Research Article

The Incidents Related to the Absence of Cultural Sensitivity in a Multicultural EFL Classroom Setting

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Abstract: The current study contributes to the literature by examining incidents related to cultural sensitivity in multicultural classroom settings through demographic information surveys and interview sessions. Forty international students participated in the study's survey phase, and 11 volunteer instructors and 15 volunteer students took part in the interview sessions. Quantitative data were collected through a demographic information survey from international students from Middle Eastern countries, and qualitative data were collected through interview sessions from both volunteer instructors and volunteer students. The audio-recorded interview sessions were analyzed using content analysis. The results indicated an absence of cultural sensitivity in the study's context, with incidents found to be related to religious concerns and different ethnicities.

Keywords: multicultural classrooms, cultural sensitivity, EFL classrooms

1. Introduction

Since 2011, there has been a migrant influx to Turkey from its southern border, with Turkey experiencing greater numbers of migration than ever before. Due to the ongoing war in neighboring countries, the number of immigrant people, especially Syrians, has increased in Turkey (Kirisci, 2014). The majority of immigrants come from Middle Eastern countries such as Syria, Iran, Iraq, and Palestine. This intercultural diversity has impacted many fields and areas in the country, including classroom contexts. However, there has been surprisingly limited research on this topic. The purpose of this study is to contribute to the literature by elaborating on incidents related to the absence of cultural sensitivity in multicultural classroom settings through demographic information surveys and interview sessions.

2. Literature review

As people across the world have become more connected and the world has become more globalized, there has emerged a need for a common language, which has become English. As Seidlhofer (2015) stated, English is the lingua franca of the current century, and it is taught and learned in different contexts all over the world. One of these contexts is where English is taught as a foreign language (EFL). As the acronym for EFL suggests, there are different cultures,

nationalities, and ethnicities in the EFL classroom contexts. Cultural sensitivity is an important term in every aspect of such multicultural environments. It has many definitions, but the most current relevant one is "cultural sensitivity is employing one's knowledge, consideration, understanding, respect, and tailoring after realizing awareness of self and others and encountering a diverse group or individual" (Foronda, 2008). This diversity can be found among both instructors and students, meaning that the students are from non-English speaking countries and the instructors might also be non-native speakers. As stated by Palmer (2015) citing Kramsch's (1993) and Al-Issa's (2005) studies:

> Teachers who are fully qualified to teach English may still feel anxiety in the classroom when confronted with students whose cultures and learning practices are very different from their own. These feelings of anxiety and a lack of understanding of the students' culture can lead to conflicts in the classroom that interfere with learning (p. 77).

Because of the diversity, differences, and the feelings mentioned above, conflicts can arise among students and instructors. As discussed by Foronda (2008), cultural insensitivity can result in communication problems and conflicts. For example, Ferdinand-James (2015) highlighted that minority and international students often perceived and reported cultural insensitivity in the classroom. Similarly, Kuo et al. (2022) reported that international students experienced cultural insensitivity, which led to discrimination and negative impacts on their identities. There are other factors that can contribute to conflicts related to the absence of cultural sensitivity, such as English Language Teaching (ELT) coursebooks presenting a different culture to EFL learners. Thumvichit (2018) noted that "in the globalization era, ELT coursebooks play a crucial role in transferring cultural and linguistic knowledge," which could cause conflicts due to differences between Middle Eastern and American/English cultures.

Cultural insensitivity in EFL contexts is a topic that has received relatively little attention in the field. Therefore, the purpose of the present study is to contribute to the literature by examining conflicts that arise from a lack of cultural sensitivity in multicultural EFL classroom settings in Turkey. The research question is as follows:

Which incidents related to cultural sensitivity cause conflicts in a multicultural EFL classroom setting?

3. Methodology

3.1 *Participants and setting*

The research was conducted in 2019 at a non-profit university in Istanbul, Turkey. The study involved 40 preparatory school A2 level (CEFR) students and 11 Turkish English instructors (see Table 1). Of the 40 students, 29 were male and 11 were female. Their levels were determined by the Basic English Department of the university according to the Common European Framework of Reference for Languages (CEFR). The students were all international students from countries including Saudi Arabia, Syria, Iraq, Iran, Palestine, and Algeria. They were enrolled in an intensive program that included 25 hours of English classes per week, as well as online assignments, speaking and writing tasks in class. The instructors were all volunteers who had been working at the preparatory school of the same institute since the beginning of the academic year of 2018-2019. Their teaching experience ranged from 1 to 3 years, and 3 of the instructors were male while 8 were female, as indicated in the demographic information survey.

Table 1. Participants of the study

Participants	Female	Male
International students	11	29
Instructors	8	3

3.2 *Data collection*

The data was collected by means of a survey and structured interview sessions. The demographic information survey (Appendix A) was conducted to gather background information about the participant students. It contained 10 items, from which one, the last of which was an open-ended question. The last item, which is the open-ended question, was adopted from Palmer (2005). The survey provided the study with quantitative data. After the surveys were completed, students were asked to participate in the interview and 15 students agreed to take part in. They were divided into three groups and interviewed face-to-face in groups of five by the researcher. The interview consisted of four questions (Appendix C) directed to the participants. The questions were also adopted from Palmer's (2005) study. The same interview questions were also asked to the participant instructors who were interviewed face-to-face and in one to one interview sessions. The interview sessions were audio recorded upon participants' consents. The interviews provided the study with qualitative data.

3.3 *Data analysis*

The survey data was analyzed by converting the answers of the students into numeric data and placing them in a table by using an Excel spreadsheet (Appendix B). The interview data analysis was performed following the content analysis method since "content analysis is a research method that provides a systematic and objective means to make valid inferences from verbal, visual, or written data in order to describe and quantify specific phenomena" (Downe-Wamboldt, 1992, p. 314). This approach provided the study with reliable, in-depth and comprehensive data. The audio recordings were transcribed by the researcher. Upon transcription, the data was divided into themes and analyzed.

4. Results
4.1 *Results of the quantitative data*

Demographic Information Survey revealed student participants' background information. There are 29 males and 11 females, indicating a dominance of male students. The age range of participants varied between 17 and 24. Most participants were from Syria, Iraq, and Palestine. There were a few students from United Arab Emirates (UAE), Kuwait, Sudan, Somali and Egypt as well. All of the students were Muslims. The majority of the students had been in Turkey for less than 1 year to study, as they indicated. Only two students indicated that they migrated to Turkey due to the war in their country. Arabic was the mother tongue of all participants. Only 5 students could both speak and understand Turkish; 10 of the students could understand/speak Turkish a little (basic daily dialogues); and the rest, which comprised the majority of the participants with 25 students, could not understand or speak Turkish. Half of the students answered the ninth item by stating that they spent time with both international and the Turkish students after the school. Almost the other half of the participants, 15 students, answered the item by reporting they spent time only with international students. The rest of the participants, 5 students, indicated that they either spent time alone or only with Turkish students after school.

The last item of the survey, the open-ended one, aimed to find out if students had any negative feelings towards their instructors or classmates during class time. The answers indicated that 34 of the participants answered the item as 'No.' meaning they had not experienced any negative feelings in the classroom. Four of those participants also explained the reasons of their answers. Their statements can be seen below:

S18: 'No, nothing bad happened because I see everybody is kind, especially the instructors. They are friendly.'

S24: 'Nothing made me angry or sad because the instructors and friends are good.'

On the other hand, there were six students who answered the item with 'Yes.'. Some of them also elaborated on the reasons. Some of the answers are stated below:

S3: 'Yes, I got 0 in writing task. My teacher said you copied from the internet and it was only translation.'

S13: 'Yes, I felt embarrassed because the teacher asked a question and I could not answer it.

4.2 *Results of the qualitative data*

The interview questions were asked to the instructors and after the analysis of the audio recordings; these themes emerged as shown in the Table 2 below.

Table 2. The themes emerged in instructor interviews

The themes	Number of occurrences
Religious concerns	4
Male dominance in Arab culture	2
Ethnic differences	5

a. *Religious concerns*

According to the survey results, the most frequently discussed topic by the instructors was international students' religious concerns during pair/group work activities and about the topics in the coursebook. Three instructors mentioned that international students refuse to come together with opposite genders, and talk to them. An instructor explained a conflict regarding touching opposite genders as follows:

T3: 'One day, students finished their tasks earlier than they were supposed to do, so I wanted them to give each other five. All of us started to do so. After the class, a couple of Syrian students came to me and told that 'teacher, today you asked us to give high fives to each other, I did not like it because in my culture and religion we should not touch women.' Then, I felt really embarrassed; I explained that it was okay in our culture. After that, I never did the same and I still avoid doing it.'

Two instructors pointed the same issue by referring to students' refusing to do what the instructors asked during tasks.

T5: 'It was a weird situation rather than a conflict when I was grouping students in pairs. I put an Arab male and female randomly in one pair. I did not do it intentionally. They refused to talk to each other. It was the first time I experienced this situation. For a second I felt awkward then I changed the pairs.'

T8: 'We were preparing for the speaking exam. I paired the students up. One of the male Arab students stood up and said 'I do not want to study with a girl.' I told him that he did not have the right to choose but it was me pairing them up. Then, I picked numbers from the list randomly, made new pairs. His partner was a female again but this time he did not say anything.'

An instructor explained another aspect of the religion and culture:

T4: 'International students keep relating everything to religion. Mostly, I ignore it or change the subject. One day, we were talking about food in American culture. One of the students shouted 'Pork is not good! It is forbidden according to Quran!' I kept calm and explained him the difference between culture and religion of his hometown and the USA.'

The last instructor speaking about the religious concerns mentioned a coursebook topic related issue. These are his/her statements:

T9: 'We started the unit about Christmas. Before the class, I was so enthusiastic that I prepared Santa Claus hats and a Christmas tree; found some Christmas songs. I thought my students would enjoy it. When I started to introduce the activity, I saw students indifferent and this really annoyed me. They started to question the religion behind it. I felt disappointed and a bit panicked as well.

b. *The Arab students' speaking loudly*

In addition to religious concerns, there was another aspect, which caused conflict in the classrooms as two

instructors stated. This was the second most uttered topic by the instructors, which is Turkish students' being disturbed by international students' dominance and loud tone of voice. These are the statements of instructors about students' loud tone of voice:

T6: 'Arab students are always blurting out the answers because they trust their speaking skills, which let them speak confidently and louder than the Turkish ones. Actually, as far as I have observed all the Arabic people are speaking loudly compared to our (Turkish) culture, they speak more than they listen as well.'

T8: 'In the lesson, all of a sudden, Turkish and Arabic students started to have an oral fight and Turkish ones said 'you are always speaking loudly, always shouting!'. I felt nervous. Then, I cracked a joke to change the atmosphere.'

c. *Male dominance in Arab culture*

One of the instructors mentioned men dominance in Arab culture. S/he expressed that this dominance caused a conflict in the classroom. These are his statements below:

T7: 'While grouping students for the class project, I needed to choose leaders. Arab male students did not want females to be leaders. They said they did not want girls to lead them. I felt weird. I tried to tell them the importance of women in not only our culture but every culture in the world and to respect women.'

d. *Ethnic differences*

Two instructors indicated that they had some issues related to different ethnicities and nationalities of the students. Their statements are as follows:

T1: 'There was a conflict between a student from Iraq and two hyper nationalistic Turkish students. The Iraqi one was Kurdish and s/he made provocative utterances. Then, those Turkish ones started to shake their heads with anger and they were murmuring as well. I felt it was coming, so I changed the topic.'

T2: 'While we were talking about something, an international female girl said 'I am from Israel'. The other one said 'I am from Palestine' and shouted at the girl by saying there was no place called Israel, they were all killing people. I felt nervous, the girl was upset and the boy was shouting nonstop. I did not know what to do then, I said this was not the topic and wanted them to let it go. Thankfully, the student was respectful to me and stopped shouting.'

There were students escaping from the civil war in Syria as their instructor mentioned, which can be seen below. This situation resulted in students' being emotionally sensitive.

T11: 'In the class time, there was a question asking students what they can do in their hometown; meanly, famous places, customs and traditions, what they can eat and wear and so on. There were some students who could not have been to their hometown before, which was because of the war. They looked a bit upset and completely blank. I felt really bad because I made this to them, harming them. Then, I changed to question by repeating question and asking about Turkey this time.'

When the same interview questions were asked to the participant students, 12 of the students stated that they did not have any conflicts. One of the students saying 'No.' to interview questions stated the reason as follows:

S3: 'We have similar culture so we don't have any problems with culture. Turkish people are understanding and helpful as well.'

Only 3 students talked about the problems and conflicts they faced in the class. The themes emerged were religious concerns and instructors' attitudes.

a. *Religious concerns*

One of the students explained the conflict and stated his/her feelings and what s/he did to resolve the problem as:

S1: 'We are Muslims and we give importance to religion more than anything. Some teachers sometimes ask us about boyfriends/girlfriends. We do not like this because it is forbidden. I told this to the teacher then s/he explained something, I remained silent but I felt really angry.'

A student mentioned a conflict, which happened because of an issue that disturbed him. It was about religion, as

well. As he stated:

S5: *'Turkish girls are wearing clothes that are not appropriate for our religion and in the lessons they are sitting close to us. One day I had a fight with a girl, I warned her about this. She misunderstood but maybe I was angry. I tried to go away from her to solve this.'*

b. *Instructors' attitude*

A student mentioned a conflict, which happened because of an instructor's unfair attitude towards him. Here are his statements below:

S2: *'I had a conflict with the teacher because s/he was unfair. For the same task and same mistakes, s/he gave lower marks to international students compared to the Turkish ones. I really felt sad. I asked him/her the reason. Maybe my voice was a bit loud. The teacher denied doing so. Then, I decided to be silent because I was afraid about my points' getting worse.'*

5. Discussion

The quantitative data showed that the international students were from Middle Eastern countries. The context of the study is an example of a context where English was taught as a foreign language as the students moved to a non-English speaking country to study English to be able to pursue a bachelor's degree.

Except for the first nine items of the survey, the last item was mostly answered by the students as 'No.' when they were asked about any negative experiences and feelings they had in the class time. Because of the intense syllabus and the dominant number of Turkish students in the classroom, the survey was given to the international students after the class, during the break time. Students might have wanted to go home or do something else rather than answer questions in a survey. That might be the reason why they did not answer the question 'Yes.', so they did not need to make explanations on the item.

After the analysis of qualitative data, findings have provided answer to the research question. As stated by both the students and the instructors, there are religious concerns, which come first in causing conflicts in the classroom. The idea stated by Palmer (2015), "a lack of understanding of the students' culture can lead to conflicts in the classroom that interfere with learning." coincides with the finding of the paper that the instructors sometimes do not pay attention to religious kind of sensitivity. Compared to the participant students' culture, in Turkey, religion does not come first for most of the people, as one of the students said. That may be the reason why talking to and doing some work with opposite genders could be normal for Turkish students while migrant students were opposing such activities. These conflicts can be discussed within Bennett's developmental model of intercultural sensitivity. The model implies that international students go through some certain stages in the host context; ethnocentric stages (denial, defense, minimization) and ethnorelative stages (acceptance, adaptation, integration) (Bennett, 1993). However, "individuals do not necessarily progress from one stage to the next in sequence. Negative intercultural experiences (e.g., perceptions of racism, contested identities, severe language and culture shock) may strengthen ethnocentric views, reducing one's level of intercultural sensitivity." (Jackson, 2015). In this very study's context, most students appeared to be in the state of denial as they separated themselves by creating distances from cultural and religious differences. An example is the student who refused to join a pair work activity to study with a partner from the opposite gender. Besides, the student who did what the instructor asked, to give each other fives, seems to be at the acceptance stage of the model as s/he somehow acknowledged the difference by doing the action and then, informing the instructor about not being happy to do it. On the other hand, it is not only the international students mentioned to be the main actors of cultural conflicts but also the Turkish students and instructors. The claim of an instructor and a student of another's, 'Arab students speak loudly/louder than the Turkish ones.' coincides with the definition of the defense stage of Bennett's developmental model of intercultural sensitivity as "this derogatory attitude toward difference is generally called 'negative stereotyping' wherein undesirable characteristics are attributed to every member of a distinct group." (Bennet, 1993, p. 35). Additionally, culture difference related conflicts such as opposition to a female's being the group leader could be discussed within the masculinity and femininity dimension of Hofstede's cultural dimensions theory regarding home and host cultures as it "refers to the distribution of values between the gender, which is another fundamental issue for

any society." (Hofstede, 2011, p. 12). The highlights, "few women in elected political positions, fathers deal with facts, mothers with feelings" (Hofstede, 2011, p. 12), resemble the incident in this study's context where the international students did not accept a female leader. Furthermore, the incidents mentioned by T1 and T2 about students' othering Kurdish people or a students' shouting hatred towards Palestine and the girl coming there resemble the incident in Kuo et al. (2022) where a student was approached as if he was a representative of the entire Muslim community and the one responsible from the 9/11 incident. In order to be able to eliminate these conflicts, cultural awareness and sensitivity levels of both students and instructors should be raised.

Also as discussed and stated in the previous sections, ELT coursebooks are utilized at the university because "in the globalization era, ELT coursebooks play a crucial role in transferring cultural and linguistic knowledge." (Thumvichit, 2018). However, these cultural and linguistic knowledge might contradict with the learning parties' beliefs and norms. As some students and the instructors stated, Arab students were disturbed by the topics, which were related to Christmas, dating customs, relationships, food, especially 'pork'. In this case, the instructors had a calm manner by welcoming the negative comments of students and arguments related to those topics amongst students and generally made some explicit explanations on the topic. With this approach, they either avoided conflicts or calmed the students and the atmosphere down. It was also suggested by Roux (2010) that, if managed properly, cultural diversity can create a rich source of knowledge and environment in the classroom but if it was not dealt with sensitively, cultural conflicts are highly likely to occur.

6. Conclusion

The present study focused on the incidents related to cultural sensitivity in a multicultural classroom setting. In accordance with past studies on incidents related to cultural sensitivity in multicultural EFL settings, there are differences in terms of cultural backgrounds and different ethnicities. From the international students' expressions, it can be inferred that they were mostly disturbed by religion related issues such as talking to or doing some work with the opposite gender and coursebook topics including food and celebrations, which are forbidden according to Quran. From instructors' perspectives, besides religious issues, there were some characteristics differing Arabic students from the Turkish ones. Those are Arabic students' being in favor of men dominance even in a basic activity in the lesson and their speaking loudly. As the results of the interview showed the way instructors handle the conflicts is highly important. Instructors are the ones who can take the advantage of this cultural diversity in the classroom as also suggested by the researcher, Roux (2010), in the literature.

On the other hand, there were some limitations for the study. The first limitation was the timing of the surveys and the interviews. Students were asked to do both the survey in the break time and the interviews after the class time. They wanted to leave the school immediately or they had something else to do rather than being participants in the study. That was why, for the open-ended item in the survey and the interview questions, students gave 'No.' as an answer and left. The second limitation was students' hesitancy to express their ideas openly. Although they had been told they did not need to give their names in the interviews or the survey, since their voices were recorded and also, they knew the interviewer; they did not answer the questions openly. They also did not want to look like complaining about their friends, especially about their instructors.

6.1 *Implications*

In order to eliminate conflicts stemming from differences of cultural acts and religion, the students could be asked to form their own groups or choose their own partners for the tasks.

It might be easier to handle topics in the coursebooks that are culture specific and avoid conflicts when those were introduced and explained beforehand. This way, students could be got more aware of the differences before encountering the material on their own in the first place.

For further studies, it could bring more reliable, accurate and elaborative data if the surveys were given during the class time and not in the break time when students want to do something else and do not pay much attention to the voluntary survey work.

Students' English proficiency levels also affect the data quality. That is why it would be beneficial to work with

students who have higher English proficiency levels than A2 so that they could understand and answer questions with ease.

To eliminate the observer's paradox, which stemmed from students' being familiar with the researcher and to some extent hindered students' being open, the researcher could be someone whom the participants do not know anything about.

Conflict of interest

There is no conflict of interest.

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Appendix A
Demographic information survey

Date: 31/12/2018

With this survey, I would like to gather information about personal background of international students in Turkey. It consists of 8 items. If you don't understand a certain question, please do not hesitate to ask me. There are no right or wrong answers!

(1) How old are you? …………………………………………………………………

(2) Are you: male   female   rather not say

(3) Where were you born: …………………………………………………………...

(4) Why did you migrate to Turkey?

because of the war in my country   to study   other, namely: ……………………………………
………………………………………………

(5) How long have you lived in Turkey?

less than 1 year   1 year or more - (………. years)

(6) What is your mother tongue?

…………………………………………………………………………………………

(7) Can you understand/speak Turkish?

…………………………………………………………………………………………

(8) What is your religion?

…………………………………………………………………………………………

(9) After school, who do you spend time with?

Turkish friends   International friends   Both   Neither

(10) Have you ever felt angry, confused, sad, disrespected, or embarrassed because of something your friends or instructor did? Tell me about what happened."

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Appendix B

<p align="center">**Table B.**</p>

	Age	Gender	Home-town	Reason of migration	Length of stay in Turkey	Mother tongue	Ability to speak/ understand Turkish	Religion	After school, spending time with
1	24	Female	Yemen	To study	Less than 1 year	Arabic	Little	Islam	Both
2	18	Female	Kuwait	To study	Less than 1 year	Arabic	No	Islam	International friends
3	19	Male	Algeria	To study	Less than 1 year	Arabic	No	Islam	Both
4	18	Male	Egypt	To study	Less than 1 year	Arabic	No	Islam	International friends
5	23	Male	Iraq	To study	Less than 1 year	Arabic	No	Islam	Both
6	21	Male	Iraq	To study	Less than 1 year	Arabic	No	Islam	Both
7	20	Male	Lebanon	To study	Less than 1 year	Arabic	No	Islam	International friends
8	19	Female	Algeria	To study	Less than 1 year	Arabic	Yes	Islam	Both
9	18	Male	Syria	Other	1 year or more	Arabic	can understand a little	Islam	Both
10	24	Male	Iraq	To study	Less than 1 year	Arabic	No	Islam	Both
11	17	Female	Syria	To study	1 year or more	Arabic	Yes	Islam	Both
12	22	Male	Iraq	To study	Less than 1 year	Arabic	No	Islam	Neither
13	21	Female	Syria	To study	Less than 1 year	Arabic	can speak a little but can't understand everything	Islam	International friends
14	20	Female	Saudi Arabia	To study	Less than 1 year	Arabic	Yes but not a lot	Islam	International friends
15	23	Female	Iraq	Other	1 year or more	Arabic	Yes	Islam	Both
16	21	Male	Syria	To study	Less than 1 year	Arabic	Not so much	Islam	Both
17	17	Male	Iraq	To study	Less than 1 year	Arabic	No	Islam	Neither
18	20	Male	Syria	To study	Less than 1 year	Arabic	No	Islam	Both
19	18	Male	Syria	To study	Less than 1 year	Arabic	No	Islam	Both
20	22	Male	Palestine	To study	Less than 1 year	Arabic	Can understand a little bit	Islam	Both
21	19	Male	Palestine	To study	Less than 1 year	Arabic	both a little	Islam	Both
22	18	Male	Palestine	To study	Less than 1 year	Arabic	both a little	Islam	Turkish friends
23	18	Male	Palestine	To study	Less than 1 year	Arabic	both a little	Islam	Turkish friends
24	19	Male	Syria	To study	Less than 1 year	Arabic	both a little	Islam	International friends

25	19	Female	Iraq	because of the war	1 year or more	Arabic	Can understand, cannot speak	Islam	International friends
26	17	Male	Syria	To study	Less than 1 year	Arabic	No	Islam	Both
27	17	Male	Saudi Arabia	To study	Less than 1 year	Arabic	No	Islam	International friends
28	20	Male	Saudi Arabia	To study	1 year or more	Arabic	yes	Islam	International friends
29	19	Female	Somalia	To study	2 year or more	Somali	yes	Islam	Both
30	23	Male	Syria	To study	Less than 1 year	Arabic	no	Islam	International friends
31	18	Male	Sudan	To study	Less than 1 year	Arabic	no	Islam	International friends
32	19	Male	United Arab Emirates	To study	1 year or more	Arabic	can understand but cannot speak	Islam	Both
33	18	Male	Palestine	To study	Less than 1 year	Arabic	no	Islam	International friends
34	20	Female	Iraq	because of the war	1 year or more	Arabic	no	Islam	Both
35	18	Male	Iraq	To study	Less than 1 year	Turkmen	yes	Islam	Both
36	18	Male	Somalia	To study	1 year or more	Somali	yes	Islam	International friends
37	18	Male	Syria	To study	Less than 1 year	Arabic	no	Islam	Neither
38	19	Female	Iraq	because of the war	1 year or more	Arabic	Can understand, cannot speak	Islam	International friends
39	17	Male	Syria	To study	Less than 1 year	Arabic	No	Islam	Both
40	17	Male	Saudi Arabia	To study	Less than 1 year	Arabic	No	Islam	International friends

Appendix C
Interview questions

1- Have you ever experienced a conflict in the classroom that you think was related to culture?

2- If you have experienced conflict in the classroom that you think was related to culture, tell me more about what happened.

3- How did you feel?

4- What did you do to resolve the situation, if anything?