overSEAS 2022

This thesis was submitted by its author to the School of English and American Studies, Eötvös Loránd University, in partial fulfilment of the requirements for the degree of Master of Arts. It was found to be among the best theses submitted in 2022, therefore it was decorated with the School's Outstanding Thesis Award. As such it is published in the form it was submitted in **overSEAS 2022** (http://seas.elte.hu/overseas/2022.html)

Szakdolgozat

Molnár Annamária

Angol nyelv és kultúra tanára - Francia nyelv és kultúra tanára

osztatlan tanári mesterszak

2022

EÖTVÖS LORÁND TUDOMÁNYEGYETEM

Bölcsészettudományi Kar)

Szakdolgozat

A kulturális empátia és önreflexió elősegítése a nyelvórákon

Fostering Cultural Empathy and Self-Reflection in the Language Classroom

Témavezető:

Thürmer Andrea Gabrielle

Lektor

Készítette:

Molnár Annamária

Angol nyelv és kultúra tanára –

Francia nyelv és kultúra tanára

osztatlan tanári mesterszak

2022

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ABSTRACT

In today's globalized world, it is increasingly important for people from different cultures to coexist peacefully. Education and more specifically, language education has the potential to advance this cause. The teaching of culture is often referred to as the fifth control skill in language learning. This thesis investigates how exploring an issue of deep culture in the classroom affects the cultural empathy and reflection of a group of secondary school students in Hungary. The views of teachers were also inquired into with the help of a small-scale questionnaire. Results indicate that introducing such topics may have a positive impact on students' attitudes and teachers seem also to be favorably disposed. Therefore, it is hoped that this piece of research encourages teachers to experiment in their own classrooms and thereby contribute to the advent of a more tolerant and open-minded world.

Keywords: ELT, teaching culture, deep culture, cultural empathy, reflection

TABLE OF CONTENTS

1 INTRODUCTION

1.1 Personal motivation

The following piece of research was inspired by personal experience. Namely, the impact a specific university course had on my worldview and self-reflection. The experience has convinced me that along with the teaching of English as a foreign language, it is worthwhile to expose students to topics that broaden their horizons, encourage critical thinking skills, reflection and openness toward people from other cultures and backgrounds. In other words, I would like to engage with the humanizing effect of teaching alongside the academic one.

Before attending the Canadian Minorities classes, my secondary school memories of tackling cultural content in the classroom had fallen under the umbrella of learning about festivals, cuisine and other, mostly light-hearted information that rarely engaged critical thinking skills. As I later learned, the topics I was exposed to in the past constituted *surface culture*, cultural elements easily seen and observed (Byram, 2021). Researchers theorize that these elements provide teachers with safe and neutral topics for discussion and inclusion into the classroom. (Gómez Rodríguez, 2015). Apart from the fact that students only passively integrate information, thus being exposed to a 'received view of culture' (Atkinson, 1999), this same approach can contribute to the spread of stereotypes about English-speaking cultures. Examples can include the portrayal of Canadians as kind hockey enthusiasts or Brits as cool-minded tea-lovers (Gómez Rodríguez, 2015).

On the other hand, the aforementioned course that I attended during my university years introduced me to topics that were rarely mentioned – if at all - before in the context of English classes. Issues we touched upon included the treatment and rights of minority groups, along with the concept of cultural loss and the realities of coexistence in a multicultural country, just to name a few. Not only were these topics absent from my – many – English classes as a student but I also never heard some of these groups mentioned before in any (educational) context. Once again, I later learned that the topics listed above (along with many others) constitute *deep culture* (Gómez Rodríguez, 2015).

The new pieces of information, the discussions centered on related topics and subsequent reflection these provoked have proved to be beneficial, both on a personal and on a professional level. As I began to appreciate how much I have gained and grown when being exposed to these topics, stories and experiences, I naturally started to seek out ways in which to replicate the phenomenon – as much as possible and appropriate - for my students during my own career.

My main takeaways included being more open to experience, having a higher tolerance of ambiguity and becoming more reflective. During the initial stages of my research, I ascertained that what I had experienced could be linked to the strengthening of two soft skills: empathy and reflection.

1.2 Professional relevance

As Kramsch (2014) points out, the teachers of today are faced with a dilemma. Whereas before – from the 18th to the end of the 20th century – the teaching of culture in foreign language classes really meant familiarizing oneself with the target culture and later be able to establish contact, either in person or through the consumption of media, nowadays, the situation has altered. The globalization of our world has made it increasingly smaller. Migratory waves and the formation of diaspora communities made it instrumental that people learn to coexist peacefully. Moreover, communication in a given language may no longer connect us only to members of those cultures and nationalities but countless others. The spread of the Internet and social media has provided us with immense amounts of information about events and experiences that we might have remained ignorant to beforehand. Students have to be equipped to deal with situations arising from these new phenomena.

To this end, Schertz (2004) urges educators to implement systems in their classrooms that foster empathy in the case of children and adolescents. He advocates for the P4C (Philosophy for Children) approach or at least its basic tenets to be implemented as it aids students in examining abstract concepts. In his book, *Against Empathy* (2016) Bloom argues that cognitive empathy (also known as the ability of perspective taking) is the one facet of empathy educators need to encourage in order for their students to achieve empathy and understanding for another.

Upon reading Goleman's (1995) work on the subject of emotional intelligence, we can conclude that before engaging in empathetic thought, self-awareness is required, best achieved through reflection. In his acclaimed work, the same author further lists the gains enjoyed by a more empathetic student as being increased likeability (both among peers and teachers), greater emotional stability and higher academic performance when compared to a peer whose intellectual abilities are on the same level.

One area of language teaching where teachers might possibly appeal to empathy for others is through the teaching of culture. Next to reading, writing, listening and speaking, it is referred to as the fifth control skill. Learning about another culture not only broadens one's horizons, it may also facilitate smoother communication and a deepened appreciation for the way other

people choose to act in certain situations. In simpler terms, one could understand the values and beliefs of another (Zhu, 2011).

Empathy has been included as a component in several intercultural communicative competence models, according to Guntersdorfer and Golubeva (2018). However, they add that it has not been sufficiently conceptualized. Byram (2021) likewise lists empathy as a needful skill for intercultural communicative competence. He gives the example of learners of English whose native culture differs greatly from the target culture need to be exposed to instances that are most different in order to reduce possible culture shock upon contact. Whereas in cases where the target and native culture are closer to each other, he recommends exploring issues in order to inspire reflection regarding one's own culture and the issues themselves.

1.3   Research Questions

Based on my initial interest in the topic and the reading undertaken in preparation for this research project, I have formulated the following research questions:

1.   How does learning about other cultures' values and beliefs affect students' cultural empathy?

2.   How does learning about other cultures' values and beliefs affect reflection about their own?

1.4   Research Approach

In order to answer the research questions stated above, I designed a sequence of thematic lessons centered on an issue of deep culture that exists in certain English-speaking countries. Before and after the lessons, one of the groups of students I worked with during my long teaching practice filled out an empathy questionnaire that was adapted from an existing one. The post-experiment questionnaire included a few short questions to assess students' reflections. Two volunteer students participated in a short semi-structured interview regarding their thoughts on the experience.

1.5   Overview of the thesis

In the following chapter, a review of the relevant literature will be presented, particularly as it pertains to the main concepts of the inquiry as well as previous research that proved helpful in designing this present one. Next, there shall be a detailed description of the experiment, along with the materials selected and its implementation. This will be followed by a presentation and

evaluation of the results. At the end, implications of the findings, together with the limitations and possible future research will be discussed.

2   REVIEW OF THE LITERATURE

This chapter will contain a definition and elaboration of the concepts relevant to the research. Subjects included here shall be the concepts of empathy and reflection, together with their relationship to education, especially English as a Second /Foreign Language and teaching its cultural component. Concerning the teaching of the cultural competence, we shall explore the use of stories and storytelling as a methodological approach, especially in the case of conveying and discussing aspects of deep culture. Previous research that inspired this present thesis shall also be included.

2.1 Empathy

2.1.1 Definition

Concepts, especially abstract ones that are often used, can be hard to define. However, Merriam-Webster dictionary defines empathy as follows:

1. *The action of understanding, being aware of, being sensitive to, and vicariously experiencing the feelings, thoughts, and experience of another of either the past or present without having the feelings, thoughts, and experience fully communicated in an objectively explicit manner and /or the capacity for this skill.*

or

2. *The imaginative projection of a subjective state into an object so that the object appears to be infused with it.*

For the purposes of this present research, we shall make use of the first definition. However, it is vital to point out that there exist several types of empathy. Each of them seems to emphasize a different facet of the definition listed above.

2.1.2 (Sub)types of Empathy

In order not to be superfluous and to align with one of the instruments deployed in this research, we shall define three 'subtypes' of empathy. Firstly, there is emotional empathy which Sutherland (1986) simplifies by saying that it is the ability to feel the feelings of another person. She defines cognitive empathy as knowing how another person feels. She further states that the latter is the 'weaker one', due to the fact that evidence of it manifests in early childhood. While it is true that such empathetic compassion does tend to produce a stronger response, it is exactly for this reason that some – for example Paul Bloom (2016) – caution against regarding it as 'superior'.

2.1.3   Empathy versus Projection

Sutherland (1986) expresses concern that attempts at empathetic decentering may simply remain the projection of the individual's own feelings about the situation at hand and not the understanding of those of others. Guntersdorfer and Golubeva (2018) raise the same issue, saying that perspective-taking may be more harmful than beneficial in those cases. To this end, they propose that instead of or as a supplement to the practice of perspective-taking, one should also engage in perspective-getting. This consists of having some means available by which the assumptions made about the object of our empathy may be confirmed or denied. According to them, this eliminates the risk of projecting our own pre-conceived notions or emotions unto the issue under consideration.

2.1.4   Empathy and Reflection

Relying once again on Merriam-Webster Dictionary, we can define reflection as the following:

1.   A thought, idea, or opinion formed or a remark made as a result of meditation

or

2.   Consideration of some subject matter, idea, or purpose

A relationship between the concepts of empathy and reflection can be established in that perspective-taking is essentially reflection about another set of circumstances. Moreover, before or in order to engage in empathetic thinking, it is recommended to reflect on one's own thoughts and feelings in order to build self-awareness (Goleman, 1995; Guntersdorfer & Golubeva, 2018).

2.1.5   Empathy in Education

Researchers and academics agree that an education for empathy should be undertaken. Sutherland (1986) cannot decide whether one should promote emotional or cognitive empathy within the framework of education. Three decades later Bloom (2016) provides an answer to the dilemma. He is of the opinion that the use of cognitive empathy could benefit society more. He argues that emotional empathy (experiencing another's distress vicariously) has the potential to compel a person to eliminate only that immediate problem while ignoring the bigger picture. He likens the situation to the shining of a spotlight. Moreover, he points out that experiencing emotional empathy may elicit a freeze response from certain people, preventing them from making any decision about the situation at all. According to him, while cognitive empathy is often colloquially treated the same way as cold rationalization, this ability of

perspective-taking that is unaccompanied by the overwhelming nature of compassionate distress may enable individuals to consider cases from multiple points of view. This could benefit social justice in the long run.

Goleman (1995) favors programs that devote special attention to the development of such soft skills. However, he also realizes that most schools do not possess sufficient funds to be able to allocate courses especially for this reason. So he advocates for the inclusion of this skill into other subjects as much as possible. He deems reading exercises ideal for such purposes. Schertz (2004) proposes that educators use stories for the same reason.

2.1.6 Empathy and Global Citizenship Education

Education for Global Citizenship is an international framework that came into existence in order to prepare students for the challenges humanity will most likely face. These may include the consequences of globalization and global warming or the safeguarding against the repetition of atrocities such as genocide. The Sustainable Development Guide published by Oxfam (freely available online and intended for teachers) lists several areas of knowledge, sets of skills, attitudes and values that are deemed necessary for Global Citizenship Education (GCED). Among these, we can find the following*: critical and creative thinking skills, empathy, self-awareness and reflection, sense of identity and self-esteem, commitment to social justice and equity, knowledge about identify and diversity and a commitment to participation and inclusion,* among other concepts (Oxfam, 2018). UNESCO recommends the inclusion of certain –often-controversial – issues into the curriculum in order to foster these skills and attitudes in students. Their declared end goal is to create a more sustainable and peaceful world where everyone has equal access to quality education (UNESCO, 2015).

2.2 The Teaching of Culture

2.2.1 Definition of Culture

Together with reading, writing, listening and speaking, studying culture is regarded as the fifth control skill of language learning. As such, there has been much discussion and even controversy about which aspects of culture to teach, to what end and with which method. Even the term culture is notoriously hard to define. Some claim that culture is a reflection of language, while others say that the two are interwoven. Culture can also be approached as a theory about how the world works and how people in it function (Ridhah & Fatin, 2017).

That being said, distinctions regarding culture can be made for the facilitation of discussion. We will distinguish between several aspects of culture at present. The material aspect of culture

consists of artefacts (tools, clothes, foods, etc.); the social aspect contains elements such as religion, the rules of proper social conduct, laws, folklore and so forth, while the subjective aspect of culture encompasses the norms, values, beliefs, attitudes and collective memories by which the members of the group define themselves and establish a relation to the world surrounding them. These three aforementioned aspects interact with and influence each other to create what we eventually perceive as someone's culture. Every individual may choose to avail themselves of the different cultural resources (that are the items belonging to the various aspects of it) in varying ways (Huber et al., 2014).

Defining culture along these criteria means that a group of any size or composition may be said to have its own culture. Therefore, we could say that disability groups, those of different sexual orientations, gender identities or religions, et cetera possess their own unique culture. This further implies that one single individual may belong to multiple cultures at the same time. Although depending on the level of commitment and acceptance by other members of the group, these affiliations may vary in degree (Huber et al., 2014).

These considerations may all serve to illustrate why it is so difficult to arrive at a consensus as to the definition of culture. The same observation may be made when it comes to determining what aspects of culture to introduce our students to and by the use of which method. However, it also certainly justifies the fostering of intercultural communicative competence.

2.2.2 Intercultural Communicative Competence

Taking the definition of competence that is prevalent in education, intercultural communicative competence may be described as an amalgamation of attitudes, skills and knowledge which, according to Huber et al. (2014) potentially prepare an individual to:

- Appreciate a culture different from their own and understand its members
- Be able to respond in an appropriate, appreciative and effective way upon interaction or communication with members of said culture
- Establish mutually beneficial and positive connections with people from other cultures
- Reflect on and understand one's own culture and /or multiple cultural belongings through cultural encounters

The attitudes needed to develop the capabilities listed above include:

- Valuing diversity both in views and practices
- Respect for people from different cultures

- Openness and curiosity to experience that introduces one to a cultural perspective different form one's own

- Willingness to show empathy to individuals from different cultural backgrounds

- Willingness to question the concept of normalcy as defined by one's pre-existing knowledge and preconceived notions

- Tolerance of ambiguity and uncertainty

The knowledge and abilities that foster such attitudes and consequently intercultural communicative competence include:

- Understanding that cultures are internally diverse

- Being aware of prejudices, stereotypes (both generally existing as well as one's own) and instances of implicit and explicit discrimination

- Knowledge and awareness about other cultures and the fact that knowledge itself is a social construct

- The ability of perspective- taking

- The ability to investigate other cultures, and synthesize knowledge regarding their values, beliefs and practices

- The ability for reflection

- Empathy

- Mental agility

- Sufficient linguistic skills in one or more languages to communicate with people effectively and resolve misunderstandings

- Critical thinking skills, especially when contemplating and evaluating cultural values, beliefs and practices

- Adaptability in diverse cultural situations

- The ability to act as a mediator if needed – which entails skills of translation, interpretation and explanation

(Huber et al. 2014, pp. 16-22)

It seems important to emphasize that the authors of the volume from which these listings have been adapted did not intend to create an exhaustive inventory, nor do they wish to impose directives upon educators to follow. They merely offer sets of indicators along the lines of which teachers could construct their pedagogical sequences. They claim that intercultural communicative competence is crucial to Global Citizenship Education, Human Rights

Education and Democratic Education. Thus, the inclusion of any of these skills would be beneficial to students and their future. This present piece of research takes a special interest in developing young people's cultural empathy and reflection through teaching about cultural values and beliefs.

2.2.3 Cultural Empathy

According to psychological research, cultural empathy largely overlaps with the 'regular' kind of empathy when measurement methods are applied to the concept (Wang et al., 2003). It can also be described as a skill that can be acquired and nurtured. Upon seeking a definition for the term, we can settle on the awareness, acceptance and appreciation of norms, values and beliefs of other cultures. It has to be said that in the present context appreciation should not be confused with adoption of said culture. A culturally empathetic individual merely acknowledges the fact that for a person coming from another culture certain cultural elements, no matter how foreign, may hold the same importance as theirs do to them (Zhu, 2011). In this way, cultural empathy surpasses cultural awareness in that the communicating parties not only have knowledge about each other's backgrounds but they can also potentially apply that knowledge in context.

Zhu (2011) further points out some potential barriers to developing or applying cultural empathy in practice. These may include the lack of cultural sensitivity, which can be defined as the awareness and acceptance of other cultures, an over-focalization on cultural similarities while not taking into account cultural differences and holding onto one's native thought patterns when communicating with individuals from a different culture as those may not apply well in the situation. She is of the opinion that people from other cultures must acquire and foster the ability for cultural empathy in order to be successful intercultural communicators.

Indeed, Amrina and Indriani (2021) found a positive correlation between cultural empathy and intercultural communicative competence. They administered two questionnaires – one tailored to measure cultural empathy and one for intercultural communicative competence – to teacher trainees in three consecutive academic years. Based on their findings, they urge universities to include more cultural content into teacher training to exploit this relationship better. They especially recommend the use of movies to bolster these two skills.

2.2.4 The Effects of Teaching Culture

Primarily, it has to be said that in order to engage with another culture and its values, students first have to reflect on their own. This practice shall provide a basis for comparison and understanding during the learning process. Through the introduction of cultural content,

teachers may also, together with their students, raise awareness of and demolish stereotypes. Some researchers advocate for the consideration of the cultural content when planning the linguistic aim of the lesson. Simply put, culture should be the message that is transmitted with the help of language (Levina et al., 2016).

Levina et al. (2016) further write that culturally competent individuals go on to be more open-minded in both social and professional situations, whether in interaction with their own or members of other cultures, by virtue of having examined and maybe even challenged their own values and beliefs. This process might also have led to the development of empathy towards individuals from other cultures. They also theorize that the inclusion of cultural content may even serve as a motivating factor for some learners.

This latter view is corroborated by Genc and Bada (2005) who conducted a semester of culture classes for pre-service teachers and afterwards administered a five-factor questionnaire to their students. The factors were designed to investigate the following aspects: *students' linguistic skill gains, awareness of their own and the target culture following the classes, attitude towards the target culture and the contribution of the material addressed to their prospective careers as teachers*. Concerning all of the factors listed, the participants reported a positive change. What is more, they regarded the culture classes as a transformative experience.

2.2.5 Teaching Deep Culture versus Surface Culture

As stated previously in the Introduction section, we can divide culture into surface (also often called big C culture) and deep culture, which some people refer to as lowercase C culture. Based on such a division of culture, an iceberg model can be constructed, the idea of which is summarized in the quote below:

> The iceberg analogy of culture based on Brembeck (1977) in Levine and Adelman's cross-cultural communication textbook (1993) compares the notion of culture to an iceberg only the tip of which is visible (language, food, appearance, etc.) whereas a very large part of the iceberg is difficult to see or grasp (communication style, beliefs, values, attitudes, perceptions, etc.). The items in the invisible body of the iceberg could include an endless list of notions from definitions of beauty or respect to patterns of group decision making, ideals governing child-raising, as well as values relating to leadership, prestige, health, love, death and so on. (Lázár et al., 2007, p. 7)

11

Such a definition of culture suggests that it is composed of much more than what is traditionally included in curricula and is used to acquaint students with a certain culture. What is more, it can be claimed that deep culture influences surface culture (Huber et al., 2014). Yet, the ongoing utilization of surface culture elements (clothing, festivals, foodstuffs, historical and geographical sites, etc.) may be attributed to the fact that they represent topic areas that can be labelled 'safe and neutral'. They are often also described as self-congratulatory. This is due to the fact that they constitute a body of knowledge that – while true – perpetuates a stereotypical view of English-speaking countries which project an image of happy and prosperous coexistence of equal parties without conflicts (Gómez Rodríguez, 2015).

As opposed to this, topics belonging to deep culture include themes such as gender roles, poverty and power relations, just to name a few. Kubota (2014) in an article describing a personal experience of addressing a controversial cultural issue in an ESL classroom acknowledges that teachers might often shy away from treating divisive subject matter pertaining to deep culture for legitimate reasons. These could include believing that they might not be able to handle students' emotional distress when /if it arises in the process or fearing negative washback from other stakeholders, such as parents or various administrative bodies. She still asserts that it is a worthwhile endeavor to address these topics in the classroom. This view has been corroborated by Pennycook (1999) who is of the opinion that awareness of such issues as marginalization or oppression, for example, can lead to positive social change while also contribute to people critically evaluating their own situations in a historical and social context.

A practical example of such a pedagogical intervention is provided by Gómez Rodríguez (2015). He conducted a small-scale research involving a class of 27 pre-service teachers at a Colombian university. He sought to examine the development of their intercultural communicative competence through the treatment of issues belonging to deep culture during the semester. He found that students responded really well to the readings and engaged in subsequent in-depth critical discussions during class time. The end-of-class reflective papers and the interviews conducted at the conclusion of the semester revealed that the students reflected on topics of social injustice, cultural loss and gender roles with the help of the stories. They reported an increase in their critical intercultural competence and they considered these subjects worthwhile for discussion. Some of them even stated that they would try to expose their own future students to such opportunities in their own classrooms.

The author also felt it was important to point out that these instances of cultural learning were not divorced from the development of the students' communicative competence. Rather, owing to the fact that participants were required to read authentic short stories, analyze their content, engage in critical discussion (which involved listening attentively to their peers) and write the reflective pieces, the enhancement of the communicative and intercultural competences were closely related.

2.2.6 Teaching about Indigenous Cultures in the Classroom

In the case of English as a Foreign Language, English as a Second Language or English as an Additional Language classes, the teaching of culture is often addressed from the point of view of the dominant culture, even in the case of highly multicultural environments such as Canada (Byram, 2021; Galante, 2014). Kubota (2010) is of the opinion that this is a far from ideal practice since it projects the image that the world of the English language is monolithic. Linguistic varieties that are encouraged in the classroom also include those associated with the traditionally dominant English-speaking countries, ignoring the many native and non-native dialects and varieties that likewise are in existence. Applying the same treatment to cultural content can cause a loss of cultural diversity that is present in the English-speaking world. It would also risk not addressing and thus upholding the very real problems and relations of power that are also present in this sphere between the different groups, when in fact learning about these issues could be valuable to students (Kubota, 2004).

In this vein of thinking, Murray (2022) advocates for the conscious inclusion of Indigenous peoples and their perspectives into English teaching curricula. She claims that doing so could better portray the complexities and challenges of the English-dominant world. She writes that presently, both in Norway and other countries (even ones with sizeable Indigenous populations such as Australia or Canada), textbooks portray this particular minority in an 'othering' way. They are frequently presented in a way that would render them exotic to the reader, their history only often narrated through the settler's point of view and in the past tense. Moreover, stereotypes are often used to talk about them, with the texts referring to settler societies as 'us' and Indigenous peoples as 'them'. In reality, these groups are very much active stakeholders in their respective home countries.

She delineates James A. Banks' four-level model for multicultural curricula (1989) and explains how it could be used to evaluate our inclusion of minority culture content into the classroom by it. At Level 1 (the Contributions Approach), one might simply mention minorities on a tangent when relevant, for example in connection with a special day of the year. On Level 2 (Additive

Approach), we see a more structured use of content but that is often organized into a separate module that is divorced from the actual curriculum. Level 3 is called the Transformation Approach that consciously includes content about minorities throughout the academic year, thus enabling students to consider issues and concepts from several points of view during their studies. Content that meets the criteria pertaining to Level 4, otherwise known as the Social Action Approach necessitates students' active engagement with the topics introduced during classes. At this level of instruction, the aim is to equip our learners with skills and encourage social criticism and action undertaken for change.

According to Murray (2022), teachers should strive to utilize materials and techniques that would be conducive to treating cultural content at Levels 3 and 4. She recommends the inclusion of Indigenous perspectives not only when the curriculum explicitly calls for it but also whenever feasible. She lists the inclusion of literature or other kinds of media produced by Indigenous people, highlighting their present-day experiences (e.g. when tackling the topic of environment or by featuring Indigenous sportspersons, artists or politicians whenever thematically appropriate) as possible examples for doing so.

2.3 Stories and Storytelling

2.3.1 Stories and Reflection

Koopman and Hakemulder (2015) suggest that fictional works of literature are the best tools for encouraging empathy and self-reflection, since their aesthetics provide the readers with a calm absorption that enables perspective-taking. At the same time, they are of the opinion that other narrative genres (including oral storytelling) may have the same effect. However, that remains to be explored. They also believe that the empathy and reflection stories encourage could translate into prosocial behavior and empathy in the real world. Indeed, they theorize that the accessibility and abundance of stories in our world can be credited – at least partially - with the peace relatively more stable than it had been in other eras of human history.

An example for eliciting reflection in this way can be found in the research of Combariza et al. (2013) who demonstrated that with the use of stories and given the apt guidance, even children as young as 7 to 9 years old can be made to reflect on social values through the narratives. However, on account of the youth of the participants, the researchers had to infer their values in light of their statements regarding their duties. Nonetheless, they argue that alongside the academic instruction, teachers have a platform and – through storytelling – a tool for inspiring reflection about values. They are of the opinion that that opportunity is of equal importance.

In the case of an older participant group of Taiwanese university students, Liaw (2001) found that literature could not only be an appropriate vehicle of teaching English as a Foreign Language but also one for fostering reflection and cultural understanding. Her students had to submit journal entries throughout the semester, and not only did they demonstrate that the participants went beyond simply understanding the short stories addressed and reflected on the topics therein, some of them also reported having had transformative experiences during the post-intervention interviews.

2.3.2 Stories as a Means for Intercultural Understanding

Stories have been shown not only to aid in increasing intercultural communicative competence in the case of foreign language learning, they also proved useful in addressing feelings of hostility existing between cultural groups. For example, a storytelling program was developed for such purposes. It sought to address the strife between Thai Buddhist and Thai Muslim students. For weeks, a group of children attended the workshop, exploring a set of carefully selected stories addressing various topics and then creating a picture book and puppet show together. Meanwhile, the control group received traditional instruction about the two cultures involved. The tests focusing on multicultural awareness and respect administered to participants before and after the intervention revealed that the storytelling approach generated more positive change in the students' attitudes (Chongruksa et al., 2010).

A similar research project is described by Magos (2018) in the case of Greek Cypriote children. They demonstrated a hostile attitude toward Turks, even going as far as designating them the national enemy, despite not having had personal experience. During the course of the intervention, the participants read folktales from the other culture dealing with themes such as educational inequality, religion or the role of women. Together with the reading, the students were encouraged to conduct online research in order to familiarize themselves with the culture at hand.

The assignments submitted and the teachers' field notes evidenced that the children engaged in reflective thinking regarding the issues presented. Post-intervention interviews revealed that the feelings of hostility lessened and half of them even reported being potentially comfortable working with Turkish children for the sake of learning English together and even visiting the neighboring country. However, half of the participants still engaged in stereotypical thinking and retained fears regarding Turkish people.

In spite of the measureable positive change, the researchers stipulate that further consistent pedagogical interventions would be required to achieve empathy on the part of the students toward the "ethnic Other". They surmise that empathy is essential for the development of intercultural communicative competence.

The research discusses that folktales have a two-fold use regarding intercultural competence and sensitivity. Firstly, the portrayal of otherness and differences aid the acceptance of the diversity among people. Meanwhile, the motifs and narratives cultures might have in common can help the discovery of similarities.

2.3.3   The Use of Stories in the EFL Classroom to Teach Culture

Rezaee and Fahrahian (2011) experimented with the inclusion of literary short stories and folktales into the curriculum. Before and after the intervention, students were administered a cultural knowledge questionnaire which included such items as the date of Independence Day. The researchers specifically investigated with the help of a focus group whether or not the inclusion of such a genre of texts and discussions centered on them would aid the retention of cultural knowledge. The result happened to be negative.

Another example of fostering intercultural understanding through the exploration of cultural elements in stories can be found in the case of Feeney and Gajaseni (2020) who examined the changes in levels of intercultural competence and attitudes toward native English speakers and their respective cultures. To this end, they utilized short stories by culturally well-known authors (one example being O. Henry's The Gift of the Magi). The main aim was for students to compare and contrast their own (Thai) culture with those depicted in the stories. The seventh grader participants were asked to fill out tests before and after the lessons. These contained four questions adapted according to Byram's theory of intercultural communicative competence. Three students were also randomly selected for post-intervention interviews. Students' intercultural communicative competence underwent quantifiable positive change in varying degrees after the study of each story. Students reported an increase in their intercultural awareness and experienced a positive change in empathy toward members of English-speaking cultures.

The researchers recommend that fellow teachers study and take into consideration Byram's theory of intercultural communicative competence when wishing to incorporate stories in their teaching sequences. They further claim that by the study of this model, teachers will intuitively

be able to construct their lessons in such a way that favors cultural competences, even when that is not the central aim of the lesson.

2.3.4 Other Benefits of Stories in the EFL Classroom

Alongside the conveyance of valuable cultural knowledge, the use of stories in the foreign language classroom has been shown to have many additional benefits. Students who were exposed to stories for even only part of their classes (complete with comprehension checking exercises such as summarization or discussion questions) would outperform peers who only received traditional instruction when language skills were measured, according to the research of Nasirahmadi et al. (2014). They further noted that the introduction and discussion of the stories had an obvious positive effect on class atmosphere and rapport, even acting as a motivational factor for students who knew that the last 30 minutes of classes would be dedicated to such activities. The researchers also discuss that the utilization of culturally loaded stories could be beneficial for the fostering of intercultural communicative competence. However, their experiment did not overtly target this aspect of language learning. Research showed a few years later that beyond the academic skills, students find the incorporation of stories into the curriculum helpful for developing their personal reflection, cultural knowledge and levels of tolerance as well (Abuzahra & Farrah, 2016) .

2.3.5 Multicultural Literature in the Classroom

"Multicultural literature refers to literature about people from diverse linguistic, cultural, socioeconomic, and religious backgrounds" (Al-Jarf, 2015. p. 2). They may often treat issues such as generational conflict, religious strife, racism and any other social issue that may affect members of these groups. On account of this, they can be valuable additions to education in general, as they contain a perspective the dominant culture might not normally entertain. While minority students may see their cultures represented, celebrated and considered through the inclusion of these stories into the curriculum, their peers from the dominant culture might broaden their horizons and have their preconceived notions challenged (Al-Jarf, 2015).

Multicultural literature is especially useful in the context of EFL/ESL education, since in today's highly globalized world, the development of intercultural communicative competence is important. The foreign language classrooms could be characterized as contact zones, insofar as during learning, students may also be faced with the task of discovering other cultures. Multicultural literature has a tendency to highlight issues pertaining to deep culture, which provides readers with ample basis for discussing, comparing and contrasting their own

experiences with those depicted in these stories (Gómez Rodríguez, 2013). In this way, some may even argue that the incorporation of multicultural literature could be used to address the social problems of the world, such as racism, in the classroom (Mandarani & Munir, 2021).

Dong (2005) reported that teachers found their students responded positively to the inclusion of multicultural literature, from elementary to secondary level. Along with increased levels of enthusiasm and engagement, teachers noted that students opened up more easily about themselves and so it became a mutually valuable learning experience for everyone involved. The researcher draws attention to the fact that the successful inclusion of multicultural literature requires teachers to reflect about their own cultures, values, biases, and model open-mindedness for their students. The process also often necessitates research before the lesson about the culture and/or issues handled, all the while evaluating pre-existing knowledge of the students.

There are also certain criteria to be considered when selecting the material as recommended by Iwai (2015):

- Firstly, the story and illustrations should portray the culture and all that belongs to it in a reliable way
- The situations depicted should be realistic
- Characters (both from majority and from minority cultures) should be represented in a nuanced way, not as personifications of stereotypes or generalizations.
- Tokenism should be avoided which could occur, for example if there is only one minority character featured, existing in the majority culture

Al Jarf (2015) even recommends the inclusion of multicultural literature originally meant for children into classes geared toward adults. He argues that while shorter in length and simpler in plotline, children's literature has a tendency to treat important real life issues. Grammar and vocabulary may still be challenging for learners but more manageable due to the aforementioned length difference. This same feature may enable read-alouds in the classroom, providing a listening activity on the spot.

2.3.6   Storytelling in the Classroom

Spaulding writes in her book about the ability of storytelling as follows:

> Storytelling enables us to be both lamp and mirror at the same moment. As a storyteller, we can present stories composed by someone else and thus reflect that person's idea; as listener, we can create the story in our own minds while mirroring back to the teller our

experience of listening to the story. Either way, storytelling is joyful, full of life, and incorporating the joy of both the story and the event.

Stories can exhibit joy just by being fun – or by being meaningful in a way that makes the listener feel fulfilled even if the story is not a happy one. The joy comes not just from the story but also from connecting with others while sharing that story. It does not matter whether you are "sharing it out" by telling it or "sharing it in" by hearing the teller's words and creating it in your own mind. Either way, it is a shared activity, and there is an awareness of sharing it with all those present that adds to the joy of a special occasion. (Spaulding, 2011, p. 13)

This quote seems to imply that storytelling is an innate ability that could be accessible to all in order to foster connections and impart knowledge. As such, teachers can also exploit its advantages in the classroom. Bala (2015) writes that oral storytelling may convey the same benefits regarding the introduction or revision of new vocabulary or grammar as its written form. However, there may be several advantages. As one is advised to prepare and practice before the event of storytelling (Davies, 2007), there is ample time to reflect on structures and vocabulary used. Thus, lexical and grammatical novelties may be controlled by the teacher. Moreover, thanks to the interactivity of the method, the storyteller may adapt according to the students' needs when detecting incomprehension (Dujmović, 2006).

This same interactivity, the fact of seeing our audience may prove to be a bonding opportunity for teachers and students. Most people have pleasant memories associated with being told stories and so, storytelling within the classroom may well foster a happy and relaxed atmosphere. One may also use this opportunity to advance the social and emotional development of their students by encouraging perspective-taking through activities or initiating discussions regarding the issues that are featured in the story.

3   RESEARCH DESIGN AND METHODOLOGY

In this chapter, an effort shall be made to describe in detail the settings of the research, together with the approaches and instruments selected. The research process involved the development and implementation of a lesson sequence. Thus, we shall discuss the rationale for selecting certain materials used during these lessons.

3.1 Restatement of the Research Questions

Based on my interest and a review of the relevant literature, I have formulated and refined my initial research questions. Another research question has been added, inspired by exchanges with colleagues during the development and implementation of the research. This addition has been encouraged and endorsed by my supervisor.

My research questions (with sub-questions identified) are the following:

1. ***How does learning about other cultures' values and beliefs affect students' cultural empathy?***
2. ***How does learning about other cultures values and beliefs affect reflection about their own?***
   a) *What element is most effective in eliciting such reflection?*
   b) *What themes are these reflections about?*
3. ***What are teachers' views on teaching cultural empathy?***
   a) *What benefits do they think teaching cultural empathy could have?*
   b) *What hindrances do they think there are to including content that targets cultural empathy into their teaching*?
   c) *What topics do they think are useful for fostering cultural empathy?*
   d) *What activities do they think are useful for fostering cultural empathy?*

In order to answer the research questions, an already existing empathy questionnaire was adapted to be administered to a group of students before and after conducting a sequence of lessons with them, focused on a particular cultural issue. Two students also volunteered as interview subjects following the experiment. The post-intervention questionnaire contained queries targeting students' reflective process as well. Finally, after collecting the data from the students, an online questionnaire was developed and distributed to learn more about teachers' views.   The development of these instruments and the data collection processes shall be described below in detail.

3.2 Settings

The bigger portion of the research was conducted in the school where I worked during my long teaching practicum. The institution is located in downtown Budapest. The student body is composed of young people from all over the country, thanks to the fact that the school has a dormitory. The school is run by the Order of the School Sisters of Notre-Dame. However, nowadays the number of teachers originating from the laity is greater than those committed to the religious life. Education takes place from pre-school all the way through secondary level. Special emphasis is placed on foreign language education, even though the school has no bilingual department, nor a dedicated year where students would have the opportunity to focus exclusively on the development of their foreign language skills. Students have five classes per week studying their first foreign language of choice and four classes a week are spent on their second foreign language of choice. Moreover, students have multiple opportunities to travel abroad in the cadre of international projects and they frequently receive international exchange groups as well. In the academic year that I spent there as a teacher of English and French, I was made aware of five such projects that some of my students participated in.

Two further features of the school are worth highlighting, because they may directly influence this present research. Firstly, on the secondary level, they only educate female students. Secondly, the school runs a special program focused on personal development. It is called Osztozó which roughly translates to 'Sharer '. In the context of this program, classes participate in monthly sessions, working on topics related to self-awareness, identity and peaceful conflict resolution. The existence of such a program that promotes these skills may act as a foundation for students to develop empathy toward others successfully (Goleman, 1995; Guntersdorfer & Golubeva, 2018).

3.3 Participants

3.3.1 Students

While completing my long teaching practice, I taught English in three groups, two of them composed of 10th grade students and the third being a group of 11th grade language learners. While initially I considered teaching experimental classes in all three of the groups, eventually I only conducted research with one of them. This is due to the fact that the other two sets of students constitute very mixed-level groups who require intense differentiation. Moreover, I did not judge their group dynamics or motivation toward learning about other cultures favorable enough for them to participate willingly.

The group that participated in the research in the end was not even meant to work with me initially. However, during the month of October, I had to take over their tutelage from my mentor teacher temporarily, due to unforeseen circumstances. Following her return, the students expressed a desire to continue working with me. They exhibited a keen interest in the research and thesis writing process and were excited to participate in the experimental classes. I usually had two lessons per week with them but for the sake of this research project, their teacher agreed to let me have more time with them the during week of my experiment, so the topic can be treated as one block without interruptions.

Regarding group composition, there are fifteen 10th grade students. Their ages are indicated in the pie chart below. (Figure 1) Their English language level ranges from A2 to B2, according to the multiple-choice placement tests administered in September of 2021. The two students who are on A2 level also happen to have learning disabilities, which might explain why they are on a lower proficiency level than their peers. All of them have been studying the language for more than five years. For a representation of their language learning history, please refer to the other pie chart at the bottom of the page. (Figure 2) (One student reported that she has been learning English since the day of her birth, owing to the fact that her grandmother is an EFL teacher.)

The coursebook we have been using is the Solutions Upper-Intermediate 3rd Edition. Unfortunately, the book does not contain many reading tasks or reference to cultural content that would aid in facilitating discussions. Therefore, from the beginning of our cooperation, I have frequently designed thematic lessons about different cultures and cultural phenomena to supplement their education. They responded enthusiastically and these occasions provided me with opportunities to gauge their preferences concerning how they best like to learn.

They really like participating in discussions and expressing their opinions. Their group dynamics are excellent which means that they work well together and are willing to listen to each other or help their peers. They thrive on creative tasks that engage their imagination and pre-existing knowledge and really enjoy being exposed to authentic audiovisual materials.

Figure 1   **Figure 2**
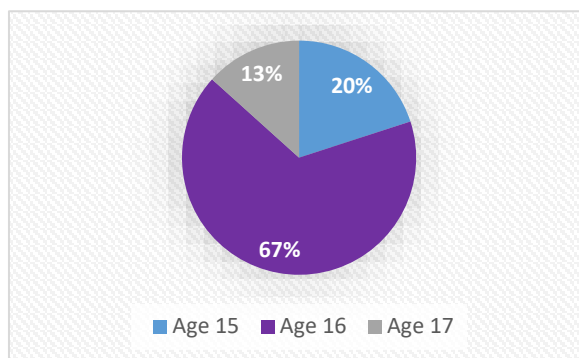
Age of Students   *Studying English since*
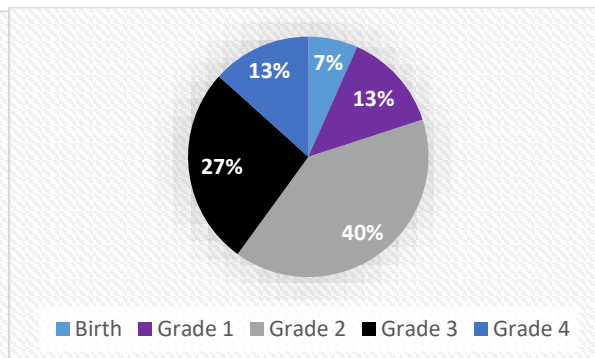
3.3.2 Teachers

In order to find out the answers to my third research question, an online questionnaire was compiled and sent out to teachers. The initial intention had been to collect data from colleagues at my practicum placement only. However, when only one of them obliged, the questionnaire was sent out to four further secondary schools located in Budapest in order to maximize the chances of getting responses. Altogether 60 English teachers work in the five institutions contacted. The eventual respondents were mostly female (87,5%) with only two male respondents constituting 12,5%.Their teaching experiences ranged from two to 30 years in the classroom. Two of them teach at primary level while a quarter of the participants teach middle school and 14 respondents working on secondary level. The overlap in numbers means that some teachers teach at multiple grade levels simultaneously.

3.4 Methods of Data Collection

3.4.1 Instruments

3.4.1.1 Empathy Questionnaire

While reviewing the relevant literature, it became apparent that researchers either developed their own instruments (Chongruksa et al., 2010; Feeney & Gajaseni, 2020; Rezaee & Farahian, 2011) or tailored already existing ones to fit their purposes (Amrina & Indriani, 2021; Genc & Bada, 2005). Unfortunately, none of these could be accessed and thus the possibility was entertained to use a 'regular' empathy questionnaire. However, the Scale of Ethnocultural Empathy was eventually found. The developers hope that their creation could contribute to educational research, as they were aware that interventions for fostering empathy could produce

measurable results. They recommend their questionnaire for pre-and post-testing of such experiments (Wang et al., 2003).

3.4.1.1.1 *Adaptation and Peer Review*

The questionnaire chosen contains 31 items of so called 'forced answers'. Respondents have to mark their stances on various statements on a Likert scale of 1 to 5. Number 1 stands for strongly disagree while number 5 denotes strongly agree. The developers determined four factors that compose the main concept. These are Empathetic Feeling (also known as emotional empathy), Empathetic Perspective-Taking (also called cognitive empathy), Cultural Acceptance and Cultural Awareness.

The reasons for adapting the questionnaire were twofold. First, it was reduced in length so as not to overwhelm the students. Second, items were examined and an endeavor was made to select the ones that would be applicable to the situation of a teenager living in present-day Hungary. Nevertheless, care was taken to include items that pertain to all of the four original factors. In the end, 19 statements were retained.

As a next step, the statements were translated into Hungarian, for the administration of the research instruments to the students happened in our shared mother tongue in order to avoid possible distortions of meaning. Following the translation, the sample questionnaire was sent to four fellow teacher trainees who were asked for feedback. Due to being geographically dispersed, this was given through written exchanges, Zoom meetings and phone calls. They gave advice on simplifying the language so the meaning could become more accessible to students. Furthermore, they recommended rewriting certain sentences in the second conditional in order to make the tone less accusatory and the message less loaded and reduce any possible discomfort on the part of our young respondents. One peer reviewer expressed concern that the negative statements might impede the students from successfully filling out the questionnaire. However, the others were of the opinion that since it would be in their mother tongue and the teacher would be present who could help with any eventual incomprehension, there was no cause for concern. The feedback process took place between February 24 and March 1 2022. Please find the final instrument included as Appendix A.

3.4.1.2 **Questions Targeting the Reflective Process**

In order to learn more about the students' thoughts following the lesson sequence that was eventually developed;some questions were added to the post-experiment questionnaire. The information these questions aimed to elicit was the following:

- *What activity did the students find the most enjoyable*
- *What activity did they find the most thought provoking*
- *What is their rationale for designating an activity the most thought provoking*
- *Finally, they were asked to write down three takeaways from the classes*

The reason for adding only these four extra questions is the length of the empathy questionnaire, which they had to fill in anew. To avoid overwhelming the students, only a limited number of items were added to the post-experiment questionnaire. The rationale behind specifying three takeaways is that during our cooperation it became clear that they need specificity in such circumstances to accomplish the task. The same four peers in the time slot given above reviewed the reflective portion of the questionnaire. These can also be found in Appendix A.

3.4.1.3 Lessons

In order to find out whether learning about another culture's values and beliefs affect students' empathy and reflection, a sequence of lessons was planned Due to the time that had to be allocated for the completion of the questionnaires, unforeseen technical difficulties and a fire alarm, the sequence was accomplished in four 45-minue lessons. However, it could possibly be completed in three 45-minue lessons. Of course, every group and setting is different.

3.4.1.3.1 *Rationale for the Choice of Topic*

An effort was made to involve the students in choosing the topic of the experimental lessons to ensure that they would enjoy them as much as possible. Thus, they were given the opportunity to contribute ideas of what culture they would like to learn about. They were reminded that in order to keep the alignment with our subject, their contributions would have to relate somehow to the English-speaking world. They offered the following list of topics on November 17 2021: The suggestions were brainstormed orally and I wrote them down.

- Hispanic women in the US (mention of the movie Spanglish)
- Japanese Canadians
- Native Americans (specifically how colonizers treated them)
- African colonies
- Colonization in India

Their studies, films, series and documentaries they have seen inspired their interests and subsequent proposals of topics. Since I already had a good amount of pre-existing knowledge

about colonization in North America, thanks to the courses undertaken under my supervisor's tutelage, we settled on that.

3.4.1.3.2 *Rationale for Methodology of Choice*

The original intention had been to select a story for the students to read or work with during the experiment. However, two factors influenced the decision to opt for storytelling in the classroom. Firstly, it could be observed that the students were being overwhelmed with responsibilities in other subjects. It would not have been realistic to expect them to tackle authentic literature in their free time, no matter how interesting it might be. Secondly, the topic chosen may be a controversial one to some. Since storytelling is highly interactive, it allows the storyteller and the audience to react to each other (Bala, 2015; Davies, 2007), making it fit well to the aim of treating a controversial issue in the classroom.

3.4.1.3.3 *Rationale for Choice of Story*

One example for the treatment of Indigenous populations that extends into modern-day history is the existence of residential schools in Canada. These schools were funded by the federal government and run by churches belonging to various Christian denominations. Their aim was to expose the children to Eurocentric culture and forbid them to engage with their own, even as much as use their mother tongue amongst themselves. Children were isolated from the parents for the duration of the academic year.

Students often also had to suffer various forms of abuse at these institutions, the fact of which only came to light much later and the acknowledgement of resulting trauma only started in the 1990s. The long-reverberating effects of such a program can include people losing their ancestral language, spirituality, their relationship with their communities, having a drastically lowered self-esteem or adapting harmful coping mechanisms. Considering all these factors, one may call the phenomenon cultural genocide (Roberts, 2006).

Addressing such a topic in the classroom can contribute to Global Citizenship Education. That is because learning about these kinds of issues may well increase students' empathy, stimulate critical thinking skills regarding the world around them, raise awareness about the importance of social justice for all and - perhaps most importantly – by imparting the knowledge, safeguard against the repetition of such atrocities in the future (Oxfam, 2018; UNESCO, 2015).

As it stands even populations in countries where such practices were visited upon their fellow Aboriginal citizens were largely ignorant of the extent of these happenings. We can read about

this in the introduction of an article detailing a storytelling program that aimed to familiarize Canadians with the land loss suffered by Indigenous peoples

> …stories will ultimately lead to the revelation of historical truths. Daschuk (2013) noted that when stories of sexual and physical abuse of First Nations children at residential schools were mentioned 20 years ago, some scholars suggested that the stories be taken with a grain of salt, believing, just as others did, that the stories of near-starvation and children who died in those places and whose deaths were never explained to their parents, were highly exaggerated. (Baldasaro et al., 2014, p. 225)

In order to ensure that this topic was treated with the humility it deserves, first-hand accounts of residential school survivors were reviewed for potential use in the research. That is how the choice was made to work with a novel entitled *Fatty Legs* written by Margaret-Olemaun Pokiak-Fenton and her daughter-in-law, Christy Jordan-Fenton. It is an autobiographical account originally intended for children aged 8 to 12.

Even though the students are older than the projected audience is, the decision was made to use this book for multiple reasons. Firstly, due to its nature as an autobiographical work, it immediately satisfies the criteria set by Iwai (2015) for being high-quality multicultural literature. Most importantly, it does not apply an absolute dichotomy of portraying all Indigenous characters as passive and all settler characters as evil. The situations depicted are nuanced and thought-provoking.

Secondly, it is truthful about the emotional and intellectual trauma that the protagonist had to undergo but does not contain graphic descriptions of physical and sexual abuse, while the stories meant for older age groups might. The intention in considering this angle was not to deny the reality of these events but simply to avoid a situation where the students would be too jarred to engage with the story, as much as possible.

 Thirdly, the book itself - in terms of both writing style and visual content – is a thing of beauty. Reading it is reminiscent of having the story told to one orally. The vocabulary range is enormous and captivating. The illustrations are gorgeous and expressive. Moreover, the end of the tome is furnished with authentic photographs from the era in which the story takes place.

The book has a sequel entitled *A Stranger at Home*, detailing Olemaun's readjustment into her community. In the 10th anniversary edition of *Fatty Legs* (2020) the opening chapters of that work are also included.

Furthermore, the story allows us to explore multiple topics, including but not limited to identity, cultural loss, bullying in school, determination and resilience. Under different circumstances, this chapter book would have been an ideal basis for a novel study but due to time constraints and the demands set forth by the local curriculum together with the aforementioned considerations regarding the students, oral storytelling was the best choice at present.

3.4.1.3.4 *Brief Summary of the Story and its Adaptation Process*

According to the story, Olemaun is an 8-year-old Inuit girl living in the far north of Canada with her family. She is aware that 'outsiders' (nuns and monks from Québec, Canada) come and take children to school to the city of Aklavik. She is eager to go since there she could learn to read, as her older relatives had done. However, her parents are reluctant to let her go and have kept her from attending in earlier years. She pesters her father to let her go and he finally agrees but not before warning her that the people at the school may make her forget their culture, practices and skills and make her change who she is. Our heroine is adamant that that cannot happen.

Upon arrival, the teachers start referring to her by her legal Christian-style name, Margaret. They take her weather-appropriate traditional clothing and replace it with a European-style school uniform. Her hair is cut for utilitarian reasons. However, in many Indigenous communities this action signifies shame or grief.

A teacher/nun singles her out and bullies her in petty but cruel ways, even trying to prevent her from learning properly or giving her bright red stockings that draw extra attention to her muscular legs. The other children start ridiculing her, calling her 'Fatty Legs' and dissociating from her. Toward the end, she almost loses her only loyal friend due to peer pressure. Eventually, she writes to her father, requesting to be taken home but they cannot come for her for two years because abysmal weather conditions prevent them from traveling. However, they end up coming for her. Before leaving, the kindly mother superior – who also protected her from the brunt of the abuse – gifts her a book and calls her by her Inuit name, affirming her identity.

Upon returning home, our protagonist has to face the realities of having to be reacquainted with her ancestral culture and mother tongue. Members of her community are wary of her and she

has to grapple with notions taught to her about herself at the school. Her family's unconditional love helps her tackle these challenges. At the very end, she has to go back to the residential school because it is mandated bylaw. However, now she is equipped with the knowledge to help other students weather the conditions.

After reading the story several times, an outline was written together with topics to emphasize upon relating the story to the students. The decision was made to amplify the message about the importance of preserving one's identity, resilience and – as they seemed to be connected to both – bullying in school. Crucial plot points not to omit during the storytelling process were also identified, along with openings to interject activities for the students. It was intended for the experiment to be as interactive and student-centered as possible, since experts recommend that we keep from converting the pedagogical use of storytelling into frontal preaching (Bala, 2015; Dujmović, 2006). Furthermore, it is suggested that one keep at least an outline at hand and practice before the performance to minimize chances of failure or freeze (Davies, 2007; Dujmović, 2006). Davies (2007) even puts forth several variations for an outline, depending on how we want to use the story.

3.4.1.3.5 *Rationale for the Use of Additional Content: Excerpts from a Docudrama*

While planning the lesson sequence, the realization was arrived at that no amount of eloquence could properly convey the realities of residential schools. Especially considering that the majority of the students live in the dormitories of the school, separated from their parents and guardians for an extended amount of time during the academic year. Their association connected to living on-site at the school are – for the most part – positive and pleasant. Thus, additional materials had to be utilized in order to contrast the two experiences.

Movies constitute a recommended tool for fostering cultural empathy and intercultural communicative competence (Amrina & Indriani, 2021) for they may expose the students to situations and experiences that might not otherwise be accessible to them, both in the past or in the present (Lázár et al., 2007). It is along this line of this reasoning that the choice was made to include excerpts from the docudrama entitled *We were children* (2012) In it, two residential school survivors who have gone on to become elders of their respective communities share their recollections of their time in these institutions. Parallel to them narrating their memories, we see dramatized scenes, helping us to envision their situation better. The film can be accessed online on various platforms including Filmzie, Amazon Prime video, Docubay or Gem that is linked to the Canadian service provider, CBC. In our present case, Docubay was opted for in order to allow unencumbered access for the sake of the research.

The reasons for choosing the particular scenes that will be listed below are twofold. Firstly, the movie is recommended for viewers aged sixteen and above. The calculated mean age of this group of students is 17, so according to the guidelines accompanying the film and by personal pedagogical estimation, it would be fine to watch in a group setting. Since they were under pedagogical supervision and our relationship could be said to be stable enough to handle any eventual upset, there was nothing contraindicative to showing them the selected scenes. However, the movie does contain graphic depictions of physical and sexual abuse against minors, as well as mentions of suicidal ideation and suicide attempts. That is why it had been deemed necessary to show only certain scenes of the movie. They are useful in illustrating the phenomenon but at the same time are not overly disturbing in nature, so the students would still be willing to engage in on-the-spot discussion.

The selected scenes (with indications of time stamps and a brief description of what they depict) are as follows:

1) **0:06:01 to 0:07:25:** a very young Indigenous child arrives at a residential school by the hand of a priest. We see several nuns as well. Two of them take her up to a dormitory and show her to her bed. They try to explain that it is her bed. She is non-communicative.

2) **0:12:15 to 0:14:06***:* We see the child sitting on her bed in a European-style school uniform, with her hair cut to a Cleopatra-style. The younger nun encourages her that she will soon play with other children. The child does not react. She is gently but firmly ushered into a dining room where she is made to sit in a spot marked 99. The older nun explains that she (the child) is 99. We learn from the female elder that her name is Lyna.

3) **0:18:53 to 0:20 30** The children are finishing the Lord's prayer in the church led by a priest. Afterwards, he gives a lengthy speech about how their parents want them to be here, what they are going to learn and we also get to hear how settlers viewed the Indigenous way of life. An Indigenous altar boy translates for him. He lets the children thank him, which they do in English.

4) **0:21:05 to 0:21:55**: The children are being ushered into a classroom. Seats are marked with numbers. The younger nun explains that they get ten tokens and if they use their own language, a token is taken away from them.

5) **0:22:30 to 0:23:55**: The children are learning the catechism from the young nun in a call-and-response fashion. The older nun observes. She is dissatisfied because not all of the children use English. She calls on Lyna to answer a question and the child asks for

clarification in her mother tongue. The younger nun offers that she is trying to connect to the children by being patient. It is deemed coddling.

6) **1:08:01 to 1:10:45**: An older Lyna steals food from the kitchen and later gives it to the younger children. The younger nun confronts her but she hold her ground, saying that she does not want the little ones to go hungry. The nun wakes the students up in an agitated manner and ushers them down to the kitchen. She feeds them peanut butter-jelly sandwiches and cocoa. The atmosphere is companionable. Everyone is giggling.

While these instances may be considered somber, they are not too jarring for discussion, according to the peer review group. To this end, a set of questions were developed for each scene. These were discussed in-between showing the different scenes. The rationale for the addition of questions was twofold. Firstly, to encourage reflection, perspective-taking and critical thinking. Secondly, to prevent the watching of the documentary from becoming a passive, leisurely activity for the students. While they may be posed orally, written on the board or projected, these questions may work best when printed and distributed to students so they have an opportunity to take notes and know what to focus on. The questions can be accessed as part of Appendix B. The development of such questions were deemed appropriate due to the language proficiency level of the students.

3.4.1.3.6 *The Lesson Sequence and Peer Review Process*

In the following section, the rationale for the composition for the lesson sequence shall be described. Together with the previously mentioned instruments, this one was also submitted for peer review, although in this case, two additional people were asked to contribute. Their ideas shall also be included here. The lessons were designed in such a way that they may be conducted online if need be.

The main aims of the lessons can be linked to various facets of Global Citizenship Education. Fostering cultural empathy in and of itself is an important skill indicated in the framework. By learning about the residential school system, the students become aware of the importance of social justice and equity. The fact that they do so by engaging with the stories of survivors may contribute to knowledge about cultural diversity, respect for people from different cultures and an appreciation for the importance of upholding human rights (Oxfam, 2018).

The sequence will start with a discussion on resilience. Through a simplified adaptation of the Story Circle activity (Deardorff, 2020), students will share in small groups a short story about someone they know and consider to be resilient. In keeping with the rules of the Story Circle,

31

they may share their contribution with the whole group afterwards if doing so feels comfortable to them. Based on these experiences, the group will together collect ideas of what might make people resilient. The aim of this activity is to foster reflection and self-awareness (Deardorff, 2020), both essential skills to Global Citizenship Education (Oxfam, 2018).

Next, the teacher shows the students the cover of the book and the group shall engage in an adapted version of the 20-questions activity as described by Szesztay (2020). The aim of this activity is to generate interest in the narrative as well as engage students' creative thinking, which also happens to be an important skill in Global Citizenship Education (Oxfam, 2018). Students are given a few minutes to write down questions that they would like to ask based on what they saw on the cover. The group may pose twenty questions to the teacher and with the information gleaned, continue the story. After the small groups have shared their versions of the story, the students can make guesses regarding the culture of the protagonist. The teacher can supply such culturally specific words as *kamik, parka*, *ulu and muktuk* that the students can search on the internet using their phones. Once they establish that the girl is from the Inuit culture, the teacher can ask them to collect things they know about the Inuit, if any. Should they not know anything, there is a simple and short pre-prepared quiz made for this occasion with facts that were deemed more interesting and conducive to the story by the peer review group. This part of the lesson is meant to foster knowledge about another lesser-known English-speaking culture and is thus a means for developing intercultural communicative competence (Huber et al., 2014).

After telling the story to the students, the group proceeds to view the selected scenes from the documentary. One of the main reasons for expanding the peer review group was to get more feedback regarding the use of the docudrama as a pedagogical tool. All peers approved o the use of the scenes. They also proved instrumental in developing and refining the discussion questions targeting critical thinking. One of the reviewers, however, expressed concern that the depiction of the harsh reality would set the students' mood to a low level and advised that we end the sequence on a hopeful and happy note. It is because of this that part of an interview with the author was included at the end. In it, she describes how she met her husband and we hear about the positive impact her autobiographical works had on multiple generations in the Indigenous communities.

In order to encourage perspective-taking further, it was decided that students would have an activity where they would write a letter from the protagonist to a parent, sibling, friend or erstwhile teacher after returning from the residential school. As it is suggested by Davies (2007)

that listeners enjoy finishing a story before the real ending is told to them, students were also asked to guess what it would be like for our heroine to return home.

A description of the lesson plan is included as Appendix B.

3.4.1.4 <u>Reflective Notes and Observation</u>

During the course of the experimental lessons, reflective notes were taken. These included possible changes for future betterment of the pedagogical sequence, a practice advised by my supervisor. Students' reaction, as well as some of their contributions during the lessons were also written down. Of course, these are not word-for word renditions, as most of the reflective note-taking took place following the sessions.

A fellow teacher trainee expressed interest in the research. Consequently, she has observed part of the lessons. Unfortunately, she was unable to attend all the lessons pertaining to the experiment. Nevertheless, her insights were valuable as they can be regarded as non-participant observation and feedback from a colleague. On the first two occasions when she was available, we sat down and engaged in reflective discussion, which proved to be quite useful. Regrettably, no senior colleague was able to attend.

3.4.1.5 <u>Interviews with Students</u>

Following the lessons, two students volunteered to engage in short interviews regarding the experience. The discussions were meant to find out more about the following topics:

- Students pre-existing knowledge regarding the Indigenous people and the residential schools and where they gleaned it from.
- Whether students think that the inclusion of this or similar topics into EFL classes is useful and if yes, how
- Whether they could relate something they learned to their own values and if yes, what was it
- What part of the lessons touched them the most
- Are there any changes they would recommend regarding the lessons

The interviews were semi-structured. This means that even though the lines of enquiry were pre-established, if the interviewees mentioned something that was of interest, encouragement was provided for them to elaborate. In order to facilitate an ease of communication for the students and to avoid distortions of meaning as much as possible, the interviews were conducted

in Hungarian. However, transcripts of the interviews can be found in Appendix C translated into English.

3.4.1.6 Questionnaires for Teachers

Following the data collection from students, it was agreed upon that it would be worthwhile to include the perspectives of fellow teachers to establish as complete a picture as possible. To this end, an online questionnaire was compiled and approved by my supervisor. The questionnaire was sent out on March 18 2022 to teachers in five schools offering secondary education through my professional network. Since the target group of the questionnaire were English teachers and the instrument itself was simple, the language o it was English.

After covering some basic information, such as gender of the respondent, years spent in the profession of teaching and grade-level taught, the colleagues were asked about the following:

- Whether they were familiar with the concept of cultural empathy
- Whether they would like to or do include it in their teaching and their rationale for it
- What do they think might be the advantages with regard to students of including cultural empathy
- What circumstances would hinder teachers from addressing cultural empathy
- What topics do they consider worthwhile for addressing cultural empathy
- What methods or materials would they use in order to enhance cultural empathy

In the questionnaire, respondents were given pre-determined items to choose from in order to answer the question. This was done in order to render the data analysis easier for the researcher. Nevertheless, they were always given the option to add something that might not have been thought of. Since by virtue of their profession, teachers were assumed have sufficient mastery of English, the instrument was administered in this language. The questionnaire can be accessed in its entirety in Appendix D.

3.4.2 Procedures

3.4.2.1 Experiment with Students

The experimental classes were conducted on March 2, March 4 and March 8 2022 within the cadre of in-person education. Students were asked to fill in the questionnaires immediately before the first and after the last lesson pertaining to the research on paper. The choice to print out this instrument was made because during the course of our cooperation, students had been observed to postpone supplying online feedback to lessons, promising to return to it later but

eventually forgetting about it. Hence, it was better for the purposes of this present research to have them complete and hand in the questionnaire while under supervision. Despite the fact that the entirety of the group was present on March 2 2022 and thus filled out the pre-intervention questionnaire targeting empathy, by March 8, two students contracted COVID-19 and did not attend school. Out of consideration and respect for their well-being, they were not asked to complete the post-intervention questionnaires. It took the students an average of 25 minutes to complete the questionnaires. This circumstance suggests that if the research instruments are omitted, the lesson sequence could probably be accomplished in three 45-minute lessons. In order to be able to compare pre-and post-intervention scores on the empathy questionnaire while preserving students' anonymity, they were asked to invent a pseudonym to write on the questionnaire.

The lessons opened with a hangman warmer to spell out the word resilient and students were asked whether they knew the meaning of it. It was discussed, and synonyms were offered. I opened the adapted story circle activity by relating a personal example of a resilient person in my life. This was done to model the activity and to-set the mood. Interestingly, students all mentioned female role models. Next, answers to the questions: 'What can make a person resilient?' were collected with the help of Mentimeter. Examples included being tough and flexible, having friends, owning a pet, setting goals, going to therapy and trauma, among others..

Then we transitioned to the 20-questions activity. Having posed the questions and gained more insight into the story, students offered their possible versions in pairs. It became apparent that students thought the protagonist would be the only person belonging to a minority. They further surmised that she would develop an eating disorder as a consequence of being bullied.

When moving on to the activity about the culture of the heroine, it was revealed that many students have never heard of the Inuit before. One student, however, proved to be quite knowledgeable, and thus she was given the opportunity to teach the others new information. She is someone generally shy and nervous but this instance seemed to give her some confidence, which remained evident throughout the experiment. After this, the students were told the first half of the story. At appropriate openings, students were invited to guess the continuation of the story or the motives of characters.

Before watching the scenes from the docudrama, it was explained to students that it is about a subject matter that may be shocking, so a 'safe-sign' was agreed upon for students to request stopping the film or being permitted to leave the room while the others watch. No one availed

themselves of the opportunity and lively discussions ensued. It became evident that the students viewed bullying as something that could happen only among peers and so a brief discussion was interjected in order to differentiate between conflict and bullying. During the letter-writing activity – which could be done in pairs or individually – all the students opted to write to a peer (friend or sibling). These letters were submitted for later perusal.

After finishing the storytelling and watching the excerpt from the report with the author, the students were given the opportunity to look at the book. Even though it was related to them at the beginning that the lessons were based on a true story, some students only understood this when looking at the photographs at the end of the book.

The interviews took place immediately after the lessons were completed on March 8 2022. The interviewees were concerned that we would not be able to find another suitable time due to their many extracurricular activities and academic obligations. The process lasted five minutes on average per student. They were recorded on a mobile phone.

3.4.2.2 <u>Questionnaires for Teachers</u>

This instrument was distributed to 60 teachers with the help of Google Forms. Between the dates of March 18 and March 25, sixteen teachers responded. After that point, the number of respondents ceased to increase. This means a 26, 6% participation rate. The low number of responses may be attributed to their workload and lack of free time.

3.4.3 Methods of Data Analysis

Since the questionnaires to students were administered on paper, data was evaluated by hand. The pre – and post-intervention scores were calculated individually for each student and factor. Overall change concerning the whole group was calculated as well.

Concerning the questions targeting reflection, students' responses were translated into English and read over multiple times in order to establish themes. Interviews were transcribed and likewise translated into English. Their texts were scoured to locate answers for the pre-established questions.

The online questionnaires were less time-consuming to evaluate thanks to the immediate scoring feature built into Google Forms. However, results and outliers were separately taken note of.

3.5 Limitations

Due to the fact that this present research only examines one sequence of lessons with only one group, results will not be generalizable. The number of interviewees is only two, which is small. It would have been worthwhile two interview more students, however, they did not volunteer. The original idea had been to assign students a reflective assignment on top of the questionnaire and submit that to discourse analysis but seeing their academic workload, the idea was discarded and the reflective questions developed instead. When enquiring into teachers' views about fostering cultural empathy in the classroom, interviews would have been more ideal, yielding more data but due to time constraints, questionnaires were opted for.

4 RESULTS AND DISCUSSION

In this chapter, the results of the research shall be presented. This shall be merged together with a discussion of these results. We shall proceed in order of research questions and subquestions.

4.1 Research Question 1

How does learning about other cultures' values and beliefs affect students' cultural empathy?

In order to answer this question, a shortened and adapted version of the Scale of Ethnocultural Empathy, developed by Wang et al. (2003), was prepared. This questionnaire combines four factors (empathetic feeling, empathetic perspective-taking, cultural acceptance and cultural awareness) in order to measure cultural empathy. I utilized the guidelines set forth by the developers to score the students. Since the literature specified two different kinds of empathy (emotional and cognitive) which certain researchers hold to be of different use when we regard empathy as a force for creation of a more just world (Bloom, 2016; Sutherland, 1986), factors were also separately calculated. (Figure 3)

4.1.1 Summary of the Results of the Cultural Empathy Questionnaire

Figure 3

*Comparison of Factors and Overall Cultural Empathy on a Group Level*
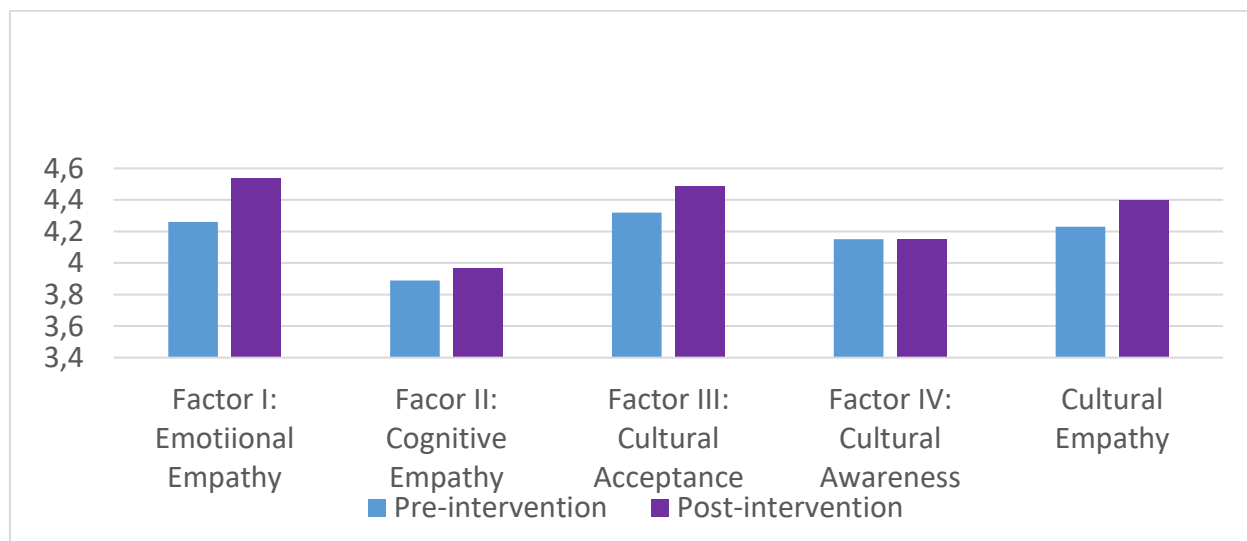
In the diagram above, we can observe that when the whole group is considered, the values pertaining to the factors of the questionnaire all grew, with the exception of cultural knowledge, which remained the same. Emotional empathy projected on the group grew by 6.57%, cognitive

empathy by 2 per cent, cultural acceptance by 3.93%. When calculated, overall cultural empathy grew by 4 per cent. In the next table, individual patterns of change within the group are summarized. (Figure 4)

Figure 4

Nature of change within the group
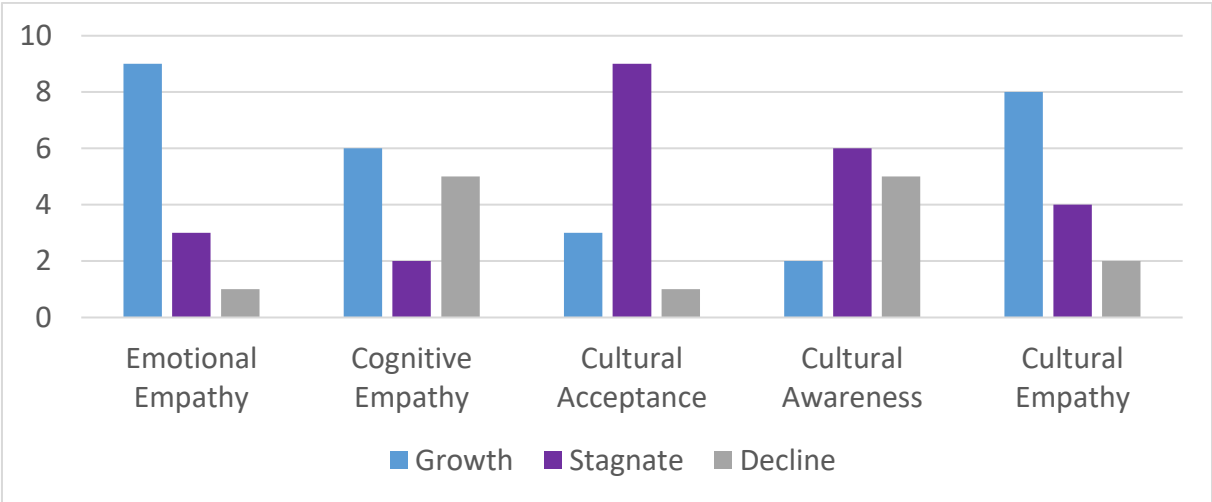
4.1.2 Discussion

We can see that on the level of the whole group, the experimental classes effected a positive change on their cultural empathy as well as the components of it, while for some individuals, there was no change registered overall. As for the cases where decline can be seen, the reason is not clear. No participant reported, nor were they observed undergoing a negative experience during the research project. However, several students said that the experience made them realize how much there is they do not know about the world, which might have led them to downscore themselves. Alternatively, the concern expressed by one of the peer reviewers might have come true and the students might have made a mistake due to a difficulty in reading comprehension that they did not disclose at the time. Other mundane reasons might also come into play such as tiredness, inattention or a disinterest in the task. Further research would need to be conducted to ascertain whether the decline in scores had intentional or accidental reasons.

4.2 Research Question 2

How does learning about other cultures' values and beliefs affect reflection about their own?

In order to find the answers to this research question, some reflective questions were added to the post-experiment questionnaire. Students supplied answers of varying lengths. It seems

important to point out before the presentation of the results that for an instance where participants were asked to name the most thought-provoking element of the lessons, several of them indicated multiple items on the list, even though the presence of the superlative normally would call for only one. Consequently, those answers will also be included in the results.

4.2.1 What element is most effective in eliciting such reflection?

In the diagram below, students' views on the main activities that were included in the experimental classes. (Figure 5)

Figure 5

Students' Views on Activities
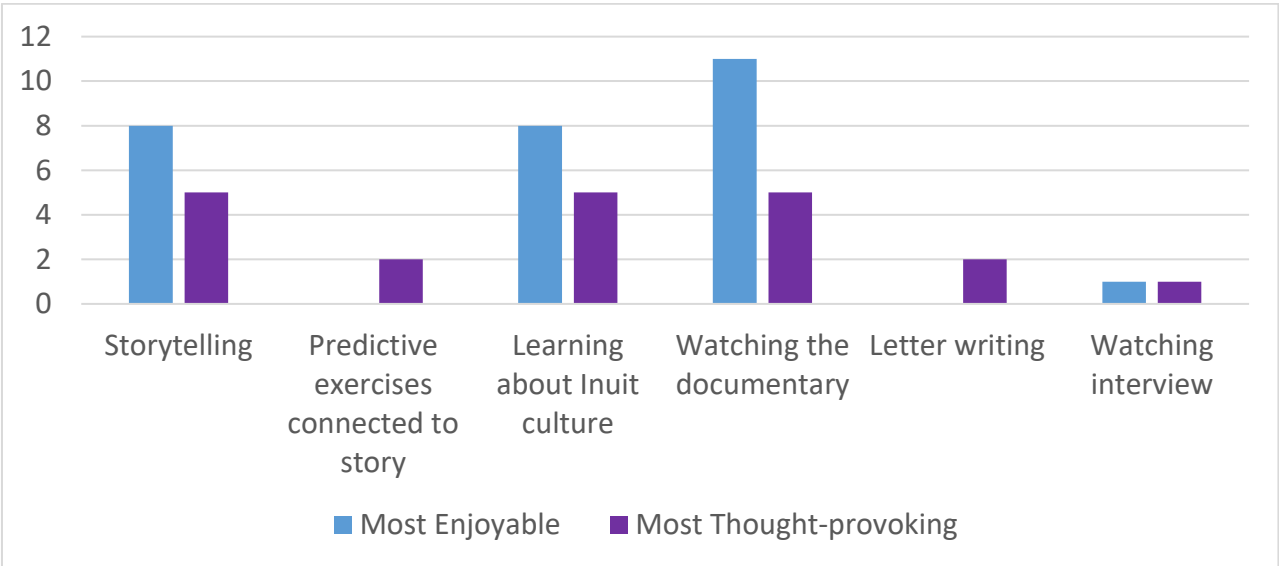
As we can see, all of the elements listed were found to be thought-provoking by the students to varying degrees. However, the top three most reflection-inducing received an equal amount of votes from 45% of participants were watching the documentary scenes, having the story be told to them and learning about Inuit culture. The same 45 per cent of participants indicated that they think learning by engaging with life stories of people is very interesting and useful and according to a student, 'it sticks in my head much better than just learning facts'. 61,5 per cent of participants claimed that the docudrama helped them to better contextualize the situation and take the perspective of the children at the school, while 38 % reported that movies always constitute a touching experience for them and consequently affect their empathy.

4.2.2 What themes are these reflections about?

Thirty-eight per cent of respondents expressed that they think events like this (the residential schools and 'hard things' in general) should be talked about more often because it is not right to keep these dark things secret. 15% of students mentioned that they thought they would be saddened by these stories but ended up finding them motivating. The same amount of students said they hoped they would be able to realize if a friend of theirs is being bullied by a teacher because they never before thought that adults could be this evil to children. One of the students interviewed said she thought we learn about things like this in order not to repeat them. The other interviewee expressed she hoped she would be able to realize if someone wanted to oppress others and do something about it. Similar realizations regarding solidarity and standing up against injustice were recorded by 30% of participants. 23, 8% of people wrote about how important it is to appreciate being able to practice one's culture freely, with 30% of students being of the opinion that while being proud of our own customs, we must not regulate others. One of the interviewees said we should learn from Indigenous people and include subjects like folkdance or cuneiform writing into our curriculum in order to keep our traditions alive.

4.2.3 Discussion

Storytelling, watching the documentary and learning about the Inuit culture inspired several reflection themes, including the importance of discussing and knowing about controversial issues, feeling gratitude for being able to practice our own culture and extending the same kindness to others and the importance of taking action in the face of injustice directed at others.

Enjoyment and the thought-provoking nature of activities seems to correlate for students. Interestingly enough, no one rated the interactive additions or the letter writing as enjoyable. However, 15% of students marked it as useful for reflection.

4.3 Research Question Number 3

What are teachers' views on teaching cultural empathy?

In order to answer this research question, the online questionnaire sent out to teachers was be evaluated. Moreover, personal reflections made during the experimental lessons will also be incorporated where appropriate.

4.3.1 What benefits do they think teaching cultural empathy could have?

All but one of the respondents think learning about other cultures could help foster cultural empathy. Promoting reflections the second most voted for at 81,3%, followed by broadening

horizons (75%) and making sure students become more responsible citizens. It is heartening that teachers deemed the two targets of this present research to be the two top positive effects of fostering cultural empathy in the classroom. Three of them added that it might even stimulate interest in the classroom and one teacher mentioned that it is important to contribute to building an open-minded society and letting the students discover that their culture is not the only one.

4.3.2 What hindrances do they think there are to including content that targets cultural empathy into their teaching?

Teachers seem to think that the demands of the compulsory curriculum and not being personally prepared enough to address this topic taking second place are the most common hindrances they face. Along those lines, two teachers mentioned how much extra time preparation for such lessons can take which they think teachers nowadays do not have. Another teacher expressed that she thinks in order to treat such topics; special skills are needed which most teachers might not possess. Interestingly enough, three teachers who have all been in the classroom for more than 25 years think there are no hindrances whatsoever, even stating 'you teach what you want'.

4.3.3 What topics do they think are useful for fostering cultural empathy?

The two highest scoring and thus most interesting topics to teach according to teachers are teaching about minorities and values related to family and education, with both of them scoring 93,8% The third most popular topic had been stereotypes (87,5%).

The three least favored topics were taboos, religious and spiritual traditions and gender roles. One teacher stated that she does not think learning about religions would be interesting to students. Another teacher listed historical events, cuisine, and festivals as possibilities. These last two are part of surface culture and thus frequently utilized in the classroom already while the other items constitute deep culture.

4.3.4 What activities do they think are useful for fostering cultural empathy?

Finally, teachers' views seem to correlate with those of the students, as all of them would use audiovisual materials to foster cultural empathy, which the students denoted as both highly enjoyable and useful. The second most popular approach was discussions at 93,8%. Three fourth of respondents consider students doing their own research and doing presentations a worthwhile modality. Oral storytelling got only four mentions despite the fact that students found the experience useful. However, more than half of them (56,3%) would use different types of stories. Two teachers (12,5%) mentioned the possibility of role play which some students also missed.

4.3.5 Discussion

It is apparent that almost all of the teachers were familiar with the notion of cultural empathy and all of them thought it important to introduce in the classroom. However, the main obstacles they listed were the demands of the curriculum and not being prepared to handle such topics and arising questions from students. Both of these concerns were felt during the research process. The timing of the experimental classes was subject to a delicate balance of academic obligation and attempting to ensure sufficient time for background research and preparation. During the lessons, I myself experienced tremendous insecurity, despite the fact that I had the rare opportunity to learn from and consult with someone who I deemed extremely knowledgeable on the subject. However, following the classes, several students' responses evidenced that they did not perceive my anxiety, rather – surprisingly enough – confidence. Students' responses also revealed that they to varying degrees felt three of the benefits listed in the questionnaire, namely reflection, empathy, the broadening of horizons. Finally, the views of the teachers seem to correlate with those of the students when stating that movies are the most preferred way of fostering cultural empathy.

5   CONCLUSION

It was heartening to see the measureable positive change and emerging reflections from students along the lines of the importance of tackling controversial issues, standing up for others and being proud of our own cultures while holding space for others to do the same. Several students indicated that they do not really talk about things like this in English class but they would like to because they enjoyed the complex learning experience. The analysis of the data confirmed what I felt after completing my university courses on similar topics. Namely, that during their career, teachers have the opportunity to initiate positive change.

However, there had been several limitations to this study. First, not all genders were represented and it would be interesting to see how cultural empathy levels might change and reflection topics take shape when settings are changed. The topic could also be repeated with different age groups and language levels.

Finally, this research only included one group that yielded a small sample size and one sequence of lessons. It could be useful to regularly implement different topics of deep culture with the same group and compare results obtained.

Despite the many limitations to my experiment, I hope other teachers and trainees see the same potential in it as I do. May it serve to encourage them to teach issues related to deep culture as much as it did me.

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7 APPENDICES

7.1 Appendix A: Questionnaires to Students (Hungarian and English versions)

7.1.1 Hungarian version

Adataidat anoniman fogom kezelni, segítségedet előre is köszönöm

Jelige!Álnév:

Kor:

Nem:

Hány éve tanulsz angolul?

Kitöltési útmutató:

1-   Nem értek egyet

2-   Valamennyire nem értek egyet

3-   Nem tudom /Semleges

4-   Valamennyire egyetértek

5-   Egyetértek

Nem tudok sokat a fontos társadalmi / politikai eseményekről más kultúrák vagy népcsoportok életében.	1 2 3 4 5
Meghatnak a más kultúrák vagy népcsoportok elleni diszkriminációról szóló történetek.	1 2 3 4 5
Együttérzek azokkal az emberekkel, akiknek etnikai vagy kulturális hovatartozásuk miatt kevesebb lehetőségük van (munka, oktatás, stb.)	1 2 3 4 5
Keresném az alkalmat, hogy más kultúrák vagy népcsoportok tagjaival beszélgessek a tapasztalataikról	1 2 3 4 5

Idegesít, ha más kultúrák vagy népcsoportok tagjai az anyanyelvükön beszélnek körülöttem.	1 2 3 4 5
Ha egy barátomat igazságtalanság érné kulturális vagy etnikai hovatartozása miatt, kiállnék mellette.	1 2 3 4 5
Ha kapcsolatba lépnék más kultúrák vagy népcsoportok tagjaival, kifejezném, hogy értékelem a kultúrájukat.	1 2 3 4 5
Támogatni szeretném más kultúrák vagy népcsoportok tagjait, ha azt gondolnám, kihasználják őket.	1 2 3 4 5
Zavar, ha másokat igazságtalanság ér kulturális vagy etnikai hovatartozásuk miatt.	1 2 3 4 5
Nem szeretnék olyan eseményen részt venni, ami a kultúrák és népcsoportok egyenjogúságát támogatja.	1 2 3 4 5
Könnyű számomra megérteni, milyen lenne más kultúrához vagy népcsoporthoz tartozni.	1 2 3 4 5
Feltűnne, ha a média sztereotípiák használatával jelenítené meg a különböző kultúrákat és népcsoportokat	1 2 3 4 5
Ha tanúja lennék más kulturális vagy etnikai hovatartozású emberek sikereinek, velük örülnék.	1 2 3 4 5

Zavarna, ha mások elnyomással néznének szembe kulturális vagy etnikai hovatartozásuk miatt	1 2 3 4 5
Feltűnne, ha a társadalom másképp kezelné különböző kultúrák és népcsoportok tagjait.	1 2 3 4 5
Nem értem, miért akarnák a kisebbségek megtartani a hagyományaikat ahelyett, hogy beilleszkednek a többségi társadalomba.	1 2 3 4 5
Nehéz magamat olyan ember helyébe képzelni, akinek a kultúrája más, mint az enyém.	1 2 3 4 5
Nem értem, miért akarnák a kisebbségek a hagyományos viseletüket hordani.	1 2 3 4 5
Nehéz együtt éreznem olyan történetekkel, melyek a más kultúrákkal vagy népcsoportokkal szembeni diszkriminációról szólnak.	1 2 3 4 5

Melyik volt az óra legélvezetesebb része számodra?

- Kitalálni a történet elemeit

- Az inuit kultúráról tanulni

- Megnézni a dokumentumfilm részleteit

- Megírni a levelet

- Megnézni az interjút az írónővel

Mi volt a legelgondolkodtatóbb számodra?

- Kitalálni a történet elemeit

- Az inuit kultúráról tanulni

- Megnézni a dokumentumfilm részleteit

- Megírni a levelet

- Megnézni az interjút az írónővel

Miért?

Kérlek, írj le 3 tanulságot /gondolatot, amit magaddal viszel erről az óráról.

7.1.2 English version

I will handle your data anonymously. Thank you for your help in advance.
Guidelines for completion:
Pseudonym:
Age:
Gender:
How long have you been learning English for?
Guidelines for completion:
1. I disagree
2. I somewhat disagree
3. I don't know /Neutral
4. I somewhat agree
5. I agree

I do not know a lot of information about important social/political events in the lives of people from different cultural or ethnic backgrounds.	1 2 3 4 5
I feel touched by stories about discrimination against other ethnic or cultural groups.	1 2 3 4 5
I can relate to the frustration people feel when they have fewer opportunities due to their ethnic or cultural background. (work, education, etc.)	1 2 3 4 5
I would seek out opportunities to talk to people of different cultural or ethnic backgrounds about their experiences.	1 2 3 4 5
I feel irritated when people from other cultures or ethnicities speak their language around me.	1 2 3 4 5
If one of my friends were facing injustice because of their cultural or ethnic background, I would speak up for them.	1 2 3 4 5

If I interacted with people from other cultural or ethnic backgrounds, I would show appreciation for their culture	1 2 3 4 5
I would feel supportive of other cultural or ethnic groups if I thought they were being taken advantage of.	1 2 3 4 5
I feel disturbed when other people experience injustice due to their ethnic or cultural background	1 2 3 4 5
I wouldn't like to participate in events that promote equal rights for all ethnic and cultural groups	1 2 3 4 5
It is easy for me to understand how it would feel to be a person from a different culture or ethnicity	1 2 3 4 5
I could recognize if the media portrayed people using cultural or ethnic stereotypes.	1 2 3 4 5
If I witnessed people from other ethnic or cultural backgrounds succeed, I would share their joy.	1 2 3 4 5
If other people faced oppression because of their culture or ethnicity. I would share their frustration.	1 2 3 4 5
I could recognize if society treated people from different cultural or ethnic backgrounds differently.	1 2 3 4 5
I do not understand why indigenous people or other minorities would want to keep their	1 2 3 4 5

traditions instead of fitting into the mainstream.	
It is difficult for me to put myself in the shoes of someone who is culturally different from me.	1 2 3 4 5
I do not understand why indigenous people or other minorities would want to wear their traditional clothes	1 2 3 4 5
It is difficult for me to relate to stories in which people from different cultural backgrounds talk about discrimination in their everyday life.	1 2 3 4 5

What was the most enjoyable part of the lesson for you?

- Getting to know the story of Olemaun
- Predicting the story
- Learning about Inuit
- Watching the video segments of the docudrama
- Writing the letter
- Watching the interview with the author

What was the most thought-provoking part of the lesson for you?

- Getting to know the story of Olemaun
- Predicting the story
- Learning about Inuit
- Watching the video segments of the docudrama
- Writing the letter
- Watching the interview with the author

Why?

Please write three takeaways that you will take with you from these lessons

7.2 Appendix B: Lesson Plan and Materials

7.2.1   Lesson Plan

<u>**Language Level:**</u> B1+

<u>**Age group:**</u> 15+

<u>**Length:**</u> Three 45-minute lessons

<u>**Goals:**</u> Getting to know the stories of residential school survivors and Inuit culture, improve critical and creative thinking skills, foster reflection and empathy

1. Do a hangman to spell the word 'Resilient' Discuss with students what it means. Collect synonyms. (For an online option, you can create hangman games in Wordwall)

2. Ask students to think about somebody that they consider resilient. Ask them to share in small groups. Provide an example to break the ice. After group discussions, students may share with everyone if that is comfortable.

3. Based on the stories and their thoughts, collect things that make people resilient. Write them on the board. (For an online option, use Mentimeter)

4. Tell students you are also going to tell them a story (a longer one) that is a true story. Show students the cover with the title. Students come up with questions in pairs about the story. Twenty questions are posed to the teacher. Based on the answers, students write down what they think is going to happen. Listen to every version and then start the story. When you get to the point that the parents do not want her to go to school, ask students to collect possible reasons. After, tell them that they fear the outsiders are going to change her, like the waves of the sea change rocks and take their edges. Ask them if they know what that means. Do they feel like school takes their 'edges'?

5. Tell students it is a story from the 40s. Have them guess the place and the culture of the protagonist. Provide culturally specific words such as *muktuk, ulu, kamik, parka* that they can research on their phones as a nudge.

6. Together, collect as many facts about the Inuit as possible. If they do not know anything, teacher may tell them but here is a link to a brief online game about more interesting facts. https://wordwall.net/hu/resource/29557483/inuit-culture-quiz

7. Play clips of *We Were Children* from 0:06:01 to 0:07:25, 12:25 to 14:06 ,18:53 to 20:30, 21:05 to 21:55, 22:30 to 23:55 and 1:08:01 to 1:10:45 to illustrate in context what the schools were like (Note, these clips do not contain overt violence or abuse and were chosen for this reason. They may still require a bit of discussion, depending on the

group's mood and reaction.) Discussion questions will be provided for each scene below.

8. Finish Olemaun's story now that you have given some context for the schools. When you get to the point about her being bullied by one of the teachers and other children, ask if they know what bullying is? What can we do to help someone who is being bullied? Why do the other children also bully her?

9. Have the students work individually or in pairs. They have to write a letter from the protagonist to *a parent, teacher, sibling or friend* (their choice) Tell them to integrate as much of the new information that they learned as possible.

10. Finally, when she gets home what do you think happens in her life? Write a follow-up story with a partner or partners. The 10th Anniversary edition of the book has a segment of the sequel so teacher can read out and confirm

11. Watch a segment of an interview with the author where she talks about her life after the residential school, how she met her husband, what happened after she wrote the book, why she wrote it etc. to make students realize that she was really real. Tell them she died in 2021.

12. Have a box where students can deposit their questions for you to answer if they do not want ask them aloud.

13. Ask students what kind of things did Olemaun do that made her resilient, recap the story. Why do they think it is important to tell her story or stories like hers?

7.2.2 Discussion questions for the docudrama

Scene 1:

1. How might the little girl feel?
2. How does her experience compare to yours when you arrived at your dormitory?
3. Why does she not communicate?
4. What do you think of the nuns' behavior?

Scene 2:

1. Why do you think they cut her hair?
2. How might she feel about it?
3. How would you feel if someone cut your hair?
4. Why do they call the children by number?
5. How would you feel if someone called you a number?

Scene 3:

1. What words would you use to describe the priest?
2. What skills does he and society think are important?
3. What does he think about Indigenous cultures?
4. How would you feel if somebody talked like that about your culture?
5. How do you think the children feel?

Scene 4

1. What do you think of the token system? Do you think it is useful for these children in that situation?
2. What do you think happens when a student loses all their tokens?

Scene 5

1. What is the catechism? Why are they teaching it to the children?
2. How would you describe the two nuns' behavior?
3. What is coddling?
4. Do you think Sister Mary coddles the children? Why (not)?

Scene 6

1. Why does Lyna steal food?
2. Why does she stand up to Sister Mary?
3. Do you think Sister Mary could get in trouble for what she does? Why does she do it?
4. How does the scene make you feel?

7.3 Appendix C: Transcripts of Interviews with Students

Please note that the following interviews have been edited in certain places due to external disturbances or personal remarks not pertaining to the research. The texts have been directly translated to English by the researcher.

7.3.1 Student 1

Teacher: OK, so, how do you learn about other cultures in English class or at school in general?

Student: In History class, in English classes...well, with you.

T: The classes you had with me?

S: Yes, about the Inuit now, the schools, and the classes before Christmas…something about Chanukah, I do not remember anymore, sorry.

T:[…] And in History class, did you learn about Indigenous peoples?

S: Yes, when we learned about the conquest of the Americas, the American independence, we learned about their customs and way of life, how the reserves were set up and the wars for their lands.

T: And did you learn about things like this, like the schools we talked about?

S: No.

T: And do you think it was useful?

S: To an extent yes, to learn about other ethnicities and cultures is important.

T: And how about learning about the schools?

S: As a lesson, definitely, yes. So we do not do this to others.

T: And when we learned about these things, did something make you think, could you draw a parallel…. did you reflect on your values and thoughts and theirs?

S: I really respect what they are trying to do. I think we should also carry on ancient Hungarian culture…we could have cuneiform writing in school, for example.

T: Would you like that? Do you do things like that, traditional things, like folkdance?

S: Yes, since I was three. For a time, we had it here at school but then it stopped and I had to stop this year because of the lots of studying. And I miss it. I would love it if we had it in the curriculum.

T: So that is what came to your mind?

S: Yes, I think it is important to keep old things but remain open to novelties at the same time.

T: And did something touch you from the activities we did in class? Like when we watched the documentary or the story itself, about the girl?

S: Maybe.. How she lived through it all. Going to that place, the way they were treated and then when she got home and some people from her own community treated her like an outsider…. That is hard…. and unfair. It is as if she became part of another culture and they did not recognize her anymore.

T: So you feel it was useful to hear about this?

S: Yes.

T: Do you think we should have more lessons like this in English… maybe with different cultures?

S: Maybe…But not before a big test when we have to revise. A few classes before breaks, maybe. I see how it could be useful but there is so much material to study….

[…]

T: Any closing thoughts? Is there something I could have done differently, to help you better?

S: I do not think so.

T: What was the most positive in the lessons?

S: Watching that movie.

T: All right, thank you for your help.

7.3.2 Student 2

Teacher: […] Did you learn about things like this in English class or History class?

Student: Usually, we do not talk or learn about things like this in English class. But our last coursebook had one or two topics about different cultures and ethnicities and then we briefly talked over religions, for example.

T: What does briefly mean?

S: Well… It came up connected to something and we discussed it for 5-10 minutes.. Basically, we learn about things like this in the school in History class or at Osztozó when it is connected to topics of identity… But our main source is social media, I think.

T: And the Indigenous people, do you learn about them? Either in English or History

S: In History, definitely. How they lived, their communities But in English, this is the first year that we actually do things like this, with you.

T: And do you feel like it is important to learn about things like this?

S: Well, I think, yes, definitely. It is worth it. It does no harm. It is not just harmless; it is useful to get to know the life stories or even everyday life of others. It gives a sensitivity. We can understand how people n other cultures or countries feel.

T: And did you know about these schools that they took them to, beforehand?

S: Well…No…

T: And what did it feel like to learn about it?

S: It was shocking. And also, I realized how many things there are that I don't know about Indigenous people, or other cultures or even the lives of other humans, so it served as a novelty.

T: When you say shocking, is that positive or negative?

S: Both, honestly. It was really negative to see how they had to live and what they had to go through at those schools. But personally, I consider it positive because I learned a lot from it. I have this compassion and solidarity in me now. I feel like I can understand stories like this better now and I hope I will be able to recognize situations like this in the future.

T: What situations?

S: I do not know. When somebody had to live far away from home, away from their family, under different circumstances.

T: […] And what personal impressions did you have during the lessons?

S: Shock, it was shocking to learn things like this happened like in the story you brought. But most importantly for me, I think it made me more understanding toward others, maybe even more empathetic.

T: And with regards to your own life, some parallelism, some takeaway?

S: Well, maybe hat when you feel alone or feel really different from the others, even then, you are not really alone.

T: That is beautiful. And do you think it is useful to include topics like this in English class?

S: Definitely, I think we should talk about issues in the world more, so we know what is going on in different countries, nations. We could do different topics, too, like racism or the situation of women.

T: Is there something, an element that you find especially useful in the lessons, some element?

S: I really like that we watch videos with subtitles that helps me a lot. And the group discussions, I think you lead them well.

T: OK, thank you, but specifically for these lessons?

S: Well, the same… because we watched those scenes and we got to talk about them and how they made us feel. You ask good questions, they are touching. They are not just baby questions, they really make you reflect. I love it that we can discuss serious things.

[…]

T: And finally, anything I should do differently when I do this next time with other students?

S: I think you could give more worksheets to fill out or have role-plays or other interactive games, like that quiz.

T: Thank you so much for your time.

7.4 Appendix D: Questionnaire for Teachers

Gender:

Years in teaching

What age group do you teach?

- Prmary
- Middle school (felső tagozat)
- Secondary or higher

Are you familiar with the concept of cultural empathy? Yes/No

Do you /Would you like to include activities/ topics that facilitate cultural empathy in students?

- Yes
- No
- Other

Why?

What topics do you / would you consider useful for teaching cultural empathy?

- Religious /spiritual traditions
- Gender roles
- Minorities in English-speaking countries (Indigenous groups, immigrants, etc.)
- Stereotypes
- Taboos
- Family and/or educational values
- Other

In your view, what could be obstacles to addressing these topics in the classroom?

- We don't have time for it (tests, exams, the curriculum, etc.)
- I don't think my students would be interested /mature enough
- I don't feel sufficiently prepared to address topics like this
- I don't think this has a place in English class
- Other

In your view, what could be the benefits or addressing such topics in the classroom?

- Students broaden their horizons

- Students reflect on their own values and beliefs
- Students become more empathetic toward others
- Students become more responsible citizens
- Other

If you do/ would include cultural empathy in your lessons, what activities appeal to you?

- Stories (literature, folk stories, myths, etc.
- (Parts of) films, documentaries, videos, etc.
- Students doing research and presentations etc.
- Discussions
- Storytelling
- Other:

If you have any questions or comments regarding the topic, please write them here