuously high level of immigration (Statistics New Zealand, 2013, 2015, 2016). M. Chen (2015) noted that “never before has New Zealand had living here such a large number of people who were not born here” (p. xxiv). Furthermore, language teaching facilitates the communicative abilities of the large number of New Zealanders who migrate to other nations (Statistics New Zealand, 2013, 2015, 2016), alongside the international trade relationships that the New Zealand government is interested in maintaining and growing (M. Chen, 2015; Ministry of Education, 2012). Indeed, the 2005 Action Plan for Human Rights (Human Rights Commission, 2012) suggested that, by 2040, Aotearoa New Zealand would no longer just facilitate bilingualism (New Zealand English and te reo Māori) but would also support a range of communities and their languages.

In order to assist teachers to create new global citizens in this multicultural world, language teaching and learning curricula in New Zealand have developed various resources to support teachers' acquisition of skills and knowledge to develop intercultural competence. In ICLT, teachers are expected to help learners become interculturally competent, achieving a level of language proficiency and communicative competence to engage in intercultural interactions and relationships (Byram, 1997, 2006). Teachers' roles, therefore, are to find effective ways to integrate the (inter)cultural dimension into their practices, so learners have the capacity to “move between cultures” (Kohler, 2015, p. 27). Kramsch (1993) suggested that a third place is required, where learners can generate an introspective and critical view of their own culture and the cultures to which they are being exposed. Teachers need to assist learners in their journey of discovering, observing, comparing, reflecting on, and decentring established cultural perspectives – to deconstruct their assumptions and reconstruct informed ideas (Kramsch & Nolden, 1994). According to Lo Bianco et al. (1999), this third place is not fixed, but dynamic, in constant change as a result of the students' own engagement with the target culture and their own; a mid-point between the students' self and the other. Consequently, learners develop the ability to understand and interact with people of different cultural identities while acknowledging their own individuality. ICLT, however, may present some difficulty to language teachers in helping learners develop a competence they may have not developed themselves, as “the new educational challenges placed on language teaching are ambitious and for many language teachers they can often seem almost out of reach” (Liddicoat & Crozet, 2000, p. 4). To be able to facilitate such curricula adequately, language teacher educators must have developed comprehensive conceptualisations and practices of the pedagogies (Borg, 2009, 2011, 2015b, 2015c; J. C. Richards, 2017).

The intercultural approach to language learning and teaching is crucial for Aotearoa New Zealand to genuinely support all cultures and languages in the country. In order to support the development of ICLT in the New Zealand context, the New Zealand Ministry of Education commissioned a report, entitled *Intercultural Communicative Language Teaching (iCLT): Implications for Effective Teaching and Learning* (Newton et al., 2010). The report articulated six principles designed to support the teaching of culture in language education, and to guide teachers' classroom practices so that effective iCLT could take place (Newton et al., 2010). The iCLT principles (Newton et al., 2010) will be explained in detail in the literature review chapter (Section 2.4.1). Based on the iCLT principles, the present study

investigated language teachers' conceptualisations and practices of this teaching approach. This study draws on a substantial body of research on teachers' cognitions and their impact on language teachers' practices. It is notable that this body of research has experienced rapid growth in recent times (e.g., Artzt, Armour-Thomas, Curcio, & Gurl, 2015; Birello, 2012; Borg, 2003, 2009, 2015a, 2015b; Farrel & Ives, 2014; Lustig & Koester, 2013). Teacher cognition refers to what teachers know, think, and believe, and the effect of these on how they behave, particularly in relation to what happens in their classrooms (Borg, 2015c). In language teaching, a number of studies have been carried out to investigate this "unobservable cognitive dimension of teaching" (Borg, 2003, p. 81). Teachers' cognition concerning intercultural communicative competence (ICC) has also been an important topic of study. For example, Sercu, Méndez García, and Castro Prieto (2005) and Risager (1998) found only weak or non-significant relationships between teachers' perceptions of ICC and their practices, with teachers demonstrating different levels of understanding of ICC and intercultural education (e.g., Farrel & Ives, 2014; Liddicoat & Scarino, 2013; Oranje & Smith, 2017; Scarino, 2014; and others that I will discuss in the literature review).

This study included teachers' level of proficiency as a variable, to investigate whether teachers with different levels of proficiency have different conceptualisations and practices of iCLT. As Newton et al. (2010) have explained, iCLT focuses on ICC, rather than native-speaker competence, as privileging the L1 speaker generates unrealistic goals of instruction and learning expectations. Importantly, teachers' proficiency in the language they teach has an impact on their professional identity and confidence (J. C. Richards, 2017); L2 speakers' confidence is affected by the fact that they often feel they lack the authority to deal with both language and culture (Ghanem, 2015). On the other hand, L1 speakers often feel they are authorities, although L1 speakers may be "better prepared" regarding cultural knowledge, no individual is an authority on all the (sub)culture(s) within a culture (Byram, 2015). Within an intercultural teaching approach, however, teachers are expected to adopt the role of a facilitator, rather than the role of a possessor/transmitter of knowledge (Newton et al., 2010), and be willing to (re)learn alongside their learners to co-/de-construct knowledge about their culture, learners' culture, and the target culture (Lazaraton, 2003). Intercultural teaching requires teachers and learners to develop an awareness and understanding of the visible and invisible aspects of culture, and those aspects that are embedded in the language (Newton et al., 2010). Thus, as previously noted, since possessing just linguistic competence does not ensure cultural competence (Deardorff, 2009a, 2009b), teachers must develop both language and cultural competency/proficiency to engage and implement the intercultural dimension in the language classroom.

One of the considerations that emerged in the present study from the acknowledgement of "culture-in-language" was whether the target language would have an effect on teachers' conceptualisations and practices, because of the particularities of each language. As culture encapsulates knowledge, perceptions, values, and traditions, partially shared by people in the same context (Bower, 1992) but different for each individual, it influences and defines languages and social institutions. The understanding of what education is and how it operates is therefore shaped by the culture(s) in which education occurs (Wursten & Jacobs, 2013). Consequently, taking target language into account is to

ask whether certain languages facilitate the development and implementation of (aspects of) the intercultural dimension more than others.

Another aspect to consider is the potential challenges that the introduction of a new pedagogical framework, iCLT in this case, might present. Sinnema (2011) found that primary and secondary level teachers from all learning areas reported a range of issues following the distribution of the revised New Zealand Curriculum (Ministry of Education, 2007). Teacher confidence was shown to be a key variable for successful implementation. Reasons for a lack of confidence were diverse, including teachers' inadequate understanding of the educational curriculum, being unsure of how and what to assess, teachers' lack of understanding and knowledge of content, and contextual impediments. The present study therefore sought to investigate whether similar issues arose following the implementation of the iCLT principles (Newton et al., 2010) regarding teachers' conceptualisations and practices. I wanted to know whether the teachers I interviewed were familiar with the framework. I sought to find out whether there was evidence that the dissemination of the principles impacted on the uptake of the framework. I was interested in whether teachers' understandings inform more effective dissemination of the iCLT principles. In relation to this, a common theme emerging from the literature is that teachers' professional development is essential for the implementation and development of the intercultural dimension in the language classroom, to ensure a positive impact on teachers' conceptualisations and practices (e.g., Conway, Richards, Harvey, & Roskvist, 2010; Díaz, 2013; Feryok & Oranje, 2015; Harvey, Conway, Richards, & Roskvist, 2010; Oranje, 2016).

Newton et al.'s (2010) iCLT framework was used in this study to guide the research design and analysis of teachers' conceptualisations and practices. The principles provided the study with a foundation to investigate how teachers conceptualise and enact an iCLT approach, and their perceptions of the role of culture in the language classroom. Even though the principles were not designed to be used as an analytical tool (Newton, 2015, personal communication), I considered it useful to utilise them as lenses through which to understand how teachers are expected to implement culture into their classrooms, and the extent to which they actually perceive that they are doing this. It is important to note that language teachers in Aotearoa New Zealand are expected to be aware of these six principles, and to use them to guide their planning and teaching. Since teachers are key mediators in assisting learners to develop their intercultural competence, the principles were central to this study in order to analyse how teachers conceptualised and enacted interculturality, as defined by the iCLT report.

To summarise, this study builds its framework around Newton et al.'s (2010) iCLT principles: not as a measure of teacher performance, but as a way of understanding where teachers' conceptualisations and practices lie in relation to this pedagogical tool. It was important to keep in mind the challenges for teachers presented by the introduction of new pedagogical frameworks or the inadequate dissemination of new (compulsory) teaching approaches. Furthermore, gradients in performance may be created by the target language that language teachers teach or the different levels of language teachers' proficiency in the target language, making these variables (proficiency in particular) of especial interest. Finally, the influence of professional development to assist teachers' iCLT conceptualisations and practices was considered after the analysis of the data.

1.3 Research Aims and Questions

The purpose of this study was to explore and describe how language teachers in Aotearoa New Zealand conceptualised iCLT; how this conceptualisation related to and influenced their actual practices; and whether proficiency in the target language mediated this relationship. Figure 1 illustrates the different variables my study considered.

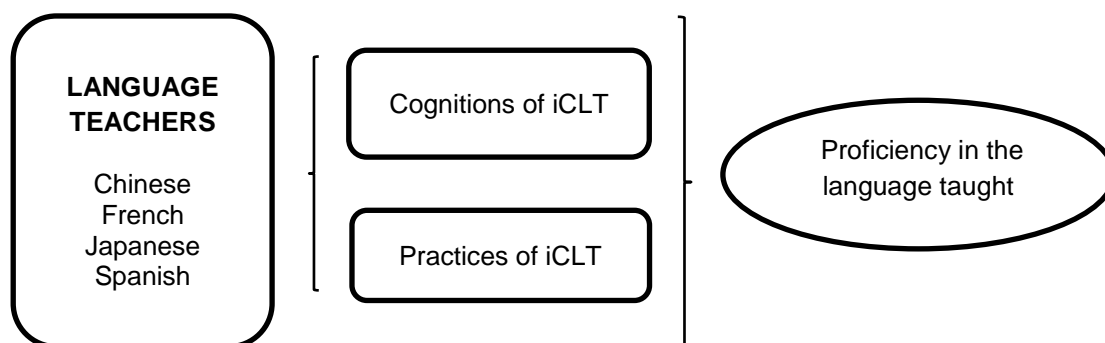


Figure 1. Variables of the study.

To gain insight into the relationships between language teachers' conceptualisations of iCLT and their actual practices in schools in Aotearoa New Zealand, the following research questions were proposed:

1. How do language teachers conceptualise intercultural communicative language teaching?
2. How do language teachers enact intercultural communicative language teaching?
3. Do teachers with different levels of proficiency have different conceptualisations and practices of intercultural communicative language teaching?

It is hoped that the outcomes of this study will help teachers, in the future, in three aspects: (1) to reflect on and articulate their practices regarding iCLT; (2) to reconceptualise their own role in this process; and (3) to better understand the foundations of intercultural theory. It is anticipated that findings will inform both language teachers and language teaching practice. In turn, I am hopeful that this will lead to the development of teaching strategies that will generate stronger interculturality in the language classroom.

1.4 The Context of the Study

The present study focused on intermediate and secondary schools in Aotearoa New Zealand, where a range of languages are taught as international languages. In this thesis, the focus was on teachers of French and Spanish (representative of European languages), and Chinese and Japanese (representative of Asian languages). The grouping of these languages follows the New Zealand language classification convention, based on the geographical origin of each language. Participants were teachers of Year 8 and 9 classes (12-13 years old).

Schooling in Aotearoa New Zealand is mandatory for all children between six to 16 years of age, and is generally divided into primary (Years 1 to 6), intermediate (Years 7 and 8), and secondary education

(Years 9 to 13). There are also full primary schools, which cover Years 1 to 8. There are three types of schools: state-funded; state-integrated, once private schools that have now become part of the public education system, which follow both the NZC and their own special character, as part of the school programme, whose programme follows both the NZC and their own special character; and independent (private), which have their own independent board, but are required to meet certain standards to be recognised by the New Zealand Ministry of Education. Additionally, students have the opportunity to receive a Māori-medium (Kura Kaupapa Māori; Education Counts, 2010) education. Schools are also divided and classified in terms of decile: a census-based rank from one (lowest socio-economic status) to ten (highest socio-economic status), designed to distribute funding to overcome inequities and other obstacles to learning (Ministry of Education, 2016b).

Traditionally in Aotearoa New Zealand, languages taught in secondary schools and universities were European (French) or classical (Latin and Greek); however, from the 1960s to the 1980s, various changes took place, such as the removal of requirements to learn languages at university (Peddie, 2003). At the tertiary level, having a second language or having Latin for graduates in Law was no longer a university entrance requirement, which reduced the academic/professional compulsion to learn languages. The detrimental effects of this decision on secondary school language departments were evidenced by the steep decline in enrolments in language courses (Peddie, 2003). Language learning and teaching in Aotearoa New Zealand continued to evolve from the beginning of the 1990s. The publication of the report *Aotearoa: Speaking for Ourselves: A Discussion on the Development of a New Zealand Language Policy* (Waite, 1992) represented an attempt to develop a national language policy for Aotearoa New Zealand (East, Shackelford, & Spence, 2007). Despite its publication, “Aotearoa failed in its objective as a catalyst for the introduction of a national language policy [because the] rhetoric did not match the reality” (East et al., 2007, p. 12). East et al. (2007) note that its publication, “Aotearoa failed in its objective as a catalyst for the introduction of a national language policy [because the] rhetoric did not match the reality” (p. 12). They go on to observe that it did have an important influence on language learning in schools. Four classifications of languages for Aotearoa New Zealand emerged: (1) English, (2) te reo Māori, (3) languages other than English and Māori (LOTEs), (4) community languages (New Zealand Sign Language [NZSL] and languages of the Pacific), and international languages (classics and modern; Waite, 1992, Part B).

At the time of the Waite (1992) report, learning international foreign languages was seen as a means to improve tourism, trade and international relations. International foreign languages, te reo Māori, and English were therefore on the same level – each was essential for the development of a culturally responsive approach to the growing diversity of the country. This new vision led to changes in attitudes towards second/foreign languages in Aotearoa New Zealand, for example, the *New Zealand Curriculum Framework* for languages (Ministry of Education, 1993) described how learning languages benefits learners in terms of language and cultural abilities and knowledge. During this period, the teaching and learning of languages was part of the learning area then called *Language and Languages* which included English and te reo Māori as first languages (Daly, 2013; East et al., 2007). A substantial revision of New Zealand’s curriculum culminated in a revised New Zealand Curriculum, the NZC,

published in 2007 and fully mandated from 2010 (Ministry of Education, 2007). This created a new learning area, Learning Languages that separated out the teaching of additional languages from the teaching of first languages. Students in Years 7 to 10 (10 to 15 years of age) were consequently entitled to the opportunity to learn an additional language at an earlier age. A more general aim was to encourage learners to take a greater part in Aotearoa New Zealand's diverse, multicultural society, and in the global community (Human Rights Commission, 2012). This entitlement, however, did not seem to always ensure "high-level, high-quality language programmes in all schools, delivered by highly qualified staff" (East et al., 2007, p. 25). In view of the discrepancies between learners' entitlement to learn languages, and less than ideal teaching outcomes (East et al., 2007), the extent to which teachers were achieving the intercultural agenda was considered in this study.

The revised NZC conceptualised the *Cultural Knowledge* strand (which relates to learners' learning and understanding of culture, and its interrelationship with language) as working in tandem with the *Language Knowledge* strand (which focuses on learners' explicit knowledge of the language, or grammar) to support the core strand, *Communication* (which refers to learners' use of language to make meaning). Prioritising communicative aims in language learning is designed to help learners acquire cognitive and strategic tools to enhance the social, cultural, economic, and environmental well-being of Aotearoa New Zealand. As noted previously, as cultural understanding is integral to communicative success (Byram, 1997), ensuring the development of cultural knowledge is vital to learners' language learning outcomes. It is also important to recognise that Learning Languages was effectively a new learning area, and was made one of the eight learning areas in addition to arts, English, health and physical education, mathematics and statistics, science, social sciences, and technology. This arguably centralises the learning of languages within the NZC, and, in turn, cultural knowledge. The NZC expects language teachers to develop and implement language and cultural knowledge equally in their classrooms to facilitate learners' communicative abilities.

Prior to the release of the revised NZC, R. Ellis (2005) developed ten general principles for successful language learning instruction, which marked a decisive development for language learning and teaching in New Zealand schools (R. Ellis, 2005; fully explained in Section 2.4). These principles emerged from an extensive literature review of successful practice in language classrooms, with a special focus on communicative approaches such as task-based language teaching (TBLT). However, while Ellis claimed that learners needed to engage in authentic language interactions and focus on language form (grammar) to solve communication breakdowns, the role of culture received "only [a] passing reference" (East, 2012a, p. 61). In 2010, this gap was addressed through a second literature review that focused on intercultural language teaching, and resulted in the articulation of six principles and the formulation of the term iCLT³ (Newton et al., 2010). Newton et al.'s six principles complemented Ellis's ten principles by emphasising the role of culture in language learning. The principles were specifically linked to the Cultural Knowledge strand, to ensure learners' effective intercultural communication. Highly influenced by European and Australian language teaching and learning frameworks (Council of Europe, 2001;

³ The Newton et al. (2010) and R. Ellis (2005) principles are explained in detail in the literature review (Section 2.4).

Liddicoat et al., 2003), the Newton report was expected to guide effective iCLT teaching practices in the classroom. In contrast to the Ellis principles that were released prior to the NZC, the release of the iCLT principles came after the publication of the revised NZC. This impacted on how they were received by the language teaching community.

When published, the Ellis principles (2005) were made widely available to language teachers, which resulted in a broad understanding and acknowledgment of these principles by language teachers. Importantly, these principles were in the hands of teachers well before the release of the new curriculum in 2007 (East, 2012a), and were supported by several professional learning and development opportunities. The dissemination of Newton et al.'s (2010) iCLT principles was hampered by a delay in publication. There was also less extensive dissemination, and a lack of dedicated professional development opportunities. Consequently, it seems the iCLT principles have been more poorly understood and acknowledged by language teachers in comparison with the ten Ellis principles (East, 2012a; Feryok & Oranje, 2015; Oranje, 2016). However, the iCLT principles have an important role in the development of learners' key competencies, as articulated in the 2007 NZC (Hipkins, Roberts, & Bolstad, 2007). The key competencies, five in all, are considered to be essential in the process of learning languages (as well as in all curriculum areas): (1) thinking (critically, creatively, and reflectively); (2) using language, symbols, and texts (by listening, speaking, reading, writing, viewing, and presenting/performing); (3) managing self (acknowledging learners' learning needs, so that they are able to learn and practice additional languages); (4) relating to others (through successful interaction with people of different linguistic and cultural backgrounds); and, (5) participating and contributing (by developing senses of responsibility and belonging in order to maintain communication).⁴

The *Learning Languages* area of the NZC clearly specifies that learners are not only expected to learn the target language and culture, but also to develop a reflexive understanding of themselves and their own culture(s). Language teachers are expected to mediate between their own, their learners', and the target cultures, and implement an intercultural communicative approach in practice. However, this expectation is complicated by the absence of a commonly understood intercultural teaching methodology (Conway et al., 2010; Peiser & Jones, 2014). Furthermore, there is a widespread lack of teachers' understanding of what interculturality and its development entails, which was also found by Deardorff (2009a) in the USA context. This probably reflects the poor dissemination of the iCLT principles since their publication in 2010 (East, 2012a; Feryok & Oranje, 2015; Newton et al., 2010; Oranje, 2016). It is a tall order to expect teachers to engage in the development of a dimension of which they are unaware, or which they do not understand.

The lack of promotion of the six iCLT principles is also significant with respect to the contrast between theoretical development and teacher support. In 2013, the New Zealand Ministry of Education published a report that explored the development of international capabilities of learners in New Zealand schools (Bolstad, Hipkins, & Stevens, 2013). International capabilities refer to the ways in which learners apply the NZC's key competencies (skills, knowledge, attitudes, dispositions, and values) in intercultural and

⁴ The key competencies are extensively reviewed in Section 2.4.1.

international contexts. It is argued that these capabilities are both socially and economically important. International capabilities will ensure that New Zealanders can interact effectively with other cultures – particularly non-English speaking and non-European cultures – and make positive connections with international students, migrants, and tourists in Aotearoa New Zealand (Bolstad et al., 2013). Learning languages could benefit learners in terms of personal and professional opportunities. It has been anticipated that this would eventually have a positive influence on the country's trade and international relationships (Ministry of Education, 2012; M. Chen, 2015). Following the same line of reasoning, in 2014 the Ministry of Education officially defined the development of learners' international capabilities as a learning outcome of the NZC (Bolstad et al., 2013; Ministry of Education, 2014, 2015). Beyond acquiring knowledge, learners are expected to develop the soft skills that enable effective communication. Of those skills, intercultural competence is particularly relevant to this study. Thus, the six iCLT principles assume significance in realising the above goals through language learning. Despite the Ministry of Education's goal to develop intercultural citizens, the resources allocated to assist teachers in their implementation of the theory in their practice appear to be insufficient (Conway et al., 2010; East, 2012a, 2012b; J. Howard, Biebricher, Tolosa, Scott, & East, 2016; H. Richards, Conway, Roskvist, & Harvey, 2010). The NZC for languages, its revisions, and the report on international capabilities suggest that language teaching and learning is still a developing area in Aotearoa New Zealand, and in need of further examination, which this study seeks to do.

1.5 Significance

This study draws on the established research on teachers' cognitions and the growing research field of ICC in various contexts. Several studies have been carried out to investigate teachers' understandings of iCLT and the development of learners' ICC in the context of Aotearoa New Zealand (Conway & Richards, 2014; East, 2012a; Feryok & Oranje, 2015; J. Howard et al., 2016; Newton et al., 2010; Oranje, 2016; Oranje & Smith, 2017; H. Richards et al., 2011a, 2013; Vicary Kennedy, 2016). However, the existing research has not considered teachers' proficiency in the language they teach as a variable when investigating teachers' conceptualisations and practices of iCLT. For the purpose of my study, participants' proficiency classifications were guided by the level descriptors in the Common European Framework of Reference for Languages (CEFR; Council of Europe, 2001; Appendix 1 of this thesis). The CEFR is a framework for language learning, teaching, and assessment, which focuses on the use of language and the language user, in addition to the implications for learning and teaching (Council of Europe, 2001). As this framework only focuses on what speakers/learners are able to do with the language, it was important to consider the context in which my participants learned/are learning the target language (Scarino, 2012), and what the role of culture was/is in their learning. Thus, as well as testing their level of proficiency (fully described in Chapter 4), my participants had the opportunity to talk about their language learning experience and (inter)cultural encounters. This study contributes to and develops our understanding of the existing literature on language teachers' conceptualisations and practices of iCLT. It provides insights into teachers' awareness and implicit knowledge of Newton et al.'s (2010) six principles, and how they operate in practice. Furthermore, it investigates whether teachers' levels of proficiency are related to the prevalence of their conceptualisations and practices of

iCLT. The current study of school teachers in Aotearoa New Zealand aims to inform teachers, schools, and language policy makers about the development of the intercultural dimension. Furthermore, the study seeks to provide an understanding of the strategies that might be useful to improve, develop, and implement the intercultural dimension.

1.6 Thesis Outline

The thesis has eight chapters. Chapter 1 has introduced the study, explaining the background to the study; the conceptual framework that underpins the research; the research aims and questions; and the context and significance of the study. Chapters 2 and 3 present a review of the relevant theories and empirical research that have been undertaken in the areas related to the present study. Specifically, Chapter 2 addresses the intercultural dimension, and Chapter 3 reviews relevant literature on language teachers' cognition, practices, and professional development. Chapter 4 explains the (qualitative) research design and methodology. It also describes in detail the research context, participants, data collection methods and analysis (and issues pertaining to their validity and reliability), and ethical considerations. Chapters 5 and 6 present the findings of the study. These two chapters are divided into teachers' conceptualisations (Chapter 5) and practices (Chapter 6) respectively. Chapter 7 discusses the findings with regard to the three research questions, and ties these back to previous research. Furthermore, a narrative interpretation of the iCLT principles is provided. Finally, Chapter 8 summarises the conclusions of the study; proposes key ideas for improvement, including implications and recommendations for teacher education policy and practice; lists contributions to knowledge; acknowledges limitations of the study; and suggests areas for further research.

2 Literature Review: The Intercultural Dimension

The purpose of this literature review, presented in two chapters, is to review the important pedagogical concepts and theories for the study. The two chapters discuss issues with regard to ICC, teachers' cognitions and practices in language teaching, and the role of teachers' proficiency in the language they teach. The present chapter discusses the intercultural dimension and presents an overview of relevant theories and empirical research that have been undertaken in research related to the present study. The section is divided into several themes: relevant literature on the definition and role of culture in the language classroom, the development of the intercultural communicative competence construct, and the place of culture in the NZC for languages. The second literature review (Chapter 3) focuses on the main theories regarding teachers' cognitions and practices, the proficiency of language teachers in the language they teach, and its influence on teaching and implementation of culture. Finally, the impact of professional development on teachers' cognitions and practices is discussed.

2.1 Culture and its Relationship with Language

The construct of culture has triggered changes in the language learning field because of its relationship with language. Contemporary definitions of culture contrast with those of the 19th century, moving from an understanding of culture as a synonym for (merely) Western civilisation in the 19th century to a perception of culture as particular and individual, not determined by national/political boundaries (Jandt, 2010). Culture has been defined, described and conceptualised in diverse ways in different disciplines, of which two underpin this study. In anthropology, culture "refers to the learned repertory of thoughts and actions exhibited by members of social groups" (Harris, 2001, p. 47), which are transmissible through generations and independent from genetic heritage. Adler (2008), drawing on Kroeber and Kluckhohn (1952), proposed that culture is made up of patterns and behaviours learnt through, and communicated as, implicit or explicit symbols. Kroeber and Kluckhohn (1952, as cited in Adler, 2008) had argued that the ideas and values transmitted via these symbols are both the content of present actions and the context in which future actions are carried out (cited in Adler, 2008). In the applied linguistics and second language acquisition field, culture is the wealth (in terms of knowledge, skills, and abilities) humans inherit, which contains memories (shared knowledge by a group of people), metaphors (shared perceptions, reflected in language with allusion, simile, and cliché), maxims (implicit and explicit guide to behaviour of a group), and myths (literary, historical, religious, and contemporary role models/figures; Bower, 1992). This wealth provides a "common system of standards for perceiving, believing, evaluating, and acting" (Kramsch, 1998b, p. 10). Thus, a shared culture is "an agglomeration of common knowledge, perceptions, values, and tradition, common between members of whichever group is in focus in a particular context. Many of these features – though by no means all – show through in verbal expression" (Bower, 1992, p. 32). As Jandt (2010) explains, culture is everything speakers need to know and do so as "not to stand out as a 'stranger' in a foreign land" (p. 16). This knowledge is learnt individually not only in terms of facts about the other culture, but also through interaction with people of the other cultures (Jandt, 2010).

According to the definition of culture provided by the Center for Advanced Research on Language Acquisition (CARLA; 2016), culture is “shared patterns of behaviors and interactions, cognitive constructs, and affective understanding that are learned through a process of socialization” (para. 1). In my study, culture is conceptualised as “the set of attitudes, values, beliefs, and behaviours shared by a group of people, but different for everyone, communicated from one generation to the next” (Matsumoto, 1996, p. 16), which frames people’s perception of reality and is the filter through which they see the world (Alptekin, 1993). Jandt (2010) argued that people’s perception and understanding of the world, as well as of other cultures, is biased. Culture is a variable code, constantly changing, that is learnt and shared. Thus, our own cultures play a crucial role in communication because we bring to the communicative encounter our understandings of the world, and our own codes and symbols, which may constrain the flow of the communication (and not simply in terms of language codes). There is a consensus that language and culture are linked, that culture is expressed verbally through language (e.g., Agar, 1994; Chan, Bhatt, Nagami, & Walker, 2015; Liddicoat, 2011; Liu & Laohawiriyanon, 2013), and that culture is embedded in language. Culture influences the language and changes alongside language over time. The notion that language and culture are, in fact, interrelated, forms the theoretical basis of this study.

Language is understood as a “code” for communication, which communicates, embodies and symbolises culture as part of a group as well as an individual’s identity (Baker, 2015; Kohler, 2015; Liddicoat, 2008; Scarino, 2013, 2014). Brown (1994) stated that language and culture are interdependent, with language a part of culture and culture a part of language. Brown (2007) later claimed that this interdependence between language and culture make their relationship inseparable, and both must be regarded as important. Similarly, Kramersch (1998b) argued that language is the means through which people relate and is intricately linked to culture. R. Tang (1999) discussed the “cultural baggage” languages carry, echoing Brown’s (1994) notion that language and culture cannot be separated. He argued that cultural baggage (containing behaviours and modes of perception) is the result of the intrinsic relationship between language and culture that cannot be separated without losing the meaning/significance of either the language or the culture. It follows that a knowledge of culture is integral to language learning.

Similarly, Liddicoat et al. (2003) posited that language and culture interact with each other at all levels: world knowledge (related to literature, critical literacy, history, geography, institutions, and the arts), spoken/written genres, pragmatic norms, norms of interaction and grammar, lexicon, prosody, pronunciation and kinesics. Culture is also understood as both “static” facts/artefacts, information, as well as dynamic social “semiotic” practices (Kohler, 2015; Liddicoat, 2002, 2005a; 2005b; Liddicoat & Scarino, 2013; Risager, 2007; Scarino, 2010, 2014), the latter being what brings “order and predictability into people’s use of language” (Kramersch, 1998a, p. 6). While language enables people to interpret, create, and exchange meaning (Scarino, 2014), culture is understood as an active co-construction of meaning, which is relative and heterogeneous because individuals bring their own cultures to the communicative interactions with others (Kramersch, 1998a, 1998b, 2003; Liddicoat, 2011; Liddicoat & Scarino, 2013; Newton, 2009, 2016; Newton et al., 2010; Risager, 1998; Sercu, 1998; Spencer-Oatey

& Franklin, 2009). In short, language is an integral aspect of culture, it influences and reflects the nature of culture, at the same time culture influences and shapes language. However, it is important to highlight that a singular treatment of culture, that is, one culture to one language, should not be assumed. Various cultures may be embraced by one or more languages, and various languages may be embraced by various cultures. Moreover, culture needs to be understood as not only the manifestation of a group/community, but also as “subject to an individual’s unique experience within it, or apart from it. Culture is dynamic, multiple and contested. It is a very complex construct that is difficult to pin down” (Jackson, 2014, p. 70).

In the teaching of languages, therefore, it is important for teachers to be aware of their own cultural background and how this influences the way they teach languages, approach language teaching, and deal with the diversity of their learners in the classroom. Teachers need to understand how their enculturation has shaped their own experiences as language learners, and that their prior experiences with people from other cultures and languages is continually shaping their understandings and actions. Likewise, learners may understand the world differently, engaging with other cultures and languages in their own styles, which affect their learning in nuanced ways. Wiggins (2001, p. 11) summarises these important ideas about the role of culture, and the implications for teachers of languages:

Our network of schemas provides each of us with a kind of lens or frame through which we filter and process all of our life experiences. This lens or frame includes all of our personal experiences within the culture in which we live. We become enculturated in our families, communities, and societies through this process. It is the lens of our experience that helps us develop a sense of right and wrong, of appropriate and inappropriate behaviour, of what is acceptable in society and what is not...We are, in essence, the sum of our prior experience. Teachers need to be aware of this process...of the variety of perspectives different students bring to a given situation in order to know whether or not individuals are really “getting it.”

2.2 The Place of Culture in Language Teaching

Given the implications of the role of culture for language teachers, it is important to situate language learning and teaching in their historical contexts. It is also essential to outline the changes teaching has taken and/or needs to take to meet the commitments of a more culturally oriented pedagogy. This section begins with a brief historical overview of language teaching to gain insights into the role that culture has played in the context of language learning.

As explained by J. C. Richards and Rodgers (2014), although language teaching has a long history in education, it was not until the 20th century that language teaching was an active educational area for debate and innovation. Historically, Latin was the dominant language across educational curricula in the Western world until the 16th century, when French, Italian, and English “took over” as a result of political changes in Europe. Although Latin (and also Ancient Greek) were “dead” languages, they were embedded in language learning as an intellectual process to extend linguistic knowledge. Latin and Ancient Greek literary works were studied so that learners could grasp and analyse the use of language,

as well as behaviours/customs of speakers, in particular contexts. From the 17th to the 19th centuries, in the Western world, foreign language learning and teaching were mainly associated with learning Ancient Greek and Latin, to translate the literature, history, and arts - the “great works” (Kramersch, 1995). An understanding of the cultures in which these works were set was considered tacit knowledge, with those with access to such learning belonging to the elite classes of the society of the time. Teachers were expected to have an extensive knowledge of the grammar of the target language, and the use of the language was limited to decontextualised examples. Teachers were not expected to help their learners to converse in the language (J. C. Richards & Rodgers, 2014).

Similar practices and beliefs about language and culture were embodied in the grammar-translation method, which emerged at the beginning of the 19th century (J. C. Richards & Rodgers, 2014). At that time, Ancient Greek and Latin were the only languages taught in schools, and teaching followed the analysis of grammar (the accurate way to “write” the language) and the rhetorical approach (the accurate way to “use” the language) for language teaching. Languages were taught through written language and in the learners’ mother tongue. There was a strong focus on accuracy: reading, translation, and writing, and on developing knowledge of grammatical rules (Lowe, 2003; J. C. Richards & Rodgers, 2014). The aim of this method was to develop learners’ mental discipline and intellectual skills through the reading of literature, ignoring the development of speaking or listening skills (Barnard, 2004). Teachers were expected to have accurate knowledge of the grammar, and to be able to use it successfully. Culture was limited to the literature and fine arts of the target language. Kramersch (1995) argued that this method prevented learners from acquiring deeper cultural insights because there was attention to an unquestionable and universal “culture,” based on the great works. She even went so far as to state that “language [was] the mere conduit for transmission of a literary or cultural knowledge that exists out there independent of the discourse in which it is cast” (Kramersch, 1995, p. 87). Hall (1976) had earlier proposed a “cultural iceberg” metaphor, in which a small fraction of culture is visible, and can be found explicitly in, for example, customs and language. The large hidden portion of culture, related to personal values, behaviour and perception (Hall, 1976), was implicit and abstract. Grammar-translation methods led learners to experience only the “hidden/small visible fraction” of culture. Later, Omaggio (2001) claimed that by prescribing a single, dominant variation of the language to learners, the grammar-translation method provided learners with neither authentic speaking communication opportunities nor any social language variation. Despite culture being seen as, and limited to, its literature and fine arts, Vienne (1998) argued that through translated readings in the target language about different cultural facts/aspects of the foreign language community, learners’ awareness of their mother tongue and the target language, and also of the two cultures, did in fact increase.

Language teaching has been changing and evolving since it became an independent teaching and theoretical field in the last century (Howatt, 1984; Howatt & Widdowson, 2004; J. C. Richards & Rodgers, 2014), due to the development of other fields such as linguistics and psychology. Moreover, the development and appreciation of “the goal of communication” in language teaching presented a driving force for change. Language teaching evolved because of diverse changes in the way language learning was seen, with different methods, theories, and approaches for teaching languages, as well as

different perspectives, emerging. For example, moving from reading comprehension proficiency to oral proficiency (J. C. Richards & Rodgers, 2014) became necessary because of the high volume of immigration during the 19th century. European citizens' migration and travel demanded new language teaching and learning perspectives (Hall, 1976). In a reactionary response against the grammar-translation method, the so-called natural method(s), which highlighted the importance of speaking within the context of language use, developed (J. C. Richards & Rodgers, 2014). Communicative approaches began to emerge with "language as communication" as their primary goal. In Europe, due to the relationship between diverse countries, and the need to teach their citizens the major languages of the European Common Market (created in 1957), the development of new language teaching methods was essential (J. C. Richards & Rodgers, 2014).

The direct method, one of the most popular "natural" methods, was introduced in Europe (France and Germany). In the USA, the Berlitz chain of schools, using the Berlitz method, was influenced by the direct method of language learning (J. C. Richards & Rodgers, 2014). This method led to a new perspective in which speaking and listening were considered the most important skills, and grammar rules no longer the focus of instruction (Lowe, 2003). The target language, focusing on correct pronunciation with grammar taught inductively, was the medium of instruction (J. C. Richards & Rodgers, 2014). Teachers were native or near-native speakers of the target language. The aim was to develop learners' "native-speaker-like" speaking and listening skills (Barnard, 2004). The target culture was also taught inductively, as it is related to the history, geography, and everyday life of the target language speakers. Sehlaoui (2001) described this as "culture as artefact," that is, culture as an object or artefact that can be easily observed, identified, and described, which leads to the socio-political de-contextualisation of culture. Nevertheless, Omaggio (2001) argues that through using images of authentic cultural aspects/facts and speakers of the target language this method helped raise learners' cultural awareness of real life situations in the country(ies) of the target language.

The natural and direct methods had disadvantages, such as potential fossilisation, and insufficient provision of practice and corrective (oral) feedback which led to new methods with a more communication-focused approach. During the 60s and 70s, the audio-lingual method emerged, in which language was seen as a series of structures, presented in dialogues (Lowe, 2003). Skills for listening, speaking, reading, and writing were sequenced – with acquiring native-like proficiency still considered to be an important goal. The aim was to develop learners' ability to correct and eliminate errors through the provision of clear and accurate language input and controlled practice (Barnard, 2004). Learners, however, memorised and articulated phrases without being able to, or aiming, to engage in, any spontaneous communicative interaction. As Kramsch (1995) put it, "the cultural component of language teaching came to be seen as the pragmatic functions and notions expressed through language in everyday ways of speaking and acting" (p. 87). This illustrates the shift from culture as artefact (Sehlaoui, 2001) to a recognition that language had to be adapted to the perspective of the interlocutor. This change of perception of culture was one of the major factors that initiated a recognition of the intrinsic relationship between language and culture.

During the 70s and 80s, different approaches emerged. Among them, communicative language teaching (CLT) and task-based language teaching (TBLT) stand out because of their emphasis on learners' active participation and experiential learning (Newton et al., 2010). Under a CLT approach, language was taught by teaching examples of language according to communicative functions, such as requesting. This makes the CLT approach experiential and participatory because learners had to use those examples to achieve communicative goals. They had to be understood and to use accurate and appropriate language in terms of language functions and forms while being allowed to discover grammar rules. The focus was on everyday and authentic language use in different socio-cultural contexts. Meaning was negotiated, which is to say that speakers reached a clear understanding of the other's message by rephrasing when needed, and asking for clarification and confirmation on what had been said and understood. Context was crucial for learners to know how to react in real world/authentic situations. In groups or in pairs learners explored, discovered, interpreted, discussed, and compared the cultural input with their own culture as part of communication (Heidari, Ketabi, & Zonoobi, 2014). Under a TBLT focus, learners have authentic (communicative) language objectives they need to achieve, drawing on authentic materials and specific pair/group conversational tasks. Tasks focus on meaning, have a clear communicative outcome, and a knowledge gap. This differs from CLT because there is a clear communicative purpose and desire. Instead of conceptualising language as communication, language is conceived as meaning. There is emphasis on real-world use of language, which requires different language skills (Brandl, 2008; R. Ellis & Shintani, 2013; J. C. Richards, 2005). Cultural learning appears to be largely absent from TBLT. East (2012a) explained that there are two potential reasons why learning and teaching languages, from an intercultural point of view, might not be observed as relevant to TBLT: (1) the traditional approach to culture as artefact, and (2) the common understanding of TBLT as being the development of linguistic (communicative) proficiency. East suggested that "a developed understanding of communicative competence, that includes an intercultural dimension, or proficiency in navigating between the cultures represented in the interaction, has implications for both CLT in general and TBLT in particular" (p. 69). Furthermore, he stated that it was possible to develop "language use" tasks that could exploit an intercultural dimension.

In the last two decades, researchers have claimed that culture is essential in language teaching, and have urged language teachers to develop new approaches to teaching cultures (e.g., Buttjes & Byram, 1991; Byram, 1997; Byram & Zarate, 1994; Deardorff, 2009a, 2009b, 2011; Dellit, 2005; Dervin, 2010, 2016; Dervin & Risager, 2015; Kramsch, 1995, 2009; Kramsch & Thorne, 2002; Liddicoat & Scarino, 2013; Risager, 1998; Scarino, 2014; Sercu 2005a, 2005b, 2006b, 2010). According to Risager's (1998) seminal text, there are four approaches to culture teaching: the intercultural approach, that is, language is seen as best learnt by comparing target and native culture; the multicultural approach, which argues that in every culture diverse sub-cultures exist; the trans-cultural approach, which views cultures as intricately interwoven; and the foreign-cultural approach, which argues that as a foreign language is an international language/lingua franca, it is not necessary to link the foreign language to any specific culture. Currently in language teaching, culture is understood for teaching purposes through two main views: static, as an unvarying entity where cultural facts can be taught and learnt; and dynamic, as a varying entity where it is necessary for learners to engage in cultural learning (Liddicoat, 2002). The

static view of culture, which was the dominant approach during the 19th and 20th centuries, does not recognise the relationship between language and culture, and it considers knowledge of culture as a fact or artefact (Liddicoat, 2002). The emergence of the dynamic view of culture recognises the significance of the cultural practices speakers of the target language engage in as part of their everyday lives (Liddicoat, 2002; Liddicoat et al., 2003). In language teaching, the aim under this dynamic model is to help learners acquire and develop their cultural knowledge and understanding of how the language is used, and how speakers of the language behave under certain circumstances and contexts, and to become socialised into the contextual use of the language (Seelye, 1976, 1993).

Cultural knowledge is, however, “a more general knowing which underlies how language is used and how things are said and done in a cultural context” (Liddicoat et al., 2003, p. 8). This cultural knowledge is determined by two different concepts: culture-specific and culture-general (Lustig & Koester, 2013), which were incorporated in the framework Paige et al. (2003) designed, which illustrates the concept of culture learning and knowledge. Culture-general corresponds to those generalised skills and knowledge that are cross-cultural, such as control of emotions and emotional resilience (Lustig & Koester, 2013). On the other hand, culture-specific has to do with specific skills and knowledge from/for a particular target culture (Paige et al., 2003). There is also another conceptual distinction between the two main concepts. Firstly, knowledge “includes, among other things, the concept of culture, the nature of cultural adjustment and learning, the impact of culture on communication and interaction between individuals or groups, the stress associated with intense culture and language” (p. 179). Secondly, Paige et al. made a distinction between knowledge, behaviour, and attitudes, based on pioneering works of a number of authors, including the “interculturalists,” and Bloom (1964, cited in Paige et al., 2003) – the psychologist who created the taxonomy of learning domains (cognitive: knowledge/think; affective: attitude/feel; and psychomotor: skill/do).

Despite culture having been treated as an artefact (Sehlaoui, 2001), according to recent research, language and culture need to be taught and acquired as “one entity” rather than as two separate components (Brown, 2007; Gonen & Saglam, 2012; Kramersch, 1993, 1998a, 1998b; Kuang, 2007; Muir, 2007; Savignon & Sysoyev, 2005; Schulz, 2007; Y. Tang, 2006). However, despite this acknowledgement of teaching culture through (and as part of) language teaching, the inter-relationship between language and culture is still unclear. According to Kramersch (1993), culture is the fifth language skill; that is, culture is complementary to the four skills of writing, reading, speaking, and listening (Kramersch, 2009). Y. Tang (2006), furthermore, proposed that it is important for learners to know not only “the what and the how about a culture, but also the why” (p. 89).

Lo Bianco et al. (1999) reviewed the teaching of culture in language education, and identified four paradigms in language teaching: (1) “the traditional approach to teaching culture”; (2) “the 'culture studies' approach”; (3) “the 'culture as practices' approach”; and, (4) “intercultural language teaching” (p. 7). The traditional approach to teaching culture emphasised high culture and written language, in which language and culture were taught through literature (Peiser & Jones, 2014). As previously stated, this approach was prevalent under grammar-translation. Under the culture studies approach, culturally competent speakers were those who had a thorough understanding of a culture’s history, geography,

institutions, and social structures. Language and culture, however, were not seen as directly connected (Crozet, Liddicoat, & Lo Bianco, 1999). The culture as practices approach highlighted the importance of learning a culture's practices and values to help learners develop positive attitudes towards the target culture (Peiser & Jones, 2014). Under this approach, culturally competent speakers were expected to know how L1 speakers of the target language behaved or what they said. However, this approach did not enhance learners' ability to make connections between the target culture and their own culture, as culture was treated as a static/artefact transmitted as knowledge of facts (Peiser & Jones, 2014). Finally, intercultural language teaching (Byram, 1997; Byram & Zarate, 1997; Kramsch, 1998b; Risager, 1998; Sercu, 1998) arose from viewing language teaching and learning from a culturally inclusive pedagogy. The aim of this approach, explored further in the next section (2.4.1), was to develop learners' skills, attitudes, and knowledge of their own and others' languages and cultures to communicate effectively across cultural boundaries.

In summary, the literature reviewed in this chapter suggests that the place of culture in language teaching has typically been implicit, rather than explicit. Throughout the history of language teaching, culture has always had an important role because "language [has] never [been] fully separated from culture" (Peddie, 2003, p. 8); however, East (2012a) claims that "language and culture are often separated" (p. 56) in the teaching and learning of foreign languages. Grammar-translation, the direct method, and communicative language teaching approached culture through a static view: of culture as artefact (Sehlaoui, 2001). Learners were expected to learn the information about the country and people of the target language, and also learn their customs, traditions, and arts. As East (2012a) explained, the communicative focus of TBLT suggested that this approach to language teaching has the potential to facilitate teachers' understanding of how an intercultural dimension can be implemented and assessed. Language teaching was divided into two separate and unrelated components: language and culture. Nowadays cultural teaching is an integral part of language learning and teaching, and includes an explicit focus on the intercultural dimension of language learning. With an assumption that language and culture are intrinsically related, learners are expected to approach culture actively through exploration and reflection; to "develop a reflective stance towards language and culture" (Liddicoat et al., 2003, p. 46), and one's own – an aspect missing from previous theories. This includes specific "instances of first, second, and additional languages and cultures," and general "understandings of the variable ways in which language and culture exist in the world" (p. 46). ICC is seen as the ultimate goal of language learning so that learners can develop intercultural communicative competence to be able to communicate across cultural boundaries (Byram, 1997).

2.3 Conceptualisations of Intercultural Communicative Competence

As the literature reviewed above provides a strong argument for ICC to be the ultimate goal of language teaching and learning, this section examines the evidence for what ICC entails. G.-M. Chen's (2014) review of early studies on ICC traces the concept back to the construct of "competence." As he explained, competence was first defined as interaction with the environment or "interpersonal communication" (p. 14). It is, furthermore, an inherent ability not associated with personal intellect and

education (refer to Argyris, 1965; Foote & Cottrell, 1955; Holland & Baird, 1968; Weinstein, 1969; White, 1959; as cited in G.-M. Chen, 2014). Chomsky (1965, as cited in Klimczak-Pawlak, 2014) was the first linguist to introduce the notion of “linguistic competence” that enables speech, differentiating this from performance, the particular use of language, speech act. Hymes (1972), reacting to Chomsky’s (1965) differentiation, coined the term *communicative competence* (as cited in Klimczak-Pawlak, 2014). In addition, Hymes (1972) differentiated linguistic competence from “communicative competence”: the former enabling speakers to produce and understand grammatically correct utterances and intuitively judge them as correct or incorrect; the latter enabling utterances to be appropriately produced and understood in specific contexts (Hymes, 1972). Communicative competence includes the intuitive functional knowledge of language that aids the speaker in acquiring a repertoire of speech acts “to take part in speech events, and to evaluate their accomplishment by others” (Hymes, 1972, p. 277). Speakers need to use language both correctly (linguistic competence) and appropriately (communicative competence). For example, G.-M. Chen (2014) cites Wiemann’s (1977) definition of communicative competence as the ability to select the appropriate communicative behaviour to meet interpersonal goals while considering interlocutors and acknowledging their own interpersonal goals within the constraints of the communicative context. Subsequently, Canale and Swain (1980) defined communicative competence as an underlying system of knowledge and skills, crucial for communication, composed of diverse competence areas: grammatical competence (knowing grammar, syntax, pronunciation and vocabulary of a language); sociolinguistic competence (the capability to use and respond to language appropriately taking into account the setting, the topic, and the relationships with other speakers while communicating); and strategic competence (which implies the ability to know how to recognise and repair breakdowns in communication, misunderstandings, and how to address gaps in language knowledge when they take place).

Canale (1983) introduced a fourth area three years later: discourse competence, interpreting context to make a coherent whole. Canale and Swain (1980) argued that there is a difference between communicative competence and communicative performance, the latter referring to authentic use of language in real communicative settings. Van Ek (1986) expanded the model of communicative competence, adding two more competencies (and providing a more cultural and social perspective): sociocultural competence (the degree of familiarity with the sociocultural context that frames a language); and social competence (speakers’ willingness and skills to interact with others such as motivation, attitude, empathy and the ability to handle social situations). Bachman (1990) proposed a developed model of communicative competence which included the knowledge of language use to achieve precise communicative goals. He also coined the term *communicative language ability*, similar to Hymes’s communicative competence term, a combination of language proficiency and communicative competence. He divided communicative language competence into two different areas: (1) organisational competence – composed of (a) grammatical competence, related to code rules and lexicon; (b) textual competence, referring to discourse and text construction; and (c) pragmatic competence, including illocutionary competence; and (2) sociolinguistic competence – including linguistic and metalinguistic awareness. Bachman and Palmer (1996) built on Bachman’s (1990) model by developing two other factors influencing communicative language ability: language knowledge

(organisational knowledge, organisation of utterances and sentences, and pragmatic knowledge); and strategic competence (a set of metacognitive components necessary for communicative tasks such as goal-setting, assessment and planning). It seems that discourse competence (Canale, 1983) was not taken into account in their updated model, despite its importance in communication, or its relation to language knowledge: pragmatic competence.

Communicative competence has also been defined as the relationship between fluency and accuracy which reflects the speaker's ability to communicate effectively in the (target) language (Byram, 1997; J. C. Richards & Schmidt, 1983). Errors while communicating might take place, and might make communication ineffective if they lead to misunderstanding or to a complete lack of understanding between interlocutors. Accuracy is therefore important. However, correctness while communicating does not imply the speaker is able to communicate effectively. Fluency also plays an important role and is generally seen as "naturalness" (White, 1995), or "effortless, well-practiced, and accurate performance" (Johnson & Layng, 1996, p. 1). Fluency is also one of the features to be considered when assessing accuracy in a language (Omaggio, 2001); however, no universal definition of fluency has yet been agreed upon.

The literature on language teaching in the literature review so far suggests that the ability to communicate was considered exclusive to language, while culture was treated as artefact, independent from language. This disregards the relationship between culture and language, and the role of this relationship in communicating effectively and avoiding communication breakdowns. Once cultural knowledge began to be understood as an integral part of the learning of the target language, it started to be recognised as interdependent with language. In the European context, Byram and Zarate (1994) developed a model of intercultural competence (IC) as a compound of skills, attitudes, and knowledge classified as *savoirs*. Byram (1997) further examined the implications of IC. He described IC as the "individual's ability to communicate and interact across cultural boundaries" (1997, p. 7), which is composed of several *savoirs* (referring to knowledge of self and other, of interaction, both individual and societal):

- *Savoirs*: refers to knowledge of self and other, of interaction (individual and societal).
- *Savoir être*: refers to attitudes and is the ability to learn interculturally with curiosity, openness, and reflexivity.
- *Savoir apprendre/faire*: refers to skills to make discoveries through personal involvement in personal/social interaction.
- *Savoir comprendre*: refers to skills to learn how to interpret and explain cultural practices or documents and to compare them with aspects of one's own culture.
- *Savoir s'engager*: refers to education and critical cultural awareness where learners make informed critical evaluations of aspects of other cultures and their own by using and evaluating their (linguistic and cultural) knowledge, attitudes, and skills (Byram, 2012).

Byram (1997) built on this model by providing four main competences that are interdependent and mutually influencing: linguistic competence (which has to do with lexicon, semantics, phonology, syntax, and morphology); sociolinguistic competence (which refers to the appropriate selection of language

forms given a particular audience and context); discourse competence (which refers to the proper structure of language when producing or receiving texts); and IC (which is defined through Byram and Zarate's [1994] *savoirs*); renaming it the intercultural communicative competence (ICC⁵) model. However, one of the weaknesses of this model is that it only covers the sociocultural component of language without any link to the other competencies (linguistic, sociolinguistic, or discourse) – the influences of each component on the other are assumed but not operationalised (Liddicoat et al., 2003).

Deardorff (2009b) reported on her 2006 study which collected points of agreement among intercultural scholars on the definition and assessment methods of IC. One of the models that was developed based on the findings of the study is the process model of IC. This model illustrates the complex nature of IC and the ongoing process of its development. It illustrates what characterises IC by including the attitudes speakers need for appropriate behaviour and communication. It also represents IC as a lifelong process because nobody becomes a fully developed intercultural competent speaker. This model focuses on how this competence is developed through the acquisition of knowledge, skills, and attitudes, and on the essential role of critical reflection in the development of IC. The framework is comprised of: (1) attitudes of respect, openness, curiosity and discovery; (2) knowledge of cultural self-awareness, culture-specific knowledge, deep cultural knowledge, and sociolinguistic awareness; (3) skills that address the acquisition and processing of knowledge through observation, listening, evaluating, analysing, interpreting, and relating; (4) internal outcomes consisting of flexibility, adaptability, an ethno-relative perspective and empathy; and (5) external outcomes, that is, effective and appropriate behaviour and communication in intercultural contexts. Deardorff's (2009b) process model of IC could be also seen as an illustration of Byram's model of ICC, showing the relationship between the four competencies and what constitutes ICC. It can be interpreted as the interaction between speakers' pre-existing knowledge (*savoir*) and culture being determined by their discovery (*savoir faire*), and interpreting (*savoir comprendre*) skills that should lead speakers to acquire new knowledge about the other's culture and identity through their critical culture awareness (*savoir s'engager*). This combination will help them evaluate and identify certain characteristics of the culture with which they are interacting. It depends on the learners' own attitudes such as willingness, curiosity and openness (*savoir être*). Such "intercultural speakers" possess the competencies required to mediate/interpret the values, beliefs and behaviours of themselves and others, to build intercultural bridges between languages and cultures, and be able to communicate and interact across cultural boundaries (Byram, 1997, 2006; House, 2007).

Despite the substantial (multidisciplinary) body of research defining IC (see for example, the use of ICC and IC by Byram, 1997; G.-M. Chen & Starosta, 2008; Guilherme, 2000; Holmes & O'Neill, 2011; Deardorff, 2009a, 2009b), there appears to be no global/universal understanding of IC because "the field is continually developing as contextual factors change" (Byram & Guilherme, 2011, p. 2). Furthermore, it is possible that the interchangeable use of IC and ICC (among other terms) may have hindered the development of that global/universal understanding. For example, Guilherme's (2000)

⁵ It is important to note that the terms ICC and IC appear to be often used interchangeably in the literature. Although this study uses ICC following Newton et al (2010), the term IC is used in this literature review following authors' use of the term.

definition of the IC construct illustrates what the general understanding about it is: “Intercultural competence is the ability to interact effectively with people from cultures that we recognize as being different from our own” (p. 297). However, Simensen’s (2003, as cited in Lund, 2008) claim that IC is a pedagogical “fashion”; the implications of which not everyone understands. Likewise, Dervin (2010) stated that IC is “a concept that seems to be transparent, universally accepted, understood and (ab)used, but which has received many differing definitions inside and outside academia” (p. 158). In fact, as he explained, there are different (mis)understandings of this concept that lead to teachers thinking they are incorporating “interculturality” when, actually, what they incorporate is “culturalism, i.e., ‘grammars of cultures’ or unfounded facts/stereotypes about the Other” (Dervin, 2010, p. 158). Moreover, Dervin and Gross (2016) claim that IC is a concept that can be understood “as both polysemic and empty in education: it either means too much or too little” (p. 2). After all, since culture is involved in the ability to communicate effectively, “it becomes more complicated to deal with the concept of competence in the intercultural context” (G.-M. Chen, 2014, p. 15). In addition, competencies are expected to reflect learning outcomes, which are predictable and measurable (Zotzmann, 2015); however, the nature of IC is abstract and not easy to define or describe.

Despite the contested nature of this theoretical space, the IC/ICC construct has been influential for language teaching and learning. In the context of Australia, for example, Liddicoat et al. (2003) contended that developing IC requires a focus on the nature of the learning that results from cultural exposure, and the identification of skills and behaviours essential for communication. Liddicoat and Scarino (2013) considered that implementing an intercultural perspective in the language classroom required language teachers to develop an awareness of linguistic and cultural diversity, and that their prior experiences frame their present teaching. In their view, IC is “the lens through which the nature, purpose, and activity of language teaching and learning is viewed, and the focus which learners develop through their language learning” (p. 6). Liddicoat et al. (2003) and Byram (1997, 2006), among others, were key influences in the development of Newton et al.’s (2010) framework for the development of the intercultural dimension in the language classroom, which is fully explain in Section 2.4.

In summary, this section has outlined the development and conceptualisation of the ICC construct (Spitzberg & Changnon, 2009). It has also highlighted how this construct has contributed to the language teaching field, by arguing for the acquisition of both language and cultural knowledge to interact effectively with speakers of other languages and cultures.

2.3.1 The development of intercultural communicative competence in languages programmes.

IC involves interacting with, appreciating, and respecting speakers of other languages and cultures in a foreign language, as well as interacting in one’s own language with people of other languages, cultures, and origins. This conceptualisation, in combination with the resulting new approaches to language teaching, such as communicative language teaching and TBLT, have informed both educational policies and second/foreign language teaching across the globe. ICC has developed differently in different places. Four influential frameworks have been developed by a range of researchers in different parts of the world since the conceptualisation of ICC. These include in Europe,

for example, Buttjes and Byram (1991), Byram (2011), Council of Europe (2001), Dervin (2016), Dervin and Gross (2016), Dervin and Risager (2015), Dervin and Liddicoat (2013); in Australia, for example, ACARA (2017), Crozet and Liddicoat (1999), Diaz (2013), Kohler (2015, 2016), Liddicoat and Crozet (2000), Liddicoat et al. (2003), Liddicoat, and Scarino (2013), Scarino (2014); in USA, for example, ACTFL (1996, 2014), Kramsch (1998b), Lange and Paige (2003); and in China, for example, Confucius Institute Headquarters/Hanban (2014).

The Council of Europe (2001) published the Common European Framework of Reference for Languages (CEFR), which provides guidelines for defining common descriptors for language proficiency levels and language qualifications. Although this framework was developed to inform pedagogy in Europe, it is used worldwide. The framework also highlights the importance of developing “intercultural awareness” and “intercultural skills,” to enhance intercultural communication and prevent intercultural misunderstandings. It has influenced, and still influences, language and teaching in Aotearoa New Zealand (for example, Newton et al., 2010), and is used to establish the recommended level of proficiency of language teachers (refer to the *Five Key Recommendations for Learning Languages to Thrive in New Zealand Schools*, the Asia New Zealand Foundation and the New Zealand Association of Language Teachers [NZALT],⁶ 2016).

According to Newton et al. (2010), some European countries have incorporated intercultural teaching and learning, not only in language teaching and learning, but also in general approaches to education. For example, in Germany, the curricula emphasise the importance of developing IC across all disciplines as well as in language teaching and learning. The Kultusministerkonferenz, which works on behalf of the German Ministries of Education, has been publishing resolutions advocating for ICC as an achievement objective (Kultusministerkonferenz, 2011, 2015). In Spain, the *Plan curricular Del Instituto Cervantes. Levels of Reference for Spanish* (Instituto Cervantes,⁷ 2006), a framework for defining common descriptors for language proficiency levels and language qualifications for Spanish, adopted the CEFR guidelines. It also defines learners of Spanish as social agents, intercultural speakers, and autonomous learners. This framework is used for the internationally recognised official teaching qualifications and diplomas in Spanish as a Foreign Language (DELE) administered by Instituto Cervantes.

In Australia, intercultural communicative language teaching has been evolving since the publication of the language and literacy policy (Department of Employment, Education and Training, 1991). A number of initiatives have been implemented such as the Australian Federation of Modern Language Teachers Associations’ (AFMLTA): (1) *Getting Started Intercultural Language Learning* document (Dellit, 2005), which articulates several principles for intercultural language learning (IcLL) and teaching based on case studies in both primary and secondary schools in Australia; and (2) the *Professional Standards for Accomplished Teaching of Languages and Cultures* document (AFMLTA, 2005), a professional

⁶ Available at <http://www.nzalt.org.nz/wp-content/uploads/2016/03/Five-key-recommendations-Draft-for-Consultation.pdf>

⁷ The Instituto Cervantes is the official Spanish Language and Cultural centre, which is a non-profit organisation founded by the Government of Spain in 1991. It promotes Spanish language teaching and Spain’s co-official languages, the cultures of the Spanish speaking countries, and the official teaching qualifications and diplomas in Spanish as a Foreign Language (DELE).

learning programme for language teachers which is part of a national project (2008-2010). In 2015, the Australian Curriculum, Assessment and Reporting Authority (ACARA), defined intercultural understanding as one of the general capabilities of the F-10 Curriculum. In 2017, Australian Education have endorsed the Foundation – Year 10 Australian Curriculum (ACARA, 2017), Version 8.3. Version 7.5 of the Curriculum is still available for teachers and schools to transition to the new version. Both versions promote intercultural understanding as one of the key general capabilities that learners need to develop. They identify three interrelated ideas for intercultural understanding: (1) recognising culture and developing respect; (2) interacting and empathising with others; and (3) reflecting on intercultural experiences and taking responsibility.

In the USA, the ACTFL's (1996) *Standards for Foreign Language Learning: Preparing for the 21st Century* guides language teaching and learning through standards-based language instruction. In 1999, the ACTFL introduced the 5 C's: *communication, culture, connections, comparisons, and communities* as goal areas related to the national standards. ACTFL's culture and communication goals relate to two of the strands that underpin Learning Languages in the 2007 NZC (Ministry of Education, 2007). Furthermore, ACTFL's connection and comparison goals also relate to the six iCLT principles espoused by Newton et al. (2010). In a more recent version of the guidelines, the ACTFL introduced *global competence* as a critical component of education: Global competence is the ability to communicate with respect and cultural understanding in different languages. This competence is fundamental to the learning of languages inside and outside the classroom (ACTFL, 2014). In 2017, the American Academy of Arts and Sciences created the Commission on Language Learning, which published a report with recommendations for improving access to the learning of languages; its purpose was to demonstrate the influence of language learning on economic growth, cultural diplomacy, and productivity of future generations, and to recommend changes to ensure excellence in international education and research. The report advocates for a twenty-first-century education that fosters "international competencies, and nurtures deep expertise in world languages and cultures" (American Academy of Arts & Sciences, 2017, p. 19). In addition, the Commission recommends the promotion of "opportunities for learners to travel, experience other cultures, and immerse themselves in languages as they are used in everyday interactions and across all segments of society" (p. 27). The key recommendations of the Commission identify five capacity-building goals:

1. Increase the number of language teachers at all levels of education so that every child in every state has the opportunity to learn a language in addition to English.
2. Supplement language instruction across the education system through public-private partnerships among schools, government, philanthropies, businesses, and local community members.
3. Support heritage languages already spoken in the United States, and help these languages persist from one generation to the next.
4. Provide targeted support and programming for Native American languages as defined in the Native American Languages Act.
5. Promote opportunities for students to learn languages in other countries by experiencing other cultures and immersing themselves in multilingual environments. (p. ix-x)

In China, the framework of the *New Standards for English Course* was published in 2006 to guide elementary education in English, and emphasise cultural awareness (Newton et al., 2010). In this framework, cultural awareness, one of the five objectives of English teaching and learning, is comprised of cultural knowledge, cultural understanding, intercultural communication and cultural competency. In 2007, the *New Standards for English Course, Standards for Teachers of Chinese to Speakers of Other Languages and Chinese Language Proficiency Scales for Speakers of Other Languages*, was published by the Office of Chinese Language Council International (Hanban). These standards define the knowledge, capacity and qualities international language teachers need to have. In addition, they highlight the importance of contrasting Chinese culture with foreign cultures as well as cross-cultural communication. In 2008, the *International Curriculum for Chinese Language Education* was published, and guides international Chinese language education in terms of linguistic skills, knowledge, strategies, and cultural awareness. This curriculum has been translated into 45 languages and is used internationally in Chinese language teaching institutions such as Confucius Institutes and primary and secondary schools. In a more recent version, “language competences” include cultural competence, cultural knowledge, cultural understanding, cross-cultural competence, and global awareness (Confucius Institute Headquarters/Hanban, 2014).

In summary, this section has described various frameworks that have been developed, and are still being developed, in Europe, Australia, USA, and China. These frameworks influence the teaching of languages around the world from an intercultural perspective and set the foundation for the design and articulation of the iCLT principles, by Newton et al. (2010), developed for the Aotearoa New Zealand context.

2.3.2 Empirical research on intercultural communicative competence.

Understanding and learning more about ICC and its influence in different contexts has been a topic of much concern, since globalisation, internationalisation of education, migration, and advances in communication technologies demand intercultural relations and interactions (G.-M. Chen & Starosta, 2008). In recent times, constructs of both communicative competence and ICC have been defined and re-defined, and research undertaken on ICLT and learning. However, Newton et al. (2010) have claimed that empirical research on language learning does not have well-substantiated evidence of language education learners’ attitudes towards other cultures, or IC. There is, however, research evidence of the benefits of intercultural education in other disciplines such as business. The following section describes relevant empirical research in language learning and education on the role of an intercultural dimension.

G.-M. Chen (2014), describes a study he conducted in 1983 which included a literature review on *intercultural communication competence*. In this study, a group of scholars grouped the characteristics of intercultural communication competence into four dimensions: personal attributes, communication skills, psychological adaptation, and cultural awareness; each dimension contained four components (Table 1). G.-M. Chen (1989) also investigated the relationships between the dimensions and components of intercultural communication competence, using 149 international students and 129 American raters as respondents. Students were asked to rate themselves according to the four-element

component model created from the literature review, and the American raters were asked to rate students' levels of intercultural communication competence using questionnaires. The results showed moderate, yet significant, correlations between measures of personal attributes, communication skills, psychological adaptation, and cultural awareness. The first hypothesis predicted significant correlations among measures of personal attributes, communication skills, psychological adaptation, and cultural awareness. There was however, no evidence that cultural awareness was related to personal attributes or psychological adaptation. A new model was designed based on the results, with five dimensions with two and four components (Table 1).

Table 1

G. M. Chen's Models of Intercultural Communication Competence

G. M. Chen's (1989) model of dimensions and components of intercultural communication competence (p. 121)		G. M. Chen's (2014) new model of intercultural communication competence (p. 18)			
	Dimensions	Components		Dimensions	Components
Intercultural Communication Competence	Personal Attributes	Self-Disclosure Self-Awareness Self-Concept Social Relaxation		Self-Disclosure	Depth of Disclosure Amount of Disclosure
	Communication Skills	Message Skills Social Skills Flexibility Interaction Management	Intercultural Communication Competence	Self-Consciousness	Private Self-Consciousness Public Self-Consciousness
	Psychological Adaptation	Frustration Stress Alienation Ambiguity		Social Adjustment	Social Anxiety Adaptability Responsiveness Social Situations
	Cultural Awareness	Social Values Social Customs Social Norms Social Systems		Communication Competence	Communication Competence Intercultural Behavior

Research on intercultural instruction has suggested that intercultural language learning needs teachers to guide learners' conceptualisations of what culture is and how it is related to language, and that learners' understandings and assumptions need to be addressed explicitly while encountering and interacting with the target culture or those in the classroom (Anderson, Lorenz, & White, 2016). They asserted that this prevents negative outcomes from learners' intercultural interactions with other cultures and languages such as misunderstandings, stereotypes, and prejudices. Research by Ingram and O'Neill (2001, 2002) had earlier identified what influences cross-cultural attitudes in language learning, and support this claim. Similarly, Kramsch and Thorne (2001) stated that "without knowledge and understanding of [social and cultural] genres [of communication], no 'understanding of each other's lives' and no reconfiguration of one's own is possible" (p. 100). Kramsch and Thorne's study was a web-based project which investigated the interactions between learners regarding a particular aspect of

popular culture. Neither the French nor the American learner participants in their research were aware of the discrepancies in social and cultural genres of communication. Since both groups conceptualised communication differently, and social and cultural genres tend to be neglected in language teaching, a closer examination and understanding of social and cultural genres of communication is required to ensure the success of global communication.

Another study (Ingram, 2004) reported the results of four studies, which also revealed the importance of an interculturally informed pedagogy (Newton et al., 2010). These studies examined cross-cultural attitudes of learners in the middle of secondary schools in Australia and Japan, to identify how the nature of their attitudes related to their language learning experiences. Ingram described teaching pedagogy designed to find out whether improvements of cross-cultural attitudes led to higher linguistic proficiency levels. The outcomes suggested that language learning played an important role in helping learners understand human and cultural diversity “because it can provide the essential ... awareness and insight that comes from equal status interaction between the learner and the people of other cultural, racial, and language backgrounds” (Ingram, 2004, para. 54).

A large empirical investigation (Sercu et al., 2005) exploring the intercultural communicative competence of teachers and learners, through a quantitative and comparative study, comprised questionnaires administered to foreign language teachers in seven countries: Belgium, Bulgaria, Poland, Mexico, Greece, Spain, and Sweden. Its purpose was to inform pedagogy in terms of teachers’ perceptions, experiences, and attitudes towards culture, intercultural communicative competence learning and teaching. Findings showed that it appeared that language teachers needed to reshape their practice by embracing the intercultural perspectives of language learning “in such a way that it adequately prepares learners for the intercultural world in which they are living” (Sercu, 2005b, p. 181). In fact, Sercu (2005b) concludes that explicit culture teaching has been demonstrated to facilitate the development of intercultural communicative competence of college learners. Sercu et al. (2005) recommended that their survey serves as the foundation for further international research to gain insight and understanding of how intercultural teaching is viewed, practised, and supported internationally. However, as Ghanem (2015) states, although Sercu et al.’s (2005) research highlights the importance of the implementation of ICC and culture in the language classrooms, “concrete approaches for instructors are lacking” (p. 81). It could be argued that more opportunities to develop ICC for teachers as well as for learners are needed, and this could be facilitated through professional development, and through policy proposals.

More recently, Koike and Lacorte (2014) carried out a study of L1 speakers surveyed to investigate whether learners gained a deeper understanding of L2 cultural perspectives and practices by being exposed to L2 cultural perspectives and practices. There were three stages: (1) finding out what the target culture(s) think and do, (2) applying knowledge to scenarios, and (3) contrasting cultures gained through the activities. The purpose of the surveys was to present an example of how to assist learners with the development of their understanding of the target language culture, perspectives and practices. However, Koike and Lacorte argue that, since designing and creating these surveys is time consuming,

gathering data “from recently arrived [L1 and] heritage speakers in the local community” (p. 27) should be also taken into consideration by teachers.

Another way teachers can help learners develop their ICC through theory and teaching methods is explained by Xue (2014), who advocates that teachers need to introduce topics such as the cultural connotations of words, expressions and idioms; cultural factors which affect verbal and non-verbal communication; and the differences in cultural values and thinking patterns. That is, teachers need to model the following cultural teaching principles (Xue, 2014):

1. use target language as the primary vehicle to teach culture (e.g., since culture and language are inseparable and language is the most symbolic demonstration of culture, by using the target language, teachers can provide students with a classroom cultural environment).
2. avoid the negative effects of native culture on target culture teaching (e.g., L1 culture and language affect cultural teaching because students attach the contents and meanings of their L1 culture on the target culture because of the differences. In order to reduce this, teachers (1) should teach related cultural knowledge, (2) compare and contrast L1 and target cultures when a new word is taught, and (3) explain clearly the cultural background of that word to avoid students' misuse of that word.
3. Ensure a suitable level of difficulty (to provide students with content and material which will not make them lose confidence and interest and not hinder cultural teaching)
4. Present limited cultural coverage (e.g., by understanding that culture is vast and cannot be covered completely, and by focusing on the 'elements' important to cultivate communicative competence through culture teaching)
5. employ a cultural comparison method (e.g., by comparing how L1 speakers apologise, and how students and teachers apologise in their L1 to understand how culture plays a role in shaping speakers' communicative competence). (p. 1495)

Holmes and O'Neill (2010) similarly focused on how learners developed IC. Their aim, however, was to assess whether learners had become interculturally competent. In their study, learners judged their own competence through self-reflections and evaluations on their intercultural encounters using the PEER model. Holmes and O'Neill described this model as “both empowering and emancipatory: it encourages students to critically self-reflect through questioning, emotional involvement and self-discovery ... [eventually enabling] self-evaluation” (p. 174). Holmes' and O'Neill's PEER model might be useful for teachers to understand the development of their own IC. Since teachers are expected to help students develop their IC, more research on teachers' IC development is essential. The PEER model consisted of four interrelated phases:

1. Prepare: Students were asked to foreground their potential assumptions, prejudices, and stereotypes about the target culture, as well as social and communicative 'misunderstandings' from prior experiences to prepare them for the intercultural encounter. This helped students make connections and identify differences between their own interpretations of intercultural communication events, and those of their interlocutors.

2. Engage: Students were engaged in experiential learning with a cultural peer with whom they had to arrange six meetings in different contexts to create intercultural experiences. Participants in the study were given a list of guiding topics to enhance conversation (e.g., family, education, home town/country, and interests), and were also encouraged to initiate their own topics.
3. Evaluate: Students drew on concepts they learnt during the course such as intercultural communication, culture, and IC, but they were not required to use these concepts in their written accounts (as part of their ethnographic data from observations, field notes, diary notes, and personal reflections). Holmes and O'Neill (2010) exposed students to these terms for them to be able to understand IC, and make more informed interpretations of their intercultural experiences.
4. Reflect: Students reflected critically on their encounters by drawing on their written data sources, and wrote down instances of how their communicative competence was challenged or questioned, which enhanced their deconstruction and reconstruction of their beliefs. This was eventually an opportunity for students to capture a picture of their individual lived experienced and interculturality.

Research on new communication technologies/internet-based communication, and the way intercultural communicative competence plays a role and can be developed, using the Internet as a medium of communication, has been reported recently. For instance, research on online intercultural exchange and language learning (Jung & Gunawardena, 2014; Lindner, 2015; O'Dowd, 2003; Thorne, 2010), tele-collaboration (see for example, Giralt & Jeanneau, 2016; Guth & Helm, 2010; Hartung & Reisenleutner, 2016; Waldman, Harel, & Schwab, 2016), and internet-mediated intercultural foreign language education (Belz & Thorne, 2006; Jung & Gunawardena, 2014) have demonstrated that online intercultural exchange in general education and language teaching benefits and promotes "plurilingual and polycultural learning" (Thorne, 2010, p. 355). To illustrate, Puranen and Vurdien (2016) conducted a study to investigate how learners from Spain and Finland developed IC through videoconferencing, and a tele-collaborative learning context. The online platform engaged learners in authentic interactions exploring the target culture, and experiencing intercultural learning. The project was task-based and lasted for six weeks: tasks (via videoconferencing) included personal introductions (recorded on video and posted on Facebook), talking about leisure activities/sports popular at their respective institutions, discussing a newspaper article relating to important issues in their country, debating about films, and exploring stereotypes they had regarding each other's country.

Puranen and Vurdien (2016) gathered data from two questionnaires administered at the beginning and end of the project, individual interviews conducted at the end of the project, and a survey (in the form of a questionnaire) using a five-point Likert scale (one: strongly disagree; five: strongly agree). Their findings suggest that learners had a positive learning experience, which enhanced their knowledge of others' cultures in terms of lifestyle, hobbies and traditions. Learners could explore, discover and interact with others and their cultures via videoconferencing. Although the authors did not explicitly assess the extent of learners' development of their intercultural competence, the study is a useful

example of authentic social interaction between learners from different countries. Learners could discuss and share thoughts about each other's cultures and ways/views of life.

In summary, both researchers and educators have focused on diverse ways of developing IC such as IC-focused tasks and language learning courses, and the use of new technologies, especially the Internet, which "connect[s] learners and teachers from various cultural backgrounds" (Piątkowska, 2015, p. 404). All the research presented in this section appears to have had an impact on language teaching. New ways of developing and understanding IC have produced different outcomes which have ultimately produced changes in the school curriculum for language teaching and learning in different parts of the world.

2.4 The New Zealand Curriculum for Languages

Moving from the international context to the national context of this study, this section provides an overview of the development of the NZC for languages. First, a brief historical outline is provided to build on the contextual information given in Section 1.4, to gain more insight into the background of the New Zealand teaching context which underpins language learning and teaching in this country. Second, the principles for effective iCLT are introduced and described. Finally, this section presents empirical research conducted in Aotearoa New Zealand on iCLT, on which this present study will build.

In 2007, a revised New Zealand Curriculum (Ministry of Education, 2007) officially established *Learning Languages* as an independent learning area which is composed of three strands for learning languages: a core Communication strand (which refers to learners' use of language to make meaning), supported by two other strands: Language Knowledge (which is learners' explicit knowledge of the language), and Cultural Knowledge (which relates to learners' learning and understanding of culture, and its interrelationship with language). To inform the development and introduction of the revised curriculum for languages, the Ministry of Education commissioned two literature reviews. R. Ellis (2005) established ten general principles for successful instructed language learning, based on findings from diverse studies in second language acquisition:

1. Instruction needs to ensure that learners develop both a rich repertoire of formulaic expressions and a rule-based competence.
2. Instruction needs to ensure that learners focus predominantly on meaning.
3. Instruction needs to ensure that learners also focus on form.
4. Instruction needs to be predominantly directed at developing implicit knowledge of the L2 while not neglecting explicit knowledge.
5. Instruction needs to take into account the learner's "built-in syllabus."
6. Successful instructed language learning requires extensive L2 input.
7. Successful instructed language learning also requires opportunities for output.
8. The opportunity to interact in the L2 is central to developing L2 proficiency.
9. Instruction needs to take account of individual differences in learners.
10. In assessing learners L2 proficiency, it is important to examine free as well as controlled production.

These principles, which came to be known as the Ellis principles, presented learning, and learner-centred foreign/second language teaching, focusing on the importance of both meaning and form (grammar), oral interaction, and communication. In 2010, Newton et al. (2010) published a report in which six principles, which came to be known as the “Newton Principles,” were articulated to implement the intercultural approach to language teaching, to complement the Ellis Principles by providing a more sociocultural focus to language teaching. As a particular result of the Ellis Principles, language teachers in Aotearoa New Zealand were encouraged to move from traditional approaches to approaches based on interaction, such as TBLT. As Newton et al. (2010) have argued, the integration of culture and language is facilitated by communicative language teaching and TBLT, because these approaches foster learners’ active participation and experiential learning.

Newton et al.’s (2010) principles are that iCLT (which will be expanded upon in Section 2.4.1) are that iCLT:

1. integrates language and culture from the beginning
2. engages learners in genuine social interaction
3. encourages and develops an exploratory and reflective approach to culture and culture-in-language
4. fosters explicit comparisons and connections between languages and cultures
5. acknowledges and responds appropriately to diverse learners and learning contexts
6. emphasises intercultural communicative competence rather than native-speaker competence.

As stated above, due to the new *Learning Languages* learning area and the key competencies, changes in the method of teaching and learning languages were advocated. A summary of these changes is reported in the *New Zealand Curriculum Guides: Senior Secondary* (Ministry of Education, 2012). They are linked to the iCLT principles, and contain expected outcomes such as the ability to “communicate with different audiences,” that is, language components adapted to sociolinguistic and sociocultural context. First, vocabulary and structures are not prescribed: vocabulary and structures are taught and learnt at the appropriate time, as determined by the learners’ interest and need, and relevance to the sociocultural and linguistic context in which learners are communicating. Second, a variety of text types is offered at every level to ensure learners are able to facilitate communication with different audiences and for different purposes. Finally, all languages develop viewing, presenting, and performing skills, and teachers have to provide their learners with opportunities to develop them.

The 2007 curriculum document states that language and cultural knowledge support communication. Thus, for communication to be (intercultural) effective, learning opportunities need to be explicit, with genuine communicative purposes, including explicit comparisons between cultures and languages, engaging learners in reflective and exploratory approaches to languages and cultures. Language and cultural knowledge should not be presented like fragmented sets of information about the target language and culture (i.e., culture as artefact), but as a context for teachers and learners to actively explore their own languages, cultures, and view of the world, as well others’ views, to ensure effective communication. However, East (2012a) suggests that the way R. Ellis’s (2005) and Newton et al.’s

(2010) principles have been presented to language teachers may hinder a perception of TBLT and iCLT as complementary. The comprehensive dissemination of the Ellis Principles (R. Ellis, 2005) contrasts to the delay of the iCLT principles (Newton et al., 2010), which were available to teachers after the revised curriculum was published. This appears to be one of the reasons for teachers' acknowledgement and implementation of the Ellis Principles, and the current lack of understanding and knowledge of the iCLT principles and the way they should be implemented.

In summary, the new Learning Languages learning area of the New Zealand's revised school curriculum identifies three strands, Language Knowledge, Cultural Knowledge, and Communication, essential for language learning and teaching, most important of which is communication. In fact, becoming an effective "intercultural" communicator rather than aiming to become a native-like speaker is the goal of iCLT (Newton et al., 2010), through developing opportunities for genuine social interaction in the target language, by promoting the use of the target language for different purposes, and in different kinds of settings. The three strands are underpinned by theoretical frameworks, which have been adopted for language teaching in Aotearoa New Zealand. These strands should influence both teachers' conceptualisation and practices and are relevant for this study as they underpin the construct of ICC (as understood in this study). The Language Knowledge, Cultural Knowledge, and Communication strands relate to the intercultural dimension of language teaching and learning explained in the previous section, and will be further developed in the following section.

2.4.1 Intercultural communicative language teaching (iCLT) principles.

As stated above, Newton et al. (2010) articulated six principles to guide teacher actions in the classroom. Principle 1. iCLT *integrates language and culture from the beginning*, highlights the connection between language and culture because "culture is in language." Culture is, therefore, dynamic as it is part of our everyday lives and interactions. Culture is also an important aspect of teaching writing, reading, listening, speaking, viewing and presenting (all macroskills at once). Teaching and learning should be intercultural from the beginning of the language learning process with teachers' guidance. As explained by Newton et al. (2010), teachers can apply this principle to teaching practice alongside Principle 2 (experientially involving learners with other languages and cultures through communication and interaction), Principle 3 (exploring culture-in-language), and Principle 4 (discovering connections with other cultural worlds through comparison).

Principle 2. iCLT *engages learners in genuine social interaction*, through dynamic, experiential and interactive learning opportunities that resemble their daily life interactions. Language learning is a social process within which learners observe and experience cultural representations and behaviour, both linguistic and visual. This principle relates to key competencies of the NZC: "relate to others" and "interact effectively with a diverse range of people in a variety of contexts" as these competences are shaped by interactions with people, places, ideas and things (Ministry of Education, 2007, p. 10). Authentic social interaction is also possible via videoconferencing with learners of other countries, or the target country. Puranen and Vurdien's (2016) project is an example of how learners from two different countries can interact meaningfully with the purpose of exploring and discovering the others'

cultures. In this study learners interacted via videoconferencing over six weeks to complete six tasks. These included personal introductions, talking about leisure, popular activities and sports at their respective institutions, discussing a newspaper article relating to important issues in their country, debating films, and exploring stereotypes of each other's country.

Principle 3. iCLT *encourages and develops an exploratory and reflective approach to culture and culture-in-language* to allow both teachers and learners to develop intercultural understandings to interpret others' cultures through their own lens (own culture). Culture is manifest in language, such as tolerance of speech interruptions, requests and refusals, use of polite forms, and "special events" speeches such as at weddings. Teachers need to be aware of these aspects of culture so that learners can experience culture as an entirety and not just by focusing on what is visible. Similarly, learners need to be aware of what constitutes culture and how it affects behaviour and use of language. Through exploration and discovery followed by comparisons to what they know, both teachers and learners are learning. Finally, these strategies/approaches support the development of young people who are "critical and creative thinkers" and "active seekers, users and creators of knowledge" (Ministry of Education, 2007, p. 8). One way way to enhance learners' exploration of culture and culture-in-language is by following Liddicoat's (2002) pathway for developing intercultural competence. To *raise awareness*, learners need a starting point, which exposes them to authentic (oral, written, performative, visual) sources or communicative opportunities with speakers of the target language (input), for them to notice unfamiliar communicative features (noticing). Following R. Schmidt (1990), input needs to be "consciously noticed" (p. 149) because it cannot "become intake for language learning unless it is noticed, that is, consciously registered" (R. Schmidt, 2010, p. 721). This is not limited to language acquisition. As Liddicoat explained (2005b), Schmidt's emphasis on the importance of noticing to acquire language is also relevant to intercultural learning because there are aspects of culture that are not visible, which makes it difficult to notice what is culturally different. After all, "the connection between noticing and ICC focuses on an awareness of and attention to that which will enhance the likelihood of effective communication between those with different cultural backgrounds" (Meier, 2015, p. 28). This is why language teachers need to provide learners with opportunities to notice input so that it is available to reflect and experiment with (Liddicoat, 2005b). As part of the process of *experimentation*, learners need to draw on their own knowledge about their own culture, and make comparisons and connections, which they then go on to discuss along with their response to them (reflection). Regarding *production*, learners are invited to practise the new communication features they noticed, compared, and reflected on (output). Through the process of *feedback*, learners are encouraged to focus on how comfortable these features feel when they use them and whether the communication was successful (noticing again), until finally, once again, learners are invited to reflect on what they have learned. An example of Principle 3 in practice is the *Autobiography of Intercultural Encounters* (AIE) developed by Byram, Barrett, Iprgrave, Jackson, and Mendez Garcia (2009). AIE is a teaching and learning tool to help participants analyse and reflect on their interactions with people from another culture or country to develop empathy and communicative awareness. As Mendez Garcia (2016, p. 94) explains, "the AIE is a tool for guiding narrative accounts built on a theoretical conception of IC made up of four categories: feelings and attitudes, behaviour, knowledge and skills, and action-taking." AIE invites participants to

retrospectively analyse an intercultural experience of their choice through a three-step process (description of the setting, of the scene, and of the plot/critical incident), in which personal feelings as well as others' feelings are also considered when narrating the intercultural experience.

Principle 4. iCLT *fosters explicit comparisons and connections between languages and cultures*, which is a crucial process in IC learning. In the multicultural classrooms of Aotearoa New Zealand, comparisons and connections can be multi-faceted because learners can not only explore the common target culture but also those of their classmates. These comparisons can be reflective and interpretative to deal with both their own culture and the one they are encountering. Principle 4 is based on the ABC model of cultural understanding and communication by Finkbeiner (2006) which involves three steps: "A" - Autobiography: each learner writes or narrates relevant aspects and/or key events from his or her autobiography; "B" - Biography: learners cooperate with a partner from a different cultural background to conduct an in-depth audio or videotaped interview. The interviewer will then construct a biography describing the key events in that person's life; and "C" - Cross-Cultural Analysis and Appreciation of Differences: learners study their autobiographies and compare them to the biographies they have written, writing down a list of the similarities and differences. These three steps will help learners know how to negotiate differences and interact comfortably across cultures by modifying their behaviour depending on the situation and setting.

Principle 5. iCLT *acknowledges and responds appropriately to diverse learners and learning contexts*, which is described in the report as crucial in Aotearoa New Zealand classrooms due to their multicultural characteristics: tolerance and understanding starts here because not only the learner but also the teacher has to take into account individual differences. This can be achieved by exploring many cultures while developing IC alongside the target language skills. The Aotearoa New Zealand language classroom context provides learners with opportunities to develop intercultural communicative competence to value "diversity, as found in our different cultures, languages and heritages" (Ministry of Education, 2007, p. 10) alongside studying the target language. As expressed by Newton et al. (2010), teachers need to be aware of the differences not only between learners but also between the teacher and learners to create a supportive atmosphere where teachers and learners understand and accept each other's differences "in order to let learning happen" (Berlin, 2005, p. 6). Before teachers even step into their classroom, teachers need to "consider the ways in which certain identities are cued based on images displayed, verbal and nonverbal language use, cultural examples" (Steele, 2010, as cited in Samuels, 2014). As an illustration of appropriate acknowledgment and response to diversity, Newton et al. (2010) talk about the *Te Kotahitanga* project (Bishop, Berryman, Tiakiwai, & Richardson, 2003), which will be fully described in the second part of the literature review (Section 3.3). This project was developed in four phases (in order of publication: Bishop, Berryman, Powell, & Teddy, 2005; Bishop, Berryman, Cavanagh, & Teddy, 2007; Bishop, Berryman, Cavanagh, Teddy, Clapham et al., 2008). Teachers who were specifically trained in Kaupapa Māori⁸ based teaching pedagogy, were able to

⁸ Kaupapa Māori refers to an approach to teaching and learning through a Māori worldview, following: te reo Māori (the Māori language), matauranga Māori (Māori knowledge), tikanga Māori (custom), ahuatanga Māori (Māori characteristics), and whanaungatanga (family connectedness). G. Smith (2004) explained that Kaupapa Māori is about being Māori, being connected to Māori philosophy and principles, recognising the validity and legitimacy of Māori, enhancing Māori language and culture, and

implement culturally responsive teaching, resulting in improved engagement in learning activities by learners and teachers, and improved levels of learners' achievement. Bishop, Berryman, Tiakiwai, and Richardson (2003) developed a six-dimension teaching approach for culturally responsive teaching: (1) Manaakitanga: Teachers care for the students as individuals with their own languages and cultures; (2) Mana motuhake: Teachers care for students' performance by, for example, adapting their teaching, continually and critically reflecting on their teaching practices, and taking personal and professional responsibility for student learning; (3) Ngā tūrangā takitahi me ngā mana wharehaere: Teachers create a secure, well-managed learning setting; (4) Wānanga: Teachers engage in effective teaching interactions; (5) Ako: Teachers use strategies to create a culturally appropriate and responsive context for learning such as Ako (reciprocal teaching), cooperative teaching and learning, critical reflection, student-generating questioning, strategies matching abilities/needs, addressing of learning styles, and student choice; and (6) Te Kōtahitanga: Teachers ensure learning is happening and achievement is improving with outcomes such as student aspirations and goals, engagement and retention, and academic engagement.

Principle 6. *iCLT emphasises intercultural communicative competence rather than native-speaker competence*, a more realistic goal of instruction. The model of the native-speaker is, from an intercultural perspective, incomplete because it refers only to speakers within the same speech community and cultures, and languages are always changing. As the Ministry of Education (2007) mandated in the NZC, students need to become life-long learners because "language learning is a lifelong task" (Council of Europe, 2001, p. 5). In addition, this change of focus makes teachers consider language aspects other than linguistic competence such as knowledge, skills, awareness and attitudes for the learner to be an intercultural communicative competent speaker.

Both the NZC and the iCLT report were framed and influenced by the "key competencies" (Hipkins et al., 2007) as mentioned in the six principles of Newton et al. (2010). According to Hipkins et al. (2007), the key competencies are the essential and universal skills, knowledge, attitudes, and values that all learners need in preparation for all school subjects and their own lives. The New Zealand key competencies (Hipkins et al., 2007; Simmons, 2008) are:

1. Thinking: using creative, critical and reflective processes; being able to think about thinking (metacognition); and, showing intellectual curiosity and an active approach to knowledge by reflecting and talking thoughtfully about one's learning, asking questions and challenging assumptions and perceptions.
2. Using language, symbols and texts: understanding codes, symbols to construct language (verbal and non-verbal) including all the language skills (listening, speaking, reading, writing, viewing and presenting/performing).
3. Managing self: self-management of own learning, competitive, work and study skills, to be able to learn and practice additional languages.

the struggle for autonomy. Thus, Kaupapa Māori pedagogy frames the processes of learning and teaching differently to the mainstream pedagogy in Aotearoa New Zealand.

4. Relating to others: being able to interact properly with different people from/in different (linguistic and cultural) contexts, one needs to know how to listen (actively), how to negotiate and also, share ideas.
5. Participating and contributing: pursuing authentic learning to help student become an active member of society by developing a sense of responsibility and belonging for maintaining communication.

These key competencies align with Byram's (1997) intercultural communicative model: *savoir* (knowledge), *savoir être* (attitudes), *savoir apprendre/faire* (discovery/interaction skills), *savoir comprendre* (interpreting and relating skills), and *savoir s'engager* (critical cultural awareness). Furthermore, Newton et al.'s (2010) principles mirror both the key competencies (Hipkins et al., 2007) and Byram's (1997) *savoirs* (see Table 2). For example, Newton et al.'s principles (2010) advocate an approach in which learners need to be experientially involved with others, and other languages and cultures, through communication and interaction (Principle 2), which mirrors the key competencies *relating to others* and *using language, symbols and texts*, and Byram's *savoir être* and *savoir apprendre/faire*. These interactions require a development of learners' insight into their own culture(s) as well as others', an understanding of the connection between language and culture, and culture-in-language, through exploration, discovery, reflection, and comparison (Principles 1, 3, and 4). Similar concepts are found in the key competency of *thinking*, and Byram's *savoirs*, *savoir être*, *savoir comprendre*, and *savoir s'engager*. As interacting implies the ability to relate, learners need to respond to diversity from an empathetic point of view (Principle 5), which reflects what is described in one of the key competencies, *participating and contributing*, linked also to Byram's *savoir apprendre/faire*. As explained in Newton et al.'s (2010) report, iCLT "implies a necessary departure from traditional, linguistically focused language teaching, although its emphasis on interaction both complements and embraces the communicative approach" (p. 66). Thus, teachers need to move from considering themselves as the fount of and transmitters of knowledge, to facilitators of learners' independent exploratory and reflective learning (key competency: *managing self*). Rather than using native-speaker competence as a goal for learners (Principle 6), teachers need to support learners to become intercultural speakers, that is speakers who have developed competencies required to mediate and interpret the values, beliefs and behaviours of themselves and others, to build intercultural bridges between languages and cultures, and be able to communicate and interact across cultural boundaries (Byram, 1997, 2006; House, 2007).

Synthesis of these concepts demonstrates the connections between the iCLT principles, the key competencies of the NZC, and Byram's (1997) *savoirs*. As well as providing the background to this study, it may inform teachers' understandings of the connections between the three theories, which underpin the Learning Languages area of the NZC⁹, as presented in Table 2.

⁹ Please note that Byram's (1997) *savoirs* are not explicitly referenced in the *New Zealand Curriculum*, but provided the foundations of Newton et al.'s (2010) iCLT principles.

Table 2

iCLT Principles, Key Competencies, and Savoirs

iCLT Principles (Newton et al., 2010)	Key competencies (Hipkins et al., 2007)	Savoirs (Byram, 1997)
P1. integrates language and culture from the beginning	<i>Thinking</i> : using creative, critical and reflective processes; being able to think about thinking; and, showing intellectual curiosity and an active approach to knowledge. Reflections and discussions thoughtfully about one's learning, asking questions and challenging assumptions and perceptions	<i>Savoirs</i> : refers to knowledge of self and other, of interaction (individual and societal)
P2. engages learners in genuine social interaction	<i>Using language, symbols and texts</i> : understanding codes, symbols to construct language (verbal and non-verbal). Also, language skills: listening, speaking, reading, writing, viewing and presenting and performing	<i>Savoir être</i> : refers to attitudes and is the ability to learn with curiosity, openness, and reflexivity from an intercultural point of view
P3. encourages and develops an exploratory and reflective approach to culture and culture-in-language	<i>Managing self</i> : self-management of own learning, competitive, work and study skills, to be able to learn and practice additional languages;	<i>Savoir apprendre/faire</i> : refers to skills to make discoveries through personal involvement in personal and social interaction
P4. fosters explicit comparisons and connections between languages and cultures	<i>Relating to others</i> : being able to interact properly with different people from/in different (linguistic and cultural) contexts one needs to know how to listen (actively), how to negotiate and, share ideas	<i>Savoir comprendre</i> : refers to skills to learn how to interpret and explain cultural practices or documents and to compare them with aspects of own culture
P5. acknowledges and responds appropriately to diverse learners and learning contexts	<i>Participating and contributing</i> : pursuing authentic learning to help student become an active member of society by developing a sense of responsibility and belonging for maintaining communication	<i>Savoir s'engager</i> : refers to education and critical cultural awareness to make informed critical evaluations of aspects of other cultures and own
P6. emphasises ICC rather than native-speaker competence		

Between 2012 and 2014, Newton started a conversation with the Aotearoa New Zealand language community to redefine the six iCLT principles and enhance their use in the language classrooms. In 2015, Newton developed an updated version of the iCLT principles to provide language teachers with a more practical contribution to implement the iCLT approach. The re-visioning of the principles reworked the definition with less abstract wording, three different headings, and an additional principle to expand the practice of IC beyond the language classroom (Newton, 2016). Newton (2016, p. 165) explains that language teachers are expected to:

1. engage with the social context of learning (a) through culturally responsive pedagogies; (b) by establishing links beyond the classroom; and, (c) making connections to New Zealand's bicultural heritage/indigenise intercultural pedagogy;
2. focus on intercultural learning objectives alongside linguistic and communicative achievements; and
3. adopt intercultural classroom practices by providing students with opportunities to (a) engage with culture in/around language from the beginning; (b) interact and communicate in the language; (c) explore, reflect on, compare and connect experiences, knowledge and

understandings; and (d) practise beyond the classroom by making choices and acting interculturally.

The first version of the iCLT principles (Newton et al., 2010) is the only version the Ministry of Education funded, supports, and expects teachers to implement. For this study, the first version of the iCLT principles is used (Newton et al., 2010). This version was also used as my study aimed to investigate and explore teachers' conceptualisations and practices of iCLT, to gain insights into teachers' awareness/implicit knowledge of Newton et al.'s (2010) six principles, and how they operate in practice. A further reason to use this version was that it is the one implemented in pre-service teacher education and in-service language teaching professional development in Aotearoa New Zealand. It is important to note, however, that this study was not designed (nor should it be understood) as an implementation study, which would aim to assess/evaluate the principles or how teachers explicitly understood or practised them (refer to Chapter 4).

In 2013, a study which explored international capabilities for learners in Aotearoa New Zealand schools was commissioned by the Ministry of Education (Bolstad et al., 2013). International capabilities refer to the ways in which learners apply the NZC key competencies (skills, knowledge, attitudes, dispositions, and values) in intercultural and international contexts, because these capabilities are both socially and economically important. According to the report, international capabilities will ensure that New Zealanders can interact effectively with other cultures, particularly with non-English speaking and non-European cultures, and make positive connections with international students, migrants, and tourists in Aotearoa New Zealand (Bolstad et al., 2013). That is why the Ministry of Education (2002) claimed that, apart from benefiting learners in terms of both personal and professional opportunities, learning languages will also positively influence the country's trade and international relationships.

Later, the Ministry of Education (2014, 2015) officially declared that one of the aims of the NZC is the development of learners' international capabilities¹⁰ as a learning outcome; thus, apart from acquiring knowledge, learners are expected to develop other capabilities, such as intercultural competence. This is based on recent research findings about international capabilities completed for the Ministry of Education by the New Zealand Council for Educational Research (NZCER; Bolstad et al., 2013; Ministry of Education, 2014, 2015). The NZC considers that learners need to develop international capabilities demonstrating how the NZC key competencies look in practice in intercultural and international contexts. By learners developing their international capabilities, Aotearoa New Zealand will be able to meet the "goals under the Business Growth Agenda and Leadership Statement for International Education" (Ministry of Education, 2015, p. 2). In order to achieve this, teachers need to pursue the development of their learners' international capabilities. These are:

The knowledge, skills, attitudes, dispositions, and values that make up the key competencies that enable people to live, work, and learn across national and cultural boundaries. [...] It involves the understanding that we all experience our lives through a number of cultural and personal 'lenses,' and that comprehending and accepting others'

¹⁰ Across the literature and the curriculum, intercultural competence is also referred as international capabilities, global competence, and/or cross-cultural competence, among others: the present study uses the term *intercultural competence*.

needs and behaviours rests as much on understanding ourselves as it does on understanding them. (Ministry of Education, 2015, p. 1).

In summary, this section has presented the various initiatives which have been taken in Aotearoa New Zealand to promote the learning and teaching of languages. The outcomes of these initiatives have not resulted in a language policy, which means that the government and governmental agencies in Aotearoa New Zealand have not legislated how languages are used, learnt, and maintained. This lack of a legal requirement to teach languages has impacted on the position the learning of languages has in education. However, the NZC updates (Ministry of Education, 2014, 2015), alongside the ten Ellis Principles (R. Ellis, 2005), the six Newton Principles (Newton et al., 2010), and the international capabilities report (Ministry of Education, 2015), have indicated the directions in which the learning and teaching of languages should move. Language teaching and learning, however, is still developing in Aotearoa New Zealand. Finally, the iCLT principles (Newton et al., 2010), the lens of the present study, aim to guide teachers' practices towards an intercultural approach to language learning to "equip [students] for living in a world of diverse peoples, languages, and cultures" (Ministry of Education, 2007, p. 24).

2.4.2 Empirical research on iCLT in Aotearoa New Zealand.

Limited empirical research has been conducted in Aotearoa New Zealand to examine how teachers are dealing with iCLT. This thesis is part of the ongoing effort by a range of authors to build the canon of research on intercultural communicative language teaching and learning in Aotearoa New Zealand. The following section outlines several recent key studies that have taken place. Some of these studies suggest that language teachers in Aotearoa New Zealand are aware of the benefits of culture in (language) education, but fail to integrate these notions into their classes, focusing largely on language assessment. A number of researchers argue that this is a potential obstacle for the development and implementation of iCLT, as the approach assumes an ontological divide between language and culture (e.g., Conway et al., 2010; East & Scott, 2011; H. Richards et al., 2010).

In order to understand in what ways teachers were incorporating intercultural communicative learning into their classes, Harvey et al. (2010) carried out a study which examined in-service (i.e., currently practising) teachers of languages who were following a professional development programme: Teacher Professional Development Languages (TPDL). TPDL, funded by the Ministry of Education and renamed Transforming Practice in Language Teaching (TPLT) in 2017, is an in-service year-long programme for teachers of Chinese, French, Japanese, German, Spanish, Samoan, Niuean, Cook Islands Māori, Tongan and Tokelauan (and Korean from 2018) at all New Zealand schools (TPLT, 2017). The programme assists teachers "to improve their teaching language proficiency, increase their knowledge of the languages curriculum and increase their understanding of second language teaching methodology" (Harvey et al., 2010, p. 2). In their study, most teachers considered that the language courses provided by TPDL were effective, and that TPDL had an impact on their knowledge of how learners learn additional languages, and of language teaching methodology. Teachers also reported on the improvement of their knowledge of the curriculum and specific language curriculum guidelines.

However, Harvey et al. (2010) were concerned with the fact that, in general, teachers mainly focused on language knowledge and communication, rather than developing the Cultural Knowledge strand in their lessons, suggesting that TPDL may provide a means to improve teachers' practices in relation to culture. Later on, using data from their study, the authors presented a case study of the implementation of an intercultural communicative language learning (IcLL) framework designed for analysing observation data (H. Richards et al., 2010). Analysis of data from interviews and observation of seven teachers showed that only two of the teachers tried to help learners develop their IC. Both teachers were highly proficient in the target language, and had experienced the target culture. This study captured differences in teachers' competence, and revealed that teachers appeared to be unsure how to implement the Cultural Knowledge strand of the NZC for languages. As professional development programmes appeared to have helped these teachers to develop learners' linguistic competence, but not their intercultural competence.

In 2014, Conway and Richards presented the IcLL framework, which is composed of five different domains, at the Intercultural Competency and Language Learning Symposium (Conway & Richards, 2014). Each domain outlines what learners can do and what the teacher needs to provide. They include (1) make connections with own culture; (2) compare, contrast and make meaning; (3) make links between culture and language; (4) reflect on own culture through the eyes of others; and, (5) interact with the target language community. For each of these domains, several questions are listed to assist teachers' understanding and implementation of iCLT, and learners' development of IC. The questions were (1) What does this mean to you? (2) Is this the same for you? (3) How do you say this in your language? (4) How might someone from the target culture feel about this? (5) Is it OK what I am saying/doing? This framework was informed by the works of Byram (1997), Crozet and Liddicoat (1999), and Elsen and St. John (2006). Analysis of data from interviews and observation of seven teachers showed that only two of the teachers tried to help learners develop their IC. Both teachers were highly proficient in the target language, and had experienced the target culture. This study captured differences in teachers' competence, and revealed that teachers appeared to be unsure how to implement the Cultural Knowledge strand of the NZC for languages, as professional development programmes appeared to have helped these teachers to develop learners' linguistic competence, but not their intercultural competence. Harvey et al. (2010) argued that professional development for iCLT was necessary.

Apart from TPLT, language teachers in Aotearoa New Zealand in 2017 also have the support of International Languages Exchanges and Pathways (ILEP, 2017) which employs national language advisors (Chinese, French, German, Japanese, Korean, and Spanish) to provide teachers with pedagogical support. ILEP describes the advisors as "language and cultural experts," who help teachers with workshops, school visits, and one-to-one practical advice on, for example, classroom management, lesson design, teaching techniques, iCLT, task-based learning and more. As described on their website, ILEP (2017) offers nationwide support by (1) giving strategic advice on effective language learning programmes, (2) providing individualised professional learning and development pathways for teachers, and (3) connecting the language learning community. ILEP also offers various

services such as professional pathways for teachers and principals to establish, or restructure, learning languages programmes in schools, and offer scholarships and immersion programmes for language teachers.

Recent research has investigated language teachers' provision of opportunities for learners to develop ICC (Harvey et al., 2010; H. Richards et al., 2010, 2011a, 2011b, 2013). Researchers found that the reasons why teachers may not encourage reflection on culture (iCLT Principle 3; Newton et al., 2010) included lack of time, difficulty implementing the theory in their practices, as well as difficulty unpacking curriculum concepts. They also observed that some teachers appeared to approach culture from a static point of view rather than from a dynamic point of view (iCLT Principle 1; Newton et al., 2010), that is, practices in which culture is integral to language, as well as a culture as artefact approach. Teachers' self-reported classroom practices included different understandings and implementation of a culturally responsive pedagogy (iCLT Principle 5). East (2012b) conducted much broader research on teachers' understanding of different teaching aspects, of which ICC was one. He investigated teachers' understanding of cultural knowledge and how their understanding influenced their practices. He wanted to identify possible weaknesses and strengths for task-based language teaching (TBLT) relating to, and potentially compatible with, the intercultural dimension of language learning. East's data sources were interviews with 19 teachers and 8 advisors, and teaching resources to support language teachers in Aotearoa New Zealand. Findings revealed that, although teachers were aware of the importance of treating culture as related to language, they based tasks around culture as a static artefact (e.g., food and festivals) rather than making the most of the potential of tasks to develop the intercultural dimension in their classes. Interviews with the teacher advisors demonstrated a deep understanding of TBLT and iCLT, but it seems their influence on teachers' cognitions and practices is not strong. East's (2012b) findings also showed that TBLT could actually address the intercultural dimension of languages; however, he argued that teachers need to understand that this dimension is also an integral part of communicative language proficiency, and that the Cultural Knowledge strand of the NZC for languages needs closer attention for teachers to be able to help learners develop their interculturality. East (2012a) also suggested that the reasons why the iCLT principles were not understood or acknowledged by language teachers included: the delay of the publication of the iCLT principles (Newton et al., 2010); the poor dissemination of the principles; and the lack of opportunities to visualise how they look in practice. J. Howard et al. (2016) reported on a two-year project funded by the Ministry of Education, led by East (East, Tolosa, Howard, Scott, & Biebricher, 2016), to investigate how teachers at intermediate school level can be supported to help their learners develop IC. The findings of their study revealed that teachers' awareness of the iCLT principles (Newton et al., 2010) was more limited than their awareness of the Ellis (2005) Principles, as East (2012a, 2012b) had already suggested. The second phase of their study aims to unpack the iCLT principles with the teachers to facilitate their understanding.

Oranje (2016) reported on the implementation of a cultural portfolio project (CPP), which "embodied ICLT principles and demonstrated the theory of ICLT in practice" (p. ii). The CPP resulted in positive practices and outcomes by language teachers when implemented (also refer to Feryok & Oranje, 2015). In the first phase, a questionnaire revealed a number of factors influencing teachers' cognitions,

awareness, and practices of ICLT. In the second phase of her study, Oranje (2016) engaged one French language class and two German language classes in the use of cultural portfolio projects informed by ICLT, which integrated language and culture through exploration, reflection and comparison. The cultural portfolios were suitable for intercultural tasks by virtue of their step-by-step core practices of ICLT: explore, reflect, and compare. The implementation of these portfolios was planned in collaboration with teachers following different steps: (1) brainstorm existing knowledge, understandings, and beliefs about the target culture; (2) students' choice of statements they find interesting (as a hypothesis) to challenge and investigate; (3) students reformulate these hypotheses to contrast them to their own cultures; (4) students present their findings to the class; (5) students complete a post-project questionnaire about their impressions of the project. After implementing portfolios, teachers demonstrated a better understanding, awareness, and implementation of practices of ICLT and the value of reflection in language learning and teaching. It appeared that the students developed greater IC as a result of the implementation of cultural portfolios. Teachers gave positive responses when questioned about the value of cultural portfolios in terms of enhancement of target language output, knowledge of the target culture, and general education skills. The approaches of all three participant teachers were found to be aligned with some extent with ICLT, and using the CPPs appeared to enhance their awareness, understanding, and practice of ICLT-aligned practices. Finally, and linked to what East (2012b) claimed in his research, it seems that language teachers in Oranje's (2016) study were unaware of the existence of the iCLT principles or how they look in practice prior to the implementation of the portfolios. East's (2012b), Oranje's (2016), and H. Richards et al.'s (2010, 2011a, 2011b, 2012, 2013) studies suggest that language teachers in Aotearoa New Zealand tend to understand culture as artefact, that is, a static view, and approach language and culture as two different entities.

Oranje and Smith (2017) published a study on language teachers' cognitions in terms of intercultural language teaching (ILT), which complemented Oranje's (2016) study with data collected from a non-experimental questionnaire administered to language teachers of different languages. In this study, there appeared to be a mismatch between cognitions and practices. As stated by the authors, one of the most important implications of their study is "the apparent lack of responsibility taken to support New Zealand teachers in the practice of ILT" (Oranje & Smith, 2017, p. 17). Teachers are left to interpret and understand the intercultural theory without sufficient support (e.g., Newton et al., 2010) and exposure to ILT. Similar conclusions were drawn in Vicary Kennedy's (2016) qualitative case study (one teacher and three learners of Mandarin) using classroom observations and semi-structured interviews to investigate naturally arising opportunities for IC development through iCLT. Her findings showed that, despite the natural occurrences of some intercultural pedagogies and behaviours, learners were unlikely to develop IC. Her findings also suggested that teachers need to expand their awareness and skills of iCLT to achieve the intercultural goal of the NZC for languages. As an illustration of how teachers can help learners develop their IC, Yates (2016) reported on an inquiry project involving collaboration between a German language classroom in Wellington, Aotearoa New Zealand, and a German class in Ohio, USA. This intercultural student collaboration project gave learners the opportunity to interact with each other in German. This project examined an approach to support

students become interculturally competent while providing teachers with strategies for intercultural teaching, and opportunities to use German in authentic contexts.

Finally, Blakeney-Williams' and Daly's research (2013) explored how picture books were used by teachers in culturally and linguistically diverse settings in New Zealand. Although their study does not relate directly to iCLT, it focused on two of the key aspects of the approach: cultural and linguistic diversity in the classroom (Principle 5), and an exploratory and reflective approach to culture-in-language (Principle 3). They found that: (1) teachers provided opportunities for students to explore and experience both formal and informal language structures and vocabulary in picture books; and (2) teachers used group work in response to picture books for students to share their language and identities. Their findings demonstrated that teachers and students could learn from each other, and that teachers understood they were not "the fount of all knowledge" (Blakeney-Williams & Daly, 2013, p. 48). These findings mirror some of the theoretical foundations of the iCLT principles. In fact, as described in the iCLT principles, teachers and learners are learning at the same time, and what is more, teachers need to discover ways to learn how to learn with and from their learners, to use appropriate approaches to learners' cultures; to learn and face the "Other" whom they teach (Reid, 2017).

In summary, although studies on the intercultural dimension in language classrooms in Aotearoa New Zealand are still limited, there is a growing body of research that seeks to develop a more comprehensive intercultural pedagogy. A common suggestion from these studies is that the current professional development opportunities language teachers have access to need to start focusing more explicitly on the Cultural Knowledge strand to improve teachers' awareness, and provide them with ways to implement iCLT.

2.5 Conclusion

This chapter has presented a historical overview of language teaching, and a review of relevant literature on the role of culture in language teaching, the development of the intercultural communicative construct, and the place of culture in the NZC for languages. This chapter has also explained empirical research on iCLT, IC, and language teachers' conceptualisations and practices. The literature review has provided different definitions of culture and its role in the language classroom. Although the review is not exhaustive, it demonstrates that iCLT is a growing field for research. Currently, intercultural communicative competence is expected to be the goal of language learning in New Zealand classrooms. The literature reviewed suggests that language teachers need to provide learners with ways for the intercultural learning process to take place. In order to help learners become intercultural speakers, teachers need to ensure they provide learners with opportunities to cross cultural boundaries and interact in the target language, which will help learners overcome stereotypes and experience real communication. This is especially appropriate in Aotearoa New Zealand because of its multicultural classrooms, which enable ICC take place in an "authentic" environment. The following chapter will explain and describe both relevant past and current study trends and areas with interesting potential for further exploration and research, for example, the roles of both teachers' level of proficiency of the languages they teach, and professional development regarding the implementation of iCLT.

3 Literature Review: Cognitions, Practices, Proficiency, and Professional Development

The first chapter of the literature review focused on the intercultural dimension of the learning of languages and discussed relevant theories and empirical research regarding the definition and role of culture in the language classroom; the development of the intercultural communicative competence construct; and the place of culture in the NZC for languages. This second literature review chapter focuses on language teachers in relation to the intercultural dimension, and aspects related to the present study, such as teachers' conceptualisations and proficiency. The chapter also presents discussions on the main theories regarding teachers' cognitions and practices, the proficiency of language teachers in the language they teach, and the influence of proficiency on teaching and implementation of culture, and the impact of (interculturally targeted¹¹) professional development for intercultural language. This final focus on professional development emerged from the analysis of my data.

3.1 Teachers' Cognition and its Relationship to Practice

Research into teachers' conceptualisations is essential to identify the way in which teachers' thinking processes influence their practices. "Conceptualisation" is understood to embrace conceptual knowledge about the world as an external reality, combined with the social and psychological world as an internal reality (Nuyts & Pederson, 1999). Conceptions are referred to by Borg (2003) as "teacher cognitions," which belong to "the observable cognitive dimension of teaching" (p. 81). They are shaped by the teachers' processes of socialisation in their educational careers - as learners, as pre-service learner teachers, and as in-service teachers, in various cultural and social contexts (Pajares, 1992; Sercu & St. John, 2007). Although teachers may be exposed to similar/common learning experiences, as individuals they may notice and act differently depending on "how the experiences filter through her or his unique existing cognitive structure" (Artzt et al., 2015, p. 6). The potential influence of teachers' own experiences as learners regarding their current practices is of value in terms of interpreting their perceptions of the teaching approaches they observed and experienced as students themselves (Castro, Sercu, & Méndez-García, 2004; Davis & Andrzejewski, 2009; Lortie, 2002; Pajares, 1992; Sercu & St. John, 2007). For language teachers, this is especially relevant because of the development of their own cultural and linguistic identities (e.g., L1 and L2) as learners of languages, and then as teachers of languages. For this study, the term conceptualisation includes perceptions, beliefs, assumptions, conceptions, and understandings of the iCLT principles (Newton et al., 2010).

Borg (2003) defined cognitions as "the unobservable cognitive dimension of teaching – what teachers know, believe, and think" (p. 81). Cognitions are subject to change, and do change. For example, the concept of *belief* is understood to mean the acceptance of the existence and veracity of something by individuals (Barnard & Burns, 2012; Richardson, 1996, as cited in Borg, 2015b), and *knowledge* as information accepted as an objective and true fact (Barnard & Burns, 2012; Woods & Cakir, 2011); both

¹¹ Term coined for this study to refer to professional development which is solely dedicated to iCLT.

change through experience and learning. Since Pajares (1992) stated that it is somehow difficult to separate the terms belief and knowledge because they are connected, it is important to define these two constructs. Borg argues that beliefs are not always consistent or considered equally important (Birello, 2012). There are two types of beliefs: central, which are less likely to change, and have a direct effect on teaching practices; and peripheral, which are more likely to change, but less inclined to influence teaching practices (Birello, 2012; Borg, 2009, 2015c; Castro et al., 2004; Pajares, 1992; Sercu & St. John, 2007). Beliefs can also be (1) theoretical and abstract, and (2) concrete and practical (Birello, 2012; Feryok & Oranje, 2015). For example, (1) teachers might believe that language and culture are interconnected and cannot be taught separately; conversely, (2) they might believe that students need to focus on particular grammatical aspects from a purely linguistic point of view. Knowledge can include professional pedagogical know-how acquired by teachers in order to teach, as well as experiential knowledge acquired from the application of teaching principles in the classroom (Mann, 2001; Wallace, 1991). In fact, teachers may acknowledge the importance of the interconnection between culture and language in language teaching but fail to apply this in their teaching practice (Byrd & Wall, 2009; Díaz, 2013; Lange & Paige, 2003; Oranje, 2012; Oranje & Feryok, 2013; Oranje & Smith, 2017; Sercu et al. 2005). Instead, they address culture as a static artefact (Hall, 1976; Liddicoat, 2002, 2011).

Prior learning experiences in language teaching, particularly regarding the cultural aspect of learning, are likely to shape both teachers' cognition and practices (Borg, 2015b). In fact, "teachers' understanding of the concepts of language and culture, including the relationship between the two, is influenced by their personal experiences, knowledge and identities" (Kohler, 2015, p. 127), as teachers are cultural and social beings with multi-faceted identities (Cooper et al., 2011). They "act on the basis of held beliefs, reasons and desires" (J. Smith, 1984, p. 2). Teachers bring their own understanding, and understanding of the world, education, and of ICC, to the classroom. It can be expected, therefore, that, as individuals with different beliefs and values, teachers' conceptualisations will also differ rather than resemble that of their colleagues. Culture (customs, social behaviour, and assumptions) influences the educational context because teachers, students, parents, and auxiliary school staff, all come with their own cultures, beliefs, values, norms, and social practices (Lustig & Koester, 2013). For both students and teachers, the school they attend/work for "can itself be an intercultural experience" (p. 265). Despite encountering intercultural experiences, teachers tend to bring to class a traditional/static view of culture (Byrd & Wall, 2009; Sercu et al., 2005) rather than a dynamic interactive opportunity for learning by actively constructing meaning (Agar, 1994; Kramsch, 1998b; Liddicoat & Scarino, 2013). Studying language teachers' cognitions is crucial in order to highlight challenges faced when implementing and developing an intercultural dimension into their classrooms (Scarino, 2014).

For this study, it is assumed that teachers' conceptualisations of ICC are an important component in the processes of teaching and learning languages. In addition, the way teachers conceptualise and interpret intercultural understanding, and the manner in which it is implemented into their pedagogical practice is "highly idiosyncratic and intuitive" (Peiser & Jones, 2014, p. 387). In fact, "cultural patterns directly affect preferred ways to learn in the classroom [and] teachers and administrators [have to] recognize their culture's influence on expectations about how classrooms should operate and how

students should behave [and learn]" (Lustig & Koester, 2013, pp. 270-3). Hence, it can be stated that teachers' cultural backgrounds affect the way they understand and conceptualise learning, and the why, wherefore, and functionality of ICC in the classroom. This is "crucial to how teachers evaluate their students and how students evaluate teachers and classroom environment [and] are grounded in cultural expectations" (Lustig & Koester, 2013, p. 270), because these processes affect the way teachers perceive the world, in general; their own environment; culture and cultural values; and the way they approach the target culture and their students' own culture.

In other words, teachers' cognition is connected to their practice (Borg, 2011; Farrel & Ives, 2014; Prabhu, 1987). While teachers' cognitions affect their practice (Calderhead, 1996), teacher practices sometimes do not match with their cognitions due to different reasons, for example, classroom conditions (Tolosa, 2009). Basturkmen (2012), for example, noted that teachers "reported external factors making it difficult for them to put their beliefs into practice" (p. 291). A number of studies have shown that, despite teachers' acknowledgement and understanding of culture as an important aspect of language learning and teaching, their practices frequently do not correspond (e.g., Larzén-Östermark, 2008; Sercu et al., 2005; Young & Sachdev, 2011). Consequently, teachers need opportunities to reflect on their own practices and consider the relationship between their practices and their conceptualisations (Thompson, 1992; Peiser & Jones, 2014), and opportunities to change their practices.

Borg (2015c) explained that, throughout the past two decades, interest in the study of the way teachers think, know and believe (i.e., conceptualise), and the relationship this has with their practices, has increased, largely because teachers are no longer thought of as "mechanical implementers of external prescriptions" but as "active, thinking decision-makers" (Borg, 2015c, p. 8). Borg highlighted the direct effect this has on teaching practices, investigating the reasons why teachers do what they do, why there are mismatches between teachers' cognitions and practices, and also why certain teaching approaches, learned by teachers in their pre-service education, are implemented or not (Birello, 2012; Borg, 2003, 2009, 2015c). Apart from the bi-directional and long-term effects of teacher cognition and practices, one of the most important outcomes from the research is the recognition of the influence of contextual factors on teacher cognition and practices, and the influence of these in successful teacher education (Borg, 2009).

Since the 1990s, research on teacher cognition in language education has developed as a field internationally. Historically, the focus of research in language teaching has been mainly confined to teaching grammar, reading, and writing (Borg, 2009), but in more recent studies, there has been a greater emphasis on pronunciation, speaking, listening, assessment, and technology (Kubanyiova & Feryok, 2015). Interactive language teaching approaches, such as CLT and TBLT, however, have received less attention, with only a small number of empirical studies addressing intercultural pedagogy – nine out of the full list in the bibliography of language teacher cognition compiled by Borg (2015a). The studies on intercultural pedagogy have had different foci: (1) general education, (2) general language learning context, and (3) the English as foreign language (EFL) context. For example, regarding general education, Yeo's study (2007) explored elementary school teachers'

conceptualisations of composition and literacy, and how these were socially and historically situated. Through conversations and interviews, teachers had the opportunity to discuss and report on their conceptualisations around literacy and composition. Yeo's results appeared to suggest that teachers' passion for reading may generate their interest in writing, which has a huge impact on the way teachers approach reading and composition in their classes. This illustrates one of Yeo's conclusions, regarding the implication of the literacy histories of teachers and teachers' development/implementation of literacy and composition. This is in line with Schoorman and Bogotch's (2010) study, which also revealed the implications of school teachers' conceptualisations of multicultural education, and how these were related to their work in the classroom and school. In addition, the findings of the surveys demonstrated substantial variance in what teachers reported on doing compared to what was observed in teachers' practices.

As another example, and related to general language learning context, Llurda and Lasagabaster (2010) focused on language learning and issues regarding interculturalism, surveying pre-service and in-service secondary educators of Basque, Catalan, English, Spanish, and other foreign languages taught in Spain. Based on their results, Llurda and Lasagabaster argued that language teachers are the most suitable figures to begin integrating interculturalism in their schools. In conclusion, the authors suggested that teacher educators needed to take into account and analyse their pre-service and in-service beliefs about language teaching and interculturalism, in order to equip them with the skills needed to deal effectively with diversity in classrooms. Also in a general language learning context, a large empirical study by Serçu et al. (2005) investigated the intercultural communicative competence of teachers and learners, and argued for the importance of reshaping teachers' cognitions and practices to help students develop effective intercultural communicative competence. Serçu (2006b) reported that although teachers were willing to implement ICC teachers appeared to need to be convinced as to the best way to teach ICC. Similarly, Aleksandrowicz-Pedich, Draghicescu, Issaiass, and Šabec (2003) investigated the views of English and French teachers in 10 European countries on the role of ICC in foreign language teaching. They reported that while all participants stressed the importance of the role of ICC for communication in a foreign language, variables such as age, experience, the teaching context, and teachers' education differentiated the response.

In the EFL context, Göbel and Helmke (2010), in investigating the role of teachers' prior intercultural experience in the integration of intercultural topics in the EFL language classroom, found several classes demonstrated that intercultural language instruction is partially dependent upon the level of intercultural experience of teachers. Interculturally experienced EFL teachers seem to focus more on cultural comparisons and on topics of "subjective" culture than less interculturally experienced teachers, who tended to rely upon objective information and to avoid dealing with an intercultural topic. Furthermore, Young and Sachdev's (2011) multi-method study found that teachers' beliefs about ICC and their classroom practices were frequently mismatched. Similarly, Cheng's (2012) qualitative research findings, which focused on IC rather than ICC, showed that although most teachers acknowledged the importance of intercultural learning, cultural self-awareness was not evident in their teaching. They argued that teachers' understanding of IC might not be a predictor of their self-reported

practices. Atay, Camlibel, Ersin, Kaslioglu, and Kurt (2009) also investigated EFL teachers' opinions, through a questionnaire, on an intercultural approach to foreign language education in Turkey. Teachers' responses suggested that they considered teaching of culture was an opportunity to help students understand their own culture. Most teachers, however, felt more comfortable focusing on students' and their own "native" culture because they did not consider they had enough knowledge about the target culture. Findings from the study carried out by Castro et al. (2004), investigating Spanish EFL teachers' perceptions of the objectives of foreign language education, showed that teachers prioritised language teaching objectives over culture teaching objectives although they were willing to incorporate culture learning objectives. This study was consistent with other literature in the field in that, (1) "teachers' perceptions tend to shape instructional behavior," and (2) "the way teachers were taught as students affects the way in which they approach teaching" (Castro et al., 2004, p. 101).

In the EFL context in Aotearoa New Zealand, Andreotti, Abbiss, and Quinliven (2012) reported on the findings and implications of a Teaching and Learning Research Initiative (TLRI) project, which investigated teacher educators' conceptualisations of knowledge and learning, and how the shifting of these conceptualisations had an impact on the ways the NZC (Ministry of Education, 2007) was integrated and interpreted. The authors also explored how that shifting affected both student teachers' and teachers' interpretations of the NZC, and how to support them as well as teacher educators "to explore and critically engage with twenty-first century conceptualisations of knowledge and learning, and how they affected pedagogical practices" (p. 2). Andreotti et al.'s (2012) findings appear to suggest that the conceptualisations and practices of their participants shifted "in varied ways and to different degrees of intensity" (p. 5), as a result of their participants' engagement with the TLRI project. In fact, "once teacher educators engaged with conceptual tools related to the literature of twenty-first century education, they opened different possibilities for thinking about their thinking and practice, which triggered shifts in different directions in different practice contexts" (p. 2). This is in line with research, such as Borg (2011) and Phipps and Borg (2007, 2009), which has shown that teachers' conceptualisations are not fixed, and can (and do) actually change, which impacts their practices. These changes are especially evident after the completion of professional development programmes.

In short, the body of research into language teachers' cognitions and practices is large and continuously growing. However, it appears that none of these studies clearly specified whether the target language makes a difference to teaching, or what the potential influence of the target language is regarding cultural teaching: two questions that influenced my interpretation of the data.

3.2 Teachers' Proficiency and its Influence on Teaching and Implementation of Culture

Language teachers' cognitions are essential because of their influence in practice. One of the components of Borg's (1997) definition of cognition is "content/subject knowledge," which, according to H. Richards et al. (2013), also includes teachers' proficiency. Although "proficiency" is also "content knowledge" for language teachers, in this study, proficiency has only been taken into consideration for comparison across diverse languages; proficiency has not been deeply analysed in this study (this will be further explained in Chapter 4).

As established in the literature, language and culture are interrelated in iCLT. Moreover, as expressed in Newton et al. (2010), Principle 6 of iCLT emphasises intercultural communicative competence rather than native-speaker competence, which situates the model of the L1 speaker as an unrealistic goal of instruction. Thus, since the goal of L1 competence is still a topic of much concern (e.g., Chambless, 2012; Chang, 2011; Karim, 2004; Li, 1998; Llurda, 2014; 2016; Penner, 1995; Reis, 2011; Sullivan, 2011), the influence of teachers' language proficiency in the target language on the implementation of (inter)cultural competence in the language classroom is arguably an important issue for investigation. In reviewing how teachers' language proficiency was understood and addressed in pre-service, in-service, and graduate programmes for teachers, J. C. Richards (2017) noted that the relationship between teachers' language proficiency and ability to teach is complex, "and often problematic both for teachers who recognize limitation in their language abilities as well as for providers of training and professional development programmes for teachers" (p. 22). He concluded that: (1) language knowledge and ability are key to teachers' professional identity and sense of efficacy; (2) language proficiency and teaching ability are not the same thing; and that (3) subjects such as teaching languages for specific purposes put L1 and L2 speaking teachers in the same position, because both of them need suitable training and resources, that is, proficiency is not a determinant.

G. Ellis (1996) provided a different perspective when he suggested that language teachers' proficiency is important when implementing CLT successfully in EFL classrooms. The significance of teachers' proficiency appears to derive from the fact that learners are mainly exposed to their teachers' use of the target language, which becomes one of the main sources of input. However, the "level of proficiency regarded as necessary is a complex and probably controversial matter" (Hoare & Kong, 1994, p. 22). Since language classrooms treat language not only as the subject to learn but also (partially or fully) the medium of instruction, "it seems uncontroversial to say that teachers must be able to speak the language in order to teach it" (Chambless, 2012, p. S142). This assumption could explain why, in some studies, many non-native-speaking teachers considered that their knowledge and communicative skills in the target language were inadequate (Canagarajah, 1999; Maum, 2002; Öztürk & Atay, 2010; Selvi, 2011). The "native speaker myth," implies that L1 competence in the target language would ensure that they would be in a better linguistic, professional, and cognitive position to teach the target language (Phillipson, 1992, as cited in Reis, 2011). This could result in discrimination in teaching job opportunities based on "origin" (empowering native speakers) rather than teaching education and experience, as non-native speakers might be viewed as "second class teachers" (Llurda, 2014, 2016). Young and Sachdev (2011) found that, although L2 speaking teachers did not lack confidence, "there was some sense of injustice at their relatively low status relative to [native speaking] teachers" (2011, p. 95). It has been widely argued, moreover, that the goals of CLT are ensured only when teachers have high proficiency in the target language because they can provide learners with linguistically rich learning and teaching experiences (Chambless, 2012; Chang, 2011; Karim, 2004; Li, 1998; Penner, 1995). Nevertheless, "many of the existing beliefs, standards, and practices in the field of FL [Foreign Language] education have been based largely upon professional consensus rather than on empirical data" (Chambless, 2012, p. S158).

Le and Renandya (2017) stated that there was no consensus around a minimal level of language proficiency for teachers to teach the language effectively, or enough empirical data on the relationship between teachers' level of proficiency and student learning. Their research showed that teachers with higher proficiency may help students increase their confidence when using the target language and may implement more engaging learning opportunities. However, "high proficiency in the language does not always translate into effective classroom teaching" (p. 78). Le and Renandya recommended that teacher education programmes need to assist teachers not only in improving their language proficiency, but also in increasing "their ability to make use of the target language to create optimal learning environments" (p. 79). Similarly, Medgyes (2001) claimed that L2 speaking teachers tend to prefer standard coursebooks and are inclined to follow a "more controlled and cautious pedagogic approach" (p. 435), to avoid unpredictable scenarios in the language classroom; something that may hinder the implementation of a (intercultural) communicative approach to teaching. Sercu (2006a) also considered that textbook developers should show how "to integrate the teaching of language and culture, and to promote the acquisition of intercultural skills and attitudes, in addition to cultural knowledge" (p. 70). It can be said, then, that this is something teachers, regardless of their level of proficiency, would benefit from. In fact, both L1 and L2 teachers need to acquire "skills that enable the teacher to manage classroom discourse so that it provides maximum opportunities for language learning" (J. C. Richards, 2010, p. 103).

Since iCLT requires teachers to provide learners with opportunities for engaging in explicit discussions of cultural comparisons (Newton et al., 2010), and these are not always in the target language, both L1 and L2 speaking teachers (in this last case, regardless of their level of proficiency) need to develop skills to create engaging and communicative discursive and reflective opportunities; something not exclusively dependant on teachers' levels of proficiency. However, other research has asserted that L1 speakers are in a better position to teach the culture of the target language. Ghanem (2015), for example, found that German L1 speakers considered they were, and were perceived as, authorities in teaching cultural knowledge and the language. Similar opinions were expressed by the L1 speaking teachers in Kelly (2012). These findings imply that L2 speaking teachers do not have any authority (or sufficient knowledge) to teach culture, which may impact on L2 speaking teachers' confidence and the way they are perceived (e.g., Byram, Esarte-Sarries, Taylor, & Allatt, 1991; Paige et al., 2003). Since it is well-established that teachers' cognitions and practices are influenced by prior experiences (e.g., Dewey, 1927/1998; Feryok, 2010; Kelly, 2012; Pajares, 1992), teachers who have experienced the learning of a second/foreign language, and who have been exposed to the target and/or other cultures, are arguably in a better position than those without any of the above. However, it is important to highlight that, even though L1 speakers tend to be better equipped regarding cultural knowledge, no individual is an authority on all the culture(s) within a culture (Byram, 2015; Jackson, 2014). After all, one of the aims of intercultural language teaching is to teach learners how to understand culture, not to merely teach culture per se (Crozet & Liddicoat, 1999).

In iCLT, teachers are also expected to guide learners' conceptualisations of culture from the beginning (as explained in Principle 1), while at the same time being involved in a similar process of exploration

of both visible and invisible aspects of the target culture and culture-in-language (Principle 3; Newton et al., 2010). These two complex processes may be facilitated by a teacher's own level of proficiency in the target language in terms of not merely being aware of those visible and invisible cultural aspects in language, but also of how these operate when interacting "communicatively" (Principle 2; Newton et al., 2010) and how to identify them. In other words, teachers' communicative competence should be developed enough to function as their "intuitive grasp of social and cultural rules and meanings that are carried by any utterance" (Stern, 1983, p. 223). As established earlier, there is, however, consensus in the literature that alongside intercultural competence, language proficiency plays an important role in communicative effectiveness (Geluyskens & Kraft, 2003; Jackson, 2014). After all, language is reflected in culture, and messages are both encoded and interpreted according to communicative rules and the cultural context (Jandt, 2010). In fact, in Sercu et al. (2005) and Ghanem (2015), teachers demonstrated awareness of culture and intercultural communicative competence but were not prepared to develop the intercultural dimension in their classes. Particularly, in Ghanem's case study, the sense of "preparedness" was not only related to teacher education, but also to whether teachers were L1 or L2 speakers of the language. Some of the L1 teachers considered that being an L1 speaker was enough to teach culture (while not acknowledging the different cultures existing in the target language speaking countries). By contrast, some of the L2 teachers agreed with this idea, and did not see themselves as authoritative enough to teach culture. Thus, teachers' perceptions of themselves as "authoritative" or as "non-legitimate" appears to have played an important role regarding culture teaching in terms of level of confidence, but had nothing to do with the actual teaching education, or level of proficiency in the language. Nevertheless, in Deardorff's (2009a, 2009b) terms, possessing only language competence does not guarantee competency in the culture; although language is essential for IC, language is an interpretative vehicle to interact and understand the views of our interlocutors.

One of the general recommendations in education which also applies to intercultural teaching, is that educational institutions, as well as language teachers, have a responsibility to enhance collaborative and cooperative teaching, to develop more effective intercultural teaching practices (e.g., Llurda, 2014; Medgyes, 1999; Reis, 2011). Through collaboration, teachers with low and high levels of proficiency, as well as those who are interculturally competent and trained, can benefit from complementing each other's teaching and linguistic weaknesses and strengths (Llurda, 2014; Maum, 2002; Medgyes, 1999; Reis, 2011; Stoyhoff, 2007). In fact, schools can benefit from having a balance of L1 and L2 speaking teachers. Medgyes (2001) argues that "[g]iven a favorable mix, various forms of collaboration are possible, and learners can only gain from such cross-fertilization" (p. 441). Cohorts of teachers as well as collaborative practices within language departments may have a positive impact on learners' learning due to the combination of their teachers' knowledge and qualifications (Ramírez, in press) in terms of improvement of teaching practices (Diaz-Maggioli, 2012; Donaghue, 2015; Iyer-O'Sullivan, 2015; Mercado & Mann, 2015), language proficiency, and intercultural competence.

In short, alongside the lack of training and confidence, teachers' levels of proficiency in the language they teach, although not a determinant factor, might play a role in the implementation of iCLT. The literature suggests that collaboration and cooperation between teachers with different levels of

proficiency and pedagogical knowledge and experience have the potential to positively influence teachers' conceptualisations and practices. Both proficiency and pedagogical knowledge/practice are developed and/or acquired through teacher education and professional development, which also provide teachers with the opportunity to expand their network for the purpose of collaboration.

3.3 The Impact of Professional Development on Language Teachers' Conceptualisations and Practices

So far, this literature review has covered iCLT and teachers' conceptualisations and practices, but it is important to consider how teaching skills are learnt under an intercultural pedagogy lens. This section presents a brief overview of international evidence that suggests ways that professional development might improve language teachers' cognition and performance in targeted areas. This is useful in the context of operationalising education policy in practice. Freeman (2016) understands language teacher education as the link between the theory in the field and the actual practices in the language classrooms. Research has shown that professional development programmes, in general, assist teachers to change their beliefs because changing cognitions will eventually lead to modifications to teachers' classroom practices (Borg, 2011; Phipps & Borg, 2007, 2009). However, it is also important to account for authors who have claimed that most programmes have been ineffective with regards to improvements in teachers' practices or learner learning (Timperley, 2011).

According to Borg (2011, 2015b), professional development has the ability to challenge and change existing teachers' beliefs. It is widely recognised that teacher education and professional development can enhance the process of strengthening, extending, and changing teachers' cognitions, helping them to implement new ideas in practice; professional development can help teachers make connections between their own cognitions and the pedagogical theory (Borg, 2011). He claimed that professional development programmes need to ensure teachers are the owners of their own professional learning via "courses led by external trainers who provide teachers with knowledge and ideas" (Borg, 2015b, p. 542) following a "development-constructivist" ("process-product") model of teacher education. In addition, Byram (2015) argued that training teachers in intercultural pedagogy, however, is different to training them to develop their own ICC. Sánchez Sánchez (2016), following Byram's *savoirs* (1997), stated that professional development programmes must help teachers develop their socio-cultural knowledge of the target culture(s) and the links the target culture(s) has with their own (*savoir*), and the ability to personify/perform it (*savoir être*) to ensure the development of learners' IC. It is also important to help teachers understand how to assess the (inter)cultural dimension, which needs to be addressed in both pre-service education and in-service professional development (Scarino, 2010; Schulz & Ganz, 2010). In New Zealand, the Ministry of Education expects teachers to help learners develop their IC and become global citizens with international capabilities (Bolstad et al., 2013; Newton et al., 2010; Ministry of Education, 2007, 2012). Designating time for teachers to fully understand iCLT intercultural pedagogy and to effectively include this pedagogy in their teaching practice is essential (Kelly, 2012; Lázár, 2011; Scarino, 2014; Sercu & St. John, 2007). There is, however, little empirical research on the

impact of professional development on teachers' conceptualisations and practices in language teaching (Borg, 2011).

Focusing on iCLT, professional development is expected to facilitate cross-cultural interaction between teachers and learners by fostering teachers' ability to: (1) understand diversity, (2) appreciate its sociocultural values, (3) be critically aware when interacting cross-culturally with learners, and, finally, (4) engage in transformative practices (Cooper et al., 2011). It is important to provide teachers with strategies to tackle the Cultural Knowledge strand of New Zealand's curriculum to ensure communication from an intercultural perspective (Ministry of Education, 2007, 2012). To illustrate, the studies compiled by Dervin and Liddicoat (2013) apply a linguistically oriented focus to intercultural learning and teaching, which gives language a more central role in intercultural education, "to bring together language education, linguistics and the 'intercultural' as a coherent focus" (Dervin & Liddicoat, 2013, p. 3). In studies reported in Sercu et al. (2005), despite teachers' awareness of the importance and role of culture and intercultural communicative competence, teachers did not implement these components because they lacked specific "(inter)cultural" training. Similarly, Young and Sachdev (2011) suggested that the lack of intercultural teacher training could possibly play a role in the lack of ICC uptake in teachers' practices. Conversely, Karabinar and Guler (2013) claimed that teacher training courses and/or professional development programmes need to include culture-teaching methods and techniques and help teachers realise that "developing intercultural competence, empathy and respect towards others, and knowing more about 'the other' are not something to be ignored but welcomed" (Karabinar & Guler, 2013, p. 1327). Thus, intercultural "targeted" professional development could be an essential tool for teachers to be able to address the expectations inherent in the NZC for languages and also with regard to iCLT (Ministry of Education, 2007, 2012).

Ma (2017) investigated the feedback supervisors provided for TESOL (Teachers of English to Speakers of Other Languages) learner teachers at two Universities in South Africa. A targeted in-service professional development programme was developed based on supervisors' best-practice approaches to feedback, talk, reflection, structure, and content. When implemented, the results of Ma's action research project showed that these interventions had a positive impact on teachers' cognitions and practices. One of the supervisors who participated in Ma's study claimed that the workshops were a meaningful platform for supervisors to discuss and achieve agreement on and standardisation of relevant aspects of feedback and assessment. Similarly, in Calderón-Avendaño's research (2018), elementary school teachers who participated in professional development in Chile showed a substantial development in their understanding of interaction in their English language classes, which had a positive impact on their practices. In Colombia, Chaves and Guapacha (2016), in a mixed-method study with a sequential explanatory quantitative-qualitative design, demonstrated the positive impact that customised workshops, based on teachers' professional needs, can have on teachers' teaching practices, language proficiency, and perceptions. In Sweden, Lundgren's (2009) results of a pilot course as part of the teacher education programme at university level, *The Intercultural Teacher*, demonstrated that participants became markedly more competent, and interculturally aware, having attended an intercultural focused course.

Furthermore, in the United States, R. Schmidt's (1998) *ABC's of Cultural Understanding and Communication* proved useful, not only for language learners but also for teacher training. Teachers were asked to write their autobiographies, and then to conduct open-ended unstructured interviews based on the biographies of others, leading to a cross-cultural analysis of differences. R. Schmidt's findings demonstrated that teachers discovered and understood diverse aspects of their own lives, an appreciation for differences, and ways in which to implement these models in class. Utilising R. Schmidt's *ABC's of Cultural Understanding and Communication*, in-service teachers attended a culturally relevant pedagogy professional development programme over a period of two years which showed that "teachers collaborated to create many more culturally relevant literacy lesson plans (and) claimed to be empowered to share their work with pre-service teachers, during workshops in the school district" (Izzo & Schmidt, 2006, p. 170).

Also in the United States, Smolicic (2011) described the learning experience of one teacher-learner, Nora, during a 7-month teaching English as a second language (TESL) programme, which included "a field teaching and cultural/language immersion experience in Ecuador" (p. 1). The aim was to teach English to Spanish language learners. Nora had weekly meetings with interculturally experienced mentors to guide her conceptualisations, journal writing for critical reflection, and thinking about her cultural experiences. Spanish language classes were conducted for TESL teachers, and group discussions formed part of the programme, during the immersion experience in Ecuador. This immersion opportunity helped Nora experience interculturality through exploration and development of her personal understanding of culture and her own identity. In the case of Ghanem (2015), her findings demonstrated that both proficiency and training played a significant role regarding teachers' attitudes towards teaching culture in language classrooms. Ghanem (2015) argued that teachers need to be provided with continuous training, focusing on different topics to be applied in classrooms, supported by regular peer observations, and to understand the advantages teachers carry being L1 and L2 speakers.

In China, Wang and Hui (2014) explored the effects that study abroad had on EFL teachers as an integral part of their professional development. Data from questionnaires and interview narratives with 103 secondary school teachers showed that overseas experiences helped teachers improve their language proficiency, knowledge of cultural aspects, and pedagogical training. For example, some teachers reported on the ways that their experiences studying abroad helped them improve their English, from not only attending classes and but also through interaction with L1 English speakers on a daily basis. Teachers also recognised that their experiences abroad facilitated discussion with their learners on cultural issues. They reported they had gained a deeper knowledge of the English language, including the "World Englishes," and culture(s), which had an impact on their approach to teaching. However, their study did not control teachers' own responses to the target language and culture, in terms of misunderstanding, miscommunication, and potential generation of stereotypes, or how these were addressed as part of their professional development. As Dellit (2005) states, ignoring culture does not leave a vacant cultural place which can be filled in later. Rather, it leads to a cultural place which is filled in by uninformed and unanalysed assumptions" (p. 7).

Anderson et al. (2016) also investigated eight instructor-led study abroad programmes, gathering data from interviews with both students and instructors. Students completed a questionnaire based on the “Intercultural Development Inventory” (IDI) by Hammer, Bennett, and Wiseman (2003, cited in Anderson et al., 2016) before and after their experiences abroad. Instructors only completed the IDI questionnaire before going overseas, and were interviewed upon their return. The purpose of the questionnaire was to gather information about their approach to teaching overseas, tools employed, and their choices for programme designs. The data demonstrated that students and teachers need to have instructor-led experiences overseas to promote students’ intercultural development. These instructors need to be interculturally trained to understand how intercultural learning works and to guide students’ conceptualisations of the target culture as well as their own, especially when dealing with “cultural discord” situations or interactions. Also in the Chinese context, Lamb and Wedell (2015) identified implications for education authorities for pre-service training and professional development such as motivational pedagogies, teachers’ personal and interpersonal skills and abilities to respond appropriately to students’ (emotional) needs. Lamb and Wedell (2015) suggested that teachers should also collaborate by sharing their positive teaching experience with others to “re-ignite” their confidence, inspiration, and motivation.

Similarly, in Australia, an intercultural-development-focused professional development programme led to teachers’ enhanced articulation of intercultural understanding and development which in turn facilitated better intercultural teaching practices (Díaz, 2013). The programme consisted of three all-day, face-to-face workshops, and planning, designing, and implementing a small-scale action research project. Prior to the start of the programme, observations and interviews identified the diverse challenges teachers face when integrating intercultural understanding teaching strategies: for example, time constraints, materials, assessments, and sustainability. A number of others have also identified these challenges (Díaz, 2013; East & Scott, 2011; Han & Song, 2011; Oranje, 2012, 2017; Scarino, 2014; Sercu et al., 2005; Sercu & St. John, 2007; Young & Sachdev, 2011). Likewise, Moloney, Harbon, and Fielding (2016) showed how providing pre-service teachers with intercultural targeted tasks in a methodology workshop enhanced teachers’ intercultural understanding. The authors explored pre-service language teachers’ co-construction of discourse and interaction regarding intercultural approaches in small group collaborative tasks. As part of the tasks, teachers were invited to explore classroom transcripts to find questioning patterns that facilitate intercultural dialogue in the language classroom. Moloney et al. (2016) aimed to assist both pre-service and in-service teachers to develop “a more collaborative and co-constructed stance in their intercultural approach to teaching a language” (p. 208). These studies illustrate that “what is important perhaps, is less the curriculum framework itself than ... inviting teachers in particular to take a ‘balcony view’ of their work” (Scarino, 2005, p. 20). More recently, in Australia, Buchanan, Major, Harbon, and Kearney (2017) gathered data from conversations and discussions between university coordinating staff to critically analyse the theoretical base and impact of four international experience programmes to develop the IC of pre-service teachers. One of their recommendations for the implementation of effective international programmes was that programmes need to be designed specifically to develop intercultural knowledge, attitudes, and skills. The programmes should include pre-departure preparation, reflective opportunities while overseas, and

post-trip evaluations opportunities by participants about their own learning. These programmes need to “have clearly articulated outcomes underpinned by a strong theoretical framework” (p. 183).

Another approach to ensure culturally inclusive teaching and response to diversity in the language classroom, according to Moloney and Oguro (2015), is through intercultural narrative reflection. Although Moloney and Oguro’s (2015) research investigated only pre-service secondary school language teachers in Australia, it highlighted the importance of providing teachers with courses or workshops, specifically focusing on the principles of language pedagogy and examples of intercultural experience in their lives. Following a preparatory workshop, pre-service teachers had to: (1) write about their past intercultural encounters and what they learnt from them, (2) respond to selected academic literature on intercultural language pedagogy, and (3) connect steps one and two and consider the role their own intercultural learning could play in their teaching. Moloney and Oguro (2015) concluded that reflective narratives can enhance the value of personal and professional growth for all teachers, which “will continue to enrich intercultural competence in both themselves and their learners” (p. 106).

In Aotearoa New Zealand, Harvey et al.’s (2010) report for the Ministry of Education indicated how beneficial professional development was for teachers. After participating in the TPD programme, which focused largely on the Ellis Principles (R. Ellis, 2005) for effective instructed second language acquisition, teachers’ understanding of how to help students develop their linguistic knowledge improved. However, different results were shown related to the iCLT principles due to the lack of a “deep principled knowledge base of intercultural language teaching” (Conway et al., 2010, p. 449). It was argued that the iCLT principles might have received less attention than Ellis’ Principles and that they should have a more central place in professional development programmes and as core in language teachers’ practices (H. Richards et al., 2010). More recently, Oranje (2016) demonstrated that providing teachers with pedagogical support helped them not only to develop their interculturality, but also to understand to what an intercultural dimension looks like in practice. The implementation of CPPs supported teachers “in renewing their cognitions and their practices to become more in line with the ICLT approach promoted for language teaching in the curriculum guide” (Oranje, 2016, p. 290). Blakeney-Williams’ and Daly’s (2013) collaborative work with New Zealand teachers in workshops, using an analysis of their experiences, reflections, and observations in using picture books to deal with culturally and linguistically diverse classrooms, was reported as an enriching experience for teachers. Similarly, in Aotearoa New Zealand, in an EFL context, Andreotti et al.’s (2012) results from their TLRI project suggested that, after having participated in the project, teacher educators’ conceptualisations and practices shifted to more twenty-first century education orientations. This change appears to have also had an impact on the ways the NZC (Ministry of Education, 2007) was interpreted after teacher educators’ participation in the project.

The development of more culturally responsive teaching practices through professional development was the focus of the Māori Education Research Team at the School of Education, University of Waikato (in partnership with the Poutama Pounamu Education Research and Development Centre based at

Tauranga, Aotearoa New Zealand). The *Te Kotahitanga* project¹² is a research and professional development programme to support teachers in their journey to improve Māori students' learning and achievement, by assisting teachers in creating a culturally responsive context for learning, responsive to students' performance and understandings. The project was carried out in four phases. The first phase started between 2001 and 2002, and included conversations with Year 9 and 10 Māori students. It was argued that, by changing the ways teachers related and interacted with Māori students in their classrooms, teachers could improve their relationship and interactions with Māori students, and that this could have an impact on the improvement of Māori students' educational achievement. Based on the data gathered from Māori students, the second phase selected teachers from two high schools and one intermediate school in the North Island to complete a professional development workshop (Bishop, Berryman, Powell, & Teddy, 2005). In this workshop, teachers were informed about the results of the *Te Kotahitanga* study (Bishop, Berryman, Tiakiwai, & Richardson, 2003) and learnt about the *Effective Teaching Profile*. The *Effective Teaching Profile* identifies six areas teachers need, to be able to demonstrate improvements in relationships and interactions with students, through exploration and understanding of the importance of caring for the person, for performance, and by creating a secure, and well-managed learning environment. The outcomes of Bishop, Berryman, Powell, and Teddy's (2005) workshop were reflected in the change in teachers' awareness of the importance of reflecting on their approaches and practices. Teachers were also willing to change after their attitudes and perceptions of Māori students were challenged: focusing on developing the acknowledgement of students as individuals. Although teachers generally referred to the visible aspect of culture such as customs, rather than culture as a complex entity with visible and invisible aspects, students reported that it had a positive impact on teachers' practices. Students noted changes in their teachers' practices, for example, engaging in new classroom interactions and relationships such as with group work sessions which benefited their learning process. Phases 3 and 4 were replications of the first two phases with an aim to improve Māori students' academic achievement in Māori and mainstream secondary school classrooms and schools.

Finally, Languages and Cultures in Europe (LACE; 2007) undertook a study to identify and assess the nature, scope, and extent of IC in foreign language education in the European context. Seventy-eight teachers from primary and secondary education sectors were asked about their experiences developing IC in their classes, through telephone interviews. Three main factors were identified that impede the development of IC in their classes: lack of time (during lesson and lesson planning), shortage of resources such as computers and the Internet, and the need for specific training (both initial teacher training courses and in-service professional development). More specific guidance as to how to develop IC in their classes, to acquire a better conceptual understanding of IC, and to improve teaching methods to further develop IC was identified by 92.5% of the respondents as a key factor. Also in the European context, a project funded by the European Commission, the IntlUni Erasmus Academic Network project 2012-15, investigated challenges and opportunities in the multilingual and multicultural learning context. Based on the findings, one of the recommendations was that teachers needed to be provided with the

¹² More information about *Te Kotahitanga* is available online as part of the website of the New Zealand Ministry of Education at <http://tekotahitanga.tki.org.nz/>

necessary professional development and teacher training programmes to develop their language proficiency, their professional and pedagogical knowledge, skills and competences “and thereby empower them to ensure the quality of their teaching – and their students’ learning – in the multilingual and multicultural learning space” (Lauridsen & Lillemose, 2016, p. 12).

In summary, research has demonstrated that teachers who take professional development courses generally show improvement, and are able to accomplish the goals they are assigned by policies and curricula (Calderón-Avendaño, 2018; Chaves & Guapacha, 2016; Conway et al., 2010; Díaz, 2013; Feryok & Oranje, 2015; Harvey et al., 2010; A. Howard & Donaghue, 2015; Izzo & Schmidt, 2006; Lundgren, 2009; Ma, 2017; Oranje, 2016; R. Schmidt, 1998; Wang & Hui, 2014). It appears that language teachers’ conceptual frameworks start to develop during their initial teacher training and continuous professional learning and that these are enhanced by their own life experiences (Ghanem, 2015; Kohler, 2015). Thus, teachers should be encouraged to experience the intercultural learning journey first-hand. This journey may also be facilitated by assisting teachers to develop reflective language teaching, given that “experience is not enough for effective teaching, for we do not learn much from experience alone as much as we learn from reflecting on that experience” (Farrell, 2007, p. 2). It has been argued that language programmes will “generate more positive cross-cultural attitudes only if they are specifically designed to do so” (Ingram & O’Neill, 2002, p. 21), and that teachers must be interculturally and professionally prepared and trained. As Dervin (2010) stated, “if one introduces this [intercultural] competence in one’s teaching, one needs to develop ways of making sure that it is developed” (p. 158). Teachers who only possess target “cultural” knowledge may not be able to adequately help students develop their intercultural competence, because they also need to know their own culture (Sercu, 2005a). Finally, to ensure programme success, teacher trainers and professional development providers need to possess a lengthy history of working with teachers who are familiar with and understand teachers and teachers’ contexts, as well as the problems and struggles teachers face (Vicary Kennedy, 2016).

3.4 Conclusion

This chapter has examined both relevant past and current study trends and areas with interesting potential for further exploration and research regarding the implementation of iCLT, for example, the roles of both teachers’ level of proficiency in the languages they teach, and effective professional development. The present study aimed to explore teachers’ conceptualisations and practices of the iCLT principles to identify new directions for intercultural pedagogical development, to build on previous research (e.g. Conway et al., 2010; H. Richards et al., 2010; Oranje, 2016). This review of the literature highlighted that one (pedagogical) aspect that demanded further exploration was teachers’ level of proficiency in the target language. In addition, the present study is located within the growing bodies of research around iCLT, L1 and target language values, norms, and social practices teachers bring to the class, and how these relate to their practices as teachers.

With regard to ensuring the successful provision of learning additional languages in Aotearoa New Zealand, East (2008a) argued that “setting a minimum level of language competence for teachers and

an increase in quality pre-service and in-service training opportunities, funded by the government, will arguably be also required” (p. 130). The same argument can be applied regarding the provision of interculturally targeted learning/education opportunities for language teachers, because “teaching and learning foreign languages entails engagement – mental, physical, social, even emotional – with other cultures” (Wright & Beaumont, 2015, p. 6). The following chapter, Chapter 4 –“Methodology” explains the research methods and procedures used to facilitate this study. It describes the study’s participants, the process of data collection, the data analysis procedures, the ethical issues, and how these were addressed.

4 Methodology

This essentially qualitative study of language teachers of four international languages (Chinese, French, Japanese, and Spanish) in Aotearoa New Zealand was designed to investigate current teachers' conceptualisations and practices of iCLT, and to examine whether proficiency in the target language mediated conceptualisations and practices. This study was not designed as an implementation study, aiming to assess/evaluate the iCLT principles or how teachers understood or practised them. Given the unequal access teachers in Aotearoa New Zealand have had to the iCLT principles, this study focused on exploring the extent to which the six principles were embedded in teachers' conceptualisations and practices, with a comparative approach across teachers, levels of proficiency, and target languages. Figure 1 (see p. 8) illustrates the variables my study considered in the research process. Studies into teachers' cognitions and ICC in different contexts are expanding fields of research. As established in the literature, several studies have investigated teachers' conceptualisations and practices of iCLT (e.g., Artzt et al., 2015; Birello, 2012; Borg, 2009, 2015a; Castro et al., 2004; Cheng, 2012; Lustig & Koester, 2013; Pajares, 1992; Peiser & Jones, 2014; Sercu, 2006b, 2007; Thompson, 1992; Young & Sachdev, 2011), and the development of learners' intercultural competence in the Aotearoa New Zealand context. However, prior research has not considered teachers' proficiency in the language they teach (e.g., Conway et al., 2010; East, 2012a, 2012b; East & Scott, 2011; Feryok & Oranje, 2015; Oranje, 2016; H. Richards et al., 2010; Vicary Kennedy, 2016). This study aims to contribute to the fields of teachers' conceptualisations and practices of iCLT by extending our understanding of the iCLT principles both in theory and practice, and by including teachers' proficiency in the target language. The current chapter describes the research design, the participants, data collection methods and instruments used, and how the data were analysed.

4.1 Research Design

This study drew on qualitative data with one aspect of quantification (extensively explained in Section 7.2). The methods chosen for the study were selected to generate an in-depth understanding of the relationship between language teachers' conceptualisations and practices of iCLT. The study was divided into two stages. Stage 1 was designed to trial the research methods and instruments and practicalities of the second stage, with eight teachers. During Stage 1, special attention was given to identifying questions that were not effectively eliciting teachers' conceptualisations. This process also helped me discern what to observe, record, and expect from the study and its methods (particularly teachers' reflections), and any amendments my research instruments required for Stage 2. After having trialled my research methods during Stage 1, and confirmed they were feasible, appropriate, and reliable, I decided to administer an identical process in Stage 2. Stage 2 was therefore carried out using an identical format to Stage 1 as no amendments were required, but with another eight teachers. Stage 2 was, however, informed by findings from Stage 1, to ensure the quality, consistency, and practicality of the methods, as well as to help me use the instruments more effectively. The study gathered qualitative data from semi-structured interviews, teachers' reflections, and classroom observations with the 16 teachers of Chinese, Japanese, French, and Spanish in Aotearoa New Zealand. Teachers'

comprehension and practice of the iCLT principles were also quantified to illustrate variation between participants and the “difficulty” of the principles.

The present two-part study also had three complementary aims: (1) to investigate and explain how teachers experience and understand particular phenomena (iCLT/cultural teaching) in their everyday teaching context, the language classroom (Creswell, 2014; Punch, 2009; Thomas, 2009); (2) to give the field deeper insight into and appreciation of teachers’ conceptualisations of ICC, and the nature and implications of their practices (Stake, 1994); and, (3) to determine whether teachers’ proficiency in the language they teach had any influence on both their conceptualisations and their practices. As no single method could adequately capture teachers’ conceptualisations and practices, triangulation was required to gain a more comprehensive understanding of how teachers conceptualise iCLT, how these conceptualisations relate to their actual practice, and the role of proficiency.

4.2 Qualitative Inquiry

The use of a qualitative investigation flowed naturally from my epistemological and ontological positions. Interpretivism provided my epistemological orientation, focusing on how both participants and researchers understand and interpret reality, studied in specific contexts (Neuman, 2003). Furthermore, I believe that new values, realities, and knowledge emerged from the interaction of the participants’ and my own subjectivities (Snape & Spencer, 2003). As a person from a different country, I believe that my interactions with the participants has contributed to the maturation of my conceptualisations, and a more comprehensive understanding of the Aotearoa New Zealand (educational) environment; not only as a language teacher, but also as a researcher. Ontologically, I adopted a relativist point of view. I considered reality (and “truth”) to be multiple, complex, and subjective. I viewed the construction of cultural meaning as collective and interactive in nature.

In the pursuit of complementarity and triangulation, and to obtain deeper insight into teachers’ conceptualisations and practices, this study used more than one qualitative data collection method: semi-structured interviews, teachers’ reflections, and classroom observations.

4.3 Research Questions

To investigate the extent to which language teachers are implementing iCLT in schools in Aotearoa New Zealand, the following research questions were posed:

1. How do language teachers conceptualise intercultural communicative language teaching?
2. How do language teachers enact intercultural communicative language teaching?
3. Do teachers with different levels of proficiency have different conceptualisations and practices of intercultural communicative language teaching?

4.4 Procedure

Data collection started in January 2015 and was expected to end in December 2015. However, I worked with the last participant in March 2016, due to her lack of availability earlier on. Stage 1 took place

during the first term of the 2015 school year and focused on eight teachers who belonged to both low and high proficiency groups. This distribution of participants was a consequence of the availability of teacher participants during the year. In Stage 1, my research methods and instruments were trialled to confirm their quality, consistency potential, and practicality, and to aim for a more effective use of them. Findings from Stage 1 informed Stage 2 to ensure the quality, consistency, and practicality of the instruments, as well as to help me use the instruments more effectively. Fortunately, successful implementation and outcomes from Stage 1 confirmed my approach was appropriate and reliable. Consequently, I administered the same process in Stage 2. Table 3 presents the distribution of participants for Stages 1 and 2 (pseudonyms and code names are explained in Section 4.5.2):

Table 3
Participant Distribution

Pseudonym	Code name	Stage 1	Stage 2
Chaoli	LP1_C	✓	
Caihong	LP2_C	✓	
Chenggong	HP1_C		✓
Cencen	HP2_C		✓
Ferdinand	LP1_F		✓
Françoise	LP2_F	✓	
Fabienne	HP1_F	✓	
Fleurette	HP2_F		✓
Junko	LP1_J		✓
Junnosuke	LP2_J	✓	
Jiro	HP1_J	✓	
Jyuri	HP2_J		✓
Sixto	LP1_S		✓
Susana	LP2_S	✓	
Sabina	HP1_S		✓
Severino	HP2_S	✓	

Stage 2 took place from Terms 2 to 4 of the 2015 school year, and in March, 2016. It followed the identical format of Stage 1. The procedure was as follows:

1. Preliminary interview
2. Classroom observation (Lesson 1)
3. Teachers' reflections (Lesson 1)
4. Classroom observation (Lesson 2)
5. Teachers' reflections (Lesson 2)
6. Concluding interview

The 16 teachers (eight for Stage 1 and eight for Stage 2), were observed teaching twice in their respective classroom within this timeframe (a total of 32 observations). Thirty-two reflections were completed (one per lesson), and 16 preliminary and 16 concluding interviews were carried out. Figure 2 provides an illustration of the procedure.

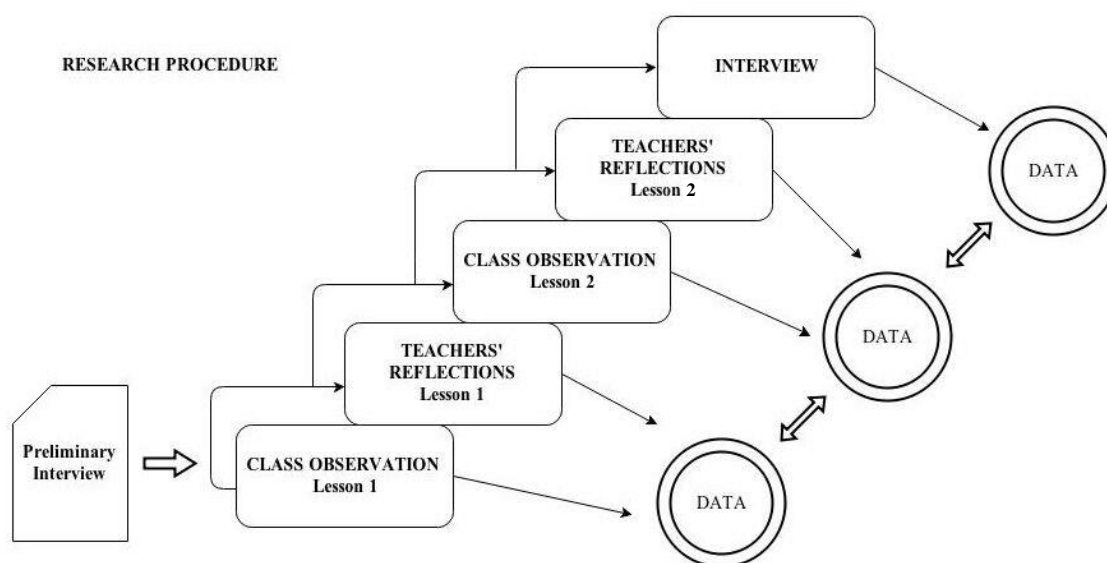


Figure 2. Research procedure.

4.5 Data Collection

This section outlines and presents detailed information about the context of the research, participants, and the methods and instruments used.

4.5.1 Research context.

The research involved language teachers of Year 8 and 9 students' classrooms in intermediate and secondary schools in New Zealand (i.e., intermediate Year 8 and secondary Year 9). As described by the Ministry of Education (2016a), schooling in Aotearoa New Zealand starts at primary, with two types of schools: full primary, where students remain until they are 12 years old (Years 1 to 8), and contributing primary, where students will move to intermediate school for the final two years of primary education (Years 7 and 8). Intermediate schools are a bridge to secondary schools, which are known as college, high school or grammar school. They cover ages 13 to 18, approximately (school years 9 to 13). There are three types of schools in Aotearoa New Zealand: state schools ([SS] funded by the Aotearoa New Zealand government), state integrated ([SI] also funded by the government, but with a special character, e.g., conducted according to a particular religious doctrine), and private schools (PS). Private schools are not required to follow the NZC (Ministry of Education, 2007). These schools tend to have more funding and resources, more international experiences (for learners and teachers), and are entitled to choose and design their own curricula. The present study was conducted in 15 different schools across four regions: Auckland, Bay of Plenty, Waikato, and Wellington (Figure 3, p. 68).

Table 4 presents the participants (pseudonyms), the language they teach, their school level (primary, intermediate, and/or secondary) and type (SS, SI, and PS), and the region of New Zealand in which the schools are located.

Table 4
Profile of Schools

School	Teacher(s)	School Information	Type of school	Region
School A	Chaoli (LP1 Chinese)	Full Primary (including Year 8)	SS	Bay of Plenty
School B	Caihong (LP2/Chinese)	Secondary (Year 9-15)	SS	Wellington
School C	Chenggong (HP1/Chinese)	Secondary (Year 9-15)	SI	Auckland
School D	Cencen (HP2/Chinese)	Secondary (Year 7-15)	SI	Auckland
School E	Ferdinand (LP1/French)	Secondary (Year 9-15)	SS	Auckland
School F	Françoise (LP2/French)	Secondary (Year 9-15)	SS	Auckland
School G	Fabienne (HP1/French) Jyuri (HP2/Japanese)	Secondary (Year 9-15)	PS	Auckland
School H	Fleurette (HP2/French)	Secondary (Year 9-15)	SS	Auckland
School I	Junko (LP1/Japanese)	Restricted Composite (Year 7-10)*	SS	Auckland
School J	Junnosuke (LP2/Japanese)	Restricted Composite (Year 7-10)	SS	Waikato
School K	Jiro (HP1/Japanese)	Secondary (Year 9-15)	PS	Auckland
School L	Sixto (LP1/Spanish)	Secondary (Year 9-15)	PS	Auckland
School M	Susana (LP2/Spanish)	Composite (Year 1-15)**	SS	Auckland
School N	Sabina (HP1/Spanish)	Secondary (Year 9-15)	PS	Auckland
School O	Severino (HP2/Spanish)	Secondary (Year 7-15)	SS	Auckland

* School combining Years 7 to 10 or late primary and early secondary education

** Schools offering education at both the primary and secondary levels (Years 1–15)

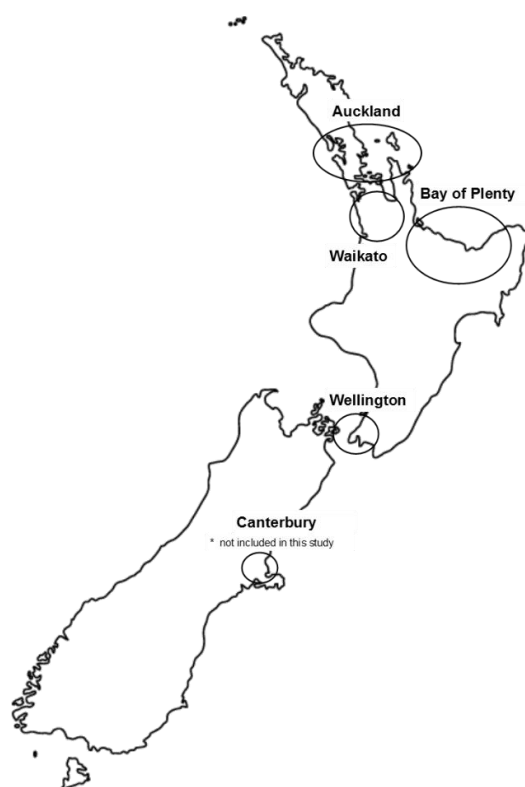


Figure 3. Spread of schools across regions.

4.5.2 Participants.

My participants were recruited following consultation with the national language advisors who offer language-specific support and advice to language teachers in New Zealand schools – one for each of the international languages taught in New Zealand schools (ILEP, 2017). National advisors were an important source of information for me because of their ongoing contact with language teachers. The advisors possess information about teachers' target language, class groups, language proficiency, and the types of professional development available. Several criteria were required in the selection process: (1) being a registered teacher in New Zealand; (2) teaching one of the international languages: Chinese, French, German, Japanese or Spanish; and (3) working with Year 8 and/or 9 students in an intermediate or secondary school in Aotearoa New Zealand. Focusing on teachers of Years 8 and 9 provided the study with better control and balance regarding teachers' and students' proficiency, and teachers' decisions in lesson design, to ensure optimal comparability of data. Teacher proficiency in the intermediate school context is variable. Primary school teachers tend to have beginner levels of proficiency in the target language, whereas secondary school teachers tend to have intermediate and advanced levels of the target language. Years 8 and 9 presented the most appropriate research setting as it increased the likelihood of a range of proficiency levels amongst the teachers. L1 speakers work in all school contexts.

Once the national language advisors nominated potential participants (who were previously consulted by the advisors), I contacted them via email, which contained a brief summary of what the research entailed and required from them, and the participant information sheet (see Section 4.5.5). Once the

teachers confirmed their interest in participating in my research, I contacted the principal of their school to be granted permission to carry out my research on their premises, and to ensure that participation or non-participation would not affect my participants' employment status. Once permission was granted, I scheduled my first visit with my participants (which included the preliminary interview). However, finding participants was challenging and more complicated than I had anticipated: not all teachers approached agreed to participate in the study. Two different issues emerged while recruiting participants. First, it was difficult to find teachers who were interested in participating in my study, and second, many participants who were interested did not have the availability necessary to participate. Despite the extensive search for suitable candidates, I reluctantly had to remove German from my study, as I was unable to find enough participants. However, this omission ensured a balanced representation across European and Asian languages, which ultimately simplified my analysis. As a result, I was left with 16 language teachers, resulting in four in each of four international languages: eight teachers of European languages (French and Spanish) and eight of Asian languages (Chinese and Japanese) from 15 schools. In this study, the participants are referred to as teachers of European and Asian languages, following the classification used in New Zealand, which is based on the geographical origin of the languages.

Prior to the preliminary interview, participants completed an online placement test (Cactus¹³), which consisted of a multiple-choice grammar test of 40 questions to give an approximate indication of the participants' language ability, based on the CEFR (Council of Europe, 2001). The original authors of the placement test intended it to guide learners and teachers in terms of the suitability of the language courses they offer. One of the limitations of this test was that it only provides an approximate idea of test takers' levels of proficiency in grammar, without considering their actual level of capability as speakers of the target language, and their previous contact with it. For this reason, it was essential to contextualise my participants' language learning and teaching experiences, as well as their level of proficiency, with specific questions which were asked during the preliminary interview. In addition, as I am only proficient in Spanish and French, utilising the internationally recognised CEFR assessment provided a more objective frame of reference.

The CEFR (Council of Europe, 2001) provides a description of communicative proficiency divided into six levels, which are grouped into three bands: A1 and A2 (basic user – low proficiency), B1 and B2 (independent user – intermediate proficiency), and C1 and C2 (proficient user – high proficiency). For each of the four target international languages, it was initially planned that four teachers at each level of proficiency: A, B, C, and L1 (equivalent to C2), would comprise the participants. Additionally, although the CEFR describes C2 speakers as being both linguistically and socio-linguistically competent to similar levels as educated L1 speakers, it was anticipated that L1 speaking teachers would provide the study with a different cultural perspective in terms of conceptualisations and teaching practices. However, the proficiency test results demonstrated that these groups were too narrow for those teachers who were at the borderline of categories. Therefore, I decided that it would be less complicated

¹³ Cactus is a provider of language courses in the United Kingdom, with open access to online level tests, based on the Common European and American Council Reference framework: <http://www.languagecoursesuk.co.uk/>

and more informative to group the teachers into high proficiency (from upper intermediate to advanced/proficient users – B2 to C2) and low proficiency (from beginner/elementary to intermediate users – A1 to B1). Each of these two groups were sub-divided into two:

- lower proficiency group 1 (A1-A2): LP1
- lower proficiency group 2 (B1): LP2
- higher proficiency group 1 (B2): HP1
- higher proficiency group 2 (C1-C2, including L1 speakers): HP2

Participants were given code names and pseudonyms, based on their proficiency level group (Appendix 1). For example, Chaoli belongs to the lower proficiency group (LP1) and since she is a teacher of Chinese, her final code name is LP1_C. Similarly, Fabienne, who belongs to the higher proficiency level group 1, has HP1 as her code name, and, since she teaches French, HP1_F. Table 5 summarises information about the 16 teacher participants in this study.

Table 5

Teacher Participants' Profile

Pseudonym	Code name	Proficiency level	Language taught	Year	Type of school	First language	Country of origin
Chaoli	LP1_C	Beginner/ Elementary	Chinese	8	SS	English	Aotearoa/NZ
Caihong	LP2_C	Intermediate	Chinese	9	SS	English	Aotearoa/NZ
Chenggong	HP1_C	Upper intermediate	Chinese	9	SI	English	Aotearoa/NZ
Cencen	HP2_C	Advanced Proficient	Chinese	8	SI	Mandarin	China
Ferdinand	LP1_F	Beginner/ Elementary	French	9	SS	English	Aotearoa/NZ
Françoise	LP2_F	Intermediate	French	9	SS	Spanish	Spain
Fabienne	HP1_F	Upper intermediate	French	9	PS	English	Northern Ireland
Fleurette	HP2_F	Advanced Proficient	French	9	SS	French	France
Junko	LP1_J	Beginner/ Elementary	Japanese	9	SS	Mandarin	China
Junnosuke	LP2_J	Intermediate	Japanese	8	SS	English	Aotearoa/NZ
Jiro	HP1_J	Upper intermediate	Japanese	9	PS	English	Aotearoa/NZ
Jyuri	HP2_J	Advanced Proficient	Japanese	8	PS	Japanese	Japan
Sixto	LP1_S	Beginner/ Elementary	Spanish	9	SS	English	Aotearoa/NZ
Susana	LP2_S	Intermediate	Spanish	9	PS	English	Aotearoa/NZ
Sabina	HP1_S	Upper intermediate	Spanish	9	SS	English	Aotearoa/NZ
Severino	HP2_S	Advanced Proficient	Spanish	9	PS	Spanish	Mexico

4.5.3 Data collection methods.

This largely qualitative inquiry collected data using qualitative methods and instruments to address each of the three research aims, and to provide the research with richer, triangulated information. Methods included classroom observations, which were audio-recorded; preliminary and concluding interviews with teachers; and teachers' reflections. All three methods were used for Stage 1 and 2 of the study. The ultimate aim of the methods was to provide the study with information from both inside and outside the phenomena being observed (i.e., iCLT/cultural teaching). This was achieved through teachers' reflections and a concluding interview (inside), and class observations and audio-recordings (outside). Together, the interviews, teachers' reflections, and classroom observations facilitated an understanding of the extent to which teachers' conceptualisations and practices converged and/or diverged. Analysis of the data gathered from each of the methods is described in detail in Section 4.5.4.

4.5.3.1 Interviews.

Interviews allowed me to gather in-depth information through a more personalised approach. Open-ended questions helped individualise the discussions with the participants. The advantages and disadvantages of interviews were considered when designing my study. In line with Opdenakker (2006), the benefits of interviews included that participants were more spontaneous and both of us could respond flexibly to what the other was saying. However, given that interviews are interactive and oral, audio-recording was essential in my study for later analysis, with potential for bias regarding participants' responses. Furthermore, although conversations with participants were fruitful, I must also acknowledge that both my presence as researcher/interviewer and my use of the audio-recorder may have biased the participants' answers, because they may have felt "social pressure" and given answers they thought more appropriate for the context being recorded (Oltmann, 2016). In fact, in De Vaus (1991, cited in Wilson, Roe, & Wright, 1998), "face-to-face interviews are particularly prone to the problems of reactivity, in that interviewees may express socially acceptable, rather than authentic, attitudes [and answers] to researchers" (p. 315).

Also, four of my concluding interviews had to be conducted via telephone, which prevented me from having a closer and more informative interaction with these participants (Opdenakker, 2006); however, this was a better outcome than not completing the procedure, and these interviews were still successful. Fortunately, I did not have any problems regarding interruptions from unexpected external factors on these occasions. Each teacher from the four target languages was interviewed twice, which left me with 32 interviews in total: 16 preliminary and 16 concluding. This part of the methodology was devoted to addressing Research Question 1: How do language teachers conceptualise intercultural communicative language teaching?

The study commenced with an initial contact visit, which included the preliminary interviews. This was designed to build rapport with each of the 16 participants prior to starting the research. Following Seidman's (2012) guidelines, I established a positive relationship with the teachers, which allowed me to become familiar with each of the participants and their contexts. These initial visits also allowed me to fully explain the project and aims of the research to participants. This ensured that my participants

were fully informed. The preliminary interviews also enabled me to collect demographic information regarding the teachers in terms of teaching/social background and biographical information (Punch, 2009), teaching qualifications, years of experience, level of proficiency in the target language and year group they were teaching, and teachers' L1 (Appendix 1). In addition, after the teachers completed their proficiency tests, I ascertained their overall level of proficiency, contextualised by these demographic questions and their learning and teaching experiences, following CERF (Council of Europe, 2001; Appendix 1). This demographic information would assist in my analysis of teachers' conceptualisations and practices. Preliminary interviews were semi-structured with open-ended questions and clear language to be comprehensible to all my participants. Preliminary interviews were audio-recorded by me with the consent of the participants, and transcribed by a professional transcriber who signed a confidentiality agreement form to ensure confidentiality of data (Creswell, 2012; Kvale & Brinkmann, 2009). Preliminary interviews lasted approximately 20 minutes (Appendix 2).

In conducting the preliminary interviews, I followed Legard, Keegan, and Ward's (2003), five stages: (1) I focused on ensuring that my participants were relaxed and confident by having a casual conversation with each of them first, deliberately avoiding the introduction of the research topic at the outset of the meeting; (2) I introduced the research topic and provided clear information about the nature and purpose of the research study. I also introduced the notion of confidentiality and the right of the participants to withdraw before the 15th of December, 2015.¹⁴ In addition, I asked each participant for their permission to be voice-recorded (refer to Section 4.5.5 Ethical considerations); (3) I switched on the audio-recorder and started the interview, asking first for general background information; and (4) I then asked more specific contextual questions regarding their current teaching, and their experience learning and teaching overseas. Finally, (5) I switched the audio-recorder off and thanked each of the participants for their time and help with my research.

The concluding interviews were semi-structured to gain insight into teachers' conceptualisations of iCLT and to discuss particular classroom episodes/events where teachers could describe, reflect upon, and interpret their own practices to implement iCLT (Calderhead, 1981). One-on-one interviews, using open-ended-questions, were designed to create a safe environment in which a "natural" conversation with each participant took place (Guest, Namey, & Mitchell, 2013). A set of key topics and ideas to be discussed was prepared to ensure every single aspect that this study aimed to investigate was covered, and consistency in the conduct of the interviews. Each concluding interview took place after the observations and reflections, and lasted between 40 and 60 minutes. These interviews were administered and audio-recorded by me with the consent of the participants, and transcribed by a professional transcriber who signed a confidentiality agreement form to ensure confidentiality of data.

Questions were constructed with clear language, so they were comprehensible to all participants (Creswell, 2012; Kvale & Brinkmann, 2009). Interviews included questions that focused on four key topics: (1) language learning experience, (2) language teaching experience, (3) place of culture in

¹⁴ This applied to all participants, except Cencen (HP2/Chinese) whose participation commenced after this date, who was given the option to withdraw before the 15th of December, 2016.

teaching of languages, and (4) discussion of observed lessons. The first topic included personal questions, such as how and when participants learnt foreign and or second languages, and what that experience was like, as in the preliminary interview (Appendix 3). I repeated the questions asked in the preliminary interview, to give my participants the opportunity to include any additional information that they thought was relevant, but had not included in the preliminary interview. The familiarity of these questions and this process was designed to help participants feel relaxed during the interview. The second topic included professional issues, and included describing a typical lesson as well as their own approaches to teaching. The third topic included questions designed to gather information about the teachers' conceptualisations of ICC, and their own practices. They were asked to describe their views on the role of culture and how they included culture in their lesson plans. In the fourth topic, the teacher was referred to particular events or episodes from the observations and reflections, to gain insight into how they conceptualise and understand their own practices (Nunan, 1992). Concluding interviews enabled a direct investigation of teachers' conceptualisations of what they did in class, and their explanations of certain practices observed in the classroom.

The protocol used for the preliminary interviews was repeated for the concluding interviews, with the exception of some supplementary steps (Legard et al., 2003): (1) I started the interview with questions relating to both general and specific information for teachers in order for them to briefly summarise their language learning experience. I also enquired about their perceptions regarding the best way to learn a language. These questions allowed the participants to relax and feel confident, encouraging them to open up and give full answers. (2) I started guiding my participants through the key topics, addressing any additional concerns that emerged during the interview. (3) I made sure the participants were able to express themselves freely, and share their feelings or concerns, especially during the stimulated recall questions. Finally, (4) I switched the audio-recorder off, asked the participants how they were feeling, and thanked them for their time and contribution to my research.

4.5.3.2 Classroom observation.

Observations in classroom settings helped me gain insights into the reality of classroom life and specific individuals in context (Efron & Ravid, 2013), observing how or whether iCLT was being implemented by teachers. For this study, the purpose of classroom observations and audio-recordings was to capture teachers' practices in order to compare and contrast them with their personal conceptualisations of iCLT. That is, "to find out what actually happens rather than [exclusively rely on] what is reported to us by participants" (Muijs, 2004, p. 52). Classroom observations registered what the teacher "did and said," including the time and the time and context of those episodes (Appendix 4), with descriptive and reflective notes I took while the lesson was taking place. When transcribing the audio-recordings of the classrooms into text, I repeated the same protocol I used when I observed the lesson in person, to account for any instances I may have missed. This protocol included descriptive notes, checklists, time sampling of lessons, and relevant classroom practices, designed to observe various factors simultaneously, such as context, events, teacher practices, timing of events, and how they occurred (Appendix 4). Each teacher from the four target languages was observed twice, with 32 observations

in total: 16 for lesson 1 and 16 for lesson 2. This part of the methodology was devoted to addressing Research Question 2: How do language teachers enact intercultural communicative language teaching?

Classroom observations were overt and non-participatory in order to maintain objectivity and, as far as possible, prevent bias. I acknowledged the potential risk of biasing my results by being an observer; potentially triggering deviations from “normal” behaviour. To compensate for such effects, I followed Wragg’s (2013) recommendations: (1) I looked beneath the surface of events that occurred in the classroom, and asked my participants to reflect upon how they felt during the observation. I also asked them whether they would change any aspects of the lesson that had been observed. These comments were addressed in the concluding interviews. (2) I deliberately chose discreet positions in the classrooms from which to observe, where my presence would be less likely to affect unfolding events, being mindful to consult with my participants. Finally, (3) I informed them of the purpose of the observation before each session commenced, via the preliminary interviews. There was mutual complementarity between classroom observations, teachers’ reflections, and interviews (see Figure 4, Section 4.5.4).

My role as the researcher was to determine whether/how interculturality was reflected in practice in a manner that did not “manipulate or stimulate” observed participants’ behaviour (Bernard, 1988; Punch, 2009). This was carried out with the purpose of limiting the possibility of a “Hawthorne” effect: that is, the alteration of participants’ behaviour, due to their awareness of being observed (Bernard, 1988; Monahan & Fisher, 2010; Patton, 2002; Punch, 2009). Regarding my ethical responsibility, in terms of classroom observation protocol, I followed the practice of Kawulich (2005) preserving the anonymity of each participant during the observation/note-taking process, and in my field notes, by coding their names (Table 5). Finally, possible bias when interpreting observation/recording information was overcome through following clear guidelines and criteria for the observation (Muijs, 2004). An observation protocol was followed to gather emergent data, in order to avoid instrument bias (Guest et al., 2013).

The observed classes were also audio-recorded in order to focus on teachers, protect learners’ identities, and to ensure the internal validity of the instrument through triangulation – observation, observation protocol, and recording – thus preventing, possible bias when observing and interpreting data. In addition, since one of the limitations of observation is the difficulty of successfully documenting everything simultaneously (Mack, Woodsong, MacQueen, Guest, & Namey, 2005), audio-recordings assisted in the confirmation and validation of my own notes. Teachers were recorded with an audio-recorder, which was suspended around their neck. Observation was as unobtrusive as possible, taking into account that the presence of the observer might influence the teacher and students’ behaviours (Creswell, 2014). Each participant was reminded that the study is about “researching rather than monitoring and by smiling and appearing friendly when observing” (Muijs, 2004, p. 53) to ensure a comfortable and safe classroom atmosphere while observing.

4.5.3.3 Teachers' reflections.

Teachers' reflections, as part of personal documentary data, are valuable sources of information for education and social research (Punch, 2009), providing a descriptive and reflective record of events, in addition to a personal response to them (Clandinin & Connelly, 2000). For this study, reflecting on practice is understood as the process by which teachers interrogate their own teaching practices and question their practice effectiveness, and ask themselves whether their practices meet students' needs (Farrel, 2007; Lyons, 1998). Not all the participants recorded reflections; instead their description was brief notes of the lesson and its development. The teachers' written records provided a valuable source of information, as a personal interpretation of their experiences in the classroom (Chase, 2011), complementing the observational data and interviews. The teachers' reflections provided further information as to how they conceptualise their practice. Each teacher from the four target languages wrote two reflections, resulting in 32 reflections in total: 16 for lesson 1 and 16 for lesson 2. This part of the methodology was devoted to addressing Research Questions 1 and 2: how language teachers conceptualised and enacted iCLT, respectively.

Teachers were asked to reflect on the lesson in response to two questions: "How typical was today's lesson?" and "Was there any cultural content addressed today?" (Appendix 5). The template for the reflections was based on the research questions and iCLT principles (Newton et al., 2010). A semi-structured reflection form allowed teachers to describe the lesson and its development, the place of culture (and cultural aspects covered), and their own pedagogical techniques. For those teachers who solely described and noted aspects of the lesson or their practices, I prepared specific questions to elicit teachers' thinking about events in the classroom regarding the two lessons I observed, which I asked during the recall part of the concluding interview. The written reflections provided by the teachers provided rich and detailed data about how they interpreted their teaching in the lesson that was observed. These data were analysed and compared with data from the observations.

4.5.4 Data analysis.

Newton et al.'s (2010) iCLT principles were used as a lens to analyse, describe, and interpret the data, to gain insights into teachers' conceptualisations and practices of each principle. The principles provided the foundation of my interpretations. For each of the iCLT principles (Newton et al., 2010), defining characteristics were identified and summarised as "indicators" (Appendix 6). These enabled a reliable identification and recording of instances or elements of each principle in my participants' interviews, reflections, and classroom observations, for coding and analysis (Appendices 7, 8, 9, and 10). As previously explained, although these principles were not created with an analytical intent, they helped me identify the features that an interculturally informed teacher is expected to demonstrate in the Aotearoa New Zealand context. To recap, Newton et al.'s (2010) iCLT principles are as follows:

1. integrates language and culture from the beginning;
2. engages learners in genuine social interaction;
3. encourages and develops an exploratory and reflective approach to culture and culture-in-language;

4. fosters explicit comparisons and connections between languages and cultures;
5. acknowledges and responds appropriately to diverse learners and learning contexts; and
6. emphasises intercultural communicative competence rather than native-speaker competence.

Subsequent analysis of information gathered was an ongoing process, which took place concurrently with classroom observations and recordings, reflections, and the transcription of interviews. The logic applied was both inductive – building patterns, categories, and themes from the bottom up – and deductive – reflecting on data for evidence of themes (Creswell, 2014). For my study, “patterns, categories, and themes” should be understood as (aspects of) the principles (Appendix 6) found in what teachers said (in interviews), reported (in reflections), and enacted (in lessons; Appendices 7, 8, 9, and 10). The analytical procedure was identical for interviews, reflections, and observations. Interviews were transcribed first into textual data by a professional transcriber; I transcribed observations into textual data, and reflections were already in text form. Classroom episodes, including teachers’ speech and classroom activities/tasks or interactions, were analysed based on the indicators of the iCLT principles (Appendix 6), to gain insights into teachers’ practices. These observational data were checked against the observational protocol completed with the audio-recordings (post-lesson) to ensure the reliability of what I observed, and to account for any examples I may have missed during the lesson. Transcripts of the interviews were formatted and analysed using NVivo Software (QSR N11) – qualitative research software designed to manage and make sense of unstructured textual information. Records of these instances are stored on NVivo.

Data gathered from observations, audio-recordings, reflections, and interviews were initially analysed independently, identifying iCLT themes and possible patterns, following the indicators (Appendix 6) and triangulating data. Thereafter, the relationships between teachers’ iCLT conceptualisations and practices were compared and contrasted. The information was analysed using a sequential explanatory and descriptive design to understand qualitative data at a deeper level (Creswell, 2003). Figure 4 illustrates relationships between the various forms of data.

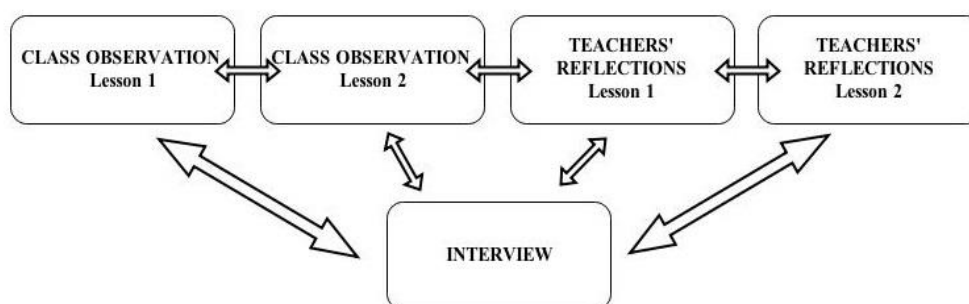


Figure 4. Data relationships.

The information obtained from the preliminary interviews was categorised in the following manner: biographical data, qualifications, experience, languages, proficiency in target language, and year group. This allowed me to identify whether relationships existed between demographic information, teachers’

proficiency, and the data collected with the three other methodologies. Furthermore, the analysis first focused on individual language teachers, then on groups of teachers, ordered by language and proficiency, to analyse the data as a whole. The information was coded according to themes and patterns in order to organise them into coherent categories and subcategories. Furthermore, the analysis identified possible connections and correlations within and between categories, subcategories, individuals, and groups. This was especially important regarding language proficiency, in order to answer the third research question: Do teachers with different levels of proficiency have different conceptualisations and practices of intercultural communicative language teaching? The examples of conceptualised and practised iCLT principles provided in this thesis may be understood as “seeds,” rather than illustrations of complete or “germinated” understandings, or examples of the principles fully developed, or iCLT fully implemented. These seeds embody the potential teachers have for iCLT. The metaphors of ‘seeds’ and ‘germination’ will be used throughout the rest of the thesis.

4.5.4.1 Validity and reliability.

Validity and reliability were ascertained through triangulation methods: ensuring conclusions from each of the three methods consistently corresponded to one another (Bryman, 2012; Creswell, 2014; Gorard, 2004; Heck, 2011).

The internal validity of my study was established by collecting diverse empirical data from ethically recruited participants. Connections between data were ascertained through simulated recall (i.e., asking teachers to expand on aspects found in the rest of their data), and triangulation (i.e., comparing interviews, classroom observations, reflections, and audio-recordings). Furthermore, I consulted my supervisors and colleagues – experts in the fields of qualitative research and iCLT – to ratify the design of my methods. The validity of my methods was evident in the way in which the interviews, observations, and reflections provided me with the means to establish teachers’ conceptualisations and practices. Likewise, my understanding of the data and the iCLT principles (Newton et al., 2010) was confirmed by the equivalent understandings of the external rater – also an expert in the field of iCLT. This allowed me to confirm that the interpretation and use of the criteria (Appendix 6) for the analysis was accurate. As the nature of my study was necessarily exploratory and small in sample size, given the limited capacity of a doctoral thesis, my limited capacity as an individual researcher already stretched for the time and resources that 16 participants required, and the novel nature of my study, external validity was not possible. However, this research provides the basis for a replication on a larger scale, which may establish the means for generalisability. Teachers’ reflections on the lessons observed and simulated recall interview technique in the final interview compensated for not having direct respondent validation. Respondent validation was not possible because of the sheer volume of data per participant. Asking them to review this would have required too much time from them, particularly as teachers had expressed to me how compromised their schedules were already. In my ethics application and participant information sheets (see Section 4.5.5), I had stipulated that my study would require up to four hours’ participation. Asking them to review their data would exceed this and may have led to participants’ withdrawal.

To begin with, reliability was established through the two stages into which this study was divided. While Stage 1 indicated that my methods were effective, Stage 2 verified that my methods had measured consistent response patterns among my participants, as a group. As one of the central aims of my study was to evaluate the level of discrepancy between conceptualisations and practices of iCLT, reliability is primarily a concern in terms of the aspects of instruments designed to measure conceptualisation and practice. Findings from each of the methods were cross-examined to detect similarities and differences (Figure 4). In line with Bryman (2012) and Punch (2005), temporal consistency was established, implementing the same methods on the same participants, under the same circumstances, but at a different time for the preliminary and concluding interviews, the first and second classroom observations, and the teachers' reflections. Internal consistency was established through the use of the external rater, who analysed 10% of the data produced.

4.5.4.2 Inter-rater reliability.

Following the recommendations of Mackey and Gass (2012), coding reliability was established by employing a second rater in the coding and analysis process. The second rater was a specialist in interculturality and the iCLT principles (Newton et al, 2010), and had recently completed a study on a similar topic. This person was introduced to the research after an explanation of my understanding of the principles to ensure clarity regarding the methods of coding and analysis (Appendix 6). The rater was then provided with a total of 16 samples of the data; one data set from each teacher. I had already coded four data sets for the rater, to discuss (dis)agreements/discrepancies. Once the second rater finished the coding and analysis, a meeting was held to discuss the results and to determine the level of inter-rater reliability. We compared results in terms of iCLT principles, which were confirmed by the rater in each document they were asked to analyse. The presence of principle seeds were recorded according to whether teachers demonstrated aspects of each of the principles. The rater and I ensured that principle identification was on the same assumptions (Appendix 6).

In the 16 samples, 56 instances of seeds of the principles were observed. From the initial inter-rater observation, there were 13 discrepancies (i.e., inter-rater reliability equalled to 77%), predominantly due to the lack of context for the other rater. However, through discussion we resolved all disagreements/discrepancies, producing complete inter-rater reliability. At the end of the process, all disparities in the assessment of the data had been resolved (i.e., inter-rater reliability equalled to 100%). I found the discussions enriching in terms of understanding the theory underpinning the iCLT principles, and any discrepancies were successfully mitigated. In the cases where the rater had identified a principle that was not included in my results (and vice versa), we discussed the bases of our judgements until we reconciled our differences of opinion. Newton et al.'s (2010) report and intercultural theories (covered in the review of the literature of this study) were used as the benchmark for all reasoning. Table 6 lists the data sets that were verified by the second rater.

Table 6
Inter-Rater Sample Coding Distribution

Teacher(s)	Preliminary Interview	Classroom Observation 1	Teachers' reflections 1	Classroom Observation 2	Teachers' reflections 2	Concluding Interview
Chaoli (LP1/Chinese)	✓					
Caihong (LP2/Chinese)			✓			
Chenggong (HP1/Chinese)		✓				
Cencen (HP2/Chinese)						✓ (coded)
Ferdinand (LP1/French)					✓	
Françoise (LP2/French)	✓ (coded)					
Fabienne (HP1/French)						✓
Fleurette (HP2/French)				✓		
Junko (LP1/Japanese)		✓ (coded)				
Junnosuke (LP2/Japanese)						✓
Jiro (HP1/Japanese)	✓					
Jyuri (HP2/Japanese)					✓	
Sixto (LP1/Spanish)						✓
Susana (LP2/Spanish)				✓		
Sabina (HP1/Spanish)			✓ (coded)			
Severino (HP2/Spanish)	✓					

4.5.5 Ethical considerations.

This section outlines several considerations of the present study in the context of the regulations of the University of Auckland Human Participants Ethics Committee (UAHPEC). The ethics application contained essential information about the purpose and aim of the study, research design, methods and instruments for data collection and analysis, and the target participants. I committed to making sure that the privacy of the teachers, students, and schools was respected, and to ensuring my participants' wellbeing during and after the research. Informed consent, confidentiality, and anonymity were three of the most important ethical issues addressed. Consent forms were administered, signed, and returned as a statement of all participants' understanding, acceptance, and willingness to participate, and entitlement to withdraw (Appendix 11). Participants were entitled to withdraw from the study or withdraw their data at any stage, without explanation, before the 15th of December 2015 (this date was extended

for my last participant). The participant information sheet informed participants about the study (Appendix 12).

I chose to use audio-recording, instead of video-recording, for the interviews and observations, to ensure minimal impact on my participants' practices and answers, and to avoid capturing students' faces. Written consent forms specified permission given for audio-recording of observed classes and interviews. Principals of the participant teachers' schools (Appendices 13 and 14) received all information regarding the aims and procedures of the research, and their consent for me to access the schools to conduct the research. In addition, students were provided with the participant information sheets and consent forms (Appendices 15 and 16), and, as indicated by the Ethics Committee, parents were only given participant information sheets (Appendix 17), which covered all aspects of the study, emphasising that the observations and recordings would take place in the context of students' normal classroom work.

Classroom observations were carried out in the participating teachers' language classrooms while a lesson was taking place, with students' anonymity maintained. Teachers' reflection forms were provided immediately after the observed classes, and completed by participants. Preliminary and concluding interviews took place at times and venues convenient to participants. Data from observations, recordings, and participants' interview responses and reflections were digitally recorded. Data and consent forms remain stored in both digital and paper versions on the premises of the University of Auckland. Written data and consent forms will be stored in two different secure locked cabinets at the School of Curriculum and Pedagogy, University of Auckland, for a period of six years, and destroyed thereafter. I removed all identifying information from participants' data in order to ensure participants' confidentiality when analysing the data. Pseudonyms of participants' names were used in the classification and reporting of the findings. In addition, to ensure the anonymity of participants, neither schools nor teachers (the focus of the present study) are named. However, I consider it essential to have provided the reader with key contextual information about the schools as they were the context of my participants' practices.

4.5.6 Conclusion.

An interpretivist epistemology and relativist ontology underpinned the design of the present qualitative study. This study used several methods to investigate language teachers' conceptualisations and practices of iCLT, and the role of proficiency, which drew on qualitative data with one aspect of quantification (extensively explained in Section 7.2). Combined, these methods were designed to compensate for limitations and enhance each of their strengths. The triangulation of methods ensured a richer and more reliable interpretation of the results. This generated an understanding of whether and how language teachers conceptualise and practice the iCLT principles in their teaching. The proceeding two chapters present and describe the findings of the study. These findings are presented according to the order of the research questions and the six iCLT principles.

5 Findings: Teachers' Conceptualisations of iCLT

5.1 Introduction

As previously explained, the purpose of this study was to examine how language teachers in Aotearoa New Zealand conceptualise both iCLT and the role of culture in their classrooms, how they enact iCLT, and whether teachers with different levels of proficiency have different conceptualisations of, and practices with regard to, iCLT. Data were gathered from semi-structured interviews, teachers' reflections, and classroom observations with 16 language teachers from four of the international languages taught in Aotearoa New Zealand. Data were analysed using Newton et al.'s (2010) principles as an interpretive lens, and comparisons were made taking into account the different levels of proficiency of the language teachers. In the present chapter, I describe the findings for teachers' conceptualisations of iCLT. In the next chapter, I explain the extent to which these conceptualisations were evident in teachers' practices. Throughout my presentation of the different conceptualisations and practices of each principle: teachers, their proficiency, and language taught, are identifiable using code names and pseudonyms (refer to Section 4.5.2; Table 5, p. 71). Preliminary conclusions on the role of proficiency in both conceptualisations and practices are outlined at the end of Chapters 5 and 6 respectively. A full consideration of the implications of the role of proficiency identified by this study is developed in the discussion chapter (Chapter 7).

The examples of conceptualised iCLT principles provided in this chapter can be understood as "seeds". That is, they represent the *potential*, or *seed* of understanding that teachers possess for iCLT. The ways in which iCLT was conceptualised by the teachers varied across and within the principles. There was little evidence, however, that for the teachers, the potential, or seed, had 'germinated' into a full, or growing, understanding of the principles (metaphor introduced in 4.5.4 Data Analysis, p. 78). Table 7 reintroduces the 16 participants in this study with relevant information to facilitate the understanding of the data presented in this chapter. Data are presented in this chapter, as well as in the next chapter on practices, following the structure Newton et al. (2010) used to articulate the iCLT principles, which explains that iCLT:

1. integrates language and culture from the beginning;
2. engages learners in genuine social interaction;
3. encourages and develops an exploratory and reflective approach to culture and culture-in-language
4. fosters explicit comparisons and connections between languages and cultures;
5. acknowledges and responds appropriately to diverse learners and learning contexts
6. emphasises intercultural communicative competence rather than native-speaker competence.

It is important to note, however, that the principles are not designed to be seen or identified in isolation; rather they interact with each other. With that in mind, the presentation below looks at the principles one at a time, but draws on examples that indicate how each principle interacts with others. Presenting each principle, I utilise the following transcription conventions: (1) ... researcher's elision; (2) () translation; (3) [] transcription clarification/comment; and (4) *italics*, translations and emphasis.

Table 7

Teacher Participants' Demographic Information

Pseudonym	Code name	Proficiency level	Language taught	Year	PLD
Chaoli	LP1_C	Beginner/Elementary	Chinese	8	TPDL LIP*
Caihong	LP2_C	Intermediate	Chinese	9	TPDL (Inter)cultural Workshops LIP
Chenggong	HP1_C	Upper intermediate	Chinese	9	TPDL LIP
Cencen	HP2_C	Advanced/Proficient	Chinese	8	Workshops
Ferdinand	LP1_F	Beginner/Elementary	French	9	TPDL
Françoise	LP2_F	Intermediate	French	9	TPDL
Fabienne	HP1_F	Upper intermediate	French	9	Workshops LIP
Fleurette	HP2_F	Advanced/Proficient	French	9	None
Junko	LP1_J	Beginner/Elementary	Japanese	9	Workshops
Junnosuke	LP2_J	Intermediate	Japanese	8	Workshops
Jiro	HP1_J	Upper intermediate	Japanese	9	(Inter)cultural Workshops Workshops LIP
Jyuri	HP2_J	Advanced/Proficient	Japanese	8	TPDL Workshops
Sixto	LP1_S	Beginner/Elementary	Spanish	9	IB**
Susana	LP2_S	Intermediate	Spanish	9	TPDL LIP
Sabina	HP1_S	Upper intermediate	Spanish	9	Workshops School trip
Severino	HP2_S	Advanced/Proficient	Spanish	9	Workshops Clusters

* LIP: Language Immersion Programmes

* IB: International Baccalaureate

In what follows, the analysis of teachers' data will be presented under each principle. In these two findings chapters, the examples presented demonstrate some evidence of 'germination' of seeds of the principles (i.e., an incomplete but emerging understanding and practice of the principles). Data representing both teachers' conceptualisations and practices, grouped in the diverse ways teachers conceptualised or practised aspects of the principles are presented.

5.2 Principle 1. iCLT Integrates Language and Culture from the Beginning

Principle 1 (P1) highlights the connection between language and culture: that culture is manifested in the kinds of language that L1 speakers use. Culture is described as dynamic and part of our everyday lives and interactions: for example, the “addressing” code of family relationships, and expressions of politeness and respect. Culture may also be described as social practice. P1 states that language and culture cannot be taught as two independent components, and that teachers need to guide learners' conceptualisations of culture from the beginning of the language learning process in order to see the connections between language and culture. Furthermore, communicative language teaching and task-based language teaching approaches can facilitate the integration of language and culture because learners are engaged in “active participation and experiential learning” (Newton et al., 2010, p. 65). Thus, as stated in P1, both teaching and learning should be intercultural from the beginning. The analysis of the data from across the 16 teachers' conceptualisations of P1 will be presented in six sections (from abstract to concrete) following themes found in the data, resulting from an inductive and deductive approach (refer to Section 4.5.4, p. 76). These themes represent the different conceptualisations of P1 found in the teachers' answers: the understanding and importance of culture in language learning; the relationship between language and culture; the inseparability of language and culture in teaching; teachers' teaching approaches in line with iCLT and own learning experiences; and, finally, teachers' use of greetings in classrooms routines.

5.2.1 The understanding and importance of culture in language learning.

The main finding for teachers' conceptualisation of P1 was that 15 out of 16 teachers demonstrated an implicit (seed) understanding of the importance of culture in learning languages; that is, they demonstrated a level of comprehension but there was no direct expression of P1. Teachers' understandings of culture were, however, heterogeneous (i.e., different ways of understanding culture). Almost all teachers demonstrated an understanding of both visible (i.e., easily observable) traditions, behaviours, or customs; and invisible aspects (i.e., values, beliefs, or perceptions) of culture (Hall, 1976). An example of where this did not occur was found for Junko (LP1/Japanese), who thought that culture was important, but only referred to visible aspects of the cultural iceberg model (Hall, 1976); culture as artefact (Sehlaoui, 2001).

In contrast, Fabienne (HP1/French) was the only teacher who considered that culture is not always important and is only necessary to provide an explanation of and reasons for people doing things differently.

Well sometimes it is important because especially something like mealtimes different countries have their own food quite definitely. Different countries eat meals at different times and if you don't explain that in a cultural sense you just leave the kids hanging and they find that somebody is having lunch at 3 o'clock they need to know why this happens.

Despite stating that culture is not always important, in general, Fabienne (HP1/French) showed a general awareness of the link between language and culture; however, she did not demonstrate a developed, or germinated, understanding of this relationship.

5.2.2 The relationship between language and culture.

Evidence of an understanding of the relationship between language and culture was found in several teachers' conceptualisations. For example, Junnosuke's (LP2/Japanese) conceptualisations indicated that he understood that language is linked to the culture, even if we do not understand exactly how it operates. Junnosuke stated that, in fact,

there are things you can't really explain about why a language is the way it is, or why they do things in a particular way. It's kind of, and that's where the culture comes in, these are things that have happened for thousands of years, and it is part of the country, it is part of the lifestyle, the people and everything.

Chenggong's (HP1/Chinese) conceptualisation of the relationship between language and culture showed a deeper understanding of both the visible and invisible parts of culture, and the rich cultural content of language, through saying that

culture is very important because nobody sits down and invents a language. Languages happen naturally as a way of a group of people to communicate with each other. So obviously, people have to communicate within a cultural context within their own values, systems and beliefs. So, the language will always not only express literal meanings but [it] also expresses values and beliefs as well.

These two examples appear to indicate that Junnosuke (LP2/Japanese) and Chenggong (HP1/Chinese) possessed an awareness of the intrinsic relationship between language and culture. Moreover, Chenggong referred to cultural meanings in language, which is directly related to culture-in-language (Carr, 2007, cited in Newton et al., 2010). These examples reflect key components for the development of iCLT (Newton et al., 2010).

Similarly, Sixto (LP1/Spanish) stated that language and culture are intertwined, and that because of his level of proficiency in French, he found teaching Spanish to be more challenging than teaching French. In Sixto's words, *"I am learning everything again or learning it myself and then [I] think actually this is just what I read or what I heard. I've not actually lived it, I've not seen it so how do I know it is actually real or true."* His level of Spanish language proficiency and unfamiliarity with Spanish-speaking countries' culture concerned him. This example seems to imply that a certain level of proficiency in the target language (and culture) may be necessary to develop a greater awareness of culture-in-language, or at least for teachers to be confident regarding culture and language (Ghanem, 2015; J. C. Richards, 2017). Dervin (2010), Díaz (2013), and Sercu et al. (2005) have suggested that teachers, such as Sixto (LP1/Spanish), may need assistance to comprehend the abstract nature of culture and culture-in-language through professional development.

Caihong (LP2/Chinese) also identified the language-culture nexus, saying she believed languages carry embedded cultural meanings. She specifically stated that Mandarin's *characters themselves are cultural entities. Every character has got some sort of cultural meaning to it.* Apart from the linguistic meaning, Mandarin characters have embedded ancient values and beliefs. Fleurette (HP2/French) explained that *[culture] is not really something that you can isolate from a language course. It is part of every single thing and I see culture as an underlying element in everything we do.* Moreover, Fleurette reinforced the significance of both language and culture as a single entity, and the pragmatics of language in context, by saying that *you can talk about culture [by] teaching [learners] one word if you talk about the implied meaning or the context in which that word would be used or the implications of that word. So, for me culture is everywhere.* These examples stand out for two reasons: (1) Caihong and Fleurette demonstrated great awareness and understanding of the relationship between language and culture, and the importance of treating them as one in language teaching; and, (2) they are two of the four more *interculturally aligned*¹⁵ teachers in this study. However, Jyuri (HP2/Japanese), who was not one of the more interculturally aligned teachers, also appeared to understand that language and culture are interrelated: *Language and culture are really, really linked. So, we can't just teach a language without culture.* She explained that, generally speaking, Japanese people often say, 'I am sorry' in the same situations people in Aotearoa New Zealand typically say, 'Thank you'. She claimed that it is important for her learners to know that if they went to Japan, they would experience those contexts where L1 speakers of Japanese would say I'm sorry, and her learners needed to know why these speakers say that. It is notable that, while Jyuri is an L1 speaker, Caihong belongs to the L2 low proficiency group, which suggests that these understandings do not depend on proficiency.

5.2.3 The inseparability of language and culture in teaching.

Fourteen teachers expressed the view that language and culture cannot be taught separately. Françoise (LP2/French) was an L1 Spanish speaker who is a teacher of both Spanish and French. She clearly communicated the way she makes sure her learners understand the embedded cultural meanings in language: *I teach them the language, I explain the culture, and the values that are associated to that language feature [I am teaching].* Sabina (HP1/Spanish) similarly acknowledged the interconnection between language and culture, and culture and identity. She also considered that pronunciation was part of culture, as mispronunciation of words may unintentionally offend people. Both teachers appeared to understand that learners need to be exposed to language and culture as one interrelated entity to understand the core values embedded in language features (culture-in-language); for example, pronunciation, as Sabina's example illustrates. These examples are relevant because they demonstrate essential ideas for intercultural development.

The same understanding was intimated by Cencen (HP2/Chinese) who, in reference to the cultural content in Mandarin characters, said she considered language to be part of a culture. She asserted that language carries embedded cultural meaning, such as "respect" and "the number 4," and their social

¹⁵ I have coined the term 'interculturally aligned' to refer to teachers whose conceptualisations and practices were better aligned/in line with iCLT.

implications. As Cencen (HP2/Chinese) explained to her learners, number 4 is seen as an unlucky number in the Chinese culture because this number has the same pronunciation as the word *death*. In fact, many buildings, and specially hospitals, do not have a level 4. This is important to consider because, as Cencen highlighted, if one of her learners becomes a real estate agent in New Zealand, they should never try to sell a house to a Chinese person, if the number is four. This can be seen as an illustration of the importance and utility of the development of intercultural competence outside the classrooms, which is the ultimate goal of intercultural pedagogy (Byram, 2015; Newton et al., 2010; Newton, 2016).

5.2.4 Teachers' teaching approaches in line with iCLT.

Severino (HP2/Spanish) said that he cannot separate language and culture and teach them as individual entities; the non-verbal greetings from Spanish, as physical contact (such as kisses and hugs), are part of the process. He acknowledged his learners' potential reaction to this contact, encouraging them to reflect and compare on how this is different from practices in Aotearoa New Zealand (Principles 3 and 4). As R. Ellis (2005) stated, and as is described in P1 (Newton et al., 2010), classrooms informed by communicative language teaching and task-based language teaching facilitate the integration of language and culture. Severino claimed he follows the task-based language teaching approach, and Jyuri (HP2/Japanese) said he follows the communicative approach; both are teachers whose expressed conceptualisations that appear to be more aligned with an intercultural pedagogy.

Similar to Severino (HP2/Spanish), Chaoli (LP1/Chinese) and Cencen (HP2/Chinese) stated that they followed a task-based language teaching approach. In the case of Chaoli (LP1/Chinese), this approach seems to be the most suitable for her due to her proficiency level:

[My proficiency in Mandarin is] very low yeah, I'm learning with the children. Some of them know more than me because they've had a year of Mandarin already here. Some have had a little bit more, but we are just trying out, well not trying out, we are focused on now the task based learning approach to language teaching and because we, both of the language teachers here did the TPDL course last year, we have decided to ... all our languages are focused on that. And so therefore it is more about the method than the proficiency and the language.

It appears that teachers may need to be both interculturally aligned and explicitly aware of how communicative teaching approaches can facilitate the development of the intercultural dimension in their classes. If not, learners may simply develop their communicative competence, not their intercultural capabilities. Chaoli (LP1/Chinese) and Cencen (HP2/Chinese), for example, both appeared to be implementing a teaching approach that facilitates the integration of language and culture through communicative tasks (R. Ellis, 2005), and yet neither Chaoli nor Cencen were one of the "intercultural teachers". This may need to be considered when developing iCLT (Newton et al., 2010).

5.2.5 Teachers' learning experiences.

Ferdinand's (LP1/French) experience in France, as a New Zealander, was similar to Jiro (HP1/Japanese), in that it provided him with cultural and linguistic insights that he brought back to the New Zealand classroom. Françoise (LP2/French) explicitly stated that her experience abroad had an important effect on her teaching, because she developed her intercultural understanding through her intercultural experiences with other people. Similarly, Ferdinand's (LP1/French) experiences learning European languages had helped him develop an understanding of the way languages work in context: that language and culture are linked, and there is a relationship between language and culture in learning and teaching. In fact, in Ferdinand's words,

I've always felt that to learn a language properly you need to be able to carry the cultural aspects as well. I've found that with those European languages that I've learned. The cultural part that is carried and gets promoted with it, personally I've found it to be so much easier ... I was probably lacking full awareness of what I was saying. I think I was probably at the point in my language learning where I was understanding maybe the semantics but I wasn't understanding the full pragmatics.

Ferdinand's (LP1/French) perspective suggests that teachers' experiences of learning other languages and their exposure to other cultures may enhance their awareness of the relationship between language and culture.

Jyuri (HP2/Japanese), as someone who teaches both Chinese and Japanese, considered that teaching languages helps her reflect on her own language more, which leads her to a broader understanding of other people's ways of life. She said

I enjoy teaching languages because I really believe that if you know foreign language, then you can think about your own language more. So, that is so important so everybody all over the world, everybody should know a foreign language at least one language, one more language, so that is really important. Yeah. Then they know other people's idea or other people's way and we have so many different thinking ways so, yeah, these sorts of things. It is really important, yeah.

Jyuri (HP2/Japanese) demonstrated an understanding of how language learning appears to provide her with a useful platform from which to reflect on her language. Her awareness of the importance of engaging with the differences between cultures, which is linked to iCLT (Newton et al., 2010), is evident through her referring to the different ways people understand the world.

5.2.6 Teachers' use of greetings in classrooms routines.

Because of their cultural content, greetings appear to be conceptualised as a useful tool to integrate language and culture (Newton et al., 2010). For example, Chaoli (LP1/Chinese) considered 你好 nǐ hǎo (you good/hello) to be an essential greeting that learners need to learn first; she suggested it is a motivating way to start the class using the target language. However, unlike Cencen (HP2/Chinese),

she did not draw attention to the significance of greetings in reference to the rich cultural content embedded in them. Cencen (HP2/Chinese) described specifically how she integrates language and culture from the beginning, and how this greeting ceremony is also embedded with cultural practices and meaning:

Language students can understand [greetings] even from the beginning of the class routine. At the beginning of the lesson, students always start standing up. We call this "class routine." Standing up and teaching students to greet each other in Chinese; that is not a simple greeting. It has more than 2,000 years of history and was invented by Confucius. So, that is culture. So, in China we call it 一日为师, 终身为父 (yī rì wéi shī, zhōng shēn wéi fù), that means that once a person is your teacher, you should treat him as your father forever. So, that is culture.

Several other teachers expressed the view that cultural meanings are embedded in greetings. For example, Jyuri (HP2/Japanese) said that her learners bow and greet in Japanese because it mirrors greeting practices in classrooms in Japan, thus demonstrating an explicit link between language (greetings) and Japanese cultural practice (bowing). Ferdinand (LP1/French) also considered that greeting and saying goodbye to learners in French, at the beginning and end of the lesson, was not only a classroom routine to put formulaic expressions into practice, but it also, facilitated natural communication with a L1 speaker. The same perspective was expressed by Sixto (LP1/Spanish) who thought that greetings start learners speaking Spanish from the beginning of the lesson. Severino (HP2/Spanish), as an L1 speaker of Spanish, also highlighted the importance of greetings as not only part of his culture but also the culture of other Spanish-speaking countries; it was not a mere language-based class routine. These examples illustrate these teachers' awareness and understanding of culture as not only embedded in language but also in non-verbal communication (e.g. bowing), when part of greetings in their classroom routines.

Caihong (LP2/Chinese) also wanted her Aotearoa New Zealand learners to experience what Chinese learners experience at school. Cencen (HP2/Chinese) similarly addressed respect (as an example of the cultural meaning embedded in greetings) as part of the classroom routine. She also said she believed that formulaic expressions, such as greetings, help learners build fluency. Jiro (HP1/Japanese) provided a similar view but from the perspective of someone who had lived in Japan for a long time. He decided to bring authentic school practices to his classes, such as checking attendance, the way it is done in Japan. By using Japanese in an authentic context, such as passing the roll in the classroom, learners are provided with an example of how the language is used in context in a situation which resembles what Japanese learners also experience. He also identified some culturally insensitive behaviour demonstrated by Europeans from the point of view of a Japanese person. As an example, he said, Europeans tend to walk in big groups taking the whole path, but Japanese people make sure there is always space for others by walking in a line, or at least in pairs, even when part of a big group. The practices described by these three teachers illustrate ways in which classroom routines allow learners to engage in authentic experiences of language and culture from the beginning and examples of culture-in-language; resembling authentic cultural practices from the target language countries.

In summary, 15 of the 16 participant teachers demonstrated implicit knowledge and understanding that language and culture are inseparable. Teachers generally referred to both the visible aspects (such as traditions, behaviour, and customs) and invisible aspects (such as values, beliefs, and perspectives) of culture and articulated ways in which these were aligned with language use. Some teachers also demonstrated a deep understanding of how language and culture are connected and carry embedded understandings (such as respect). I close this section on teachers' conceptualisations with one of Sixto's (LP1/Spanish) statements, which summarises the importance of understanding what culture is and its relation with language:

Well, I agree with the current thinking, I guess it is current thinking, you know, embedding [culture] and integrating it...And I think it is possible to do so ... in whatever language you do, you know, getting away from the projects and the isolating aspects of it which is hard to do sometimes if you don't have a view of what culture is. Because you can find [culture] in small things, it is not necessarily the big things.

5.3 Principle 2. iCLT Engages Learners in Genuine Social Interaction

Principle 2 (P2) encourages teachers to use genuine social interaction to implement an exploratory and reflective approach to culture and culture-in-language (Principle 3), resulting in explicit comparisons and connections between languages and cultures (Principle 4); it demonstrates the intrinsic nature of the principles. In P2, language learning is seen as a social process that provides the opportunity for learners to observe and experience cultural representations and behaviour. Genuine social interactions encourage learners to explore both the linguistic and the cultural boundaries in communication, that is, to explore the issues that prevent mutual "intelligibility" between speakers of different languages and cultures. As argued in Newton et al. (2010), teachers are expected to provide learners with dynamic, experiential, and interactive learning opportunities that resemble genuine daily life interactions.

P2 was identified in all of the interviews of the 16 participant teachers. The analysis revealed that, in general, teachers said they believed that learners need to be experientially involved with the target language and culture through communicative opportunities and interaction. The teachers claimed that they provide learners with experiential and interactive learning opportunities to interact with the language and culture, which were not limited to one-on-one conversations with others. These included text or visual/performative resources such as photos and videos, used as stimuli to get learners talking and communicating. For example, some teachers engaged learners in authentic interaction and personal communication with L1 speakers they invited to the classroom, or with language assistants, to develop communicative awareness, as well as explore culture-in-language (Principle 3). There was evidence of seed occurrences of P2 in teachers' conceptualisations, although these were limited to interactions with L1 speakers. It is argued in this study, however, that communicative interactions with people with different levels of proficiency are possible and equally beneficial for learners' intercultural development. Examples of teachers' conceptualisations of P2 will be presented in three sections as identified in the analysis: different ways of engaging in genuine social interaction, intercultural learning by experiencing cultural practices, and using photos and videos as stimuli for genuine social interaction.

5.3.1 Different ways of engaging in genuine social interaction.

Teachers showed a broad range of understanding of ways to engage their learners in genuine social interaction. For example, Sabina (HP1/Spanish) highlighted the importance of providing learners with learning opportunities through genuine and meaningful interaction at school, in her words,

I use a lot of videos, also try to take my students on trips every year whether it is to restaurants or to dance studios or to watch a movie in Spanish language, just so they are getting that experience of interacting with native speakers as well. I think that is really important. And making sure that all the input material is authentic material.

As Aotearoa New Zealand has a large number of Spanish-speaking inhabitants, she argued that there are plenty of opportunities for learners to interact meaningfully. These types of meaningful communicative interactions have the potential to enable learners to start confronting their own culturally-constructed worlds and cultural assumptions (Kramsch, 1995). Caihong (LP2/Chinese) also believed that, in the case of Chinese, learners need to interact with both the language and culture to learn the target language successfully and learn from their communicative mistakes (Principle 6). Her awareness of the importance of allowing learners to interact and communicate with the language they possess suggests her conceptualisations are aligned with iCLT.

There was other evidence that the teachers implemented P2. Susana (LP2/Spanish), Junnosuke (LP2/Japanese), and Caihong (LP2/Chinese) invited L1 speakers into the classroom so that the learners could engage in authentic conversations. Through this approach learners received input, with an expectation to respond. They also needed to make themselves understood, received immediate feedback on their success, and exchanged real information and views. Caihong (LP2/Chinese) and Junnosuke (LP2/Japanese) made the most of the resources within the school by inviting ESOL students (speakers of Chinese and Japanese, respectively) to their language classes for learners to reflect on the similarities and differences (Principles 3 and 4). Chenggong (HP1/Chinese), Caihong (LP2/Chinese), Fabienne (HP1/French), Ferdinand (LP1/French), Sabina (HP1/Spanish), Junnosuke (LP2/Japanese), and Jiro (HP1/Japanese) demonstrated that L1 speakers and language assistants make an important contribution to the language classroom. Furthermore, Chenggong (HP1/Chinese) and Junnosuke (LP2/Japanese) identified the value of experiencing native pronunciation and interaction. Chenggong (HP1/Chinese) asserted that *[learners] enjoy interacting with a real Chinese speaker, and they get to experience native pronunciation*. These interactions provide learners with opportunities to be exposed to and experience different voices, accents, and pronunciation, while engaging with both the linguistic and cultural constraints in communication, such as “intelligibility” (Newton et al., 2010). These teachers' conceptualisations around communicative opportunities and the benefits of exposing learners to L1 speakers seem to be aligned with what Newton et al. (2010, p. 66) described as “the richest interactions.”

Several of the teachers spoke of the role of language assistants in fostering intercultural knowledge. Caihong (LP2/Chinese) and Sabina (HP1/Spanish) said they believed language assistants, as L1

speakers, possess up-to-date “culture,” and are an authentic source of knowledge on customs, traditions, and behaviours, as well as the how and the why behind them. Ferdinand (LP1/French) and Jiro (HP1/Japanese) considered that language assistants facilitate learners' process of making connections, as well as discovering the similarities and differences between cultures.

Totally, amazingly I think, and this is where the language assistant would come in and support the work and probably would be even better at it than me because they would be really able to promote this stuff, but it is helping making those connections about what are the differences the French culture and the French language have, compared to us.
Ferdinand (LP1/French)

[A language assistant] is our gate to Japan, so to say, and that person can bring their own experiences to the classroom and share them with the students. Sure, it helps with the language, but from a cultural point of view you are able to link those two things together.
Jiro (HP1/Japanese)

Moreover, Fabienne (HP1/French) suggested that language assistants are typically young people who can connect with learners more easily.

[A language assistant] makes the language real, the benefits are genuine language. Somebody who speaks better than I do and it is somebody younger that the students are keen to get to know, and with Lucía the students were keen to get to know her, but then it gave them a chance to practise real talking. Fabienne (HP1/French)

These teachers also appear to share the belief that language assistants are a rich source for interaction with learners, and an opportunity to be exposed to and use the language (Newton et al., 2010).

Chaoli (LP1/Chinese) brought up two different perspectives regarding language assistants. She talked about how invaluable the support she receives is (culturally and linguistically) from the language assistant, and that learners get a lot of cultural input out of their interactions with language assistants. For teachers, such as Chaoli, who are learning the language they are teaching at the same time as their learners, this is important because, as she said, *a native Chinese person ... can bring in cultural aspects because there can be things going on that [both teachers and students] don't know about.* Moreover, Severino (HP2/Spanish) asserted that language assistants are beneficial for language teachers, regardless of their level of proficiency in the language they teach. In fact, Severino highlighted that language assistants, speaking other varieties of Spanish, enrich the classes by providing learners with other ways of speaking and doing with which he is not familiar. Fleurette (HP2/French) shared the same views on language assistants, and as an L1 speaker acknowledged that French speakers from other cultures provide learners with “other representatives” of the culture. Likewise, and similar to Caihong's (LP2/Chinese) statement about being *up to date with the culture*, Françoise (LP2/French) identified that language assistants brought up-to-date knowledge of cultural knowledge and changes in the language (Principle 6). Sixto (LP1/Spanish) said language assistants brought “authenticity” to

Aotearoa New Zealand, which is needed due to its geographical isolation from most contexts where Spanish is spoken as the primary language.

These examples illustrate teachers' perceptions of language assistants as useful for learners to develop their communicative skills. They are what Fleurette called "other representatives" of the cultures of the language they are learning who are more "up-to-date" regarding both cultural and linguistic development of the target language. The notion of having 'other representatives' is in line with the theoretical basis of interculturality, challenging the perception that L1 speakers represent the 'model' to follow. Both Fleurette (HP2/French) and Severino (HP2/Spanish), two of the four intercultural teachers, do not perceive themselves as the only models for their learners to "aim to" imitate, because they are also learning about the "other ways" Spanish and French languages (and cultures) are developing in the various countries where these are spoken. This thinking is in line with Jackson's (2014) description of culture as not only the manifestation of a group/community, but also "subject to an individual's unique experience within it, or apart from it. Culture is dynamic, multiple and contested. It is a very complex construct that is difficult to pin down" (p. 70).

Fleurette (HP2/French) also described another approach through which learners engaged in genuine social interactions by setting up an exchange project with a school in France for learners to communicate with each other using their own utterances (English and French) in response to a real social purpose. Likewise, Sixto (LP1/Spanish) explained the project he started for one of his French groups to show learners *what life is like for kids their age living somewhere else, who are in the same position learning another language*. Although he refers to his teaching of French, it illustrates the reasoning behind his teaching practices:

With my Year 12 French class this year, a friend in New Caledonia and I, we set up an exchange. So, we've been doing emails, we've done videos, we've done Google presentations that we've shared with the kids over there and they have the same ... It's like the most authentic learning experience they could have.

To reiterate, it is important to note that even though most examples related to interactions with L1 speakers, this study argues that genuine social interaction is not limited to exposure to L1 speakers. In fact, most of the communicative interactions of learners, facilitated by the participants in this study, occurred with their teachers and classmates. Nevertheless, the evidence used above illustrate that there were seed conceptualisations of P2 that follow the description of P2 by Newton et al. (2010), which states that "the richest interactions are likely to be with native speakers of the target language, because the process by which interculturality is acquired is greatly enhanced by opportunities for contact and interaction with such speakers" (p. 66).

5.3.2 Intercultural learning by experiencing cultural practices.

Several of teachers demonstrated awareness that learners also learn by doing. Caihong (LP2/Chinese), Fleurette (HP2/French), Fabienne (HP1/French), Françoise (LP2), Sabina (HP1/Spanish), Junko (LP1/Japanese), Cencen (HP2/Chinese), and Chaoli (LP1/Chinese) engaged learners in performing

and experiencing culture through a sociocultural contextualised interaction inside or outside the classroom, as a way of exploring cultural values, beliefs, and practices. Caihong (LP2/Chinese) and Fleurette (HP2/French) explained how their learners experience culture through authentic experiences and interactions when eating food, going to restaurants to order food, and speaking to the (native speaking) waiters.

I mean doing something like eating food is real, eating Chinese food, something memorable, something concrete, yeah. I think they need to experience it because it makes it real, it makes things real. I think bringing the food is a very, very motivating factor for people to want to continue to learn Chinese. Caihong (LP2/Chinese)

It's a French restaurant I have discovered recently in Auckland with French staff. I find it quite authentic, that's why I chose it, and the food is delicious. So, I usually do it with my Year 10s because we do a whole topic about ordering food and having a conversation at the restaurant, and I did it with Year 9 this time because they really wanted to do a trip and I thought let's just do it, and we will do something around food for a few days. Fleurette (HP2/French)

Similarly, Sabina (HP1/Spanish) provided learners with opportunities to go to restaurants and similar activities, such as movies and music, for interaction with L1 speakers.

I use a lot of videos, also try to take my students on trips every year whether it is to restaurants or to dance studios or to watch a movie in Spanish language just so they are getting that experience of interacting with native speakers as well. I think that is really important. Yeah, and as we've been saying, just making sure that all the input material is authentic material. Sabina (HP1/Spanish)

Fabienne (HP1/French) also takes her learners to markets and movies as reported here:

When I had a very small class I took them down to La Cigale and we had lunch and they walked around the market. That same class, we went to the movies, we went to see a French film at the Rialto and it just again makes it more real, doesn't it? Can't do that with a big class, too difficult to organise, and I don't have senior classes now ... It is just different; it takes you away from the whiteboard and the books.

These examples of activities arranged by Caihong (LP2/Chinese), Fleurette (HP2/French), Fabienne (HP1/French), and Sabina (HP1/Spanish) provide some evidence that these teachers understand the importance of involving learners in 'social' communicative interactions in context to experience the target culture(s) and practise the language(s) as 'authentically' as possible. These ideas reflect Newton et al.'s (2010) suggestions for how teachers might engage their learners in genuine social interactions (P2). It is necessary to recognise that the financial capabilities of many schools may not be able to sustain these specific types of activities. However, genuine social interaction is equally possible in the classroom through (intercultural) communicative interactions with teachers and classmates.

Junko (LP1/Japanese) and Cencen (HP2/Chinese) described how they allowed learners to experience some of the visible aspects of the “target culture” through cooking lessons.

Sushi is classified as traditional food in Japan ... Buying sushi and just eating together is nothing, but making sushi together is more fun. [They know how hard sushi is to prepare. It does] not look only beautiful. Junko (LP1/Japanese)

We are learning by making dumplings, every year in term 2. So, last year there were nearly 700 boys learning making dumplings. I like to use everything from China or made in China, lots of things made in China now. Cencen (HP2/Chinese)

These ideas illustrate other ways teachers appear to understand that their learners can be exposed to cultural practices. The level of conceptualisations of these teachers were similarly developed but were not related to their levels of proficiency. For example, Junko (LP1/Japanese) and Cencen (HP2/Chinese) belong to the lowest and to the highest levels of the proficiency groups, respectively, yet have similar understandings of how learners can experience cultural practices.

Other possible ways to facilitate learners' exposure to culture were described by Chaoli (LP1/Chinese) and Severino (HP2/Spanish). Chaoli (LP1/Chinese) told how she brought a colour copy of a Chinese passport to class so learners could choose their Chinese names and fill out their own passports, while reflecting on and learning word orders in names and meanings. Severino (HP2/Spanish) went a step further, recognising that these types of interactions with the culture, represent authentic social events in the target culture; help learners discover new aspect of the culture through exploration; and generate links with the language in action.

[Learners cook and make piñatas] to experience, you know, what it is like to be a Spanish-speaking kid. For us we are a very social culture and socialising, it is fundamental to us. So, I want them to understand how important it is, that interaction, and how food is the fundamental growth of a culture and everything has to be done with food.

The interrelated nature of the principles which helped learners to understand culture-in-language (Principle 3), and the link between language and culture (P1) was demonstrated by Françoise (LP2/French) through a real-life activity.

I organised the café and I thought I will put my name to the café. I wanted to create the atmosphere of what a café would look like in France. It is a bit of a stereotype but I think sometimes there is no harm in sticking to those stereotypes ... I think [lining up and ordering in French like if they were in a French café] was about linking the culture with the language.

Françoise (LP2/French) demonstrated an understanding of the essential nature of *linking the culture with the language*, and was aware of the use of stereotypes in the language classroom and that certain stereotypes were not harmful. However, she did not consider that stereotypes could be *potential points of departure* (i.e., opportunities) for learners to engage with the stereotypes from and about their own

cultures first to, eventually, help them “gain insights into the constructed and subjective nature of stereotypes” (Newton et al., 2010, p. 44). Her view on stereotypes may explain why she did not invite learners to explore and reflect (P3), or make comparisons and connections between languages and cultures (P4). This suggests that an understanding of the importance of deconstructing stereotypes is needed to be able to assist learners to challenge these stereotypes (Kramsch, 1995).

Jiro (HP1/Japanese) expounded a similar view to Françoise (LP2/French) when describing one of the interactions he created for learners to experience culture through verbal, and non-verbal, language during a deeply culturally embedded social exchange in Japanese, such as the 名刺 meishi:

Yesterday with the Year 9s we did a 名刺 meishi, business card exchange of business cards. You meet someone for the first time and, sure, there is certain language that you use but there's [also] a certain etiquette you use to exchange the business cards. And when you exchange the business cards you need a bell and there's a certain way that you do bow, the deeper you bow the more respect that you are showing the other person, and different depending on what status you are.

These examples of how genuine social interaction is facilitated by Françoise (LP2/French) and Jiro (HP1/Japanese) illustrate how these teachers understood that social interaction is one of the ways learners can experience the culture and understand the cultural content in communication, in this case, non-verbal, with their teacher and classmates. This corroborates the view that genuine social interaction is not exclusively conflated with communicative opportunities with L1 speakers.

5.3.3 Using photos and videos as stimuli for genuine social interaction.

Using an authentic photo or a video of something like a family, to enhance learners' ability to explore, analyse and compare what they see with their own culture (Principles 3 and 4), was an approach advocated by Susana (LP2/Spanish). She argued that discussion of these types of resources is a great opportunity to help learners confront their culturally constructed worlds. Jiro (HP1/Japanese) also followed a similar classroom practice by starting with a visual input to enhance (intercultural) discussion. Severino (HP2/Spanish) similarly said he used videos because they are really useful to make learners observe, notice (Principle 3), get shocked, confront their culturally constructed worlds, and make comparisons and connections (Principle 4):

Videos are very powerful. So, they get to watch the video to understand the cultural background. Students were horrified to find out that in some countries you have to kiss twice and, you know, and you kiss boys with boys and girls with girls and, you know. So, they joke with it, but now they understand. So, when they get to see those countries they are not horrified when they get approached and kissed.

Videos can contain cultural information that is important to introduce to the classroom. They are a good source not only of linguistic but also of cultural information. As Jyuri (HP2/Japanese) said:

Video is, we have really good quality animation, set of animations, and that is from Japanese director and really good one, and I show these video quite often because that video including Japanese house or how to live, or these culture things as well. Not just the language, so video is they like animation.

Jiro (HP1/Japanese), Jyuri (HP2/Japanese), Susana (LP2/Spanish), and Severino (HP2/Spanish) regarded photos and videos as useful resources to get learners talking to each other; to engage them in genuine social interaction. Videos provide exposure to a 'real' cultural input in an 'artificial' environment, the classroom, so as to enable intercultural discussions.

In summary, P2 was identified in the interviews and statements of the 16 participant teachers, giving illustrations and ideas that provide opportunities for P2 to be fully developed. Teachers reported that learners need to be experientially involved with the target language and culture through communicative opportunities and interaction. Some teachers engaged learners in authentic interaction and personal communication with L1 speakers invited to the classroom, and with language assistants, or by setting up exchange projects with schools in countries where the target language is spoken. Jiro's (HP1/Japanese) and Sabina's (HP1/Spanish) quotations summarise the theoretical basis of P2 and iCLT, and contribute to a better understanding of this principle:

You can do all the intercultural learning in class and have all the videos and all of the photos, et cetera ... because we can't have these live interactions with Japanese students all the time. You don't only learn language through speaking with a Japanese student but you learn so much more about their culture and how they speak. Jiro (HP1/Japanese)

So, I try to get them to speak with as many people as possible to try and get a little bit of unpredictability where they're not quite sure what the person is going to say great because that's real life. Sabina (HP1/Spanish)

5.4 Principle 3. iCLT Encourages and Develops an Exploratory and Reflective Approach to Culture and Culture-in-Language

Principle 3 (P3) invites both teachers and learners to develop the necessary intercultural understanding to interpret others' cultures through their own cultural lens (lens of self-awareness). Furthermore, as culture is manifest in language in obvious ways (etiquette, such as *please* or *would you...?*) and less obvious ways (tolerance in speech interruptions), teachers should guide learners' attention to both. P3 states that an exploratory approach to culture facilitates opportunities for learners to make connections between the target culture, their own culture, and the cultures in the classroom (Principles 4 and 5). Thus, teachers and learners need to be aware of what constitutes culture, and how it affects behaviour and use of language. Learners need to take their own experiences as the starting point to decentre their own, and examine others' different perspectives. Finally, P3 reinforces the importance of both teachers' and learners' learning through exploration and discovery first, and then through comparisons to what they know (Principle 4). Illustrations of seed conceptualisations of P3 will be presented in three sections displaying the diverse range of understandings of teachers. These demonstrate ways in which teachers

understood they were implementing, and engaging in, exploratory and discursive approaches in their classes, using resources to enhance learners' 'culture and language' exploration, and maximising the potential of unplanned opportunities for (inter)cultural discussions.

5.4.1 Exploratory and reflective approaches to culture.

Evidence of P3 was found in the interviews with 13 participant teachers. Some of the responses suggested a clear link with P2 (authentic interaction with cultural input), but were an extension of ideas providing examples of exploratory and reflective approaches to culture. Research and inquiry-based tasks/projects and visual resources were perceived as useful ways to enhance learners' exploration and reflection, and to boost discussion. Junko (LP1/Japanese) and Junnosuke (LP2/Japanese) described examples of such activities in which they engaged. In the case of Junko, even though her approach could be interpreted as the treatment of culture as artefact, she considered that she invited learners to explore different cultural aspects, such as the animals in the zodiac (since fate and destiny play important roles in diverse Asian cultures), to discover the connections with other cultures in the world (Principle 4).

So, after the Japanese calligraphy lesson, we do some research with the computer, like the Chinese New Year and the favourite city and the way they make paper ... the Japanese New Year, etc. So, I teach them that the 12 animals are the same, even Korean, Japan, China all follow these 12 animals. Junko (LP1/Japanese)

We divide our units up into 6 units in a year. One of the units was how we express ourselves. So, one of the tasks we had was to look at the way Japanese people express themselves whether it was through fashion or lifestyle or whatever it was. So the kids had a bit of an inquiry in a week or two to research and present something about Japanese people and how they expressed themselves. Junnosuke (LP2/Japanese)

Although Françoise (LP2/French) also uses research-based exploration of culture, she understood that learners need to decentre from their understanding of their own cultural world and reconstruct their notions around culture. As she said:

I tried to make a link with the French speaking world. So it's not very often that the students get to do that kind of research and sometimes English speakers assume that they are the only ones who produce movies or have celebrities. I think it is very interesting for the students to see that in every culture they have their own universe of celebrities and important people.

The examples above show different ways in which teachers appear to engage with more exploratory approaches to culture. These approaches function as a platform for learners to start challenging their own understandings and generalisations about cultures. Though the processes these teachers described were aligned with intercultural theory (Newton et al., 2010), teachers appeared to

conceptualise, and to describe, their roles as transmitters of (cultural) knowledge, rather than facilitators and mediators.

Cencen (HP2/Chinese) explained how she is also involved in the process of exploration, discovery, and learning about the Chinese culture, even though it is her cultural background. In doing so, she experiences the process in which her learners are expected to engage, as she describes here.

I like lantern festival [because] in New Zealand it is such a huge cultural event, and in China, we got it kind of similar event as well ... I look at my culture. I didn't notice about this before, Oh! This is beautiful, wow, and I got a new discovery of my own culture, you know, because I kind of stand outside and look at the culture I had before and keep a little bit distance, you look outside, you've got the whole overview of the same thing.

This example illustrates that teachers are cultural and social beings with multi-faceted identities (Cooper et al., 2011), who bring their own life experiences, languages, values and cultures to their classrooms (Kohler, 2015; Lustig & Koester, 2013), and who benefit from (cultural) exploratory and discovery processes. Teachers need, however, to be explicitly aware of this, and also what learners 'bring' to the classroom (Wiggins, 2001). Cencen (HP2/Chinese) goes through a process of personal exploration and reflection in her own time, examining what she already knows and believes. She tries to decentre her own beliefs about her culture, and to view the culture from the point of view of someone who is not from China. Being able to de/(re)construct her own assumptions, and do the same with the assumptions of other people and their cultures and languages, is arguably crucial for her own development of IC and critical cultural awareness (Kramsch & Nolden, 1994). She explained that this process provides her with the opportunity to discover her own culture through reflection and exploration (Newton et al., 2010). The process of self-reflection and exploration may also help her to analyse what happened in her lessons to improve her teaching strategies and practices. In summary, in order to develop iCLT, teachers need to be aware of the assumptions they bring to the classroom and how these influence their teaching practices; that is, they need to reflect on and be aware of their knowledge and perceptions of the target language and culture(s) and their own cultural background, and how these translate into their practices.

Finally, Cencen's understanding of her own process of exploration and discovery of her own cultural identity is aligned with P3 (Newton et al., 2010). Following Newton et al. (2010), Cencen's and the other examples suggest that, for learners to be motivated to make connections between languages and cultures (Principle 4), teachers need to provide learners with exploratory and discussion-based learning opportunities (P3). Principles 3 and 4 are closely connected, demonstrating that in order to be able to make meaningful and explicit comparisons and connections between languages and cultures, learners need first to explore, discover, and reflect on cultural aspects, and culture-in-language. These discussions always need to involve the teacher and to start with the learners' personal and prior experiences in a process of exploration. Similar perspectives to the examples described above were found in statements of four out of the 16 teachers.

5.4.2 Resources to enhance learners' culture and language exploration.

Other types of visual resources teachers reported that they use with learners included cultural exemplar videos about school subjects, school lunch time, and a soap opera. Jyuri (HP2/Japanese), Fabienne (HP1/French) and Susana (LP2/Spanish) explained how, and why, they use videos, and why, in the following quotations.

[Video about music and art lessons in Aotearoa New Zealand and Japan] After video I normally ask some questions to them. Mainly for the culture differences and amazingly some of them they pick up really interesting point. So, it is really important for them to look carefully and what is the difference or how do I do this in New Zealand, yeah, they never thought about [that]. Jyuri (HP2/Japanese)

[Video about a school centre in France, showing food and asking workers of the school canteen about the food for the day and the week]. We don't have lunch in school here. They bring a picnic or they buy a sandwich, actually now they can buy a little dish of hot food. But to get a proper 3-course meal like you do in France, just completely outside their understanding. Fabienne (HP1/French)

[BBC Mi Vida Loca] So it's 22 episodes and it's filmed like a soap opera, but it is like a learning soap opera. It's educational soap opera and in each episode, it follows you are the person doing the journey ... I think it is good because it situates a story within the country. It is nice for them to see footage and people interacting. Susana (LP2/Spanish)

Jyuri (HP2/Japanese), Fabienne (HP1/French) and Susana (LP2/Spanish) provided descriptions of uses of cultural input, which demonstrated that they aimed for learners (1) to reflect, so that they could decentre themselves from their prior cultural assumptions about the world and examine culture-in-language (P3); and then (2) be able to make connections and comparisons through discussion (P4). Once again, this demonstrates the close relationship between P3 and P4 and that "an exploratory approach to culture opens up many opportunities for learners to make connections between their cultures" (Newton at al., 2010, p. 69).

Likewise, Jiro (HP1/Japanese) and Cencen (HP2/Chinese) described how they used visual aids, such as photo or classroom decoration, for learners to explore, discover, and reflect on what they are encountering, as they describe here.

We have [picture of the week] section once every week, about 20 to 30 minutes each week where I introduce a particular aspect of Japanese culture and we have some discussion about it and to encourage more, like, deeper thought by the students. Jiro (HP1/Japanese)

[Classroom decoration which are authentic resources] I think I need to try to make students feel their learning environment is full of culture, exploring of feelings ... I don't make immersion about that, I just let them, they just look at [it]. Cencen (HP2/Chinese)

Similar to Jyuri (HP2/Japanese), Fabienne (HP1/French) and Susana (LP2/Spanish), Jiro (HP1/Japanese) and Cencen (HP2/Chinese) described other ways for learners to engage in exploratory and reflective approaches to language learning, consistent with P3 (Newton et al., 2010), to develop learners' intercultural capabilities (Byram, 1997; Kramsch, 2009).

5.4.3 Unplanned opportunities for (inter)cultural discussions.

Jyuri (HP2/Japanese) talked about an event that happened in class when a learner found a Japanese Bible and, on exploring it, discovered it was a Japanese translation. As learners started asking questions Jyuri stopped the planned lesson to address her learners' interests. Jyuri and her learners had a conversation around the Bible, the characters on the cover, and the connections with their own Bible and other religions in Japan. She reported that:

This school is Catholic so it is important for them to know [about the Bible]. If you go to Japan, the Bible is the same. These sorts of ideas some students never think about [and spontaneous conversations happen from students' curiosity].

This event shows how cultural exploration and discovery may take place unexpectedly, presenting unplanned opportunities to develop the intercultural dimension. However, explicit understanding and awareness of how to exploit these types of opportunities appears to be crucial for intercultural development (as found in Jyuri's [HP2/Japanese] practices as recorded in Section 6.3.3).

In summary, evidence of an awareness of P3 was found in the interviews of 13 participant teachers. Some teachers described how they could enhance learners' exploration and reflection with research and inquiry-based tasks/projects, as well as authentic visual resources. They agreed that discussions are important to enable learners to think, reflect, and understand how to construct knowledge from experience and reflection, and develop critical cultural awareness. Despite having different levels of proficiency, Fabienne (HP1/French) and Caihong (LP2/Chinese) incorporated key aspects of P3 in their interviews. Fabienne talked about the importance of making learners think, reflect, and understand how knowledge is constructed from experience and reflection, while Caihong (LP2/Chinese) highlighted the need to make learners think and ask questions for themselves to develop critical cultural awareness. Caihong explained this by saying:

I think, you know, young people don't actually know their own culture until they start to ask questions. I think getting them to ask questions about themselves, they are getting to think more about where they come from and their own identity and that helps them to put themselves in the target language culture and see, you know, the whole third space thing and it helps them to find their third space.

5.5 Principle 4. iCLT Fosters Explicit Comparisons and Connections Between Languages and Cultures

In Principle 4 (P4), Newton et al. (2010) explain a crucial process of intercultural learning, which works in tandem with P3. Comparisons need to be the result of exploration, reflection, and interpretation of both learners' own culture and the one(s) they are encountering. Given the multicultural profile of classrooms of Aotearoa New Zealand, comparisons and connections may be multi-faceted, as learners explore the target culture and their peers' cultures, through a culturally inclusive approach extending beyond the classroom and into the wider school, home, and community (Principle 5). As well as exploring and reflecting on the target language and culture (P3), learners can explore and share their own cultures (Principle 5). Teachers are expected to facilitate and guide learners in their discoveries of other cultural worlds through explicit comparisons. As stated in P4, these comparisons need to be reflective and interpretative, and to draw on learners' prior/current knowledge and experience and integrate it with the new knowledge as part of the process of moving to the "third place" (Kramsch, 1993; Lo Bianco et al., 1999), identified by Caihong.

There were similar levels of understanding of cultural and linguistic comparisons and connections as part of learners' language learning, across teachers. Fourteen of the teachers commented on the importance of explicit comparisons and connections between cultures in the classroom in their interviews. Their responses, recalling classroom practices or significant events, provided evidence of an awareness of aspects of P4. These illustrated comparisons and connections in the language classroom, the use of the similarities and differences between languages and cultures, and cultural comparisons and connections for intercultural development.

5.5.1 Comparisons and connections in the language classroom.

Caihong (LP2/Chinese) and Jyuri (HP2/Japanese) for example described how they fostered comparisons and connections across cultural practices.

Today my students were looking at the etiquette surrounding the use of chopsticks. I drew on the students' knowledge of this as many of them come from family backgrounds where using chopsticks is the norm. I also started by asking the class what we consider polite when using knives and forks and general table manners. Caihong (LP2/Chinese)

[Video about similarities and differences of music and lessons between Aotearoa New Zealand and Japan]. Mainly for the cultural differences. Amazingly some students bring up really interesting points. So it is really important for them to look carefully, and to the difference or how I do this in New Zealand, yeah, they never thought about that. Jyuri (HP2/Japanese)

Fleurette (HP2/French) also shared her views on the way she engaged learners in comparative discussions. She explained that her learners' beginner level of the target language required these discussions to be in English by saying that:

If they are really curious about: "But Miss how come they don't wear uniforms?" We are not going to handle that topic in the class [in the target language], so just ask them in English and we get their responses and they are happy. Cultural questions, and also just to connect a bit more with them, and because it is useful to the French students. So it is a reciprocal exchange, and I get that, I think.

Severino (HP2/Spanish), Françoise (LP2/French), Sixto (LP1/Spanish), and Sabina (HP1/Spanish) also reflected on why and how comparisons and connections between languages and cultures in their classroom take place. They also described challenges, related to their own views, thoughts, and learners' identity, sometimes encountered. Their comments are included here.

The whole class was based on how time and food are eaten and served in the Spanish speaking world and how different [it] is from New Zealand, for example talking about lunch, how big it is, and how important it is to us. Talking about la siesta and how school is finished so everyone can go home and get together. Severino (HP2/Spanish)

I think connections are important for everything.... I think when we do a lot of comparisons to our own culture what we tend to do is simplify and criticise.... But sometimes it is good to draw conclusions and realise that we see the world differently. Françoise (LP2/French)

I like that idea of comparison because I find in a school like this ... the identity of who you are is quite, I don't know, vague sometimes.... Identity is good because when you compare it with others you get more of a sense of what is different and then I like how it splits like, what is it, language? Sixto (LP1/Spanish)

[Comparisons are important so learners] can see that everyone is different and they can have the empathy with others....I think just the understanding that people are so different and the things we really value as important....So things that we can learn from other cultures and perhaps make part of ours as well. Sabina (HP1/Spanish)

Three teachers demonstrated an understanding of why it is important for learners to be given explicit comparisons to reflect on. Chaoli (LP1/Chinese) and Severino (HP2/Spanish) illustrated this by describing practices in their own classrooms:

[Teacher asked learners for their family name and then asked them to contrast it with a Chinese way, like, what would you be called if you were Chinese?]. To give them a feeling for what it was like because it is strange and it is new but it's a different experience and another cultural experience for them to gain a little more understanding and someone else's existence. Chaoli (LP1/Chinese)

They just assume everyone live[s] the way they live. Some of the kids are quite culturally aware, they tell the world and they see the world differently. But I don't like to assume that every kid has that luxury....Comparing and contrasting our days, we go to school, we go to

bed, we will eat but the way it is delivered is very different in Spanish speaking countries. We live in a globalised world and Spanish is just my excuse to get them to see the world.
Severino (HP2/Spanish)

As can be seen in the examples above, Caihong (LP2/Chinese), Jyuri (HP2/Japanese), Françoise (LP2/French), Fleurette (HP2/French), Sixto (LP1/Spanish), Sabina (HP1/Spanish), and Severino (HP2/Spanish) have varying levels of proficiency, but all demonstrated similar seeds of P4. They described diverse ways to facilitate learners' engagement with comparisons and connections across cultural practices and (intercultural) discussions, and to challenge learners' pre-existing assumptions and perceptions about the target language(s) and culture(s), and the world (Byram, 2003; Kramsch, 1993).

5.5.2 Using similarities and differences between languages as a teaching resource.

Chenggong (HP1/Chinese) gave a teacher's perspective through relating his own encounters with the similarities and differences between Chinese and Japanese language and culture during his own learning. As he explained, he normally uses Japanese characters to teach Chinese characters when teaching Chinese:

Well it helped me a lot with my own study because the similarities between, there are a lot of similarities between written Japanese and written Chinese....So sometimes I find it useful to introduce the Japanese character and say you can see the picture and this is what it represents and then say the Chinese has been simplified to this.

Chenggong's (HP1/Chinese) practice was similar to Junko's (LP1/Japanese) approach to Japanese, as she is a Chinese speaker who does not speak Japanese. Junko (LP1/Japanese) uses Chinese to explain the similarities and differences in the Japanese language and culture:

[My Chinese background] is a lot of help because in China the China University we learn quite a lot of history and the international history as well. We learn a lot of Japanese stuff....Writing is 50% the same....Because all the Asian is neighbour country as well, so they not only learn Japanese culture, also can know the Chinese one.

These two examples illustrate the relationship between language and culture or, in this case, Chinese and Japanese languages and cultures. Chenggong's (HP1/Chinese) awareness of the closeness in meaning of some Chinese and Japanese characters allowed him to use Japanese characters to explain meanings in his Chinese classes. He was able to make the process of comparing and connecting those two languages more explicit and accessible to his learners. Junko's (LP1/Japanese) awareness of this close relationship between Chinese and Japanese languages and cultures enabled her to take a comparative approach to her teaching. This provided a way to enhance learners' awareness of the relationship, as well as the comparisons and connections between languages and cultures.

With the multi-faceted nature of multicultural classrooms in Aotearoa New Zealand, Ferdinand (LP1/French) and Junnosuke (LP2/Japanese) were able to compare their respective target languages to Māori language and culture. As Ferdinand and Junnosuke explained:

[Learners had to find the meaning of the kowhai in English and in French]. Because it brought in another aspect of culture which was Māori culture and obviously, that connects to just being in New Zealand. It acknowledges that we do have another culture here with language. Ferdinand (LP1/French)

Junnosuke (LP2/Japanese) also demonstrated an awareness of the phonetic similarities between Japanese and Māori languages, and, through explicitly identifying the similarities, engaged learners to think about these connections and to make comparisons.

[Teacher asked learners if they knew how to say numbers in Māori because actually they are similar]. One because we've used it from the start to do vowel pronunciation because it's the same pretty much and just the structure is the same and most of the kids have got that knowledge of the structure, how to count 10, 20, 30 and so on, and so just getting them to make that connection, so it was easier hopefully. Junnosuke (LP2/Japanese)

5.5.3 Cultural comparisons and connections for intercultural development.

As Cencen (HP2/Chinese) explained, the process of making comparison and connections between cultures is important for learners to grow up as “respectful global citizens”:

New Zealand, especially Auckland, is multicultural. So many people live together. [I teach our students to respect people from different cultures]. Otherwise, you might find a lot of, you know, students who are racist because you are different. So that is the main issue for this society, for the country. It is not just language. So I think it is very important.

Cencen's excerpt relates to what Newton et al. (2010) identified as one of the key aspects of P4: teaching practices that “focused on raising cultural awareness and making connections” (Newton et al., 2010, p. 70) for learners to become intercultural speakers (Byram, 2006, 1997).

As previously stated, P4 was evident in 14 participants' conceptualisations. Teachers demonstrated an understanding that explicit comparisons of similarities and differences between cultures in the classroom are important for building an awareness of the intercultural connections. Most teachers, however, did not demonstrate a sound understanding of the intercultural potential of comparisons and connections. That is, there was little evidence that the seed of understanding had ‘germinated’. Susana's (LP2/Spanish) notions of fostering explicit comparisons and connections between learners' languages and cultures, and the target culture, captures the key ideas of P4:

The benefit is, I think they get a wider view of what it is like to be in another culture. Like it's not the same, they get a wider view of how the world is a little bit. If they ever got to go

to the country [it] would be not strange and it would be something that they would be aware of.

5.6 Principle 5. iCLT Acknowledges and Responds Appropriately to Diverse Learners and Learning Contexts

Principle 5 (P5) highlights that iCLT recognises and embraces diversity in the classroom by exploring not only the target culture and language, but also by developing intercultural competence alongside the target language skills in multilingual/multicultural classrooms. Teachers are expected to address learners' individual cultural, linguistic, and learning needs. Each learner has their own individual/different attributes, learning experiences, languages, cultures, and heritage. P5 argues that interculturally competent teachers should value diversity and embrace Aotearoa New Zealand's multicultural language classroom contexts as a means of developing learners' ICC. Consequently, teachers need to provide learners with opportunities to recognise, validate, make links, and use their own languages and cultures while learning the target language.

Examples of P5's concepts were identified in the comments of 12 teachers. Teachers' conceptualisations focused on the importance of practising inclusive teaching. Fundamentally, they saw and acknowledged the value of the language and culture learners brought to the classroom, together with their personal experiences and individual differences. This was evident in Severino's (HP2/Spanish) description of his role as a teacher, in which he explained that he needed to acknowledge and embrace his learners' individual (learning, linguistic, and cultural) differences. He appears to be close to what Newton et al. (2010) defined as the "intercultural teacher," as advocated in the Te Kōtahitanga project (Bishop, Berryman, Tiakiwai, & Richardson, 2003). Severino expressed it like this:

In the 21st century learning environment, it is all about helping students thrive with what they are capable of...For me, it is important to understand who they are, what they are, how they learn, so I can cater my lessons...I don't want to offend them, so it's my job to educate myself in the culture so that I can compare and contrast. Yeah, so that is why it is so important for me to understand who they are.

Similarly, Ferdinand (LP1/French) explained how he addressed diversity in his classroom. He tried to create an inclusive atmosphere in the class, learning a couple of words of his learners' first languages, and he encouraged learners to learn others' languages (in addition to the target language) to create an inclusive and welcoming atmosphere at school. Ferdinand claimed that he tried to integrate all his learners by grouping them (i.e., L1 English speakers with L2 speakers) to support each other in the learning of the second and target languages. These efforts reflect what Newton et al. (2010) described as one of the fundamental characteristics of an intercultural teacher: nurturing class-whānau (family) relationships and collaboration.

Caihong (LP2/Chinese) similarly described her inclusive teaching practices, which aim to benefit learners through being appreciated by the rest of the learners, promotion of social interaction, and exchange of ideas, as well as the learners' learning process:

I think it's important, I like to think that it is very beneficial, I don't know if the students do, but I think that it helps them to feel valued, it helps them to know that [I] appreciate what they have to say and what they think and that they feel listened to, and it might make the other students take interest in their classmates' cultural background and to see they are not just one random person, that they find out they might learn some more things from the student. So [it] might promote social interaction or exchanging of ideas, who knows.

Two teachers described in detail how they attempt to help learners connect the target language and culture to their own cultural reality and life experience. Susana (LP2/Spanish) invited learners to *either listen to somebody talking about their own childhood or compare it to their own* by using images of cartoon characters that learners were familiar with – *The Simpsons*. Similarly, Jiro (HP1/Japanese) takes advantage of *The Simpsons'* infamy to convey examples to learners. Recognising learners' learning differences and preferences, Sabina (HP1/Spanish) and Jyuri (HP2/Japanese) acknowledge that no one method of teaching will suit all learners' needs.

Sixto (LP1/Spanish) talked about his experience as an ESOL teacher, and how he encouraged learners to talk about their cultures and compare them to those in Aotearoa New Zealand. As a French teacher, all his learners were able to share their backgrounds in an exchange project with learners from New Caledonia. Sixto also commented on an episode in one of his Spanish lessons (topic: house). One of his learners mentioned that she used to live in a flat in China, and he asked her to write about her house in Aotearoa New Zealand and her house in China, so as to compare her two different "housing" experiences. Sixto's experience is an example of Newton et al.'s (2010) explanation of P5 in terms of including learners' personal experiences of their lives in the lesson (in this case, the learner's housing experience, in both Aotearoa New Zealand and China). Such an opportunity for learners to share and acknowledge their (cultural and linguistic) backgrounds, while developing aspects of P4, represents the interconnected nature of the iCLT principles.

Finally, Jyuri (HP2/Japanese) raised the importance of a "sense of belonging" for learners with different languages and cultures to those in the Aotearoa New Zealand context by drawing on her own different cultural and linguistic background. She commented that learners' diverse cultural and linguistic backgrounds may affect learners' connection to their "white" teachers, suggesting that both Jyuri and her learners are aware of certain aspects of 'otherness'. Addressing these differences explicitly may provide learners with an opportunity to develop their (intercultural) understandings of their engagements and reactions to 'otherness' (Byram, 1997). Likewise, Junko (LP1/Japanese) talked about diversity in the classroom, but from a different point of view. Junko, as a teacher who speaks Chinese as L1 and is still learning English, explained how her own learners help her when she is not able to find the words to express her ideas.

In summary, 12 out of the 16 teachers acknowledged the role of inclusive teaching with regard to learners' language and culture, personal experiences, and individual differences in learning. Françoise's (LP2/French) explanation of the importance of interculturality in multicultural schools and classrooms in countries like Aotearoa New Zealand captures the essence of P5:

My understanding of interculturality, I think you just come in contact with different type[s] of people with different customs, different ways of viewing the world. And in a country like New Zealand and in a school like mine that is so multicultural, it comes in really handy and it helps you not make assumptions.

5.7 Principle 6. iCLT Emphasises Intercultural Competence Rather than Native Speaker Competence

Principle 6 (P6) is based on the premise that the model of the L1 speaker is, from an intercultural perspective, incomplete (or unnecessary) because it refers only to speakers within the same speech community and cultures. Languages are always changing and employed in diverse ways. The intercultural competence (IC) model is fuelled by this diversity, as L1 speakers are not authorities on their language and culture (Byram, 2003). In fact, Newton et al. (2010) argue that the L1 speaker ideal is not necessary to achieve ICC. Focusing on the development of ICC, an imitation of the target language and culture is discouraged and assimilation into the target culture is avoided. Learners learn more about their own language and culture, as they are encouraged to critically analyse whatever they observe in the interactions of and with L1 speakers, while learning how to communicate across cultural and linguistic boundaries. This is made possible by allowing learners to use the new language (imperfectly) as speakers in their own right through communicative opportunities; errors are a source of information for teachers and are unproblematic if communication is successful. P6 recognises the importance of guiding learners to view the L1 speaker as a reference, not as a model to imitate. No individual is a perfect linguistic model, nor an authority on their own culture (Byram, 2003).

Given the abstract¹⁶ nature of this principle, it was unsurprising that aspects of these ideas were identified in the responses of only six of the 16 teachers. It is notable, however, that three of those five teachers mentioned the terms *intercultural*, *intercultural communicative language teaching*, and *interculturality*, which suggests that these teachers were familiar with iCLT, at least by name. Susana (LP2/Spanish), Jiro (HP1/Japanese), and Caihong (LP2/Chinese) shared their views on what IC and ICC signify. Susana (LP2/Spanish) considered that *it is not always the language; it is just knowing how you do things*. Jiro (HP1/Japanese) explained that, given Aotearoa New Zealand's multiculturalism, *people need an ability to understand the culture of that particular language to be able to communicate in that language...for intercultural communication*.

¹⁶ Although teachers may not target L1 proficiency as their goal, it is less clear whether they substitute that for ICC. If teachers do not understand or acknowledge iCLT/ICC, how can they meet the requirements of Principle 6? The abstract nature of Principle 6 is fully discussed in Section 7.5.3.

Severino (HP2/Spanish) demonstrated a deep understanding of the changing nature of languages and cultures, and how it is important to help learners become intercultural speakers, rather than following normative linguistic expectations. Severino appears to be aware of the importance of developing knowledge of how to use language in context and being aware of culture-in-language for learners to be able to communicate outside the classroom. Sabina (HP1/Spanish) acknowledged that the aim of language teaching is to help learners communicate across cultural boundaries, and to be empathetic towards other cultures. These are characteristics of an intercultural speaker which, teachers need to develop in learners for them to be able to engage in genuine social interaction (P2). In the following quotations, Jiro (HP1/Japanese) and Severino (HP2/Spanish) explain how they encourage learners to take risks, use the language, and try to communicate, without an expectation of perfect language:

Encouraging the students to take risks in class without any fear of making mistakes...it is more important to be able to communicate with the other person. So, yeah, the intercultural aspect [of] speaking and not being afraid of making mistakes, not just knowing that you don't have to be perfect. Jiro (HP1/Japanese)

I want them to be able to be comfortable with the language. I want for them to be able to make mistakes because then they can take risks because, you know, a mistake would not hinder that problem. I think where NCEA goes, you are allowed to make as many mistakes as long as you don't hinder the communication, and that is what I am just trying to do. Severino (HP2/Spanish)

Jiro's (HP1/Japanese) and Severino's (HP2/Spanish) comments are clearly aligned with what Newton et al. (2010) expressed was necessary for intercultural development; they are two of the four teachers who demonstrated more interculturally aligned conceptualisations overall, which may have facilitated their conceptualisation of P6 and vice versa.

Caihong's (LP2/Chinese) responses indicated he believed learners need to interact in genuine social conversations with both L1 and L2 speakers to bring authenticity to the language classroom (P2). He also said he thought learners need to experience communication with the resources they have at the time, rather than only once they have met some L1 "gold standard." Furthermore, Caihong claimed that *language teaching can be very powerful because it breaks down stereotypes and it helps people to share ideas and understand each other better*. Sabina (HP1/Spanish) and Severino (HP2/Spanish) also explained why, at a practical level, helping learners develop (critical) cultural awareness and cultural sensitivity was crucial in language teaching. Severino (HP2/Spanish) believed that *Spanish is just an excuse for [learners] to be culturally aware and to open their eyes to the world*. Severino and Caihong appear to be aware of the potential of language teaching to develop other skills in learners apart from linguistic/communicative ones; those necessary to communicate "across cultural boundaries" (Byram, 1997, p. 7). Sabina (HP1/Spanish) stated that learners *just haven't got a clue about a lot of the things that are different to their Aotearoa New Zealand experience [and need to have the] chance to become much more culturally sensitive*. Sabina's response is aligned with the NZC (2007) requirement that learners need to be provided with opportunities to explore and understand "the values [underpinning]

New Zealand's cultural and institutional traditions ... and [the] values of other groups and cultures" (p. 10).

Susana (LP2/Spanish) explained the importance of encouraging learners to critically analyse whatever they observe in L1 speakers' interactions, while exploring and discovering the language and the culture embedded in the language (P3). Her response is consistent with Newton et al.'s (2010) description of P6 as shifting the focus to intercultural communicative competence. Susana, similarly to Jiro (HP1/Japanese) and Severino (HP2/Spanish), encourages learners to use their language as speakers in their own right *not being perfect but being confident to try and having those little things that make a conversation or writing interesting*. Severino (HP2/Spanish) provided an interesting narrative around linguistic L1 speaker norms, as an L1 speaker himself. He reflected on his own struggles, and on how being an L1 speaker does not ensure effective communication with other speakers of the same language. In addition, *no matter how proficient you are in a language, with another culture you might not get to communicate. You can speak it, but you can't communicate*. Likewise, Cencen (HP2/Chinese) explained how being away from China and becoming a teacher of Chinese made her realise, learn, and appreciate more subtle aspects of her culture and language. All four of these teachers' conceptualisations of P6 (especially Severino's and Cencen's) aligned with the notion that "no native speaker is an authority on their culture, in the same way that no individual is a perfect linguistic model" (Newton et al., 2010, p. 74).

Caihong's (LP2/Chinese) perspective on the role of the L1 speaker in iCLT closes this section as her words summarise the philosophy underpinning P6 (and iCLT as a whole), while providing a positive message for language teachers whose level of proficiency in the language they teach makes them feel insecure:

I know intercultural communicative language teaching isn't about native speaker proficiency but ... my goal was to become like a native speaker in French and German and I thrived on doing it. Whereas...I have reached near-native-speaker-like proficiency in those languages, but [not] in Chinese, because I've only done it for 4 years and I don't look Chinese. It is very cool and fun and liberating that I don't need to be a native speaker and I can still teach students how to communicate and learn about Chinese culture. So, yeah, it is fun teaching a language where you are not expected to look or sound like a native speaker, and really liberating actually.

Although evidence that teachers had a clear understanding of P6 was rare, the fact that five participants incorporated these ideas in their teaching theory indicates that it is possible to create a classroom dynamic where learners understand that communication, not L1 speaker proficiency, is the priority in language learning.

5.8 Conceptualisations and Proficiency

According to the data, proficiency did not account for teachers' seed conceptualisations. That is, proficiency did not relate to whether teachers' conceptualisations were more or less aligned with iCLT.

A clear example is Junko (LP1/Japanese), whose conceptualisations were more interculturally aligned than Fabienne's (HP1/French). Similarly, Junnosuke's (LP2/Japanese) conceptualisations were more interculturally oriented than those of Chenggong (HP1/Chinese). Chenggong also demonstrated a lower number of seed conceptualisations of iCLT than Chaoli (LP1/Chinese). While Ferdinand (LP1/French) and Françoise (LP2/French) were in the low proficiency group, both demonstrated awareness and understanding of the implications of the relationship between language and culture, as did teachers from the high proficiency group, such as Jiro (HP1/Japanese) and Cencen (HP2/Chinese). Evidence of seeds of iCLT were found in the responses of Sixto (LP1/Spanish), Susana (LP2/Spanish), Sabina (HP1/Spanish) and Fleurette (HP2/French). However, Susana did not appear to have an understanding of language and culture as inseparable. Sixto's (LP1/Spanish) awareness of the limitations of his proficiency when implementing culture in his classes seemed to indicate that explicit understanding of culture-in-language may be necessary for intercultural teaching development; proficiency therefore may facilitate this understanding. Finally, Caihong's (LP2/Chinese) conceptualisations were more interculturally aligned than Jyuri's (HP2/Japanese), but equally aligned with Severino's (HP2/Spanish). The emergence of no clear pattern suggests that proficiency was not a predictor for teachers' conceptualisations.

5.9 Summary

While none of the six Newton, et al. (2010) principles appeared to be fully understood or acknowledged by the teachers, the examples presented in this chapter represent the beginning of teachers' understandings, or seeds of conceptualisation, of the iCLT principles. Overall, while there are clearly gaps, teachers' ability to conceptualise the theory that underpins Newton et al.'s (2010) iCLT principles is observable in more than half of the participants, for all but one principle. While a minority of participants' responses suggested a conceptual understanding of P6 (a total of 6), 15 participant teachers appeared to have an implicit knowledge and understanding that language and culture are inseparable (P1). Furthermore, all 16 teachers acknowledged that learners need to be experientially involved with the target language and culture through communicative opportunities and interaction (P2). Thirteen teachers recognised that discussions are essential for learners to think, reflect, understand how knowledge is constructed from experience and reflection, and develop a critical cultural awareness (P3). Fourteen out of the 16 teachers showed they understood that explicit comparisons and connections between cultures in the classroom are important. Twelve teachers highlighted the importance of the diversity of learners' linguistic and cultural background, personal experiences, and varied learning needs (P5). The implications of these findings (regarding both conceptualisations and proficiency) will be expanded upon in Chapter 7, comparing similarities and differences between conceptualisations and practices. Teachers' iCLT practice, from classroom observations, will be discussed in the following chapter, Chapter 6.

6 Findings: Teachers' Practices of iCLT

As explained in the previous chapter on the findings, the study presented here first examined teachers' conceptualisations of the six Newton et al. (2010) iCLT principles via interviews, and then studied the possible occurrences of these principles within these teachers' language classroom practices via observation. This chapter presents an account of the seed¹⁷ occurrences of these principles within language classroom practices, observed in the classrooms of the 16 language teachers of international languages who participated in this project. Teachers practised iCLT principles in a diverse range of ways, but none of the teachers fully implemented or developed any of the principles. A similar diversity of *conceptualisations* of the principles was reported in the previous chapter. The procedure used to examine teachers' practices was similar to that used to analyse their conceptualisations: data were analysed against Newton et al.'s principles with comparisons drawn taking into account the different levels of proficiency of the language teachers. Data are presented following the same structure as in the previous chapter): Principle 1, iCLT integrates language and culture from the beginning; Principle 2, iCLT engages learners in genuine social interaction; Principle 3, iCLT encourages and develops an exploratory and reflective approach to culture and culture-in-language; Principle 4, iCLT fosters explicit comparisons and connections between languages and cultures; Principle 5, iCLT acknowledges and responds appropriately to diverse learners and learning contexts; and, Principle 6, iCLT emphasises intercultural communicative competence rather than native-speaker competence. In some instances, the same episodes are used to illustrate seed occurrences of different principles, which reflects the interrelated nature of the iCLT principles. As in the previous chapter, throughout the presentation of the practices of each principle, teachers, their proficiency, and language taught are identifiable using the code names and pseudonyms (refer to Section 4.5.2; Table 5, p. 71). Preliminary conclusions on the role of proficiency will be outlined at the end of this chapter. The implications of the role of proficiency will be fully developed in the next chapter (Chapter 7 – Discussion). Lastly, the same structure and transcription excerpt conventions are used: (1) ... researcher's elision; (2) () translation; (3) [] transcription clarification/comment; and (4) *italics* translations and emphasis.

6.1 Principle 1. iCLT Integrates Language and Culture from the Beginning

As stated in Newton et al.'s (2010) P1, it is possible to work on culture and interculturality in the beginning stages of language learning because of the rich cultural content found in simple language, such as the inter-relationship between greetings and farewells (language), and attendant behaviour (culture). Observations showed that all teachers, except Junko (LP1/Japanese), integrated language and culture from the beginning through the use of greetings in the target language at the beginning and farewells at the end of the lessons. Learners as well were involved in these greetings/farewell practices. Teachers and learners used language in a cultural context with the greeting routines and interactions similar to those that might occur in the target language speaking country, both in and outside the

¹⁷ To reiterate, the natural occurrences identified are presented as seeds, or the existing (beginning) potential teachers show regarding the six iCLT principles. They are not examples of the principles being fully developed, or examples of iCLT being fully implemented, and so they are identified as seed occurrences.

classroom. The analysis of the data on the use of greetings in classrooms routines across the 16 teachers' practices of P1 is presented here. While six themes were identified in teachers' conceptualisations of P1 (refer to Section 5.2, p. 84), only one of those was observed in teachers' practices: greetings. Examples of greetings in target languages in teachers' classroom routines showed similarities between the European languages but were somewhat different from those of the Asian languages. There were also similarities in the greetings of the Asian languages.

The teachers of European languages (French and Spanish) shared a similar type of class routine when teaching greetings/farewells. Teachers greeted their learners individually while learners started entering the classroom as well as when they waited for the teacher queuing outside the classroom. Françoise (LP2/French) and Fabienne (HP1/French) use similar practices when teaching greetings/farewells. They will welcome and say goodbye to learners and learners will do/say the same.

Ferdinand *Lesson 1*

00:49 Salut, salut ! (*Hi, hi!*) Bonjour. (*Hello/good morning*) Ça va ? Ça va bien ? (*How are you?*) Entrez, entrez (*Come in, come in*). Bien, merci (*good, thank you*). [To every learner].

[Learners reply: Bien, merci (*good, thank you*) And ask: Ça va ? (*How are you?*)].

58:44 You guys are good to go! Merci (*Thank you*), à demain (*see you tomorrow*). Bonne journée ! (*Have a good day!*).

[Learners reply: Au revoir (*good bye*)]

Fleurette *Lesson 1*

00:08 Bonjour ! (*Hello/good morning*). Ça va ? (*How are you?*) Salut (*Hello*). Ça va bien ? (*Things are going well?*) Cool ! (*Cool!*) Tu vas bien ? (*You're doing okay?*)

[Learners reply: Très bien (*very good*); Bien (*good*), merci (*thank you*). And ask: Ça va ? Et toi ? (*How are you? And you?*)]

60:01 Au revoir! (*Good bye!*)

[Learners say: Au revoir (*good bye*)].

Even though Ferdinand (LP1/French) and Fleurette (HP2/French) both said goodbye to their learners with 'au revoir', they engaged learners in a different type of conversational dynamic at the beginning of the lesson. By welcoming learners with greetings and continuing with questions for learners to start a brief conversation, these French teachers implemented language and culture from the beginning (P1) and provided learners with genuine social interaction (P2, Newton et al., 2010). Again, this allows us to appreciate the interrelated nature of the principles. These teachers had low and high levels of

proficiency, respectively, which suggests that proficiency is not essential for teachers to implement these greeting and farewell routines.

The four teachers of Spanish also integrated greetings/farewells as part of the class routine. Sabina (HP1/Spanish), however, only greeted her learners at the beginning of the lesson and did not say goodbye (either in English or Spanish). In a similar way to Ferdinand (LP1/French) and Fleurette (HP2/French), the teachers of French, Severino (HP2/Spanish) encouraged learners to interact in a brief conversation that started off with greetings. One of Severino's female learners "corrected" him when he welcomed everyone with *chicos* (guys, both girls and boys) which, grammatically speaking, is correct. In the Spanish language, when words in feminine and masculine genders are to be grouped with one word, the word will be in masculine gender in the plural form, e.g., 2 *chicos* + 10 *chicas* = *chicos*. This rule is considered not inclusive at all by feminist sectors of the Spanish speaking world. Nevertheless, in terms of the mixed-gender context, Lena considered that since Spanish words reflect the gender of the object or person described, using only *chicos* was not inclusive.

Severino *Lesson 1*

00:08 [Teacher goes outside the classroom to let learners in].

Hola, chicos. (*Hello, guys*).

[A learner says: ¡Chicas! (*girls*)].

Sí, tienes razón. Y chicas. (*Yes, you're right. And girls*). Hola, ¿cómo están? (*Hello, how are you all?*) ¿Qué tal? (*What's up?*) ¿Cómo estás? (*How are you?*) ¿Bien, mal, regular? (*Well, bad, so so?*)

00:52 Alright, guys. Chicos y chicas (*boys and girls*). Chicas y chicos (*girls and boys*). Because *Lena* told me off for not saying *chicas* and she's right.

This classroom episode shows how greetings provide an opportunity to implement language and culture from the beginning (P1), providing a platform for the implementation and development of other principles. For instance, this example illustrates why learners should not take L1 speaker norms as a model uncritically. They should keep their own sociocultural identities and continue to interact despite "technical" errors that do not compromise communication (P6). This represents the 'third space' (Kramsch, 1993; Lo Bianco, et al., 1999), where learners' negotiation of meaning and identity takes place. In this excerpt, Severino's reaction was an important step for that learner to interpret and make meaning out of the language her teacher, an L1 speaker, used; it enabled her to take control in a genuine conversation (P2). Severino's "public" self-correction in responding to Lena's comment (and her own values) directed her learners' attention to the "cultural" use of *chicos* (boys) and *chicas* (girls) in Spanish (P1 and P3). This excerpt is an example of how an intercultural dimension can be developed 'outside' the classroom and/or 'before' the lesson starts.

In the case of the Asian languages (Chinese and Japanese), greetings also involved a more complex ceremony based on the daily routine in schools in China and Japan.

Cencen *Lesson 1*

02:15 I need one person to start our class. I need a one volunteer. Listen to me. 上课 Shàng kè (*class begins*), 起立 qǐ lì (*stand up*). Put down your chairs. Look at the teacher, please. 起立 qǐ lì (*stand up*). Show respect.

Lesson 2

02:36 同学们好 Tóng xué mén hǎo (*Hello learners*).

[Learner reply: 老师好 lǎo shī hǎo (*Hello teacher*)].

Beautiful pronunciation. 请坐 qǐng zuò (*Please sit down*). 很好 Hěn hǎo (*very good*).

Jyuri *Lesson 1*

01:58 [Teacher greets learners in Japanese and makes learner greet me as well. They all bow. 皆さん、おはようございます Minasan Ohayō gozaimasu (*good morning everyone*). Learners reply: 先生、おはようございま Sensei Ohayō gozaimasu (*Good morning teacher*)].

02:02 Good! And as you can see, today we have a guest teacher. She's Miss Ramírez. You say... Ramírez 先生、おはようございます Ramírez Sensei Ohayō gozaimasu (*Teacher Ramírez good morning*).

[Learners repeat and bow, I bow back].

57:07 Teacher says 皆さん、さよなら Minasan sayonara (*Good bye everyone*) to learners.

[Learners say: 先生、さよなら Sensei sayonara (*Teacher good bye*) while bowing to each other].

Lesson 2

01:54 Face to me, please. 皆さん、こんにちは。Minasan konnichiwa (*Hello everyone*).

[Learners say: 先生、こんにちは Sensei konnichiwa].

02:04 You remember, Ramírez 先生、こんにちは。Ramírez Sensei, konnichiwa (*Teacher Ramírez hello*).

[Learners say: 先生、こんにちは。Ramírez Sensei, konnichiwa].

59:45 皆さん、さようなら。Minasan sayounara (*Good bye everyone*).

[Learners say: 先生、さようなら。Sensei sayounara (*Good bye teacher*)].

In the preceding chapter on conceptualisations, Cencen (HP2/Chinese) and Jyuri (HP2/Japanese) described how they include common practices from their own countries in classroom routines to communicate cultural values. The examples above show learners engaging with culture at the beginning of the class as they stand up, bow, and greet the teacher. Subsequently, the cultural values of respect and discipline are also communicated through being embedded in these classroom routines. This demonstrates the potential of greetings as valuable topics for intercultural exploration as they reflect cultural values and 'culture-in-language' (P3; Newton et al., 2010; following Carr's [2007] description).

Similar practices were observed in the practices of the other teachers of Asian languages: Chaoli (LP1/Chinese), Chenggong (HP1/Chinese), Junnosuke (LP2/Japanese) and Jiro (HP1/Japanese), except, as mentioned before, Junko (LP1/Japanese). Junko is a Chinese teacher of Japanese who was asked to teach Japanese for a term. She does not possess much knowledge of the Japanese language as such, but complements/supplements her teaching by identifying the linguistic and cultural similarities between Japan and China. This suggests that a minimum level of proficiency may be necessary for the intercultural dimension to be developed effectively in the language classroom. Cencen (HP2/Chinese) guided learners' conceptualisation of the greeting culture in Chinese by explicitly showing learners the expected behaviour behind greetings/farewells. She enhanced her learners' understanding of culture by emphasising essential verbal and non-verbal expressions of politeness and respect embedded in greetings/farewells.

In summary, the use of greetings and farewells was the only example of P1 observed in teachers' practices. Greeting learners in the target language at the beginning and end of the lesson seems to be understood and used by most teachers, not only as a classroom routine to put formulaic expressions into practice but also as a means of learning greetings/farewells naturally to facilitate their ability to communicate. These examples are more aligned with iCLT than CLT because they were not implemented with a simple communicative purpose. Instead, teachers' understanding of the importance of culture-in-language (Carr, 2007, cited in Newton et al., 2010), and the cultural meanings embedded in language and greeting/farewell practices (Newton et al., 2010), are emphasised.

6.2 Principle 2. iCLT Engages Learners in Genuine Social Interaction

In P2, learners are encouraged to experience other languages and cultures through communication and interaction. Interaction is not just about speaking in the target language, but also includes learners' interaction with the target culture or with an aspect of the culture (text or visual/performative) that triggers reflection and exploration (P3) and connections and comparisons (P4). Seed occurrences of P2 were observed in the practices of 13 of the 16 participant teachers. Examples of teachers' practices of P2 are presented following the same three sections identified in the analysis of teachers'

conceptualisations (refer to Section 5.2). The relationship between conceptualisations and practices corresponded in the case of P2. Observation of teachers' practices showed that they provided learners with communicative opportunities and interactions, similar to those described when discussing their conceptualisations. Some teachers engaged learners in experiential and interactive learning opportunities to interact with the language and culture. Interactions were not limited to one-on-one conversation, and included resources such as photos and videos as stimuli for talking and communicating.

6.2.1 Different ways of engaging in genuine social interaction.

If we accept the way teachers understood greetings/farewells as authentic representations of what speakers of the target language say and do, many of the scenarios described in P1 could demonstrate the use of P2 as well. For example, Chenggong (HP1/Chinese) stated that *to give the students an opportunity to engage in real Chinese*, they normally recite a Christian prayer in Chinese.

Chenggong *Lesson 1 and 2*

[Teacher and learner say their prayer in Chinese reading out from the board].

08:56 奉圣父、圣子、圣灵祷告，阿门—Fèng shèng fù, shèng zǐ, shèng líng dǎo gào, ā mén (*Pray to the Father, to the Son, and to the Holy Spirit, Amen*).

我们祈祷在上帝的帮助下我们能够和所有人一起敞开心灵，开阔头脑，不断学 Wǒ mén qǐ dǎo zài shàng dì de bāng zhù xià wǒ mén néng gòu hé suǒ yǒu rén yī qǐ chǎng kāi xīn líng, kāi kuò tóu nǎo, bú duàn xué (*We pray with the help of God we can all open our hearts, broaden our minds, and keep learning*). 奉圣父、圣子、圣灵祷告，阿门 Fèng shèng fù, shèng zǐ, shèng líng dǎo gào, ā mén (*Pray to the Father, to the Son, and to the Holy Spirit, Amen*).

This replication of school routine from China, a greeting ceremony observed in Cencen's (HP2/Chinese) lesson, was consistent with what she described in her interview:

At the beginning of the lesson, I emphasised the cultural elements such as respecting the teacher by using the greeting ceremony that has more than 2000-year history. It's an authentic experience for students, as well as nowadays in China. All [secular] schools are using the same greeting routine as we did.

Thus, Chenggong's (HP1/Chinese) and Cencen's (HP2/Chinese) learners are experiencing a custom that learners in China in a Christian school partake in every morning. This is an example of ways learners can be engaged in genuine social interaction (P2). Furthermore, these examples illustrate how P2 provides learners with an opportunity to explore the language and its (cultural) meanings (P3). Such

practices also enable learners to make connections with their own languages and cultures (P4) as well as with the familiar English versions.

Some teachers engaged learners in authentic interactions/conversations from the beginning of the lesson, while greeting and welcoming them into the classroom, or during the lesson. Susana (LP2/Spanish) invited learners to talk to her and have meaningful conversations with her:

Susana *Lesson 1*

01:21 *Hola, Diana (Hello, Diana), ¿qué tal? (how are you?) ¿Bien? (Fine?)*

[Learner replies: *mal (bad)*].

¿Mal? (Bad?) ¿Por qué? (Why?) ¿Estás cansada? (Are you tired?)

[Learner says: *stomach ache*].

Ah, te duele el estómago. (Your stomach hurts). ¿Sí? (Yes?) ¿Quieres cantar? (Do you want to sing?)

[To another learner who asked the teacher if they could sing today].

Está bien. Sí, tranquila. (Alright. Yes, sure)

[Teacher asks about a learner and learners reply in English].

¿Está en el colegio? (Is she in the school?). Ah sí, ahí está (Ah, yeah. There she is).

[The learner the teacher was asking about enters, and teacher asks her to hurry up and get ready].

¡Rápido! los libros, el cuaderno, ¿sí? (Quickly! The books, the notebook, okay?)

This episode demonstrates a way in which learners can be provided with an opportunity to employ the language in authentic language situations (P2), as Newton et al. (2010) explained. Likewise, Fleurette (HP2/French) also engaged learners in meaningful conversations with her from the beginning of the lesson.

Fleurette *Lesson 1*

13:28 *Bavette (steak). C'est bon la bavette ? (Is it good?).*

[A learner says: *J'adore la bavette (I love steak)*]. *Et toi Leo? (And you, Leo?)*

[The learner says: *Oui (yes)*].

Moi aussi (Me too). Et toi Francine ? (And you Francine?).

[The learner says: *No*].

C'est vrai? (*Really?*) Pourquoi? (*Why?*).

[The learner says: Je suis vegetarian (meaning to say végétarienne; *I am a vegetarian*)].

Lesson 2

00:10 Bonjour ! (*Hello!*) Bienvenu ! (*Welcome!*) Bon anniversaire ! (*Happy birthday!*)

[To one of her learners].

03:38 Bonjour! (*Hello!*)

[A learner says: Bonjour *Mademoiselle* (*Hello Miss*)].

Uuuuuh

[Teacher replies using a funny voice, showing she was flattered].

The episode above of Fleurette's (HP2/French) Lesson 2 shows her interacting with a learner who called her *Mademoiselle*. As Fleurette explained in a previous lesson, the term is now largely obsolete but has become a term of flattery for older women. Her reaction to her learners' comment was a culturally embedded response (because of the implicit cultural meaning of this word) and the learner was able to receive immediate feedback concerning the appropriateness of the word in that context. It provides a good example of how seeds of P2 and P6 may look in practice, and how they are an opportunity to consider how such 'seeds' could be 'germinated' (i.e., fully developed and implemented).

At the end of the lesson, the topic of which was *time*, both Junnosuke (LP2/Japanese) and Severino (HP2/Spanish) asked their learners for the actual time at the time they were speaking: “すみません、今何時ですか。Sumimasen. ima nanji desuka (Excuse me. What time is it now?)” and “¿Qué hora es? (What time is it?),” respectively. These examples represent other ways in which learners are provided with authentic scenarios to put their knowledge and language into practice, engaging in genuine social interaction in the classroom (Newton et al., 2010).

6.2.2 Intercultural learning by experiencing cultural practices.

Seed occurrences of P2 were observed in the practices of 12 of the 16 participant teachers through engaging learners in cooking sushi, eating noodles or *pain au chocolat* (*chocolate bread*), drinking *chocolat chaud* (*hot chocolate*), doing (learning) calligraphy, and greetings/farewells. With Junko (LP1/Japanese), Caihong (LP2/Chinese), and Françoise (LP2/French), this enables learners to engage in genuine social interaction through food, cooking, and interaction 'at a café'. Cultural learning about calligraphy involves learners experiencing writing and drawing from a different point of view, and through an activity which is part of the Japanese culture. Thus, instead of being told that, in Japan and China, people use brushes and ink to write characters or draw, or that in French cafés you can order

pain au chocolat (chocolate bread) and *chocolat chaud (hot chocolate)*, learners not only observe this example of cultural representation/expression, but also experience it first-hand (Newton et al., 2010).

6.2.3 Using photos and videos as stimuli for genuine social interaction.

Fleurette's (HP2/French) learners had meaningful and daily interactions with learners in France by sharing video presentations, posters and photos to introduce themselves as well as their families. Sabina's (HP1/Spanish) learners were given scenarios to encourage them to speak in an authentic situation. For example, if they travelled to Spain and participated in festivals, it would be quite likely that they would compare them to New Zealand celebratory occasions and talk about what they would like to see more of in Aotearoa New Zealand. Both Fleurette and Sabina provided learners with communicative opportunities in the target language, so that they could interact with other learners (both L1 and L2 speakers of the target language).

In Lesson 2, Chaoli (LP1/Chinese) provided learners with a colour copy of a Chinese passport with blank spaces for them to complete with their own information. Chaoli asked learners to choose their Chinese family name from a list they were given, based on meaning of the names they preferred or that somehow related to them, and to choose their own place of birth in China by using a map shown on the screen. As Jiro (HP1/Japanese) explained, every week he shows learners a photo to stimulate their thinking and class discussion on a cultural topic relevant to Japan:

Jiro (HP1) *Lesson 1*

[Teacher presents a slide of vending machines in Japan].

31:07 We're going to have picture of the week! Picture of the week!

35:35 We have, as most of you correctly noted, vending machines, vending machines. If there are vending machines in New Zealand, vending machines all over the world, why on earth would I show you a picture of vending machines in Japan? Why do you think I'd be doing that?

[Learner says: Discussion, and another says: because they're special].

They are special. They are very special. Why this picture?

[Learners talk]

They also serve hot drinks

[Learner says: I told you!]

How did you know that?

[Learner says: I have been there]

You've been there.

[A different learner says: There's hot food as well].

Hot food?

[Learner refers to an advertisement on the vending machine].

Burger? Where are you looking?

[Learners talk].

Ah! That's just an advertisement. It's alright, no worries. Good eyesight though! Good eyesight.

[Learner says: They're everywhere].

Everywhere, literally everywhere.

[Learners talk].

Learners in Chaoli's (LP1/Chinese) and Jiro's (HP1/Japanese) classrooms were thus provided with "authentic input" to facilitate interactions and to stimulate discussion of and reflection on the embedded culture with which they engaged. These approaches are consistent with ways Newton et al. (2010) described to engage learners in communicative interactions (P2), and motivate intercultural discussions (P3).

In summary, most of the seed occurrences of P2 in teachers' practices involved learners engaging with culture as a source of exploring cultural values, beliefs, and practices through socioculturally contextualised interaction inside or outside the classroom. These observed practices were consistent with teachers' conceptualisations described in the previous chapter, such as interaction and exploratory talks with teachers, peers or others to encourage the exploration of culture-in-language or cultural input. Finally, apart from observing and identifying seed occurrences of P2, I (the researcher) had the opportunity to actually experience P2 in action. Junko (LP1/Japanese) invited me to take a brush, ink, and paper so I could write some calligraphy. Through this experience I was able to gain insights into the principle in action and how the learners were actively constructing knowledge through exploration, interpretation, and interrogation of cultural input (Crichton, Paige, Papademetre, & Scarino, 2004).

Junko	<i>Lesson 1</i>	
	18:25	[When teacher finishes with her learners, she invites me over to write my name as well] Ai means love, ba like Barbie, you know? Yeah, the beautiful girl, the doll, Elba (爱芭 aiba) very nice name, yeah.
		[I follow teacher's instruction and start writing my name] [...]
	52:30	Thank you, 爱芭 aiba! [Teacher returns my recording device and uses my Chinese name]

6.3 Principle 3. iCLT Encourages and Develops an Exploratory and Reflective Approach to Culture and Culture-in-Language

P3 was observed in the practices of nine out of the 16 participant teachers. This contrasts with the frequency of P3 in teachers' conceptualisations and the high frequency of seed occurrences of P1 and P2 in practice. Observations showed that teachers provided learners with exploratory and reflective tasks, activities and discussion, which could be considered seed occurrences of P3. Some teachers also directed learners' attention to obvious and embedded manifestations of culture in the language. Learners had opportunities to explore and question their individual values and beliefs, and how their own cultures frame their understanding of the world (critical cultural self-awareness and self-reflection). It is important to note that teachers' practices of P3 and P4 were closely connected, evident in examples where they are present simultaneously. As data were collected from Year 8 and 9 classes (11-14 years of age), three potential factors for the moderate frequency of P3 in practice were learners' age, possible limited linguistic development and ability to critically self-reflect and explore the target language. This is in line with Newton et al.'s (2010) attention to potential limitations for the implementation of P3. Similar to P2, illustrations of seed conceptualisations of P3 will be presented following the same three sections (themes) identified in teachers' conceptualisations of P3. These sections group teachers' practices around ways they implemented exploratory, reflective, and discursive approaches in their lessons; the resources used; and the potential of unplanned opportunities for (inter)cultural discussions.

6.3.1 Exploratory and reflective approaches to culture.

In Fleurette's (HP2/French) and Cencen's (HP2/Chinese) lessons (as shown below), learners are provided, through their exploration and discussion, with the opportunity to gain more understanding of the cultural practices embedded in particular contexts of the target language.

Fleurette *Lesson 1*

38:20 Learners try to guess what the difference between Madame (*Mrs*) and Mademoiselle (*Miss*) is.

[A learner says married or single. Teacher says yes, like Miss and Mrs].

38:25 The interesting thing is since last year *Mademoiselle (Miss)* is not an official, it's not a status anymore. There was a law that passed by the French Government so Mademoiselle (*Miss*) wouldn't be a legal status anymore. Do have any idea why? Why was the reason behind this?

[Learners say that women didn't want to say if they were single].

People would still use it because it sounds a bit elegant. Mademoiselle (*Miss*). Flattering, especially when you say that to an old woman. You know, she'd smile. But officially, it doesn't exist anymore. It was a huge change in our culture. We are all Madame (*Mrs*) now.

Cencen	<i>Lesson 1</i>
25:34	<p>What is unlucky number?</p> <p>[A learner says 4 because when you pronounce it, it sounds like death].</p> <p>Only one unlucky number, 四 sì (<i>four</i>), because sì (<i>four</i>) sounds like another character 死 sǐ (<i>dead</i>) means death or die.</p>
26:10	<p>Can you tell me in Chinese hospitals will you find the number 4 floor in the building?</p> <p>[Learners say: No].</p> <p>Why?</p> <p>[Learners give different reasons].</p> <p>Nobody wants to send their family members to the death floor or waiting for the death.</p>
26:38	<p>If you are estate agent in the future, you will find what number of the house will be hard to sell to Chinese people? Which number?</p> <p>[Learners say: 4].</p> <p>And what phone number Chinese people just love it.</p> <p>[Learners say: 888]</p> <p>Yes! Eight. And ...?</p> <p>[Learner says: 911].</p> <p>Nine, not 911. 9 or 6 or 8. If you find a car on the street, the registration number with a lot of 6 or 8 or 9. That must be Chinese people's car.</p>

Fleurette's (HP2/French) conversation with her learners showed how she facilitated and guided learners' exploration and discussion of culture-in-language regarding the use of *Mademoiselle* in particular contexts. In the case of Cencen (HP2/Chinese), her learners were provided with the opportunity to gain more understanding of the cultural practices embedded in the use of numbers in Chinese *culture*, which is directly linked to Cencen's explanation of the social implications of 'number 4' (refer to 5.2.3, p. 86).

Caihong (LP2/Chinese) started from the point of view of her learners, asking them for the etiquette around their eating habits. Then, she pointed at the fact that they were using cardboard bowls instead of china bowls, and went on to ask if that is what they thought Chinese people normally do:

Caihong	<i>Lesson 2</i>
9:21	这是一个碗 zhè shì yī gè wǎn (<i>this is a bowl</i>). 碗是 wǎn shì (<i>bowl is</i>) bowl. Do you think this is an appropriate bowl in Chinese culture? [Learners say: No]. No (laughs).
9:51	[Learner says: 谢谢 xiè xiè (<i>thank you</i>) and teacher says 不客气 bú kè qì (<i>you're welcome</i>).
10:16	你们会去吃饭 nǐ men huì qù chī fàn (<i>you are going to eat</i>). 准备好了吗 zhǔn bèi hǎo le ma (<i>Are you ready?</i>) I can see you're 准备得很好 zhǔn bèi dé hěn hǎo (<i>prepared very well</i>). Is that 白菜 bái cài (<i>Chinese cabbage</i>)? 太冰了 tài bīng le (<i>too cold</i>).

Caihong's (LP2/Chinese) practices demonstrated an attempt to engage her learners in intercultural reflections, aligning with Newton et al.'s (2010) description of P3.

6.3.2 Resources to enhance learners' culture and language exploration.

Observations of the lessons of Severino (HP2/Spanish), Chaoli (LP1/Chinese), Fabienne (HP1/French), and Chenggong (HP1/Chinese) illustrate how aspects of P3 look in practice. These four teachers showed learners cultural aspects of visual language on which to reflect, with opportunities to discuss and decentre themselves from their own cultural understandings of the world and so to explore culture-in-language:

Severino	<i>Lesson 1</i>
45:17	By looking at el horario en España, and looking at your horario. ¿Cuál prefieres? (<i>Which one do you prefer?</i>) Which one do you prefer? ¿España or Nueva Zelanda? ¿España? (<i>Spain or New Zealand? Spain?</i>) [Asks another learner who replies: España (<i>Spain</i>)] ¿España? (<i>Spain</i>) Why? ¿Por qué? (<i>Why?</i>) (Surprised voice). [A learner says: because it's shorter, you get more time at home, fewer breaks].

Chaoli	<i>Lesson 2</i>
	[YouTube video. Karaoke song; video with characters in Pinyin and English translation with a girl (cartoon) with a flower. 茉莉花 mò lì huā (<i>jasmine</i>). Teacher and learners sing along].
5:28	Who can tell me what's special about this song? Why we are learning this song? [A learner says: because of the jasmine flower being sacred]. The Jasmine flower is a sacred flower in China, isn't it?

[Question to language assistant who confirms. A learner says: pronunciation of words].

Yes, it's a good learning tool for the pronunciation.

6:08 But the real reason why we're learning it is because it's a traditional Chinese song. Every Chinese person will know that song. So now we're learning... When we went to China [referring to another teacher in the classroom] everyone we sang it to knew it, isn't it?

Severino (HP2/Spanish) and Chaoli (LP1/Chinese), in particular, used cultural input (using a timetable and a YouTube video, respectively) to stimulate learners' exploration, reflection, and discussion. Both teachers used learners' prior experiences and knowledge as a point of departure, to gain awareness of cultural differences and decentre themselves from their own understandings of the world. Moreover, Fabienne's (HP1/French) and Chenggong's (HP1/Chinese) examples are two episodes which clearly demonstrate the existence of seeds of P3 in their teaching practice.

Fabienne *Lesson 1*

10:08 On est à la cantine (*We are at the canteen*).

[Teacher says out loud and learners repeat. Teacher says she did not tell them to repeat. She was only introducing them to the video. The video shows a girl as a journalist and a boy with the camera, speaking in French in France in a school centre, showing food and asking canteen workers about the food. Teacher stops the video and asks].

11:39 What are you noticing?

[A learner says: they have nicer food].

12:02 [Teacher asks if they could understand what day it was].

[Learners say: No, because the girl on the video speaks too fast].

12:08 Why should she be talking slowly?

[Learner says: So the people can understand].

What people? (Learners say: us). She's doing it for English speakers so she should be talking slowly.

14:42 How does Alex show his disappointment? How does he cover it up?

[In the video, Alex wants dessert, meringue].

How many do meals they make/serve every day?

Fabienne used 'noticing' to ask learners to identify aspects of the school French culture they were observing. She did not use this opportunity, however, to encourage learners to engage more comprehensively in the act of noticing, so that the cultural differences could be noticed and made available for her learners to reflect and experiment with (Liddicoat, 2005b). Although neither of these teachers provided a fully developed illustration of noticing, a better example was provided by Chenggong (HP1/Chinese) who asked how a clock was represented through components of the Chinese character:

Chenggong *Lesson 1*

21:23 I find this easier to explain in Japanese rather than Chinese, I'm going show you a Japanese character. Just characters need to be the same size. This character means *clock*. Can you recognise anything?

[Learner says sun].

There's the sun. This character is made of two parts: sun temple. Why does it mean a clock?

[Learners share their opinions].

In the old days, I'm not talking about Japan now; it was one of the jobs of the monks, so in the temples, because there were not watches or clocks, to observe the sun. And by observing the sun they knew roughly the time.

[Teacher also explains the importance of writing them/putting them together in a uniform size for meaning's sake].

In both cases, teachers' practices resemble the steps of Liddicoat's (2002) pathway for developing intercultural competence (refer to Section 2.4.1, P3, p. 36). Chenggong (HP1/Chinese) and Fabienne (HP1/French) provided learners with a starting point for them to notice cultural aspects or communicative features that are unfamiliar (noticing). By drawing on prior and culture-general knowledge they presented an opportunity for learners to make and reflect on the comparisons (P4). Only seed occurrences were found in teachers' practices, which could explain why Liddicoat's (2002) steps for 'production' and 'feedback' were not observed.

The following episode, observed in one of Jiro's (HP1/Japanese) lessons, represents P3 at a practical level. Using a photo of a vending machine he took when he was in Japan, Jiro guided learners' attention and understanding towards the visible, and invisible, reasons behind this particular cultural phenomenon, the use of vending machines in Japan. He used first an image, followed by questions and further information.

Jiro *Lesson 1*

31:07 We're going to have "picture of the week"! Picture of the week!

35:35 [Teacher presents a slide of vending machines in Japan]. We have, as most of you correctly noted, vending machines, vending machines. If there're vending machines in New Zealand, vending machines all over the world, why on earth would I show you a picture of vending machines in Japan? Why do you think I'd be doing that? [Learner says: Discussion and another says: because they're special]. They are special. They are very special. Why this picture? [Learners talk] They also serve hot drinks [Learner says: I told you!] How did you know that? [Learner says: I have been there] You've been there. [A different learner says: There's hot food as well]. Hot food? [Learner refers to an advertisement on the vending machine]. Burger? Where are you looking? [Learners talk]. Ah! That's just an advertisement. It's alright, no worries. Good eyesight though! Good eyesight. [Learner

says: they're everywhere]. Everywhere, literally everywhere [Learners talk].

36:41 はい、聞いてください。Hai kiitekudasai (*Please listen to me*). Now you're all excited, you want to go down to a local vending machine and get a can of coke. [Learner says: ice-cream]. Yes, ice-cream as well. [Learner asks if vending machines sell toilet paper]. Vending machine selling toilet paper? You've come across those before? That's good.

37:49 Hai. Nice input there. As was mentioned, vending machines are all over the place. There are more vending machines in Japan than there are people in New Zealand. [Learners: What?! Four million?]. Yes, it's about 5 and a half million vending machines in Japan. Population in Japan is about 120 million. How many people per vending machine? [Learners try to calculate and give the answer]. 20 people per vending machine. How many people in your street? [Learner says: 70]. 70, let's say, 3 people per family? Roughly? Say 4 people? So, if we were in Japan, there'd be about 14 vending machines on your street. Can you imagine that? [Learners laugh and say wow].

As we can see, through exploration and discussion, learners appeared to have gained more understanding of cultural practices associated with vending machines in Japan. This is aligned with iCLT because Jiro's approach started from his learners' thinking and knowledge of their own worlds in order to begin to be able to make comparisons (P4). That is, he assisted them in the process of personalising and contextualising this cultural input (i.e., asking questions such as *do you have/do this in your house, neighbourhood, city? Would it work? Why not?*).

The excerpt below also corresponds to Jiro's (HP1/Japanese) lesson and the use of the picture of the week. Throughout the episode, Jiro remained open, inviting learners to share their opinions. He also took account of their views and included some of his learners' experiences when in Japan.

Jiro *Lesson 1*

39:58 Why do you think there are so many vending machines in Japan?

[Learners answer]

Yes, people demand them. That is correct. Why do they demand?

[Learner talks about privacy, buying things without being seen; another says that it's because they don't have lots of cafés and another that they are just there].

Good point, they are convenient. So, what does that tell you about Japanese people?

[Learner says: Lazy].

Lazy?

[Teacher laughs].

Yeah, you might think they're lazy. Efficient.

[Learner gives other reasons].

Convenient and cheap, yep, and practical. Yeah. So really good points here.

[Learners say that there are not too many places where that number of vending machines would work].

41:45 For example, New Zealand?

[Learner says Yeah].

Why wouldn't they work in New Zealand?

[Learners share their thoughts].

42:07 はい、聞いてください。Hai kiite kudasai (*Please listen to me*).

[Class management for learners not to speak when others are speaking].

[Learners say that Japanese society has a lot more pedestrians and that is why there are more vending machines, because they use more public transport, not like in Aotearoa New Zealand where most people commute with cars, but in Japan you pretty much walk, you take the train or the bus. So that way it is more practical, it works better].

42:51 I think that's a very good explanation.

[Learners reflect on possible reasons like "that's why that happens," or "that makes sense"].

43:30 Apparently vending machines are supposed to be inherent of what's in Japan? That way it's more practical and it works better.

[A learner reads out something he found on the Internet].

Also, the rest.

[Learner says he saw it in Japan Talk].

43:47 OK, let's summarise. Very good discussion there, really good points. And one of the reasons why there are so many vending machines in Japan is that Japanese people demand vending machines. Why is it there that they demand? Japanese people are very busy. Japanese people are very busy on foot. The transport system in Japan is very efficient so that means that a lot of people walk to train stations. They walk from train to train and by the train station there'll be vending machines. Some people in Japan they don't drive, they're very busy. Very busy with work, they work some of the longest hours of anyone around the world. So, they're always in a rush to get to work, to get from one place to another. So, that means going to convenience store like a dairy just takes too long. Whereas if you just go to a vending machine outside, simple, isn't it?

[A learner paraphrases and says that vending machines are there because it's faster for Japanese people].

Yes, simple.

[A learner shares his experience in Japan, in Tokyo. He says that he did not find any vending machines and asks if this was due to the fact

	that the city and vending machines were more for suburbs. The teacher explains that you can find them near train stations or stores, because there are more people].
	[A learner wants to know about the refill of empty vending machines].
47:19	You never see food that has expired in Japan, you never think about, you never consider, it's not an option. They get a refill in short on a daily basis.
	[Teacher explains it is mainly drugs and ice-cream that you get from vending machines]
49:26	The question for the picture of the week is on the discussion that we had here regarding vending machines and Japan. Regarding the number of vending machines in Japan, if we had the same proportion of vending machines in New Zealand? Would that work?
	[Learners start to speak. Teacher stops them].
	And why? Even if we just had vending machines in New Zealand on streets, we don't really have them on the streets, do we? What do you think would happen? Would that be a benefit to us? Think about it, I'm looking forward for your answers next week.

In this episode, there is evidence of the evolution of learners' thinking. Learners move from a judgmental attitude (Japanese people are lazy) to a more empathetic and understanding point of view. It is evident in this episode how learners' reflections and discussion have been scaffolded by Jiro's (HP1/Japanese) guidance and questions.

6.3.3 Unplanned opportunities for (inter)cultural discussions.

Unplanned exploration, discoveries, and discussion on cultural topics also took place in some of the classroom observations, however, teachers did not always take full advantage of these opportunities. Similar to Cencen (HP2/Chinese) and Chenggong (HP1/Chinese), Jyuri (HP2/Japanese) also worked in a Christian school. As she explained in the previous chapter on conceptualisations, one of her learners found a Bible in the classroom. The way she described and commented on this event corresponded to P3; that is, she demonstrated seed conceptualisations of this principle. In addition, she believed that her learners had the opportunity to make connections with their own Bible (P4), 'explore' the language in the Bible, and learn more about other religions in Japan. Observation and analysis of this episode, however, showed that there was not enough evidence to suggest that any explicit cultural or linguistic 'exploration' or critical 'reflection' took place. The analysis revealed that this event was more in line with P4, than P3, because learners had the opportunity to have a conversation around the similarities and differences between their Bible and Jyuri's (HP2/Japanese) Bible. Although this example is not directly related to P3, it is relevant because it is an example of how teachers' conceptualisations and practices do not always correspond (Sercu et al., 2005; Risager, 1998); a common occurrence in this study.

In summary, seeds of P3 were observed in the practices of nine out of the 16 participant teachers, demonstrating that some teachers provided learners with exploratory and reflective tasks/activities and

discussion. Illustrations of P3's key component, an expectation for learners to notice aspects of their own and others' cultures, can be seen in Fabienne's (HP1/French) and Chenggong's (HP1/Chinese) practices. These teachers explicitly asked learners to report on what they could discern when they were exposed to a cultural/linguistic experience. The examples shown in this section represent *points of departure* for teachers to reflect on and think of ways to help these 'seed' occurrences 'germinate'. That is, to create opportunities to develop exploratory and reflective approaches to culture, and culture-in-language (P3) to, eventually, facilitate the development of explicit and meaningful comparisons and connections between languages and cultures (P4). This section also demonstrated how P3 and P4 are closely connected.

6.4 Principle 4. iCLT Fosters Explicit Comparisons and Connections Between Languages and Cultures

Seed occurrences of P4 were observed in 13 of the 16 participant teachers' practices. Two of the three themes evident in the teachers' conceptualisations were observed in their practices: comparisons and connections in the language classroom, and using similarities and differences between languages and cultures as a teaching resource. The teachers who encouraged learners to make comparisons and connections, were also the ones speaking the most. The dominance of teacher talk arguably may not hinder or put at risk the essential aim of P4, given that learners need teachers' guidance to challenge and replace cultural stereotypes with more empathetic and self-aware perceptions and attitudes.

6.4.1 Comparisons and connections in the language classroom.

Chaoli (LP1/Chinese) and Caihong (LP2/Chinese) used topics such as the word order of names, and the meanings behind 炒面 *chǎo miàn* (*stir-fried noodles*).

Chaoli	<i>Lesson 2</i>
12:30	Has anyone ever wondered why we call her <i>Sun Li</i> ? Why do we call her <i>Sun Li</i> ? What's <i>Sun Li</i> 's first name? (Learners say Li). Anyone has any ideas? [A learner says that it would be weird to call her <i>Li Sun</i>]. That is exactly right. <i>Li</i> is one syllable first name. Like... Come here, <i>Bob</i> . In China, if your name was <i>Co</i> , just pretend your last name is <i>Co</i> [Talking to <i>Bob</i>]. <i>Bob Co</i> , that would sound strange, you need to have 2 syllables or more in order to be called only by your first name. <i>Sun Li</i> because to call her <i>Li</i> to the Chinese ear, that'd sound weird.
17:05	So for example, 张淼 <i>Zhāng Miǎo</i> , name has water in it. And name 卢炎 <i>Lú Yán</i> has fire in it. So they have chosen their names based on an element the fortune teller told them was missing.
17:35	<i>Sun Li</i> has selected names of celebrities with the meanings. Some names have meanings and some don't. Who knows the meaning of their name? What's the meaning of your name <i>Bob</i> ?

[Teacher asks different learners and the meaning of their names].

You'd like to know what [omitted] means? The fairy queen. Call me Tinkerbell [Teacher laughs].

Caihong Lesson 1

05:15 炒面 chǎo miàn (*stir-fried noodles*). And we have our good old Kiwi. *Chaomien*. Teacher explains to assistant how they call 炒面 chǎo miàn (*stir-fried noodles*). Here for Chinese takeaways. Very Kiwi!

05:43 I want you to be able to go and teach your parents this when you go home, probably you won't need to because they'll know. Does anyone have parents [who] will know Chow Mein? Great. So I want you to teach them how to say it. 炒面 chǎo miàn (*stir-fried noodles*).

06:21 我喜欢 Wǒ xǐ huān (*I like*) 吃 chī (*eating*) 炒面 chǎo miàn (*stir-fried noodles*). 现在 xiàn zài (*now*). 流利 Liú lì (*fluent*). [...]

11:49 Girls, you know... 我是法语老师 wǒ shì fǎ yǔ lǎo shī (*I'm a French teacher*), I'm a French teacher, and in France it is absolutely important to say before you eat, *bon appetit*. You say it before every meal. It's the same in Spanish. You say?

[Teacher asks me and I say *Buen provecho*].

Buen provecho. And in German you always say *guten appetit*. In Chinese, you don't say something like *bon appetit* but often people would say 慢慢吃 màn màn chī (*Eat slowly*). 快 Kuài (*fast*) is the opposite of 慢 màn (*slow*). Eat slowly, eat and enjoy. Don't give yourself ingestion.

In both cases, teachers facilitated comparisons between languages and cultures in Aotearoa New Zealand and the target language cultures. Moreover, Caihong (LP2/Chinese) also explained to her learners that 炒面 chǎo miàn (*stir-fried noodles*) has traditionally been called *Chaomien* in Aotearoa New Zealand. These examples clearly align with the definition and descriptions of the development of P4 (Newton et al., 2010).

Fleurette (HP2/French), Sixto (LP1/Spanish), and Severino (HP2/Spanish) used topics such as movie trailers, types of houses, and eating customs for learners to make contrasts and connections between languages and cultures:

Sixto Lesson 2

25:37 Do you agree with Tommy?

[Learners say: Sí (yes)].

What could *adosada* actually mean? Look at what kind of house it is. What does semi-detached mean? Because we don't have these kinds of houses in New... Auckland.

[A learner says that in Albany there are heaps. The teacher says "oh yeah, the new buildings." This textbook was designed for English students, students in England and over there all the houses are in big roads, terrace houses, or they get these semi-detached houses that instead of going in 1 go in 2 and there are two houses attached. A student asks if they also live in apartments, and the teacher says "yes but, it's very common to live in terrace houses, semi-detached houses." A learner asks "why they don't write a book for students in Aotearoa New Zealand"].

Severino *Lesson 2*

29:49 We're going to keep talking about the time but with a little bit of cultura, culture [Let's talk about cultura, culture]. What time, ¿a qué hora comes el desayuno en la mañana? (*At what time do you have breakfast in the morning?*) What does it mean? Muy bien Hannah. (*Very good*) ¿A qué hora comes el desayuno en la mañana? (*At what time do you have breakfast in the morning?*) I'm asking you guys, ¿A qué hora? (*At what time?*) [Learners say: siete y media, seis y diez (*Half past seven, ten past six*)]. [Learners have to guess the meaning then answer].

31:03 Gema, ¿qué horas? (*What time?*)

[A learner says: it depends. Teacher rephrases with ¿Depende? (*It depends?*). Learner asks for repetition and repeats, depende].

Muy bien (*Very good*), ¿a qué hora hoy? (*At what time today?*) Hoy. ¿Hoy? (*Today. Today?*) [Learners say: seis y media (*half past six*). ¿A qué hora comes el desayuno? Chicos, shhh. (*At what time do you have breakfast? Guys, shh*)].

31:40 A las... [A learner says: a las siete en punto (*at seven o'clock*)]. ¡Perfecto! A las siete en punto (*Perfect! At seven o'clock*).

31:56 En México we ate breakfast *diferente* (*different*). What's *diferente*? (*different?*) Comemos el desayuno a las siete o a las ocho (*We eat at seven or eight*). Comemos mucha comida (*We eat a lot of food*). What does it mean? En Nueva Zelanda, ¿cómo es el desayuno? (*How is breakfast in New Zealand?*) What is that question? Harrison, ¿cómo es el desayuno en Nueva Zelanda? What do you have for breakfast normally?

[Learner says: eggs].

Oh! Eggs like in Mexico ...

Chaoli (LP1/Chinese), Caihong (LP2/Chinese), Fleurette (HP2/French), Sixto (LP1/Spanish), and Severino (HP2/Spanish) were observed to engage in practices that illustrate how teachers can enhance learners' active participation in drawing similarities and differences between cultures and languages. These teachers generally started from learners' prior and current knowledge and experiences, engaging them in explicit comparison and connection processes, which align with iCLT (Newton et al., 2010).

In the following examples, Fabienne (HP1/French), Jyuri (HP2/Japanese), Chenggong (HP1/Chinese), and Jiro (HP1/Japanese) invite learners to compare and reflect on their cultural experiences.

Fabienne *Lesson 1*

33:30 You know I don't come from here [France], right? Big surprise to me when I go out for dinner and I get the cheese first. Because up north [England] we got the cheese after dinner not before. And in France, you have the main, then cheese and then dessert. Sometimes it's cheese or dessert. And that's what it is in this particular menu.

[A learner says then you get cheese as a snack and then dessert].

It's not a little snack, it's a course. So, your first course might be soup or prawns, your second course, steak and chips then... In England, usually they have dessert and then cheese. In France, they have cheese and then dessert. And coffee, and chocolate... In France, you have lettuce as a separate course... La salade. Your whole meal would be about 7 courses.

34:49 Would you prefer to have your cheese and yoghurt first? Yes or no?

[Some learners say yes and others say: "No, after dinner"].

It's just what you're used to. If you go to France, you'll end up having cheese first.

Jyuri *Lesson 1*

[Learners take turns for questions and answers regarding classroom objects. Learners point at objects when they identify and name them].

46:45 えーとちょっと聞いてください。eeto chotto kiite kudasai (*well please listen to me*). So, listen, please?

46:56 If somebody told me in your culture it's okay to point [at] somebody?

[Teacher points at learners].

何ですか。Nan desu ka? (*What's that?*). It's better to do this way.

[Teacher shows her extended palm up]

何ですか。Nan desu ka? So, don't go to your friends, 何ですか。Nan desu ka?

[Joking and pointing with a finger to learners and things to show learners what not to do].

Chenggong *Lesson 1*

21:23 I find this easier to explain in Japanese rather than Chinese, I'm going to show you a Japanese character. Just characters need to be the same size. This character means clock. Can you recognise anything?

[Learner says: sun].

There's the sun. This character is made of two parts: sun temple. Why does it mean a clock?

[Learners share their opinions].

In the old days, I'm not talking about Japan now; it was one of the jobs of the monks, so in the temples, because there was not watches or clocks, to observe the sun. And by observing the sun they knew roughly the time.

[Teacher also explains the importance of writing them/putting them together in a uniform size for the sake of meaning].

Jiro

Lesson 1

31:07 We're going to have picture of the week! Picture of the week!

...

[Learners say that there are not too many places that number of vending machines would work].

41:45 For example, New Zealand? Why wouldn't work in New Zealand?

[Learners share their thoughts] ...

[Learners say that Japanese society has got a lot more pedestrians and that's why there are more vending machines, because they use more public transport not like in Aotearoa New Zealand where most people commute with cars but in Japan you pretty much walk, you take the train or the bus. So, that way it's more practical, it works better].

42:51 I think that's a very good explanation.

[Learners reflect on possible reasons like that's why that happens, like that makes sense].

These episodes from the classes of Fabienne (HP1/French), Jyuri (HP2/Japanese), Chenggong (HP1/Chinese), and Jiro (HP1/Japanese) show seed occurrences of P4. In each episode, there is a dominance of teacher talk, which aims to co-construct knowledge drawing on both learners' and teachers' knowledge. Starting from learners' knowledge and experiences, they then shared their own knowledge with learners, and finally invited learners to share their knowledge, experiences, and views. Although these are just seeds of P4, they demonstrate an alignment with intercultural teaching practices (Newton et al., 2010).

Sabina (HP1/Spanish) organised an interaction portfolio for learners to explore, discover (P3) and then make connections and comparisons (P4) with Aotearoa New Zealand. Learners had to have a conversation in Spanish with peers regarding festivities of the Spanish speaking world such as *El Día de los Muertos* in Mexico (Day of the Dead) and *La Semana Santa* (Holy week traditions/Easter) in Spain. They were asked to give their opinion about what they liked or disliked about those festivities, and what they thought Aotearoa New Zealand should celebrate. The answers to the questions (asked and answered in Spanish) "What would make New Zealand festivals better?" and "Comparison to festivities in New Zealand" showed that learners reflected, compared and connected the similarities and

differences between practices in their cultures and in the target culture. For example, some learners stated that Aotearoa New Zealand should embrace and celebrate its cultural heritage, as much as Spanish speaking countries. As expressed in her post-lesson reflections, Sabina considered that *what the students wrote in response to today's activities showed they have a clear understanding of cultural differences in regard to celebrations and festivals*. This episode suggests that one of the ultimate goals of the iCLT approach (Newton et al., 2010) – for learners to develop their intercultural competence (Byram, 1997) – is being developed to some extent.

6.4.2 Using similarities and differences between languages as a teaching resource.

As shown in the reports on teachers' conceptualisations of P4 in Chapter 5, Ferdinand (LP1/French) and Junnosuke (LP2/Japanese) engaged learners to make connections between Māori and the target languages and cultures, demonstrating the linguistic richness of multicultural classrooms in Aotearoa New Zealand:

Ferdinand *Lesson 2*

47:20 Encore et allez vers l'arbre kōwhai (*Go towards the kōwhai tree*). Comment dit-on en Anglais ? (*How do we say in English?*) How do we say in English...? Comment dit-on en Français, kōwhai? (*How do we say in English and in French?*).

[Learners say: Jaune (*yellow*) and yellow].

Junnosuke *Lesson 1*

24:08 Who can count to 100 in Māori? Or, who can say 20 in Māori? Not too many people, okay we had heaps last time. Have a go.

[Learner says *Rua tekau (Twenty)*]

Rua tekau (Twenty), so if you translate that into English, how does that sound? *Rua (Two)* is... 2 and *tekau (ten)* is... 10. Hai! (*Yes!*).

[Learners say the numbers].

Japanese has the exact same system and it's really nice and easy to count up to 100 as long as you know to do two lots of 10, three lots of 10, four lots of 10.

Likewise, using Chinese history, Junko (LP1/Japanese) introduced calligraphy practices shared by both Japanese and Chinese people, identifying what evolved and became differentiated.

Junko *Lesson 1*

03:47 You know in China, Han Dynasty around 1200 years ago, Han Dynasty is very rich and strong as North Americans, that's why Japan had the Queen ask a lot of international learners to learn with a trainer and learn from China, culture, writing, the food, anything they copied. So

that's why, 60% writing words are totally [the] same, even the meaning, just pronunciation is different. So, when I bought a new car from Japan, just the instruction book I could understand because 60% is Chinese. So that's why I'm teaching your names in Chinese. ...

19:54 As Chinese culture and the Japanese culture they are [the] same, use brush pen, in old age, under ink, and some colour as well. So, all drawing[s] are same, as well, all same. So, I teach you how to use ink and clean water. You know in oil painting they use colour to show the 3D feeling, but Chinese and Japanese use ink, see? They put some water, very light one, and more ink, middle dark, right? And if all dark, it's dark. You can make different lines, see? Yes? So today I teach you how to draw a panda.

This excerpt of Junko's (LP1/Japanese) lesson demonstrates that her conceptualisations of P4 are in line with her practices. As she explained in 5.5.2, Junko, as a Chinese speaker who does not speak Japanese, uses Chinese to explain the similarities and differences in the Japanese language and culture. Junko's awareness of the similarities between Chinese and Japanese languages and cultures enables her to provide learners with opportunities to compare and connect Japanese and Chinese languages and cultures (Newton et al., 2010).

In summary, seed occurrences of P4 were observed in 13 of the 16 participant teachers' practices, which included topics related to similarities and differences between languages and cultures as exemplified in movie trailers, types of houses, and eating customs. Most teachers started from learners' knowledge and experience, shared their knowledge with learners, and then invited learners to share their knowledge, experiences and views.

6.5 Principle 5. iCLT Acknowledges and Responds Appropriately to Diverse Learners and Learning Contexts

P5 highlights the importance of acknowledging diversity in the classroom in relation to the language and cultures of the learners, as well as the cultural traditions of Aotearoa New Zealand, through culturally responsive teaching. Teachers are expected to help learners connect to the target language (P4) by providing them with opportunities for interaction and cultural experiences (P2), and with opportunities to explore the relationship between cultures and languages (P3). Seed occurrences of this principle were observed in the practices of seven of the 16 participant teachers. This low frequency of P5 apparent in teachers' practices contrasts with the moderately high frequency in teachers' reports of the conceptualisations of the principles (refer to Section 5.6). Teachers' conceptualisations identified the importance of practising inclusive teaching, and that they acknowledged the value of the language and culture learners brought to the classroom, together with their personal experiences and individual differences.

Jyuri (HP2/Japanese) used visual material for learners to explore and notice similarities and differences (P4) in terms of ways of school life in Japan, and included learners' own experiences of school.

Jyuri	<i>Lesson 2</i>
	[After watching a video about arts and music at school in Japan. The video is part of the collection of LLSs by the Ministry of Education ¹⁸].
54:38	So tell me what's the difference between your primary school music lesson and this music lesson? [A learner says: they actually play real music].
	How was your music lesson at your primary school? [Some learners say that they did not do much and that they had choirs].
55:26	And your art classes are different? Sometimes they are taught what to do.
	[A learner asks: Also in primary?]. Yes, this is primary.

The example above illustrates how Jyuri (HP2/Japanese) acknowledged and valued learners' personal experiences and backgrounds by asking them questions to help them to make comparisons (P4). She started the conversation with the learners, acknowledging each learner's uniqueness (P5; Newton et al., 2010). This reiterates the interrelated nature of the iCLT principles and how data could be coded to multiple principles.

Likewise, Sixto (LP1/Spanish) asked the class about their own homes to connect the content of the lesson about type of houses to learners' actual houses.

Sixto	<i>Lesson 1</i>
7:50	Or... <i>Alfredo</i> , you live on a farm. Don't you? I think you are the only one who lives on a farm or in the country. Anyone else lives out in the country? <i>Oriel</i> , where do you live? [Says the name of a small town]. Teacher says: You don't live as far as Toby then. Does anyone live in an apartment?
	[A learner says she lives in an apartment in China].
	Ah! In China. Maybe you can say where you live in New Zealand and where you lived in China.

Jiro (HP1/Japanese), similarly, asked learners to prepare a family project to introduce and describe their families to the rest of the class. In the example that follows, Jiro (HP1/Japanese) helped a learner with the language he needed to describe his family.

Jiro	<i>Lesson 1</i>
31:48	家族。父はインド人です。Kazoku... chichi wa Inido jin desu. (<i>My father is Indian</i>). 家族はインド人です。Kazoku wa Indo jin desu. (<i>My</i>

¹⁸ The *Learning Languages Series* (LLS) provides multimedia materials designed for teachers and students who are new to language learning for Year 7 and 8 students and supports Level 1 and 2 achievement objectives.

family is Indian) みんなインド人です。Minna indo jin desu. (*Everyone is Indian*).

Although Jiro (HP1/Japanese) encouraged them to use actual photos of their families, he also allowed learners to use photos of other families if they preferred. In Jiro's and Sixto's (LP1/Spanish) practices they referred to learners' backgrounds in terms of family and house, in line with Newton et al.'s (2010) articulation of P5, which highlights the importance of appropriately acknowledging and responding to the diversity in the classrooms.

Jyuri (HP2/Japanese), Junnosuke (LP2/Japanese) and Fleurette (HP2/French) also addressed their learners' interests and previous experiences as individuals when making connections to the target culture. Junnosuke started from learners' own experiences learning Japanese; he asked those with some knowledge of Japanese to help those who are "new" to the language. He then asked learners if any of them knew how to count in Japanese and some learners shared their previous experiences learning Japanese or martial arts. As stated above, Fleurette invited learners to decide what they wanted to share about language and culture in an exchange platform with learners from France. Learners recorded videos introducing themselves and their families in French. Although Jyuri (HP2/Japanese), Junnosuke (LP2/Japanese), and Fleurette (HP2/French) demonstrated a limited response to diversity, their examples provide opportunities to facilitate motivational learning conditions by including learners' interests and preferences, as well as experiences, as part of "learners' diversity".

Junko (LP1/Japanese) did not show explicit signs of acknowledgement of the diversity apparent in the classroom, however when learners were practising Japanese calligraphy with their Chinese names, she allowed a Chinese student to write his name in Chinese in a Japanese class. A Korean student was allowed to write his name in Korean as Korean also shares characters (한자 hanja) with Chinese. Chinese and Japanese share a great number of characters in 漢字 hàn zi and 漢字 kan ji respectively. Therefore, this event could be considered an example of teachers' implicit intercultural potential by allowing inclusion of learners' linguistic and cultural background (P5) and building on unplanned opportunities for the development of the intercultural dimension in the language classroom (P3).

Likewise, Caihong (LP2/Chinese), in the following episode, asked her Asian students to share with the rest of the class the connections they could identify of their languages to the target one in terms of use of the language, and greetings.

Caihong *Lesson 1*

04:13 Do you have that in Korean, *Nina*? "Have you eaten?"

[Learner says yes and explains].

Okay, can you tell us that? When I get everyone to listen. Do you have it in Japanese? So, you go up to someone and say 你吃了吗 nǐ chī le mā (*Have you eaten?*)

	[To other learners. Learners say: No].
04:39	很有意思 hěn yǒu yì sī (<i>very interesting</i>).
04:42	<i>Nina</i> has informed me [of] something that is very interesting. Can you tell us <i>Nina</i> what I asked you before?
	[Learner does not speak]. I asked <i>Nina</i> if she had the same in Korean.
	[<i>Nina</i> says: 밥먹었어요? Bap meogeoseoyo (<i>Have you eaten?/Are you going to eat?</i>)].
	And that means...
	[Learner says: <i>Have you eaten? Or are you going to eat?</i>].
	And can you use it in the same way as you say “hello”?
	[Learner says: No, only with people you know, that'd be awkward to say have you eaten? To someone you don't know].
	Okay, so you say that to someone you know. Interesting... 很好 hěn hǎo (<i>very good</i>).
05:34	In Chinese, there are still people who say this 你吃了吗 nǐ chī le mā (<i>Have you eaten?</i>). And then you say 你呢 nǐ ne? (<i>And you?</i>)
	[Learners repeat].
05:45	If you say... 如果你们说没有 rú guǒ nǐ men shuō méi yǒu (<i>if you say “no”</i>), guess what they'll do?
	[Learners say: feed you].
	Feed you! However, I think that with young people you will probably say 你好 nǐ hǎo (<i>hello</i>), 早上好 zǎo shàng hǎo (<i>good morning</i>)....
36:40	So what about when we eat with chopsticks? We have some experts in the class. So, actually, do we have a chopstick expert in every table?
	[Teacher rearranges the class to make sure there's one “expert” learner sitting in every group].
36:50	<i>Claudia</i> I want you to sit in this table. Can you tell them about eating with chopsticks in Japan? You can be the chopstick expert.
	[Teacher makes sure every expert shares their knowledge on using chopsticks with the rest of the group (there are learners from Korean and Japan)].
38:00	好好听 hǎo hǎo tīng (<i>listen carefully</i>).

Caihong (LP2/Chinese) facilitated learners' ability to connect with the target language, helping them to notice differences and similarities, and to make connections (P4) between languages and cultural practices. Caihong appears to be not only facilitating comparisons, but also creating an inclusive teaching and learning environment where learners' personal experiences and backgrounds are included as part of the learning process and intercultural discussions (Newton et al., 2010). This is

consistent with the interrelated nature of the iCLT principles and how data were coded to multiple principles (refer to Jyuri's [HP2/Japanese] examples at the beginning of this section).

In the episode below from Caihong's (LP2/Chinese) lesson, key moments of noticing, reflection, and comparison took place, in which teacher and learners talk about the use of small plates:

Caihong *Lesson 1*

38:06 Can we get some chopstick etiquette?

[Teacher invites a learner who was taught by one of the experts to show how she's holding her chopsticks].

38:24 *Claudia* can you tell us how you do it in Japan? What's important?

[Learner says: No stabbing].

No stabbing your food. Can I ask you guys if you are meant to play with them on the table?

[Learners say: No].

It is fun but what happens to children when they play with them at the table?

[A learner says: They get told off].

They get told off? My children always play with chopsticks when they're sitting at the table and we have Chinese people visiting and we're eating food with chopsticks. No, no! You're not allowed to do that! And then one of my Chinese friends says: Oh, no, it's okay. They're children, they're allowed to. But I don't know what the etiquette is.

39:00 What about in your families? What have you learnt?

[A learner says they keep the chopsticks on the table].

One thing that is very interesting is that if you guys go to a Chinese restaurant, you get a bowl, and that's where actually you eat your food. There's always a plate there, but it's traditionally for the things you don't want, so if there are bones or the bits you don't want them there. And a mistake I often made when I am eating with my Chinese friends or at a Chinese restaurant, I did it last weekend, is that I take my plate and I put the food on the plate.

[A learner says: Ugh! It's dirty. They don't wash them like they're supposed to].

It looked clean.

39:54 So if you guys went to a Chinese restaurant or to an exchange to China, you eat from the bowl. Is it the same in Korea or you're not sure?

[The Korean student explains that they get the rice into the bowl and that they put the food on the rice, and eat from the bowl].

So, it's really interesting in different places.

This episode illustrates how teachers' personal (intercultural) experiences also need to be considered as part of the diversity of the classroom, because they bring cultural experiences as input for students to reflect on. In fact, one of Caihong's learners (who had no 'Asian' background) 'noticed' how part of the chopsticks etiquette is about keeping them on the table, demonstrating that the input was consciously noticed and registered, which opened it up for reflection and experimentation (Liddicoat, 2005b; Meier, 2015; refer to Section 2.4.1, p. 36). The example is an illustration of an opportunity to develop P5 as Caihong (LP2/Chinese) facilitated learners' exploration, reflection, discussion, comparisons, and connections, acknowledging and bringing up her Japanese and Korean learners' backgrounds. As explained, previously, excerpts were commonly coded to multiple principles, particularly with evidence from the more interculturally aligned¹⁹ teachers in this study.

In summary, seed occurrences of P5 were observed in seven of the 16 participant teachers' practices. These seed occurrences related to three aspects articulated in P3: (1) asking questions to learners that address their own life experiences regarding school and classes, so that they could then compare them to what was familiar to them; (2) explicitly addressing learners' background in terms of family and home; and, (3) encouraging them to use actual photos of their families.

6.6 Principle 6. iCLT Emphasises Intercultural Competence Rather than Native Speaker Competence

P6 expects to give learners communicative opportunities for intercultural learning and to analyse critically what they observe in L1 speakers' interactions. Learners are expected use the language they possess and are learning in different contexts. Errors are only a source of information for teachers (highlighting the learning needs of learners), even if communication is successful. Similar to the findings regarding conceptualisations reported in Chapter 5 (refer to Section 5.7), seed occurrences of this principle in teachers' classroom practices were observed on only two occasions, in the observations of Severino's (HP2/Spanish) and Fleurette's (HP2/French) lessons. These were limited to learners' understanding of their own values, beliefs and sense of self, as well as an awareness of the embedded cultural meanings in language, and to learners' freedom to communicate (even though, in this particular case, it was in English), reflecting, somehow, self-directed meaning making.

Fleurette (HP2/French) allowed learners to decide on the content of the email they will send to their French peers. As explained by Fleurette, learners take turns when producing language, sometimes in English and sometimes in French, for the linguistic exchange between the two groups of learners; one in France and one in Aotearoa New Zealand. When writing emails to the French school, as well as

¹⁹ To reiterate, the term 'interculturally aligned' was coined in this study to refer to teachers whose conceptualisations and practices were better aligned/in line with iCLT.

when speaking in French in videos, Fleurette facilitated learners' use of the language or guided them through the culture embedded in the language and its meanings.

Fleurette Lesson 2

47:24 Shall we email them to reply?

[A student uses the teachers' computer and starts typing the email with the rest of the class, following their peers' suggestions.]

Bonjour (Hello), Great work on the tongue twister! You should send us one in French for us to try. We loved seeing your faces and would like to see an auto-portrait about each of you. From, [omitted].

Fleurette encouraged learners to use the language they already knew, discouraging the L1 speaker model; they were motivated to experience and decide what to express, and how to express what they wanted to communicate. Fleurette also provided immediate feedback to help learners reflect on the adequacy of their messages in certain contexts. Learners were free to interact and communicate with the target language and culture, and learn from their experiences, as advocated in intercultural theory and iCLT (Byram, 1997, 2008; Newton, 2016; Newton et al., 2010).

In the case of Severino (HP2/Spanish), using the same example shown in relation to P1 (refer to Section 6.1, p. 112), a learner "corrected" him when he greeted learners by only using the word *chicos*. As described previously, in the Spanish, when words in feminine and masculine genders are to be grouped, the word will be in masculine gender in the plural form, e.g., 2 *chicos* + 10 *chicas* = *chicos*. This rule is considered not inclusive at all by feminist sectors of the Spanish speaking world.

Severino Lesson 1

00:08 [Teacher goes outside the classroom to let learners in].

Hola, chicos. (*Hello, guys*).

[A learner says: ¡Chicas! (*girls*)].

Sí, tienes razón. Y chicas. (*Yes, you're right. And girls*). Hola, ¿cómo están? (*Hello, how are you all?*) ¿Qué tal? (*What's up?*) ¿Cómo estás? (*How are you?*) ¿Bien, mal, regular? (*Well, bad, so so?*)

00:52 Alright, guys. Chicos y chicas (*boys and girls*). Chicas y chicos (*girls and boys*). Because *Lena* told me off for not saying *chicas* and she's right.

The example above displays an interaction between a learner and the teacher, who happens to be an L1 speaker. The learner was allowed express her view and to ask the teacher to use the target language in a more "inclusive" manner (P6). This excerpt illustrates both P2 and P6, demonstrating the interconnected nature of the iCLT principles and showing, once again, how the analysis allowed data to be coded to multiple principles.

Seed occurrences of P6 in the classroom practices were observed on only two occasions, in the observations of two teachers' lessons. Apart from the abstract nature of P6, one of the reasons why the aim of iCLT is not reflected in most teachers' practices, especially those who belong to the lower proficiency group, may be related to their lack of confidence in using the language and of cultural knowledge.

6.7 Practices and Proficiency

The analysis of the data revealed that proficiency was not strongly related to teachers' practices. As seen in the data presented, teachers with different levels of proficiency such as Ferdinand (LP1/French), Fleurette (HP2/French), and Susana (LP2/Spanish) used similar greeting routines and also engaged their learners in genuine conversations. Conversely, Junko (LP1/Japanese) did not engage her learners in greetings or genuine conversations. As explained before, Junko is a Chinese teacher of Japanese who was asked to teach Japanese for a term. Her knowledge of the Japanese language is limited, but she supplements her teaching by identifying the linguistic and cultural similarities between Japan and China. Junko's lack of proficiency means that she was not able to fully engage with the Japanese language, only with those aspects of the Japanese culture and characters similar to the Chinese culture and characters. This suggests that a minimum level of proficiency may be necessary for the intercultural dimension to be fully developed in the language classroom. However, Chaoli (LP1/Chinese), who is learning Chinese at the same time as her students, demonstrated more interculturally aligned practices than Junko (LP1/Japanese), despite having a similar level of proficiency. Junnosuke (LP2/Japanese) and Severino (HP2/Spanish), who have different levels of proficiency, provided their learners with authentic scenarios in the classroom, engaging them in genuine social interaction to put their knowledge and language into practice. Fabienne (HP1/French) did not provide her learners with opportunities to employ their language competence in genuine social interactions. Caihong's (LP2/Chinese), Chenggong's (HP1/Chinese), and Jiro's (HP1/Japanese) practices demonstrated an exploratory and comparative approach to culture and language teaching and learning. In contrast, Françoise (LP2/French), Jyuri (HP2/Japanese), Sixto (LP1/Spanish), and Sabina (HP1/Spanish) did not provide learners with learning opportunities consistent with P3 despite being proficient in the target language. Although Cencen (HP2/Chinese) facilitated aspects of P3, she did not foster opportunities for students to compare or connect languages and cultures (P4). Likewise, Françoise (LP2/French) did not provide her learners with activities to do this. Both Cencen and Françoise contrast with teachers' practices with lower levels of proficiency, such as, Chaoli (LP1/Chinese), Sixto (LP1/Spanish), and Junnosuke (LP2/Japanese) who showed evidence of the seed occurrences of P4. In conclusion, in my study, neither first language speaking status, nor having higher or lower proficiency in the taught language, guaranteed that the teachers engaged in practices that demonstrated the iCLT principles.

6.8 Summary

The frequency with which the iCLT principles were evident in the data collected for teachers' practices in this study can be described at three levels: P1, P2, and P4 were highly frequent; P3 and P5 were moderately frequent; and P6 was notably infrequent. Most teachers greeted learners in the target

language, at the beginning and end of the lesson, both as a classroom routine and as a means of acquiring greetings/farewells naturally to facilitate their ability to communicate (P1). The cultural aspects of the greetings/farewells were identified in context and, for the Asian languages, their role in showing respect to your interlocutors. Seed occurrences of P2 were observed in the practices of 13 of the 16 participant teachers who engaged learners in cooking sushi, eating noodles, *pain au chocolat* and drinking *chocolat chaud*, doing calligraphy, and greetings/farewells. Nine of the 16 participant teachers provided learners with exploratory and reflective tasks/activities and discussion which reflected P3. Examples of the noticing aspect of P3 were found in Fabienne's (HP1/French) and Chenggong's (HP1/Chinese) practices, in that they asked learners to report on what they were noticing, as well as asking learners for cultural meanings. P4 was identified in 13 of the 16 participant teachers' practices with topics related to similarities and differences between languages and cultures, such as movie trailers, types of houses, and eating customs. An illustrative example of the process of noticing, reflection, and comparison was found in Caihong's (LP2/Chinese) practices, in which teacher and learners talk about the use of small plates. Seven of the 16 participant teachers asked questions of learners about their own life experiences regarding school and classes to encourage them to make comparisons to the new experiences; for example, they asked about learners' backgrounds in terms of family and house and encouraged them to use photos of their families (P5). Seed occurrences of P6 in classroom practices were observed on only two occasions in the observations of only two teachers' lessons.

6.9 Seed Occurrences of Conceptualisations and Practices

Fifteen teachers demonstrated some level of understanding of the inseparability of language and culture (P1), and for just as many, this was evident in their practices. All teachers agreed that providing learners with genuine socio-linguistic interactive opportunities was important (P2), although for three of the teachers it was not evident in their practices. Most teachers expressed the view that learners had to explore and reflect on the target language and culture, so that they could compare and make connections between languages and cultures (P3 and P4). In practice, however, learners were not always provided with exploratory, reflective, and discussion-based learning opportunities (P3), although most teachers fostered connections between languages and cultures (P4). Twelve teachers claimed that they acknowledged and embraced diversity in their classrooms (P5); however, fewer than half of them clearly demonstrated this in practice. Finally, most teachers appeared not to conceptualise L2 learners as "speakers in their own right", using the language they possess regardless of the linguistic errors or inaccuracies, or to focus on the development of learners' ICC rather than L1 competence (P6). Only one of the teachers put this into practice. Severino (HP2/Spanish) was the only teacher to show seeds of all six principles in theory and practice.

Table 8 illustrates the seed occurrences of the iCLT principles (Newton et al., 2010) in teachers' conceptualisations and practices. The shaded boxes represent the seed occurrences identified for each teacher, dark grey for conceptualisations (C) and light grey for practices (P).

Table 8

Seed Occurrences of the iCLT Principles in Teachers' Conceptualisations and Practices

Teachers	P1		P2		P3		P4		P5		P6	
	C	P	C	P	C	P	C	P	C	P	C	P
Chaoli (LP1/Chinese)	■	■	■	■	■	■	■	■				
Caihong (LP2/Chinese)	■	■	■	■	■	■	■	■	■	■	■	
Chenggong (HP1/Chinese)	■	■	■	■		■	■	■				
Cencen (HP2/Chinese)	■	■	■	■	■	■	■		■		■	
Ferdinand (LP1/French)	■	■	■				■	■	■			
Françoise (LP2/French)	■	■	■	■	■				■			
Fabienne (HP1/French)	■	■	■		■	■		■				
Fleurette (HP2/French)	■	■	■	■	■	■	■	■	■	■		■
Junko (LP1/Japanese)	■		■	■	■		■	■	■	■		
Junosuke (LP2/Japanese)	■	■	■	■	■	■	■	■		■		
Jiro (HP1/Japanese)	■	■	■	■	■	■	■	■	■	■	■	
Jyuri (HP2/Japanese)	■	■	■	■	■		■	■	■	■		
Sixto (LP1/Spanish)	■	■	■		■		■	■	■			
Susana (LP2/Spanish)		■	■	■	■		■		■		■	
Sabina (HP1/Spanish)	■	■	■	■			■	■	■		■	
Severino (HP2/Spanish)	■	■	■	■	■	■	■	■	■	■	■	■

Table 9 summarises the percentage of occurrences of the iCLT principles found in teachers' conceptualisations and practices. Percentages were calculated by counting the total number of seed occurrences and then dividing the result by 16 (the total number of participants). Appendix 18 shows the total of occurrences for both conceptualisations and practices of each of the iCLT principles (Newton et al., 2010), and the final percentage. For example, a total of 15 occurrences in the conceptualisations of P1 was divided by 16, which resulted in 93.75%. Similarly, a total of two occurrences were found for the practices of P6, which was divided by 16 and resulted in 12.5%. In general, seeds of the principles were found more frequently in teachers' conceptualisations than was evident in their practices. Overall, teachers' conceptualisations and practices did not always correspond. Evidence of a principle in teachers' conceptualisations was not a reliable indication of the principle in their practices, or vice versa.

Table 9

Occurrences of the iCLT Principles in Teachers' Conceptualisations and Practices

iCLT principles	Conceptualisations	Practices
1	93.75%	93.75%
2	100%	81.25%
3	81.25%	56.25%
4	87.5%	81.25%
5	75%	43.75%
6	37.5%	12.5%

6.10 Final Remarks

Chapters 5 and 6 have examined the conceptualisations and practices of iCLT of 16 language teachers. In general, it was apparent that teachers possessed an implicit awareness or understanding of the theory behind the principles as evidenced by their conceptualisations. Although evidence of the principles was not observed with the same frequency in practice, several of the teachers showed potential for developing successful intercultural teaching. Generally, teachers' practices often did not match their conceptualisations. In contrast to evidence of teachers' seed conceptualisations of the principles as reported in Chapter 5, seed occurrences of the principles in their practices were less evident for P3 and P5. While P3 and P5 occurred at a similarly high frequency to P1, P2, and P4 in teachers' conceptualisations, they were observed less frequently when compared to P1, P2, and P4 in practices. P6 remained the least frequently observed principles in both conceptualisations and practices (more detailed information in Tables 8 and 9). The use of the same episodes to illustrate seed occurrences of different principles represents and demonstrates the interrelated nature of the iCLT principles. Finally, no causal relationship was established between teachers' proficiency and their reference to the principles in their conceptualisations and practices. The following chapter synthesises and discusses the findings and links them back to the research questions, literature review, and conceptual framework underpinning the present study.

7 Discussion

This study endeavoured to answer three research questions: (1) how do language teachers conceptualise iCLT; (2) how do language teachers enact iCLT; and (3) do teachers with different levels of proficiency have different conceptualisations and practices of iCLT? Through my analysis of the data, further considerations arose which extended my three research questions. These included the contrast between conceptualisations and practices, the influence of the target language, and whether professional development programmes were meeting their iCLT commitments. This last consideration emerged from the findings in combination with my review of the literature.

My research explored whether language teachers were dealing with the “intercultural dimension” in their language classes and, if so, in what ways. To investigate how teachers understood and developed interculturality in their learners, I observed and interviewed 16 school teachers of Chinese, Japanese, French, and Spanish (four teachers per language). Participants also completed written reflections on the lessons I observed. Five broad findings emerged from the data. To begin with, no teachers comprehensively conceptualised or enacted iCLT; however, there was evidence to suggest that teachers implicitly understood and implemented aspects or seeds²⁰ of the theory behind the iCLT principles. Secondly, my findings demonstrated a substantial degree of discrepancy between conceptualisations and practices. Thirdly, the variation in and discrepancy between conceptualisations and practices suggested that certain principles are more “difficult” than others. Fourthly, there was no evidence to suggest that target language or language proficiency played a role in teachers’ iCLT. Finally, the findings suggested that interculturally targeted professional development (i.e., programmes solely dedicated to iCLT) is an effective means of improving language teachers’ understanding and implementation of iCLT in New Zealand schools.

This chapter discusses the findings and links them back to the research questions, literature review, and conceptual framework that underpin the study. The structure of the discussion is divided into six parts: a summary of main findings, teachers’ conceptualisations and practices of iCLT, an interpretation of the conceptualisations and practices, patterns of conceptualisations and practices from the data, reflections on the nature of the iCLT principles, a narrative interpretation of the iCLT principles, and concluding thoughts. To facilitate the flow of the argument and to integrate all the ideas in a more cohesive, comprehensive, and confluent way, the structure of this chapter is organised around the interpretations that emerged from the data, rather than around the order of my research questions. Consequently, Research Questions 1 and 2 are integrated into the entirety of this discussion chapter, while Research Question 3 is addressed in Section 7.4.1.

7.1 Summary of Main Findings

The findings suggested that the teachers possess an implicit understanding/awareness of the “theory” behind the principles (conceptualisations), and that, despite not occurring with the same frequency in

²⁰ To reiterate, the term *seed* is used for instances of iCLT principle conceptualisation or practice, as no principle was fully conceptualised or implemented.

practice, some teachers showed an implicit potential²¹ for iCLT in their teaching practices. To recap, the six Newton et al. (2010) iCLT principles are:

1. integrates language and culture from the beginning
2. engages learners in genuine social interaction
3. encourages and develops an exploratory and reflective approach to culture and culture-in-language
4. fosters explicit comparisons and connections between language and culture
5. acknowledges and responds appropriately to diverse learners and learning contexts
6. emphasises intercultural communicative competence rather than native-speaker competence

Most teachers were able to conceptualise and put into practice P1, P2, and P4. In addition, most teachers could conceptualise P3, although there were notably fewer cases in practice. However, fewer instances of implicit conceptual and practical potential were found for P5, and even fewer again for P6. To illustrate, all teachers acknowledged and addressed the interconnection between language and culture, and its implications when teaching languages, that is, language and culture cannot be taught separately; and all teachers, other than Jouko (LP1/Japanese), greeted learners in the target language, at the beginning and end of each lesson (P1). Teachers tended to provide learners with interactive learning opportunities for them to speak in the target language, as for example when cooking and eating typical food/dishes from the countries where the target language is spoken. This strategy was repeated when learning calligraphy and greetings. Some teachers also engaged learners in conversations with L1 speakers who were invited to the classroom and with language assistants, or by setting up virtual exchange projects with schools in countries where the target language is spoken (P2). In general, teachers appeared to understand that learners need to explore, reflect on and discuss aspects of the target language and culture through, for example, research and inquiry based tasks/projects, or engaging with authentic visual resources (P3). However, only nine of the participants put this into practice, taking a more transmission approach in their teaching when presenting information on intercultural teaching. Making comparisons and connections between languages and cultures was apparent in most teachers' articulation of their conceptualisations and in their teaching practice. For example, classroom topics related to similarities and differences between languages and cultures, movie trailers, type of houses, and eating customs (P4). Most teachers were aware of the importance of addressing the linguistic and cultural backgrounds of their learners (P5). Nevertheless, fewer than half of the teachers demonstrated this in their practices. Occurrences of P6 regarding both conceptualisations and practices were rare. Some teachers allowed learners to use the target language as speakers in their own right. Similar to the findings regarding conceptualisations, occurrences of this principle in classroom practices were found on only two occasions in the observations of two teachers' lessons. P6 was identified rarely in teachers' conceptualisations, and was even less evident in teachers' practices. The majority of teachers appeared to judge their learners' language production and use relative to L1 speaker competence.

²¹ To restate, implicit potential is understood as unconscious, unplanned, and automatic abilities, conceptualisations, and practices, which I sought to assess in relation to teachers' IC, ICC, and iCLT.

Preliminary conclusions can be drawn from the above findings:

1. Teachers are more likely to understand (or at least be familiar with) aspects of the principles than practise them.
2. Some principles are evident more frequently than others, suggesting that some principles are easier to conceptualise and practise, while others are more difficult.
3. The inconsistent relationship between conceptualisations and practices is evident in the significant mismatch in occurrences. For example, just because aspects of a principle are conceptualised does not guarantee that the principle is put into practice, and vice versa.

Consequently, from the lessons observed, these findings suggest that teachers possess an implicit understanding of the theory behind the principles, although few seem to demonstrate this in practice; that is, they appear to possess an implicit potential for intercultural teaching.

7.2 Teachers' Conceptualisations and Practices of iCLT

The qualitative methods devised and used in this research enabled an effective elicitation of the individual teachers' conceptualisations and practices of iCLT (Newton et al., 2010). However, following my data analysis, I realised that I needed a way to draw attention to the performance of teachers overall, and to explicitly visualise the relative position of teachers regarding their conceptualisations and practices. The variation among seed conceptualisations and/or practices of the principles appeared to indicate that some principles, or aspects of them, are more difficult to conceptualise and/or practise. Given that my findings demonstrated clear variation in the prevalence of the iCLT principles, I also needed a way to capture these discrepancies. Moreover, this feature of the data suggested that the nature of the principles merited closer examination in terms of how they relate to one another (which I will fully develop in Section 7.5). This is in line with my original intention to investigate whether the iCLT principles are necessarily interdependent.

My initial attempts to describe the qualitative data were unable to capture these trends. I needed a way that would concisely visualise these patterns. I consulted a statistical expert who suggested that I use a scatter plot. Employing a scatter plot provided a convenient means to summarise teachers' conceptualisations and practices relative to one another. The seed occurrences of teachers' conceptualisations and practices of the principles were quantified, allowing me to plot the cumulative frequency of each teacher's conceptualisations and practices on a scatter graph. There are three major reasons to use a scatter plot to illustrate the data from this study. First, it serves to highlight principles with which the teachers appeared to struggle, thereby inhibiting their ability to achieve iCLT. It also emphasises the ability of those who have achieved them. Second, it helps identify any structural patterns, in terms of the potential effects of the target language or teachers' language proficiency. Finally, it helps identify any knowledge-practice gaps between the conceptualisation and implementation of the principles. As it "recognizes the strength (or lack thereof) for items [or, in this case, principles]" (DiStefano, Zhu, & Mîndrilă, 2009, p. 10), this analytical tool allows me to address each of the research questions, and provides a clear illustration of the outcomes of my study. I introduce the scatter plot at this point of the thesis as the need to use quantitative approaches to display the

variation among teachers only became evident after the collection of the data was complete. Furthermore, presenting the scatter plot here should facilitate the reader's understanding of the arguments of this discussion.

Drawing up the scatter plot, I found nominal cumulative frequency would not capture the varying levels of prevalence adequately. I sought further advice from the statistical expert. They suggested that I could use a simplified version of the item response theory (Warm, 1989), which weights variables to communicate item difficulty. Consequently, the values were weighted to reflect the prevalence of the principles. While my study has an insufficient sample size to engage in the parametric analysis of these data,²² the weighting of the iCLT principles by prevalence allowed me to highlight the instances of less prevalent conceptualisations and practices. To calculate the values, I simply inverted the proportion of teachers who demonstrated the conceptualisation or practice of a principle. For example, if every participant conceptualised the ideas behind P1, its value would be equal to 16/16 or 1. Conversely, if only one participant out of 16 practised aspects of P6, then its value would be equal to 16/1 or 16. This reflects difficulty insofar as I assume that teachers found it harder to conceptualise or practise less prevalent principles, at least during the period that my study took place (Table 10; Appendices 18 and 19). The validity of this assumption rests on the premise that all aspects of iCLT are expected to be present throughout the teaching process (Newton et al., 2010).

Table 10

Weighted Values for Principle Conceptualisations and Practices

	P1	P2	P3	P4	P5	P6	Cumulative value
Conceptualisation	1.06	1	1.23	1.14	1.33	2.66	8.42
Practice	1.06	1.23	1.77	1.23	2.28	8	15.57

Figure 5 (see next page) illustrates the scatter plot of the cumulative weighted values of each teacher's conceptualisations and practices. The graph goes beyond the individual focus of the teachers' interviews, reflections, and observations, allowing the reader to gain a sense of the conceptualisations and practices of the teachers, overall. I have coined the term *iCLT radar* to describe the way that this scatter plot allows teachers to be located in relation to one another, and to visualise their iCLT alignment in terms of conceptualisations and practices. Languages are colour coded for ease of interpretation. The iCLT radar on teachers' conceptualisations and practices (Figure 5) was generated to represent teachers' conceptual and practical intercultural teaching capabilities. To understand the way in which conceptualisations and practices have been portrayed on the radar, it is useful to look at the more interculturally aligned teachers²³, as exemplars of how the cumulative weights operate.

²² Though accurate estimates may not be made from this limited sample, it is interesting to note that teachers' practices had a much higher degree of variance (var = 17.14) compared to that of conceptualisations (var = 3.62; i.e., practices are much more variable among these teachers).

²³ To recap, I coined the term *interculturally aligned* to refer to teachers whose conceptualisations and practices were more in line with iCLT. Refer to Figure 5, page 152.

Intercultural Communicative Language Teaching Conceptualisation and Practice

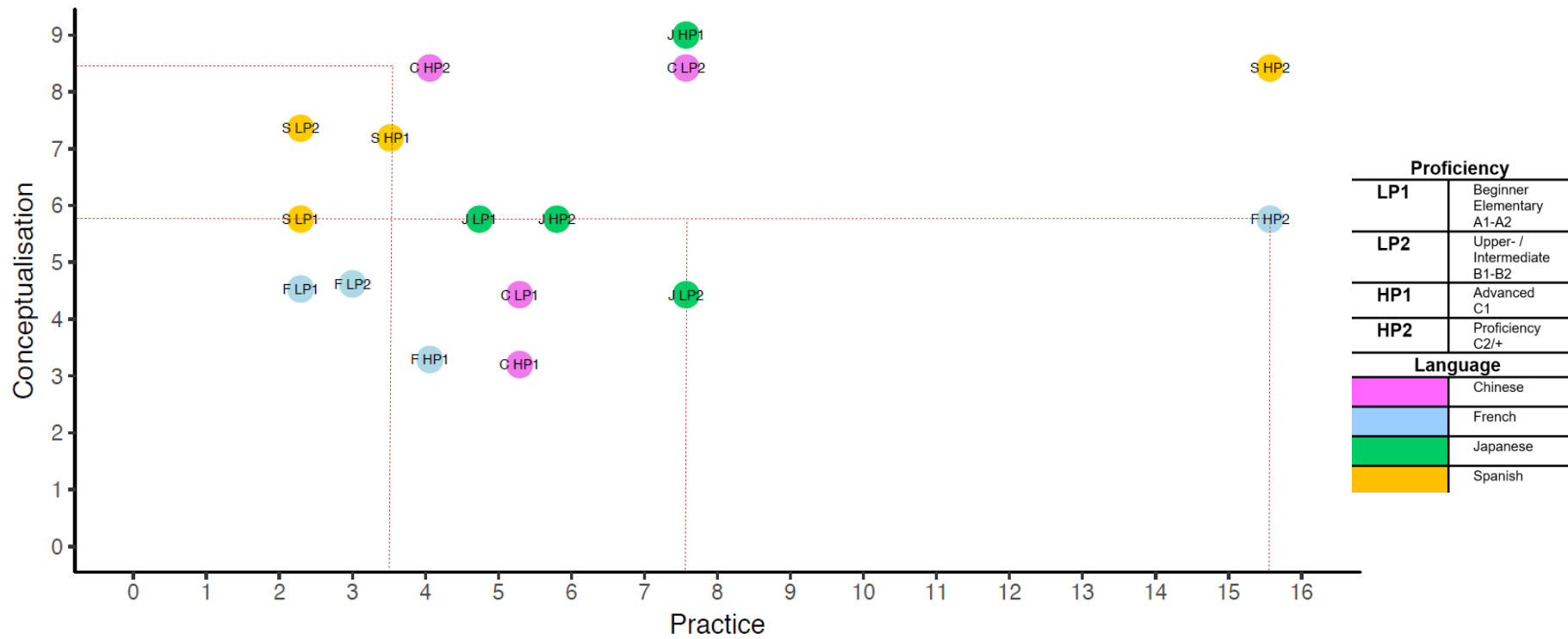


Figure 5. iCLT radar on teachers' conceptualisations and practices.

It is important to be mindful of the way the weighting of the principles reflects their relative difficulty, conceptually and practically, rather than how they have manifested in specific individuals. Those positioned towards the top of the graph are strongly conceptually aligned, while those on the right side are more aligned with iCLT in practice.

The absence of (seeds of) principles among many of the teachers highlighted a discrepancy in the prevalence of certain principles. In conceptualisations, P6 accounted for half of all absences, indicating that this principle is evidently harder for teachers to conceive of (even in seed form) than any of the other principles. While conceptualisations demonstrated a two-tiered data set, the principles in practice appeared divided into three groups. Similar to conceptualisations, P6 was the hardest to find in teachers' practices, with only four instances of seed occurrences. In contrast, seeds of P1, P2, and P4 were found in most teachers' practices. Meanwhile, the rate of occurrences of seeds of P3 and P5 in teachers' practices suggest that it was "moderately difficult," with approximately double the absences of P1, P2, and P4, but approximately half of the absences of P6. These differences were emphasised through the weighting of principles, so that it would be clearer when teachers had demonstrated more difficult seed occurrences of principles. Consequently, one may observe the large discrepancy between Severino (HP2/Spanish) and Fleurette (HP2/French) on the y-axis (conceptualisations), and Caihong (LP2/Chinese) and Jiro (HP1/Japanese) on the x-axis (practices). To avoid confusion, although Jiro (HP1/Japanese) and Caihong (LP2/Chinese) demonstrated the same number of conceptualisations and practices, it was necessary to slightly separate them to make sure both were clearly visible on the graph. Furthermore, the discrepancy between the scale of the practice axis and the conceptualisation axis emphasises the greater frequency of conceptualisations overall. Out of the 96 possible occurrences for each variable, there were 20 absences in conceptualisations, compared to the 37 absences in practice. Acknowledging the limited inferences one can make from this small sample, this is to say that teachers were almost twice as likely to not demonstrate the principles in practice as in their conceptualisations. While non-generalisable, I hope that this quantification of my data facilitates a more coherent interpretation of my findings. Finally, although the small sample size did not provide enough data points to perform statistical analyses, it did provide preliminary indications of future directions for the field of iCLT (which I will expand on in Chapter 8).

To ensure the clarity of the iCLT radar and to illustrate the various "difficulty levels" of the principles (demonstrated by the weight), I marked the divisions on the graph with orange dashed lines. Severino (HP2/Spanish) is an example of a teacher who has provided seeds of each of the six iCLT principles, both conceptually and practically. Notably, he is the only teacher who achieved this. Despite Fleurette's (HP2/French) alignment with Severino in practice, the fact that she did not demonstrate conceptually any seeds of P6 locates her lower on the conceptualisation axis. The weight of the principle may be observed through the distance she dropped on the radar. Conversely, while Sabina (HP1/Spanish) may have conceptualised seeds for the same number of principles as Fleurette (HP2/French), the fact that Sabina could conceptualise the less prevalent P6, while Fleurette demonstrated the more prevalent P3 meant that Sabina was located higher on the y-axis. The orange dashed line, perpendicular to the y-axis, marks this weight afforded to P6 (weight = 2.33 out of 8.42). The remaining five principles account

for a cumulative weight of 5.76 out of 8.42 (on average, each of the conceptualised P1 to P5 only has a value of 1.15, demonstrating their greater frequency of occurrence). In the cases of Caihong (LP2/Chinese) and Jiro (HP1/Japanese), the low prevalence of Principle P6 (in practice) becomes evident in their position in the middle of the x-axis of the radar. The orange dashed line that aligns with these two participants (and Junnosuke [(LP2/Japanese)]) denotes the weight afforded to Principle P6 in practice (weight = 8 out of 15.57). The distance between middle and left-most orange dashed lines, perpendicular to the x-axis, denotes the weight accorded to Principle P3 and P5 in practice, collectively (weight = 4.05 out of 15.57). The remaining three principles account for a cumulative weight of 3.52 out of 15.57, demonstrating their greater frequency compared to the moderate (P3 and P5) or most difficult (P6) principles in practice.

This section has introduced the scatter plot used to illustrate the variation among teachers' conceptualisations and practices. The introduction of this quantitative aspect of the study allowed a clearer portrayal of the results, such that it facilitated comparisons among teachers and their levels of proficiency. Additionally, it enabled supplementary considerations around target language, professional development, and the nature of the iCLT principles. In sum, the scatter plot provides a simple tool to visualise my arguments.

7.3 Interpreting Conceptualisations and Practices

Addressing the first two research questions, the findings provide a comprehensive illustration of the ways teachers conceptualise and practise aspects of the notions that underpin the iCLT principles. My research contributes to the research on teacher cognition in language education by focusing on one of the interactional approaches to language teaching, intercultural pedagogy, which has not received the same attention as the teaching of grammar or vocabulary (refer to Borg, 2015a), and the role of proficiency in teachers' conceptualisations and practices of iCLT. The findings on the relationship between conceptualisations and practices in this study are comparable to those of Sercu et al. (2005) and Risager (1998), among others, who found only weak or non-significant relationships between teachers' perceptions of ICC and their practices. Furthermore, teachers had different levels of understanding of ICC and intercultural education (Liddicoat et al., 2003). Even though teachers' conceptualisations have been shown to be connected to teachers' practices (Borg, 2011; Farrel & Ives, 2014; Prabhu, 1987), the findings of this study suggest that conceptualisations do not wholly determine practice. Some teachers demonstrated a substantial understanding of key aspects underpinning the iCLT principles, but, in practice, these elements were not strongly evident. Similar to Borg (2011), Calderhead (1996), Farrel and Ives (2014), and Prabhu (1987), this seems to indicate that the effect of teachers' conceptualisations in teaching practice may be specific to the type of conceptualisation analysed. Moreover, it is recognised that teachers' practices sometimes do not match with their conceptualisations because of variables like classroom conditions (Tolosa, 2009) and external factors, which can constrain the implementation of teachers' beliefs (Basturkmen, 2012). Without trying to generalise, an external factor in this study may be that the outcomes of education in New Zealand are largely determined and measured by assessment, as identified by one of my participants. In Cencen's

(HP2/Chinese) words: *It is about exams; it is not about learning anymore. Probably, this situation is only a big issue for seniors, from Year 11 to Year 13. We just focus on exams, just on that.* In the same way, the NZC, alongside its supplementary material, appears to be perceived as a set of complex reference points with different frameworks (such as values, vision, strands, key competencies, and the Ellis and iCLT principles), which need to be acknowledged and implemented by language teachers. As Fleurette (HP2/French) explains: *What I dislike is the fact there are so many frameworks to refer to. We are filling out reports at this time of the year and we have got to comment on school values plus competencies plus levels in the curriculum plus our own marking system. So, I find it confusing.*

These factors may partially explain why teachers in this study did not show explicit understandings or practices aligned with a more intercultural approach to language teaching, but rather an implicit potential for iCLT. Although the multicultural and diverse profile of schools in New Zealand can provide teachers with opportunities for intercultural experiences as advocated by Liddicoat and Scarino (2013), not all teachers in this study took advantage of the dynamic interactive opportunity for learning through actively constructing meaning around culture (Agar, 1994; Kramsch, 1998; Liddicoat & Scarino, 2013). The findings of this study provided strong indications that many teachers are capable of learning new teaching strategies, which may even contrast with those they experienced as language learners. In general, teachers demonstrated, in their approach to language teaching as well as culture in the classroom, a more communicative point of view. Prior learning then becomes an important factor to take into account, because of its influence on teachers' conceptualisations and practices as noted by previous researchers (Artzt et al., 2015; Borg, 2015b; Pajares, 1992; Sercu & St. John, 2007). This is evident in some of my participants whose experiences as learners of foreign languages inspired these teachers to continue those practices or to change them completely if their classroom practices were perceived as negative. This accords with a number of previous research studies (e.g., Castro et al., 2004; Davis & Andrzejewski, 2009; Lortie, 2002; Pajares, 1992; Sercu & St. John, 2007). As an illustration, Junko (LP1/Japanese) gave her learners "Chinese" names (based on the sound of their original names) for them to practise Japanese calligraphy (because of the similarities between Chinese and Japanese). The reason for this was Junko's own experience as an English language learner; her teacher gave her an English name, which she still remembers. In the case of Cencen (HP2/Chinese), she experienced the learning of English from a traditional language teaching approach, in which learners were not encouraged to speak or practise. However, in her teaching practice, she encouraged learners to use the language, based on an understanding that language use was the purpose for which the language was learned. Finally, Junnosuke (LP2/Japanese) described his Japanese teacher in high school as *quite old school and very structured. There was a lot of grammar.* In contrast, Junnosuke's conceptualisations and practices demonstrated that he approaches teaching from a more communicative point of view.

Prior experiences as both learners and teachers of languages influence teachers' development of their cultural and linguistic identities (e.g., L1 and L2). Their conceptualisations not only affect cultural values and the way they perceive the world, but also the way they approach the target language culture as well as their learners' own culture. Literature reviewed for this study has noted that teacher perceptions

can have a significant influence on both their decisions and their practices (Birello, 2012; Borg, 2009, 2015b, 2015c; Castro et al., 2004; Pajares, 1992; Sercu, 2006b, 2007). Likewise, Lustig and Koester (2013) and Kohler (2015) argued that teachers bring to their teaching their own cultures, beliefs, values, norms, and social practices influenced by their personal experiences. For the teachers in this study, overseas experiences may have also played an important role; for example, Sabina's (HP1/Spanish) experiences in Spanish speaking countries provided her with cultural insights into the target language culture, as well as an opportunity to improve her level of proficiency in the Spanish language. She also reported on those aspects of the target culture that clashed with her own (Aotearoa New Zealand) culture, which is important when learning a new language and culture. Sabina's conceptualisations and practices, influenced by her prior cultural (international) experiences, enabled her to make explicit comparisons and connections between languages and cultures for her learners (P4). This contrasts with a lack of evidence of encouragement of exploratory and reflective approaches to culture and culture-in-language in either her conceptualisations or her practices (P3). For Françoise (LP2/French), the experience living abroad in different countries taught her *not to take anything for granted, and that everything needs explaining and noticing*. Her conceptualisations and practices, however, do not correspond to her reported approach of "explaining and noticing" aspects of the cultures of the French-speaking world. Although Françoise demonstrated seeds of P3 in her conceptualisations, she was not observed to engage her learners in any explicit comparisons or connections, which would have provided evidence of an exploratory and reflective approach to culture and culture-in-language in practice (P4). Another illustration of the discrepancy between conceptualisations and practices can be found in Jyuri's (HP2/Japanese) understanding and explanation of the *Bible event* in Lesson 1 (refer to 5.4.3, p. 101, and 6.3.3, pp. 129-130) as seed conceptualisations of P3 and P4. The analysis of the observation of this event demonstrated that Jyuri's practices were merely aligned with P4, because there was not enough evidence that any explicit (cultural or linguistic) exploration or critical reflection occurred (P3). As observed in prior research, in this study teachers' conceptualisations did not always correspond to their practices (Birello, 2012; Borg, 2003, 2009, 2015b, 2015c; Cheng, 2012; Risager, 1998; Sercu et al., 2005; Young & Sachdev, 2011), a possible explanation of the low evidence of P5 (Newton et al., 2010).

These findings suggest that teachers possess an implicit understanding of the theory behind the principles, and although few seem to operationalise this in practice, they appear to possess a potential for intercultural teaching. Since interculturality is about, but not limited to, acknowledging and respecting cultural and linguistic differences, closer examination is needed of the implications of teachers' understandings of the role of culture (their own cultures and their learners' cultures) in relation to language teaching (Lustig & Koester, 2013; Peiser & Jones, 2014). It would appear that teachers need to be provided with opportunities to reflect on their own practices and consider whether their teaching practices mirror their conceptualisations (Peiser & Jones, 2014; Thompson, 1992) through targeted professional development support (see Section 7.4.3).

7.4 Patterns of Conceptualisations and Practices

The findings have identified discrepancies between the conceptualisations and practices with regard to the iCLT principles. As one possible factor that may explain differences, findings were compared with target language and proficiency level. As seven teachers had participated in a professional development programme known as TPDL, diverse language immersion programmes, and/or (inter)cultural workshops, I also looked for any evidence of the effects of professional development on teachers' conceptualisations and practices. To recap, TPDL (known as TPLT since 2017) is a professional development programme funded by the New Zealand Ministry of Education with the aim to support teachers of additional languages. The TPDL programme aims to assist teachers "to improve their teaching language proficiency, increase their knowledge of the languages curriculum and increase their understanding of second language teaching methodology" (Harvey et al., 2010, p. 2). The following section investigates the outcomes of intercultural teacher performance across these three variables: (1) the role of proficiency (Research Question 3); (2) target language; and (3) the potential of interculturally targeted professional development (Tables 5 and 7). Respectively, I seek to address three considerations: (1) Was it just chance that two of the four intercultural teachers were L1 speakers? (2) Did the target language play a role in the lack of intercultural conceptualisations and practices of the other two L1 speakers? And (3) given the interculturally targeted professional development of the other two intercultural teachers, does professional development play a more central role than proficiency?

7.4.1 The role of proficiency.

The present study investigated whether language teachers' proficiency in the target language could be a differentiating factor, regarding teachers' conceptualisations and practices of iCLT. This was motivated by the meagre attention that has been paid to the role of teachers' proficiency in the target language in teachers' conceptualisations and practices of iCLT in Aotearoa New Zealand (See Conway & Richards, 2014; East, 2012b; J. Howard et al., 2016; Newton et al., 2010; Oranje, 2016; H. Richards et al., 2011a, 2013; Vicary Kennedy, 2016). Thus, for my third research question – Do teachers with different levels of proficiency have different conceptualisations and practices of iCLT? – the answer is that, while none of the "more intercultural"²⁴ teachers had low proficiency in the target language, proficiency did not predict teachers' conceptualisations and practices in my sample.

Proficiency did not play a consistent role in teachers' ability to conceptualise or practise iCLT. Since none of the more intercultural teachers had low proficiency in the target language, it is possible that there may exist a threshold; that is, a certain level of proficiency may be necessary to attain a higher degree of iCLT alignment. For example, Sixto (LP1/Spanish) talked about struggling to teach Spanish because he did not believe he possessed a high enough level of proficiency in the target language, which aligns with the notion that a certain level of target language proficiency might be needed to gain awareness of culture-in-language, or at least for teachers to be confident regarding culture and language (Ghanem, 2015; J. C. Richards, 2017). However, in my study the sample size was not large enough to test this possibility. I considered proficiency as a variable in each of the principles but there

²⁴ In this study, "more intercultural" refers to teachers whose cognitions and practices are more aligned with iCLT.

was no systematic pattern, the same way there was no systematic pattern across languages and teachers' overall iCLT. On the iCLT radar (Figure 5) the four teachers with the highest scores represent this study's best examples of intercultural teachers (who belonged to either HP2, HP1 or LP2 proficiency groups). Regarding the position on the iCLT radar of the rest of the teachers (Figure 5), it is clear that most of those in the group of lower proficiency (LP1 and LP2) are situated on the left side of the radar (Appendix 1). Independent of their conceptualisations, they had the least intercultural practices. This is consistent with the general trend of higher rates of conceptualisation than practice. However, it is notable that there is some variation in these patterns. Two LP2 teachers are on opposite sides of the practice axis: Susana (LP2/Spanish) had higher interculturally aligned conceptualisations than Junnosuke (LP2/Japanese), but Junnosuke had higher overall interculturally aligned teaching practices. Similarly, Junko (LP1/Japanese) and Cencen (HP2/Chinese), who belonged to the lowest and to the highest levels of the proficiency groups, respectively, demonstrated comparable understandings of how their learners can experience cultural practices. Teachers in the higher proficiency group (HP1) tended to show the least intercultural conceptualisations, but had moderate levels of intercultural practice. Finally, despite possessing a higher level of language proficiency, Chenggong's (HP1/Chinese) conceptualisations and practices are not more intercultural than Chaoli's (LP1/Chinese).

In Ghanem's (2015) study, whether teachers were L1 or L2 speakers of the target language appeared to play a role in teachers' awareness of culture and ICC, because their sense of "preparedness" was not only related to teacher education. Teachers' perceptions of themselves as "authoritative" or "non-legitimate" seem to have played a role in terms of self-confident teaching culture. It did seem to relate to the teacher education they had received or level of proficiency in the target language. Similarly, in the present study, there is no evidence to suggest that higher proficiency in the target language facilitates the implementation and development of iCLT. The four teachers who were L1 speakers of the target language differed in their implementation of iCLT practices. On the one hand, the French and Spanish L1 speaking teachers, Fleurette (HP2) and Severino (HP2), provided illustrations of what a number of studies have defined as *intercultural teachers* (e.g., Byram, 1997, 2008; Council of Europe, 2001; Liddicoat, 2004; Ministry of Education, 2007, 2012; Newton, 2016; Newton et al., 2010; H. Richards et al., 2010). However, the two Asian language L1 speakers, Cencen (HP2/Chinese) and Jyuri (HP2/Japanese) did not demonstrate iCLT practices (Figure 5). For example, Fleurette (HP2/French) explained that she takes her learners to a French restaurant for genuine social interactions with the French speaking staff, and Severino (HP2/Spanish) provided opportunities for his learners to interact with L1 speaking visitors who were Spanish language assistants (both examples of how to implement P2). It was evident that these two L1 speaking teachers of European languages approached teaching from an integrated intercultural perspective. In contrast, Cencen (HP2/Chinese) and Jyuri (HP2/Japanese) did not invite their learners to engage in similar activities despite the high number of Japanese and Chinese restaurants and stores in Auckland. This may suggest that they were not aware of the value of these intercultural opportunities, although it is important to acknowledge that their schools may not have had the financial ability to fund these opportunities. In this study, therefore, there is evidence that L1 speakers are not inherently prepared to implement an intercultural communicative approach to language teaching. Even though L1 speakers have an innate intuition for their language

and culture (Stern, 1983), it seems that “it is difficult to adopt the position of expert, and it is likely that teachers too will be put in the position of examining and declaring their own biases and perceptions” (Newton et al., 2010, p. 26).

In the case of teachers with low levels of proficiency, it may be beneficial to follow Le and Renandya’s (2017) recommendation that teacher education programmes need to assist teachers not only in improving their language proficiency but also in increasing “their ability to make use of the target language to create optimal learning environments” (p. 79). Sercu (2006a) similarly recommended that textbook developers should include guidelines “to integrate the teaching of language and culture, and to promote the acquisition of intercultural skills and attitudes, in addition to cultural knowledge” (p. 70). This may also be important to facilitate teachers’ understanding and implementation of iCLT. Regardless of teachers’ level of proficiency, the above recommendations would benefit teachers equally. After all, both L1 and L2 teachers need to acquire the same “skills that enable the teacher to manage classroom discourse so that it provides maximum opportunities for language learning” (J. C. Richards, 2010, p. 103).

In short, many researchers have argued that language teachers require a high level of proficiency in the target language to teach it effectively and to implement communication-focused approaches to language teaching (e.g., Chambless, 2012; Chang, 2011; G. Ellis, 1996; Hoare & Kong, 1994; Li, 1998; Karim, 2004; Penner, 1995; Sullivan, 2011). For the teachers in this study, however, the data show little relationship between teacher proficiency in the target language and iCLT conceptualisation and practice, suggesting proficiency is an unreliable marker of intercultural teaching capacities (Table 10, p. 151; Figure 5, p. 152; Appendix 19). This suggests that it is not necessary to be an L1 speaker to be both intercultural and able to develop the intercultural dimension in the language classroom. This is in line with the theory that suggests that even though L1 speakers tend to be better equipped regarding cultural knowledge, no individual is an authority on all the culture(s) within a culture (Byram, 2015; Jackson, 2014). After all, the aim of intercultural language teaching is to teach learners how to understand culture, not to merely teach culture per se (Crozet, & Liddicoat, 1999). Thus, both L1 and L2 speaking teachers need to develop skills to create engaging, communicative, and reflective opportunities. This is something that is not exclusively dependant on teachers’ levels of proficiency.

7.4.2 Target language.

As explained previously, one of the considerations that arose, following the acknowledgment of culture-in-language and via the analysis of the data, was whether certain languages facilitated the development and implementation of the intercultural dimension more than others. However, there was no evidence in this study to suggest that target language is a determinant of the intercultural conceptualisations and practices of teachers. Engaging two low and two high proficiency teachers in each language resulted in each language group having one high-performing intercultural teacher, who demonstrably excelled in the number of seed occurrences of conceptualisations and practices (Figure 5). While the other participant scores appear to cluster by language, located around the centre of the radar, the differences

between these clusters are too minimal to draw any conclusions. As seen in Figure 5, the scatter plot does not reveal any patterns in the languages taught by the teachers in this study.

The apparent lack of influence in terms of the target language becomes more apparent when one examines the degree of variation within languages, and the cross-over between languages. The less intercultural Chinese teachers only demonstrated evidence of P1 to P4, but within the implementation of those principles there were variations. Chenggong (HP1), for example, did not articulate any conceptualisation of P3, but did provide learners with exploratory and reflective learning opportunities. Cencen (HP2) did not appear to conceptualise or practise P4, that is, he did not provide learners with opportunities to compare languages and cultures. While Caihong's (LP2) conceptualisations and practices show a more intercultural approach to language teaching, demonstrating explicit references to the ideas in P6, these ideas were not evident in her practices in the lessons observed.

The Japanese teachers' conceptualisations and practices show similar inconsistencies. Junko (LP1) did not implement the notion of language and culture in her classes (P1) or encourage an exploratory and reflective approach to culture (P3). As researchers such as Chambless (2012) and Sullivan (2011) have similarly reported, this could be related to her limited ability to communicate in Japanese. However, Jyuri (HP2), the L1 speaker of Japanese, also did not encourage an exploratory and reflective approach to culture or culture-in-language (P3). This reiterates the point that level of proficiency does not appear to determine the implementation of iCLT. However, Jiro's (HP1) conceptualisations and practices show a more intercultural approach to language teaching, like Caihong (LP2/Chinese), who did not implement the ideas from P6 in any of the lessons observed. Finally, Junnosuke (LP2) demonstrated as much practical ability as Jiro, but had even fewer conceptualisations than the other two less intercultural teachers (Junko [LP1] and Jyuri [HP2]).

Even though there is no evidence to suggest that the target language plays a role in determining iCLT in the present study, it is interesting to note the ways in which the data reflected how the two groups of languages contrast in terms of conceptualisations and practices, even within the same language group. For example, the teachers of European languages in this study addressed the cultural meanings in language, but referred to the use of greetings/farewells, and "politeness" when addressing others, rather than "respect" (as observed in the Asian languages). Ferdinand (LP1) and Françoise (LP2), teachers of European languages, failed to demonstrate in practice P3 and P4, which represent key aspects of the development of intercultural competence. Ferdinand did not acknowledge or practise a reflective and exploratory approach. Instead, like Susana (LP2/Spanish), he played the role of a transmitter of knowledge/information, instead of facilitating learning, as is expected in intercultural education (refer to Liddicoat, 2004; Liddicoat et al., 2003; Newton, 2016; Newton et al., 2010; Sercu et al., 2005). Furthermore, Ferdinand did not engage learners in genuine social interaction. Françoise (LP2) did not contemplate or practise explicit comparisons and connections between languages and cultures (P4), and failed to provide learners with exploratory and reflective learning opportunities (P3). Fabienne (HP1) was the only teacher who did not acknowledge the diversity of her classroom (P5; Newton et al., 2010), and only Fleurette (HP2) demonstrated practices that embraced the diversity in her classroom, acknowledged as vital for IC development. Similar outcomes have been described in the studies of a

number of researchers (e.g., Cooper et al., 2011; Newton, 2016). Although Fleurette's (HP2) conceptualisations and practices show a more intercultural approach to language teaching, she did not demonstrate any conceptualisation of P6 in her interview. Finally, Severino (HP2/Spanish) provided a valuable exemplar of how iCLT and intercultural language teaching operate in practice, as seen in the seed occurrences of the iCLT principles in both his conceptualisations and practices. This is in line with a number of studies that have illustrated similar examples (e.g., Byram, 1997; Kramsch 1993; Liddicoat, 2004; Liddicoat et al., 2003).

As mentioned before, teachers of Chinese and Japanese addressed the cultural meanings in language in the use of greetings/farewells, emphasising the importance of respect. Similar to the teachers of the European languages, teachers of Chinese and Japanese demonstrated seeds of P1 in both their conceptualisations and practices, except Junko (LP1/Japanese) who did not practise any aspect of the principle. Both groups of teachers also indicated that they conceptualised and practised seeds of P2, evidence of a more interactive teaching practice. There are discrepancies, however, between conceptualisations and practices in regards to P3 to P6. For example, there was evidence that Junko (LP1/Japanese) and Jyuri (HP2/Japanese) conceptualised seeds of P3, but did not demonstrate any exploratory or reflective practical approaches to teaching Japanese. In the case of the Chinese teachers, all but Chenggong (HP1/Chinese), there was evidence of seeds of P3 in both their conceptualisations and practices. Likewise, most teachers noted the importance of comparison and contrast, and claimed to provide opportunities for learners to compare and contrast languages and cultures (P4). Cencen (HP2/Chinese), however, did not demonstrate this principle in practice. In contrast, Cencen and Caihong (LP2/Chinese) were the only ones who showed an awareness of the importance of embracing the diversity in their classrooms, although only Caihong and Jiro (HP1/Japanese) demonstrated it in practice. While all the teachers of Japanese demonstrated that they embraced diversity in their classrooms (P5), for one of them, Junnosuke (LP2/Japanese), there was no evidence of acknowledgment of diversity in her conceptualisations, once again demonstrating the great disparity between conceptualisations and practices for each teacher, as well as within the same language group. Only Caihong (LP2/Chinese), Cencen (HP2/Chinese), and Jiro (HP1/Japanese) demonstrated aspects of P6 in their conceptualisations, but neither the teachers of Chinese or Japanese demonstrated P6 in practice.

In summary, the examples above illustrate how the role of the target language appears to be inconsequential in the development of each teacher's iCLT. The next section examines data that investigated the role of professional development that targets intercultural competence, and relates this back to the literature.

7.4.3 The potential of interculturally targeted professional development.

One of the issues which emerged from the findings and the literature on language teaching in the Aotearoa New Zealand context is the potential of interculturally targeted professional development (i.e., professional development which is solely dedicated to iCLT) to strengthen teachers' iCLT. Given the reported low levels of professional development experience (7/16 teachers) and lack of evidence that

these teachers were achieving what may be called the status of an interculturally aligned teacher, findings of this study raise the question of whether teachers are being adequately prepared for iCLT. Although professional development in Aotearoa New Zealand is not mandatory for teachers, it is also concerning that, despite the multicultural nature of language classrooms in Aotearoa New Zealand, and so the need for a more intercultural approach to teaching, only seven teachers had completed TPDL or any other relevant professional development. Two of the seven teachers, Caihong (LP2/Chinese) and Jiro (HP1/Japanese), however, had received interculturally targeted professional development, thus suggesting that such targeted professional development may make a difference. This professional development, which consisted of workshops dedicated to the development of intercultural teaching, was specific and apparently effective.

In contrast, most teachers experienced more “general” professional development, that is, opportunities to upskill which did not have a specific focus on the intercultural dimension or where principles of iCLT were largely implicit. These findings suggest that such general professional development was ineffective in terms of increasing iCLT practice. As indicated by East (2012b), Feryok and Oranje (2015), Oranje (2016), and Yates (2016), there has been a lack of opportunities for teachers to gain an understanding of Newton et al.’s (2010) iCLT principles, and how these principles operate in practice. Furthermore, it has been claimed that there is an absence of a commonly understood intercultural teaching methodology (Conway et al., 2010; Peiser & Jones, 2014), and a lack of understanding and development of interculturality by language teachers (Deardorff, 2009a). As reviewed in the literature, new pedagogical frameworks can be challenging for teachers to understand and adopt if they have insufficient content knowledge and an inadequate understanding of the curriculum (Sinnema, 2011). This is especially important regarding the Cultural Knowledge strand of the curriculum, which presented a challenge for many of the participants in Harvey et al.’s (2010) study. The authors recommended that TPDL should give more attention to this strand, to assist teachers in the development of interculturally competent learners. However, this seems not to be happening as successfully as might be expected or desired. The recommendations from my findings, which I will develop in my conclusion (Chapter 8), are in line with those of Harvey et al.’s (2010) and Conway et al.’s (2010). As a language teacher, I also believe that teachers may benefit from the assistance of teacher education and professional development providers to help them to comprehend the abstract nature of culture and culture-in-language (Dervin, 2010; Díaz, 2013; Sercu et al., 2005). Each of these studies advocates for the implementation of interculturally targeted programmes/courses in teacher education programmes and in-service professional development.

The review of the literature reveals that professional development has a positive impact on teachers’ cognitions and practices across various fields and geographical locations (e.g., Andreotti et al., 2012; Chaves & Guapacha, 2016; Díaz, 2013; Feryok & Oranje, 2015; A. Howard & Donaghue, 2015; Oranje, 2016; Wang & Hui, 2014). In Aotearoa New Zealand, professional development has largely been TDPL. Harvey et al. (2010) argued, however, that the goals of the TPDL programme are predominantly to assist teachers “to improve their teaching language proficiency, increase their knowledge of the languages curriculum and increase their understanding of second language teaching methodology” (p.

2). Seven of the participants in this study participated in the TPDL programme (which provided them with a brief introduction to Newton et al.'s [2010] iCLT principles), and the other nine participated in diverse immersion programmes, and/or (inter)cultural workshops (Table 7, p. 83). Those who completed TPDL demonstrated a slightly higher level of awareness/knowledge of the theory behind the iCLT principles, but did not demonstrate more developed practices of iCLT. Although iCLT has been covered, it would appear that multi-targeted approaches, such as TPDL, have had little effect on the participants' practices. This course covers several language teaching theories, including iCLT, where teachers learn about these theories, but, given the time constraints, do not have adequate opportunity to test them in practice. Although teachers are expected to implement what they learn in their teaching practice, there is limited time given to the intercultural theory: only 90 minutes throughout the duration of the TPDL programme. Such a brief introduction, and a lack of practical examples, may be insufficient to ensure a good understanding of the principles. Thus, perhaps it is not surprising that TPDL has not had a marked impact on teachers' conceptualisations and practices of iCLT, since the structure of TPDL's professional development dedicates more time and resources to the ten Ellis Principles (R. Ellis, 2005).

In this section, some examples of different levels of conceptualisations and practices identified and observed in regard to teachers who completed TPDL are provided. Susana's (LP2/Spanish) conceptualisations demonstrated a thorough understanding of the *ideas* underpinning the principles, but she did not *implement* them. In the case of Ferdinand (LP1/French) and Françoise (LP2/French), their conceptualisations placed them below Susana in the iCLT radar (Figure 5). In contrast, Chaoli (LP1/Chinese) conceptualised seeds of the principles at the same level as Ferdinand and Françoise, but Chaoli's practices are more aligned with iCLT. Finally, Jyuri (HP2/Japanese), who had the same number of seed occurrences as Chaoli (LP1/Chinese) and Chenggong (HP1/Chinese) in practice, demonstrated more interculturally aligned conceptualisations. It would appear that the general professional development through TPDL (i.e., professional development which is not specifically intercultural) had little influence on teachers' iCLT. Although not all teachers had had the opportunity to engage in TPDL, six teachers had engaged in language immersion programmes, but similar conclusions about the lack of impact of this form of professional development on iCLT can be drawn regarding language immersion programmes. Four of these teachers had completed both language immersion and multi-targeted professional development, but again, this appears to have not facilitated teachers' intercultural alignment.

There is some evidence, however, that iCLT may be influenced by other factors. For example, Fleurette (HP2/French) is the only teacher who did not participate in TPDL, any language immersion programme, or multi-targeted workshop, and yet her teaching practice was more aligned with the values of iCLT than all teachers who had engaged in such programmes, except Severino (HP2/Spanish). This particular example appears to highlight the strong influence of teachers' personal identities, values, beliefs, prior learning and intercultural experiences. Furthermore, Severino (HP2/Spanish), the best example of an intercultural teacher in this study, only attended multi-targeted workshops and participated in a collaborative cluster of language teachers. Severino's example suggests that teacher collaboration may have had a positive effect on iCLT implementation. Similar effects regarding teacher

collaboration have been found internationally (e.g., Donaghue, 2015; Iyer-O'Sullivan, 2015; Mercado & Mann, 2015; Ramírez, in press). As shown in these studies, teachers with low and high levels of proficiency, as well as those who are interculturally competent and trained, can benefit from collaboration in a rich process which complements each other's teaching and linguistic strengths and weaknesses (Maum, 2002; Medgyes, 1999; Reis, 2011; Stoyhoff, 2007). In addition, cohorts of teachers as well as collaborative practices within language departments may have a positive impact on students' learning from both teachers' knowledge and qualifications (Ramírez, in press) in terms of improvement of teaching practices, language proficiency, and intercultural competence through collaboration.

A common recommendation in the literature is that educational institutions, as well as language teachers, have a responsibility to enhance collaborative and cooperative teaching, in order to develop more effective intercultural teaching practices (e.g., Llurda, 2014; Medgyes, 1999; Reis, 2011). Regarding proficiency, collaboration between teachers with low and high levels of proficiency, and those who are (to some extent) interculturally competent and trained, may benefit from the level of complementarity they can bring to each other's cultural knowledge, teaching and linguistic weaknesses and strengths (Llurda, 2014; Maum, 2002; Medgyes, 1999; Reis, 2011; Stoyhoff, 2007). As stated earlier, schools may benefit from having "a good balance of [L1 and L2 speaking teachers] ... Given a favorable mix, various forms of collaboration are possible, and learners can only gain from such cross-fertilization" (Medgyes, 2001, p. 441). Similar outcomes were reported in New Zealand by Blakeney-Williams and Daly (2013), who worked collaboratively with teachers in workshops in which teachers debated, discussed, edited, and reviewed the group's thoughts. Since Fleurette (HP2/French) did not complete any professional development, and Severino (HP2/Spanish) only engaged in multi-targeted workshops, it would have been interesting to have investigated the extent to which the development of their IC influenced their conceptualisations and practices as demonstrated in this study. It would be interesting to investigate the factors that influenced the development of these teachers' intercultural competence.

Göbel and Helmke (2010) investigated the role of teachers' (prior) intercultural (learning) experience in the integration of intercultural topics in the EFL classroom. Similar to Göbel and Helmke's participants, the four participants who represent the intercultural teachers of the present study also had (formal and/or informal) intercultural experience (as opposed to solely cultural experience). This is especially important regarding Caihong (LP2/Chinese) and Jiro (HP1/Japanese), the two teachers who received interculturally targeted professional development, because both received interculturally targeted training/education, and demonstrated a more interculturally aligned teaching approach. Göbel and Helmke's findings demonstrated, on the other hand, that the more interculturally experienced teachers were, the more likely they were to focus on cultural comparison and on topics of "subjective" culture in their classes. In contrast, the less interculturally experienced the teachers, the fewer intercultural topics are implemented in their classes. This study did not calculate the degree of intercultural development or experience of participants. The instruments and the use of the iCLT principles (Newton et al., 2010), however, served as an interpretative lens to identify characteristics of how an intercultural teacher thinks

and teaches (as indicated by Byram, 1997, 2008; Liddicoat, 2004; Newton, 2016; H. Richards et al., 2010).

Although my data cannot be generalised due to the small sample size, it appears that dividing teachers' attention between several teaching approaches and theories in the same programme may be diluting the potential for iCLT development. This reinforces the argument that there should be specific professional development opportunities to target intercultural language teaching development. Furthermore, it can be argued that interculturally targeted pre-service teacher education and in-service interculturally targeted professional development programmes may lead to greater understanding and implementation of iCLT in Aotearoa New Zealand's classrooms, as suggested by a number of researchers (Conway et al., 2010; Dervin, 2000; Peiser & Jones, 2014).

In summary, this section of the discussion has been developed around the variables of role of proficiency (Research Question 3), target language, and the potential of interculturally targeted professional development. Since the data of this study showed little relationship between teachers' proficiency and their conceptualisation and practice of iCLT, it appears to suggest that proficiency is not a reliable marker of intercultural teaching capacities. Thus, this suggests that it is not essential to be an L1 speaker to be both intercultural and able to develop the intercultural dimension in the language classroom. Finally, this section has also argued for an interculturally targeted approach to professional development and language immersion opportunities. The following section addresses the nature(s) of the iCLT principles, to explain why some principles appear to occur at a greater frequency than others in teachers' conceptualisations and/or practices.

7.5 Reflections on the Nature(s) of the iCLT Principles

So far, the discussion has focused on the factors thought to affect the implementation and development of iCLT (Newton et al., 2010): (1) proficiency, (2) target language, and (3) interculturally targeted professional development. As noted previously, two teachers received interculturally targeted professional development which was specific and apparently effective. However, data from teachers who experienced general professional development, which did not include a specific focus on the intercultural dimension, and teachers who had not had access to professional development, did not demonstrate high levels of conceptualisation or practice sufficient for intercultural competence. Thus, the findings of this study suggest that interculturally targeted professional development could augment iCLT practices, although other factors may also affect teachers' abilities to teach languages following the iCLT framework.

This section focuses on the nature of the iCLT principles, which may help to explain why some principles seem to occur more frequently than others in teachers' conceptualisations and practices. These principles were developed by Newton et al. (2010) to guide teachers' development of the intercultural dimension in the language classroom. Data in this study suggest that teachers' understanding of the principles was that they could be implemented independently and sequentially, rather than holistically. Although earlier data was presented separately based on each principle, none of the principles can

operate in isolation. In what follows, I propose an interpretation of the principles to enhance their implementation, or at least teachers' understanding of how the principles might be implemented. In this section, to facilitate the discussion around the nature(s) of the iCLT principles, these are divided into three groups: (1) culture and language (referring to P1), (2) enabling the practical components of iCLT (referring to P2, P3, and P4), and (3) theoretical development (referring to P5 and P6).

7.5.1 Culture and language.

The review of the literature has highlighted the importance of culture in language teaching and learning, and its interdependent relationship with language, and that culture cannot be taught separately (P1). However, various studies have suggested that teachers often find this integration difficult to accomplish because of the "abstract" nature of some aspects of culture, particularly those related to culture-in-language (refer, for example, to Dervin, 2010; Díaz, 2013; Sercu et al., 2005; Young & Sachdev, 2011). Other constraints on integration may include a lack of resources, and/or an inadequate understanding of how the intercultural dimension operates in practice due to insufficient professional development. The findings of the present study corroborate this literature, noting that teachers generally had some understanding: all but one teacher understood and acknowledged the importance of culture in language learning, and the principle that it cannot be separated from language. Teachers' seed (i.e., not fully developed or germinated) conceptualisations of P1 were related to the understanding and importance of culture in language learning; the relationship between language and culture; the inseparability of language and culture in teaching; teachers' teaching approaches in line with iCLT and their own learning experiences; and, finally, their use of greetings in classroom routines.

While most teachers demonstrated seeds of P1 in practice, their observed practices were, however, limited to greetings and farewells (at least in the lessons that were observed). It is important to note that teachers' use of greetings and farewells was more aligned with iCLT than CLT because these were not implemented with a simply communicative purpose, but for their learners also to engage with the cultural meanings embedded in them (Carr, 2007, cited in Newton et al., 2010). Similarly, studies by East (2012b), Oranje (2016), and H. Richards et al. (2010, 2011a, 2011b, 2012, 2013) reported that language teachers in Aotearoa New Zealand tended to understand culture in static terms, as *artefact* (Sehlaoui, 2001); that is, they tend to approach language and culture as two different entities. That being said, many of the participants were more conversant with the concept of *language and culture*; and the interviews, reflections, and observations demonstrated that some teachers possessed a deep understanding of how language and culture are connected, carrying embedded meanings, such as *respect* (P1).

Although not explicitly defined as such, some teachers' conceptualisations of culture were consistent with what Newton et al. (2010, following Carr's [2007] description) defined as *culture-in-language*. As explained in Newton et al., evidence of culture-in-language can be found in family relationships; expressions of politeness, respect, or modesty; and tolerance of speech interruption in conversations. Chinese and Japanese language teachers drew learners' attention to the importance of their choice of words in their culture. For example, there was an emphasis on the explicit demonstration of respect

through language used by learners, which must also be reflected in their behaviour in class, such as bowing. It was evident that participants recognised that language and culture were embedded in one another. All but two teachers of Japanese and Chinese – those with the lowest proficiency in the target language – explicitly acknowledged the presence of cultural meaning in language, evident when some teachers explained to their learners the nature of written language characters as cultural entities. Teachers of European languages also demonstrated an understanding of how social relations are managed through language which embeds cultural meaning. In the case of French and Spanish, this was related to politeness when addressing others, and the use of greetings.

The evidence around teachers' conceptualisations and practices of P1 provides a sound base for the development of iCLT in Aotearoa New Zealand; however, they do not represent a germinated display of Newton et al.'s (2010) principles – they are only seeds. P1 is important because it represents one of the most notable aspects of iCLT, an understanding of the relationship between language and culture for the intercultural dimension to be developed. The scatter plot of teachers' performances, representing their conceptual and practical intercultural teaching capabilities, demonstrates that some principles may be more, or less, difficult to conceptualise and/or practise (Table 8, p. 146; Appendices 18 and 19). Fifteen out of 16 teachers demonstrated seeds of P1, reflecting the frequent occurrence of this principle, and suggesting that it may be easier to implement than others.

Acknowledging that the observations, interviews, and teachers' reflections did not capture all of the teachers' implicit potential, the participants did provide a number of examples of the interdependency of language and culture. Newton et al. (2010) expect teachers to be able to guide learners' analysis and reflection of observed and experienced "cultural representations and behaviour, linguistic or visual" (p. 66), to explore and compare cultures (P2 to P4), and actively construct meaning (Agar, 1994; Kramsch, 1998; Liddicoat & Scarino, 2013). However, as researchers such as Karabinar and Guler (2013), Moloney et al. (2016), and Young and Sachdev (2011) have claimed, teachers cannot implement these ideas without an awareness of the foundations of intercultural theory that underpin P1. Misunderstandings around the relationship between culture and language can undermine a full appreciation of cultural diversity in the classroom (P5). This principle has the potential to facilitate learners' development of IC by focusing on the development of this competence rather than L1 competence (P6; refer to Brunsmeier, 2017; Cooper et al., 2011). Because interculturality requires "respect and acknowledgement" of others' languages and cultures, teachers are expected to acknowledge the level of diversity in the classroom, as intercultural teaching "entails recognising and embracing diversity in the classroom" (Newton et al., 2010, p. 71). Acknowledging the linguistic component and cultural diversity in the classroom provides authentic learning opportunities for the development of the intercultural dimension. Furthermore, these are not uni-directional relationships, as the full development of P1 relies on the implementation of the remaining principles.

The seeds of iCLT demonstrated by the teachers in this study provide reasons to be optimistic, because it appears that teachers demonstrated an implicit potential for intercultural teaching. This suggests that, based on the observation that teachers who received interculturally targeted professional development demonstrated greater intercultural competence, it may be possible, with appropriate facilitation, to

germinate the full operationalisation of the iCLT approach. To achieve this, however, the principles may need to be presented differently. Despite Newton et al.'s (2010) presentation of the principles as interdependent and not sequential, current conceptualisations, as expressed in the six published principles, generate a sense of the principles as independent. The principles tend to be interpreted as if they can be developed individually – or sequentially – such that P1 comes first, and then leads to P2 to P6, instead of focusing on how all the principles reinforce one another. A focus on their interconnectivity is essential to prevent teachers from reading the iCLT principles as a list, and to reinforce that they are interrelated and interdependent, and from misunderstanding them in a sequential way, resulting in an improper or inadequate implementation.

7.5.2 Enabling the practical components of iCLT.

Compared to P5 and P6, P2, P3, and P4 are arguably more “tangible,” as they are concerned with providing learners with opportunities to interact, explore, compare, discuss, and reflect. This tangibility could explain the higher frequency of seed occurrences of these principles in the data, compared to the more abstract P5 and P6. P5 is an acknowledgement of and “attitude” towards diversity, an implicit aspect of interculturality, while P6 is a reflection of the successful implementation of iCLT, because it requires knowledge and understanding of ICC. The scatter plot (Table 8, p. 146; Appendix 19) values depict the frequent occurrence of P2, P3, and P4, reinforcing the concept that some principles are more difficult than others. That said, P3 was less frequently put into practice than conceptualised, as teachers tended to adopt the role of transmitters of (cultural) knowledge, rather than facilitating an exploratory and reflective approach. To illustrate, Caihong (LP2/Chinese) spoke of the need to make learners think and ask questions for themselves to develop critical cultural awareness (refer to the full episode in Section 5.4, p. 97). She believed that it is only when learners start to question their own culture that they are able to be receptive to other cultures; asking learners questions about themselves allows them to “see themselves” in the target language culture (P3).

In one of Caihong's (LP2/Chinese) Lesson 1 episodes, a key noticing, reflection, and comparison moment took place (refer to the full episode in Section 6.5, pp. 139-141). Caihong walked her learners through a process of noticing and reflection, with class discussion, and sharing of views and prior experiences. Learners shared their experiences about eating etiquette in each of their cultures. The level of richness both learners and teacher get from this type of interaction provides an example of how an intercultural dimension can develop in the classroom and what interculturality looks like in practice. Although the examples from Fabienne (HP1/French) and Chenggong (HP1/Chinese) are not fully developed illustrations of noticing (as explained by Liddicoat (2005b), which adapts R. Schmidt's (2010) noticing theory to intercultural learning; Meier, 2015), these bore a resemblance to the steps of Liddicoat's (2002) pathway for developing intercultural competence (refer to Section 2.4.1, P3, p. 36, and Section 6.3.2, pp. 125-6), providing an opening to thinking of ways to help these opportunities to germinate (i.e., fully develop). Similarly, teachers should also engage in processes of self-reflection and exploration around their linguistic and cultural backgrounds, which, eventually, may enable teachers' facilitation of exploratory and discovery opportunities for their learners – also facilitating the creation of

a third space (Kramsch, 1993; Lo Bianco, et al., 1999). Since teachers are cultural and social beings with multi-faceted identities (Cooper et al., 2011), who bring their own life experiences, languages, values and cultures to their classrooms (Kohler, 2015; Lustig & Koester, 2013), they need to develop an explicit awareness of what they and their learners bring to the classroom (Wiggins, 2001). Cencen's (HP2/Chinese) example of an active engagement in the process of (linguistic and cultural) self-reflection and exploration (refer to Section 5.4.1, p. 99) highlights the importance of teachers' development of their own critical cultural awareness (Kramsch & Nolden, 1994), and eventually their ICC, by (re)discovering their own culture(s) and first language (Newton et al., 2010). Furthermore, this engagement with exploration and reflection may benefit teachers' practices, by enquiring into what happens in class and how to respond to it (Farrell, 2007). It is also important that teachers are aware of their knowledge and perceptions of the target language and culture(s) and their own cultural background, how these translate into their practices, and more importantly, their learners' languages and cultures.

Generally speaking, teachers demonstrated, in both conceptualisations and practices, seeds of P2, P3 and P4. Regarding P2, teachers encouraged students' engagement in genuine social interaction, and in intercultural learning by experiencing cultural practices, using photos and videos as stimuli for this social interaction. In regard to P3, they generally demonstrated their implementation of ways to help their students' engagement in exploration and discussion in their classes, drawing on resources to enhance learners' culture and language exploration, and, in some cases, unplanned opportunities for (inter)cultural discussions. Finally, for P4, their facilitation of comparisons and connections in their classes, their use of examples of similarities and differences between languages and cultures, and cultural comparisons and connections for intercultural development, were largely evident in their conceptualisations and practices.

However, observations of teachers' classroom practice indicated that some teachers tended to adopt the role of "transmitter of knowledge," and did not provide learners with opportunities to explore and reflect on experiences. While this may be because of teachers' pedagogical style, prior experiences as learners, and their experience as teachers, it may also be because of a lack of exposure to iCLT. The opportunity to have effective interculturally targeted professional education would support teachers to take on the role of a "facilitator of knowledge," thereby allowing learners to develop their own conceptualisation of the relationship between language and culture (P1), and a critical cultural understanding (P3). Authentic social interaction, written or oral interpersonal communication, "with a text, or visual/performative form of cultural expression" (P2; Newton et al., 2010, p. 67), and learners' exploration, discovery, and reflection on the target language and culture, and culture-in-language (P3), reinforce one another, as the components of iCLT are inseparable. This inseparability has been evident throughout the findings analysed and discussed in this study (refer to Chapters 5 and 6). These two principles simultaneously assist learners to make explicit and meaningful connections and comparisons of similarities and differences between languages and cultures (P4). In turn, these connections and comparisons enrich social interaction (P2), and expose new aspects of culture, language, and culture-

in-language to explore, discover, and reflect on (P3). This builds on the notion that the iCLT principles are interconnected, not sequential.

7.5.3 Theoretical development.

Regardless of the target language, teachers' level of proficiency, and professional development, seeds of P5 and P6 (Newton et al., 2010), were largely absent in language teachers' conceptualisations and practices. One potential explanation for this absence, noted above, may be that the abstract nature of these principles made it difficult for teachers to understand or implement them. According to iCLT, teachers are expected to view their learners as individuals who possess different languages and cultures, and who are at least bicultural/lingual if not multicultural/lingual. Teachers should also see themselves as bi- or multicultural, through their engagement with their learners' and/or the target culture/language (Newton et al., 2010). This is to say that intercultural language teaching is about recognising the confluence of multiple cultures and languages, and the production of a third place where they come together (Kramsch, 1993). As Newton et al. (2010) noted, "teachers clearly have a responsibility to manage the representation of and participation in culture(s) which are new to the learners, and to show appreciation of and respect for the culture(s) that learners bring with them into the classroom" (p. 72). However, in general, teachers' understanding of the relationship between culture and language (P1), and the place of learners, as possessors and learners of culture(s) and language(s) in the classroom (P5), appears to be disconnected. Although Newton et al. (2010) recommended the implementation of meaningful connections and comparisons (P4) to achieve an acknowledgement and response to diversity in the classroom (P5), the way the principles are independently presented and explained risks excluding the other principles from the achievement of P5. As stated by Berlin (2005) and the Ministry of Education (2007), learners need to feel that their own language(s) and culture(s) are recognised, validated, and linked to opportunities to learn skills and knowledge in the target language they have chosen to learn. Given Aotearoa New Zealand's cultural and linguistic diversity, teachers have an invaluable opportunity to make the most of diversity in their classroom (P5). However, this cannot be achieved without the understanding and implementation of the iCLT principles as an interdependent set of concepts.

The four teachers²⁵ who demonstrated seeds of P6 also demonstrated seeds of each of the other principles. It is not suggested that there is a deterministic sequence for principle development, but that each of these principles contributes to the development of ICC when operating as a whole. It could be argued that a more developed approach to ICC, particularly P6, creates a feedback loop with the other principles, stimulating more sophisticated implementation of intercultural language teaching and learning. However, of all the principles, and taking its implicit nature into consideration, P6 had the lowest number of seed occurrences in the teacher data. Most teachers generally focused on achieving the grammatical and pronunciation accuracy of L1 speakers. P6 requires that teachers encourage

²⁵ The two L1 European language speakers, Fleurette (French/HP2) and Severino (Spanish/HP2), and the only teachers who completed intercultural-targeted professional development and overseas learning experience, Caihong (LP2/Chinese) and Jiro (HP1/Japanese). Notably, Severino was the only teacher who demonstrated seeds of conceptualisation and practice in every principle.

learners to be speakers in their own right; allowing them to make errors, and to learn from them, with the understanding that the goal of instruction is ICC. Most of the teacher participants did not set L1 competence as their goal of instruction, but neither did they target ICC. The ability to communicate across cultural boundaries (ICC), informed by P6, should be the goal, rather than assimilation into the L1 speaker model.

The lack of occurrences of P6 may be primarily due to the complex and abstract nature of ICC. A review of the literature revealed that IC has been defined in numerous ways (e.g., Byram, 1997, 2006; Deardorff, 2009b; Dervin & Gross, 2016; Kramsch, 1993; Liddicoat & Scarino, 2013; Liddicoat et al., 2003), with various initiatives to produce a common understanding and assessment of IC, a challenging task as IC does not occur naturally or instantaneously (e.g., Albarenque, 2015; Association of American Colleges & Universities, 2009; Deardorff, 2011; Dervin, 2016; Fichtner, 2016; Kohler, 2016). Zotzmann (2015) has speculated, furthermore, that if intercultural learning is subjective in nature and rather unpredictable, how possible is it to identify and describe the intercultural outcomes and competencies with the aim of teaching and assessing them? In contrast to the rest of the principles, P6 cannot merely be understood or enacted: it is intangible, often a matter of lifelong learning which can always be improved upon. P6 emphasises ICC instead of L1-speaker competence. Since the ultimate goal of iCLT involves the development of learners' ICC, teachers need to be engaged in the development of their own ICC, so that they may fully understand and implement iCLT. For teachers to understand and implement P6, they need to have the model of the intercultural speaker instead of the L1 speaker, as a goal for instruction. Furthermore, for this to be accomplished, particularly in practice, teachers need to understand and have insight into intercultural pedagogy. Simply not following the L1 speaker model is not enough – teachers need to aim for the development of the intercultural competence of their learners. Without an understanding of iCLT P6, this cannot be achieved. Moreover, an understanding and implementation of the interdependent nature of iCLT principles is crucial to accomplishing the development of ICC.

To summarise, this section of the discussion has addressed the nature(s) of the iCLT principles, with the aim of explaining why some principles seem to occur at a greater frequency than others in teachers' conceptualisations and/or practices. One of the key ideas this section illustrates and reinforces is that the iCLT principles are interconnected, and not sequential. The following section presents a narrative interpretation of the principles, which is designed to embody this interconnectivity, and thereby assist teachers' understanding of how the principles might be look in practice, and how to implement them.

7.6 Narrative Interpretation of the iCLT Principles

This section seeks to provide a narrative interpretation of the iCLT principles (Newton et al., 2010), with the aim of simplifying the wording, challenging a linear interpretation, and facilitating teachers' understanding and implementation of the principles. A number of Aotearoa New Zealand-based studies have cited the lack of opportunities to visualise, understand, and acknowledge how Newton et al.'s (2010) iCLT principles operate in practice (East, 2012a, 2012b; J. Howard et al., 2016; Feryok & Oranje, 2015; Oranje, 2016). There is also an acknowledgment of language teachers' general lack of

understanding and development of their own and their learners' interculturality (Deardorff, 2009a) and an absence of a commonly understood intercultural teaching methodology (Conway et al., 2010; Peiser & Jones, 2014). This narrative aims to capture the complexity behind the iCLT principles. It was motivated by the use of the iCLT principles as a lens to analyse, describe, and interpret the data, and by the conclusions drawn from the data on the nature of the principles.

One of the aims of Newton et al.'s (2010) report was the development of principles, which summarised the most relevant intercultural theory to guide teachers' practices, with regard to the intercultural dimension of the language classroom. They also presented this in the form of a visual scheme of the relationships among the six principles. The scheme is a circular graph with separate levels (listed here as in the original source, starting from the core rather than in sequential order; Figure 6): (P1) culture is in language, and teaching and learning are intercultural from the beginning; (P6) aim: intercultural communicative competence (awareness, attitudes, knowledge and skills); (P2) genuine social interaction; (P3) iCLT is characterised by: exploratory, discovery-based learning; (P4) Comparing comparing and connecting cultures; and, (P5) iCLT adopts contextually appropriate practices.

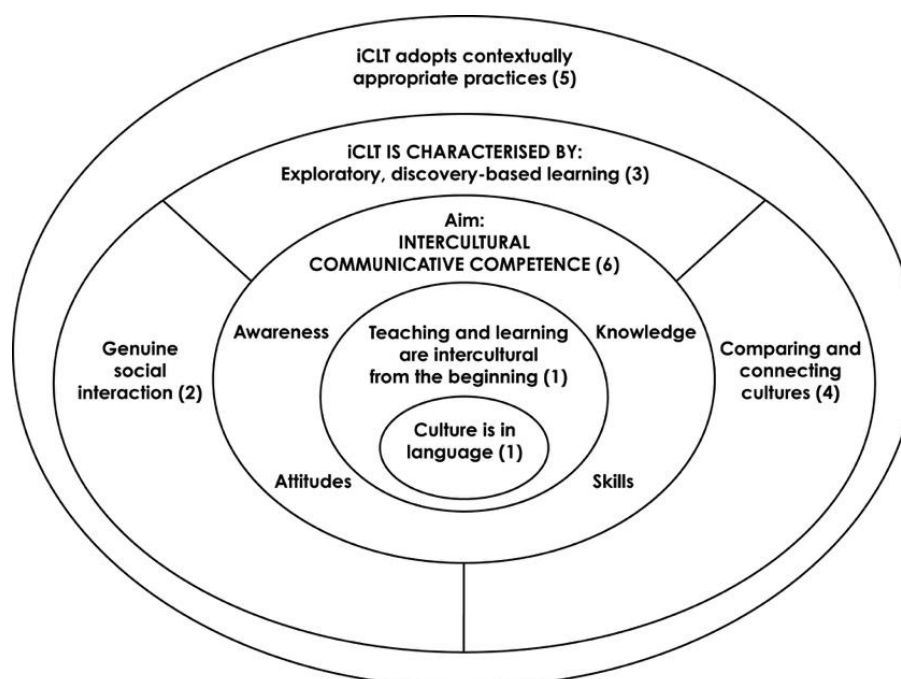


Figure 6. Principles for effective intercultural communicative language teaching and learning (iCLT). From Intercultural Communicative Language Teaching: Implications for Effective Teaching and Learning: A Literature Review and an Evidence-Based Framework for Effective Teaching, by Newton et al., 2010, p. 23. Reprinted with permission.

Particularly, Newton stated that the iCLT principles are in a necessarily constant process of rethinking and revision (2017, personal communication). His revised version (Newton, 2014, 2016) of the principles represents an important contribution to on-going understanding and implementation of the intercultural dimension in language classrooms in Aotearoa New Zealand. His revision of the principles confirms my argument in the thesis for a simpler and more practical approach to iCLT. Furthermore,

the inclusion of an additional principle, which extends beyond the classroom, is definitely an important step towards the practicability of this teaching approach in real life. However, this theorisation should be complemented with more examples for the teachers to develop the intercultural dimension in their classrooms. This is what the examples presented in the findings chapters of this study aim to provide to the teaching community. Moreover, Newton (2016) developed the revised principles specifically for EFL contexts, so it is important to consider how the revised version of the principles fits with languages other than English. This corroborates the suggestions from the findings of this study around the notable gaps between the potential value of iCLT and its application in language classrooms in Aotearoa New Zealand. As explained before, while this is arguably due partially to insufficient dissemination of the principles by the New Zealand Ministry of Education (East, 2012a, 2012b; Feryok & Oranje, 2015; Oranje, 2016; Yates, 2016), it may be that the manner in which Newton et al.'s (2010) principles have been articulated creates a sense that they are independent and sequential, which hinders their effectiveness. I argue in this thesis that it would be useful to reconceptualise the principles to reflect a narrative of intercultural teaching emphasising the interdependent nature of the iCLT principles (Table 11). The following proposed narrative interpretation of the Newton et al. (2010) principles seeks to counter the findings of this study that teachers apparently interpret the iCLT principles as sequential rather than interdependent. Moreover, my own teaching background provides me insight into the difficulties of approaching and implementing complex theories in official educational curricula. Consequently, this interpretative narrative is designed to make the iCLT principles more comprehensible to teachers.

This narrative interpretation aims to provide a more comprehensive means of understanding the principles, with a view to facilitating their implementation, for both teachers and professional development providers, alongside *points of departure* for the conceptualisations and practices of the iCLT principles, presented in Chapters 5 and 6. Rather than portraying the principles as a stepwise development, the following interpretation aims to demonstrate each principle's inextricability from the others, forming a clear narrative (Table 11). The purpose of the principles is thus the *integration of language and culture from the beginning (P1), through genuine social interaction (P2), by actively constructing meaning from critical exploration and reflection on one's knowledge and experience of different uses of language, cultural meanings, and culture-in-language, to make explicit comparisons and connections between languages and cultures (P3 and P4), acknowledging and responding appropriately to the learning, linguistic, and cultural diversity in the classroom (P5), to develop learners' intercultural communicative competence, replacing first language speaking competence as a goal of instruction (P6).*

Table 11

Narrative Interpretation of the iCLT Principles

Newton et al.'s (2010) iCLT principles	Narrative interpretation of the iCLT principles
1. Integrates language and culture from the beginning	P1: The Background (integration of language and culture from the beginning)
2. Engages learners in genuine social interaction	P2: The Platform (through genuine social interaction)
3. Encourages and develops an exploratory and reflective approach to culture and culture-in-language	P3 and P4: The Means (by actively constructing meaning from critical exploration and reflection on one's knowledge and experience of different uses of language, cultural meanings, and culture-in-language, to make explicit comparisons and connections between languages and cultures)
4. Fosters explicit comparisons and connections between languages and cultures	
5. Acknowledges and responds appropriately to diverse learners and learning contexts	P5: The Context (acknowledging and responding appropriately to the learning, linguistic, and cultural diversity in the classroom)
6. Emphasises intercultural communicative competence rather than native-speaker competence	P6: The Aim (to develop learners' intercultural communicative competence, replacing first language speaking competence as a goal of instruction)

In short, this illustrative narrative for language teachers is proposed as a means to encapsulate the complexity behind the iCLT principles, aiming to bring them within a more holistic frame. This narrative interpretation might serve to become a bridge between academic theory and actual teaching practice; between academia and language teachers, and between professional development providers and teachers, in Aotearoa New Zealand.

7.7 Concluding Thoughts

A review of the literature which underpins the iCLT principles (Newton et al., 2010) demonstrated that IC as a construct, is challenging due to its abstract nature. The creation of interculturally informed teachers is fundamental to ensuring the implementation and development of iCLT in the language classroom. However, the findings of this study may indicate that Aotearoa New Zealand is not currently supporting teachers to become capable of achieving this in its fullest or intended sense. Consistent with the conclusions and recommendations of previous research on the implementation and development of (inter)cultural teaching in Aotearoa New Zealand (e.g., Conway et al., 2010; East, 2012a, 2012b; East & Scott, 2011; Oranje, 2016; Vicary Kennedy, 2016), the findings of this study suggest that teachers are not being provided with sufficient opportunities to develop an intercultural pedagogy/approach to language teaching, nor are they exposed to how iCLT looks in practice. While there are clearly some effective professional development opportunities, without interculturally targeted training/education, teachers may be unable to develop an effective intercultural dimension in their teaching.

It appears that teachers who completed TPD and other multi-theory professional development may not have had adequate experience of iCLT. In contrast, two of the intercultural teachers in this study had received some type of intercultural targeted professional development that appears to have made a difference. This appears to indicate that intercultural targeted professional development may help overcome the lack of knowledge and understanding of the iCLT principles within the language teaching community. However, the sample size in this study limits the generalisability of the findings, and indicates a need for further investigation. Furthermore, I am aware that intercultural targeted professional development is not the only way that teachers may develop iCLT conceptualisations and practices. This is demonstrated by the more iCLT-aligned teachers, Severino (HP2/Spanish) and Fleurette (HP2/French), who had not received these forms of professional development. However, both teachers who had completed intercultural targeted professional development, Caihong (LP2/Chinese) and Jiro (HP1/Japanese), did demonstrate better understanding and implementation of the intercultural dimension in their language classrooms, compared to the teachers who completed multi-targeted professional development such as TPD. A larger sample size could provide a more informative indication of the effectiveness of intercultural targeted professional development.

It would appear that there is the need for ongoing professional development for teachers as well as language departments at schools in terms of intercultural pedagogy. As it seemed that neither the target language nor the teachers' levels of proficiency were key determinants of the implementation of iCLT, intercultural targeted professional development programmes could be an important tool for developing intercultural language teaching in Aotearoa New Zealand. Based on previous literature, intercultural targeted professional development programmes seem to be the most likely means of ensuring that the iCLT principles reach teachers and can be enacted by teachers (e.g., Conway et al., 2010; Díaz, 2013; Feryok & Oranje, 2015; Lundgren, 2009; Oranje, 2016). Other approaches could include increased opportunities for teachers' collaboration across different languages and geographical regions to provide further opportunities for professional growth. Although there are different resources for teachers to network across Aotearoa New Zealand, such as *listservs* and language teaching associations, the findings of this study suggest that teachers need more opportunities to collaborate. Collaboration between teachers of different languages is a potential source of promoting key knowledge to enhance teachers' understanding of interculturality and the development of their own IC.

Regarding proficiency, while none of the more intercultural teachers had low proficiency in the target language, proficiency did not seem to predict teachers' conceptualisations and practices in my sample. In this study, *more intercultural* referred to teachers whose conceptualisations and practices are more aligned with iCLT. Neither first language speaking status, nor having higher proficiency in the language they were teaching, ensured that their intercultural conceptualisations and practices were more aligned with the principles. Across all levels of proficiency, teachers demonstrated an implicit potential to help learners engage with and develop their interculturality. However, most teachers had no formal intercultural training. This seems to be what is needed to help them fulfil their potential and is a recurring theme throughout this study. Both L1 and L2 speaking teachers need to develop skills to create

engaging, communicative, and reflective opportunities to implement and develop the intercultural dimension in their classes; something not exclusively dependant on teachers' levels of proficiency.

Finally, the comprehensible and illustrative narrative for language teachers devised to summarise the complexity behind the iCLT principles so as to demonstrate each principle's inextricability from the others, and to facilitate their implementation, is intended as a contribution to theory and practice for languages teaching. In conclusion, the data suggest that teachers are integrating a range of aspects from the intercultural dimension – there is apparently a knowledge-practice gap. Teachers need more professional support to ensure that their implicit knowledge and awareness of iCLT is enhanced and operationalised in practice so that they can better realise the expectations of languages education, leading to intercultural competence. My proposed model, interpreting the six principles in a more integrated way, may be a potential resource in this process. The concluding chapter builds upon the discussion of the findings of this study, considers both its implications and limitations, and provides recommendations for further research.

8 Conclusion

As a language teacher of both English and Spanish who speaks Spanish as L1 and English as L2, I have always been interested in how my approach to teaching varied, depending on the target language I was teaching in the classroom. The connection between the variables in this study - being an L1 speaking teacher, being an L2 speaking teacher, language proficiency, and culture in language teaching classrooms - have underpinned my life, not only as a teacher of languages, but also as an academic. This project has assisted me in developing my own understanding of the implications of the intercultural dimension in the language classroom, and the study has enabled me to further acknowledge the steps and challenges to both implementing and developing the intercultural dimension as I engage in my own teaching practice. My own conceptualisations and practices of intercultural language teaching have changed as a result of learning about intercultural pedagogy. Furthermore, it has enabled me to acknowledge that my conceptualisations and practices when I teach Spanish (L1) are different from when I teach English (L2). I was interested in learning more about the influence of the target language and target culture(s) knowledge, and the effect of language proficiency on teachers' and learners' intercultural development. This study was carried out with a view of culture as "dynamic, multiple and contested" (Jackson, 2014, p. 70), which is personal and different to each individual. Moreover, given my background, I understand that cultures may be embraced by one or more languages, and various languages may be embraced by various cultures; a belief underpinning my study. Finally, through this research I aimed to contribute to the research in the field to provide further guidance to teachers of languages.

This chapter begins by recapitulating the purpose of the research and the outcomes of each research question. These outcomes focus on teachers' conceptualisations and practices of iCLT, their implicit potential for intercultural teaching, and the role of proficiency in the language being taught. Following this, I summarise the implications of teachers' overall conceptualisations and practices in each of the iCLT principles. I focus particularly on the concern raised by the predominant absence of evidence of P6 in teachers' conceptualisations and practices. Next, regarding the implications for language teaching, I discuss conclusions drawn from the analysis of the data around the target language, and the role of professional development in teachers' conceptualisations and practices of iCLT. I then propose key ideas for contributions in each area, followed by how this study contributes to the field of intercultural language pedagogy. The limitations of this research and the generalisability of the conclusions are also addressed. Finally, I offer some insight into the direction that future research may take.

The purpose of the research was to investigate language teachers' conceptualisations and practices with regard to iCLT. The iCLT principles, which are intended to inform the Aotearoa New Zealand context (Newton et al., 2010), were used as an interpretative lens. The study also aimed to investigate whether teachers' level of proficiency in the target language played a role in their implementation of the intercultural dimension. The iCLT principles were designed to illustrate the processes intercultural competent people engage in when interacting and trying to communicate with people of different cultures and/or languages. They include exploration and discovery, comparison, connection, and the

identification of similarities and differences for the teaching and learning of languages and cultures. However, without guidance, the outcomes from learners' engagement in these processes may not always be positive, as misunderstandings can occur, resulting in "potential ignorance, suspicions or racist attitudes about other cultures" (Peiser & Jones, 2014, p. 376).

Research Questions 1 and 2 aimed to explore how the language teachers in this study conceptualised and enacted iCLT. Findings demonstrated that teachers acknowledged the key aspects of the iCLT principles, but that their practices did not always correspond to what they claimed to believe. A number of teachers treated culture and language as two different learning components (similar to the argument proposed by East, 2012a, 2012b), despite acknowledging their interdependence, and that they cannot be taught separately (as advocated by Brown, 2007; Gonen & Saglam, 2012; Kramersch, 1998; Kuang, 2007; Muir, 2007; Savignon & Sysoyev, 2005; Schulz, 2007; Stern, 1992; Y. Tang, 2006). Nonetheless, all teachers demonstrated a natural inclination to engage with culture and demonstrated an implicit potential²⁶ to implement the iCLT principles. Because most of them did not have any explicit intercultural knowledge or professional development targeting the theory that informs iCLT, their practices did not include approaches for developing learners' ICC to its fullest. As identified in the literature reviewed, it appears that, unless the intercultural dimension is explicitly implemented in the language classroom, learners' ICC is unlikely to become fully developed (e.g., Byram, 1997, 2014; Kramersch, 1993; Liddicoat & Scarino, 2013; Liddicoat, 2004; Lo Bianco et al., 1999). The discrepancy between conceptualisations and practices suggests that certain principles may be found to be more difficult to enact than others. The third research question investigated the role of teachers' proficiency in the target language regarding conceptualisations and practices of iCLT. The findings showed that proficiency did not account for the teachers' conceptualisations and practices. Although half of the more interculturally aligned teachers were L1 speakers (Fleurette [HP2/French] and Severino [HP2/Spanish]), the other two more interculturally aligned teachers (Caihong [LP2/Chinese] and Jiro [HP1/Japanese]) were not L1 speakers. Conversely, the other two L1 speakers (Cencen [HP2/Chinese] and Jyuri [HP2/Japanese]) were not interculturally aligned.

The role of the target language and professional development in influencing the implementation of iCLT was also considered. Findings provided no evidence to suggest that the specific target language played a role in teachers' intercultural capabilities. In regards to the role of professional development, the current multi-targeted professional development opportunities that had been undertaken by a number of the participants includes a range of language teaching theories (including iCLT) and is the main form of professional development available to teachers. The data suggest that this professional development has not been effective in developing iCLT, due possibly to the inadequate attention given to the iCLT principles. In comparison with the Ellis Principles (R. Ellis, 2005), widely disseminated throughout the language teaching community and released prior to the revised 2007 NZC, the iCLT principles (Newton et al., 2010) were published after the revised NZC. It would appear that this later arrival has meant that teachers have found it more difficult to integrate these new principles into their implementation of the

²⁶ To recapitulate, implicit potential is understood as unconscious, unplanned, and automatic abilities, conceptualisations, and practices.

revised curriculum document than the Ellis Principles (East, 2012b; Feryok & Oranje, 2015; Oranje, 2016). New pedagogical frameworks can present challenges to teachers if they have insufficient content knowledge as well as an inadequate understanding of the curriculum (Sinnema, 2011). In this study, therefore, it may be that the lack of acknowledgment and implementation of the iCLT principles may be a result of the ineffective dissemination of the principles (East, 2012a, 2012b; Feryok & Oranje, 2015; Oranje, 2016).

The findings of this study also indicate that neither multi-targeted professional development nor immersion programmes have led to effective conceptualisations and practices of iCLT by teachers. On the other hand, two of the teachers, Caihong (LP2/Chinese) and Jiro (HP1/Japanese), who had undertaken interculturally targeted professional development dedicated solely to iCLT approaches to language teaching, demonstrated more intercultural teaching practices. Professional development focused solely on iCLT appears to provide effective means for developing the intercultural dimension in the classroom. Professional development targeting iCLT may not be the only route to the development of intercultural teaching, however, as two of the teachers demonstrating intercultural approaches, Fleurette (HP2/French) and Severino (HP2/Spanish), had not received any professional development specifically targeting intercultural approaches. Nonetheless, findings of this study suggest that interculturally targeted professional development may be a reliable means of facilitating the implementation of iCLT in schools in Aotearoa New Zealand.

In summary, the findings of this study indicate that, although no teachers fully conceptualised or put the iCLT principles into practice, across languages and teachers' levels of proficiency, teachers possessed an implicit potential for intercultural teaching. Analysing characteristics that contributed to more interculturally aligned teaching, it was found that teachers' level of proficiency and target language did not appear to play a role in teachers' development of the intercultural dimension in the language classroom. In fact, the findings of this study suggest that neither being a L1 speaker, nor proficiency in the target language, ensures teachers' competence in iCLT. Furthermore, multi-targeted professional development appeared to be ineffective, which may be a result of the inadequate attention to iCLT components of the programmes. Teachers are possibly neither being provided with enough opportunities to develop an intercultural pedagogy and approaches to language teaching nor being exposed to how iCLT looks in practice. Conversely, those teachers who had received interculturally targeted professional development demonstrated markedly more iCLT-aligned conceptualisations and practices. The apparent variation in the difficulty of each principle should be taken into account, to ensure that the principles are accessible to all language teachers so as to ensure full implementation and development of the intercultural dimension in language classrooms in Aotearoa New Zealand.

8.1 Implications of the iCLT Principles

I have argued that the iCLT principles are fundamentally interdependent, and that those responsible for dissemination should understand the potential for the variable ways in which they are understood and implemented by teachers. Most teachers acknowledged and appeared to understand the theory behind P1, which was evident through teachers focusing on language acts, such as greetings – implemented

both with a communicative purpose and as a resource for learners to experience culture-in-language (Carr, 2007, cited in Newton et al., 2010). Teachers appeared to have implicit understandings of both visible and invisible aspects of culture, and culture's role and relationship with language such as values, beliefs, behaviours, customs, and traditions (Liddicoat & Scarino, 2013; Liddicoat, 2004, Matsumoto, 1996). A minority of the participants was aware of, and acknowledged, culture-in-language, but most teachers demonstrated practices that treated language and culture as separate components.

Teachers also demonstrated that they understood that learners needed to be engaged in genuine social interactions and experiencing cultural input directly as part of learning the target language. This is the basis of iCLT in practice, as teachers can only accomplish P2 when learners are experiencing cultural input first hand (Newton et al., 2010). In both their conceptualisations and practices, seeds²⁷ of P2 were evident in communicative opportunities in the target language with L1 speakers. Several examples provided in this study were related to interactions with L1 speakers, yet most of the communicative interactions of learners occurred with their teachers and classmates. It is important to reiterate that this study conceives genuine social interaction with people with different levels of proficiency as equally beneficial for learners' intercultural development. Although not fully developed, evidence of P3 and P4, which operationalise the development of iCLT, were also observed in teachers' conceptualisations and practices. However, P3 was conceptualised and practised less than P4. Teachers are expected to help learners become interculturally competent through a journey of discovering, observing, comparing, reflecting on, and decentering themselves from their own cultural perspectives and views (Liddicoat et al., 2003; Newton et al., 2010). In general, this was achieved through research- and inquiry-based tasks and projects, and, the use of authentic visual resources (P3), as well as making comparisons and connections between languages and cultures (P4). However, based on Françoise's (LP2/French) approach to stereotypes (refer to Section 5.3.2, p. 95), it appears that teachers need to develop an explicit understanding of the importance of deconstructing stereotypes for them to help their learners challenge and replace these preconceptions (Kramersch, 1995). Interculturally targeted professional development may assist teachers in the growth or generation of this understanding.

It was disconcerting that P5 was largely absent in teachers' practices. Although some teachers acknowledged the diversity in their classroom, most failed to respond appropriately to diversity in their practice. iCLT is not only about helping learners become intercultural speakers; it is also about acknowledging those learners who bring multiple ways of viewing the world into the classroom (Newton et al., 2010). Cultural influences shape the educational context through teachers and learners bringing their own cultures, languages, beliefs, values, norms, and social practices to the school and the classroom (Lustig & Koester, 2013). Teachers "have a potent effect on how well learners from different cultures learn [because they carry] with them both their unique personality characteristics and their influences of their culture" (Peiser & Jones, 2014, p. 266). Intercultural teaching requires teachers and learners to engage with the target culture in a third space where they can appreciate each other's similarities, differences, and worth (Kramersch, 1993; Lo Bianco et al., 1999). If teachers are not

²⁷ To recapitulate, seeds represent the potential teachers possess for iCLT regarding both conceptualisations and practices.

acknowledging and responding appropriately to the diversity of cultures, languages, and learning needs, something particularly pertinent in Aotearoa New Zealand's multicultural context, they are unlikely to create that space to achieve the goals of intercultural language teaching. It is thus imperative that teachers are engaged in the development of their own intercultural competence.

The participant teachers in this study demonstrated only seeds of the principles (and most did not integrate some of the key aspects, like acknowledgment and response to the diversity in the classroom [P5] in practice). Therefore, it is unsurprising that (seeds of) P6 were only achieved by two teachers in practice, as this principle requires an understanding of the complexity of intercultural theory. It would appear also that P6 requires an understanding of the interdependent nature of the principles to achieve the paradigm shift from the L1 speaker proficiency model to an ICC focus. That only 2/7 of the teachers who demonstrated P5 also demonstrated P6 seems to support this premise. Achieving this requires a thorough and conscious engagement with intercultural pedagogy. Speaking a language "natively" is not enough, and nor is it the goal (Byram et al., 2002; Council of Europe, 2001). A sound understanding of P6 is required for effective implementation of iCLT P2, P3, and P4 to establish the relationship between language and culture (P1) and the value of cultural and linguistic diversity (P5), or the priority of intercultural communicative competence over grammatical "accuracy." Given the interdependent nature of the principles, the evident lack of implementation of P3, P5 and P6 may explain why teachers are not effectively implementing and developing an intercultural dimension in their classes.

To recapitulate, despite the fact that I have listed these principles sequentially to facilitate the logical progression of my argument, none of the iCLT principles should be understood or implemented as independent components that operate in isolation. Yet it is evident from the variation in the participants' conceptualisations and practices of iCLT that these concepts are not being integrated into teachers' pedagogy as a cohesive framework. To remedy this, I have generated a narrative that seeks to assist teachers and professional development providers to weave the principles into teaching approaches (see Table 11, Section 7.6, p. 174). It is my hope that this will enable the principles to be understood and implemented more effectively in language teaching contexts in Aotearoa New Zealand.

8.2 Implications for Language Teaching

Analysis of the data from this study suggests the teachers were not always aware that the conceptualisations they "bring" to the classroom influence their teaching, and that there are a number of ways that teachers and the field of language teaching could benefit from adjusting praxis. Teachers are cultural and social beings with multi-faceted identities (Cooper et al., 2011), who bring to their teaching their own life experiences, languages, values and cultures. Teachers of languages also bring their knowledge and perceptions of the target language and culture, and their experiences of language teaching practice. Consequently, it is crucial for teachers of foreign languages to develop an awareness and understanding of their own cultural background, and how this influences their practices. Without processes of reflection and discovery of their own backgrounds, teachers might not be able to develop an intercultural approach to language teaching, and therein might fail to help their learners develop their own ICC. Given that teachers are cultural and social beings with multi-faceted identities (Cooper et al.,

2011), bringing their own life experiences, languages, values and cultures to their classrooms (Kohler, 2015; Lustig & Koester, 2013), teachers need to develop an explicit awareness of what they and their learners bring to the classroom (Wiggins, 2001). This awareness may support teachers' facilitation of the third space in their learners (Kramsch, 1993; Lo Bianco, et al., 1999). In addition, new pedagogical frameworks can be challenging for teachers to understand and adopt if they have insufficient content knowledge and an inadequate understanding of the curriculum (Sinnema, 2011).

In Aotearoa New Zealand, the TPDL programme assists teachers "to improve their teaching language proficiency, increase their knowledge of the languages curriculum and increase their understanding of second language teaching methodology" (Harvey et al., 2010, p. 2). The data, however, suggested that access to TPDL and other professional development programmes has not provided sufficient opportunities to develop an intercultural pedagogy and an intercultural approach to language teaching, nor exposed teachers to how iCLT looks in practice. The teachers in the present study who had completed professional development programmes showed awareness and knowledge of the Ellis Principles, but little of iCLT theory (similar to Conway et al., 2010). As multi-targeted forms of professional development experiences appeared not to have had an effect on participants' iCLT, it would appear that these forms of teacher development do not sufficiently address iCLT or assist teachers to develop ICC. This may be because the distribution and access to the two frameworks (R. Ellis, 2005, and Newton et al., 2010) differed when published. It seems that the iCLT principles have not received the attention they require for teachers to understand and implement them successfully, providing a possible explanation of teachers' lack of explicit awareness, and knowledge, of the theory or explicit practice of the iCLT principles. This conclusion builds on Harvey et al.'s (2010) and Conway et al.'s (2010) recommendations for programmes such as TPDL to give more attention to the Cultural Knowledge strand, in order to assist teachers in the development of intercultural competent learners. The present study leads to the clear recommendation that, in general, teacher education should start implementing intercultural targeted programmes/courses in addition to, and as part of, in-service professional development. After all, regardless of teachers' level of proficiency, both L1 and L2 speaking teachers should develop skills to create engaging, communicative, and reflective opportunities; something not exclusively dependent on their proficiency. One of the aims of intercultural language teaching is to teach learners how to understand culture, not to simply teach culture as such (Crozet & Liddicoat, 1999).

The findings of the present study therefore suggest that the current professional development available to teachers in Aotearoa New Zealand is not sufficiently focused on approaches to stimulate the development of iCLT in language classrooms. Despite the fact that teachers are required to cater to cultural, linguistic, and learning diversity and develop the intercultural dimension in their classrooms, only seven of the 16 teachers in this study participated in either TPDL, diverse immersion programmes, and/or (inter)cultural workshops. It may be argued that teachers are not provided with enough opportunities to develop an intercultural pedagogy and approaches to language teaching, nor exposed to how iCLT looks in practice. There is a disconnect between teachers and professional development access. This is particularly concerning given the multicultural nature of classrooms in Aotearoa New

Zealand. A recommendation from this study is that reflection on personal values and cultural mores should be integral in professional development for language teachers, and that these fundamental aspects of language teaching should become an explicit component of teachers' development as pedagogues to develop their ICC. Furthermore, it is recommended that both teacher education and in-service professional development programmes define and describe a commonly understood intercultural teaching methodology (Conway et al., 2010; Dervin, 2000; Peiser & Jones, 2014), which will facilitate teachers' implementation of iCLT. While this study finds no evidence to demonstrate that proficiency predicts intercultural teaching, professional development may provide a solution regardless of proficiency. Indeed, interculturally targeted professional development appears to have been the only form of professional development that demonstrated efficacy for improving teachers' conceptualisations and practices of iCLT. At the very least, if professional development providers are unable to offer an additional course or element entirely focused on iCLT, they should redistribute the time and consideration given in multi-targeted professional development programmes more equitably, providing adequate time for the development of iCLT pedagogies. Finally, teachers should create interculturally focused clusters (i.e., groups of teachers working together) to improve their teaching knowledge and practices via networking between teachers with different levels of (linguistic and [inter]cultural) proficiency.

In summary, limited access to professional development may constrain teachers' ability to help their learners become intercultural global citizens with international capabilities (Bolstad et al., 2013; Ministry of Education, 2002, 2015). Language teachers in Aotearoa New Zealand are currently being provided with inadequate "theoretical and practical" tools and support to understand and teach complex iCLT concepts. Teachers in this study demonstrated they have *potential* for intercultural teaching, but they appear to lack guidance to ensure that they can meet the principles of interculturality. More accessible and targeted professional development should enable all teachers of languages to integrate the six principles of iCLT into their teaching such that iCLT can become a normal aspect of the language learning and teaching process.

8.3 Contribution and Limitations of the Study

The present study contributes to the established field of research on language teachers' cognitions, and the growing research field of ICC in various contexts. Particularly, it builds on the work of Aotearoa New Zealand scholars, such as Conway and Richards (2014), East (2012b), J. Howard et al. (2016), Newton et al. (2010), Oranje (2016), H. Richards et al. (2011a, 2013), and Vicary Kennedy (2016). My study provides insights into how Newton et al.'s (2010) principles operate in practice, and teachers' awareness and implicit knowledge of the theoretical foundations of these principles. The examples presented in Chapters 5 and 6 represent *points of departure* for the conceptualisation and practice of the iCLT principles. This study was not designed as an implementation study, aiming to assess/evaluate the iCLT principles or how teachers understood or practised them. Given the unequal access teachers in Aotearoa New Zealand have had to the iCLT principles, this study focused on exploring the extent to which the six principles were embedded in teachers' conceptualisations and practices, with a

comparative approach across teachers, levels of proficiency, and target languages. My study also suggests that the implementation of the principles in Aotearoa New Zealand language classrooms, as identified by East (2012b) and Oranje (2016), is inadequate. The findings of this study may inform teachers, schools, and language education policy about intercultural language teaching and learning in Aotearoa New Zealand classrooms, and how this can be strengthened. This study also investigated whether there was any difference across proficiency levels, as little is known about this in the Aotearoa New Zealand context. The finding that proficiency was not a factor in teachers' conceptualisations and practices is an important contribution to the field.

Since the original publication of Newton et al.'s (2010) six principles, various revisions have been made to enhance the understanding and implementation of the iCLT principles (Newton, 2014, 2016; H. Richards et al., 2010; Conway & Richards, 2014). Newton has developed an updated version of the iCLT principles to provide language teachers with more practical support to implement the iCLT approach, summarising and dividing the principles into three groups. For this study, the first version of the iCLT principles was used (Newton et al., 2010) because it is the version of the iCLT principles that the Ministry of Education funded, supports, and expects teachers to implement. In 2010, H. Richards et al. (2010) designed an intercultural communicative language learning (IcLL) framework for analysing observation data, which was divided into five domains. In 2014, Conway and Richards presented the IcLL framework as composed of five different domains. Each domain outlines what learners can do and what the teacher needs to provide. For each of these domains, several questions are listed in order to assist teachers' understanding and implementation of iCLT. The data from this study suggest, however, that there is still much to be done to make the principles more accessible and comprehensible for teachers to implement. My own narrative interpretation of the principles is intended to facilitate teachers' understanding of the integrated nature of the iCLT principles, and to serve as a guide for the development of interculturally targeted professional development (refer to Table 11 in Chapter 7, p. 174). Given the intrinsic relationships between the principles, the narrative interpretation proposed in this thesis advocates for: *integration of language and culture from the beginning (P1), through genuine social interaction (P2), by actively constructing meaning from critical exploration and reflection on one's knowledge and experience of different uses of language, cultural meanings, and culture-in-language, to make explicit comparisons and connections between languages and cultures (P3 and P4), acknowledging and responding appropriately to the learning, linguistic, and cultural diversity in the classroom (P5) to develop learners' intercultural communicative competence, replacing first language speaking competence as a goal of instruction (P6).*

I acknowledge several limitations to this study which need to be considered. Firstly, given the small-scale nature of this research, findings and outcomes should only be seen as an exploration into language teachers' conceptualisations and practices of iCLT, providing a snap-shot indication of the state of languages education in Aotearoa New Zealand. The findings do not represent the entire educational community, and therefore cannot be generalised. It is possible that investigating a larger sample of teachers in more varied contexts of Aotearoa New Zealand could lead to greater understanding of teachers' knowledge and practice, and implementation of the iCLT principles.

Secondly, my presence in the classroom and during interviews may have had an effect on the responses or behaviour of the teachers and/or learners. Thirdly, due to its focus on teachers, this study has not provided evidence of how teachers' conceptualisations and practices enhance learners' development of ICC from the perspective of learners. Fourthly, as this was not a longitudinal study, and only two lessons were observed per teacher, it is possible that the intercultural capacity of teachers may have been misrepresented, or at least not fully captured. Finally, despite having an "emic" perspective, as a Spanish teacher myself, my interpretation of these socially constructed phenomena is not absolute or definitive (K. Richards, 2003; Snape & Spencer, 2003). This is due to how my own cultural lens, as a language teacher from Spain, has influenced my understanding and perception of the educational world, which may differ from the cultural lens of my participants. I concur with Olive's (2014) notion that, generally speaking, "while I may be part of the [Western educational] culture that I was studying and thus — in some aspects — my participants and I were related, it did not mean that we experienced the same 'rites of passage'" (para. 21).

In spite of the aforementioned limitations, there is some evidence of convergent validity from the findings, as they align with previous research on teachers' conceptualisations and practices of intercultural language teaching by Sercu et al. (2005) and Risager (1998). While preliminary, the study does suggest that the findings complement, rather than contradict, larger studies, which perhaps lends these findings some legitimacy. Moreover, the present study makes an important contribution to the language teaching field's developing understanding of language teachers' conceptualisations and practices with regard to iCLT, how teachers' practices relate to their conceptualisations, their language proficiency, and the particular target language. The teachers' quotes and classroom episodes included in this thesis provide illustrations of the ways teachers conceptualise and enact iCLT. Although these examples should not be understood as instances of the iCLT principles "in practice," they illustrate some of the important aspects expressed in the principles. The fact that some principles had more occurrences in theory than in practice, and vice versa, provides insights into the complexities of the principles which may assist in the process of understanding how teachers can be assisted to comprehend and implement iCLT.

Although I recognise that the sample size of my study is too small to draw any generalisable conclusions, I believe that it provides an interesting point of departure for replication, development, and future research.

8.4 Further Research

This study has highlighted the importance of providing teachers with interculturally targeted education to facilitate the implementation of iCLT in Aotearoa New Zealand language classrooms. I recommend further research focused on the development of teachers' interculturality and how this development affects learners' development of ICC. It would be advantageous to replicate this study on a larger scale, using a longitudinal design. That is, future research would do well to consider larger sample sizes, to measure the influence of researcher presence on the research process, to include an assessment of the impact of teachers' conceptualisations and practices from the perspective of the learners, and to

extend the duration of studies to enable more data collection points. Furthermore, the production and evaluation of an interculturally targeted professional development programme would be helpful to test its impact on teachers' conceptualisations and practices of iCLT. Such additions could demonstrate how empowering teachers through enhancing their iCLT knowledge and practical education aids the development of the intercultural dimension. Teachers need to know how to develop conceptual knowledge, implicit practices (making sure pedagogy is explicitly based on intercultural theory), and explicit practices. I anticipate findings may further inform educational policy and practice regarding iCLT, and lead to positive changes in the current professional development programmes for language teachers in Aotearoa New Zealand. Finally, research into collaboration between teachers with different levels of proficiency and ICC development is an area that is currently unexplored, but may provide a number of important insights for the field.

Appendices

Appendix 1: Correspondence of the CERF and the Participants of this Study

Level	Code	CERF		My study	
		Description	Classification	Participants	
Basic user	A1	Can understand and use familiar everyday expressions and very basic phrases aimed at the satisfaction of needs of a concrete type. Can introduce him/herself and others and can ask and answer questions about personal details such as where he/she lives, people he/she knows and things he/she has. Can interact in a simple way provided the other person talks slowly and clearly and is prepared to help.	Low proficiency Group 1	Chaoli (LP1/Chinese)	
	A2	Can understand sentences and frequently used expressions related to areas of most immediate relevance (e.g., very basic personal and family information, shopping, local geography, employment). Can communicate in simple and routine tasks requiring a simple and direct exchange of information on familiar and routine matters. Can describe in simple terms aspects of his/her background, immediate environment and matters in areas of immediate need.		Ferdinand (LP1/French)	
Independent user	B1	Can understand the main points of clear standard input on familiar matters regularly encountered in work, school, leisure, etc. Can deal with most situations likely to arise whilst travelling in an area where the language is spoken. Can produce simple connected text on topics which are familiar or of personal interest. Can describe experiences and events, dreams, hopes and ambitions and briefly give reasons and explanations for opinions and plans.	Low proficiency Group 2	Junko (LP1/Japanese)	
	B2	Can understand the main ideas of complex text on both concrete and abstract topics, including technical discussions in his/her field of specialisation. Can interact with a degree of fluency and spontaneity that makes regular interaction with native speakers quite possible without strain for either party. Can produce clear, detailed text on a wide range of subjects and explain a viewpoint on a topical issue giving the advantages and disadvantages of various options.		Sixto (LP1/Spanish)	
Proficient user	C1	Can understand a wide range of demanding, longer texts, and recognise implicit meaning. Can express him/herself fluently and spontaneously without much obvious searching for expressions. Can use language flexibly and effectively for social, academic and professional purposes. Can produce clear, well-structured, detailed text on complex subjects, showing controlled use of organisational patterns, connectors and cohesive devices.	High proficiency Group 1	Caihong (LP2/Chinese)	
	C2	Can understand with ease virtually everything heard or read. Can summarise information from different spoken and written sources, reconstructing arguments and accounts in a coherent presentation. Can express him/herself spontaneously, very fluently and precisely, differentiating finer shades of meaning even in more complex situations.		Françoise (LP2/French)	
				Junnosuke (LP2/Japanese)	
				Susana (LP1/Spanish)	
				Chenggong (HP1/Chinese)	
				Fabienne (HP1/French)	
				Jiro (HP1/Japanese)	
				Sabina (HP1/Spanish)	
				Cencen (HP2/Chinese)	
				Fleurette (HP2/French)	
				Jyuri (HP2/Japanese)	
				Severino (HP1/Spanish)	

CERF (Council of Europe, 2001, p. 24)

Appendix 2: Preliminary Interview Questions

A. Demographic questions

- Personal background
- Educational background
- Language(s) spoken / studied
- Teaching qualifications
- Experience teaching
- Language proficiency

B. Current teaching of languages

- Language taught
- Year level(s) taught
- Students' profile
- Language teaching professional development

C. Experience learning and teaching overseas

- Significant time in the country(ies) of the language taught
- Overall experience
- Interaction with native speakers

Appendix 3: Concluding Interview Questions

A. Language learning experience:

- When and how you learned languages
- Tell me about your experiences learning languages
- The best way to learn a language
- Tell me about your experience abroad

B. Language teaching experience:

- Describe your approach to teaching languages
- Describe a typical lesson
- Describe your understanding and engagement with the New Zealand Curriculum and the NZC for languages
- Tell me about your use of text books

C. Place of culture in teaching:

- Describe your views on the role of culture in teaching languages
- Provide illustrations of how you engage with culture in your teaching
- Resources that you use to engage with culture in your teaching
- Benefits of language assistants

D. Discussion of observed lessons.

Appendix 4: Classroom Observation Protocol

<p><i>Teacher</i> _____ <i>Language</i> <input type="checkbox"/> <i>French</i> <input type="checkbox"/> <i>Japanese</i> <input type="checkbox"/> <i>Chinese</i> <input type="checkbox"/> <i>Spanish</i> <input type="checkbox"/> <i>Group</i> <input type="checkbox"/> <i>Year 8</i> <input type="checkbox"/> <i>Year 9</i> <input type="checkbox"/></p> <p><i>Lesson #</i> <input type="checkbox"/> 1 <input type="checkbox"/> 2 <i>Duration</i> _____ <i>Term</i> <input type="checkbox"/> 1 <input type="checkbox"/> 2 <input type="checkbox"/> 3 <input type="checkbox"/> 4 <i>Date:</i> _____ <i>Lesson was</i> <input type="checkbox"/> <i>Observed</i> <input type="checkbox"/></p> <p><i>Recorded</i></p>					
<p>Physical setting (Objects, resources, etc.)</p>					<p>No. students</p>
					<p>Topic/Aim of lesson</p>
Time	Activity/Task (+ interactions, conversations)	Teacher's practice	Descriptive Field Notes (descriptions, quotations, etc.)	Reflective Field Notes (Observer's comments)	Transcription

Appendix 5: Teachers' Reflections

Thank you for allowing me to observe your lesson today. I would appreciate if you can make a few reflective notes on the following aspects:

A. Focus of the lesson:

- Focus of the lesson, main activities/tasks
- What did your students do?
- Your use of [target language]
- Your students' use of [target language]
- How typical was today's lesson?
- Was there any cultural content addressed today?
- To what extent do you think it was effective?
- What type of activities/task students do?
- Would you make any changes to this lesson?

B. Extra information:

- Any other aspects of the lesson and/or your practice you would like to mention/describe/comment on.
- How did you feel during the class observation?

Appendix 6: Indicators of the iCLT Principles

Indicators - iCLT Principles

1. *Integrates language and culture from the beginning*
 - Culture-in-language
 - Culture as social practice
 - Applied through P 2 to 4
 - CLT and TBLT approaches
 - From the beginning
 - Greetings
 - Learners and teachers use of the language adapted to situations
2. *Engages learners in genuine social interaction*
 - Learning languages and communication are both social activities
 - Dynamic, experiential and interactive learning
 - Confront culturally constructed worlds
 - Meaningful interaction: text or visual/performative form of cultural expression
 - Richest interactions: LAs and NSs
3. *Encourages and develops an exploratory and reflective approach to culture and culture-in-language*
 - Exploratory and reflective approach to culture
 - Culture is manifest in language: visible and invisible
 - Challenge and replace cultural stereotypes
 - Teacher is involved and learning
 - Starting point: Learners' experiences and prior knowledge
 - Limitations: Learners' age and linguistic skills
4. *Fosters explicit comparisons and connections between languages and cultures*
 - Comparing and connecting cultures of/in the classroom by having a more inclusive approach (school, home and community)
 - Both learners and teachers elicit and draw on previous knowledge/experience
 - Teachers need to facilitate these comparisons and connections in an explicit way since starting this practice is not automatic - guidance is necessary
 - Comparisons and connections in multicultural classrooms (exploring and sharing cultures, while cooperatively exploring a new culture and learning a new language)
 - Begin and end each activity in the minds of the learners
 - Comparisons need to be a reflective, interpretative, explicit, open, and to draw on the learners' current knowledge as well as the new knowledge they are encountering - a process to move to a third place (position between cultures from which learners can negotiate differences and interact comfortably across cultures)
5. *Acknowledges and responds appropriately to diverse learners and learning contexts*
 - Diversity: linguistic, cultural and learning
 - Embrace diversity in the classroom
 - Culturally responsive teaching
 - Each learner is unique
 - Motivation
 - Connect learners' languages and cultures
 - Connect learners to the target language and culture
6. *Emphasises intercultural communicative competence rather than native-speaker competence*
 - Native speakers: no authority; Intercultural speaker: a more realistic goal of instruction
 - Cultures and languages always changing
 - Learners use new learning when interacting to communicate across cultural boundaries
 - Learners' performances assessed by communicative success; error as a source of information

Appendix 7: Sample of Data Analysis of Preliminary Interview

Françoise (LP2/French) – Sample of Preliminary Interview

[...]

LP2 Ok, I've lived in New Zealand for... This is my 5th year. Then I lived in the UK for 1 year. I've lived in Germany for 6 months. I've lived in Austria and in Germany for about 9 months in total.

I've lived in the UK did I say that.

R Yes you said that.

The type of stay was work related or study related?

LP2 Both.

R Was it a good experience, a bad experience?

LP2 It was a really good experience; I've made a life style.

R Did it affect the way you are teaching now?

<p>LP2 Yes, because well I've got an understanding of intercultural relative that comes from my own experience.</p>	<p>Principle 1. Understanding and conceptualisation of culture. Teacher considers that her experience abroad had an important effect on her teaching because she could develop her intercultural understanding (Linked to the quote below)</p>
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R Did these experiences help you with your language proficiency?

LP2 It has, yeah having learnt languages myself it helped.

R What aspects of the culture have you noticed?

<p>LP2 I think living in different countries has taught me not to take anything for granted and that everything needs explaining and noticing.</p>	<p>Principle 1. Understanding that there is more that is not obvious; the invisible culture</p>
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But I am not very confident with the French culture or familiar with the French culture. I have learnt the language but it has not been my passion.

R Have you had any encounter or interaction with a native speaker of French?

LP2 Yes, I lived in Belgium in the French speaking part of Belgium and I've travelled to France a few times but not as much as with English or German.

R That's all, thank you very much.

[End of interview]

Appendix 8: Sample of Data Analysis of Concluding Interview

Cencen (HP2/Chinese) – Sample of Concluding Interview

[...]

R Do you think there is a best way to learn a language?

HP2 Which way?

R The best way.

<p>HP2</p> <p>The best way actually is when I came to New Zealand the first one year I started English learning because, you know, I wanted to go to university to study but I need to pass ELS academic like at least 6.5. So I had to go to a language school Unitec and AUT to study and that was my first time to experience, you know, the New Zealand teaching method and like task based activities and students this kind of thing. All kind of very new concepts for me being a student is my first time experience this kind of learning experience and at the beginning I was kind of shocked and also lost. To be honest I didn't like it very much because it was totally different from, you know, Chinese traditional language teaching method. But I have to say after one year learning and training I found my spoken language skills improve hugely.</p>	<p>Principle 1.</p> <p>As stated in this principle, the most appropriate teaching approaches for interculturality are CLT and TBLT. Teacher contrasts her experience learning a language through a traditional approach and teaching a language through TBLT). BUT she doesn't relate any of it to teaching/learning/practising culture</p>
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[...]

R You could name of the approaches you use.

<p>HP2</p> <p>Firstly, like Task-Based activity all students centred and also you have to meet students different learning style, different needs all these things.</p>	<p>Principle 5.</p> <p>Taking learners' learning contexts/abilities into account</p>
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[...]

R Could you describe a typical lesson like part sections, types of activities?

<p>HP2</p> <p>All right, for me basically when I prepare my lesson I need to design at least three different activities for one lesson. That is kind of my principle because, you know, students have got different learning styles, some really learn quickly with videos, with pictures, some really like to listen to. You know? Audio sounds and some like to write, just writing.</p>	<p>Principle 5.</p> <p>Taking account of diversity in the classroom</p>
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R Could you describe your views on the role of culture in language teaching?

<p>HP2</p> <p>Oh the culture, language is important part of the culture. So you just cannot teach just language without the culture. If you teach this language of course you have to talk about the culture and especially for Chinese teaching and learning, because China is a country with 5,000 years history, long history, and I think I am so lucky to teach this language because it has a rich culture and it is so easy to mention Chinese culture when you are teaching.</p>	<p>Principle 1.</p> <p>Teacher understands that language and culture are interconnected and that the culture-in-language. Especially regarding Chinese characters – embedded with cultural meaning</p>
--	---

[...]

<p>HP2</p> <p>And also it is so interesting, how to say, the main purpose based on the New Zealand Curriculum to learn second language right is to compare people's different cultural background and then from this comparison and contrast students can have a better understanding of their own culture. So and also like New Zealand especially Auckland this multicultural city so many people live together how to teach our students respect people from different culture that is the main issue otherwise when they grow up the teacher at school didn't have this kind of subject you might find a lot of, you know, students racist because you are different, I didn't like you like a certain group of people. So that is the main issue for the society, for the country is not just a part of language. So I think it is very important.</p>	<p>Principles 1, 3, 4, and 5.</p> <p>Teacher understands that learners need to understand their own culture, then understand there are differences and make connections and comparisons.</p> <p>Traces of Principle 6.</p> <p>Help learners become respectful and empathetic speakers (IC); important in New Zealand</p>
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R Could you provide illustrations of how you engage with culture in your teaching?

<p>HP2</p> <p>Because I am from China and when I stay in China for the 33 years I didn't notice culture very much because you are as I mentioned before when you stay there every surrounding you same as you right, so ok everything is natural, everything is normal. But when you come here I become like a minor group. Yeah, I'm different from others and I kind of more and more appreciate my own culture. So when I'm teaching my culture I'm always kind of very proud and very proud to tell me students about my culture and kind of I gradually realised more and more about my culture and yeah.</p>	<p>Principles 3 and 6.</p> <p>Teacher experienced what her learners need to experience to be able to understand their culture and the target one.</p>
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R How do you do it in class?

<p>HP2</p> <p>I normally because Chinese it is so easy to find a cultural teaching, how to say, the elements and it is not just for the festivals, because everything even language you can find a culture. For example like when we are teaching hello very simple Ni hao you good, literally means you good and we also teach students how to respect adults we say Ming hao because vocabulary writing Ni the top part is me you, the bottom part is heart. So that means I put you in my heart, so very similar pronunciation Ming hao but Ming hao is polite form of hello. So we normally say Ming hao to old generation parents, grandparents, teachers and maybe high position people principal, president. So when we teaching language we are also teaching culture. So students found this cultural teaching they can understand ok China, Chinese people from this country people they really focus on respect, they really have a lot of respectful method to people. So students will understand this yes. It is not just talking about food, of course, food or festival they are important. Also for language students can understand this even from the beginning of the class routine the beginning of the lesson we always start it from the students standing up. We call this class routine. Standing up and teach the students to be good each other in Chinese that is not a simple greeting. It has more than 2,000 years of history and invented by Confucius. So that is a culture. So in China we call (speaks in Chinese 19.47) that means once this guy is your teacher you should treat him as your father forever. So that is a culture. We think as student we do respect teacher that is a kind of basic moral standard. So that is culture. We really respect teacher in China. So I think that is, you know, that is a very important message, very important culture for students to understand, yeah. From everywhere learning language also learning the culture. Sometimes you can't identify to tell the difference oh are you teaching culture or are you teaching language? I like to put them together. Language is culture and you also can from language teaching and also teaching culture. So it is not necessarily ok I'm teaching you how to make dumplings, I am teaching you Chinese New Year you know celebration activities. It is not about that, of course, that is part of culture as well. It is better to all the language teaching and then let students understand the culture also like a lucky number, you know, unlucky. So when the student becomes a real estate agent one day they might find oh the house number is a four maybe it is hard to sell to Chinese people right. So yeah kind of culture.</p>	<p>Principles 1 and 2.</p> <p>Teacher demonstrates throughout understanding of the relationship of language and culture and culture-in-language; as well as, visible and invisible culture(s). Teacher also explains how she engages learners in genuine social interaction (regarding the greeting Nihao/greeting ceremony) and how learners start to understand values in language such as respect</p>
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Appendix 9: Sample of Data Analysis of Classroom Observation

Teacher <input type="checkbox"/> Junko (HP1) <input type="checkbox"/> Language <input type="checkbox"/> French <input type="checkbox"/> German <input checked="" type="checkbox"/> Japanese <input type="checkbox"/> Chinese <input type="checkbox"/> Spanish Group <input type="checkbox"/> Year 8 <input checked="" type="checkbox"/> Year 9 Lesson # <input checked="" type="checkbox"/> 1 <input type="checkbox"/> 2 Duration <input type="checkbox"/> 50 min Term <input type="checkbox"/> 1 <input type="checkbox"/> 2 <input checked="" type="checkbox"/> 3 <input type="checkbox"/> 4 Lesson was <input checked="" type="checkbox"/> Observed <input checked="" type="checkbox"/> Recorded			
Physical setting (Objects, resources, etc.)	- Some Japanese resources on the wall (by the previous Japanese teacher). - Pikachu plus some stuff made by students about the Chinese culture.	No. Students	12 (11)
		Topic/Aim of lesson	Japanese drawing and calligraphy

0:00 Teacher welcomes students in English: Good Morning. Teacher asks students to get a sheet of paper each and explains what they are going to do.


1:01 So, this week we will learn Japanese calligraphy and drawing. So, it's all the stuff here, the brush. This paper is normal paper but in old ages we used bamboo paper. Remember the yellow one, right? It's in 1100 years ago, Chinese people, who was called 蔡倫 Cai Lun, he invented the paper. He used the dried grass, you know? to cook then for put on the table and dry up become the paper, the yellow one, so you have the brush under the ink, like that. So, this the normal brush here. See this one? Ok? It's made by bamboo, this here and the leather is sheep or wolf, so the sheep one is white and very soft so you can draw and the wolf one is very one so you can write. So usually we hold the brush like that, see? Angela? See? In that way. Okay? So today I will teach you, two minutes, how to writing then translate your name from English to Chinese, make your beautiful Chinese name, Okay? You write down, then I teach you how to drawing how to use the brush pen, then later you can take back your painting back home, Okay? That sounds good?

2:32 Then I teach you first, Angela can you help me? Clean water, so you take two can dinner, take some clean water please. Can you share? So you use this plate, each table has two or three, this is the ink, the black one. So clean water, please, Angela. Okay. So this are the brush here, so later we share brush. So now all my student come to this table, I show you how to do. Okay boys up come to me.

3:47 You know in China, Han Dynasty around 1200 years ago, Han Dynasty is very rich and strong as north Americans, that's why the Japan had the Queen asked a lot of international students to learn with a trainer and learn from China, culture, writing, the food, anything they copied. So that's why, 60% writing words are totally same even the meaning, just pronunciation is different. So when I bought a new car from Japan, just the instruction book I could understand because 60% is Chinese. So that's why I'm teaching your names in Chinese.	Principles 2 and 4. Authentic interaction with the language and explicit comparisons between Japanese and Chinese language.
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4:38 Teacher asks a student to tell her name in English and the teacher translates her name into Chinese and the meaning.	Principles 2 and 4. Authentic language situation, exploring cultural and linguistic boundaries, culture embedded in language; relating directly to learner She shows the learner how to write her name. The she says that he will teach all learners, one by one.
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5:06 So now the drawing, a draw a girl from 1100 years ago Tang Dynasty, Okay? Cloth very similar now in Japan. Very pretty, you can copy or you can draw anything you want later. Like here like that [teacher draws a woman in one go]. Because they were rich, women were a little bit fat (laughs). And in those day the girl, the woman, had so many freedom. They were allowed to go outside, run a house, and play football. Yeah, they drawing, I like Tang dynasty they rich and eat a lot. [A learner says dumplings and teacher nods and laughs] Yeah, the dumplings, the noodles.	Principle 4. Explicit comparisons and connections between Japanese and Chinese language/culture. Also recognition of differences within the target culture.
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<p>6:45</p> <p>Because in Tang Dynasty the closer city is Northern Beijing, is very up in China, means very hot. So that's cloth is all summer cloth like that. It's all the summer one, so pretty, uh? Because I learn at school, 6 years like art history something like that. So I know exactly, it's very good uh? But usually they hold the fan like that, and look closed like that. Okay? And draw very colourful and usually very beautiful cloth, the flower pattern. So now Japan, similar, you see? The cloth similar, right? Just in the back to tight they have this right? The jewellery all similar all copied from the Tang Dynasty.</p>		<p>Principle 4.</p> <p>Comparison of the Chinese and Japanese culture and history.</p>
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8:30 So, now get a brush, and one by one you come to me, translate your name like Xena. And you can draw a panda or this woman. Is makes sense? Now one by one, Angela and Brian have both Chinese names [They are Chinese].

9:10 Teacher repeats the same thing with each learner, and gives them the translation.

9:42 So, remember your name in Chinese, I translate the beautiful, exactly your Chinese name now. So, remember.

<p>18:25</p> <p>When teacher finishes with her students, she invited me over to write my name as well. Ai means love, ba like Barbie, you know? Yeah, the beautiful girl, the doll, Elba (爱芭 aiba) very nice name, yeah.</p>		<p>Principle 2.</p> <p>My own personal experience of calligraphy.</p>
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19:00 So 3 minutes later, you finish writing your name and you come to me and I show you how to draw a panda then after practice I give you real paper. Panda and your Chinese name.

<p>19:54</p> <p>As Chinese culture and the Japanese culture they are same use brush pen, in old age, under ink, and some colour as well. So, all drawings are the same, as well, all same. So, I teach you how to use ink and clean water. You know in oil painting they use colour to show the 3D feeling but Chinese and Japanese use ink see? They put some water; very light one, and more ink, middle dark, right? And if all dark, it's dark. You can make different lines, see? Yes? So today I teach you how to draw a Panda. [Teacher explains how to draw the Panda like she did with the woman, and asks them to also include their Chinese names].</p>	<p>Principle 4.</p> <p>Explicit comparisons and connections between Japanese and Chinese language/culture.</p>
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46:15 Teacher asks learners to hand in the final version of their work and start cleaning.

49:41 Teacher and Angela speaks in Chinese about paper cutting, and teachers asks learners if she could teach another learner paper cutting.

50:02 Now sit down please, I will show you, and this is very Angela's one, very very good, ay? And she does the same with every learner's papers. A learner draw a Panda and a baby panda so the teacher tells learners that pandas are as big as a finger when they're born and that they need to stay inside the tummy until they are big enough.



52:00 Teacher explains what they are going to do next week and asks them to take all their papers with them.

52:30 Thank you, Aiba! [Class ends]

<p><i>A Korean student writing his Chinese name in a Japanese class</i></p>		<p>Principle 2, 4 and 5</p>
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Appendix 10: Sample of Data Analysis of Teachers’ Reflections

Teacher: Sabina (HP1) 11/11/15	Language: Spanish	Year: 9	Lesson: 1	Date:
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Thank you for allowing me to observe your lesson today. I’d appreciate it if you could make a few reflective notes on the following aspects:

1. Focus of the lesson, main activities/tasks

The aim of the lesson was to get the students to write about Hispanic festivals using specific language features, and then to be able to recall info about those festivals using Spanish vocab. I thought they did well, and most of the students wrote accurately. I was generally pleased by their vocabulary recall in the game at the end of the lesson.

2. What your students did?

I think they worked effectively during the lesson, asked questions when they weren’t sure about what to do, and were able to complete the tasks admirably. (I know this because I checked each student’s book to read what they wrote.)

3. Your use of [target language]

I always speak in both Spanish and English with Year 9 students because they are still in a very formative stage of language learning. Some language is familiar enough to them now that I don’t need to repeat each sentence in English.

4. Your students’ use of [target language]

Not many of them use Spanish to talk to me because they can’t remember what to say or are just so used to speaking English in all their other subjects. Most of them only using Spanish when we are doing specific speaking activities.

5. How typical was today’s lesson?

Very typical, what class is usually like.

<p>6. Was there any cultural content addressed today? (Please, explain what and how)</p> <p>Yes, the differences between how Latinos celebrate and how NZers do so.</p>	<p>Principle 4.</p> <p>Teacher fosters explicit comparisons and connections between the target culture and the ‘New Zealand’ one. However, it is not inclusive (Principle 5)</p>
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<p>7. To what extent do you think it was effective?</p> <p>Very effective. What the students wrote in response to today’s activities showed they have a clear understanding of cultural differences in regard to celebrations and festivals.</p>	<p>Principle 4.</p> <p>Comparisons and connections</p>
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8. Would you make any changes to this lesson? (If so, please explain what aspects? And why?)

No. It is part of a series on festivals and today’s focus was on writing.

9. How did you feel during the class observation?

Happy, enjoying my job, just like normal.

10. Any other aspects of the lesson and/or your practice you would like to mention/describe/comment on

Thanks for coming and good luck with the research!

Appendix 11: Teachers' Consent Form

School of Curriculum and Pedagogy



CONSENT FORM School teacher

THIS FORM WILL BE HELD FOR A PERIOD OF 6 YEARS

Project title: Language teachers' conceptualisation of intercultural communicative language teaching and implications for practice.

Name of Researcher: Elba Ramírez

I have read the Participant Information Sheet and have understood the details of the research. I have had the opportunity to ask questions and have them answered.

- I agree to take part in this research and that my participation is entirely voluntary.
- I understand that I am free to withdraw participation at any time before 15 December 2015 without giving reason.
- I understand that the Principal and the Board of Trustees have agreed that my decision to participate or decline to participate in the research will not affect my employment/relationship with the school.
- I understand that the research data may be used in presentations and/or publications but no identifiable information will be available.
- I understand that data will be kept for six years, after which they will be destroyed.
- I understand that the researcher will transcribe the audio-recordings and that content will be confidential.
- I understand that the interview will last 60 minutes and it will be at a time and place convenient and appropriate for me and the researcher.
- I agree / do not agree to be audio-recorded for both the classroom observations and interview.
- I understand that I am entitled to stopping the audio-recording at any time without giving a reason.

I wish to receive the transcript of my interview to check for accuracy of transcription and to add any additional comments.

Email where the transcripts can be sent: _____
Please indicate if you are interested in receiving a copy of any future publications by email Yes No

Name _____
Signature _____ Date _____
Name of school _____

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 18/12/14 for three years, Reference Number 013068

Appendix 12: Participant Information Sheet

School of Curriculum and Pedagogy



Participant information sheet

School teacher

Project title: Language teachers' conceptualisation of intercultural communicative language teaching and implications for practice.

Name of Researcher: Elba Ramírez

Researcher introduction

My name is Elba Ramírez and I am a Doctoral student in the School of Curriculum and Pedagogy in the Faculty of Education at the University of Auckland. This study is conducted as part of my Doctoral thesis.

Project description and invitation

This research is being conducted to investigate foreign language teachers' conceptualisations of intercultural communicative language teaching and their practices. The study aims to gather information about foreign language teachers, their conceptualisations and their practices.

You have been nominated by the national advisers of the five international languages taught in New Zealand schools. I would like to invite you to take part of this research.

Project procedures

The study will consist of a preliminary interview, two class observations which will also be audio-recorded, two post-lesson reflection forms and an interview. Your participation is voluntary and you are entitled to withdraw at any time. The interviews will be audio-recorded and transcribed by me and returned to you to check for accuracy of transcription and to add any additional comments. During the interview you may request to have the audio-recorder turned off. I will remove and code any identifying information from data in order to ensure your anonymity.

I will conduct observations of two lessons nominated by you at dates and times of your convenience. The lessons will be audio-recorded for later analysis. The recordings may incidentally capture students' voices, but student data will not be considered for the analysis.

It is estimated that you will be involved in one preliminary interview of approximately 30 minutes and a final interview of approximately an hour. You will also be asked to write brief reflections after the two observations. These reflections will take approximately 20 minutes each. Class observations (audio-recordings) will not require additional time for you.

Data storage/retention/destruction/future use

Audio-recordings, classroom and interviews transcriptions will be stored for a period of six years and destroyed after then. Your post-lesson reflections and Consent Form will be stored in two different secure locked cabinets in the School of Curriculum and Pedagogy for a period of six years, after which they will be destroyed.

Data and findings from the research will be used for my Doctoral thesis, and may be used for presentations, conferences, workshops and future publications, but no identifying information will be disclosed.

Right to withdraw from participation

You have the right to decline to participate or withdraw from participation at any time before 15 December 2015 without giving reason and data will be also withdrawn and destroyed.

Your school/Principal has agreed that declining or withdrawing will not affect your employment or your relationship with the school.

Contact details

If you have any queries regarding this project please contact me, my supervisors or the Head of School.

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Chair contact details

If you have any queries of an ethical nature please contact the Chair of the University of Auckland Human Participants Ethics Committee, The University of Auckland, Research Office, Private Bag 92019, Auckland 1142. Telephone: 09 373-7599 Ext: 83711/87830. Email: ro-ethics@auckland.ac.nz

Yours sincerely,
Elba Ramírez

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 18/12/14 for three years, Reference Number 013068

Appendix 13: Principal/ BOT Information Sheet

School of Curriculum and Pedagogy



Participant information sheet

Principal and BOT

Project title: Language teachers' conceptualisation of intercultural communicative language teaching and implications for practice.

Name of Researcher: Elba Ramírez

Researcher introduction

My name is Elba Ramírez and I am a Doctoral student in the School of Curriculum and Pedagogy in the Faculty of Education at the University of Auckland. This study is conducted as part of my Doctoral thesis.

Project description and invitation

This research is being conducted to investigate foreign language teachers' conceptualisations of intercultural communicative language teaching and their practices. [Name of teacher] has been nominated by the [language] national adviser to participate in my study. [Name of teacher] has agreed to participate in my study and therefore, I now seek your permission to conduct my study in [name of teacher]'s class.

Project procedures

The study will consist of a preliminary interview, two class observations which will also be audio-recorded, two post-lesson reflection forms and an interview. Teacher's participation is voluntary and they are entitled to withdraw at any time. The interview will be audio-recorded and transcribed by me and eventually returned to teachers to check for accuracy of transcription and to add any additional comments. During the interview teachers may request to have the audio-recorder turned off. I will remove and code any identifying information from data in order to ensure the school's and their anonymity.

I will conduct observations of two lessons nominated by the teacher at dates and times of their convenience. The lessons will be audio recorded for later analysis. The recordings may incidentally capture students' voices, but student data will not be considered for the analysis. It is estimated that the participant teachers will be involved in one preliminary interview of approximately 30 minutes and a final interview of approximately an hour. Teachers will also be asked to write brief reflections after the two observations. These reflections will take approximately 20 minutes each. Class observations (audio-recordings) will not require additional time for the teacher participants.

Data storage/retention/destruction/future use

Audio-recordings, classroom and interview transcriptions will be stored for a period of 6 years and destroyed after then. Post-lesson reflections and Consent Form will be stored in two different secure locked cabinets in the School of Curriculum and Pedagogy for a period of six years, after which they will be destroyed. Data and findings from the research will be used for my Doctoral thesis, and may be used for presentations, conferences, workshops and future publications, but no identifying information will be disclosed.

Right to withdraw from participation

Both the teachers and you have the right to withdraw from participation at any time before 15 December 2015 and in these cases data will be also withdrawn and destroyed.

I would also like to seek assurance that [name of teacher]'s decision to participate, decline to participate and/or withdraw participation in the research will not affect their employment/relationship with the school in any way.

Contact details

If you have any queries regarding this project please contact me, my supervisors or the Head of School.

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Chair contact details

If you have any queries of an ethical nature please contact the Chair of the University of Auckland Human Participants Ethics Committee, The University of Auckland, Research Office, Private Bag 92019, Auckland 1142. Telephone: 09 373-7599 Ext: 83711/87830. Email: ro-ethics@auckland.ac.nz

Yours sincerely,
Elba Ramírez

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 18/12/14 for three years, Reference Number 013068

Appendix 14: Principal/BOT Consent Form

School of Curriculum and Pedagogy



CONSENT FORM
School Principal and BOT

THIS FORM WILL BE HELD FOR A PERIOD OF 6 YEARS

Project title: Language teachers' conceptualisation of intercultural communicative language teaching and implications for practice.

Name of Researcher: Elba Ramírez

I/We have read the Participant Information Sheet and have understood the details of the research. I/We have had the opportunity to ask questions and have them answered.

- I/We give permission to [name of teacher] to assist the researcher with their participation.
- I/We give an assurance that teachers' decision to participate, decline to participate and/or withdraw participation in the research at any time will not be penalised or will affect their employment/relationship with the school.
- I/We understand that the research will include audio-recordings of the language classes.
- I/We understand that the researcher will transcribe the audio-recordings and their contents will be confidential.
- I/We understand that data will be kept for six years, after which they will be destroyed.
- I/We understand that I/we may withdraw the school from this research at any time before 15 December 2015.

Please indicate if you are interested in receiving a copy of any future publications by email Yes No

E-mail: _____

Name _____ Date _____

Signature _____

Name of school _____

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 18/12/14 for three years, Reference Number 013068

Appendix 15: Students' Information Sheet

School of Curriculum and Pedagogy



Te Whare Wānanga o Tāmaki Makaurau

The University of Auckland
Private Bag 92601, Symonds Street
Auckland 1035, New Zealand
Telephone 64 9 623 8899
Facsimile 64 9 623 8898
www.education.auckland.ac.nz

Participant information sheet

Students

Project title: Language teachers' conceptualisation of intercultural communicative language teaching and implications for practice.

Name of Researcher: Elba Ramírez

Researcher introduction

My name is Elba Ramírez and I am a Doctoral student in the School of Curriculum and Pedagogy in the Faculty of Education at the University of Auckland. This study is conducted as part of my Doctoral thesis.

Project description and invitation

This research is being conducted to investigate foreign language teachers' conceptualisations of intercultural communicative language teaching and their practices. The study aims to gather information about foreign language teachers, their conceptualisations and their practices. Your teacher, [name of teacher], has been nominated by the national advisers of the five international languages taught in New Zealand schools to take part of this research.

Project procedures

I will observe two classes which will also be audio-recorded. Although students are not the focus of the research, audio-recordings may record your voice in the background. The focus of the research is your teacher and I will not ask you to participate in the research.

Data storage/retention/destruction/future use

Audio-recordings, classroom and interviews transcriptions will be stored for a period of six years and destroyed after then.

Chair contact details

If you have any queries of an ethical nature please contact the Chair of the University of Auckland Human Participants Ethics Committee, The University of Auckland, Research Office, Private Bag 92019, Auckland 1142. Telephone: 09 373-7599 Ext: 83711/87830. Email: ro-ethics@auckland.ac.nz

Yours sincerely,
Elba Ramírez

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 18/12/14 for three years, Reference Number 013068

Appendix 16: Students' Consent Form

School of Curriculum and Pedagogy



CONSENT FORM
Students

THIS FORM WILL BE HELD FOR A PERIOD OF 6 YEARS

Project title: Language teachers' conceptualisation of intercultural communicative language teaching and implications for practice.

Name of researcher: Elba Ramírez

I have read the Participant Information Sheet and have understood the details of the research. I have had the opportunity to ask questions and have them answered.

- I understand that I will not be asked to participate, nor will I be identified in any form in the written results of this study.
- I understand that the focus of the audio-recording is my teacher's work, but my voice may also be recorded in the background.
- I understand that only my teacher and the researcher will listen to the recordings, which will be stored securely and then destroyed.
- I agree to take part in this research.

Name _____

Signature _____ Date _____

Name of school _____

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 18/12/14 for three years, Reference Number 013068

Appendix 17: Parents' Information Sheet

School of Curriculum and Pedagogy



Participant information sheet

Parents/Guardians

Project title: Language teachers' conceptualisation of intercultural communicative language teaching and implications for practice.

Name of Researcher: Elba Ramírez

Researcher introduction

My name is Elba Ramírez and I am a Doctoral student in the School of Curriculum and Pedagogy in the Faculty of Education at the University of Auckland.

Project description

This research is being conducted as part of my doctoral thesis to investigate foreign language teachers' and their teaching in schools in New Zealand. Your child's/children's teacher, [name of teacher], has agreed to participate in this research and the Principal and Board of Trustees have granted permission for me to observe two of your child's/children's foreign language classes. The purpose of this information sheet is to inform you that the research is taking place and to assure you that its focus is on your child's teacher.

Project procedures

I will observe two classes which will also be audio-recorded. Because the focus of the research is the teacher and his/her practices and reflections, I will not be asking your child/children to participate in the research, nor do I intend to record his/her/their responses to/interaction with the teacher in any way. Furthermore, the only people who will have access to the recordings are myself and my two supervisors. Although students are not the focus of the research, it is possible that audio-recordings may record students' voices in the background.

Contact details

If you have any queries regarding this project please feel free to contact me, my supervisors or the Head of School.

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Head of School
School of Curriculum and Pedagogy
Faculty of Education
The University of Auckland (9) 623 8899 ext.
88998
jm.parr@auckland.ac.nz

Chair contact details

If you have any queries of an ethical nature please contact the Chair of the University of Auckland Human Participants Ethics Committee, The University of Auckland, Research Office, Private Bag 92019, Auckland 1142. Telephone: 09 373-7599 Ext: 83711/87830. Email: ro-ethics@auckland.ac.nz

Yours sincerely,
Elba Ramírez

APPROVED BY THE UNIVERSITY OF AUCKLAND HUMAN PARTICIPANTS ETHICS COMMITTEE ON 18/12/14
for three years, Reference Number 013068

Appendix 18: Total Seed Occurrences of the iCLT Principles in Teachers' Conceptualisations and Practices

Teachers	P1		P2		P3		P4		P5		P6	
	C	P	C	P	C	P	C	P	C	P	C	P
Chaoli (LP1/Chinese)	1	1	1	1	1	1	1	1	0	0	0	0
Caihong (LP2/Chinese)	1	1	1	1	1	1	1	1	1	1	1	0
Chenggong (HP1/Chinese)	1	1	1	1	0	1	1	1	0	0	0	0
Cencen (HP2/Chinese)	1	1	1	1	1	1	1	0	1	0	1	0
Ferdinand (LP1/French)	1	1	1	0	0	0	1	1	1	0	0	0
Françoise (LP2/French)	1	1	1	1	1	0	0	0	1	0	0	0
Fabienne (HP1/French)	1	1	1	0	1	1	0	1	0	0	0	0
Fleurette (HP2/French)	1	1	1	1	1	1	1	1	1	1	0	1
Junko (LP1/Japanese)	1	0	1	1	1	0	1	1	1	1	0	0
Junnosuke (LP2/Japanese)	1	1	1	1	1	1	1	1	0	1	0	0
Jiro (HP1/Japanese)	1	1	1	1	1	1	1	1	1	1	1	0
Jyuri (HP2/Japanese)	1	1	1	1	1	0	1	1	1	1	0	0
Sixto (LP1/Spanish)	1	1	1	0	1	0	1	1	1	0	0	0
Susana (LP2/Spanish)	0	1	1	1	1	0	1	0	1	0	1	0
Sabina (HP1/Spanish)	1	1	1	1	0	0	1	1	1	0	1	0
Severino (HP2/Spanish)	1	1	1	1	1	1	1	1	1	1	1	1
TOTAL	15	15	16	13	13	9	14	13	12	7	6	2
Total %	93.75	93.75	100	81.25	81.25	56.25	87.5	81.25	75	43.75	37.5	12.5

Appendix 19: Scatter Plot of Weighted Principles Values per Principle and Teachers

Teachers	P1		P2		P3		P4		P5		P6		TOTAL	
	C	P	C	P	C	P	C	P	C	P	C	P	C	P
Chaoli (LP1/Chinese)	1.06	1.06	1	1.23	1.23	1.77	1.14	1.23	0	0	0	0	4.43	5.29
Caihong (LP2/Chinese)	1.06	1.06	1	1.23	1.23	1.77	1.14	1.23	1.33	2.28	2.66	0	8.42	7.57
Chengong (HP1/Chinese)	1.06	1.06	1	1.23	0	1.77	1.14	1.23	0	0	0	0	3.2	5.29
Cencen (HP2/Chinese)	1.06	1.06	1	1.23	1.23	1.77	1.14	0	1.33	0	2.66	0	8.42	4.06
Ferdinand (LP1/French)	1.06	1.06	1	0	0	0	1.14	1.23	1.33	0	0	0	4.53	2.29
Françoise (LP2/French)	1.06	1.06	1	1.23	1.23	0	0	0	1.33	0	0	0	4.62	2.29
Fabienne (HP1/French)	1.06	1.06	1	0	1.23	1.77	0	1.23	0	0	0	0	3.29	4.06
Fleurette (HP2/French)	1.06	1.06	1	1.23	1.23	1.77	1.14	1.23	1.33	2.28	0	8	5.76	15.57
Junko (LP1/Japanese)	1.06	0	1	1.23	1.23	0	1.14	1.23	1.33	2.28	0	0	5.76	4.74
Junnosuke (LP2/Japanese)	1.06	1.06	1	1.23	1.23	1.77	1.14	1.23	0	2.28	0	0	4.43	7.57
Jiro (HP1/Japanese)	1.06	1.06	1	1.23	1.23	1.77	1.14	1.23	1.33	2.28	2.66	0	8.42	7.57
Jyuri (HP2/Japanese)	1.06	1.06	1	1.23	1.23	0	1.14	1.23	1.33	2.28	0	0	5.76	5.8
Sixto (LP1/Spanish)	1.06	1.06	1	0	1.23	0	1.14	1.23	1.33	0	0	0	5.76	2.29
Susana (LP2/Spanish)	0	1.06	1	1.23	1.23	0	1.14	0	1.33	0	2.66	0	7.36	2.29
Sabina (HP1/Spanish)	1.06	1.06	1	1.23	0	0	1.14	1.23	1.33	0	2.66	0	7.19	3.52
Severino (HP2/Spanish)	1.06	1.06	1	1.23	1.23	1.77	1.14	1.23	1.33	2.28	2.66	8	8.42	15.57

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