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**Designing an Intercultural-based Syllabus to Enhance EFL
Students' Intercultural Communicative Competence:
The Case of First-year English Majors at the Teachers'
Training School of Constantine (ENSC)**

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Requirements of the LMD Doctorate in Didactics of Foreign Languages**

By Mrs. Halima BOUALLI

Supervisor: Prof. Mokhtar HAMADOUCHE

Board of Examiners

Chairman: Prof. Sarah MERROUCHE	Oum El Bouaghi University
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Dedication

I dedicate my work to:

*My beloved parents for motivating and encouraging me, for always believing in my abilities,
and for fostering my curiosity and passion for academic research. Their soothing words
always speak to my soul.*

My dear husband Yacine for his special support and encouragement

My son Yahiya whose presence has enlightened my world in unexpected ways

*My sister Fatima and brother Mohammed for always being on my side. They are the true
source of joy and happiness*

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Abstract

Research into intercultural communicative competence (ICC) has become a pertinent aspect of foreign language education in response to the demands of globalisation and the spread of English as a lingua franca. At the Algerian tertiary level, enhancing learners' ICC is gaining increased attention. However, existing studies have often focused on essentialist views of culture, factual knowledge about English-speaking countries, and sociolinguistic appropriateness for conversing with native speakers. Hence, this study proposes a paradigm shift by designing an intercultural-based syllabus (ICS) for developing learners' ICC. The ICS is rooted in the Council of Europe's (2018a) critical view of culture, and Byram's (2021) model of ICC, in addition to major learner-centred theories, constructivism, dialogism and experiential learning. The study's participants were two intact groups of first-year English majors from the Teachers' Training School of Constantine (ENSC), forming a control group (N=27) and an experimental group (N=27). A mixed-method quasi-experimental design was opted for to collect qualitative and quantitative data regarding the syllabus efficiency in fostering students' ICC and their perceptions about it. Data were collected in three phases: the needs analysis phase (pre-course questionnaires and teachers' interviews), the experimental phase (pre-and post-tests, observation and audio recordings of class discussions, and e-portfolios), and the post-experiment phase (post-course questionnaires). The findings of class observation show the ICS' diverse materials and activities encouraged learners to deconstruct their assumptions about themselves and others to understand various themes such as identity and culture. The pre- and post-test comparison revealed a significant positive effect of the ICS on the development of intercultural attitudes, knowledge and skills ($p < 0.05$) except for critical cultural awareness and action orientation ($p > 0.05$). Qualitative data from e-portfolios provided further instances of learners' intercultural competences that were classified into basic (N=99), intermediate (N=117), and advanced (N=41). The study's overall results underscore the significance of deliberately teaching ICC through a structured ICS. The intercultural dimension should be integrated into Algerian EFL contexts based on critical and non-essentialist views of culture, viewing culture not as a fixed set of products, but as the lived experiences of individuals. This approach requires the adoption of suitable frameworks for setting objectives, teaching practices, and learner-centered pedagogies to help students become intercultural speakers

Keywords: Culture; Intercultural Communicative Competence; Intercultural-based Syllabus; Algerian EFL students; ENSC.

List of Abbreviations and Acronyms

AIEVM: Autobiography of Intercultural Encounters through Visual Media

CG: Control Group

EFL: English as a Foreign Language

EG: Experimental Group

ELF: English as Lingua Franca

ENSC: The French acronym for the Teachers' Training School of Constantine: "Ecole Normale Supérieure (Assia Djébar) de Constantine"

FL: Foreign Language

IC: Intercultural Competence

ICC: Intercultural Communicative Competence

ICS: Intercultural-based Syllabus

MMR: Mixed Methods Research

NE: Native English

NNE: Non-native English

RFCDC: Reference Framework of Competences for Democratic Cultures

TC: Target Culture

TEFL: Teaching of English as a Foreign Language

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GENERAL INTRODUCTION

1. Background of the Study

The world as we know it today is witnessing an unprecedented wave of globalisation, increased online communication and mass migration. Within this era of blurred boundaries and widespread use of English as a lingua franca (ELF), people are in constant contact with others from different cultural backgrounds (Guilherme, 2002; Leung et al., 2020). Such cultural backgrounds encompass several aspects that can cross national boundaries like “religion, ancestry, skin colour, language, discourse, class, education, profession, skills, community, family, activities, region, friends, food, dress, political attitudes” (Holliday, 2010, p. 263).

To successfully navigate the complexities of the modern world, individuals need the ability to communicate effectively with people from other cultures i.e., acquiring what is widely known as intercultural communicative competence (ICC) (Guilherme, 2002). This competence, also called intercultural competence, global competence, intercultural awareness, intercultural sensitivity, and cultural competence (Hammer, 2015), is basically an extension of communicative competence (Byram, 2021). Being able to communicate with others with different cultural affiliations does not only necessitate communication skills but also attitudes of openness, respect, curiosity and interest towards cultural otherness. It also involves being able to empathize with others and understand their concerns. Accordingly, ICC is required for “effective living” in modern society (Byram, 2000).

Developing learners’ ICC is gaining more prominence in the field of foreign language (FL) education. Teachers now are encouraged to target this competence as a main objective in their English as a foreign language (EFL) syllabi. The ultimate goal is to prepare learners to interact with people from other cultural affiliations through teaching them attitudes, knowledge and skills (Byram & Wagner, 2018). ICC is not only a prerequisite for travelling or communicating with FL speakers but also for understanding, discussing, and finding solutions

to global challenges (Risager, 2021a). Furthermore, being interculturally competent allows individuals to recognise and navigate their communities' cultural diversity (Byram 1997; Byram 2021).

Intercultural education is now regarded as the goal of FL teaching and learning. The importance of ICC for successful communication with people from different cultural backgrounds should be reflected in EFL syllabi to equip learners with the necessary intercultural dimensions to function effectively and appropriately in real-life contexts. This makes the EFL classroom a space where diverse learners meet to interact and create meaning from their backgrounds, experiences, and stories (Hanukaev, 2024).

To support the development of ICC, several models have been proposed (e.g., Chen & Starosta, 1996; Deardorff, 2006; Dervin, 2020; Fantini & Tirmizi, 2006; Guilherme, 2002; Liddicoat & Scarino, 2013). Byram's (1997; 2021) model is widely influential in foreign language education as it offers a framework of objectives for teaching and assessing ICC. These objectives are based on five dimensions known as "savoirs": *savoir être* (attitudes), *savoirs* (knowledge), *savoir comprendre* (skills of interpreting and relating), *savoir apprendre/faire* (skills of discovery and interaction), and *savoir s'engager* (critical cultural awareness). These dimensions are completed with linguistic, sociolinguistic and discourse competences. Risager (2021a) acknowledges that ICC in general, and Byram's (2021) model in particular, seems to respond to the concerns of the global awareness that exists in the world of various languages, voices and interests.

Numerous empirical studies have advocated the usefulness of the *savoir* model in their respective teaching context. Some studies relied on specific pedagogical methods for developing ICC such as literary texts (e.g., Nemouchi, 2022; Schat, 2022), movies (e.g., Lazar et al., 2007), documentaries (eg. Erstad, 2017) and role-plays (e.g., Worawong et al., 2017). Others used the framework to design courses or syllabi by incorporating various intercultural

materials and activities (eg. Qin, 2014; Birak, 2024). Moreover, the savoir model has been used beyond classroom boundaries to foster intercultural dimensions in real-life contexts like civic engagement (eg, Rauschert & Mustroph, 2022) and mobility programmes (eg, Jackson et al., 2022). Virtual mobility is also possible due to the advent of technology. Educators have successfully engaged learners in telecollaborative projects using various platforms like Facebook (eg, Bennacer, 2019) and Zoom (eg, Oumeddour, 2023).

Despite the significance of the intercultural dimension, teaching and assessing ICC is still not fully integrated into foreign language programmes worldwide. Language education policies often lack clear and consistent guidance on ICC, as it is not a core component of teachers' education (Schat, 2022). There is also a broad consensus of targeting ICC in FL classes more in theory than practice (Risager, 2007). Such issues can be relevant in the Algerian higher education context where ICC is still relatively new. As a result, some previous empirical studies, both locally and globally, have had five main limitations that may hinder the comprehensive understanding and development of ICC.

Firstly, previous research has approached culture from a narrow perspective or often lacked a specification of views on culture. Culture is a polysemous concept with varying interpretations. Thus, a wider view of culture must be clarified and adopted if we expect learners to develop ICC to communicate with people from various cultural backgrounds. Furthermore, ICC has actually become a buzzword in FL education where bewildering terms are introduced such as global competence, transcultural competence, intercultural sensitivity, intercultural communication, and cross-cultural communication. These terms are often used interchangeably which can confuse educators and researchers. Therefore, it is important to specify which model of ICC is employed in a given context to set criteria for what makes learners interculturally competent. This is because researchers have no consensus on one definition of ICC.

Secondly, culture has long been treated in a static manner where only cultural knowledge is transferred to learners (Sercu, 2005). There is an ongoing presentation of the so-called target culture (TC) in decontextualised ways that dominates the body of knowledge within the ICC courses (Abezadah, 2017; Baker, 2015; Dervin, 2024; Drissat, 2022; Nemouchi & Byram, 2024). Educational interventions have given prominence to teaching aspects of British and American cultures, such as politics, educational systems, and history, with little attention to attitudes and skills (e.g., Gulbinskienė & Lasauskienė, 2014; Haddaoui, 2018; Snigdha, 2022). Today, the focus is no longer on lifestyles, festivals and facts, but on approaching culture as a social construction. Educators should encourage learners to understand how their own and others' cultures influence interactions and behaviours. This necessitates understanding one's and others' identities in intercultural learning (Holmes & Nemouchi, 2023).

Thirdly, the intercultural dimension has often been connected to the native speaker's model in EFL classes. Learners have been prepared for specific socio-cultural settings in which they would communicate with native speakers of English (Nemouchi & Byram, 2024). The emphasis on sociolinguistic appropriateness and cross-cultural pragmatics has centred on teaching native-like conventions of speaking such as greetings or starting conversations, mainly through modelling and role-plays (Kramsch, 2013). This has been the tendency for some years (e.g., Messerhi, 2017; Bouderbala, 2019). Although native speakers' use of language is varied, the focus is on the typical or stereotypical forms of expressions (Kramsch, 2013). However, it is impossible to prepare learners for all the socio-cultural contexts they may find themselves in, especially in a modern and globalised world. Thus, learners will not exclusively interact with native speakers of English because English acts as a lingua franca between people from various linguistic and cultural backgrounds (Baker, 2015; Risager, 2007).

Fourthly, researchers have relied on essentialist perceptions of culture that reduce individuals to a given cultural category. Holliday (2011) comments that “essentialism presents people’s behaviour as entirely defined and constrained by the cultures in which they live so that the stereotype becomes the essence of who they are” (p. 4). These essentialist views are commonly found in narratives like the British are always punctual whereas Algerians are usually late for meetings. Baker (2015) comments that cross-cultural comparisons between national cultures are usually employed to integrate the intercultural dimension (e.g., Birak, 2024; Ouchen, 2022; Oumeddour, 2023). For instance, Bennouoia (2023) used a cross-cultural approach to enhance intercultural sensitivity through critical incidents that depicted cultural differences in aspects like greetings, punctuality, and small talk. However, such practices appear to accentuate learners’ prejudices and stereotypes towards other cultures rather than fostering an understanding and appreciation of diverse beliefs, values, meanings, and behaviours of individuals who may not conform to the characteristics of the prevailing national narratives. Therefore, Holliday (2018) suggests that “the focus should be on self among others rather than the nature of difference between national or other large cultures” (p. 4).

Fifthly, the quantitative assessment of ICC has been predominant in classroom practices (Byram, 2021; Deardorff, 2016; Dervin, 2010). Researchers have commonly employed tests (e.g., Drici, 2019; Fares & Boudersa, 2024) and self-assessment tools (e.g., Bennouioua, 2023; Haddaoui, 2018) to evaluate learners’ development of ICC before and after educational interventions. While self-rating instruments provide an ethical framework for learners to assess themselves (Hoff, 2020), they fall short of reflecting the complex nature of ICC. Limited attention has been devoted to qualitative methods to explore learners’ intercultural learning in-depth except for post-course focus group interviews (e.g., Bennouioua, 2023; Haddaoui, 2018; Oumeddour, 2023), observation (e.g., Bennacer, 2019; Mizab, 2020), and learners’ portfolios (e.g., Birak, 2024). Thus, ICC is a multifaceted and complex construct that cannot be entirely

researched quantitatively. It needs the use of qualitative data collection tools such as portfolios and critical reflections to offer a clearer picture of learners' evolving attitudes and perspectives (Deardorff, 2011; 2016).

To conclude, the gap between intercultural education theory and praxis in the context of tertiary level remains unfulfilled. The field of intercultural learning necessitates pedagogies that respond to the demands of the contemporary world. Any endeavour to develop ICC in EFL contexts needs to go beyond outdated practices like presenting mere cultural facts, fostering the native speaker model, relying on essentialist perceptions of culture through national cross-cultural comparisons, and employing mostly quantitative tools for assessing learners' intercultural abilities. This gap is what the current study aims to fulfil by designing an intercultural-based syllabus (ICS) for enhancing learners' ICC.

The ICS adopts a comprehensive view of culture that combines conceptions from different approaches that are mutually inclusive like the product and practice approaches. The rationale behind this integration lies in the multifaceted complex nature of cultures that makes it impossible to rely on a single definition. Moreover, the ICS centres on Byram's (2021) framework of ICC. The selected objectives for teaching and assessment pertain to the geo-political and learning setting of first-year English majors at ENSC, taking into account the Muslim context of Algerian society.

The ICS encourages meaningful intercultural learning to move beyond essentialist narratives. It challenges previously dominant ideologies of native speakerism and the interconnectedness between EFL and TC values, beliefs and ways of life. The focus of the ICS is neither on aspects of surface-level culture like holidays and etiquettes nor on ways of communication in specific socio-cultural settings. The emphasis, then, is on offering a critical standpoint for understanding the dynamics of cultures and reducing stereotypes and prejudices. Finally, the ICS employs both quantitative and qualitative methods to assess learners' ICC.

Therefore, this current research is one of the few studies, along with the works of Mizab (2020), Drissat (2022) and Nemouchi (2022), that bridges the gap between state-of-the-art theory in intercultural education and relevant classroom practices at the Algerian tertiary level.

2. Statement of the Problem

Despite the prominence of ICC in foreign language education, its practical integration into EFL courses worldwide remains limited and the Algerian context is no exception. First-year English majors at the Teachers' Training School of Constantine (known as Ecole Normale Supérieure de Constantine "ENSC") have had little exposure to critical intercultural education during their middle (Rabehi, 2021) or secondary schooling (Doudi, 2021). Furthermore, the first-year courses, such as oral expression, lack deliberate efforts to teach ICC which is consistent with findings from previous research in other Algerian universities (Benouoia, 2023; Mizab, 2020; Oumeddour, 2023). Teachers often prioritise developing learners' linguistic and communicative skills, while intercultural competence is either overlooked or not addressed adequately (Mizab, 2020). Deardorff (2009) confirms that "intercultural competence doesn't just naturally occur in most people ... it must be intentionally addressed through education" (p. 13). Thus, the lack of exposure to intercultural dimensions may hinder learners' ability to overcome barriers in intercultural encounters and communicate effectively and appropriately in global and local contexts.

Discussions with ENSC teachers confirm the existence of the problem. While they acknowledge the importance of developing learners' ICC, they address it implicitly rather than intentionally through structured objectives and planned methodologies. For example, comparing Algerian and Western lifestyles or discussing gender roles in class often lack a clear focus on developing specific intercultural competences.

Given that the oral expression course aims to develop learners' listening and speaking skills, it is of great importance to make ICC an integral part of EFL education. This necessitates

the deliberate design of an intercultural dimension that can take the form of an intercultural-based syllabus. Such a syllabus is responsive to students' needs and teachers' suggestions. It is an attempt to translate intercultural education theories into relevant practices given that the EFL class is "a powerful arena for intercultural explorations" (Hoff, 2018, p. 67).

3. Aims of the Study

The main research foci of this study are to design an ICS, implement it, and evaluate its effectiveness in enhancing first-year English Majors' ICC. Other subsidiary aims involve gauging students' needs and teacher's views on learners' ICC along with their suggestions for designing the intercultural course. These aims align with the goal of improving intercultural education practices and contributing to the ongoing research on developing ICC in higher education settings.

4. Research Questions and Hypothesis

The current research attempts to answer the following research questions:

RQ1: What are learners' subjective needs which should be taken into account for the design of the intercultural-based syllabus?

RQ2: What are the perceptions of ENSC teachers on first-year English Majors' ICC? What are their suggestions for designing an intercultural-based syllabus for developing learners' ICC that will be integrated into the oral expression course?

RQ3: How do learners react to the different intercultural materials of the syllabus? How can the implementation of the ICS help learners deconstruct their previously held assumptions about themselves and others to build understanding?

RQ4: Does the ICS enhance learners' ICC?

RQ 5: Which components of ICC do learners enhance during the intercultural course?

RQ 6: What are learners' reflections on their learning experience through the intercultural-based syllabus?

Based on these research questions, it is hypothesised that the intercultural-based syllabus designed in this study would enhance first-year ENSC students' intercultural communicative competence.

5. Research Methodology

This study investigates the effectiveness of employing an ICS for developing first-year English majors ICC at ENSC. The syllabus is implemented in the oral expression course due to its flexibility in integrating various materials and activities that target the intercultural dimension of EFL. The research used a mixed methods quasi-experimental design. This complex design allows the researcher to add qualitative data before, during and after the intervention to interpret the pre and post-test results (Creswell & Creswell, 2023). This pertains to the complex and multifaceted nature of ICC and the need to understand how the ICS functions.

The population of this study is first-year English Majors at ENSC (N=108). A sample of 54 participants is selected based on non-probabilistic convenience sampling to form the experimental (N=27) and control group (N=27). The experimental group is taught ICC using a structured ICS, while the control group is introduced to ICC in a random and unstructured manner which is the regular way the intercultural dimension is dealt with.

The research protocol is divided into three phases. In the first phase, the researcher employs students' pre-course questionnaires and teachers' interviews to investigate students' needs. This helps in prioritising teaching objectives, selecting the course content, and sequencing the intercultural themes. The second phase is the experimental stage where the researcher administers the pre-test for both groups. During the implementation of the course, observation and audio recording of the class are used to collect authentic classroom data on how learners reacted to the ICS content and whether it encourages them to deconstruct their previously held assumptions about the self and others for building understanding. The students'

e-portfolios are employed to give qualitative evidence of learners' development of savoirs. After that, the post-test is administered to both groups. In the last phase, a post-course questionnaire is used to explore students' views on the ICS and their intercultural learning experiences.

6. Structure of the Study

The present research study is divided into six chapters: three theoretical, two practical, and the last one for implications and recommendations. The first chapter gives an overview of language and culture in foreign language education. It highlights the evolution of defining culture and offers approaches to understanding it. It also delineates the conceptualisation of culture in the current research. Moreover, fundamental concepts such as intercultural and cross-cultural communication are tackled, and the distinctions between them are drawn. The chapter ends by describing major theories on the relationship between language and culture and clarifying which one underpins the ICS.

The second chapter explores the concept of intercultural communicative competence (ICC). It presents various definitions of ICC and explains key models in the field. The chapter offers a detailed description and critique of Byram's (1997; 2021) well-known model of ICC. It also defines the intercultural speaker, a central notion in intercultural education, and surveys the relationship between ICC and identity.

The third chapter focuses on the ICS for developing ICC. It traces the evolution of cultural pedagogy and emphasises the importance of intercultural education. The chapter clarifies the theoretical underpinnings of the ICS, outlines the stages for syllabus design, provides examples of methods and activities, and suggests resources for developing ICC. Assessment strategies are also discussed, and the roles of both students and teachers are delineated.

The fourth chapter provides a detailed description of the research methodology. It outlines the research paradigm, design, sample population, and research tools. The chapter also details the intercultural competence syllabus (ICS) intervention, including its objectives, content, materials, learning activities, setting, duration, and assessment strategies. Furthermore, the reliability and validity of the mixed-methods quasi-experimental design are explained.

The fifth chapter discusses and interprets the research findings. It analyses the results from each research tool to answer the research questions. The chapter also highlights key themes that emerged from the study.

The final chapter discusses the study's implications, limitations, and recommendations. It offers suggestions for decision-makers, course designers, teachers, and students. The chapter also highlights the study's limitations and provides recommendations for future research.

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Chapter One: Language and Culture in Foreign Language Education

Introduction

Before explaining what intercultural competence is and how to enhance it in EFL learners using an intercultural-based syllabus, it is important to understand culture first and how it relates to language. This chapter serves as an introduction to exploring language and culture due to the central role of culture in the field of intercultural education.

The chapter begins by tracing the evolution in defining culture, explaining the five approaches to understanding it and conceptualising it in the current research. Then, the discussion shifts to explaining intercultural and cross-cultural communication, stressing the significance of critical approaches to intercultural communication. The chapter ends by exploring the theories of the relationship between language and culture and clarifying which one is adopted in this study.

1.1. Understating Culture

What is culture? The answer to this simple question appears to be no easy task since culture is a polysemous concept. According to Eagleton (2000), culture is one of the most complex words in the English language as it is “amorphous, abstract, and hard to define” (Fortman & Giles, 2006, p. 92). Part of the difficulty in defining culture resides in the researchers’ tendency to view culture from their idiosyncratic perspectives. The result is a plethora of definitions which reflect diverse and conflicting viewpoints from various disciplines.

In what follows, there is an attempt to synthesise and analyse relevant definitions of culture from various fields of study. First, there is an explanation of how the concept of culture has evolved from civilisation to a way of life. Then, the definitions are categorised into the product, semiotic, discourse, practice, and critical ideological approaches that are proposed by Baker and Ishikawa (2021). The section ends by conceptualising culture in the current research

and explaining how the five approaches can be integrated into the design of an ICS for fostering ICC.

1.1.1. The Evolution of the Views on Culture

The word culture traces its roots to the Latin word *cultūra* meaning “what has been grown and groomed” (Kramsch, 1998, p. 25). This conception stands in contrast to *nāscere* which refers to what is born. This etymology highlights culture as being learnt and developed rather than being inherited (Baker & Ishikawa, 2021). This idea of culture as cultivation influenced the earlier perceptions of “culture as civilisation”.

The oldest definition of culture and its first prominent academic use in English comes from Arnold’s (1869) essay *Culture and Anarchy*. He saw culture as “a pursuit of total perfection” (p. 36) and that cultural development would lead people to live in “an atmosphere of sweetness and light” (p. 43). He also distinguished between “high” and “low” cultures, emphasising that arts and literary works were conceived as more cultured and superior than others. He also extended this perception to societies, arguing that certain societies were civilised and others were primitive. According to Baker and Ishikawa (2021), this conception of culture was racist and ethnocentric which gave a pretext for invading and supposedly enlightening people from “low”, “primitive” and “less civilised” cultural groups.

In his book *Primitive Culture*, Tylor (1870) provided the first anthropological and comprehensive definition of culture. It stated that “culture or civilization, taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom, and any other capabilities and habits acquired by man as a member of society” (p.1). Culture for Tylor (1870) was synonymous with civilisation and inked to various aspects of people’s life such as knowledge, values, assumptions, customs, and traditions. Contemporary definitions of culture still refer to this legacy of the “*complex whole*”. For instance, Jandt (2021) sees culture as the “totality of ...group’s thought, experiences, and patterns of behaviour and

its concepts, values, and assumptions about life that guide behaviour and how those evolve with contact with other cultures” (p. 11)

Nevertheless, just like Arnold (1869), Tylor’s (1870) views were ethnocentric and racist. He suggested a theory of cultural evolutionism which placed the European cultures at the top and the non-developed cultures at the lower levels. All “primitive” cultures which were at the bottom of the evolutionary continuum had to evolve from “Savagery” to “Barbarism” to finally reach “Civilisation” (as cited in Andreatta & Ferraro, 2014).

Based on an anthropological study of the cultures of indigenous Americans, Boas (1911) criticised the hierarchical perspectives of culture. Instead of distinguishing between high and low culture, he followed a cultural-relativist approach in which he explored cultures in their terms with no reference to notions of superiority or inferiority. In addition, he highlighted the close relationship between language and culture. His emphasis on culture as a way of life that characterises a group of people and cultural relativism position continue to influence conceptualisations of culture today (as cited in Baker & Ishikawa, 2021).

By the early 1950s, Kroeber and Kluckhohn (1952) compiled more than 160 definitions of culture in their well-known work *Culture: a critical review of concepts and definitions*. They classified the different views on culture into the following categories:

- “Enumeratively descriptive” (a list of the content of culture);
- “Historical” (emphasis on social heritage, tradition);
- “Normative” (focus on ideals or ideals plus behaviour);
- “Psychological” (learning, habit, adjustment, problem-solving device);
- “Structural” (focus on the pattern or organization of culture);
- “Genetic” (symbols, ideas, artefacts). (Baldwin, et al., 2006, p.8).

The work represented a groundbreaking basis for understanding culture. The definitions ranged from the learned observable behaviour to the patterned ideas in the human mind. Kroeber and Kluckhohn's (1952) views suggest that culture is a system which is manifested through patterns of behaviours, symbols, products and artefacts. It is the transmission of cultural elements such as beliefs and values that enable individuals who belong to a particular

social group to interpret the cultural symbols that are reflected in speech and behaviour to function in their daily lives.

This historical account provides a solid foundation for explaining the shift in understanding culture. Recently, Baker and Ishikawa (2021) propose five approaches for defining culture in their book *Transcultural Communication through Global Englishes*, encompassing both traditional and modern conceptualisations. Such views, as Baker (2015) maintains, are responsive to how culture is understood in today's societies, reflecting the influence of globalisation on our perceptions.

1.1.2. The Product Approach

The product approach to culture is the most common way of understanding culture. Definitions of culture as a product see that it refers to things that people have (Baker, 2015). Such things can involve visible cultural aspects such as customs, food and traditions or invisible dimensions like beliefs, values and worldviews. These elements are shared by members of the same social group. Thus, they can be used to describe and distinguish between different groups of people (Baker, 2015; Baker, 2022).

The product view of culture seems to dominate the field of foreign language education. Tomalin and Stempleski's (1993) distinction between Big C culture (literature, history and geography) and small c culture (like beliefs, values and customs) is frequently used to help learners describe a given cultural group. Additionally, Hall's (1966) metaphor of culture as an iceberg is widely employed. He sees that there are visible aspects of culture such as traditions, customs, festivals, etc; and invisible aspects like beliefs, values, and norms. Most of the cultural dimensions are below the water line and cannot be observed directly (as cited in Baker & Ishikawa, 2021).

The product approach to culture also includes a cognitive view. Within this perspective, culture is regarded as a cognitive structure which involves values, assumptions and beliefs that

enable people to function properly within their society. One of the early researchers who adhered to this view of culture was Goodenough (1964) who said, “Culture is not a material phenomenon; it does not consist of things, people, behaviour, or emotions. It is rather an organisation of these things that people have in mind, their models for perceiving, relating and otherwise interpreting them” (p. 36). Therefore, for Goodenough (1964), culture is a mental framework. It is the cognitive knowledge that allows people to behave in a manner that is acceptable and intelligible to other members of their cultural group. In this sense, Cronk (1999) expresses the same idea in the following metaphor, “Culture is neither the act of baking a cake nor the cake itself, but the recipe, the socially transmitted information that tells a person how to bake a cake” (p. 12). Baker (2007) regards these cognitive views of culture as important for the study of intercultural communication because they emphasise the role of shared cognitive structures for creating and interpreting meaning.

The product approach to culture is criticised for being essentialist. An essentialist perception of culture advocates that there is an internal homogeneity between people in a given cultural group. Such a view is reductive because it overlooks the individual characteristics of people and reduces them to a particular cultural or national category. In this context, “A culture’ behaves like a single-minded person with a specific, exclusive personality” (Holliday et al., 2010, p. 4). Therefore, culture defines and constrains the behaviours of people who live in it (Holliday et al., 2010). An essentialist perception offers a simplistic way of describing and comparing cultures, relying on overgeneralisations that can lead to stereotypes about people (Baker, 2022). This is evident in narratives such as Algerians are late for meetings in contrast to the British who are always punctual.

1.1.3. The Semiotic Approach

A semiotic approach views culture as a system of symbols or semiotics that are used to create and share meanings within a society (Baker, 2022). A semiotic approach is interpretative

because it attempts to interpret the meanings of individual events in their cultural context rather than accounting for all the rules of culture as part of a unified system as in the product approach (Baker & Ishikawa, 2021).

A prominent interpretive anthropologist is Geertz (1973). He sees that culture “denotes a historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate and develop their knowledge about attitudes toward life” (p. 89). As such, people create a culture of interaction through making use of their shared symbolic resources. Central to Geertz (1973) semiotic view is the idea of “thick descriptions” which refers to the detailed and layered analysis of a specific event. Interpretive researchers aim to understand the deeper meaning behind the event by considering the historical background, shared symbols, and social norms that shape the event's meaning. “Thick descriptions” also incorporates the perspectives of participants, understanding how they interpret the event and the symbols used. Finally, the interpretive researchers add their own cultural knowledge to analyse the event and connect it to the broader cultural context. Thus, “thick descriptions” go beyond simply making generalisations or “thin descriptions” as in the product approach (as cited in Baker, 2022).

The semiotic approach to culture is more dynamic and interactive than the product approach. It is significant for understanding intercultural communication because it clarifies the relationship between the linguistic forms, meaning, and sociocultural context where interaction takes place. Yet, there is still a concern about how the semiotic approach can account for all the diverse meanings found in intercultural communication (Baker, 2007; Baker & Ishikawa, 2021).

1.1.4. The Discourse Approach

Culture can be constructed in and through discourse (Baker, 2015; Baker & Ishikawa, 2021). Discourse, with a capital D, encompasses “ways of talking, listening, reading, writing,

acting, interacting, believing, valuing, and using tools and objects, in particular settings and at specific times, to display or to recognise a particular social identity” (Gee et al., 1996, p. 10). This implies that cultures are not only defined by national boundaries but can also emerge from any group that is united by shared interests and history. It is worth mentioning that discourse and language are related but are not equivalent. People can enact the same discourse, like discussing “globalisation” in many different languages to demonstrate that the meaning of discourse extends beyond mere linguistic expression. Consequently, the exploration of “globalisation” for example contributes to defining discourse by illustrating how interpretations and shared meanings are constructed, negotiated, and communicated within cultural contexts.

Insights about culture as a discourse come from the applied linguist Kramsch (1998). She defines culture as “1 Membership in a discourse community that shares a common social space and history, and a common system of standards for perceiving, believing, evaluating, and acting. 2 The discourse community itself. 3 The system of standards itself” (p. 127). Culture here means that individuals belong to a discourse community which involves their shared history and social space. The discourse community also constitutes the common ways of communicating values and goals and ways of seeing and interpreting the world. Discourse communities embrace a social group that does not necessarily have a common language, but has a common interest, specific ways of exchanging information, and a characteristic style of interaction (Kramsch, 1998).

Central to Kramsch’s (1998) view is the aspect of cultural imagining. For her, culture as a discourse does not only have social (synchronic) and historical (diachronic) aspects. It has an imaginative aspect as well. This imaginative aspect is important for people to shape and view their cultural realities. In other words, people, in addition to social and historical indicators, have a common cultural imagination that is negotiated by language and helps them

judge how to behave within their discourse communities. This emphasis on the imaginative dimension of culture is what distinguishes Kramersch's (1998) conception from earlier product-oriented perspectives of culture that focus only on the social and historical dimensions (as cited in Baker, 2015). Kramersch (1998) also emphasises the critical dimension of culture by saying, "cultures are fundamentally heterogeneous and changing, they are a constant site of struggle for recognition and legitimation" (p. 10).

Scollon et al. (2012) also conceptualise culture as a discourse. They suggest the terms "Discourse" or "discourse systems" as alternatives to culture. A discourse system can be defined as

A cultural toolkit consisting of four main kinds of things: ideas and beliefs about the world, conventional ways of treating other people, ways of communicating using various kinds of texts, media, and languages, and methods of learning how to use these other tools. (Scollon et al., 2012, p. 8)

Speakers participating in different discourse systems are not confined to one geographical setting. For example, two university students who are from China and the USA chat on Facebook regularly. Despite their differences, both of them are the same age and feel comfortable with online communication and "they are both fans of a particular animated story, the source of which, ironically, is a culture to which neither of them belongs. And they both speak English" (Scollon et al., 2012, p.2). The two students, hence, belong to the same discourse system.

Thus, Scollon et al. (2012) argue that culture is too broad to be used in analysing communication between speakers from different groups. They see that even though speakers are from the same culture, region, country, generation, or family, "ideas about how to communicate, and communicative styles can be very different and may well be based in different Discourses or Discourses systems" (Scollon et al., 2000, p. 5).

The discourse approach to culture is flexible. It goes beyond the essentialist views of monolithic homogenous culture. Such a perspective pertains to a more globalised and interconnected world where cultures are fluid, dynamic and evolving through interaction.

1.1.5. The Practice Approach

Definitions of culture as a practice entail that culture is something that people “do” rather than something they “have”. The practice view of culture is constructionist in the sense that it treats culture as something that people perform as opposed to the static view of culture being an entity that people have (Baker, 2015).

One of the well-known researchers who adheres to this conception is Street (1993) who treats culture as a “verb” such as “to culture” or “to do Culture X”. He sees that “culture is an active process of meaning-making and contest over definition, including its own definition” (p. 25). This view highlights the dynamic and contested nature of culture. Rather than being a fixed entity, culture is a dynamic process where people continuously create, interpret, and negotiate shared meanings, where even the definition of culture itself is subject to change. In other words, Street (1993) emphasises the interactive approach to studying culture by highlighting that it is created and recreated through a series of dynamic actions rather than being “something fixed and frozen” (Sarup, 1996, p.140). For instance, the preconceived assumption that Finns are very quiet in communication can be challenged when someone is involved in an actual conversation with them. It becomes clear that silence is not necessarily part of the exchange but rather the interlocutors negotiate communication strategies for sharing information. Therefore, people can (re)negotiate and (re)construct their identities through their daily communication with others whether in local and/ or global contexts (Holmes & Nemouchi, 2023).

Among those who acknowledge the dynamism of culture are Scollon et al. (2012). They see that “culture is not something that you think or possess or live inside of. It is something

that you do. And the way that you do it might be different at different times and in different circumstances” (p. 5). Similar to Street’s (1993) views, this definition goes against the reductionist conception of culture and emphasises that culture is made and remade.

To summarise, culture as a practice is subjective and dependent on the ever-changing and dynamic co-construction of meaning rather than static rules of behaving and communicating. Thus, this conceptualisation goes beyond the boundaries of a specific geographical place to define culture. Culture as a practice focuses on people as participants in the process of shaping culture at the time of interaction (Baker, 2015).

1.1.6. The Critical Ideological Approach

The critical views of culture emphasise the conception of culture as an ideology (Baker, 2015). Piller (2011) states that culture is not something existing outside of communication, but rather: “an ideological construct called into play by social actors to produce and reproduce social categories and boundaries” (p. 16). This perspective views culture as multifaceted. The existence of multiple realities and identities within subcultures suggests that culture is “a contested zone in which different groups struggle to define issues in their own interests” (Moon, 2002, p. 16). This leads to unequal access to public forums because not all groups can equally voice their concerns, perspectives, and everyday realities (Moon, 2002).

Following this line of thought, culture is considered as a key power since social groups struggle for recognising and representing their ideology. The latter consists of their set of beliefs and principles that underline their cultural experiences. Thus, culture is “something like *collective subjectivity*—that is, a way of life or outlook adopted by a community or a social class” (Alasuutari, 1995, p. 25). According to their “*collective subjectivity*”, individuals or groups can consume and produce cultural meaning and are no longer seen as passive recipients of meanings manufactured by cultural authorities. Instead, they constantly produce, challenge, and rearticulate cultural meanings. Seeing culture as a contested zone is relevant for people

who may consider themselves as being marginalised due to their different race, ethnicity, nationality, religion, class or gender (Sorrells, 2016).

Viewing culture as an ideology may result in perceptions of culture as hierarchical, raising issues of stereotypical views in intercultural communication (Baker, 2015). Henceforth, culture as an ideology can help in explaining how the various groups within pluralistic countries struggle to define and represent their cultural realities. The result is that EFL students can learn how to appreciate the cultural diversity that exists within countries. This view is also significant for raising awareness about countering power inequalities and promoting social change.

While the product approach to culture is criticised for being essentialist, the semiotics, discourse, practice, and critical ideological approaches are considered non-essentialist. A non-essentialist perspective “focuses on the complexity of culture as a fluid, creative social force that binds different groupings and aspects of behaviour in different ways, both constructing and constructed by people in a piecemeal fashion to produce myriad combinations and configurations” (Holliday et al., 2010, p.2). In simple terms, non-essentialism goes beyond the simplistic narrative of treating culture as a place or as a factor that influences people’s behaviours. Instead, culture is acknowledged as complex, fluid, and multiple, with no clear boundaries (Baker 2015; Baker & Ishikawa, 2021; Baker 2022). Hanukaev (2024) explains that encouraging non-essentialist views of culture in EFL education is desired but almost impossible because learners inevitably think of essentialist perceptions and relate cultures to the national scale. Thus, a combination of the two dichotomies is preferred, where learners move from simplistic and narrow views of culture to a more critical understanding of how cultural meanings are constructed and negotiated in various contexts.

To conclude, it appears with no doubt that culture is difficult to define. Risager (2006) sees that “there has been more or less a consensus that it is not possible to lay down an ‘authorised’ definition of culture that would be applicable in all contexts” (p. 42). Defining

culture has had a contested history because this concept has changed over time. As Baker and Ishikawa (2021) suggest, culture can be viewed as a system of shared products, symbols, discourses, practices, and ideologies among groups of people. These five elements and the groups themselves are contestable and serve as sites of struggle, and they are constantly evolving and changing.

Despite the efforts to present comprehensive views, the concept of culture will always be under-defined. New definitions and views will continue to emerge and evolve as the world is changing. There will be new theories and ideologies that each discipline will adopt and the results will always be myriad of definitions.

1.2. Conceptualising Culture in the Current Research

This study aims to design an ICS for enhancing first-year English majors at the ENSC. These first-year students have not adequately tackled culture in their secondary school (Boualli & Boudiaf, 2018). They likely understand visible aspects like customs and traditions, but may not recognise the underlying hidden dimensions that influence behaviours. This means that it would be beyond their level to introduce them directly to the five approaches to culture as they are discussed above. Additionally, Baker (2022) argues that adhering to a single definition is not possible or desirable. Liddicoat and Scarino (2013) also comment that “a solid approach to culture in language education should integrate a range of different understandings of culture” (p. 21). This entails that the five approaches to culture are not mutually exclusive as they complement each other. Here is a suggestion of how to build on the synergy between various conceptions of culture in the process of intercultural teaching and learning.

The first thing is to adopt a cultural relativist position as influenced by Boas’ (1911) work. This helps to avoid labelling cultures and societies as high or low. Steering away from aesthetic conceptions of culture goes against the perceptions of cultural superiority and inferiority to understanding culture as a way of life. Therefore, the role of ICS is to debunk

misconceptions of cultural superiority and racist views to raise students' awareness about the significance of exploring cultures within their specific contexts.

Importantly, the product approach is the first and immediate conception of culture that students possibly think of. Hall's (1966) metaphor of culture as an Iceberg can offer the basic representation for understanding culture and differentiating between hidden and visible aspects. The cultural aspects that are below the water line, such as values, beliefs, and norms influence people's behaviours and actions within a given cultural group. Such a simplistic perspective of culture can result in stereotypes about others. Teachers need to open discussion about whether cultures are static or not and how they differ from one person to another. Perceptions of culture as fluid, dynamic, emergent through discourse and negotiated can be introduced implicitly through discussion. This pertains to the practice and discourse approaches to culture.

Moreover, rather than merely presenting cultural rules and norms within the Iceberg, views of culture as semiotics allow students to interpret the events they encounter through the intercultural materials of the ICS. This allows learners to provide a "thick description" (Geertz, 1970) rather than a generalised and simplistic account of cultural events. For instance, learners can work on ethnographic tasks to interpret cultural events based on the context. Teachers can also provide real intercultural scenarios that depict how people manage to strategically overcome communication breakdowns. Through thick description, students can consider the historical background, social norms, and cultural symbols that may influence the interaction which results in discussing various interpretations of events. The critical ideological dimension is added when learners come to understand how culture can be the source of power inequalities where groups compete to represent their ideologies.

It is worth noting that the view of culture that matches the approaches presented above is the one proposed by Council of Europe (2018a) in *the Reference Framework of*

Competences¹ for Democratic Culture (RFCDC). The document presents 20 competences that learners may need to live peacefully with others in culturally diverse societies. One of the competences is called knowledge and critical understanding of culture. This view of culture is adopted in the current research because it is not explicitly addressed in Byram's (2021) model of ICC that is employed for designing the intercultural-based syllabus.

According to the Council of Europe (2018a, p.55) knowledge and critical understanding of cultures, involve the following four aspects:

1) **“Knowledge and understanding of how people’s cultural affiliations shape their world views, preconceptions, perceptions, beliefs, values, behaviours and interactions with others”**. This view relates to a product approach to culture but also emphasises how the cultural affiliation influences the cultural aspects.

2) **“Knowledge and understanding that all cultural groups are internally variable and heterogeneous, do not have fixed inherent characteristics, contain individuals who contest and challenge traditional cultural meanings, and are constantly evolving and changing”**. This view stresses the perception of culture as dynamic, fluid, and emergent which aligns with the practice approach. The latter emphasises that culture is something people do rather than have. There is also a focus on ongoing process of meaning- making and negotiation as individuals challenge traditional cultural meanings.

3) **“Knowledge and understanding of how power structures, discriminatory practices and institutional barriers within and between cultural groups operate to restrict opportunities for disempowered individuals”**. This view relates to critical ideological approach that sees culture as a “contested zone” (Moon, 2002) where powerful groups establish ideologies that disempower others.

1 Both the Council of Europe (2014; 2018a) and Byram (1997; 2021) use the word “ competences” to refer to components or dimension of ICC while others like Deardorff (2020) use the word “ competencies”.

4) **“Knowledge and understanding of the specific beliefs, values, norms, practices, discourses and products that may be used by people who have particular cultural affiliations, especially those used by people with whom one interacts and communicates and who are perceived to have different cultural affiliations from oneself.”** This view stresses variability within cultures and the importance of understanding cultural differences in specific contexts. It highlights the importance of exploring cultural differences in interaction with specific people rather than assuming a monolithic cultural identity.

1.3. Understanding Intercultural Communication

Globalisation today is increasing intercultural encounters between people from different cultural affiliations, whether face-to-face or online. This can explain why research into intercultural communication has grown considerably throughout the last few decades. (Baker, 2015).

Well-known definitions of intercultural communication refer to communication between people from different linguistic or cultural backgrounds (Thije, 2020). Such views entail that cultural groups can be characterised by certain features that can explain their communicative actions and predict possible misunderstandings in multicultural settings (Thije, 2020).

Other researchers see that intercultural communication does not only entail the actual act of communication between different cultural groups. They tend to restrict intercultural communication to only communicative encounters where the linguistic or cultural differences between interlocutors influence communication (Thije, 2020). For instance, Spencer-Oatey and Franklin (2009) consider intercultural communication as an event “in which the cultural distance between the participants is significant enough to have an effect on interaction/communication that is noticeable to at least one of the parties” (p. 3). Within the same line of thought, Samovar et al. (2010) suggest a more detailed definition which focuses

on elements in the communication process: “Intercultural communication involves interaction between people whose cultural perceptions and symbol systems are distinct enough to alter the communication event” (p. 12).

1.3.1. Traditional Approaches to Intercultural Communication

The academic discipline of intercultural communication is relatively new. It dates back to the work of Hall (1959) whose seminal publication *The Silent Language* has set the basis for the modern study of intercultural communication. To understand how culture can influence the process of communication, Hall (1976) provided frameworks for explaining cultural differences such as the study of space “proxemics” and time “chronemics”. These terms are still employed today in the field of intercultural communication.

The early work on intercultural communication research was influenced by cultural taxonomies or dimensions. The latter refers to the frameworks used to understand cultural differences. Dimensions refer to the “general tendencies that affect behaviour and reflect meaningful aspects of cultural variability” (Matsumoto & Juang, 2004, p. 46). The most widely cited taxonomies in the field of intercultural communication are Hall’s (1976) *High and Low Context Culture* and Hofstede’s (1980; 2010) *Cultural Values Orientations*.

1.3.1.1. Hall’s (1976) High and Low Context Cultures

Hall (1976) divided cultures into high and low context. In high-context cultures, much of the information is implicit and the meaning is conveyed through the context of communication. This is because such cultures are characterised by “pre-programmed information that is in the receiver and the setting, with only minimal information in the transmitted message” (Hall; 1976, p. 101). Shaules (2007) exemplifies that when someone from the high context culture interacts with others, he expects them to understand his intentions because he does not need to be specific. Thus, he keeps beating around the bush without getting

to the focal ideas or points of conversation. In essence, Shules (2007) assumes that high-context cultures, such as Japanese, Chinese and Arab hold the view that that one word can say it all.

In low-context cultures, people communicate meaning using words and expressions rather than relying on the context. Hall (1976) sees that “most of the information must be in the transmitted message to make up for what is missing in the context” (p. 101). The basic priority in low-context interaction patterns is “say what you mean, mean what you say” (Ting-Toomey & Chung 2012, p. 123) as a way of showing respect to your interlocutors. Low-context cultures such as German, Scandinavian, French and English emphasise direct talking, informal interaction, and talkativeness. High-context cultures, however, see the individual who relies heavily on verbal messages as being less credible (Samovar et al, 2017).

The above categorisation of cultures is controversial in many ways. First, dividing cultures into high and low contexts may evoke the sensation of inferiority and superiority, especially in readers who are not familiar with Hall’s (1976) cultural taxonomy. Second, the taxonomy is based on comparing national cultures and would probably give false information that people from China, for example, are less talkative than people from the USA. Third, such views provide more overgeneralisations and stereotypes about people based on their cultural backgrounds

1.3.1.2. Hofstede’s (1980) Cultural Values Orientation

Hofstede (1980) is a prominent researcher into national cultures whose approach stems from the premise that people have a “mental program” that constitutes of the basic ideas and values of a culture. These widely shared values influence how the predominant group within a culture demonstrates similar social features (Lustig & Koester, 2010; Shaules, 2007). Through conducting surveys with a large number of IBM employees in more than forty countries, Hofstede (1980) has developed five dimensions that characterise the national culture. His

recent work (2010) adds the sixth dimension of indulgence versus restraint. All the dimensions are explained below:

- **Power distance**, also known as the “Hierarchy dimension”, refers to the extent to which cultures deal with inequality (Hofstede et al., 2010). Low power distance cultures (countries such as Denmark, Ireland, and Sweden) advocate equity and equality. The individual’s merits determine rewards and punishments (Sorrells, 2016). Achieving equality and minimising power differences between people are based on the issued laws and rules (Samovar et al., 2017). High power distance cultures like Arab countries, however, put much emphasis on age, rank and status. This means that there is less fair treatment among individuals (Sorrells, 2016). People from such nations are compelled to accept the unjust distribution of power that is imposed by organisations, institutions or families (Lustig & Koester, 2010).
- **Individualism versus Collectivism**, also known as the identity dimension, refers to how people identify themselves within their society. In individualistic societies, like the USA, the relationship between individuals is not tight because everyone looks after his own interests (Shauls, 2007). Such cultures value personal rights and responsibilities, privacy, voicing one’s own opinion, freedom, innovation, and self-expression). In collectivist societies such as Arab countries, there is a strong bond between people who work for the interest of the whole group and value traditions, collaboration, shared interests, and harmony (Anderson, 2015).
- **Masculinity versus Femininity**, Masculinity refers to the degree to which the predominant values in a society are male-oriented. Masculine societies such as Japan and Austria emphasise differences in gender roles among men and women. Men should “be assertive, tough, and focused on material success, whereas women are supposed to be more modest, tender, and concerned with the quality of life” (Hofstede et al., 2010, p.

140). In Feminine societies like Sweden and Norway, however, males' and females' roles intersect. Both genders are expected to be “modest, tender and concerned with the quality of life” (Hofstede et al., 2010, p. 140).

- **Uncertainty Avoidance** is defined as “the extent to which the members of a culture feel threatened by ambiguous or unknown situations” (Hofstede et al., 2010, p. 191). High uncertainty avoidance cultures such as Arab countries tend to adhere to formal rules and rituals to guide their behaviours. Any kind of innovation or conflict among culture members can constitute a threat to the group’s harmonious and effective relationship. Low uncertainty avoidance cultures like the USA do not firmly restrict themselves to the formal rules for behaviours. They tend to encourage risk-taking, innovative ideas and behaviours (Sorrells, 2016; Ting-Toomey & Chung 2012).

- **Long-term versus Short-term Orientation to Time** relates to the individual’s point of reference concerning life and work. People from short-term orientation societies like Pakistan and Nigeria prioritise serving others, social spending and consumption. They believe that a good person remains always good, family life is ruled by orders, and people should show how they are intensely proud of their country (Hofstede, 2011). In long-term orientation cultures like China and Japan people have a strong determination and avoid wasting money to invest and make profits. They believe that a good person adjusts to the circumstances, family life is guided by shared roles, and people are not strictly bound to their country, as it is fine to learn from the experience of other countries. (Hofstede, 2011).

- **Indulgence versus Restraint.** Cultures with high indulgence encourage enjoying life, satisfying pleasures and human desires, and spending money. Cultures with high restraint discourage such life pleasures and regulate them through strict social norms (Hofstede et al., 2010). Indulgence is common in South and North America, Western Europe and some parts of Sub-Sahara Africa. Restraint is common in Eastern Europe, Asia and Muslim

countries. Countries of Mediterranean Europe take a midway position on this continuum (Hofstede, 2011).

Hofstede's (1980) framework has been popular within the field of intercultural communication. The first time someone reads the above dimensions may realise how their country or culture fits within one category rather than the other. They may also recall specific examples of given countries which are perceived to be similar or distinct from their own. This approach to comparing cultures may be appealing for learners who usually tend to put people into boxes based on their origins like in saying "In Algeria, we value family life but people in the the USA are more individualistic".

A recurrent theme within the discussion of Hofstede's (1980) work on intercultural communication is the focus on the discrepancies between national cultures, or countries. This approach provides an essentialist, simplistic and narrow understanding of culture that overlooks the individual's characteristics and leads to forming overgeneralisations or stereotypes (Baker, 2015; Holliday, 2011). Such a framework cannot be employed for teaching EFL learners how to be interculturally competent because "assuming cultural differences based on a person's nationality creates an 'us' and 'them' dichotomy which is more likely to hinder rather than help intercultural communication" (Baker & Ishikawa, 2021, p. 78). While Hofstede's (1980) dimensions provide an easy and direct approach to understanding cultural differences, they are too simplistic to be considered as a comprehensive approach to understanding the complexity of cultures and developing ICC. That is why critical views of intercultural communication are needed.

1.3.2. Critical Approaches to Intercultural Communication

Critical approaches to intercultural communication go beyond the static view of culture as being related to the nation or the country. Within this perspective, intercultural communication is seen as "interpersonal communication between individuals or groups who

are affiliated with different cultural groups and/or have been socialized in different cultural (and, in most cases, linguistic) environments” (Jackson, 2014, p. 3). Such cultural differences can include age, class, gender, ethnicity, language, race, nationality and physical/mental ability (Jackson, 2014). Hence, intercultural communication occurs between individuals who do not necessarily reflect the behaviours and communication patterns of the cultural groups they belong to. Drawing generalisations about instances of intercultural communication can lead to forming stereotypes about others.

Baker (2015) contends that intercultural communication should not be examined as a thing in a decontextualised manner in which generalisations are formed to be applied in all contexts. Instead, ethnographic perspectives are needed to study instances of intercultural encounters which should be richly contextualised to better understand them. Within this perspective, Piller (2011) sees intercultural communication as a “social practice in motion” (p. 174) and not as “an object that can be grasped, pinned down and examined at leisure from all angles in some sort of detached and omniscient fashion” (p. 174). This is because “Intercultural communication is ‘done’ by people on the move” (Piller, 2011, p. 174). Condon (2015) shares the same view in saying that the focus of intercultural communication is on the “inter”, on “what transpires when people engage in communication with others whose experiences, assumptions, sense-making, and behaviours are different” (p. 451). For him, intercultural communication is about “a process... through which shared meanings are co-created through engagement” (p. 451).

1.3.3. Intercultural vs. Cross-cultural Communication

Some scholars use the terms intercultural and cross-cultural communication interchangeably (e.g., Tombleson & Wolf, 2017). For others, the terms are distinct. While cross-cultural communication refers to the comparison and contrast of communication patterns, behaviours and styles between two or more cultures, intercultural communication refers to the

actual interaction between people from different cultural backgrounds (Gudykunst, 2003). Cross-cultural studies, such as Hall's (1976) High and low-context cultures, attempt to specify the similarities and differences between the native discourse and communication styles in different cultures. They set prior assumptions of how people from a given cultural group interact with others who are culturally distinct from them. However, intercultural communication research is used "to signal the study of distinct cultural or other groups in interaction with each other" (Scollon & Scollon, 2001, p. 539). Table 1 provides more details concerning the distinction between intercultural and cross-cultural communication studies.

Cross-cultural communication studies	Intercultural communication studies
The study of the communicative practices of distinct cultural groups independent from interaction (e.g. Chinese communicative practices)	The study of the communicative practices of distinct cultural or other groups in interaction with each other. (e.g. Italians communicating with English)
Cultures are seen as separable entities	Cultures are not bounded entities with national borders, but fluid dynamic with blurred boundaries
Cultures are viewed as relatively homogeneous	Cultures are heterogeneous, containing a great deal of variety among its members
Cultures are viewed at a national level	National cultures are one of many discourse communities which can be drawn upon in communication, others include gender, generation, profession, ethnicity etc
A priori assumption about cultural groupings	No a priori assumptions about the discourse communities, cultural or otherwise, that will be drawn on in conversation
Experimental and quantitative research.	Qualitative research using naturalistic recordings of instances of intercultural communication

Table 1: Cross-cultural versus Intercultural Communication (Baker, 2015, p. 22.)

In a few words, intercultural communication focuses on what is happening at the moment of the communication process. It does not take into account any prior assumptions about the interlocutors' communication styles and patterns. Cross-cultural communication,

however, tends to assume similarities and differences between communication styles and behaviours of people from different cultures. Hence, cross-cultural communication studies may result in overgeneralising some cultural behaviours or ignoring factors which are involved in the actual act of communication.

Still, cross-cultural communication studies can be useful in raising EFL learners' awareness about the significance of non-verbal communication, how it varies across cultures and how it can influence the interaction process. Baker (2015) argues that not all cross-cultural research is without merits because there are times when it is necessary and useful to compare national-level characterisations of intercultural communication.

1.4. The Relationship between Language and Culture

The relationship between language and culture has constituted a centre of interest for many researchers in fields such as anthropology, applied linguistics and intercultural communication. Here, three perspectives on the nature of the connection between language and culture are discussed which are linguistic relativity, inexorable bond, and language and culture nexus

1.4.1. Language, Culture and Thought: The Sapir-Whorf Hypothesis

One cannot discuss the relationship between language and culture without referring to the Sapir-Whorf hypothesis: one of the first conceptions of how language relates to culture and thought. The hypothesis attempted to explain the bond between linguistic forms and cultural worldviews. The strong version of the Sapir-Whorf hypothesis is called linguistic determinism while the weak version is known as linguistic relativity (Kramsch, 2004).

The linguistic determinism advocates the idea that language determines thought. This means that the linguistic forms and structures of any language determine people's cultural worldviews. Put differently, the vocabulary, grammar, and syntax of any language represent the only categories for experiencing the world. Sapir (1929) states:

Language is a guide to “social reality” . . . it powerfully conditions all our thinking about social problems and processes. Human beings do not live in the objective world alone, nor alone in the world of social activity as ordinarily understood, but are very much at the mercy of the particular language which has become the medium of expression for their society. It is quite an illusion to imagine that one adjusts to reality essentially without the use of language and that language is merely an incidental means of solving specific problems of communication or reflection. (pp. 68-69)

The claims that language “*powerfully conditions all our thinking*” and that we are “*at the mercy of the particular language*” imply that we cannot think outside of the confinement of our language which clearly shapes our perceptions towards our culture and the world. Sapir (1929) argues that speakers of different languages view the world differently and adds that “the “real world” is to a large extent unconsciously built up on the language habits of the group. No two languages are ever sufficiently similar to be considered as representing the same social reality (p. 69)”. Each language represents a given social reality and dictates a particular lens for seeing the world. Thus, this extreme version of the hypothesis implies that if we do not have a word for something in our native language, we will not be able to notice it or think about it (West & Turner , 2011).

The principle of linguistic determinism has aroused much controversy among researchers. Scollon et al. (2012) argue that the simple statement that language determines thought does not really reflect the complex reality. For instance, Kramsh (2004) sees that translation is possible between languages to a certain degree despite the fact that some meanings may get lost in the process of translating. This means that users of a given language “do not inherit a fixed set of patterns to use. They inherit the ability to manipulate and create with a language, in order to express their perceptions” (Yule, 1996, p. 248). Evidence from experimental studies has also debunked the claim that language limits thought. As a case in point, one of the New Guinea tribes, known as the Dani, uses only two colour terms. Despite this limitation in colour vocabulary, research has found that these people can recognise other shades of colours that have no names in their native language such as pale blue vs. turquoise

(Holmes, 2001). Above all, if this strong version of the hypothesis were true, intercultural communication would be impossible because people would not be able to understand or comprehend the meanings of other people who have a different first language (Baker, 2015). The only way to accept this hypothesis suggests a weak influence of language on thought.

The weak version of the Sapir-Whorf hypothesis, known as linguistic relativity, emphasises that language only influences thought and does not really determine and limit the person's thinking and worldview. After analysing Hopi, Whorf (1940), Sapir's student, explained that this language does not have verb tenses and consequently the way people express past, present and future is different from English. He concluded that the grammar we use may influence the thoughts that we communicate to others (as cited in Kramsh, 1998; 2004). Whorf (1956) writes:

Linguistic relativity principle," which means, in informal terms, that users of markedly different grammars are pointed by their grammars toward different types of observations and different evaluations of externally similar acts of observation, and hence are not equivalent as observers, but must arrive at somewhat different views of the world. (p. 221)

This quotation implies that all languages have different grammars and that these differences are likely to be represented in the speakers' worldviews. For instance, absence of the future tense in the Hopi language can influence how its speakers use this dimension if they ever learn English as a second or foreign language.

Researchers tend to support the weak version of the Sapir-Whorf hypothesis. Language can influence how we think but it cannot limit our perceptions because "we are...not prisoners of the cultural meanings offered to us by our language, but can enrich them in our pragmatic interactions with other language users" (Kramsch, 1998, p. 14). Agar (1994) also emphasises, "Language carries with it patterns of seeing, knowing, talking, and acting. Not patterns that imprison you, but patterns that mark the easier trails for thought and perception and action" (p. 71). This is why Kramsch (1998) argues that if people from different cultures fail to reach

common grounds for understanding each other, it is not because they do not have common structural equivalences; it is because they have different conceptual systems for categorising experiences in different ways. Thus, languages differ in terms of the meaning and value of the concepts which stem from the context of people's experiences.

The weaker version of the Sapir-Whorf hypothesis also received criticism. Baker and Ishikawa (2021) observe that discussions of linguistic relativity are centred on the links between languages and national cultures. This simplified and essentialist approach to understanding language and culture overlooks the different scales and groupings that we belong to and communicate across. Thus, the weak version may not fully account for how these smaller-scale variations can also influence thought patterns.

Despite receiving criticism, the weaker version of the hypothesis is still widely recognised for its contribution to understanding how a given language influences the ways its speakers see the world around them. The linguistic relativity advocates the view that language may affect its users' thinking patterns and communicative behaviours. It is only when people learn to communicate in a second language that they become aware of the influence of their first language on their worldviews and perceptions (Alusine & Kanu, 2011).

1.4.2. The Inexorable Bond between Language and Culture

The inexorable bond is another theory to explain the relationship between language and culture. According to Brown's (2005) mostly cited quote, "a language is part of a culture and a culture is part of a language; the two are intricately interwoven such that one cannot separate the two without losing the significance of either" (p. 171). This highlights that language and culture are inextricable. Just like cultural values, beliefs and norms, language is also a component of culture. Language interacts with culture in various ways because language is a transmitter of culture and is the primary tool for its internalisation. Peterson and Bronwyn

(2003) emphasise that language is not only an element of culture, but it is also the manifestation of culture. In this concern, Brown (1994) sees that:

Culture is a deeply ingrained part of the very fiber of our being, but language- the means for communication among members of a culture- is the most visible and available expression of that culture. And so, a person's worldview, self-identity, and systems of thinking, acting, feeling, and communicating can be disrupted by a contact with another culture. (p. 171)

This citation implies that culture as a part of our life is more linked to language. Thus, culture can influence how people communicate with others who hold different cultural worldviews and ways of communication. Risager (2007) comments that this view of the inescapable relationship between language and culture dominated the theories and practices of culture pedagogy in foreign language education prior to the 1990's. The focus was on teaching learners' aspects of the target culture that would allow them to communicate with native speakers in a specific sociocultural context. Such a view is no longer pertinent for a modern age of globalisation where communication occurs between speakers from different languages.

1.4.3. Language and Culture Nexus

Risager (2006) goes against the assertion that there is an inseparable bond between language and culture. She calls into questions the simplistic approaches that interpret the relationship of language and culture according to national boundaries in which language, culture and nation are assumed to be intimately linked. Instead, she argues that language and culture are both linked and separable (Baker, 2015).

Language and culture nexus describes the multiple combinations of language and culture formed because there are cultural flows (Risager, 2006; 2007). Risager (2015) explains that the world is witnessing "cultural flows", which are characterised by the spread of forms that have meaning such as music, food, and architecture from one place to another. The spread of languages with their varieties and mixtures, such as English, French or Chinese, is no exception. Thus, language can be seen as a practice which spreads in social networks across

communities in the world. Here, the concept of language–culture nexus asserts that a language has a cultural dimension. It also “shows that a language and its *linguaculture* can be dissociated from one cultural context and integrated into a new one” (p. 596). This means that a language does survive outside the confinement of its cultural national context. This is why Risager (2006) argues that “language and culture can in certain respects be separated” (p.2). To clarify how language and culture can be linked and separated, Risager (2007) provides two distinctions.

The first distinction concerns the generic and differential senses. The generic sense refers to the general or universal phenomena of language and culture. Under this view, “language and culture are under all circumstances inseparable: human language is always embedded in culture” (Risager, 2007, p. 12). The differential sense of language and culture refers to specific languages (such as English) and cultures (such as British). Unlike linguistic determinism, the differential sense does not advocate that a particular language is tied to a particular national culture. The question of how given linguistic and cultural practices are linked necessitates an empirical investigation to find out “what forms of culture actually go with the language in question (Risager, 2007, p. 12). For instance, the English language is not strictly bound to the English or British culture. The question of which forms of culture go with English can only be answered empirically through exploring real communicative events (Baker, 2015).

The second distinction that Risager (2007) proposes is between sociological and the psychological views. The sociological view emphasises that language can spread across various cultural contexts and discourses. People can use the same language, such as English, in different contexts to refer to and express different contents. This means that language and culture can be separated. By contrast, the psychological view, known as *linguaculture*, implies that in the life of the individual person, language and culture or cultural practices are always

inextricably linked and unique for that individual. To explain this view, Hoffman (1989), a Canadian-Polish researcher, reflects on her first experience of learning English and relates it to her mother tongue:

The words I learn now don't stand for things in the same unquestioned way they did in my native tongue. 'River' in Polish was a vital sound, energized with the sense of riverhood, of my rivers, of my being immersed in rivers. 'River' in English is cold - a word without an aura. It has no accumulated associations for me, and it does not give off the radiating haze of connotation. (as cited in Nemouchi & Byram, 2019, p. 177)

The quotation illustrates how language and culture are linked at the psychological level. The meaning of river in English is influenced by its experience in Polish, the native language of Hoffmann. Risager (2007) explains that other researchers have extended and overgeneralised the view of the intimate bond between language and culture from this psychological perspective.

Risager's (2007) language and culture nexus is relevant to the current research. The study aims to design an ICS for enhancing EFL students' ICC. The content of the syllabus does not reflect aspects of the so-called target culture since English, as a lingua franca is not linked to any particular cultural aspects that reflect language and culture links from a differential sense. This means that users of English bring into it their own cultural meanings (because there is no culture-free use of a language). Moreover, from a sociological perspective, English is used in a wider global context. Thus, the ICS should focus on real intercultural encounters where English is used as a medium of communication between people in different contexts. The focus is not on equipping learners with sociolinguistic conventions of communicating like native speakers but on fostering the necessary knowledge, attitudes and skills needed for intercultural communication.

Another important implication is the focus on learners' personal experiences in the process of intercultural learning. Risager (2020) argues that learners transfer their own worldviews in learning a foreign language. A corollary of this is the construction of a "language

mixture” by infusing the foreign language with elements of their first language's linguaculture such as personal connotations of words and phrases. The teachers’ task is to help learners make an association between the foreign language (English), life experiences and cultural knowledge. In this concern, Risager (2007) emphasises the importance of understanding the *linguistic profile* of individuals that develops throughout their lives. During childhood, linguaculture reflects the cultural dimensions of the languages acquired within the family, neighbourhood, or school, including the dominant language of the country. When individuals learn foreign languages, the linguaculture from their early language(s) influences these new languages, often becoming modified or expanded through exposure to new perspectives and cultural experiences. Thus, the linguacultural profile, which can influence a person’s ICC, is rooted primarily in early language experiences but continues to evolve with subsequent language learning.

Conclusion

The process of intercultural communication brings together people who speak different languages and come from various cultural backgrounds. Culture as a multifaceted, complex and polysemous concept seems to fit in various disciplines. Since it has no single definition, adhering to one view may result in overlooking other perceptions. That is why researchers recommend the integration of multiple approaches to culture in EFL education. One possible way is to integrate the product, semiotic; discourse, practice, and critical views of culture that are reflected in the Council of Europe’s (2018a) conceptualisation of knowledge and critical understanding of cultures.

Language and culture are connected. The Sapir-Whorf Hypothesis stresses the relationship between language, culture and thought in which the language structures influence our worldviews. The inexorable bond between language and culture emphasises that language and culture are two sides of the same coin which can never be separated. This view dominated

traditional approaches to culture pedagogy. The language and culture nexus advocates that these two entities are related but can be separated. Such a perception represents one of the underlying theories of the ICS that aims at developing EFL learners' ICC.

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Chapter Two: Intercultural Communicative Competence

Introduction

This chapter lays the foundation for understanding ICC, a crucial skill in today's globalised world. It provides definitions and models of ICC and traces its evolution in the field of foreign language education. Furthermore, the chapter discusses in detail Byram's (2021) revisited model of ICC concerning the five dimensions, his views of competence and culture, and the framework's critique. The chapter also defines the notion of the intercultural speaker which has become influential within the field of intercultural communication education. The chapter ends by discussing the relationship between ICC and identity.

2.1. Defining Intercultural Communicative Competence

Intercultural Communicative Competence (ICC), or intercultural competence (IC), is an increasingly investigated topic in academia and is identified with many terms. These include global competence, multicultural competence, intercultural sensitivity, intercultural adaptation, intercultural skills, intercultural effectiveness, intercultural readiness, cross-cultural adaptation, cross-cultural effectiveness, cross-cultural relations, and cultural proficiency. The widespread of such conceptualisations may entail the elusiveness of the term. Still, researchers tend to agree that IC is significant for communicating with people from different cultures, valuing diversity and inclusion, reducing ethnocentrism, bias, and discrimination, and building productive and positive relations (Hammer, 2015).

The Council of Europe (2018a) defines intercultural competence and specifies what it consists of. It perceives intercultural competence as “the ability to mobilise and deploy relevant psychological resources to respond appropriately and effectively to the demands, challenges and opportunities presented by intercultural situations” (p. 32). In more detail, IC includes a combination of knowledge, values, attitudes, skills and critical understanding that people apply through action in intercultural situations. These dimensions enable the individual to understand

and respect other people who have different cultural affiliations; respond appropriately, effectively and respectfully when interacting and communicating with such people; and establish positive and constructive relationships with them. The Council of Europe (2018a) goes on to explain key terms that are involved in intercultural competence. “Respect” means that the individual has positive regard for others, and appreciates and values them. “Appropriate” means that all the participants who are involved in the intercultural situations are equally satisfied as the interaction takes place within expected cultural norms. “Effective” means that all the participants who are involved in the situation can reach their objectives, either fully or at least partially, in the interaction.

Spitzberg and Changnon (2009) also see that IC refers to the effectiveness and appropriateness in communicating and establishing relationships with others. For them, IC is “the appropriate and effective management of interaction between people who, to some degree or another, represent different or divergent affective, cognitive, and behavioural orientation to the world” (p.7). This definition emphasises the nature of interlocutors in the communication process although it excludes the skills component of IC. It also does not explain what exactly is meant by “management” (Nemouchi & Byram, 2019).

Hammer (2015) approaches intercultural competence from a behavioural perspective. He defines it as “the capability to shift one’s cultural perspective and appropriately adapt behavior to cultural differences and commonalities” (p. 483). The adaptation of the behaviour according to the cultural differences that are present in the intercultural setting is largely dependent on two essential skills. The first of which is “the cultivation of deep cultural self-awareness and understanding”. This refers to how the individual’s own beliefs, values, perceptions, interpretations, judgments, and behaviors are influenced by their cultural communities. The second is the “increased cultural other-understanding” which entails the understanding of how people from other cultural groups make sense of cultural differences and

respond to them differently. This ability allows the successful navigation of cultural differences such as experiences, values, interpretations, judgments, and behaviours (Hammer, 2015, p. 483).

Intercultural competence also refers to awareness of one's self and others. This point is highlighted by Laddicoat and Scarcino (2013) who see that IC means being aware that "cultures are relative, that there is no one "normal" way of doing things, but that all behaviors are culturally variable. It also involves knowing some of the common cultural conventions used by speakers of the language" (p. 24). They also see that intercultural competence involves at least one of the following:

- accepting that one's practices are influenced by the cultures in which one participates and so are those of one's interlocutors;
- accepting that there is no one right way to do things ;
- valuing one's own culture and other cultures;
- using language to explore culture;
- finding personal ways of engaging in intercultural interaction;
- using one's existing knowledge of cultures as a resource for learning about new cultures;
- finding a personal intercultural style and identity. (pp. 23-24)

Deardorff's (2020) recent definition of intercultural competence does not only focus on cultural differences between interlocutors. She sees that IC refers to "the skills, attitudes, and behaviors needed to improve interactions across difference, whether within a society (differences due to age, gender, religion, socio-economic status, political affiliation, ethnicity, and so on) or across borders" (p. i). She also sees that the instrumental elements of IC involve openness, respect, reflexivity, and empathy. Thus, it is important to develop this competence in individuals, as in the case of EFL students, as a way to understand and appreciate differences, establish relationships with others through engaging in intercultural dialogues, and bridge "societal divides".

Since there is no agreed-upon view of intercultural competence (IC), Dai and Feng (2024) employed the Delphi method to reach a scholarly consensus on its definition, dimensions, and evaluation criteria. Sixty-eight intercultural scholars from Euro-American and East Asian countries participated in the study. The findings show that (88.23%) of the scholars agree that IC is the “ability to behave and communicate appropriately and effectively in intercultural contexts” (Dai & Feng, 2024, p. 8). Furthermore, the highest-rated intercultural component is attitudes (50%) which include (inter)cultural sensitivity, respect, openness, and appreciation of differences. The knowledge and awareness dimension (30%) encompasses an understanding of cultural differences and other worldviews, the ability to critically reflect on one’s own attitudes and actions, the ability to identify both cultural similarities and differences, and awareness of one’s ethnocentric biases. The behavioural skills dimension (20%) includes behavioural adaptability/flexibility, active listening, communication skills, and the ability to observe. Lastly, the scholars agreed on five criteria for evaluating IC namely appropriateness, mutual understanding (including “agreement to differ”), learning from reflection, and effectiveness. While these concepts and criteria demonstrate a consensus on defining IC, they should be operationalised into teaching objectives within a given educational context.

2.2. Models of Intercultural Competence

Given the widespread of ICC in academia, it is impossible to account for all its definitions. One comprehensive approach is to classify the various conceptualisations of IC into models for better clarity. In this concern, Spitzberg and Changnon (2009) provide an authoritative review of the various models of IC, dividing them into five types.

First, the compositional models describe the dimensions that compose IC. Such models only list the intercultural components namely attitudes, knowledge and skills without specifying the relationship among them. Examples include Hamilton et al. (1998) Intercultural Competence Components Model and Ting-Toomey and Kurogi's (1998) Facework Based

Model of Intercultural Competence. Compositional models are useful for defining the basic content of intercultural competence. They are, however, theoretically weak since it is usually unclear what specific combination of criteria or outcomes determine levels of IC (Spitzberg & Changnon, 2009)

Second, co-orientational models are concerned with people's ability to co-orient, that is, how to adapt to others' meanings and behaviours in intercultural interaction. The focus is on intercultural understanding and shared meanings that are built up between individuals during intercultural encounters. Examples of co-orientational models include Kupka's (2008) model of intercultural communication competence and Byram's (1997) model of ICC (Spitzberg & Changnon, 2009). Critics, however, see that Byram's (1997) model is compositional, arguing that it provides a mere list of competences without explaining the relationship between them.

Third, developmental models deal with the progress of intercultural competence over time. The focus is on the stages through which an individual develops intercultural competence. One well-known model within this category is Bennett's (1993) Developmental Model of Intercultural Sensitivity (Spitzberg & Changnon, 2009).

Fourth, adaptational models are concerned with how people adjust and adapt their attitudes and behaviours when encountering another culture. One example is Berry's et al. (1989) Attitude Acculturation Model (Spitzberg & Changnon, 2009)

Fifth, the causal path models describe causal relationships between the components of intercultural competence. A well-known example is Deardorff's (2006) Process Model of Intercultural Competence. Her model also includes aspects of developmental types (Spitzberg & Changnon, 2009).

Spitzberg and Changnon (2009) comment that some models can overlap since they may fit within more than one categorisation. Nevertheless, they argue that these models have two

main issues. First, the terms that describe intercultural competence such as adaptability, flexibility and sensitivity have not yet been operationalized or validated in empirical research (Spitzberg & Changnon, 2009). To overcome this issue, this study makes use of Byram's (2021) model of ICC which describes the relationship between teachable and assessable intercultural dimensions. Second, Spitzberg and Changnon (2009) argue that these models may have an ethnocentric bias since they have originated from the contexts of Western Europe and North America. Thus, they may lack cross-cultural generalizability. Moreover, Golubeva et al. (2022) see that all models of IC present specific ways for conceptualising the types of knowledge, attitudes, and skills which are considered valuable for individuals. Therefore, models of IC are shaped by the political dimension, ideologies, and educational discourses that are dominant in the context from where they originate. This implies that determining the suitability of a given model for a particular teaching context is an "empirical question" (Byram, 2021) that requires careful consideration of various factors such as geopolitical and learning factors.

2.3. The Evolution of Intercultural Communicative Competence in Foreign Language Education

Because of the numerous models of ICC (Spitzberg & Changnon, 2009), it is worth specifying that this study employs Byram's (2021) revisited model of ICC due to its applicability in FL education. His model does not only describe the components of ICC but also refines them in terms of teaching and assessment objectives. These objectives have implications for planning curriculum and courses (Barret & Golubeva, 2022) that pertain to the current research which aims at designing an ICS for enhancing learners' ICC. Therefore, the historical overview here is linked to how his model accounted for the shortcomings of communicative competence to become influential within the field of foreign language education.

2.3.1. Hymes' (1972) Communicative Competence

Chomsky's (1965) linguistic competence entailed that using language is all about the inherent competence of speakers. He restricted the ability to communicate to having linguistic knowledge that enables the individual to be "an ideal speaker-listener, in a completely homogenous speech community" (Chomsky, 1965, p. 3). Hymes (1972) elaborated on this view and coined the concept of communicative competence. He argued that Chomsky's linguistic competence was problematic and controversial when applied to the use of language in the real world. Thus, he broadened the scope of knowledge required to communicate successfully and went beyond the formal linguistic properties to include a range of aspects related to knowledge of social context. To conceptualise his view of communicative competence, Hymes (1972) asked four questions about the actual use of language in the context:

Whether (and to what degree) something is formally possible;
Whether (and to what degree) something is feasible in virtue of the means of implementation available;
Whether (and to what degree) something is appropriate (adequate, happy, successful) in relation to a context in which it is used and evaluated;
Whether (and to what degree) something is in fact done, actually performed, and what its doing entails. (p. 281)

While Chomsky's conception of linguistic competence is covered by the first question only, the remaining three questions are concerned with how to use the language. These three aspects include feasibility (whether what is possible could actually be processed by interlocutors), appropriateness (related to social context) and performance (what has previously been said or written) (as cited in Baker, 2015).

Hymes' (1972) conception of communicative competence has been called into question. It had major limitations concerning intercultural communication because it was only based on the idea of native speakers who have extensive knowledge about the defined speech community that they belong to. In addition, Hymes (1972) did not target the field of FL

teaching as he focused on analysing communication in one social group that uses one language (as cited in Byram, 2021). His conception of communication competence “implicitly suggests that foreign language learners should model themselves on first language speakers, ignoring the significance of the social identities and cultural competence of the learner in any intercultural interaction” (Byram, 2021, p. 13). Thus, he overlooked the perception of how communicative competence is related to individuals’ use of a second language or in multilingual environments (as cited in Byram, 2021).

2.3.2. Canale and Swain’s (1980) Model of Communicative Competence

Canale and Swain (1980) adapted Hymes’ (1972) conceptualisation of communicative competence. Their new model at that time targeted the context of second language teaching and learning by suggesting a theoretical framework which divided communicative competence into grammatical competence, sociolinguistic competence, and strategic competence (as cited in Risager, 2007).

Later on, Canale (1983) divided the original sociolinguistic competence into sociolinguistic and discourse competence. Grammatical and sociolinguistic competences corresponded with Hymes’ original notions of possibility and appropriateness. The new elements were strategic and discourse competences. The strategic competence includes the verbal and non-verbal communication strategies that speakers can employ to compensate for breakdowns in communication due to performance variables or insufficient competence. This type of competence entails successful communication which is pertinent to the context of intercultural communication and foreign language use. Discourse competence refers to the ability to produce a coherent piece of writing or speech while taking into consideration verbal and non-verbal factors. Canale and Swain’s (1980) model of communicative competence has been influential for communicative language teaching and language policy, especially the *Common European Framework of Reference for Language* (as cited in Baker, 2015).

Just like Hymes' (1972) model of communicative competence, Canale and Swain's (1980) conceptualisation received considerable criticism. First, the model has been criticised for being a mere list of four elements with no representation of the relationship between them. Second, their model was based on the idea of language learners being obliged to adhere to the norms followed by native speakers within a specific sociocultural context. This reference to native speakers as the ideal speakers who should tolerate foreign language learners' proficiency level places those learners in an inferior position (Baker, 2015). Besides, Byram (2021) argues that even native speakers themselves are not necessarily good communicators. In this regard, Widdowson (2012) sees that "there is no reason why [learners] should follow the well-trodden paths of native speaker custom and convention which may well not suit their purposes" (p. 16).

2.3.3. Van Ek's (1987) Model of Communicative Competence

As a contributor to the Council of Europe's language projects, Van Ek (1986) developed a model of communicative competence that contained a sociocultural component which has been the precursor of the ICC model that emerged in the subsequent decade. He saw that communicative competence incorporated six sub-components namely: linguistic competence, sociolinguistic competence, discourse competence, strategic competence, sociocultural competence and social competence (as cited in Risager, 2007). These competences are summarised as follows:

- Linguistic competence: the ability to produce and interpret meaningful utterances which are formed in accordance with the rules of the language concerned and bear their conventional meaning . . . that meaning which native speakers would normally attach to an utterance when used in isolation.
- Sociolinguistic competence: the awareness of ways in which the choice of language forms...is determined by such conditions as setting, relationship between communication partners, communicative intention, etc.,.Sociolinguistic competence covers the relation between linguistic signals and their contextual or situational meaning.
- Discourse competence: the ability to use appropriate strategies in the construction and interpretation of texts.
- Strategic competence: when communication is difficult we have to find ways of 'getting our meaning across' or of 'finding out what somebody means'; these are communication strategies, such as rephrasing, asking for clarification.

- Socio-cultural competence: every language is situated in a sociocultural context and implies the use of a particular reference frame which is partly different from that of the foreign language learner; socio-cultural competence presupposes a certain degree of familiarity with that context.
- Social competence: involves both the will and the skill to interact with others, involving motivation, attitude, self-confidence, empathy and the ability to handle social situations. (Van EK, 1986, as cited in Byram, 1997, p. 10).

Van Ek's (1997) conceptions of linguistic and sociolinguistic competences highlighted the native speaker as a model of speaking (Byram, 1997). His sociocultural competence can be better described as an awareness that entails knowledge and consciousness rather than an ability. The focus was not on the behaviouristic understanding of the cultural aspect of language teaching. It was actually on how competent users of the foreign or second language presuppose a "certain degree of familiarity" with the sociocultural context in which language is used by native speakers (Risager, 2007). VanEk (1987) also saw that the teaching and learning of sociocultural competence "should go beyond the cognitive domain and address the learner's attitudes, opinions, value systems and emotions as well" (as cited in Risager, 2007, p. 78).

The *Threshold Level* by Van Ek and Trim (1991) explained further the concept of sociocultural competence and provided a list of two important elements. The first element contained the subject areas which learners must have knowledge about such as everyday life, life conditions, interpersonal relations, important values and attitudes. The second element included social conventions and rituals that students should be familiar with such as body language, eating and drinking rituals and conventions of politeness (Risager, 2007).

Once again, as in the previously discussed models of communicative competence (Hymes 1972, Canale & Swain 1980), there was a tendency in Van Ek's (1987) work to focus on the native speaker model. The latter is seen as an impossible target that results in inevitable failure (Byram, 2021). Even if this model were possible, it would suggest that language learners should be "linguistically schizophrenic" in the sense that they abandon one language so as to "blend into a second linguistic environment, becoming accepted as a native speaker by other

native speakers, and then going back to the first”(Byram, 2021, p. 17). In addition, linguistic schizophrenia implies that FL learners, as a consequence of “passing” into another group, abandon their social group and culture and acquire a native speaker's sociocultural competence with a new social identity (Byram, 2021).

As a conclusion to the discussion of previous studies on communicative competence, it is worth highlighting some key points. Although the concept has been influential, it is inadequate for enabling learners to deal with the complex nature of communication. Preparing learners only to speak appropriately within a specific sociocultural context of communication with native speakers is unsuitable for using English as a lingua franca in today's globalised world. Therefore, Liddicoat and Scarino (2013) see that language learning should be referred to as an intercultural process. Learners need to develop what is called intercultural communicative competence (ICC).

2.3.4. Byram and Zarate's (1994) Sociocultural Competence

Byram and Zarate (1994) worked within the Council of Europe's project to develop what became known as *The Common European Framework of Reference for Language Learning and Teaching* (2001). They built on Van Ek's (1986) concept of sociocultural competence to include the learner's ability to become an “intercultural speaker”. This new concept referred to an FL learner who did not aim at approaching the linguistic and cultural competence of the native speaker but rather the one who can develop and improve their ability to mediate between different cultural perspectives. This marked a clear departure from the previous focus on native speakers' ideals.

In their report *Definitions, Objectives and Assessment of Sociocultural Competence*, Byram and Zarate (1994) tried to refine sociocultural competence and called it “intercultural competence”. They defined its four components known as “savoirs” and related to knowledge, attitudes and skills (*Savoir-être, savoir apprendre, savoirs, and savoir faire*). Their framework

did not really clarify the relationships between the four savoirs and communicative competence but its legacy has remained in setting the basis for ICC and coining the phrase “intercultural speaker” which has been influential within the field of FL education for more than two decades.

2.3.5. Byram’s (1997) Intercultural Communicative Competence

Based on his previous work on sociocultural competence in cooperation with Zarate, Byram (1997) published his monograph *Teaching and Assessing Intercultural Communicative Competence* (1997). While the previous Council of Europe project on intercultural competence was limited to a European Framework, Byram’s (1997) publication has such a general nature that could be implemented in various FL education contexts. Byram (1997) sees that ICC refers to the learners’ ability to

see and manage the relationships between themselves and their own cultural beliefs, behaviours and meanings, as expressed in a foreign language, and those of their interlocutors, expressed in the same language – or even a combination of languages – which may be the interlocutors’ native language, or not. (p. 112).

This view stresses the significance of understanding oneself and others. It also focuses on the role of language in intercultural communication which can be the mother tongue of both interlocutors or a foreign language that acts as a medium of communication such as English as a lingua franca.

While other researchers, like Fantini (2009), use IC and ICC interchangeably, Byram (1997) sees that they are different. Intercultural competence refers to individuals’ “ability to interact in their own language with people from another country and culture” (p. 70). This ability requires learners to draw “upon their knowledge about intercultural communication, their attitudes of interest in otherness and their skills in interpreting, relating and discovering, i.e. of overcoming cultural difference and enjoying intercultural contact” (p. 70). ICC, however, refers to individuals’ ability to communicate and “interact with people from another country and culture using a foreign language. Such individuals can negotiate mode of communication

which is satisfactory to themselves and the other. They can also act as mediators between people of different cultural origins (Byram, 1997).

Byram's (1997) model of ICC combines the notions of communicative competence and intercultural competence to develop intercultural communicative competence (as represented in Figure 1). Communicative competence comprises linguistic, sociolinguistic and discourse competences. Intercultural competence is made of five *savoirs* which are knowledge, skills of discovering, skills of interpreting and relating, attitudes of relativizing self and valuing others, and critical cultural awareness. Byram (1997) defines them as follows:

- **“Savoirs”**: knowledge which is “of social groups and their products and practices in one’s own and in one’s interlocutor’s country, and of the general processes of societal and individual interaction”.
- **“Savoir apprendre”**: Skills of discovery represent the “Ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction”.
- **“Savoir comprendre”** represents the skills of interpreting and relating which is the “ability to interpret a document or an event from another culture, to explain it and relate it to documents from one’s own”.
- **“Savoir être”** refers to attitudes which should include “Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own”
- **“Savoir s’engager”**, critical cultural awareness, is defined as “the ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one’s own and other cultures and countries”. (Byram, 1997, pp. 50-53).

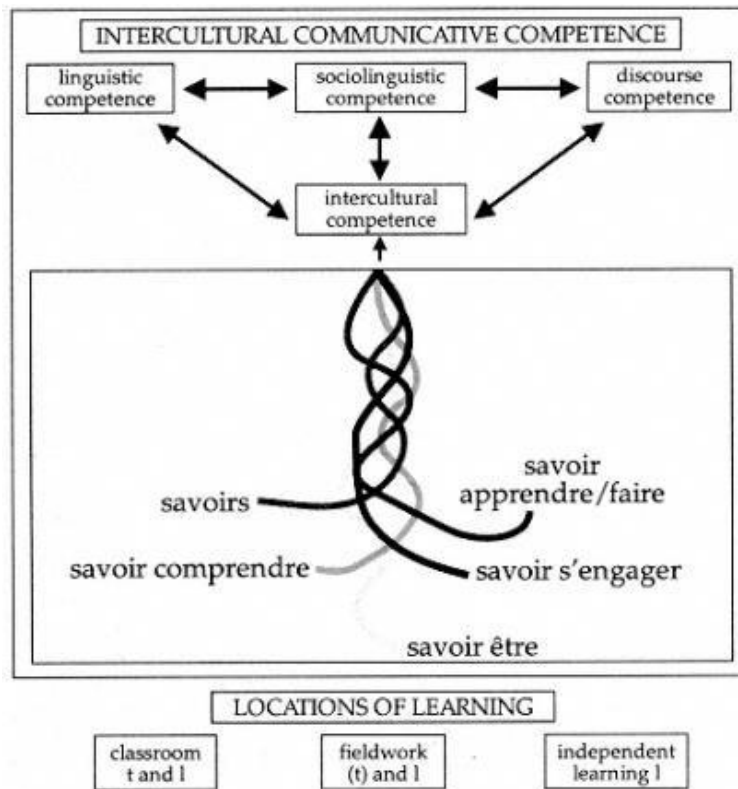


Figure 1: Byram's Model of ICC (1997, p. 73)

The purpose of defining the five *savoirs* is to specify objectives for planning the teaching and assessment of ICC. This can help FL teachers follow a methodology for including ICC in their teaching goals. This focus on planning stems from the fact that teachers who attempt to integrate a cultural dimension often do so in unplanned ways (Byram, 2009). What teachers ought to keep in mind is that “Teaching for linguistic competence cannot be separated from teaching for intercultural competence” (Byram, 1997, p. 22). McConachy (2018) believes that a key strength of this model is its emphasis on the interactive and interpretive nature of intercultural competence. Individuals or learners are expected to make use of their cultural knowledge to be involved in intercultural dialogues across cultural boundaries while making connections between behaviours and meanings in various cultural frameworks and developing their capacities for careful and reflective judgment.

As Figure 1 shows, Byram (1997) specifies three locations for acquiring ICC: the classroom, fieldwork, and independent learning, where teachers and learners have different

roles in each. The role of teachers is mostly prominent in the classroom context as they are responsible for facilitating the intercultural learning process through relevant methodologies, materials and activities. They can also guide students in the fieldwork outside the class. However, teachers have a minimal or perhaps no role in independent learning. Barret and Golubeva (2022) suggest that one way to support students' intercultural learning in these three locations is the use of portfolios that can track students' development of *savoirs* and document their reflection on the learning experience.

Central to Byram's (1997) model is the notion of the intercultural speaker. Learners are neither compelled to acquire native-like language proficiency nor required to adhere to the norms of the foreign language. Instead, they are expected to develop the necessary knowledge, skills, attitudes and critical cultural awareness to understand the linguistic and non-linguistic phenomena from a variety of perspectives and learn how to communicate comfortably and effectively. This intercultural learning enables learners to decentre from their perceptions of language and culture which are taken for granted and get involved with multiple ways of interpreting reality through language (Byram et al., 2001).

Byram's (1997) model has been influential (McConachy, 2018; Spitzberg & Changnon, 2009). In his overview of developments in language teaching, Dasli (2011) comments that Byram's approach to intercultural communication has offered greater insights into the study of language and culture. The model has been implemented in foreign or second language education, cited in government policy documents for teaching, and used as a theoretical framework in books, articles, and dissertations. Additionally, in her overview of the use of texts to teach ICC, Heggernes (2021) finds that 18 out of 26 articles on interculturality draw on Byram's (1997) framework for empirical research. Golubeva et.al. (2022) see that the model has also a transformative impact on educational theory and practice in broader and cross-disciplinary areas.

2.4. Byram (2021) Revisited Model of Intercultural Communicative Competence

The revised version of Byram's (1997) influential monograph was published in 2021, twenty-four years after the original publication. Many other models of IC have proliferated throughout this period like Deardorff's Process model of intercultural competence (2006). Nevertheless, Barret and Golubeva (2022) argue that most of these models fail to specify the dimensions of IC in a clear and detailed manner to inform teaching and assessment objectives and practices. This is probably why Byram (2021) remains satisfied with the original model. He only makes modifications to his definition of the *savoirs* in general, and critical cultural awareness "*savoir s'engager*" in particular.

2.4.1. General Overview

The purpose of Byram's (2021) ICC is to explore the issues and concerns that are associated with teaching and assessing an individual's ability to communicate with and relate to people who speak a different language and live in a different cultural context. This context should not only be restricted to all that is foreign since countries can be multilingual, multicultural, and multi-ethnic. Thus, FL education ought to enable learners to relate and communicate with people within their own country. Byram (2021) also emphasises the significance of the institutional and geopolitical context for implementing the ICC model, a point that will be explained and discussed when dealing with considerations for planning the ICS in the third chapter.

Byram (2021) maintains that his model aims to help teachers develop learners' competences that are required for any encounter with "them" regardless of the location, especially where language competence is significant for success. The model is "intended to be a non-exhaustive but comprehensive and rich description of what is required in the most complex and also the most favourable circumstances of intercultural communication"(Byram, 2021, p. 8). Moreover, he signals the inadequacy of cross-cultural approaches that describe

social groups or national cultures and the necessary competences needed to interact with them. These approaches aim at preparing individuals to live and work in other countries without sufficient reference to linguistic competence.

Byram (2021) does not claim that the model is universal. He believes that this is an empirical question to investigate whether teachers can benefit from a framework which was developed within the European traditions. He also raises the question of whether this benefit is a response to learners' needs in their own learning contexts. Thus, he prefers instead to observe uses and decisions made about benefits by teachers and learners. Golubeva et al. (2022) also comment that Byram (1997) has called educators and researchers to critique his model, emphasising the significance of appropriating it for their local contexts.

Before proceeding into analysing and discussing Byram's (2021) revisited model of ICC, it is important to explain the view of culture that he adopts for the sake of clarifying his point of view because there exist several definitions of culture. This is also because his original framework has been criticised for neither presenting a comprehensive view of culture nor explaining its relationship with language (for details, see Risager, 2007).

2.4.2. Views of Language and Culture

Byram (2021) argues that foreign language teachers need a view of culture that suits their teaching goals. Here Byram (2021) adopts Christensen's (1994) recommendations of how FL education ought to prepare learners to interact with individual speakers of other languages. Teachers should not present learners with a particular set of beliefs, values and behaviours which are dominant and homogenous within a "national culture". The criticism given to this simplistic view is twofold. First, it is too static not considering the constant negotiation and production of meanings in any communication. Second, it emphasises the shared meanings by the politically dominant "elite" group in the society, without giving attention to other voices that come from other various social, religious, regional, and ethnic groups (Byram, 2021). He

argues, “We have to be aware of the dangers of presenting “a culture” as if it were unchanging over time or as if there were only one set of beliefs, meanings and behaviours in any given country” (Byram, 2021, p. 51).

Instead, learners need to be able to interact with any speaker of another language. Christensen (1993) explains that “the quest for culture as essence and object has to be abandoned in favour of method, i.e. a process of investigation where every single social encounter potentially involves different values, opinions and world-views” (as cited in Byram, 2021, p. 24). This rejection of viewing culture as a static and homogeneous entity is a critique of essentialism. The view that any interaction involves different opinions and worldviews is also significant where interlocutors use a lingua franca and none of them is familiar with the culture of the other. This leads to a very important point that Christensen (1994) made, “it is not a question of different culture and language systems which confront each other in cultural encounters, but of interacting individuals who produce, negotiate, or defend meanings and capitals” (as cited in Byram, 2021, p. 51). Byram (2021) acknowledges this perception as being correct, “we should not think in terms of encounters between different language and culture systems, but rather of encounters between individuals with their own meanings” (p. 51).

This conceptualisation of culture is not only present in the revisited model but it was also explained in the 1997 framework. This entails that, as Byram (2021) sees, readers have misread or misinterpreted his model without clearly understanding the facts of matters. He sees that critics may still see his model as essentialist if the text is not read carefully.

Concerning the relationship between language and culture, Byram (2021) undertakes the linguaculture perception which is proposed by Risager (2007) which was explained in the first chapter (1.4.3. Language and Culture Nexus). To recap only the important thing concerning this relationship, linguaculture implies that language and culture are closely related at the psychological level. However, at the social level, language and culture can be separated.

This gives an argument for the use of English as a Lingua-franca which is not only tied to any group of native speakers but is also used in interactions and encounters between people from diverse backgrounds worldwide.

2.4.3. View of Competence

Barret (2013) criticised most models of IC for not specifying the meaning of “competence” which is seen as synonymous with ability in general and the ability to meet complex demands in particular. Byram (2021), on the other hand, offers an operational definition of “competence” concerning his model ICC. He adopts the one proposed by the Council of Europe (2018 a) which refers to “the ability to mobilise and deploy relevant values, attitudes, skills, knowledge and/or understanding to respond appropriately and effectively to the demands, challenges and opportunities that are presented by a given type of context” (p. 32).

This implies that language competence is one aspect which should be complemented by other competences. Moreover, the view of competence adopted by Byram (2021) is different from the traditional conception of competence vs. performance used by Chomsky (1957) who defined competence as “the speaker-hearer's knowledge of his language (p. 4). Performance is defined as “the actual use of language in concrete situations” (Chomsky, 1965, p. 4). It becomes apparent from this distinction that Byram (2021) views competence as not only the ability that is inherent in the individuals but also their ability to respond appropriately and effectively which can be described as performance.

2.4.4. Dimensions of ICC “Five Savoirs”

The first dimension of intercultural competence is attitudes “savoir être”. Risager (2021b) regards that prioritising the attitudes component indicates Byram’s (2021) central focus on attitudes or values. He emphasises, “there is a logical priority that appropriate attitudes

are needed before other competences can be learned, but it is also possible that attitudes will develop as skills are taught” (p. 59).

The required attitudes for successful intercultural interaction should not be only positive or tolerant because even positive prejudice and tolerance can limit mutual understanding (Byram, 2021). They need to be “attitudes of curiosity and openness, of readiness to suspend disbelief and judgment with respect to other’s meanings, beliefs, values and behaviours” (p. 45). Attitudes also involve “willingness to suspend belief in one’s own meanings, beliefs, values and behaviours, and to analyse them from the viewpoint of the others with whom one is engaging” (p. 45). Byram (2020) calls this an ability to “decentre” which refers to seeing and understanding the world from another point of view which is taken into consideration for establishing successful communication and mutual understanding.

FL learners need to develop intercultural attitudes since prejudices and stereotypes about others can result in unsuccessful interactions. The ICC model provides a framework for addressing prejudice in FL education through two key components. Firstly, knowledge about communication processes includes an understanding of prejudices, stereotypes, and how these stereotypes are formed. Secondly, the ability of individuals to reflect on their stereotypes and prejudices comes through critical cultural awareness, the ability of individuals to critique their way of thinking and acting and how it is influenced by societal factors. Thus, there is an interdependent relationship between the components of attitudes with the other components of ICC. If individuals neither question nor value their own and others’ experiences, interpreting and relating to them becomes biased (Byram, 2021).

The second dimension is knowledge (*savoirs*), which consists of two types. The first type of *savoirs* is “knowledge about one social group and their cultures and similar knowledge of the interlocutor’s social groups and cultures” (Byram, 2021, p. 46). This type of knowledge is always present in intercultural interactions. Individuals acquire it primarily through

socialisation, particularly within the family and formal education settings. It can be shaped by national culture and identity or by other ethnic and regional identities.

Knowledge about others' meanings, beliefs, values, and behaviours is linked to the second type of *savoirs*. It is known as "knowledge of the process of interaction at the individual and societal levels" (Byram, 2021, p. 46). Although this second type of knowledge is not acquired automatically like the first one, it is essential for successful interaction. It includes the theoretical understanding of the relationships between group identities, as well as concepts such as prejudices and stereotypes and their impact on communication. Additionally, it involves knowledge of cultural differences in turn-taking, how individuals signal or highlight their preferred identities through language varieties and factors that influence different types of written interaction. Acquiring this knowledge is challenging not only for young learners but also for advanced ones, as highlighted by Nemouchi (2022) in her course for teaching ICC through literature to her master students in two Algerian universities . Overall, Byram (2021) believes that this theoretical knowledge should be complemented by skills of interpreting and relating.

The third dimension is skills of interpreting and relating (*savoir comprendre*). It refers to the "ability to interpret a document or an event from another culture, to explain it and relate it to documents from one's own" (Byram, 2021, p. 65). Documents refer to a large range of textual and visual materials like literary texts, tourist brochures, media reports, or autobiographical travellers' tales. The skills needed here are not limited to intercultural competence and can be transferred from different subjects in the curriculum (Byram, 2021).

The fourth dimension is skills of discovery and interaction (*savoir apprendre/ faire*). It refers to the "ability to acquire new knowledge of cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction" (Byram, 2021, p. 65). These skills make people able to understand new cultural

environments quickly and communicate with others who have different values, beliefs, meanings and behaviours. In this context, individuals can apply their existing knowledge but most importantly use the ethnographer's skills to discover a new field of study whether this field is at school, in a remote community, or a foreign country.

The fifth dimension is critical cultural awareness (*savoir s'engager*). It refers to “an ability to evaluate, critically and on the basis of an explicit, systematic, process of reasoning values present in one's own and other cultures and countries” (Byram, 2021, p. 66). This definition is slightly different from the earlier model which states that critical cultural awareness refers to “the ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries”(p. 53). The key difference between these two definitions is that the phrase “systematic process of reasoning” is used instead of “explicit criteria”. Byram (2021) attributes this to Winge's (2007) discussion of moral education which emphasises that education should not lead students to adopt only one option. It should instead enable learners to deal with moral dilemmas through reasoning that may lead them to make an evaluation based on the criteria of rationality.

Critical cultural awareness also known as political education should lead learners to reflect on their own and others' social norms. This can enhance their capacity for political judgments. Such judgments correspond with the goals of foreign language education that enable learners to respect other societies' norms and evaluate them in a rational and non-prejudiced way. For example, teachers may be familiar with students who judge particular customs in other cultures as being “barbaric”, thinking that such cultures are different from their civilised societies. Here teachers can encourage students to make the process of their reasoning explicit and expect them to be consistent in reflecting on their own society as well as others (Byram, 2021). Thus, the role of teachers is to urge students to question their taken-for-granted perceptions and judgments (Guilherme, 2002).

2.4.5. Critiques of the Model

Despite its wide influence in the field of FL education, Byram's (1997; 2021) model of ICC has received criticism. First, a recurrent critique is that Byram's model is compositional. It only describes the intercultural savoirs without specifying how attitudes, knowledge, skills, and critical cultural awareness are connected. It also fails to specify the sequence of development in students' learning (Barret & Golubeva, 2022). That is, the model does not explain "didactic ordering of which aspects of which competences should be taught prior to others" (Byram, 2009, p. 325).

Barret and Golubeva (2022) claim that it is actually advantageous that the model is compositional. This is because the development of intercultural attitudes varies profoundly. For example, there can be differences between how people view themselves and how they see others from different cultural affiliations. Not setting a prior assumption on the nature of the relationship between the intercultural savoirs allows empirical research to identify how these savoirs are interrelated in practice in different settings and different individuals. Moreover, there is flexibility in the sequence of developing intercultural competence. It is not always the case that attitudes are the basis for the development of other intercultural competences. Evidence from research, such as the one of Halperin et al (2012), proves that learners can develop cultural knowledge and change their beliefs which can influence intercultural attitudes rather than vice versa (Barret & Golubeva, 2022).

Second, researchers argue that the main limitation of the model is the separation between intercultural and communicative competence. There is no specification of how the five "savoirs" that compose intercultural competence are related to the development of learners' communicative ability in the foreign language. A corollary of this is that learners may develop their intercultural competence only after reaching a given level in their communicative competence. This alludes that intercultural competence may not be central to language learning

from the earlier stages (McConachy, 2018). Besides, Byram (2021) does not specify the objectives related to three competences namely linguistic, sociolinguistic and discourse competences in the same detail as he did for those related to intercultural competence (Barrett & Golubeva, 2022). In this sense, Byram (2012) argues that the separation between intercultural competence and communicative competence makes it possible for teachers from other subjects to deal with intercultural learning. Still, it may not be easy for FL teachers to target the intercultural savoirs and communicative competence objectives without clear guidance.

Third, the model has been criticised for equating cultures with nations (e.g., Baker, 2015; Baker & Ishikawa, 2021; Belz, 2007; Holliday, 2011; Matsuo, 2012; Risager, 2007). Belz (2007) argues that Byram's nationalistic view of culture fails to consider the rich diversity within nations, such as immigrant or minority groups (e.g., of North African origin), overlooks cultures that span national borders (e.g., the Muslim Ummah) or have no national borders (e.g., the Sinti-Roma people; the Kurds). In this regard, Byram (1997; 2021) explains that he uses the term "country" only for the sake of clarity without neglecting the existence of different types of cultural groups.

Fourth, Byram (1997) has been criticised for holding an essentialist view of culture. Such a view considers cultures as rigid, homogeneous and territorially bounded as nations (Baker, 2015; Holliday 2011). Holliday (2011) argues that although the nation is an important category, it is an external one that may conflict the personal cultural realities. Additionally, Baker (2015) sees that individuals can be members of groups or identify with communities transcending national boundaries such as fans of global sports. He contends that ICC is limited in understanding intercultural communication through English as lingua franca (ELF).

However, the previous discussion of his views on culture (2.4.2. Views of Language and Culture) reveals that Byram (2021) adopts a non-essentialist perspective on culture. The

latter recognises the “danger of presenting a culture as if it were unchanging over time or as if there were only one set of beliefs, meanings and behaviours in any given country” (Byram, 2021, p. 51). Byram (2021) also argues that people who belong to a particular cultural affiliation are “constantly negotiating their common understanding of details, which over time may become major changes in their beliefs, values, behaviours or meaning”(p. 23).

Moreover, Risager (2007) comments that Byram’s (1997) reference to national culture is not “banal nationalism” (Billig, 1995). The latter includes “the patterns of belief and practice which reproduce the world – “our” world – as a world of nation-states, in which “we” live as citizens of nation-states” (Billig, 1995, p. 7). Examples of banal nationalism include flags, maps, or expressions like “Algerian traditions” and “British ways of greetings”. Risager (2007) then sees that Byram’s (1997) reference to national cultures is a conscious strategy that results from writing for a particular audience of FL teachers working with a tradition that focuses on national cultures. Thus, such a reference is “a didactic necessity, a need for simplification, particularly in the early stages of learning” (Byram, 2009, p. 330).

Byram (2021) reinforces that there has been a misreading of “communities and countries” and “communities and societies”. He sees that one society includes many communities and their associated cultures. He also comments that his model could be applied to describe communication that takes place between people of different communities within the same society. This perception was initially explained 24 years ago.

Fifth, another critique is the focus on English-speaking countries and their cultures. Abedzadah (2017) highlights that the ICC model emphasises aspects of British and American cultures. A closer examination of the model of *savoirs* and its teaching objectives (Appendix 1) shows that Byram (2021) does not use the term “target culture” in his descriptions. Instead, he suggests that the ICC framework is adaptable to teaching English as a Lingua Franca (ELF), which is not tied to any specific cultural context. He clarifies that

By replacing the native speaker with the intercultural speaker as a model for learners, the implication is that they should submit themselves to the values of the native speaker and try to imitate native speaker behaviours just as they imitate a native speaker's standard grammar and pronunciation disappears. Imitation is replaced by comparison, establishing a relationship between one's own beliefs, meanings and behaviours and those of the other, *whoever that happens to be*. (Byram, 1997, pp. 112-113, emphasis added).

Thus, the major goal of teaching ICC is to enable learners to interact and engage with others no matter where they come from. What is more important is that the knowledge dimension of ICC should be related to “savoir s’engager”, critical cultural awareness, and here the focus on English-speaking countries or not is less significant (Byram, 1997).

Sixth, the problem that remains with the model is overlooking non-verbal communication. Though Byram (2021) fully acknowledges its significance, he admits that it is not incorporated into the ICC framework. He believes that there are some hindrances to fulfilling such a task as most foreign language teachers may not feel qualified to teach nonverbal codes or regard it as necessary. Additionally, this mode of communication is unconscious and difficult to be taught in a systematic way in the FL classroom.

Despite the previous hindrances, integrating non-verbal communication into an ICS is essential for developing EFL learners' ICC in the context of Algerian higher education. The syllabus should neither emphasise non-verbal elements typical of native speakers nor aim to prepare students for interaction within a specific socio-cultural context. Instead, the focus is on introducing learners to different types of non-verbal and prosodic features (e.g., pitch, intonation, eye contact, physical space). These cues have various functions, including repeating, accenting, complementing, contradicting, regulating, or substituting for the verbal message (Knapp et al., 2013). The goal is to raise students' awareness of the significance of non-verbal communication and the influence of cultural values and beliefs on its use while avoiding overgeneralisations. This can be the focus of skills of interpreting and relating which include observing practices of nonverbal communication, comparing and contrasting them with

their own, and identifying and explaining sources of misunderstandings in using this mode of communication.

2.4.6. Additional Intercultural Dimensions

After analysing Byram's (2021) model of ICC, it is significant to consider some aspects that are missing or not explicitly embedded in the framework. The additional intercultural dimensions are deemed important given the context of the study. First-year English majors at ENSC are probably introduced to ICC for the first time through the ICS since it was not tackled adequately in their middle or secondary schools (Doudi, 2021; Rabehi, 2021). Adding these four competences makes the design of the syllabus and teaching materials more organised. These include knowledge and critical understanding of the self, knowledge and critical understanding of cultures empathy and action-orientation.

First, knowledge and critical understanding of the self is a dimension that can help learners reflect on their own personal and social identities. This component is adapted from the Council of Europe's (2018a) RFCDC. It involves six aspects, four of which are targeted in the ICS.

- Knowledge and understanding of one's own cultural affiliations.
- Knowledge and understanding of one's perspective on the world and of its cognitive, emotional and motivational aspects and biases.
- Knowledge and understanding of the assumptions and preconceptions which underlie one's perspective on the world.
- Understanding how one's perspective on the world, and one's assumptions and preconceptions, are contingent and dependent upon one's cultural affiliations and experiences, and in turn affect one's perceptions, judgments and reactions to other people. (pp.52-53).

These aspects can help learners develop more awareness about themselves in relation to the world around them. One way to foster these dimensions is using the activities of personal and social identity wheels (Appendix 10, Unit 1: Who am I?).

The second additional dimension is knowledge and critical understanding of cultures. While Byram's (2021) views on culture are discussed (2.4.2 Views of Language and Culture), they are not explicitly presented as a single competence. To address this gap, we have adapted the Council of Europe's (2018a) view of culture. This component, which is already tackled in the first chapter (section 1.5 Conceptualising Culture in the Current Research), can aid the planning of instructional activities (Appendix 10, Unit 2).

The third additional component is empathy. Nemouchi's (2022) pedagogical intervention to enhance ICC through literary texts in two Algerian universities reveals the development of not only Byram's (2021) *savoirs*, but also empathy. Deardorff (2006) also regards this skill as an essential component of IC. Incorporating this aspect in the syllabus requires using a comprehensive conceptualisation such as the one offered by the Council of Europe's (2018a) RFCDC. According to this model, empathy refers to "the set of skills required to understand and relate to other people's thoughts, beliefs and feelings, and to see the world from other people's perspectives" (p. 48). This set of skills can be divided into three types. First, cognitive perspective-taking involves the ability to understand other people's thoughts, beliefs and perceptions. Second, affective perspective-taking refers to the ability to understand the feelings and needs of others. Third, sympathy, also known as compassionate empathy or empathic concern, includes the ability to experience feelings of concern for other people depending on understanding their cognitive or affective state. Thus, empathy is not only about feeling sorry for others, it is about understanding their thoughts, perceptions, and beliefs.

The last additional dimension is action orientation². The Council of Europe (2009) defines it as “the willingness to undertake some activity alone or with others as a consequence of reflection with the aim of making a contribution to the common good” (p. 25). This definition provides a general view, without explaining the “activity” that should be undertaken. The Council of Europe’s (2014) model of IC expands the previous views to specify actions that involve intercultural citizenship. One of these actions is “intervening and expressing opposition when there are expressions of prejudice or acts of discrimination against individuals or groups” (p. 21). This dimension is added to the framework because it is not sufficient for individuals to possess intercultural attitudes, knowledge and skills. They need to put them into practice to prove that they are interculturally competent (Council of Europe, 2014). Moreover, learners in this empirical research are being trained to be teachers either at middle or secondary school which makes it relevant for them to develop their action-orientation for their teaching practices. Based on the above two views, the definition of action-orientation in this study is the willingness to contribute to reducing prejudice, racism and discrimination in the community and future teaching career.

2.5. Describing the Intercultural Speaker

In second or foreign language education, ICC is considered an extension of communicative competence. A key difference between these two concepts is that communicative competence considers the ideal speaker as a “native speaker” of the language. In contrast, ICC regards the ideal speaker as an “intercultural speaker” in intercultural communication (Baker & Ishikawa, 2021).

Byram and Zarate (1994) are the pioneers in coining the notion of “Intercultural Speaker”. They question the assumption that students had to imitate native speakers and stress

² This idea of participation or action in society is neither present in the original work of Byram (1997) nor in the revisited edition of 2021. However, Byram (2008) proposes “Intercultural citizenship” which is beyond the scope of this study.

their ability to mediate between different cultural views of the world. Learners can act as mediators for others to facilitate communication between linguistically and culturally different interlocutors. They can also mediate between themselves and others. Thus, the intercultural speaker is the one who possesses ICC as the model for successful intercultural communication and foreign language education. Such a speaker can establish relationships with others, manage dysfunctions, and mediate between conflicting interpretations of phenomena (Byram 2009; 2021).

In addition to being a mediator between cultures, the intercultural speaker possesses an individual identity that is flexible in combining aspects of multiple cultures in performance (Byram, 2020). Byram (2003) sees that the most competent intercultural speakers can understand the relationship between not only their own language and language varieties and the cultures of different social groups in their society but also the language and culture(s) of others.

In emphasising the significance of the intercultural speaker, Byram (2020) questions whether the native speaker is the one who knows the language or knows how to use the language. He also raises questions about which native speaker model should be followed by students, whether it is an ordinary native speaker or an educated one. Moreover, Byram (2020) acknowledges that many non-native English speakers possess greater knowledge of the language than he does, and some are even more proficient in using it.

One implication of the intercultural speaker model is that FL learners are no longer compelled to have native-like pronunciation or accent which can be frustrating for them. Byram (2021) argues that neither he nor Van Ek (1987) deals with the aspect of pronunciation. What is more important in interaction is not using an American or British pronunciation; it is instead intelligibility which is a significant criterion for successful communication. He gives the example of a university student who studied in Glasgow and found it hard to imitate the

“received pronunciation” accent, and eventually failed. She then realised that she could have her legitimate way of speaking English.

Still, learners or users of EFL may be judged based on their pronunciation or accent. It is then the role of teachers to help them understand the wide use of ELF to overcome prejudice towards a given pronunciation or accent. Thus, tolerance towards non-native English is considered one of the important attitudes targeted in the ICS.

2.6. Intercultural Communicative Competence and Identity

Identity is a central topic in the field of intercultural communication education. How individuals identify themselves and others can influence intercultural interaction as well as the process of developing ICC. Before proceeding to discuss the latter, let us first define identity and explain how it is complex and multifaceted.

Identity refers to the unique characteristics that define an individual. Jackson (2014) regards it as “our self-concept or sense of self. It defines how we see ourselves and our place in the world” (p. 130). Instead of having a single and fixed identity, people have many dimensions to their own identities which are “multifaceted, complex and sometimes contradictory” (Jackson, 2014). In this regard, Jackson (2014) identifies various types of identity, including personal, racial and ethnic, class, language, multilingual and multicultural, gender, age, physical and mental abilities, regional, religious, national, global, organisational, professional, and virtual (cyber and fantasy) identities. Rabehi (2021) considers cultural identity as the most complex and challenging form of identity because of the blurred image of the concept of culture, and the link between culture and identity.

Identities are multiple and negotiable and constantly developing due to internal and external factors (Guilherme, 2002). Identity is not static. Instead, identities evolve and reshape in interactions. This allows individuals to reconstruct and redefine their identity according to their expectations from the world and depending on the context they are in (Council of Europe,

2018b). Thus, people can project different facets of themselves in various social situations. In this concern, Jackson (2014) sees that “whether we are aware of it or not, each of us has multiple dimensions to our identities that become evident at different times and in particular social situations and contexts” (p. 132).

It is important to explore the relationship between identity and intercultural education. Dervin (2012) highlights this point, “questions of identities- be they cultural, national, ethnic, religious - have never mattered more than with the current complex practices of intercultural communication” (p. 183). Intercultural education encourages the perception that there is no hierarchy of cultures. This entails that defining identity in terms of in-groups and out-groups can be superficial and changing. FL learners, then, are encouraged to understand how others identify themselves with characteristics of various cultures and how they create their mosaic of identity (Council of Europe, 2018b). Indeed, “putting people into boxes because of their passport, their birthplace, their appearance or any other element that enforces the potential of stereotypes is a biased way of engaging in intercultural learning” (Council of Europe, 2018b, p. 17).

Intercultural education should encourage learners to understand the influence of cultural background on their identity development and their interpersonal and intercultural relations. It is important that the teaching of ICC encourages learners to explore various identities and raise awareness about the role of each identity in a given context. Giving learners the opportunities to better understand themselves and how their identities are negotiated and reshaped helps in better understanding others (Baker, 2022; Council of Europe, 2018b; Dervin, 2012; Rabehi, 2021). In this regard, Galante (2015) suggests “My Multicultural Identity Task” as a way to explore students’ identities while teaching ICC. Here students are required to reflect on how their cultural background influence their multiple types of identities. These identities involve:

heritage (culture of the parents/family); the country/city/neighbourhood in which they were born; culture practised at home, school, work; cultures learned when travelling (to other cities, regions, countries); media (including music, TV, movies, art, etc.); beliefs; and others of their own. (Galante, 2015, p. 35)

Such a task aims to encourage students to reflect on the many cultural orientations they may possess by moving away from an ethnocentric view of cultures. Creating opportunities for self-analysis and self-understanding whether individually and in relation to others is pivotal for developing ICC since “self and others are interdependent; the better we understand ourselves, the better we can understand others and vice versa” (Council of Europe, 2018b, p. 18).

Since identities are multiple and complex, it is beyond the scope of this research to discuss the impact of each type of identity on intercultural education. Yet, religious identity is worth mentioning here since it is believed to influence the teaching of ICC in the Algerian context of higher education. In Algeria, people consider Islam as the frame of reference for all aspects of their daily life ranging from law and food to dress code, communication etc. The Islamic values and beliefs stem from the Holy Quran and Sunnah and can influence their judgments and worldviews. This entails that Algerian EFL teachers may avoid dealing with topics that possibly threaten learners’ Islamic identity or inform learners that others’ values and beliefs are different because they do not have the same religion (Rabehi, 2021). Teachers should not change or influence learners’ religious beliefs. What is important is to remind students that it is not appropriate to judge others’ behaviours from the lens of their Islamic perspectives. This is because Nemouchi’s (2022) findings on using literature for teaching ICC at Algerian universities reveal that students find it hard and challenging to decentre from their Islamic values and beliefs, hold negative attitudes towards others, and judge them from their lens. That is why developing tolerance towards non-Muslims is one of the attitudes targeted in the intercultural-based syllabus.

Conclusion

ICC is commonly known as the ability to communicate effectively and appropriately with people from various cultural backgrounds. It is often used interchangeably with many terms such as global competence, intercultural awareness, cultural competence, etc. Classifying the IC models into five types can help researchers decide upon the framework that better suits their context. For the field of FL education, Byram's work (1997; 2021) has proven to be influential due to its systematic approach in specifying objectives for teaching and assessment. For him, ICC is an extension of communicative competence that constitutes five dimensions, knowledge, attitudes, skills of interpreting and relating, skills of discovery and interaction and critical cultural awareness. The person who possesses these competences is called the intercultural speaker. This conception calls into question the traditional native speaker model and stresses the significance of individuals' identities in the intercultural learning process. Indeed, ICC recognises the multiple, complex and contested nature of people's cultural, ethnic, racial or religious identities. The latter may influence the intercultural learning experience, especially in a Muslim context where Islamic principles and beliefs usually influence people's worldviews and behaviours.

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Chapter Three: The Intercultural-based Syllabus for Enhancing Intercultural Communicative Competence at Higher Education

Introduction

The previous chapter has made it clear that intercultural communicative competence is a prerequisite for functioning effectively and appropriately in a modern globalised world through the use of English as a lingua franca. This chapter discusses the possibilities of developing an ICS for teaching ICC in the context of higher education. It starts by giving an overview of culture pedagogy and explaining the shift from a cultural to an intercultural-based education. It also explains the significance of teaching ICC in the EFL context. After that, the chapter delves into defining the ICS and presenting its theoretical foundations concerning views of language, culture, ICC framework and theories of learning: There is also a presentation of the stages for designing the syllabus, methods, activities and resources for enhancing ICC. After that, the chapter discusses the assessment of ICC and teachers' and learners' roles within the ICS.

3.1. The Evolution of Culture Pedagogy: From Cultural to the Intercultural Dimension

It is important to track the evolution of cultural pedagogy within foreign language education. The rationale for this practice is twofold. First, it is important to explain the need for a shift from cultural to intercultural-based education. Second, there is a need to clarify misconceptions that are associated with present methods and techniques that address ICC in contemporary higher education contexts. Thus, understanding the limitations is crucial to setting the basis for designing an ICS for developing learners' ICC.

3.1.1. Traditional Approaches to Culture Pedagogy

In the period from the 1880s to the 1960s, the cultural dimension was centred on big "C" Culture. FL education aimed at enabling learners to read and appreciate the literature of the TC so that they could become cultured and educated. Learning more about the target

countries' civilisation was crucial to engaging in sophisticated conversations with intellectual native speakers (Kramersch, 2015).

In the 1960s, culture pedagogy shifted to little "c" culture. Drawing on theories from anthropology and social science, scholars viewed culture as everyday life rather than literature and civilisation. Lado's (1957) book *Linguistic across Cultures* largely influenced this new orientation. Since he defined culture as a structured system of pattern behaviours, comparing two cultures implied accounting for the discrepancies in form, meaning and distribution of those behaviours such as comparing meals and greetings. Brooks (1960) also followed a behaviourist approach to culture suggesting 64 topics for teaching the modes of living of people in the TC. His topics included various aspects like rituals, holidays and festivals, patterns of politeness and verbal taboos. Yet, no attempt was made to organise these wide topics into categories or suggest principles of selection (as cited in Risager, 2007).

Classroom practices in the 1960s relied on various instructional techniques. These included role-plays, comparisons of cultural aspects, in-depth studies of the TC, and audio-lingual drills to practise cultural knowledge. An influential technique was the culture capsule: a short oral presentation that tackled a cultural difference between the TC and native culture such as manners of eating or greeting (Meadows, 2016).

In the 1970s, cultural pedagogy focused on both "little c culture" and communication. Seelye (1974) asserted that FL teaching had to account not only for the content dimension (eg. cultural knowledge, beliefs, values, etc) but also for the context dimension. The latter focused on training learners to communicate adequately with native speakers in a specific sociocultural context. Thus, he considered communication with native speakers as the ultimate goal of teaching the TC (as cited in Risager, 2007).

For the content dimension, educators employed extracts from short stories, newspaper reports, and pictures depicting the target countries' cultural and societal aspects. For the context

dimension, FL teachers relied on techniques that simulated native speakers' behaviours in a given sociocultural context. These involved mini-dramas³, culture clusters⁴ and culture assimilators. This meant that students did not get more insights about their own cultures and identities (Risager, 2007).

In the 1980s, there was a shift from a behaviourist to an interpretive view of culture which was particularly influenced by the semiotic view of Geertz (1973) (explained in 1.1.3 The Semiotic Approach). Culture was found in the interpretations and meanings of cultural behaviours and practices. Furthermore, this decade, which witnessed the growth of post-modernism, was characterised by the shift from specific knowledge about the TC into general cultural knowledge. This resulted in preparing learners to participate in any unfamiliar situation whose details could not be entirely specified which has set the basis for developing students' intercultural competence (Meadows, 2016). There was also a focus on developing learners' intercultural identity. Such an identity could allow them to go beyond the TC to understand and appreciate cultural diversity, without overlooking the significance of one's native norms and values. This denoted the shift from the assimilation of the native speakers' behaviours to the appreciation of individuals' interests, qualifications, experiences and understanding of one's self in the process of FL education (Risager, 2007).

Under an interpretive view of cultures, ethnographic tasks were largely employed in the 1980s to describe people and their cultures. Teachers relied on videos to enhance learners' in-depth analysis of cultural aspects like social situations, nonverbal communication, and

³Seelye (1974) suggested the use of mini drama. Students here had to dramatise a situation in which people encountered cultural misunderstanding. Students had to reflect on the act and analyse the possible explanations for sources of conflict

⁴Culture cluster, a technique proposed by Mead and Morain (1973), involved a collection of three or four culture capsules that are related according to the subject. Students had to work on those culture capsules on consecutive days in order to produce a final dramatic simulation that represented a given aspect or situation from the target culture. The simulation was followed by reflection and discussion (Morain, 1983).

symbolic meanings (Risager, 2007). Other activities involved role-plays and critical incidents (Meadows, 2016).

3.1.2. The Intercultural Approach to Culture Pedagogy

The 1990s witnessed a major paradigm shift towards the intercultural approach whose ramifications are still found today in intercultural education. This shift was due to several factors. First, researchers recognised that focusing solely on the TC norms and behaviours was insufficient for a globalised world where English functions as an international language. Familiarising learners with every possible sociocultural context was not feasible. Second, the development of information technology, the internet, and increased global mobility (such as immigration and student exchanges) made intercultural interactions more possible than before. Third, changes in learning theories and society as a whole fostered a postmodernist view of culture pedagogy. In a global age, students need to develop ICC to navigate cultural differences and appreciate diversity (Risager, 2007).

The 1990's researchers advocated a non-essentialist perception of culture that described it as fluid dynamic and emergent. They were against the essentialist perception which tied the individual's perspectives and practices to the general and simplistic features of a particular cultural group (Meadows, 2016). Later in the same decade, Byram's (1997) model of ICC emerged and gained wide recognition. His work set the basis for teaching and assessing ICC in second or foreign language education. Techniques for developing ICC involved ethnographic tasks, portfolios, and perspective-taking activities. There was also explicit teaching of strategies for cultural awareness using students' first language (Meadows, 2016).

In the 2000s, researchers continued to advocate a non-essentialist view of culture. Byram's (1997) work influenced the field of intercultural pedagogy. For instance, building on the concept of "savoir s'engager", Guilherme (2002) worked on teaching critical cultural awareness to develop "critical citizens for an intercultural world". Moreover, the publication

of Byram et al.'s (2002) book *Developing the Intercultural Dimensions of Language Teaching* has strengthened the focus on intercultural language teaching. Thus, the goal of culture pedagogy was the intercultural speaker model. Methods and techniques for developing ICC varied. These included dialogues, role-plays, mediation tasks, reflection journals, and experiential learning activities (Meadows, 2016). More interestingly, engaging learners in virtual exchange projects allowed them to improve both communicative skills and intercultural competences (O'dwod, 2007).

In the 2010s, intercultural education continued to challenge traditional approaches to culture. Researchers were still against the static, essentialist and narrow perceptions of others. They also emphasised the significant role of context in interpreting cultural practices. Byram's (1997) ICC was still dominant in the field. Other researchers, like Baker (2015), extended Byram's (1997) critical cultural awareness to develop his intercultural awareness model to suit the use of English as a lingua franca. Critical pedagogy also gained more prominence to empower students to take action in their social worlds for social justice and equality (Meadows, 2016).

Methods and activities for developing ICC reflected the complexity of understanding culture rather than reducing it to a fixed set of cultural products. These included experiential learning like ethnographic tasks, exploring the local cultures, study abroad programmes, and telecollaborative projects (Meadows, 2016). The rise of social media platforms like Facebook made it easier for researchers to engage students in meaningful intercultural learning (e.g., Bennacer, 2019; Jin, 2015). Other classroom techniques involved class discussions and critical examination of authentic materials (Meadows, 2016), movies (e.g., Karatsu, 2016), picture books (e.g., Heggernes, 2019), and story circles (e.g., Deardorff, 2020).

In conclusion, this historical sketch is significant in highlighting how modern TEFL programmes may still adhere to traditional, outdated approaches and techniques for teaching

culture, such as cultural assimilators and clusters. The aim should not be centred on achieving native-like appropriateness or assimilating native speakers' behaviours without considering individual characteristics and personal identity. Instead, intercultural teaching practices should focus on helping learners build common ground while communicating with others and overcoming barriers to intercultural communication.

3.2. The Significance of ICC in FL Education

In today's globalised world, the ability to understand and communicate with people from different cultural affiliations is significant. FL education has a major role in developing learners' interest, curiosity, and open-mindedness to different perceptions, worldviews, and behaviours (Boualli & Hamadouche, 2022). Therefore, it is crucial to enhance learners' ICC for the following reasons.

Firstly, ICC promotes self-understanding and identity development. The Council of Europe (2014) argues that ICC involves the individuals' ability to be open and curious about others who have different cultural affiliations. Instead of abandoning their cultural identifications or adopting other's behaviours and values, learners are only encouraged to understand and interpret unfamiliar phenomena. Moreover, ICC promotes the development of learners' personalities and identities through exposure to the richness and diversity of others' languages and cultures.

Secondly, ICC enables individuals to learn about and reflect critically on their cultural affiliation, while also fostering the ability to relate to others' perspectives. This process of intercultural understanding challenges ethnocentric views by encouraging learners to compare and relate their cultural values and practices to those of others. Thus, ICC is significant for both understanding others and achieving self-understanding (Byram, 1997; Council of Europe, 2014).

Thirdly, intercultural education is relevant for tackling inequalities and discrimination. Fostering individuals' ICC may encourage them to take action to reduce such negative acts whether in classes, communities, neighbourhoods, etc (Council of Europe, 2014). After all, being interculturally competent goes beyond relating to different cultures; it involves relating effectively to people from your own background. This fosters peaceful coexistence within diverse societies. (Lustig & Koester, 2010).

Fourthly, ICC is significant for the internationalisation of higher education which refers to adding global perspectives into curricula. It calls for employing new methodologies that can enhance students' intercultural competences to function efficiently in intercultural encounters through providing relevant intercultural training. This can increase future employability (Stier, 2006).

In conclusion, ICC is fundamental for understanding oneself and others, countering social inequalities, and internationalising higher education. Learners can acquire this competence through FL education which can provide meaningful intercultural learning experiences.

3.3. The Intercultural-based Syllabus for Developing ICC

The crucial role that ICC has played within the last few decades calls for more practical integration in EFL classes. Responding to these demands, especially due to the lack of teachers' education in the area, necessitates the adaptation of an organised methodology for fostering the intercultural dimension. Therefore, this study aims to design an intercultural-based syllabus for developing this competence in first-year ENSC learners. Thus, let us start by defining a syllabus in general and then move to the key aspects of ICS in particular.

A syllabus refers to the specification of the content to be taught through a course of study. The syllabus designer is responsible for "the selection of items and their sequencing and integration" (Nunan, 1999, p. 73). The operational definition of the ICS in this study stems

from Byram's (2021) model of ICC and the Council of Europe's (2014) definition of intercultural education⁵. By combining both concepts, the ICS can be defined as the teaching objectives, content (themes), intercultural materials and activities, and assessment methods which encourage learners to become intercultural speakers. The ICS also specifies teachers' and learners' roles. It adopts learner-centred approaches to develop criticality. The content is selected and organised in response to students' needs and teachers' expectations within a particular educational context.

The rationale for using an ICS for enhancing ICC rather than a single method such as literature or story circles is based on differentiated instruction pedagogy. Tomlinson (2017) argues that this methodology addresses learners' diversity in class by adjusting the teaching content, process or product. This flexibility enables the syllabus to incorporate a variety of tasks that cater to individual student needs such as learning styles and preferences. Abedzadah (2017) also reports that using a course can be suitable for learners' differences and sufficient for understanding intercultural development.

3.3.1. Views of Language, Culture and ICC Framework

According to Rabini (2002), a syllabus is not only a specification of the content to be taught but also an expression of opinion on the nature of language and learning. This means that the ICS is built on the views of language and the theories of learning that pertain to the intercultural dimension. The syllabus also specifies views of culture and ICC framework given that there exist various definitions and understandings of these two concepts.

In this study, language is viewed as a social practice. Language is not just a means for communication, but a dynamic social system. This view emphasises how language use can reflect and shape cultural identity within social interactions. Thus, language is dynamic,

⁵ Council of Europe (2014) defines intercultural education as "a pedagogy – aims, content, learning processes, teaching methods, syllabus and materials, and assessment – of which one purpose is to develop intercultural competence in learners of all ages in all types of education as a foundation for dialogue and living together."(p.27).

personal, and constantly evolving. This perspective is crucial for intercultural learning. By understanding language as social practice, learners can move beyond simply acquiring grammar and vocabulary. They can develop the skills to analyse language use, interpret meaning across cultures, and adapt to different social contexts. This focus on the social dimension of language equips learners for effective intercultural communication and fosters a deeper understanding of the world. Viewing language as a social practice does not exclude its linguistic or communicative views. The social practice can be seen as a holistic understanding of language that gives meaning and relationship with lived experience to the structural and communicative views (Liddicoat & Scarino, 2013).

The views of culture that underpins the intercultural-based syllabus are already explained in chapter one (1.2 Conceptualising Culture in the Current Research). Since culture has various definitions, adapting the councils of Europe (2018a) competence known as knowledge and critical understanding of cultures offers an all-encompassing understanding of culture. This dimension integrates the five approaches to culture offered by Baker and Ishikawa (2021) (1.1 Understanding culture). Thus, unlike the perceptions of culture followed in traditional approaches, the view adopted here is non-essentialist. It acknowledges that culture is fluid, dynamic, and emergent and focuses on the individuals' subjective realities. Moreover, the syllabus objectives are informed by Byram's (2021) model of ICC. Other intercultural dimensions such as empathy and knowledge and understanding of the self are adapted from the Council of Europe's (2018a) RFCDC.

3.3.2. Theories of Learning within the Intercultural-based Syllabus

Theories of learning that underpin the ICS need to be student-centred and require active participation and construction of knowledge to ensure a meaningful intercultural learning experience. The syllabus is grounded on the constructive view of learning which is the foundation for dialogical and experiential learning theories.

3.3.2.1. Constructivism

The constructivist learning theory postulates that learners construct or build new knowledge based on previous learning. Learning is influenced by the context and students' attitudes and beliefs (Bada, 2015). Glassersfeld (1995) observes, "knowledge is not passively received but built up by the cognizing subject" (p. 18). This highlights the idea that learners do not only absorb information, but they act as active individuals who build their own knowledge through experience and reflection. Moreover, Vygotsky (1978) emphasises the role of social interaction in learning where learners construct knowledge through collaborative engagement with others.

Liddicoat and Scarino (2013) identify five principles of constructivism that can inform intercultural learning, namely active construction, making connections, social interaction, responsibility, and reflection. First, active construction goes beyond simply learning facts; it involves understanding encounters with language and culture through purposeful engagement and reflection. This process promotes personal development. Accordingly, the ICS focuses on building knowledge and challenging preconceived assumptions rather than presenting fixed, simplistic facts about culture, such as customs and celebrations. Secondly, the principle of connection highlights the significance of relating new language and cultural experiences to existing knowledge and identities. The ICS creates opportunities for learners to understand the role of their identities and cultures in influencing the intercultural learning experience. Furthermore, the intercultural course needs to help learners recognise the cultural perspectives of others involved in the learning process and build connections between these diverse viewpoints by identifying similarities and differences. Thirdly, social interaction emphasises interaction with others as an instrumental aspect of learning. The intercultural learning experience can help learners develop their understanding of the relationship between their own language and cultural frameworks and those of others and engage in dialogues to negotiate

meaning across diverse perspectives. For instance, the ICS can involve social interaction tasks such as role-plays and ethnographic tasks. Fourthly, responsibility in learning implies that learners' attitudes, dispositions, and values influence their communication with others. As intercultural speakers, learners are ethically committed to developing intercultural sensitivity that includes understanding the underlying meanings of what others say and striving to be understood. This ethical commitment requires active engagement with diversity to act in ways that respect and honour all participants in the intercultural experience. Finally, reflection is essential for intercultural learning as it helps learners become aware of their perspectives and assumptions. This reflective process can be affective, involving emotional responses to diverse intercultural encounters or materials within the ICS. Reflection is also cognitive, requiring the exploration of one's assumptions and attitudes on cultural otherness.

3.3.2.2. Experiential Learning

Kolb (1984) developed the experiential learning theory to emphasise that individuals learn from experiences. He defined learning as “the process whereby knowledge is created through the transformation of experience” (p. 38). However, this experience does not necessarily result in learning unless it is related to reflection. Reflection is central to this theory; it marks the distinction between experiential learning and learning by doing.

In the context of intercultural learning, teachers can engage learners in the four-stage experiential learning cycle. First, the concrete experience focuses on presenting realistic intercultural materials to emphasise active engagement. Second, learners engage in reflective observation to reflect on the intercultural materials and activities where they express their thoughts gained from their experience. Third, in the abstract conceptualisation, learners conclude what they have learnt from the experience. Lastly, active experimentation occurs as learners apply what they have learned from their reflections in real-life situations to act as intercultural speakers.

3.3.2.3. Dialogical Learning

Bakhtin (1986) proposed the notion of dialogue or dialogism which has influenced the development of dialogic learning. Dialogue regards learning as socially constructed through exchanging ideas between individuals. Thus, dialogue with others constructs the individual's awareness of the world. Furthermore, Bakhtin (1986) sees that dialogue is characterised by two main processes. Heteroglossia implies that meaning is contingent on the social, cultural and historical context from where it emerges. Polyphony refers to the multiple voices that are engaged in dialogue (as cited in Drissat, 2022). The multiple voices of classroom realities can be employed to develop learning and interpretation through social interactions where various conceptualisations create new understandings (Liddoat & Scarino, 2013).

Implementing intercultural pedagogy in EFL classes needs to rely on principles of dialogic learning rather than traditional instruction-based methodology (Doudi, 2021). First, interpreting the meaning of students' discussion of intercultural themes should account not only for the learning context but also for the social, historical or cultural factors that can influence students' perspectives. Second, teachers should recognise the multiple perspectives expressed by learners, giving them more room to voice their opinions. Byram and Feng (2005) argue that a dialogic approach encourages a teacher-student relationship that is built on "mutual respect, freedom of expression, and dialogue sharing" (p. 916). This engagement in dialogue and showing curiosity and interest in others' views can enhance learners' ICC (Byram et al., 2002). Third, teachers can use dialogue to create a collaborative and dynamic space for learners to critically analyse and evaluate stereotypes and prejudices towards others (Drissat, 2022). Moreover, this approach encourages questioning and critical thinking of the concepts being studied such as culture and cultural identity. In intercultural learning, it is the "individual's voice that has more resonance than the culture" (Tomic, 2000, as cited in Byram & Feng, 2005, p. 917). Language learners can be empowered by realising that their voices and experiences

matter. Fourth, dialogue takes place not only between learners themselves but also between learners and the multiple voices expressed in the intercultural materials. This allows students to (re)-construct meaning by relating to or challenging others' views because materials offer "opportunities for...dialogic negotiation of meaning" (Kramsch, 1993, p. 131). Finally, dialogue sees intercultural learning as an enriching experience. Bakhtin (1986) argues "a dialogic encounter of two cultures does not result in merging or mixing. Each retains its own unity and open totality, but they are mutually enriched" (p. 7).

3.4. Stages for Designing an Intercultural-based Syllabus

Before designing the ICS for teaching ICC, it is essential to explain the factors influencing the selection of objectives and teaching methods. For this reason, Byram (2021) discusses five criteria for curriculum development that can be applied in the current research. We also add the criteria for selecting intercultural materials, as it is central to syllabus design.

3.4.1. The Geopolitical Context

The geopolitical context influences the meaning of ICC in a given situation. Learners' needs in a context where they do not have interaction with other speakers of the target language differ from those who constantly contact others as visitors or hosts. There are also some considerations where the foreign language acts as a lingua franca, as in the case of English. Here learners do not need the knowledge dimension (*savoirs*) because ELF is not linked to any culture. However, knowledge of the process of interaction is still important and should be targeted in teaching (Byram, 2021).

3.4.2. The Learning Context

Teachers need to analyse carefully the learning context where intercultural education is going to take place. The rationale for such an analysis is to be aware of the possibilities and challenges for designing given instructional materials and employing certain tools for teaching ICC (Byram, 2021). For instance, a teacher cannot rely on virtual exchange as a tool for

enhancing ICC if the university cannot afford the required technological equipment or learners have tech issues that prevent them from engaging in online learning experiences.

3.4.3. The Developmental Factor

The developmental factor involves analysing the cognitive and affective development of learners. This analysis should be taken into consideration in teaching and learning despite learners' development in different rates and ways. Such an analysis is also a prerequisite for teachers to decide on relevant learning objectives and experiences for learners. However, there is a possibility that exposure to new intercultural learning experiences can prove to be successful even if learners are not ready (Byram, 2021).

3.4.4. Identifying Objectives

Byram's (2021) model of ICC offers a list of teaching objectives which are related to the five *savoirs*. Identifying objectives which are relevant for a specific teaching context depends on the previous stages of analysis. Risager (2021a) sees that Byram's (2021) objectives are qualitative and should be seen as educational objectives instead of proficiency objectives. In this concern, Byram (2021) comments, "I propose ... to ignore the constraints of defining objectives always in behavioural terms, externally observable and always measurable" (p. 84). Describing the ICC objectives related to the current research is the concern of the fifth chapter. The full list of Byram's (2021) objectives can be found in (Appendix 1).

3.4.5. Sequence in the Syllabus.

Byram (2021) seems to be against the linear progression in intercultural teaching. He suggests that teachers can combine all dimensions of (ICC) based on specific students' needs and relate them to the different learning locations and opportunities. This allows teachers to choose the objectives that are most relevant to their learners (Byram, 2021). The overlap among the intercultural dimensions makes it hard to target one at a time. That is why themes or units, which involve more than one intercultural component, act as guiding principles for the content

of the intercultural-based syllabus. Then, the themes are organised according to familiarity and complexity.

We suggest that the units' titles in the syllabus take the interrogative form with a focus on the personal pronoun "I," such as "Who am I?" and "How can I counter Hate Speech?" This is because questions usually raise learners' curiosity and interest to learn and engage them to think about the content and details of the unit right from the beginning. As a corollary, this can make learners more attentive during the lesson as they seek answers to the questions. Moreover, such an interrogative form places learners at the centre of the learning process and provides a more personalised approach to teaching and learning. Here, their own life experiences, identities, and trajectories are highly valued in influencing and shaping the intercultural learning journey. Furthermore, the interrogative form can foster a more dialogical approach to learning by creating a dialogue between teachers and students, and among students themselves in class. This highlights the importance of dialogical pedagogy in influencing the intercultural learning process, which is, in turn, one of the underpinnings of the ICS. More importantly, presenting units in the form of interrogative questions encourages learners' self-reflection. By thinking about the answer to the question, students can delve into their hidden unconscious assumptions and biases that have been rarely or never questioned before. This process can help them bring attention to their hidden unconscious assumptions that are often taken for granted. Overall, the ICS units' titles can facilitate engaging, personalised, dialogical, and reflective learning experiences.

3.4.6. Criteria for Selecting Intercultural Materials

The ICS involves various materials, texts, videos and pictures that are selected according to three main criteria. First, the materials should include a realistic intercultural encounter. This relates to the perception that intercultural communication focuses on what is

happening at the moment of the communication process, with no prior assumption about the interlocutors' cultures that will be drawn in the conversation (Scollon & Scollon, 2001).

Second, the materials ought to present non-essentialist views on culture which encourage students to step away from their previously held assumptions and stereotypes that were probably developed during the process of socialisation (Schat, 2022). Any intercultural learning experience should help learners develop an understanding of themselves and others by challenging their own narratives of people and cultures. This can promote meaningful intercultural learning that moves beyond “intercultural washing” which is viewed by Sommier et al. (2021) as teaching practices that promote simplistic and essentialist perspectives of culture that can reinforce stereotypes and prejudices rather than challenging them, especially when learners are not given opportunities of critical evaluation.

Third, it is preferable to use materials where the individuals themselves tell their own stories rather than others to ensure credibility and avoid third-party narratives. Such materials can include documentaries, TED Talks, autobiographies, personal reflections... This can aid learners relate to their own experiences and build understanding and empathy.

3.5. Methods and Activities for Enhancing ICC

Within the intercultural-based syllabus, educators can use various learner-centred activities to promote ICC in educational settings. A central element of these activities is the classroom discussion that enables learners to engage in dialogue for sharing perspectives, arguing, engaging in critical evaluation, and reflecting.

3.5.1. Ethnographic tasks

Since Byram's (2021) model of ICC is derived from ethnography, it is important to explain the role of ethnographic tasks in FL education for developing this competence. According to the Council of Europe (2014), ethnographic tasks require learners to explore experiences and behaviours in real-life contexts that can enhance skills of discovery and

reflection. Teachers should provide learners with an observation grid that includes for instance the ways people greet each other and the use of non-verbal cues. In addition, learners can interview people to explore their perceptions on particular topics. The findings can be analysed and then discussed in class to develop intercultural dimensions. The classroom reflective discussion can help learners interpret their observations of the outside world and experiences in the fieldwork.

An example of using ethnographic tasks to develop ICC comes from Holmes and O'Neil's (2012) implementation of their PEER model (Preparing, Engaging, Evaluating, and Reflecting). This model illustrates how ethnographic tasks can be used to promote and assess learners' ICC. One of the key objectives of these tasks is to help students gain a better understanding of someone from another culture. The findings reveal that the students have promoted their ICC through the processes of questioning stereotypes, monitoring feelings, and understanding and coping with complexity. This focus on real-world exploration fosters intercultural awareness about self and others (Holmes & O'Neill, 2012).

Berti (2020) suggests the use of digital ethnography for teaching ICC. This method aims at engaging learners with online resources related to the FL to identify, interpret and critically reflect on the multiple and various linguistic and cultural forms. She emphasises that the ethnographic descriptions need to be “thick” (Greertz, 1973) in the sense that they explain and interpret the underlying meanings of the behaviours rather than being “thin” descriptions of factual information based on essentialist conceptions of culture. This can help learners overcome their ethnocentric views and become active researchers who get involved in discovering various cultural aspects and their hidden meanings.

Berti (2020) presents three tasks which are based on digital ethnography. First, the “Image/photo ethnography task” allows learners to collect different pictures related to a given topic suggested by the teacher, investigate cultural layers within these pictures, and present a

thick description of the topic. Second, in the “YouTube/video ethnography task”, learners search and discover videos related to contemporary events like Covid 19 pandemic or climate change and relate their prior knowledge with the new information. Learners also discover various perspectives, interpret the new findings, and reflect on them critically. The third task is called “Social networking sites ethnographic interviews” where learners interview other language users online via Facebook, Instagram or Twitter or text-based interviews. Learners can also be members of forums to observe meanings and behaviours in digital social practices. Thus, digital ethnographic tasks encourage learners “to explore symbolic representations associated with cultural groups, cultural practices observed in visual media, and cultural stereotypes articulated and negotiated in online environments” (Berti, 2020, p. 51).

3.5.2. Drama, Simulations and Role Plays

Drama, simulations and role-plays are activities that have the potential to develop learners’ intercultural communicative skills. Fleming (2004) argues that drama is not employed for imitating real-life situations or native speakers’ behaviours, but for exploring the complexities of the situation. This allows learners to analyse human behaviour and overcome stereotypical views. Deardorff (2020) also sees that simulations allow learners to interact face-to-face and practise their intercultural skills and behaviours. Boye and Byram (2017) regard role-play and drama as classical approaches to enhance learners’ ICC. For instance, teachers can give students cards which require them to act differently from the usual ways and norms. Students then discuss and solve the issue which derives from following the norms of this new identity. Moreover, the Council of Europe (2014) sees that drama, role-plays and simulations allow learners to experience something different and perhaps be criticised or excluded by others. What is significant then is the follow-up discussion which can raise learners’ awareness. Thus, these activities can promote learners’ attitudes of openness, curiosity, respect towards others, and willingness to empathise and suspend judgment. In addition, learners can develop

their skills of observation and interpretation, skills for learning about one's own cultures and discovering others, as well as skills of adapting and empathy.

3.5.3. Literature

Literature has proven to be an efficient way to teach and enhance ICC (Burwitz-Melzer, 2001; Kramsch, 1998; Nemouchi & Byram, 2019; Nemouchi, 2022; Schat 2022). Through literature, learners can understand their own and others' cultures to foster intercultural learning (Hoff, 2017; Matos, 2005). Literature also engages learners in the world of the characters to understand the conflicting perspectives. This helps in promoting more understanding of others, developing skills of discovery and relating, and attitudes of openness and curiosity about the characters to better understand their emotions and feelings (Nemouchi & Byram, 2024). This, as highlighted by Byram (2021), helps learners to “decentre” from their perspectives which are taken for granted and build awareness about the existence of multiple perspectives, values, behaviours and ways of seeing the world. Hoff (2017) emphasises this point by explaining that literature presents readers with fiction to engage with multiple and various perspectives which is appropriate for intercultural education. Moreover, Porto (2013) sees that fictional texts are authentic materials that can stimulate learners' imagination which is important for enhancing skills of perspective-taking and cultural understanding.

Accompanying literary texts with pictures is useful for intercultural learning (Heggernes, 2019; 2021). The relationship between the text and picture provides readers with a cognitive and an aesthetic experience because it gives many opportunities for making meaning and interaction. This requires the ability to see others' perspectives and engage with the text through criticality (Heggerness, 2021; Nemouchi & Byram, 2019). The readers' engagement with the meaning of the relationship between the text and the picture can help in discovering and analysing the various voices and ideologies which are presented in the story (Stephens, 2018).

3.5.4. Story Circles

Story circles, also known as “learning from each other”, “sharing through experiences”, and “intergroup connections”, are practical tools that are designed by Dearforff (2020) for exercising and promoting intercultural competences. They can be implemented in any teaching context around the world without requiring teachers to have intercultural training or theory. This is because story circles use few resources, making them easier and less challenging than the other tools and activities.

The intercultural objectives of the story circles involve showing respect for others, practising listening for understanding, cultivating curiosity about similarities and differences with others, and most importantly engaging in critical reflection on the development of one’s IC. After dividing students into smaller groups, they can share their stories about a prompt such as “What is one of the most positive interactions you have had with a person(s) who is different from you, and what made this such a positive experience?” (Deardorff, 2020, p.73). Learners should be allotted equal time for speaking while others keep silent and listen attentively for understanding. After all the speakers in the group share their experiences, teachers are required to facilitate the debriefing or the follow-up discussion and invite participants to reflect on the stories by answering questions like “what common themes did you hear from the stories?”(p.72) or “what did you learn about yourself through this experience?” (p.72). These questions are crucial for building critical reflection skills (Deardorff, 2020). For example, story circles can be used at the beginning of the year or a given course to enable learners to introduce themselves. In addition, learners can share personal stories related to prejudice and stereotypes to foster more understanding and critical reflection.

3.5.5. Short Videos and Movies

Using short videos or movies for developing ICC calls for a learners- centered approach. Movies allow learners to see and explore places; discover other behaviours, attitudes,

values and beliefs, analyse non-verbal gestures of the characters and compare them to their own. Movies also help learners be acquainted with different accents and varieties of English (Lazar et al., 2007). The latter aligns with Gordon's (2021) recommendation that EFL teachers need to incorporate illustrations of intelligible and comprehensible non-native models of English pronunciation.

However, some movies may present stereotypical images and false narratives. Teachers can raise students about these issues through critical reflection that challenges the portrayals of characters. For example, the *Autobiography of Intercultural Encounters through Visual Media* (AIEVM) (Council of Europe, 2013) offers a structured approach for reflecting on images of others to build more intercultural awareness.

3.5.6. Virtual Exchange

Virtual exchange, also known as telecollaboration, is a modern tool that responds to the demands of the accelerated nature of the globalised world. It can involve many learners from various cultural backgrounds in interactive online learning experiences with the ultimate goal of developing ICC (Helm, 2024; O'Dowd & Lewis, 2016; O'Dowd & Dooly, 2021). Virtual exchange highlights intercultural learning as dialogical and experiential where learners can construct their knowledge and understanding of themselves and their interlocutors who belong to different cultural affiliations. Studies on implementing virtual exchange reveal that it is beneficial for promoting empathy (Golubeva, & Guntersdorfer, 2020), intercultural effectiveness (Boualli & Hamadouche, 2022), and global citizenship (Trapè, 2020). However, meeting others online will not guarantee the development of ICC unless it is linked to class discussion and/or critical reflection that can foster learning (Helm, 2024; Kohonen et al., 2017; O'Dowd & Dooly, 2020).

Despite the role of VE in engaging learners in online intercultural interaction, it remains a challenge for educators due to the lack of teachers training in this field and lack of institutional

support (Helm, 2024. O’Dowd & Lewis, 2016). In contexts where telecollaboration is possible, teachers can benefit from integrating it into their EFL programmes to aid learners develop self-awareness and perspective-taking.

3.6. Resources for Teaching ICC

The widely known works on intercultural education come from the Council of Europe publications (2014, 2015; 2018b). These resources target teaching ICC, democratic cultures, human rights and social justice. For instance, the book *TASKs for democracy: 60 activities to learn and assess transversal attitudes, skills, and knowledge* (2015) aims at developing learners’ attitudes of openness and willingness to engage with others, skills, knowledge and understanding. Example of these activities include “Willingness to act and encourage others to act against discrimination, prejudices, stereotypes and injustice” and “Ability to communicate across all types of borders and negotiate meaning” and “Understanding of the changing nature of identities and cultures” (Council of Europe, 2015, pp. 327-328). Another resource is *The T-Kit 4: Intercultural learning* (2018b) which provides educators with theories and practices to facilitate the development of ICC in formal and non-formal education.

Holliday et al.’s (2010) *Intercultural Communication Advanced Resource Book for Teachers* is valuable in the field of intercultural education. The book takes a non-essentialist view of culture and presents real life examples of short stories which are centered on three major themes identity, othering and representation. Identity theme allows students to reflect on how their identity is constructed during daily interaction and reflect on themselves as intercultural communicators. Othering theme focuses on problems and issues of stereotyping and overgeneralising and how they hinder effective engagement and interaction between people. Representation theme considers how culture is represented and communicated in society through everyday language and the media professional discourse. The focus is on how these representations influence people’s perceptions to communicate effectively. What is novel

about this book is that the stories and anecdotes are based on real-life experiences that have been edited or mixed together through changing nationalities, characters, and genders. This emphasises the importance of understanding individuals' perspectives and meanings in intercultural encounters, rather than relying on stereotypical and simplistic views.

Building Cultural Competence: Innovative Activities and Models is a resource book for teachers edited by Berardo and Deardorff (2012). Intercultural trainers and facilitators have contributed in designing 50 activities for developing intercultural competence. The covered themes involve exploring cultural concepts and values, understanding differences, navigating identity, communicating successfully across cultural differences, building global teams, managing cultural transitions, and resolving differences. Thus, by selecting suitable activities that align with learners' needs, FL teachers can effectively implement these strategies in their teaching and learning contexts to develop ICC.

3.7. Assessing ICC

The assessment of ICC remains a hot-button issue in intercultural education. Although the debate over how to evaluate ICC is ongoing, there is general consensus that assessment is both possible and necessary (Borghetti, 2017). Before exploring methods to assess ICC, it is important first to discuss and address challenges for fulfilling this task.

3.7.1. Challenges for Assessing ICC

Given the complexity and multidimensionality of ICC, it becomes evident that its assessment is challenging. Deardorff (2004; 2016) discusses challenges for assessment and suggests ways to overcome them.

First, the lack of consensus on conceptualisations of ICC represents a challenge for assessment (Deardorff, 2004) since there are various models (Spitzberg & Changnon, 2009). There are actually various terms used interchangeably and often mistakenly to refer to ICC such as intercultural sensitivity, cross-cultural adaptation, and global competence. This raises

the question of how to assess something that is viewed differently by researchers (Deardorff, 2004). The first step then is not selecting a measurement tool, but specifying what to assess exactly (Deardorff, 2016). Thus, educators should start with a clear definition and framework of ICC which they adapt to their context. The framework should be translated into specific, concrete and measurable learning outcomes. The latter can be assessed through direct methods (eg., observations) or indirect methods (eg., self-report surveys). In this concern, Byram's (2021) model of ICC presents teaching objectives that can be used as assessment criteria.

Second, though ICC can be assessed, most of the tools used are self-report instruments. This implies that only "half of the picture" is assessed. The missing other half is the appropriateness of communication which can be only assessed through others' perspectives (Deardorff, 2016). This makes it clear that it is hard to assess ICC from both the perspectives of learners and their interactants (Deardorff, 2011). In a context where it is possible, teachers can rely on observation of behaviour in real-life situations or surveys answered by individuals involved in interactions (Deardorff, 2016).

Third, the majority of existing models of IC originated from Western perspectives. Thus, teachers should ask, "Intercultural competence according to whom and to what degree?" (Deardorff, 2011, p. 74). This makes the priorities and objectives for developing and assessing ICC vary from one institution to another. What can be suitable for one context may not be appropriate for another (Deardorff, 2011). Similarly, Byram (2008) views that assessing dimensions like openness towards others requires careful attention as such values can mean different things to different people in different societies.

3.7.2. Quantitative Assessment

Quantitative tools for assessing ICC refer to the ready-made tests for measurement. Fantini (2006) compiles a list of over 90 quantitative tools for assessing ICC such as the Intercultural Development Inventory (IDI) (Hammer & Bennett, 2002), Intercultural

Sensitivity Scale (ISS) (Chen & Starosta, 2000) and The Intercultural Competence Assessment (INCA) Project. Such quantitative tools are criticised for focusing on factual knowledge only (Dervin, 2010) or for relying on Likert scales where “the validity of data of this type rests fundamentally on the presumption that respondents have the desire and ability to engage in valid self-assessment” (Ruben, 1989, p. 231).

Another criticism of quantitative assessment tools is related to the use of independent assessment activities. Fantini (2012) emphasises that assessing ICC should be viewed as an ongoing interaction within the learning context. This suggests that learning and assessment need to be integrated to gather more comprehensive evidence of learners’ outcomes. Therefore, using ready-made tests for assessing ICC can be inadequate due to the limited information they provide about learners’ intercultural development.

3.7.3. Qualitative Assessment

Unlike quantitative tools, qualitative tools for assessing ICC can provide more information and details about learners’ intercultural development by tracking their ongoing progress. Examples include self-assessment portfolios (Byram, 1997; 2021); observations, analysis of narrative diaries, interviews, and self-reports (Deardorff, 2006); surveys, critical incident reports, individual and group interviews, e-portfolios, and learning contracts (Deardorff, 2011).

Critical reflection is one of the essential ways of assessing ICC. Data can be collected through journals and reflection papers. Teachers should carefully design reflection journals and include prompts that invite students to reflect on what they have learnt and what they intend to do as a result of that learning (Deardorff, 2011). For example, learners can fill in the following “I learned that....This is important because... As a result of this learning, I will ...” (Clayton, 2010, as cited in Deardorff, 2016, p. 128). Through such a reflection, learners can involve in examining their own opinions, attitudes and explore their relationships with others. Thus,

critical reflection can provide rich data about learners' intercultural development within the context of FL education.

Other researchers suggest the combination of qualitative and quantitative methods for assessing ICC which is known as the mixed method approach. Fantini (2012) argues for the use of a multimodal method, consisting of direct ways like tests and indirect ways like presentations and classroom activities. Within this line of thought, Deardorff (2006) emphasises that most intercultural scholars prefer mixing quantitative and qualitative tools for assessing ICC.

3.8. Teachers' and Students Roles in the Intercultural-based Syllabus

In the learning experience with an intercultural-based syllabus, both teachers and learners engage in a collaborative meaning-making process through dialogue. The teacher moves away from the traditional authoritative role, and students actively participate rather than passively receive knowledge.

3.8.1. Teachers as Dialogue Facilitators

Within the intercultural-based syllabus, teachers act as dialogue facilitators⁶ of the intercultural learning process. They maintain neutrality in the sense that they do not judge students' views or oblige them to change their attitudes and opinions. They only need to ask them to justify their responses and invite them to reflect on the situation. Teachers also maintain multi-partiality which is a practice that balances power in the class interaction by focusing on the identities and experiences of all group members. This means that teachers need to encourage students' voices rather than silencing them and pay attention to challenging hegemonic ideologies, norms and narratives in society (Aldana et al., 2016). Here the classroom serves as a welcoming environment for sharing perspectives since there are no right

⁶ This role is adapted from Soliya's Programme *Introduction to Dialogue Facilitation (2020)*. The course equips trainees with the necessary attitudes, knowledge and skills to facilitate dialogue in virtual exchange projects. The principles for facilitation can also be implemented in classroom context. (for more information on the course, visit <https://soliya.net/facilitation-training>)

or wrong answers. Teachers also need to make good observations on class dynamics and ask critical thinking questions to ensure group dynamics and foster more reflection.

Drawing on the dialogic facilitation strategies, such as active listening and deep questioning can help learners unveil their hidden assumptions and taken-for-granted views on the world around them (Aldana et al., 2016) This aligns with Dervin's (2011) perception of the ethical responsibility of teachers to equip learners with tools for interrogating and revising simplistic views about others. Sommier et al. (2021) also argue that teaching practices have moral and social significance that goes beyond the classroom walls.

3.8.2. Learners as Ethnographers

Learners take the role of ethnographers (Roberts, et. al. 2001). Byram (2021) recognises this role as a “fundamental main thread” (p. 34) throughout his ICC model. For instance, in describing the skills of discovery and interaction, he refers to the intercultural speaker as an ethnographer who enters a new field of study to understand a new cultural environment and interact with people. Accordingly, Roberts et al. (2021) argue that the typical role of ethnographers involves being immersed in a community, observing it, collecting information, and then offering interpretations. These experiences take place through study abroad programmes. However, such opportunities are not accessible to all. This necessitates that teachers encourage learners to adopt the ethnographer's role within the learning context.

Inside the class, learners can rely on the interpretations of others' views and experiences to reflect and investigate, compare interpretations and associate them with individual perspectives and experiences. This is because the class is a real manifestation of languages and cultures where various views are shared. This can make it a context for diverse interpretations of the same experience or phenomenon that can result in re-constructing interpretation and re-shaping understanding of the self and others (Liddicoat & Scarino, 2013). Moreover, digital ethnography offers ways to analyse, interpret and critically reflect on the multiple and various

linguistic and cultural forms. Students can also become members of intercultural exchange forums or Facebook groups to observe and reflect on people's communication styles (Berti, 2020).

Outside the class, interviewing other language users via social media to elicit data on a given topic offers realistic information. In addition, interviewing people from one's communities helps in understanding the complexity of culture and identity and the role of cultural values and norms. In addition, observation of real-life behaviours such as the use of non-verbal cues can foster understating of the function and variability of such cues. Thus, Corbett (2003) emphasises that exploring one's cultures is a crucial for understanding others. It is important for teachers to guide learners' ethnographic work through using for example Holmes and O'Neil's (2012) PEER Model (Preparation, Engagement, Evaluation and Reflection).

In conclusion, being ethnographers allows learners to embark a "voyage of discovery, during which perceptions are altered, unquestioned assumptions about culture and identity are challenged" (Bassnett, 1997, p. xvii). This role highlights the significance of active learning and reflection.

1.5. Conclusion

The last few decades have witnessed the shift from cultural to intercultural dimension to EFL education. In response to the demands of the modern world, the ICS can offer possibilities for enhancing learners' ICC. The syllabus views language as a social practice which offers a holistic understanding that gives meaning and lived experience to the structural and communicative views of language. In addition, the syllabus adopts the Council of Europe's (2018a) dimension of knowledge and critical understanding of culture, Risager's (2007) linguaculture perspective, and Byram's (2021) revisited model of ICC, with additional dimensions. The ICS is built on learners -centered theories such as constructivism, dialogical

pedagogy, and experiential learning. Before designing the syllabus, teachers or researchers need to account for students' needs that can influence the identification of intercultural objectives, the sequence of teaching content, and the choice of intercultural materials and activities. There are various methods and activities for developing ICC that can be part of the intercultural course such as ethnographic tasks, role-plays, literature, etc.

The assessment of ICC is challenging due to the complexity and multidimensionality of the construct. Specifying the suitable model of ICC for a given teaching context can render the act of assessing learners' intercultural dimensions more feasible. While quantitative assessment cannot capture the true essence of the intercultural competences, it is significant to use qualitative methods such as journals and critical reflections to trace the evolution of intercultural capabilities. Finally, teachers act as dialogue facilitators as they engage in encouraging learners' voices and stressing the individual's unique identities and experiences in (re)constructing new understandings of the world. Learners are expected to act as ethnographers who interpret cultural phenomena through ethnographic tasks.

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Chapter Four: Research Methodology

Introduction

Investigating the design of an ICS for developing learners' intercultural communication competence requires a rigorous research methodology. This chapter outlines the study's aims and research questions, followed by a clarification of the pragmatic paradigm and its corresponding research methodology. The rationale for choosing a mixed method quasi-experimental design is then explained. Subsequently, the ICS used as a treatment in this study is presented in detail. The data collection instruments are then discussed, including their rationale, aim, merits, and drawbacks. Finally, the chapter concludes by addressing the reliability and validity of the current research.

4.1. Research Aims and Questions

The overall goal of this research is to design a comprehensive ICS for enhancing first-year ENSC English majors' ICC that is built on contemporary theories in the field of interculturality. To reach such an outcome, it is important to investigate learners' needs before designing the syllabus. It is also necessary to track students' intercultural learning experiences throughout the intervention and explore their views by the end. Hence, the current research aims at answering the following questions:

- **RQ1:** What are learners' subjective needs which should be taken into account for the design of the intercultural-based syllabus?
- **RQ2:** What are the perceptions of ENSC teachers on first-year English Majors' ICC? What are their suggestions for designing an ICS for developing learners' ICC that will be integrated into the oral expression course?
- **RQ3:** How do learners react to the different intercultural materials of the syllabus? How can the implementation of the ICS help learners deconstruct their previously held assumptions about themselves and others to build understanding?

- **RQ4:** Does the ICS enhance learners' ICC?
- **RQ 5:** Which components of ICC do learners enhance during the intercultural course?
- **RQ6:** What are learners' reflections on their learning experience through the intercultural-based syllabus?

We hypothesize that integrating the ICS in the oral expression module would help first-year ENSC students develop their ICC.

4.2. Research Paradigm

Before undertaking research, the researcher specifies the paradigmatic position to justify the choice of a given research approach, whether qualitative, quantitative or mixed methods (Creswell & Creswell, 2023). A paradigm, also known as worldview, refers to “a basic set of beliefs that guide action” (Guba, 1990, p. 17). It is important to be aware of the research paradigm because it influences research questions, research methods and interpretation of results (Bryman, 1988). Creswell and Creswell (2023) identify and explain four major worldviews: post-positivism, constructivism, transformativism, and pragmatism. Such paradigms differ according to assumptions about the nature of reality (ontology), assumptions about knowledge acquisition (epistemology) and the process of research (methodology).

The current research adopts the pragmatic paradigm. This worldview or philosophy “arises out of actions, situations, and consequences rather than antecedent conditions” (Creswell & Creswell, 2023, p. 44). Put differently, pragmatism is concerned with applying what works to find solutions to research problems, rather than researching the events or situations which occur before the phenomenon of study. Pragmatic researchers value the use of diverse approaches for understanding the phenomenon of the study, as they are concerned with practicality. There is no single or fixed view of reality (ontology) within this paradigm. For instance, the pragmatic researcher can combine a singular view of reality (there is perhaps a theory that explains the phenomenon of study) and a multiple view of reality (the significance

of assessing the different individual inputs into the nature of the phenomenon as well). The view of reality is not as important as the concern with practicality. Finally, the pragmatic paradigm values both subjective and objective knowledge (epistemology) (Creswell & Creswell, 2023).

The current study is positioned within the pragmatic paradigm for the reasons to be mentioned. The research is concerned with finding a solution to the problem that ICC is not adequately addressed in the Algerian context of higher education rather than merely researching the problem. To find a solution or an answer and bridge the gap between state-of-the-art theories and classroom practices, this study aims to design an ICS for enhancing learners' ICC. The process of designing the syllabus can take into consideration the diverse perspectives of learners and teachers. The study also adopts the ontological view that "reality is not the issue, the issue is finding out what works (Creswell & Plano Clark, 2018). Moreover, the researcher takes into account the role of objective and subjective knowledge in making sense of learners' ICC. In line with these views, the researcher uses the mixed methods methodology within the pragmatic paradigm to address the study's aims and answer the research questions.

4.3. Research Methodology

In pragmatism, the research approach or methodology can combine deductive and inductive thinking since the researcher is allowed to mix both qualitative and quantitative data (Creswell & Plano Clark, 2018). Mixed Methods research (MMR) is a methodology that involves the collection of both qualitative and quantitative data in a single study through following a specific design or procedure. After that, the researcher has to conclude the insights that emerge from the combined databases. (Creswell & Creswell, 2023). The main goal of using MMR is to combine the strength of quantitative and qualitative research methods to fully

understand the phenomenon under study. This is what makes MMR more beneficial than employing single-method research (Gay et al., 2010)

This research adopts a mixed methods approach that aligns with the pragmatic paradigm's emphasis on flexibility and using methods that "work best" to answer research questions (Creswell & Creswell, 2023). Combining quantitative and qualitative data helps in getting rich insights for the different stages of research: designing the intercultural-based syllabus, implementing it, and evaluating its impact on learners' ICC development. In addition, the multifaceted nature of ICC necessitates investigating it not only in terms of numbers and quantitative data but also in interpreting the lived experiences and diverse perspectives of learners through qualitative methods. Therefore, integrating both quantitative and qualitative data can capture a more comprehensive picture of learners' ICC development and the potential effectiveness of the ICS itself.

4.3.1. Research Design

After selecting the mixed methods approach, it is important to specify which design this study adopts. A research design "is a type of inquiry which provides specific direction for procedures in a research study" (Creswell & Creswell, 2023, p. 44). There are mainly four main types of research design within mixed methods: exploratory sequential, explanatory sequential, convergent, and complex design which differ according to the sequence of collecting qualitative and quantitative data.

The complex design, as its name suggests, involves combining one or more core designs into a single framework. This complex design, also known as embedded design, has four types namely, mixed methods case study design, mixed methods participatory-social justice design, mixed methods evaluation design, and mixed methods (quasi) experimental design (Creswell & Plano Clark, 2018). This last type is deemed more appropriate for the current study.

The mixed methods experimental design is a complex design in which both qualitative and quantitative data are embedded within the intervention process. This design entails the collection of qualitative data before, during and/or after the experiment to include the personal experiences of participants in the research. Thus, the qualitative data support and interpret the results of the pre-and post-test (Creswell & Creswell, 2023).

Choosing a mixed-method quasi-experimental design arises from the need to add personal experiences and cultural understanding to an experiment which evaluates if the treatment is effective (Creswell & Plano Clark, 2018). This pertains to the main aim of this study which is not only to determine whether the ICS enhances learners' ICC, but also to understand "how" it works.

Moreover, this study stems from dissatisfaction with previous research that investigated the development of learners' ICC by comparing pre/post-test quantitative results and the evaluation of post-course focus group interviews. Such studies did not delve into how learners' subjective views and realities may influence intercultural learning development (e.g., Haddaoui, 2018; Ouchen, 2022. Oumeddour, 2023). For instance, Bennouioua (2023) employed Chen and Starosta (2000) Intercultural Sensitivity Scale, a self-report quantitative tool for assessing learners' ICC. After conducting tests of significance, the researcher concluded that learners have developed their ICC with a large size effect. However, even if there is this high effect size between pre and post-test results, it can be interpreted only in a qualitative manner. For instance, as Baiutti (2021) emphasises, students' critical reflections provide rich qualitative data for understanding learners' development of intercultural dimensions. Additionally, previous studies on intercultural education in the Algerian higher education context did not make use of class observation to provide a realistic picture of the intercultural learning process. This can involve how students react to different intercultural themes and materials, how they manifest their attitudes of interest, openness or intolerance

towards cultural otherness, and how they (de)construct their understanding of the world. For these reasons, it is of great significance to explore participants' opinions and perceptions during the intervention (qualitative data) along with their outcomes and achievements (quantitative data) to gain a clear understanding of the development of their intercultural savours.

According to Creswell and Plano Clark (2018), qualitative data can be collected during the three stages of the quasi-experiment based on the researcher's rationale and objectives. In the pre-intervention stage, teachers' interviews explore teachers' perceptions of learners' ICC and suggestions for designing the intercultural-based syllabus. During the intervention, the researcher opts for classroom recordings and e-portfolios to account for how learners experience the ICS in developing their ICC. Lastly, in the post-intervention stage, qualitative data help to investigate the results of the study and explain why the intervention may or may not have worked. This is reflected in administering post-course questionnaires which include open-ended and closed-ended questions, to investigate learners' evaluation of the ICS and themselves. Overall, the following figure presents the research methodology used in this study.

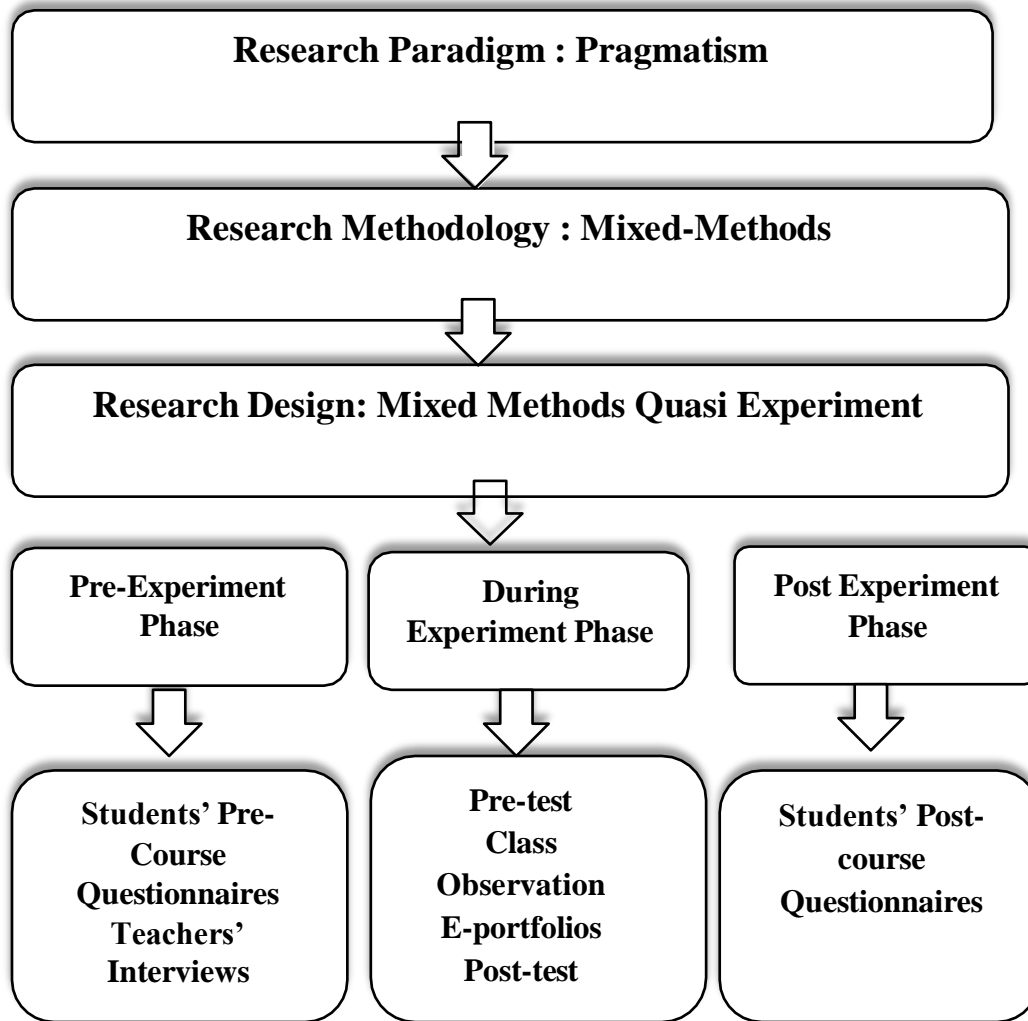


Figure 2: Research Methodology and Interventions

Another point worth clarifying is the choice of a “quasi-experiment” over a “true experiment” within a mixed methods design. While both procedures involve the manipulation of the independent variable, which is in this case the intercultural-based syllabus, they differ in how they assign participants to experimental and control groups. A true experiment requires randomization whereas a quasi-experiment allows for non-randomization (Reichardt, 2019). In the current study, the researcher could not randomly assign students to treatment and comparison groups because the groups are predetermined by the administration and the only access to them was as a part of the oral expression course: Furthermore, it was not possible to have the whole promotion to divide the groups randomly. The experimental group received the

treatment and was taught oral expression through the integration of the ICS while the control group was introduced to ICC in a random and unstructured way. This can provide a reference for comparing the influence of the independent variable, the intercultural-based syllabus, on the dependent one, ICC (Shadish et al., 2002).

4.3.2. Sampling and Participants

The setting/context of this research is the Department of English at the Teachers' Training School of Constantine (ENSC). It is one of the teachers' training schools in Algeria to train future teachers for national education. The students who enrol at this institution become pre-service teachers as they will start teaching either at middle school after four years or at secondary school after five years of training.

The participants of the study are first-year English majors at the ENSC. At this level, learners have language proficiency courses such as oral Expression, reading techniques, written expression, grammar, and phonetics. They also have content courses like civilisation, literature and linguistics. Other courses that focus on didactics, such as syllabus design, psychopedagogy, and material design and development will be the concern of the coming years (starting from the third to the fifth year of studies).

First-year students in ENSC have been chosen as the population of the study for two main reasons. First, ICC is a relatively neglected area in Algeria in middle (Rabehi, 2021), secondary school (Boualli & Bouadiaf, 2018; Doudi 2021), and even tertiary education (Mizab, 2020; Oumeddour, 2023). Thus, enhancing learners' ICC just from their first-year at a higher education level is important as it is one of the most crucial skills of the 21st century. Second, these learners are enrolled in an institution specialising in training middle and secondary school teachers. Thus, learners need to be interculturally competent to transfer such attitudes, knowledge, and skills to their future learners.

The choice of groups within the first-year level relied on convenience sampling. This strategy, also known as accidental or opportunity sampling (Cohen et al., 2018), involves including individuals based on their availability, which makes it non-probabilistic since they are not randomly chosen (Gay et al., 2010). In this case, among the four intact groups of first-year English majors at ENSC (N=108), the researcher chose two groups just because they were easily accessible and could be studied. One group served as a control group (N=27), and the other one constituted the experimental group (N=27). This helped in saving time and effort in finding other amenable participants (Gay et al., 2010).

4.4. Research Instruments

The research instruments or data collection tools in this study align with the mixed methods approach. The chosen tools are qualitative and quantitative to provide a clearer understanding of the phenomena under study. Table 2 presents all the instruments and their link to research questions. The following sub-sections provide more details on the rationale, aim, strength and limitations of each data collection tool.

Research Question	Research Instrument
RQ1: What are learners' subjective needs which should be taken into account for the design of the intercultural-based syllabus?	Pre-Course Questionnaire
RQ2: What are the perceptions of ENSC teachers on first-year English Majors' ICC? What are their suggestions for designing an ICS for developing learners' ICC that will be integrated in the oral expression course?	Teachers' Interviews
RQ3: How do learners react to the different intercultural materials of the syllabus? How can the implementation of the intercultural- based syllabus help learners in deconstruct their previously held assumptions about themselves and others to build understanding?	Classroom Observation
RQ4: Does the ICS enhance learners' ICC?	Pre and Post Tests
RQ 5: Which components of ICC do learners enhance during the intercultural course?	Online Portfolios
RQ 6: What are learners' reflections on their learning experience through the intercultural-based syllabus?	Post-Course Questionnaire

Table 2: Research Instruments

4.4.1. Questionnaires

Questionnaires are the most used tools for data collection. They are easy to administer, especially with a large number of participants. They provide structured and often quantitative data that enable the researcher to easily analyse respondents' viewpoints, attitudes and interpretations (Cohen et al., 2018).

Despite their strength, questionnaires have some limitations. Their predetermined structure limits the possibility of delving into the participants' experiences and understanding in comparison to interviews. (Bryman, 2012). To overcome this, the current research employs other tools for collecting data that allow students to express their views freely such as e-portfolios.

In this study, questionnaires are used before and after the intervention. The rationale for the pre-course questionnaire is to investigate learners' needs that are taken into account for the design of the intercultural-based syllabus. The pre-course questionnaire aims to identify learners' English use, learning experiences and expectations of the course. It serves to answer the first research question: "What are learners' subjective needs which should be taken into account for the design of the intercultural-based syllabus?"

The pre-course questionnaire (Appendix 2) is divided into three sections. The first section is concerned with background information about students such as gender, age, origin, and experience with travelling or living abroad (questions from one to 5). The second section is about English use and learning. It investigates learners' intercultural communication outside the class, motivation for learning English, learning preferences and problems (questions from 6 to 12). The last section is an open-ended question to encourage learners to set their expectations of the course.

The rationale for using a questionnaire after the intervention is to evaluate the effectiveness of the ICS that is designed and implemented for the first time. It is important to find out which aspects of the course are successful and which ones warrant further consideration for future implementations. The post-course questionnaire aims to investigate learners' views about the intercultural-based syllabus. This allows learners to evaluate the course and intercultural learning experience. Their feedback can assess if the objectives of the syllabus are achieved or not.

The design of the post-course questionnaire (Appendix 3) is based on the Kirkpatrick's (2007) Model that is a widely used model for evaluating the effectiveness of educational programmes. It makes the complex process of evaluating the training simpler by following the four levels known as reaction, learning, behaviour and results (Gill & Sharma, 2013). The reaction level is about participants' perceptions and feelings towards the course which

elucidates views about the various aspects of the ICS such as the materials and activities inside the class, the online portfolios, the duration of the intervention, etc. The learning level investigates the content that learners have learned during the course. This can help in finding out which intercultural attitudes, knowledge or skills learners believe that they have developed owing to their intercultural learning experience. The behaviour stage concerns the transfer of learning into behavioural change. This can provide more insights into which behaviours learners have adopted as a result of developing certain attitudes, knowledge and skills. The last level deals with the results of the course.

Kirkpatrick's (2007) four-level model offers a systematic way of evaluating the effectiveness of the intercultural-based syllabus, rather than asking questions haphazardly. Due to the number of participants in the experimental group (N=27), it is challenging to opt for a pure qualitative questionnaire though the latter is more efficient for gauging learners' views without prescribing answers to choose from. However, as Cohen et al., (2018) argue, relying on respondents' memory is not enough. That is why it is required to use multiple-choice questions with justification. Thus, the combination of both closed-ended and open-ended questions is suitable for the context of the study. Overall, the Kirkpatrick model is a valuable tool for evaluating the effectiveness of the intervention.

4.4.2. Teachers' Interviews

Interviews provide rich qualitative data, as they are "a powerful tool for researchers" (Cohen et al., 2018, p. 506). Richards (2003) regards interviews as a pivotal means of qualitative research. They are effective ways of eliciting in-depth information, that is usually difficult to obtain via surveys or observation.

In this study, teachers' interviews serve as procedures for needs analysis (NA). They can be very informative given that they help in exploring deficiencies, lacks, or gaps in students' learning (Brown, 2016). The aim of the teachers' interviews is twofold. First, to get

deep insights into ENSC teachers' perceptions of first-year English majors' ICC which can help in assessing learners' ICC from the viewpoints of teachers. Second, to probe into teachers' suggested objectives for an intercultural-based which would be implemented in the first-year oral expression module. Teachers' interviews attempt to answer the second research questions of this study: "What are the perceptions of teachers on first-year English Majors' ICC? What are the ENSC teachers' suggestions for designing an ICS for developing first-year students' ICC that will be integrated into their oral expression module?"

Despite their strengths in collecting data, interviews can have disadvantages. First, conducting interviews can be challenging as they are time-consuming and relatively difficult to arrange (Brown, 2016), and suitable for only a small number of respondents (Richards, 2003). Second, they can be influenced by the subjectivity and bias of both interviewer and interviewee (Cohen et al., 2018). This implies that individual perspectives and experiences brought by both parties to the interaction can influence the obtained data. Third, interviews have the "problem of meaning". Researchers may presume shared meanings between interviewers and respondents, overlooking the possibility that differing meaning systems could lead to varied interpretations of terms (Bryman, 2012). To overcome or at least reduce such limitations, certain measures have been taken.

Since ICC is a complex topic that encompasses various aspects, having interviews with teachers, instead of questionnaires, is more appropriate for eliciting views on learners' levels and suggesting objectives for the proposed intercultural-based syllabus. Thus, unlike questionnaires, interviewees can negotiate the meaning of complicated open-ended questions with the interviewer. Furthermore, given that there is no consensus among researchers on one single definition of ICC (Deardorff, 2006), it is important to opt for a structured interview as it spells out how ICC is conceptualised in this current study. However, phrasing questions in a way that elicits the desired information to answer research questions remains a challenging task

(Gay et al., 2010). This challenge was dealt with in the current work through analytical reading of previous research on ICC in the EFL context to formulate relevant questions, and by providing the interviewees with a detailed description of the ICC model adopted in this study. The interview protocol is presented in Appendix (4).

The interview respondents are ten teachers affiliated with the ENSC. While eight of them have prior experience in instructing oral expression to first-year students, two of them have taught this course only to second-year students. All the respondents were chosen based on their familiarity with the curriculum of first-year English majors at ENSC. The informed consent of respondents to be interviewed and recorded was obtained orally when they were contacted beforehand to choose a suitable date and time for conducting the interview. The respondents were informed about the topic and objectives of the research interviews. The researcher assured all teachers that data would be kept confidential, reported anonymously and used for research purposes only.

The interviews took place via phone and online meetings and lasted from 25 to 30 minutes. The participants have freely chosen their preferred medium of communication: five opted for phone calls, two for Google Meet, two for Messenger, and one for email. This allowed for conducting the interview easily and also for recording and transcribing responses.

4.4.3. Pre and Post-test

The pre and post-tests aim at answering the fourth research question which is “Does the ICS enhance learners’ ICC?” Answering this question requires the use of a quantitative tool that compares learners’ results in both the control and experimental groups before and after the intervention. Comparing the results of both groups allows for determining whether there are significant differences between them in pre and post-tests and hence, for concluding whether any observed difference is due to chance or the implementation of the intercultural-based syllabus.

Opting for self-report assessment rather than other tests stems from the multidimensionality of ICC that encompasses attitudes, knowledge and skills. The fact that learners' attitudes cannot be clearly observed makes teachers' evaluation debatable. Assessing learners' personal traits is a questionable practice that raises ethical concerns (Hoff, 2020). Therefore, self-report tests are employed as they allow learners to assess themselves (Schat et al., 2021).

In a personal communication with Byram (March 2022), he asserted that there was no self-assessment quantitative tool for ICC that was based on his framework. Although Fantini and Tirmizi's (2006) Intercultural Competence Scale (ICS) uses the dimensions of Byram's (1997) ICC, it is mainly related to individuals who are living in a host culture or having direct contact with people from different cultures. Such a tool may pertain to those investigating the development of ICC during students' mobility programmes or virtual exchange. Schat et. al. (2021) also developed a measurement for assessing intercultural competence which is based on Byram's (1997) *savoirs*, but it is related to teaching literature at upper secondary schools. These two examples confirm that any tool for assessing ICC should be relevant to the context because "If there is a misalignment between stated goals/objectives and the purpose of the measure, then the results will be invalid" (Deardorff, 2016, p. 129).

The researcher had to develop a learners' self-report test of ICC that aligns with the objectives of the current ICS and the overall research design. The aim is to ensure that the evaluation instrument represents the conceptual and contextual specifics of the construct (Shat et. al., 2021). The ICC measurement has been adapted from Alkhashnam's (2012) study which devoted a whole thesis to developing an instrument for assessing intercultural competence based on the Byram et al.'s (2009) model. She reviewed existing measurements to create an 80-Likert scale item checklist. To summarise, the ICC measurement tool for this study was adapted from the work of Alkhashnam's (2012), Byram (2021) and Reference Framework of

Competences for Democratic Cultures (Council of Europe, 2018a) and it covers what we believe are the essential and agreed upon elements of ICC.

Self-assessment has some advantages for this study as it allows learners to evaluate their intercultural competences, giving them more freedom for introspection. It also serves as a diagnostic tool for assessing learners' ICC to specify which areas need improvement to suggest relevant intercultural materials and activities. Further, it gives the researcher the possibility to track the development of ICC and test the effectiveness of the ICS (Schat et al., 2021).

Nonetheless, such a type of assessment bears drawbacks. The most obvious one is the acquiescence bias where respondents tend to agree with the statements, no matter the content, or their actual way of thinking (Cohen et al., 2018). One way to reduce such a bias is the use of reverse-coded items that require learners to pay more attention to the statement wording (Oskamp & Schultz, 2005). For example, the statement "Everyone learning English should try to speak British or American accent" is negatively worded. This may stimulate learners to think carefully before answering instead of only agreeing with all the items on the scale. Another important point is that maximum scores on self-report tests are meaningless as intercultural competence is a lifelong developmental process (Hoff, 2020). That is why this study employs other methods for assessing ICC such as class observation and students' e-portfolios to achieve a reliable and valid evaluation of the construct.

The pre and post-tests (Appendices 5 & 6) are made of 35 Likert scale items. This self-assessment tool is divided into five main sections Attitudes (items 1 to 11); Knowledge (12 items to 19); Skills (items 20 to 30), Critical Cultural Awareness (items 31 to 32); and Action-Orientation (items 33 to 35). In the post-test, the 35 statements are kept in the same order. They are paraphrased rather than changed completely to minimise the practice effect but at the same time keep parallel structure to ensure consistency in assessing the same dimensions before and

after the intervention. The analysis of pre-and post-test results relies on tests of significance namely Mann Whitney U Test and Wilcoxon Signed Rank Test.

4.4.4. Observation and Audio Recording of the Class

Classroom observation provides possibilities for systematically noting learners' attitudes, reactions, and behaviours as they occur in context. It is distinct from other techniques for data collection since it allows researchers to gather first-hand data from a natural context instead of reported data (Cohen et al., 2018). In this regard, Robson (2002) argues, "What people do may differ from what they say they do, and observation provides a reality check" (p. 310).

Observation is suitable for this study since the researcher needs to note learners' discussions. It is important to record their reactions, impressions, and how they engage with the intercultural input. It also aids in noticing attitudes of openness, willingness to learn about a new cultural phenomenon or rejection of culturally different others. This can result in generating authentic data and allowing the researcher to reflect on real classroom instances.

Observation should not be done haphazardly. It is a systematic method of enquiry that must be guided by a research question which is transformed into an observation grid (Appendix 7) (Cohen et al., 2018). In this study, the observation concerns the practical implementation of the ICS within the oral expression course. It focuses on two main aspects: "How do learners react to the different intercultural materials of the syllabus?" and "How can the implementation of the ICS help learners deconstruct their previously held assumptions about themselves and others to build understanding?"

In spite of its potential for providing authentic data, observation is prone to bias. The collected data can be impacted by the researcher's personal judgments and preferences instead of the phenomenon itself. It is also subject to selective attention where the observer focuses on one phenomenon and neglects other aspects that may contribute to a different interpretation.

Moreover, observation may be misleading since it records and notes what is seen in the class without supporting proof of what learners actually think (Cohen et al, 2018). To deal with this limitation, the observation data is triangulated with data obtained from another research tool (e-portfolios) to further investigate the development of learners' ICC. Also, the researcher audio-recorded class discussions to analyse the transcripts and provide authentic examples of students' interactions. This was done, of course, after acquiring the participants' consent. In this regard, Drissat (2022) argues that class recordings can help in better understanding the teaching context and situating the emergent themes from the analysis.

Another significant way to record the class observation is using supplementary field notes such as a reflection journal (Gay et al. 2010) to record the intercultural teaching experience after each session (Appendix 8). To ensure clarity and efficiency, the journal is structured as a three-column table to cover three main areas of the observed lesson. "What worked?" focuses on aspects of the lesson that were motivating to learners or facilitated comprehension. "What did not?" spots light on aspects that hindered understanding such as difficulty of instructional materials and activities. "What should be done?" outlines action plans based on observation and reflection to remedy the weakness about the lesson's content or the teacher's management of the class.

4.4.5. E-Portfolios

Due to the predominance and limitation of psychometric assessment, portfolios provide the main evidence of the development of learners' ICC (Byram, 2021). According to the Council of Europe (2021), a "portfolio is a systematic, cumulative and ongoing collection of materials that is produced by the learner over a period of time as evidence of his or her learning, progress, performance, efforts, achievements and proficiency" (p.137).

In the current research, e-portfolios serve as formative assessments throughout the course to gather proof of learners' intercultural learning (Deardorff, 2016). They aim to find

out the intercultural competences that students develop. Hence, in conjunction with the class observation and pre/post tests, they help provide “thick descriptions” (Geertz, 1973) of learners’ intercultural development. They serve to answer the fifth research question of this study: “Which components of ICC do students enhance during the intercultural course?”

One major principle of the ICS is experiential learning which can be achieved when learners get involved in activities and reflect on them and the e-portfolio facilitates that process. Given the limited number of face-to-face sessions, such a tool allows learners to carry out further activities which they cannot do in class and, most importantly, provide their reflection on the intercultural learning experience. The point of reflection, as Liddicoat and Scarino (2010) argue, makes the portfolio strong in capturing instances of developing intercultural competences. Thus, as Baiutti (2021) notes, the portfolio acts as a tool for developing learners’ ICC rather than only assessing it.

Google Forms offers the possibility of collecting and storing learners’ work. The complete guide to learners’ online portfolios is presented in Appendix (11). It shows that the researcher has adapted a variety of tasks for developing and accessing learners’ ICC. To ensure validity, the tasks follow the objectives of the ICC model adapted for this study

4.5. The Intercultural-based Syllabus/Treatment

The overall aim of this current research is to design an ICS for enhancing first-year English majors’ ICC. The syllabus serves as a treatment for the experimental group. This section describes the treatment’s objectives, content, materials and activities, location and time, and assessment techniques.

4.5.1. Objectives

The objectives of the intercultural-based syllabus are based on the adapted model of ICC for this study. It is worth mentioning that Byram (2021) himself acknowledges that objectives for ICC (Appendix 1) are very demanding and more complex than those that guide

the work in class. In fact, at the initial stages of developing the intercultural-based syllabus, understanding the ICC objectives proved to be no easy task. It was only through reading Qin's (2015) work that the researcher could draw links between the abstract and complex ICC objectives and real classroom instances which included evidence of learners' development of *savoirs*. Table 3 provides an overview of the goals or objectives of the ICS that are relevant to the context.

Attitudes	<p>1. Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own</p> <p>a) Willingness to seek out or take up opportunities to engage with Otherness in a relationship of equality, distinct from seeking out the exotic or the profitable</p> <p>b) Interest in discovering other perspectives on the interpretation of familiar and unfamiliar phenomena both in the cultures of social groups to which one belongs and in other cultures and cultural practices</p> <p>c) Willingness to question the values and presuppositions in cultural practices and products in one’s own environment and social groups (Byram,2021, pp84-85)</p> <p>2. Tolerance towards other religions</p> <p>3. Tolerance towards Non-native English</p>
Knowledge	<p>1. Knowledge and Understanding of the self</p> <p>a. Knowledge and understanding of one’s own cultural affiliations.</p> <p>b. Knowledge and understanding of the assumptions and preconceptions which underlie one’s perspective on the world.</p> <p>c. Understanding how one’s perspective on the world, and one’s assumptions and preconceptions, are contingent and dependent upon one’s cultural affiliations and experiences, and in turn affect one’s perceptions, judgments and reactions to other people (Council of Europe, 2018a, pp;52-53.)</p> <p>2. Knowledge and Understanding of Culture</p> <p>a. Knowledge and understanding of how people’s cultural affiliations shape their worldviews, preconceptions, perceptions, beliefs, values, behaviours and interactions with others.</p> <p>b. Knowledge and understanding that all cultural groups are internally variable and heterogeneous, do not have fixed inherent characteristics, contain individuals who contest and challenge traditional cultural meanings and are constantly evolving and changing.</p> <p>c. Knowledge and understanding of how power structures, discriminatory practices and institutional barriers within and between cultural groups operate to restrict opportunities for disempowered individuals.</p> <p>d. Knowledge and understanding of the specific beliefs, values, norms, practices, discourses and products that may be used by people who have particular cultural affiliations, especially those used by people with whom one interacts and communicates and who are perceived to have different cultural affiliations from oneself (Council of Europe, 2018a, p.55)</p> <p>3. Knowledge of the types of causes and process of misunderstanding between interlocutors different cultural origins (Byram, 2021, p.136)</p>

Skills	<p>1. Skills of interpreting and relating: Ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own</p> <ol style="list-style-type: none"> a. Compare one's and others' views/ cultures. b. identify ethnocentric perspectives in a document or event and explain their origins c. Identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present d. Mediate between conflicting interpretations of phenomena <p>2. Skills of Discovery and Interaction : Ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction</p> <ol style="list-style-type: none"> a) Identify significant references within and across cultures and elicit their significance and connotations b) Elicit from an interlocutor the concepts and values of documents or events and develop an explanatory system susceptible of application to other phenomena (Byram, 2021,p.65). c) Use in real-time knowledge, skills and attitudes for mediation between interlocutors of one's own and another culture. <p>3. Empathy: Ability to understand and relate to other people's thoughts, beliefs and feelings, and to see the world from other people's perspectives (Council of Europe, 2018, p.48)</p>
Critical Cultural Awareness	<p>An ability to evaluate, critically and on the basis of a systematic process of reasoning, values present in one's own and other cultures and countries</p> <ol style="list-style-type: none"> a) Identify and interpret explicit or implicit values in documents and events in one's own and other cultures b) Make an evaluative analysis of the documents and events which is based on systematic and conscious reasoning (Byram, 2021,p.66).
Action Orientation	<ol style="list-style-type: none"> a) Willingness to contribute to the reduction of prejudice, racism and discrimination in the community (Council of Europe, 2009; 2013) b) Willingness to contribute to the reduction of prejudice, racism and discrimination in future teaching career

Table 3: Objectives of the Intercultural-based Syllabus.

One point worth clarifying here is related to the objectives of attitudes. Tolerance towards other religions is integrated with objective (a) (Willingness to seek out or take up

opportunities to engage with Otherness...). However, it is intentional to deal with it separately to highlight its importance in a context where all learners are Muslims.

Willingness to respect and value non-native English is not directly targeted by Byram (2021). It involves being open to the different ways of speaking English and suspending judgment based on someone's English proficiency. This objective is integrated within the attitudes dimension due to its significance in the ENSC teaching context where the majority of teachers and students believe in native speaker as a preferred norm of speaking.

In the knowledge dimension, the addition of knowledge of the self is crucial. Learners need to understand themselves before learning how to understand others. They also need to have knowledge and understanding of culture. Furthermore, it seems impossible to integrate all of the eleven knowledge objectives as proposed by Byram (2021) given the short span of the course (Appendix 1 for the whole list of objectives).

For the skills dimension, all the objectives related to skills of interpreting and relating are targeted in the course. However, due to limited opportunities for real-time communication, not all the objectives within skills of discovery and interaction are included. To compensate, Byram (2021) suggests that students are to be given opportunities in class to analyse documents such as texts, videos, and pictures and reflect on their independent learning from the media. This is pertinent to objective (a) in the above table "Identify significant references within and across cultures and elicit their significance and connotations" Though objectives (b) and (c) involve interaction with others in real life; they are incorporated into the syllabus. Objective (b) "elicit from an interlocutor ..." is addressed in students' assignments where they interview people from their community to investigate and interpret their views on culture and linguistic diversity. Objective (c) "use in real-time knowledge, skills and attitudes for mediation...." is related to students' skill of mediation in hypothetical scenarios.

As already discussed in Chapter 2, empathy is an important skill in intercultural competence but it is missing from the Byram (2021) model. Hence, it is incorporated in this study from the RFCDC (Council of Europe, 2018a). For critical cultural awareness, Byram (2021) proposes three objectives but only two are suitable for this study. Both objectives (a) and (b) highlight activities which can be carried out by students with no need for real-time communication. The last component action orientation is related to the learner's willingness to undertake actions to contribute to reducing racism, discrimination, or prejudices in their community. It is also linked to future careers as ENSC students are going to be future teachers. That is, this objective is linked to the institutional context (Byram, 2021).

4.5.2. Content

In alignment with the previous course objectives, it is evident that learners are going to learn the intercultural competences namely attitudes, knowledge, skills, critical cultural awareness and action orientation. The initial plan was to deal with nine units as shown in this

Initial Plan	Second Plan	Final Plan
1. Who am I? 2. How do I Understand Culture? 3. Do I Value Cultural Diversity? 4. Do I Hold Stereotypes and Prejudices towards Others? 5. Am I racist? 6. Do I Have to Speak English like Natives? 7. Do I use Non-verbal Communication Similarly to Others? 8. How Can I counter Discrimination, Prejudice and Stereotypes in my Community? 9. Am I Interculturally Competent?	1. Who am I? 2. How do I Understand Culture? 3. Do I Hold Stereotypes and Prejudices towards Others? 4. Do I Have to Speak English like Natives? 5. Do I Use Non-verbal Communication Similarly to Others? 6. Am I Interculturally Competent?	1. Who am I? 2. How do I Understand Culture? 3. Do I Hold Stereotypes and Prejudices towards Others? 4. Do I Have to Speak English like Natives? 5. How Do I understand Idiomatic expressions? 6. Do I use non-verbal Communication Similarly to others?

Table 4: Evolution of the ICS Plan.

Due to the time limitations, it was decided to keep only six units. The third unit (Do I Value Cultural Diversity?) was merged with the second one (How do I Understand Culture?). The fifth unit (Am I racist?) was integrated into the fourth one (Do I hold Stereotypes and Prejudices towards Others?) where learners discussed issues of racism as part of their online assignment. The eighth unit (How Can I Counter Discrimination, Prejudice and Stereotypes in my Community?) was also integrated with the assignment of the fourth unit. Because of these modifications, the second plan emerged. Further discussion with the oral expression teacher of the experimental group revealed that learners were curious to learn more about idiomatic expressions and that dealing with such a topic would be so interesting and motivating for them rather than (Am I Interculturally Competent?). The only solution left was to omit unit 6 and add another unit that tackles idiomatic expressions. Some aspects of the deleted units were added to the learners' e- portfolios.

4.5.3. Materials and Learning Activities

In order to help learners make sense of the intercultural materials, the ICS adapts various kinds of activities which are influenced by Kolb's (1980) theory of experiential learning. First, class discussion is a mostly used activity that involves ongoing and open negotiating of meaning to promote active listening, respect for others' diverse perspectives, and build empathy. Alexander (2008) sees that class discussion can reinforce dialogue and develop new perspectives.

Role-plays are also important activities. Learners need to be involved in scenarios that stimulate mediation, criticality and reflection rather than mere assimilation of the target culture's behaviours. Though role-plays are employed only on two occasions in unit 3, they may offer learners possibilities for developing the skills of mediation.

Finally, reflection activities are the cornerstone of the intercultural-based syllabus. Mattia (2021) sees that self-reflection is an important component in the conceptualisation of

various models of IC (eg., Byram, 1997; Deardorff 2006). He also argues that reflections help learners challenge previously held assumptions and stereotypes about others and become aware of the limits of their own worldviews and perspectives. Table 5 outlines the materials and activities used throughout the course. The full units of the syllabus are presented in Appendix (10). The materials are chosen according to the criteria discussed in chapter 3. They involve videos, extracts from books, online articles, and pictures.

Unit	Materials and activities	- Online Assignment (e-Portfolio)
Who am I?	<ul style="list-style-type: none"> - Wheel of Personal Identity - Wheel of Social identity - Social circles Activity 	<ul style="list-style-type: none"> - Reflection - Recoding videos to talk about themselves
How do I Understand Culture?	<ul style="list-style-type: none"> - Discussing views of culture - Iceberg modal of culture - Analyse BBC Video on Native Americans + Discussion and reflection on Algerian context 	<p>Reflection</p> <p>Ethnographic Interview to investigate , interpret and reflect on how people in their community view on culture and cultural diversity.</p>
Do I hold Stereotypes towards others?	<ul style="list-style-type: none"> - Discussing stereotypes and prejudices - Reading and interpreting a text (An Understanding Supervisor) - Reading and Interpreting a text (I came as a friend ...) - Role plays: Mediation in Hypothetical Scenarios. 	<p>Watching the movie The Hate U Give and reflecting on it through the Autobiography of Intercultural Encounters through Visual Media (AIEVM)</p> <ul style="list-style-type: none"> - Creative Writing
Do I have to speak English like Natives?	<ul style="list-style-type: none"> - Videos that show famous and successful people who do not speak like natives. - Class Discussion 	<p>Reflection</p> <p>Personal stories on linguistic prejudice</p> <p>Mediation in Hypothetical Scenario</p>
How do I Communicate using Idiomatic Expressions?	<ul style="list-style-type: none"> - Pictures - Comparing Algerian and British Idiomatic expressions 	<ul style="list-style-type: none"> - Preparing a dialogue using idiomatic expressions.
Do I Use Non-verbal Communication Similarly to Others?	<ul style="list-style-type: none"> -Will Baker’s Story -Introducing nonverbal communication, its types and functions. -Comparing non verbal communication across cultures 	<p>Reflection</p> <p>How is my nonverbal communication influenced by my culture?</p> <p>Critical Evaluation of Aspects of non-verbal communication in the community.</p>

Table 5: The Materials and Activities of the ICS

4.5.4. Location and Time

The initial plan was to implement the ICS in nine weeks, but it was changed to six sessions to fit the schedule of the physical and online classes. Figure 3 shows the duration of the intervention.

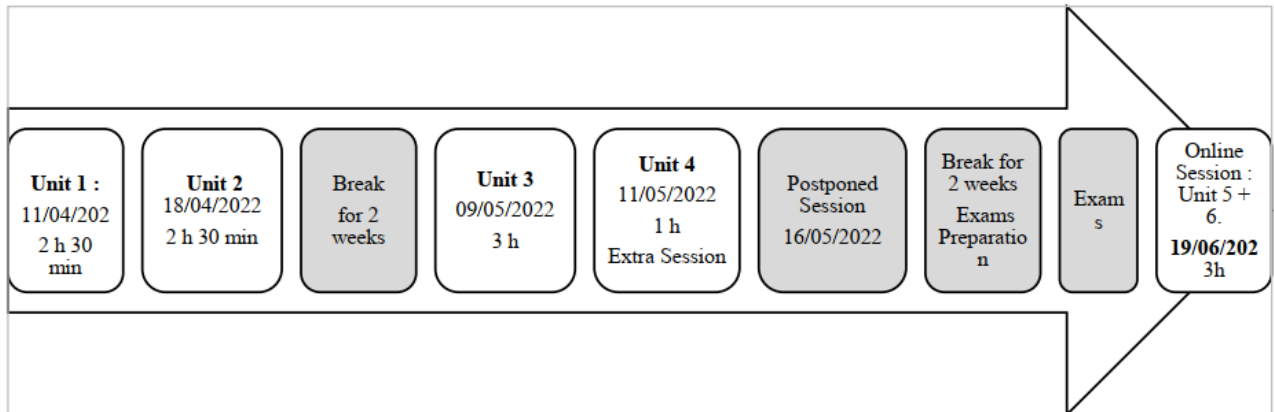


Figure 3 : Duration and Timing of the ICS

The study participants had the first four units in face-to-face classes in the language laboratory at the ENSC while the last two ones were online via Google Meet. Teaching through waves in the post-COVID era meant that students had hybrid learning where they attended classes only two weeks per month and had online assignments in the last two weeks. They also had two consecutive sessions of oral expression each week from 8.30 to 12.30 except for the first two sessions which took place during Ramadan so the timing was reduced. During the time between sessions, students were exposed to online assignments that covered different tasks like reflections, ethnographic interviews, and creating videos. (Appendix 11).

Unlike the physical class, the online session did not make it possible to observe closely students' reactions and non-verbal cues. In addition, learners could not deal with role-plays as planned. Thus, the researcher had to tailor the content of the last two units to fit the virtual environment. There were some technical issues during the online session. Still, amidst all these challenges, Google Meet was the only chance to cover all the units in the intercultural-based syllabus.

4.5.5. Assessment

The ICS adopts Deardorff's (2016) views that assessing ICC using one tool is a “myth” and that a mixed methods approach is preferable. This is because no single tool is adequate for capturing the complex and multifaceted nature of ICC. Thus, the researcher combines diverse methods using teachers' interviews before the course, self-report tests, class observation, and e-portfolios to gather evidence of learners' intercultural savoirs with a focus on ICC as a process, rather than a product (Deardorf, 2016). More details on these tools are explained when discussing instruments for data collection. A last point is that the intercultural-based syllabus follows Deardorff's (2015) view that attaining intercultural competence is a lifelong developmental process and hence there is no specific point when individuals become fully interculturally competent

4.6. Reliability and Validity of Mixed Methods Research

According to Cohen et al., (2018), combining quantitative and qualitative data may enhance the reliability of mixed methods research. The triangulation of instruments and data has the potential to ensure reliable findings as each tool or type of data can compensate for the shortcomings of the other. Gay et al., (2010) also see that integrating two approaches to data collection methods can reduce the limitations of adhering purely to a single method. As explained earlier, the researcher has triangulated the collected data by a variety of tools to provide a clearer understanding of the development of learners' ICC through the ICS.

Cohen et al., (2018) also assert that mixing methods can enhance the validity of the research. According to Creswell and Plano Clark (2018), validity in MMR is defined as “employing strategies that address potential threats to drawing correct inferences and accurate assessments from the integrated data” (p.251). In simpler terms, validity refers to whether the research design and findings of the study provide an accurate reflection of what the researcher is trying to measure. Ensuring the validity of MMR necessitates that the study design, methods,

sampling, and data analysis be not only appropriate for the research questions but also consistent with each other. In addition, the quantitative and the qualitative elements have to be integrated effectively by following a specific research design. This study adopts the mixed-methods quasi-experimental design that allowed for integrating the two types of data to find solutions to research questions.

Creswell and Plano Clark (2018) argue that each design of MMR has its own threats to validity. The current study employs a mixed method quasi-experimental design that has three main threats to validity: failing to address threats to internal and external validity in experimental research; neglecting to specify the rationale and the place for embedding the qualitative component; and introducing bias when collecting qualitative data during the experiment.

First, failing to manage threats to external and internal validity in experimental research can undermine the study's credibility and trustworthiness. Creswell and Creswell (2023) define internal validity threats as "experimental procedures, treatments, or experiences of the participants that threaten the researcher's ability to draw correct inferences from the data about the population in an experiment" (p. 287). Here is a summary of threats to internal validity in experimental research based on Creswell and Creswell's (2023) work and how the researcher has attempted to minimize them.

- **Selection Bias** refers to selecting participants based on certain characteristics which predispose them to have certain outcomes. The researcher in this study did not select the participants based on specific characteristics. Intact groups were selected which is common in educational research. Thus, the non-probability convenient sampling was the alternative given the difficulty of using a random sample.
- **History Effect** refers to the external events which happen during the study and can influence the outcomes of the experiment. In this regard, the control and experimental

groups in the study experience similar external events such as studying the same courses across the first-year curriculum at ENS that do not integrate a structured intercultural dimension. In addition, the results of the pre-course questionnaire in this research showed that both groups of students have limited use of English skills outside the classroom, no overseas experience, and minimal intercultural encounters. It is then concluded that such external events did not affect the study. Thus, any improvement in students' ICC is likely to be attributed to the intercultural-based syllabus.

- **Maturation Effect** refers to the maturation of participants during the intervention that can influence the outcomes. This effect is minimised due to the short term of the current study. This means that learners did not have the chance to mature and learn from life experiences over an extended period of time that could have affected the study's outcomes. Additionally, the control group served as a reference to compare students' outcomes.
- **Mortality**, also called study attrition, refers to participants withdrawing from the experiment owing to several reasons. In this study, no one dropped out, except for one student from the experimental group who abandoned studying completely.
- **Diffusion Effect**, also known as contamination of groups, refers to the communication that can occur between participants in the control and experimental groups that can influence the results of both groups. The researcher could not address this threat because it was not possible to keep the two groups separate, as they were intact groups within first-year classes at ENSC. It was not also possible to separate these students outside the institution, where they could have direct interaction with each other daily (bus, campus, library, etc.).
- **Testing Effect** refers to participants' familiarity with the pre-test which can influence the outcomes of the post-test. To reduce this threat, there was a duration of nine weeks between the administration of the pre and post-tests. Furthermore, items that assess

students' ICC before and after the intervention were structured differently, keeping the same components.

- **Instrumentation Effect** refers to the change of the testing instrument between the pre and post-test that can influence the scores. Here the researcher used the same instrument for the administration of both tests with only paraphrasing items of the post-test. This can ensure that the items still represent the dimensions of ICC while reducing the chance that changes in scores reflect differences in the test itself rather than the actual intervention.

Moreover, the researcher has to account for possible threats to the external validity of their experimental research. Such threats arise when researchers draw generalisations from the sample to other populations, settings, and past or future situations (Creswell & Creswell, 2023). In the current study, the findings will not be generalized beyond the groups in the experiment since the sample is not randomly selected. This is because convenient sampling limits the representativeness of the sample to the wider population.

The second threat to mixed methods (quasi)-experimental design is not specifying the rationale and the place for embedding the qualitative data in the experiment” (Creswell & Plano Clark, 2018). The researcher provided a rationale for collecting qualitative data and its usefulness for understanding the multifacetedness and complexity of ICC before, during, and after the quasi-experiment. These points have already been explained in this chapter.

The last threat to validity is the introduction of bias when employing qualitative data during the experiment. This necessitates the use of strategies to reduce bias (Creswell & Creswell, 2023). For example, two teachers/researchers reviewed the coding scheme used for analysing the interviews and audio recordings of the class discussions to enhance inter-rater reliability. Moreover, two well-known scholars in the field of intercultural education, Michael Byram and Martyn Barrett, reviewed the rubric assessment of e-portfolios and evaluated the

extent to which students' answers corresponded with the descriptors for basic, intermediate, and advanced stages.

In conclusion, mixed methods quasi-experimental design has three potential threats to validity. The researcher has attempted to account for internal validity threats to the experiment such as selection bias, history effects, maturation effects, mortality, testing effects, and instrumentation effects. Moreover, the researcher has reduced threats to the design's overall validity by justifying the use of qualitative data and employing strategies to minimise bias during data analysis. These measures can enhance the credibility and trustworthiness of the study.

Conclusion

Positioning the research within a pragmatic paradigm stems from practicality to meet the main aim of the study which is designing an ICS to enhance first-year English majors' ICC. Pragmatism offers flexibility in combining multiple and often competing views, ontologies, epistemologies, and methodologies to answer research enquiries. The combination of qualitative and quantitative data within the mixed methods approach is regarded as an efficient way for understanding the phenomenon under study. More specifically, opting for a mixed method quasi-experimental design allows the researcher to investigate students' needs and explore the influence of the syllabus on the development of intercultural savoirs. The nature of ICC itself requires the interpretation of learners' intercultural learning rather than relying on mere quantitative data. The next chapter presents the analysis, discussion and interpretation of the collected data.

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Chapter Five: Data Analysis and Discussion

Introduction

This chapter provides the analysis, discussion and interpretation of the data collected throughout the mixed methods quasi-experimental design. The current study has investigated the structured instruction of intercultural elements in enhancing first-year English Majors' ICC at the ENSC. The chapter is divided into three main phases reflected in the stages of research. The first is the needs analysis stage which is concerned with analysing and discussing findings from students' pre-course questionnaires and teachers' interviews. The second phase is the experimental phase and the implementation of the intercultural-based syllabus. This section discusses the results of the students' pre-test, observation and audio recordings of the class discussion, post-test, and e-portfolios. The last phase focuses on the evaluation of the ICS by discussing learners' views in the post-course questionnaire. The chapter ends by presenting other themes that emerged from the study.

5.1. Phase One: Needs Analysis

5.1.1. Students' Pre-course Questionnaire

The pre-course questionnaire aimed at investigating first-year English Majors' subjective needs that were taken into account for the design of the intercultural-based syllabus. The analysis is divided into three main sections background information, English learning and use, and expectations of the course.

5.1.1.1. Background Information

The first section concerns background information about learners. All of the participants in the experimental group are females (100%). It is usual at the ENSC to have an all-girls class. The whole population of first-year English majors was composed of 106 females (98.14%) and only two boys (1.86%). Moreover, the age distribution in the experimental group

shows that the majority of them (N= 14, P= 51.9 %) are eighteen years old. The remaining (N= 11, P= 40.7%) are nineteen years old, and only 7.4 % (N=2) are twenty years old.

It is essential to consider how these demographics may influence the development of ICC. Al Khashnam (2012) reveals that attitudinal openness to other cultures was higher in older participants than younger ones. This can highlight the significance of enhancing the intercultural attitudes of younger learners. The younger they are, the more they may be able to change their previously held assumptions and stereotypes to enhance their intercultural attitudes since they are at an early stage of developing their own personal and social identities. In fact, they are transitioning from being teenagers at secondary school to becoming adults at ENSC, who will be teaching after four or five years of study. That is why ICC is suitable for them just right from the beginning of their study cycle at ENSC.

The other point concerns gender and the development of ICC. Al Khashnam (2012) reports that emphatic concern was higher in females than males. She argues that her findings aligned with previous research such as the one of Altusheler et al. (2013). She also reveals that critical cultural awareness was higher in males rather than females. However, to avoid the potential of bias, the researcher in this study has no prior assumptions about the female participants' ICC since each context and individual can be different and unique.

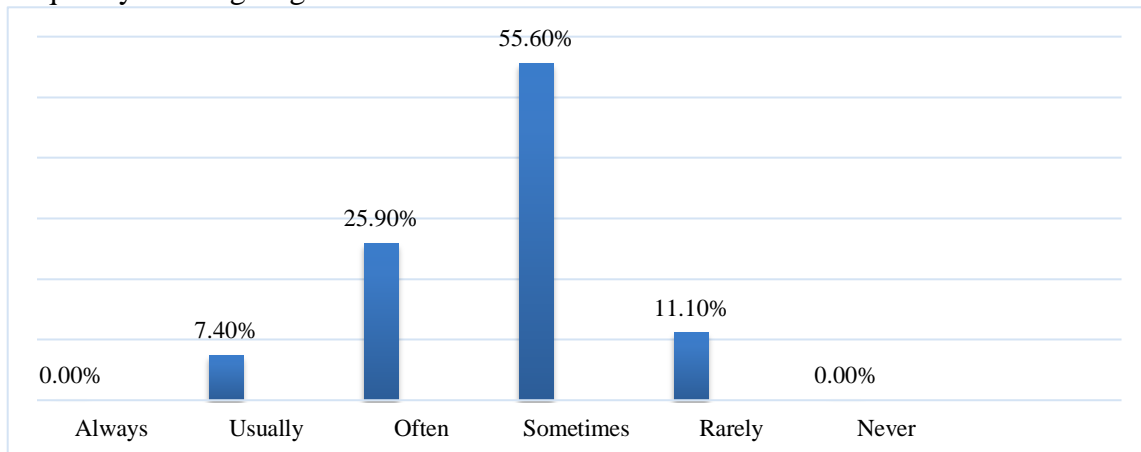
Moreover, almost all students in this group (N= 25, P=92.6%) have never travelled or lived abroad, except for one student who went on a vacation to Tunisia for one week, and another one who lived in France for three months. This limited travel experience may hinder the possibility of exposure to diversity in real-life contexts though students can encounter diversity in their own country and community as well or via online communication. Nevertheless, the researcher does not presume that participants in this study are not or are less interculturally competent just because they have never stepped out of the borders of their country. In this regard, Jackson (2018) argues that living abroad does not guarantee the

development of ICC since individuals can become more ethnocentric and less willing to interact with others.

5.1.1.2. English Learning and Use

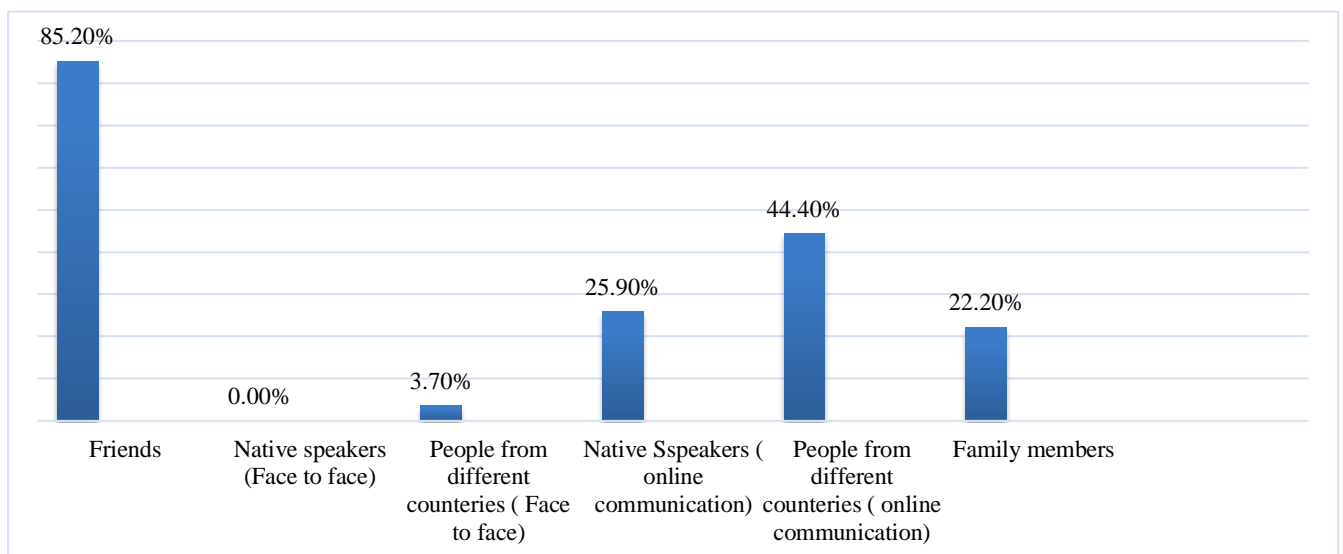
- **Frequency and Context of Using English in Real-life Communication**

The second section concerns English learning and use. Graph 1 summarises the frequency of using English for communication.



Graph 1: Frequency of Using English in Real-life Communication

As the above findings show, a few respondents (N=2, P= 7.4%) usually communicate in English in real-life communication, while most respondents (N= 15, P= 55.5%) sometimes use the language outside the institution context. The rest (N= 3, P= 11.1 %) rarely interact in English. Furthermore. Students communicate in different contexts as shown in Graph 2



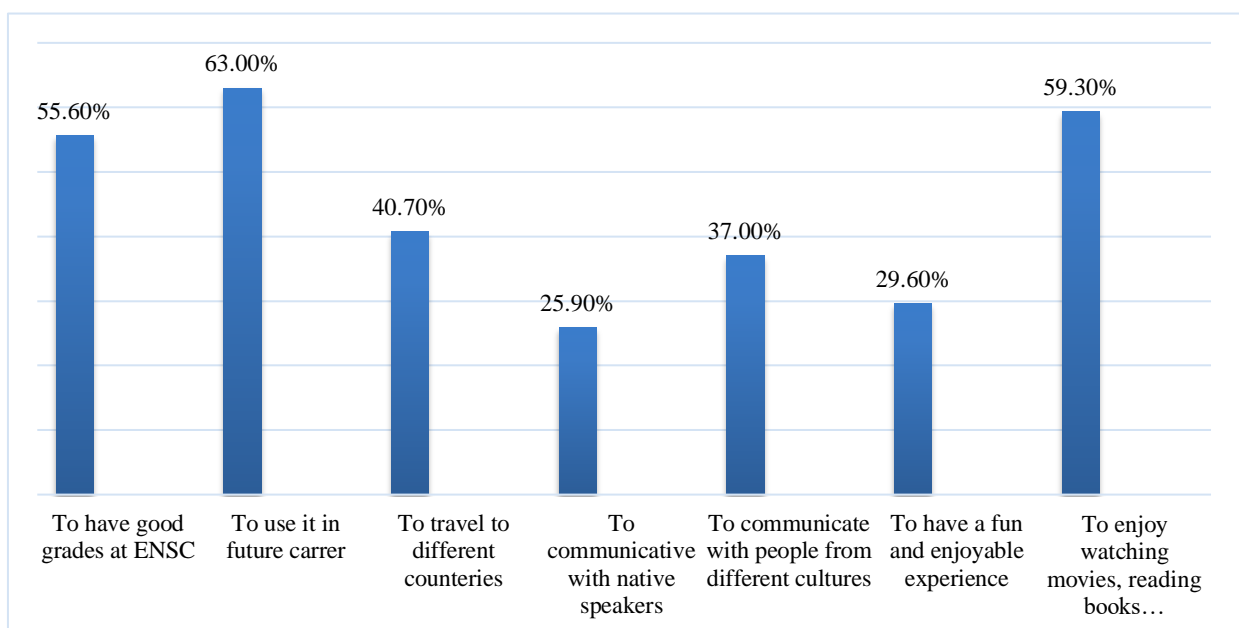
Graph 2: Contexts for Using English in Real-life Communication

The findings indicate that using English with friends is the most chosen answer (N=23; P= 85.2%). Learners added other options which are using English with family members (N=6, P=22.2%) and talking to oneself when being alone (N= 1, P= 3.7%). Additionally, online communication takes place more often with people from different cultures (N=12, P= 44.4%) than with native speakers (N=7, P= 25.9%).

The above results show the limited use of English in real-life contexts but also highlight the significance of ELF from different cultural backgrounds and affiliations. In a modern digitalised world, communication is not only limited to native speakers. Hence, the intercultural materials of the syllabus should display stories of people from different cultures to satisfy students’ curiosity and interest. Concerning Byram’s (2021) framework, and given the focus on ELF rather than on the TC, it becomes evident that not all the objectives of the knowledge dimension are targeted in the syllabus. Only knowledge of the process of intercultural interaction and misunderstandings in communication remains significant.

- **Motivations for Learning English**

The other point is investigating learners’ motivations for learning English. Their responses are shown in Graph 3.



Graph 3: Motivations for Learning English

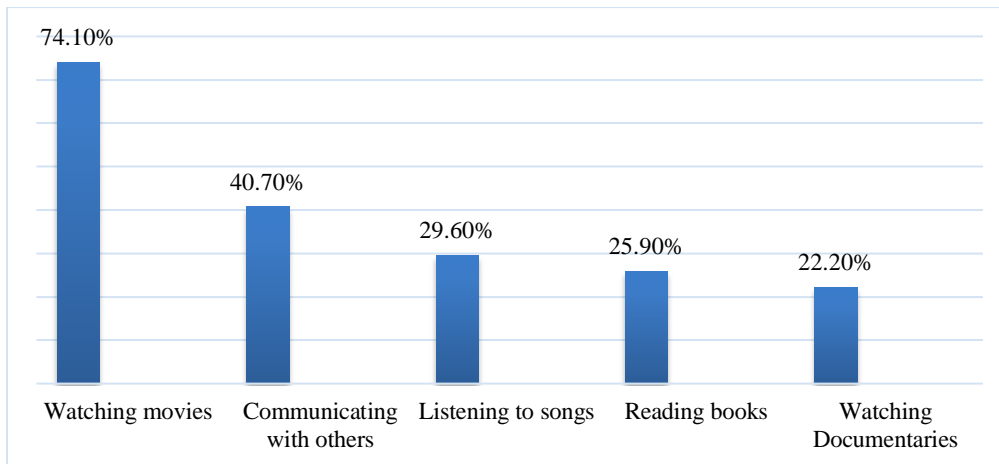
The most chosen options for learning English are educational (N=15, P= 55.6%) and professional purposes (N= 17, P= 63%). This practical focus on academic achievement and future careers is natural given the institutional context of ENSC where the emphasis is on preparing future middle or secondary school teachers. Thus, as argued by Hamadouche and Boualli (2022), it is significant for those learners to enhance their ICC just right from the beginning which would in turn help them develop this competence in their future learners.

Other personal goals or motivations for learning English involve travelling to different countries (N=11, P= 40.7%), communicating with native speakers (N=7; 25.9%), and interacting with people from different cultures (N= 10, P= 37%). One student mentions that she wants to realise a childhood dream of speaking fluent English while another simply responds that she loves the language. The rest of the options include having a fun and enjoyable experience (N=8, P= 29.6 %) and watching movies and reading books (N= 16, P=59.30%).

- **Preferred Learning Activities**

Most students (N=11, P= 40.7%) revealed that they preferred working in group activities, ten of them (37 %) liked pair works, and the rest (N=6, P= 22.6%) opted for working individually. This suggests that collaborative learning approaches are likely to be effective for engaging students in the intercultural learning process. A smaller percentage of students (22.6%) preferred working individually. Hence, individual work should also be incorporated into the course to cater to diverse learning styles.

It is also important to investigate their preferred way of learning English outside the classroom to decide which activities to include in the online assignments. Graph 4 shows the results.

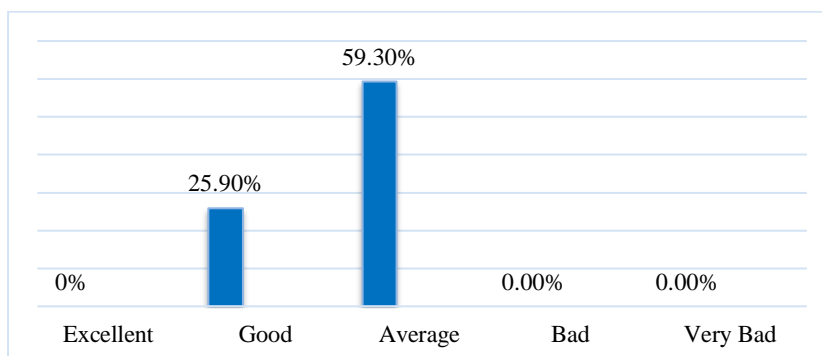


Graph 4: Ways to Improve English outside the Class

For their preferred way to improve their English outside the class, the most used activity is watching movies (74.1%). Indeed, movies are not only popular forms of entertainment but they also expose learners to natural speech and a variety of vocabulary items. More importantly, as Lazaar et al. (2007) argue, the use of movies with suitable activities can help learners enhance their ICC. Another option for developing English proficiency is communicating with others (40.70%) which can offer opportunities for practising speaking and listening skills in real-world contexts. The rest of the answers involve listening to songs (29.60%), reading books (25.90%), and watching documentaries (22.2%). These activities can help learners improve their English.

- **Learners' Communication Skills**

Learners were given a chance to self-assess their communicative skills. The results are displayed in graph 5.

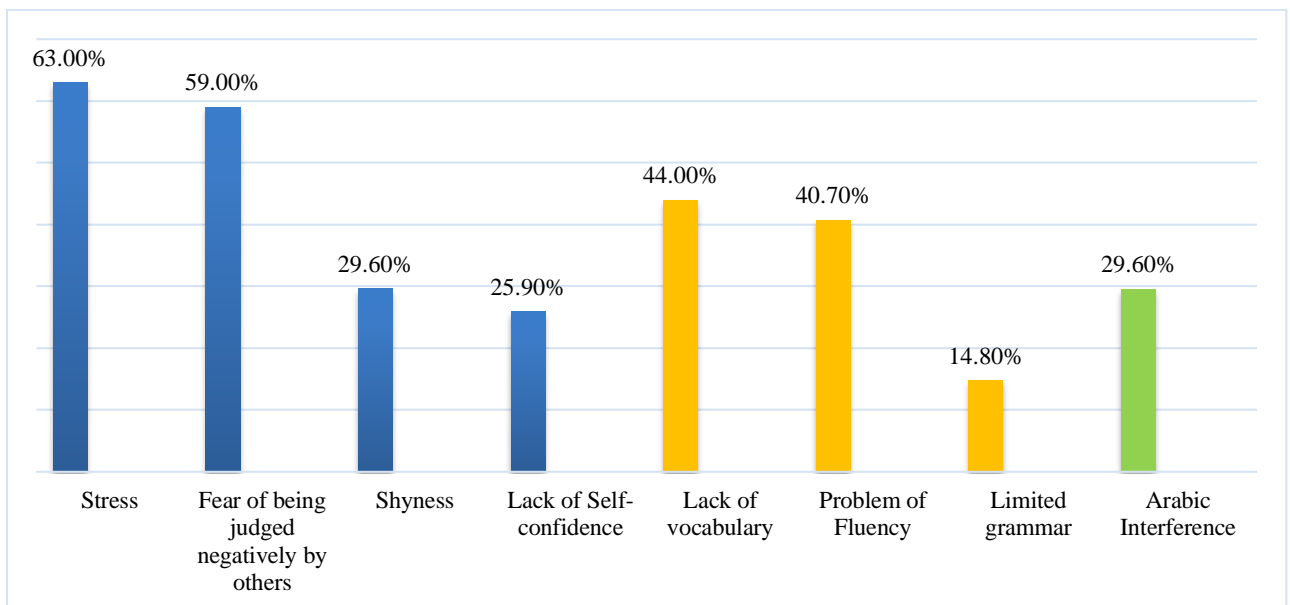


Graph 5: Learners' Assessment of their Communication Skills

In assessing their communicative abilities, most students (N= 16, P=59.3 %) considered it average, others (N=4, 14.8 %) said it was not good, and the rest (N=7, P= 25.9%) revealed it was good. This can be attributed to the fact that learners are enrolled in their first- year at ENSC and this is the first time when they have all courses in English. In addition, they were concerned with preparing for the national Baccalaureate exam in their last year at secondary school. The focus on developing reading comprehension and writing skills undermined the possibility of improving their speaking skill. This implies that the ICS should give more opportunities for learners to develop their speaking skills such as class discussion, and role-plays.

- **Learners’ Communication Issues**

In investigating further the problems or issues they encounter when speaking in English, the students revealed that they had multiple issues which can be classified into psychological, linguistic and cultural factors. Their responses are represented in Graph 6.



Graph 6: Learners’ Communication Issues

As the graph shows, psychological factors seem to be prominent issues in speaking which involve stress (63%), fear of being judged negatively (59.3%), shyness (29.6%) and lack of confidence (25.9%). These factors may negatively affect students’ ability to speak freely and share their perspectives openly. Thus, the researcher/ teacher should address such issues

while implementing the syllabus to ensure a more inclusive learning environment for all students. For example, the social circle activity in Unit 1 can offer learners a relaxing atmosphere for sharing aspects of their personal and social identities.

Second, the linguistic factors that affect communication abilities are also found. These include limited vocabulary (44.4%), problems in fluency (40.7%), and limited grammar. All these issues can result in hesitation (22.2%). Thus, the linguistic aspects can hinder successful communication.

Lastly, the cultural factor that affects communication abilities is the interference of Arabic (29.6%). This can be attributed to what Risager (2007) calls lingua-culture. From a psychological perspective, language and culture are always related in the minds of the speakers. Given that learners' first language is Arabic, it can influence their ways of thinking, communication style, sentence structures, and/ or vocabulary choice when they try to communicate in English. However, given the time and scope of the study, interference of the mother tongue is not targeted in the Intercultural-based syllabus. Such a complex topic may necessitate devoting a whole study on its own.

All in all, exploring learners' problems in speaking is significant for the development of ICC. If we expect these learners to communicate effectively and appropriately with other people from different cultures, it is required to spotlight the weaknesses they may have in interaction.

5.1.1.3. Expectations of the Course

The last section concerns students' expectations of the course. The researcher did not present the objectives of the course just from the beginning to allow learners to set their expectations and areas that need improvement freely. They were only informed about the nature of ICC in general. Five themes emerged from students' expectations of the course. Some

expectations reflected more than just one theme. The total number of these expectations is (N=29). Table 6 presents the emergent themes with two examples from each category.

Emergent themes from students' expectations	Examples
Satisfying interest in learning something new (17.24 %)	<ul style="list-style-type: none"> • I expect the course to be good and enjoyable and all the class will enjoy it because it is interesting and new, especially for us as first-year students • In fact, I have high expectations about this course because we are going to get a new competence that we have never been taught about. This competence can help us satisfy our curiosity about the cultures of native people rather than the regular sources that we are used to in our classes
Knowledge about other people/ Cultures (13.79 %)	<ul style="list-style-type: none"> • In this course, we will learn new knowledge about different cultures • The course will help us to learn about different people from • different cultures and how to understand them
Linguistic proficiency (20.68%)	<ul style="list-style-type: none"> • I need to learn new vocabulary items which will give me more confidence to communicate in English. I need to know good strategies and methods which will enable me to solve the problem of fluency • being more fluent at the end of the course, being able to communicate more easily in English, improving pronunciation of words
Skills of discovery and interaction with people from different cultures (27.58%)	<ul style="list-style-type: none"> • Learning about the basics of culture to be able to communicate with people from that culture. Also, we need to learn what steps should we follow to make a good conversation with foreigners • we will see a lot of cultures from different places in the world and discover them all together, we need also to learn skills which will help us communicate with other people from • different places in the world
Personal growth and self-confidence (20.68%).	<ul style="list-style-type: none"> • I hope that this course will help us to develop ourselves and discover things that were hidden before • I think we need to learn how to be more self-confident in • speaking, without being afraid of what others think of us

Table 6: Students' Expectations of the Course

As the table shows, developing skills of discovery and interaction with people from different cultures is the most dominant theme (27.58%). Learners want to discover various

cultures and learn how to communicate confidently with others who are culturally different from them. Students also expressed interest in gaining knowledge about other cultures (13.79%). This is related to Byram's (2021) objective of attitudes of curiosity and interest towards cultural otherness. Another theme involves satisfying interest in learning something new (17.24%). The rest of the themes are linked to students' more personal goals. They want to improve their English language proficiency (20.68%), especially vocabulary, pronunciation and fluency. The last theme is personal growth and self-confidence (20.68%). Learners want to improve themselves and become more confident in speaking with no fear of being judged negatively by others. Such expectations are directly linked to the psychological and linguistic factors that influence their communication abilities.

5.1.1.4. Answering the First Research Question

To design the ICS, the researcher tried to take into account students' subjective needs which emerged from the analysis of the pre-course questionnaire. The following points directly answer the first research question of this study which is "What are learners' subjective which should be taken into account for the design of the intercultural-based syllabus?"

Students have limited real-life English communication (primarily with friends and family members, occasional online interaction with people from different cultures). This suggests that the course should expose students to more speaking opportunities inside the class. Moreover, while students' primary motivations for learning English are focused on academic achievement and career aspirations in teaching, it is crucial to integrate the intercultural dimension.

For their learning preferences, students favour collaborative learning activities and watching movies to improve their English. Besides, students have average communication skills. Psychological factors, such as stress and fear of judgment, are more hindrances to communication than linguistic or cultural ones.

Lastly, students have various expectations of the course. These include interest in learning something new (ICC), gaining new knowledge about other cultures, focusing on developing skills to discover and interact with people from diverse backgrounds. Furthermore, learners want to improve their English language skills (including vocabulary, pronunciation, and fluency). These expectations underscore the need for a syllabus that integrates intercultural content with language learning objectives to foster personal growth and self-confidence. Thus, the researcher has tried to account for these subjective needs in the choice of intercultural materials and instructional activities.

5.1.2. Teachers' Interviews

The analysis of teachers' interviews relied on thematic analysis, a common way to analyse qualitative data (Bryman, 2012). This method helped in reducing large amounts of data into themes. The researcher transcribed the recordings using the free online tool "Temi". For coding themes, Nvivo (Version 11), a widely used software for qualitative analysis, offered a more organised approach. The following sub-section discusses the findings from the interviews

5.1.2.1. Attitudes

5.1.2.1.1. Openness and Curiosity towards Cultural Otherness

A significant number of teachers (70%) see that students hold attitudes of openness towards other cultures. For instance, Teacher (1) says, *"If we talk about culture in general, they accept other people, ethnicity, and yes, I may say they are open to differences"*.

Teachers also see that students are interested to learn about different cultures all over the world. For instance, they act out role-plays in class about Indian, Turkish and Japanese cultural practices. In this regard, Byram (2021) emphasises that having attitudes of interest and curiosity is not enough for intercultural learning. Students need to appreciate and understand others' cultural perspectives, practices and products rather than having a touristic attraction of all that is new. These necessitate that teachers encourage learners to "decentre" from their

previously held attitudes and discover others' meanings values, beliefs and behaviours (Byram et al., 2009; Byram 2021).

There is a consensus among teachers that students are so curious to learn about other cultures that they tend to imitate the target culture's ways of living. Teacher 10 observes that many learners are eager to learn about the United Kingdom and the United States emphasising that “*they want to be... really integrated in that culture so that they can just live the same way ... they are so tolerant and so keen to look like them*”. They caution that students' interest to “*look like them*” can be “*a sort of loss of identity in a way that I consider like something negative*”. This tendency to assimilate the target culture's ways of life is not solely limited to the ENSC context. Byram (2017) argues that FL learners want to act like native speakers, either implicitly or explicitly. He highlights that the shift from communicative to intercultural competence ensures that “the identity of the learner is not to imitate the speaker but to become something in between, an intercultural speaker, a mediator” (p. 83).

5.1.2.1.2. Relative (in)-tolerance of other Cultures

The findings from teachers' interviews highlight various views concerning learners' tolerance towards people from other cultures. The majority observes that students are tolerant. For example, Teacher 6 sees that “*learners are very tolerant, non-judgmental. They have empathy. So they have these attitudes to accept others and be curious about the target language culture*”. Teacher 10 also highlights that first-year learners are tolerant towards cultural otherness since the topics discussed in the class are so open.

We talked about everything... even some taboo topics were addressed in the classroom. They had no problem because even their opinions were ... sometimes I won't say shocking for me, but surprising because I did not really expect students to think that way about some specific topics like consumption of alcohol and drugs, females in society and their roles, how people can live a western like life.

The teacher seems to be surprised to hear learners' views concerning topics that are considered taboo, like alcohol and drugs. This recalls Dervin's (2021) arguments that being

open and tolerant towards others is context-dependent as they are based on the cultural beliefs values and principles of the home culture.

Conversely, other teachers' views emphasise that learners have no tolerance towards differences. Teacher 2 observes a clear discrepancy between learning about various cultures in a classroom setting and showing tolerant attitudes towards them in real-life situations. This suggests that bridging the gap between theoretical knowledge and practical application in intercultural contexts is a crucial challenge for these learners. Thus, as Hinton (2019) argues, assuming the "attitude-behaviour consistency" is complex to be determined.

5.1.2.1.3. Relative (in)-tolerance of other Religions

Most teachers' opinions reveal that students are highly intolerant toward other religions. For instance, Teacher 5 observes, "*They have a tendency toward coercion in religion. They condemn anyone who does not profess the Islamic faith*".

Few teachers (30 %) see that learners are tolerant towards other religions. Teacher 4 says, "*I think our students can deal and communicate easily with people from other different religions such as Christians*". However, being tolerant towards other religions seems to be relative depending on the context and the extent to which the other religions' beliefs, values and principles are similar or distinct from Islam. In this concern, Teacher 3 argues that it is important to introduce learners to other religions as it neither constitutes a threat to their identity nor imposes other values on them. The teacher recalls the Quranic verse that says, "*You have your religion and I have mine*" (Surat El Kafurun).

5.1.2.1.4. Tolerance of Linguistic Diversity in Algeria

Algeria is a large country where people speak different varieties of dialectal Arabic. Modern Standard Arabic is considered as the national language along with Berber. French has long been regarded as the main foreign language and many French words are part of the different Algerian dialects. Nevertheless, as Kaouache (2009) argues, social prejudice towards

different dialects in Algeria has persisted for a long time, with some dialects viewed as more prestigious than others.

From the teachers' perceptions, it seems that first-year ENSC students tolerate linguistic variety in Algeria. Teacher 7 confirms, "*I have never noticed such negative attitudes. They all seem to accept and respect each other's way of speaking*". Instances of intolerance are limited to situations where learners satirize the different ways of speaking or pronouncing some words in a friendly rather than a hostile manner.

Nevertheless, linguistic prejudice exists in some rare cases. Teacher 5 sees that "*The class is a mixture of the arrogance of the students coming from the prominent and developed cities; and shyness and introversion of the students belonging to what they historically consider as inferior regions*". This recalls Kaouache's (2009) view that economic factors influence the perception of dialects as good or bad. Furthermore, some students' arrogance and sense of superiority are manifested in making fun of others' ways of speaking. Teacher 4 notes, "*Students from Skikda complain that people from Constantine make fun of their accents*". Within this context, Kaouache (2009) confirms that people tend to tell jokes about regional dialects which evoke social stereotypes that may "create a kind of inferiority complex to most of the speakers of the stigmatized dialect" (p. 118). Here, education should play a pivotal role in raising students' awareness, reducing linguistic prejudices and stereotypes, and developing more tolerance and respect towards linguistic diversity in Algeria.

5.1.2.1.5. Tolerance of Non-Native English

According to teachers' views, students seem to be tolerant towards the various ways of speaking English. For example, Teacher 5 comments, "*They are tolerant towards the different accents of speaking English because they believe that the quality of their English does not depend on a certain accent*".

The majority of teachers (90 %) prioritise native English (NE) in class, particularly British English. Within this line of thought, Young et al. (2016) have investigated teachers' attitudes towards English varieties in five countries and concluded that there is still an ongoing dominance of native speaker models. However, as revealed by teachers, students prefer the American one. Such a view aligns with Young and Walsh's (2010) finding that learners favour American English because it has a significant influence on them outside of the classroom through popular culture.

From further discussion on the dimension of tolerance towards non-native English (NNE), it emerges that those students who speak native-like English feel superior to others who do not. Teacher 7 manifests that "*Learners tend to classify themselves according to their oral performance, distinguishing between those who speak like natives and those who don't. I have not raised such an issue in my classroom*". Perhaps the teacher avoids addressing such a sensitive issue in class since it may evoke feelings of anxiety or exclusion for learners who do not master NE. However, Teacher 6 sees that speaking like natives does not make learners feel superior because they just enjoy participating and sharing ideas. This makes them feel at ease while talking, and consequently engage more in class discussion.

According to 30% of the teachers, the students who speak English with the influence of their mother tongue appear to feel ashamed. Teacher 4 confirms, "*They feel ashamed because there is always this influence of their native dialect on their English accent ... taken into consideration the fact that many students nowadays speak native-like accent due to globalisation.*" In contrast, Teacher 1 sees that students do not really feel shame, but rather uncomfortable and less self-confident when they speak English with the influence of their regional dialect, especially if there are students who have a good accent. In this vein, Coppinger and Sheridan's (2022) study on accent anxiety reports that 21 out of 40 learners worry about

how their accents sound due to comparing themselves to their peers which can affect “their linguistic self-esteem” (p. 10).

However, Teacher 9 opposes the perception that students do not feel confident in speaking non-native English. They argue, “*The spoken language is just a means to communicate one's ideas. So the accent you speak with... may reveal your ... cultural identity... It shouldn't be given a lot of importance.*” What is more important according to Teacher 9 is teaching students the right knowledge and skills which they will benefit from in their future. Thus, it is crucial to recognise that the mother tongue's influence on English should not be perceived as a hindrance to success. Many successful students demonstrate proficiency without necessarily sounding like natives. .

There is a consensus among researchers that achieving a native-like accent seems to be not only difficult but also impossible (Byram 2021; Moyer 2013). Levis (2005) considers the goal to obtain nativeness as an “unrealistic burden” for both teachers and learners. That is why Jenkins (1998) argues that a native accent should not be regarded as an aim of pronunciation norms anymore since English has gained the status of an international language. Henceforth, teachers need always to remind students that a non-native accent can only constitute an issue if it directly impedes intelligibility which is the ability to understand the speaker's words (Gordon, 2021) and comprehensibility (Moyer, 2013).

5.1.2.1.6. Ethnocentric Views

Almost all teachers (90%) argue that students have ethnocentric views. Teacher 9 observes that learners “*have certain cultural values which they believe are standards against which other people's cultures should be judged or evaluated*”. This tendency to judge others from one's lens is apparent in their questioning foreigners' perceptions and ways of life such as “*Why are they like this? Why aren't they like us?*” (Teacher 1). Zotzman (2015) attributes these ethnocentric views to a lack of awareness about others' perspectives.

Developing learners' intercultural competence can help in minimising ethnocentric attitudes. This can be achieved through reflecting on taken-for-granted assumptions and showing a willingness to acknowledge differences (Zotzman, 2015). EFL teachers can aid learners in developing ethnorelative perceptions about others that entail empowering learners to tolerate others' values, beliefs, and behaviours. Possible outcomes involve establishing successful interaction with others and maintaining coexistence across diversity.

5.1.2.2. Knowledge

5.1.2.2.1. No Knowledge and Critical Understanding of the Self

According to seventy per cent of teachers, learners lack knowledge and critical understanding of the self since they are still young and have not yet reached this "higher" level of thinking about themselves. Teacher 1 discusses that they still lack a complete awareness about themselves and may develop more self-consciousness at the end of the first or second year at ENSC. Teacher 9 provides more details, "*Students at this level have unconscious knowledge which they cannot retrieve ... I think that they ... are not aware even of their values, of their culture*".

Teacher 3 relates knowledge and understanding of the self to how teachers view learners which can affect their learning process. They emphasise that "*some students fear how others perceive them to the point that they prefer not to talk at all. This is to avoid making mistakes and changing their image in the eyes of others*". The fear of being judged by others can be one of the obstacles towards improving learners' speaking skills. This point needs to be taken into consideration during the course to create an inclusive environment for students to express their views and share their perspectives openly.

5.1.2.2.2. No Knowledge and Critical Understanding of Culture

From the qualitative findings, it appears that students lack knowledge and understanding of culture. This is probably because learners have not been introduced to

intercultural learning in their third year at secondary school adequately (Boualli & Boudiaf, 2018). Based on teachers' views, students have aesthetic, superficial, and essentialist views of culture.

First-year students have an aesthetic view of culture and generally define it as the individual's state of being cultured. Teacher 10 notes that learners perceive that someone who is cultivated is the one who is knowledgeable and reads books. Such an aesthetic and abstract perception of culture reflects how people commonly conceptualise culture in their daily lives, with minimal reference to a way of living or a specific form of life.

Students also have a superficial view of culture. They define it by listing its visible components such as traditions, customs, food, language, and songs. They do not go below the water line of the Cultural Iceberg Model to describe the invisible aspects like beliefs, values, and meanings. Teacher 2 supports this idea by saying "*I don't think that our students have a deep understanding of culture.... They all relate it to traditions and stop there*".

Finally, first-year learners at ENSC have an essentialist view of culture that assumes that there is homogeneity and unity in a given culture. This perception entails that people belong solely to one national culture and one language (Holliday et al., 2010). Teachers agree that learners' knowledge about other cultures is limited to mere stereotypes, perhaps due to the proliferation of media and technology. Teacher 3 manifests that students say "*In Algeria, we do this, all Algerians do this in the same way Americans do this, Tunisians do this...It is a matter of classification as if they are filling a table about different cultures*". Henceforth, learners need to develop knowledge and a critical understanding of cultures.

5.1.2.3. Skills of Interpreting and Relating

5.1.2.3.1. Inadequate Comparison of Cultures

First, learners like to compare and contrast their own and others cultures, focusing on traditions, customs, religion, food and other visible aspects. Thus, their comparison and

contrast are based on superficial knowledge and understanding of culture. Teacher 2 confirms, “...they limit themselves to less complex things such as food and clothes. They cannot go deeper to compare values, beliefs and perspectives”.

Second, despite their interest and curiosity to compare and contrast native and foreign cultures, the students’ relating skills are not without prejudices and stereotypes. Teacher 2 exemplifies, “They say Australians do this at the weekends whereas Algerians do that”. These stereotypes can limit their ability to appreciate the complexities of different cultures.

Third, learners compare cultures with a sense of inferiority toward the native culture. Teacher 3 argues, “because most of our students are very young,....they seem to be interested in other cultures and want to adopt others’ lifestyles since they feel unsatisfied about their culture’s standards”. However, there are cases where learners have positive attitudes towards the Algerian culture, especially in discussing topics like family and religion. Teacher 6 explains that even though students “talk about the foreign world being so different, beautiful and glamorous, ...this does not mean they feel inferior. They are very proud of who they are”. This feeling of pride may lead to learners thinking of their culture as the best.

5.1.2.3.2. Inability to Reflect on Ethnocentric Views and Stereotypes

A significant number of teachers (70 %) see that most students cannot identify and reflect on their ethnocentric views and stereotypes. Teacher 2 argues that these learners have just left secondary school and are not mature enough to reflect on their perceptions. The inability to reflect on stereotypes and ethnocentric perceptions stems from the unawareness of the existence of such views. Teacher 9 confirms, “Many people are ethnocentric by nature, including you and me... I think most of them are not aware of the fact that they are ethnocentric. If they are aware, I suppose by, nature they would try to avoid it”.

Despite their inability to reflect on their negative views, it seems that some learners manifest their ability to identify ethnocentric views, prejudices and stereotypes of others.

Puddifoot (2021) attributes this to human nature as we often point fingers at others' views but fail to discern or critically reflect on our preconceived prejudices and ethnocentric perspectives. Emphasising that not all students can achieve such a task, teacher 4 illustrates, "*Sometimes in our listening session, they listen to songs, or watch movies and documentaries then we have a discussion where they seem to pay attention to images of stereotypes and prejudices in such sources.*" An important point here is that though learners may identify the negative images, they cannot identify their origins.

5.1.2.3.3. Inability to Identify Misunderstandings in Intercultural Interaction

Sixty percent of teachers see that learners cannot recognise the sources of misunderstandings in intercultural interaction. They explain that this skill depends on the misunderstanding itself. If it is based on deep components of culture like beliefs and values, students will not be able to pinpoint the issue. Teacher 7, however, sees that learners may identify the misunderstanding but cannot explain its reasons because they need instructions from their teachers.

5.1.2.3.4. Reference to Islamic Religion

Another important theme that emerges from teachers' interviews is learners' reference to the Islamic religion. For instance, students tend to relate the sources of intercultural misunderstanding to differences in religion. This goes with Teacher 2 view that "*students do not compare society to society but religion to religion*". Furthermore, in discussing feminism, students refer to their Islamic principles arguing that they defend women despite the prevailing narrative that Algerian females still face hardships in their society. Thus, learners consider Islam as their frame of reference for perceiving issues related to women's rights.

While some teachers refer to religion in class, Teacher 10 opposes the idea. However, Islam offers a basis that influences learners' perception of reality. Thus, religion cannot be fully neglected in EFL classrooms, especially in an intercultural learning experience where learners

are encouraged to value cultural diversity and be open to conflicting interpretations of the world around them. In this regard, R'boul (2023) highlights the importance of situatedness in targeting interculturality in the EFL classroom which implies that applying intercultural learning theories proposed by scholars in Europe should consider the ‘specificities’ of a Muslim Algerian context. Such ‘specificities’ may include learners’ beliefs and values derived from Islamic principles

It seems that referring to the Islamic religion in EFL class is inevitable; it is part of who the students are. Now the question of how they manifest their Islamic identity in the Algerian intercultural learning context is the concern of observing and reflecting on real instances that may take place during the ICS in the oral expression course.

5.1.2.4. Skills of Discovery

The great majority of teachers (80%) agree that students have the skills to discover other cultures, especially with the availability of the internet and various social media platforms. This should not be done haphazardly; it should be based on a sound methodology to encourage students to be open to the diversity and complexity of cultures. Teacher 7 emphasises this point, *“If we provide our learners with guidelines, like checklists, they will be able to start the process of discovering other cultures and then move forward to doing things by themselves”*. Moreover, discovering other cultures can take place in the virtual world rather than the real life (Boualli & Hamadouche, 2022; Helm, 2024; Risager, 2021a; O’dwod, 2007). Such virtual communication can help in developing and refining knowledge about others and learning how to reply to specific aspects of interaction with a given individual (Byram, 2021).

5.1.2.5. Empathy

More than half of the teachers see that students have feelings of empathetic concern for others, especially in humanitarian matters. This type of empathy is also known as sympathy or compassionate empathy. Teacher 4 sees that *“They often feel happy or sorry for people even*

though they are from a different culture. For example, they try to help those refugees who come from other countries and live in Algeria.”

Few instances indicate the presence of cognitive perspective-taking. Teacher 7 observes, *“They can empathise with others. They want to know more about others and understand them. They sometimes seem to be far from judging without understanding”*. The emphasis on willingness to understand and know more about others indicates a focus on the cognitive aspects of empathy which involve comprehending the perceptions, thoughts, and beliefs of others.

The rest of the teachers (30%) see that students have less or no empathy towards others. Teacher 2 relates empathy to the personality, education and socialization of learners.

This is closely linked to the personality of each one. Individuals are different. They behave differently. They have received different education. They have been raised in different environments. It will depend on what they have been taught by their parents. So showing empathy is not easy to do, especially for those people who do not even know the meaning of the term... I cannot generalise and say that our learners will show empathy. It all depends on the principles they have in their lives and the way they have been raised at home.

Teacher 9 on their part sees that empathy depends on the context stating that most Algerians can show kindness, sympathy and love towards foreigners who are visiting Algeria. However, *“if these people are going to stay for a long time and they mix with people from Algeria, things will be different”* (Teacher 9). It is significant to help learners develop the three types of empathy, more specifically cognitive perspective-taking. This is because teaching the cognitive skills of decentering will lead to the acquisition of affective perspectives and compassion (Nemouchi & Byram, 2019).

5.1.2.6.Critical Cultural Awareness

5.1.2.6.1. No CCA due to Learners’ Age and Level

A great proportion of teachers (70%) tend to agree that first-year students have not yet developed critical cultural awareness (CCA) at this age. They are still too young to reach such

a level of evaluation and critical thinking because it *“is something we learn or acquire ... at a higher level. And the students’ level, even linguistic level, does not allow them to do that”* (Teacher 9). This entails that developing CCA depends on progression from lower to higher level as teacher 7 argues, *“We start from the bottom and move upward just like in Bloom’s Taxonomy”*.

5.1.2.6.2. Negative Criticism rather than CCA

Learners appear to confuse criticality and criticism. Teacher 8 argues, *“They don't even know the meaning of the word. For them, being critical means to criticise something”*. Consequently, their judgements lack evidence and are based on bias and prejudice. Teacher 4 confirms this, *“Without enough thinking or without having enough knowledge, they make judgements which are based on bias and prejudice”*. Teacher 2 stresses the importance of teachers’ role in making learners reason and think critically, *“Whatever the situation. If you do not help them to start thinking, they do not think. They tend to "swallow" things and accept them as they are rather than reflecting or rejecting”*.

5.1.2.7. Action Orientation

Action orientation entails the learners’ willingness to undertake some activity alone or with others as a consequence of reflection to contribute to the common good (Council of Europe, 2009). This depends on the individual’s willingness to feel concerned about making a change.

The findings show that reducing prejudice and stereotypes depends on the context. While (90 %) of teachers agree that it is easier for learners to contribute to mitigating such negative acts in class, (50%) of them see that learners do not take action in the community. Teacher 1 comments, *“It is easier for them to act inside the class than the community. Standing against negative acts outside the classroom depends on where they are, especially since the majority of our learners are girls. So I don’t think they can take action”*.

Teacher 4, however, recalls some instances where students got involved in reducing prejudice to help their classmates, *“Most of them come from different regions ... they encounter acts of prejudice and discrimination... I have heard that a lot of boys in my class have interfered to protect their classmates from harassment outside the school”*. Teacher 7 adds, *“This depends on each individual. I would say that 1% would interfere. Some individuals cannot take action, but in fact, they do not feel at ease”*. Not feeling at ease entails that learners may probably have empathetic concerns with others who are experiencing negative acts.

Most teachers agree that ENSC students will take action to help reduce prejudices and stereotypes in their future careers. This is promising since learners will be able to make a positive impact on their learners. To successfully achieve this mission, they need to be trained in intercultural education starting from the third or fourth year at ENSC since they *“would be responsible for transmitting ICC knowledge and skills to teenagers or adolescents in need of critical cultural awareness, tolerance and respect towards others, and an understanding of oneself and others”* (Hamadouche & Boualli, 2022, p. 665).

In essence, analysing and discussing teachers’ interviews have provided valuable insights into learners’ ICC. Only the minority (10%) believe that these students are truly interculturally competent while the majority (90%) see the opposite. They suggest reinforcing learners’ ICC. Such reinforcement can take the form of an ICS which will be integrated into the first-year oral expression course.

5.1.2.8. The Importance of Teaching ICC

Firstly, teachers believe that it is important to develop learners’ ICC because language and culture are intertwined. Teacher 7 asserts, *“We cannot separate a language from its culture. The process of learning a foreign language without mastery of the cultural aspects of the target language is incomplete. This can impact learners’ behaviours and oral performance.”* While the arguments presented here undoubtedly emphasise the role of teaching culture in foreign

language education, the exclusive focus on the TC aspects is no longer pertinent for today's world.

Secondly, learners need to develop their ICC for effective and appropriate communication. In today's increasingly globalised world, people are more likely to interact with people from different cultural affiliations. Thus, it is essential to learn how to deal and communicate with others."

Thirdly, it is instrumental for ENSC learners to develop their ICC to become better citizens and influence future generations of younger pupils at middle or secondary schools.

Teacher 2 asserts:

I believe that we are not only teaching learners to become teachers and deliver knowledge, but we need to teach them how to improve themselves and be better citizens to positively influence future generations to make the world better.

This view can have two implications. First, ENSC students need to develop their ICC starting from the first- year. Second, as suggested by Hamadouche and Boualli (2022), starting from the third or fourth year, ENSC students need to receive training in intercultural education to learn how to develop ICC in their future teaching careers.

5.1.2.9. Objectives of the ICS

All teachers agree that the ICS should aim at fostering learners' intercultural attitudes. Developing openness, tolerance, acceptance and understanding of other cultures are considered crucial objectives for the intercultural learning experience. Teacher 3 argues that the syllabus needs to foster "*greater flexibility and acceptance of individuals from Algeria or other cultures as Martin Luther King said, we are different but equal so culturally different are not necessarily enemies*". This aligns with the Council of Europe's (2009) arguments that attitudes are the basis of ICC. Unless individuals respect others' behaviours and beliefs, there will be no foundation for successful communication and achievement of shared objectives. Furthermore, fostering

one's intercultural competence should not be limited to living or studying abroad contexts since it helps in communicating and dealing with people daily.

Another objective is to enable students to discover various cultures. Teacher 10 recommends not dealing with only the target culture since *“it can influence learners' identity ...it is like assimilation rather than developing intercultural competence”*. They emphasise *“just let students discover cultures from the world like Hispanic and Arab cultures..., just free everything and let students develop their critical mind with openness towards all cultures.”* Criticality here is significant to help learners reflect on the knowledge that they have learnt.

Finally, teachers call for reforming the first-year oral expression syllabus to meet the need to foster learners' ICC. Teacher 9 sees that teaching culture should be included as a fifth skill in addition to the four language skills. Teacher 3 recommends collaboration among educators to develop their syllabus for enhancing learners' ICC starting from considering the objectives, creating instructional materials, to specifying evaluation methods. This is what the current study aims to achieve.

5.1.2.10. Answering the Second Research Question

The teachers' interviews have provided rich qualitative data concerning first-year English Majors' ICC. The findings serve to answer the second research questions *“What are the perceptions of ENSC teachers on first-year English Majors' ICC? What are their suggestions for designing an ICS for developing learners' ICC that will be integrated into the oral expression course?”*

- **Teachers Perceptions on Students' ICC**

Though learners have attitudes of openness, interest and curiosity to learn about other cultures, they are still relatively intolerant towards cultural differences, especially religious ones. They also hold ethnocentric perceptions that may hinder understanding and acceptance of others.

Another point is that though learners have tolerance towards NNE, they still aspire to rich native-like speaking proficiency since it can make them feel more self-confident, superior to others, or comfortable speaking. A non-native like English, however, may result in negative psychological views about oneself like feeling shame, inferiority or less self-confidence.

Moreover, due to learners' young age, they do not have knowledge and understanding of themselves. Their conception of culture is related to aesthetic, superficial and essentialist views. This inadequate understanding of culture implies that their skills of interpreting and relating are often based on stereotypes and prejudices which are hard to identify and reflect on. There is also a tendency to relate every unfamiliar phenomenon or misunderstanding in intercultural interaction to differences in religions. The skills of discovery are likely to be developed and improved but necessitate guidance from teachers.

Concerning empathy, learners are sympathetic and feel compassion about others' concerns. This entails that they still need to develop the cognitive aspect of empathy that involves understanding others' thoughts, beliefs and perceptions.

For CCA, learners' age and linguistic level do not allow them to critically analyse situations based on reasoning. They also tend to give negative criticism which is based on bias, prejudices and stereotypes rather than evidence or criticality. Lastly, action orientation is not an easy task for learners who are more willing to interfere in reducing negative acts in class rather than in the community.

- **Teachers' Suggestions for designing the ICS**

Given learners' deficiencies or gaps concerning learners' intercultural abilities, it is important to integrate the intercultural dimension in the oral expression course. Teachers suggest that the designed ICS should foster learners' intercultural competences, giving more prominence to the attitudinal dimension. Indeed, learners need to develop respect and tolerance

towards others, regardless of who they are or where they are coming from. These views align with Byram's (2021) and Risager's (2021b) arguments that attitudes are the foundations of ICC.

Teachers stress the significance of discovering various cultures rather than adhering only to the TC. This recalls Risager's (2007) and Baker's (2015) emphasis that knowledge of the TC is no longer pertinent for a modern globalised world. Teachers also see that it is significant not to overlook students' own identities and cultures because they can influence the intercultural learning process.

Overall, there is an urgent need to reform the current oral expression syllabus to meet the needs and demands of the 21st century. This can equip learners with the required knowledge, attitudes and skills to navigate the complexities of the world around them.

5.2. Phase Two: Analysis and Discussion of the Experiment

The second phase in the data analysis concerns the experiment and implementation of the intercultural-based syllabus. It tackles the analysis and discussion of the pre-test, classroom observation, post-test and e-portfolios.

5.2.1. Pre-test

Before implementing the ICS, a pre-test (Appendix 5) was administered to both the experimental and control groups. The full tables of frequencies of students' responses to the self-report instrument are demonstrated in (Appendix 12). For convenience matters, the comparison of the results of the pre-test for both groups will be presented in a later subsection only after discussing and interpreting the class observation and audio recordings.

5.2.2. Class Observation and Audio Recordings

The discussion of class observation and audio recordings relied on thematic and discourse analysis. Thematic analysis reduces large qualitative data into themes that capture the essence of class discussion (Drissat, 2022). Discourse analysis helps in discussing and interpreting the ongoing classroom dialogue and highlighting some aspects of learners' non-

verbal cues such as facial expression and tone of speaking. This can provide authentic examples of how students expressed their reactions and how they deconstructed their assumptions to build understanding. Drissat (2022) sees that following a functional approach to discourse analysis helps to understand the purpose and function of students' dialogues while stressing the significance of the context.

Before delving into the analysis of the classroom observation, it is important to clarify that asking students to imagine how people from their community would react in certain situations should in no way allude that teaching practices are based on “intercultural washing” (Sommier et al., 2021) where students are presented with simplistic, narrow and stereotypical view of others. It is only a way to allow learners to interpret and relate events or documents to their cultural context(s) and most appropriately offer a critical evaluation that is based on reasoning or evidence. Thus, this is not a deliberate essentialism, but rather a conscious strategy to facilitate the manifestation and interpretation of varying perspectives. In this concern, Dervin and Gross (2016) propose the term “simplexifying” to argue that we are navigating between simplistic and complex views of people and the social world even though non-essentialism is something we should strive for.

5.2.2.1. Unit One: Who am I?⁷

For the unit title, learners were informed that it was an interrogative form containing the pronoun “I”. After looking at the pictures, learners were motivated to guess the title. They said “*trying to understand ourselves*”, “*discovering yourself through thinking*”, and “*how do I understand myself?*”, until they found “*who am I?*”. This triggered their curiosity and interest to discover more about the content of the unit. All the subsequent units followed the same

⁷ Given that the last two units took place via Google Meet, only the first four units are analysed here. This is related to the difficulty of observing students' reactions and discussions in an online environment.

procedure as icebreakers which proved to be an efficient strategy for engaging learners in the intercultural learning process and inviting them for reflection.

The first unit was built on two activities of the personal and social identity wheels (Appendix 10, unit 1) which involved learners in an exploration of the ‘multiple identities’ they have. The initial plan was to implement the task as a social circles activity (Deardorff, 2020) where learners sat in a circle and had direct contact with each other to allow for more active listening and understanding. However, the physical environment of the language laboratory, where learners sat in front of their desktops, did not permit the activity to proceed in the intended way.

5.2.2.1.1. The Complexity of Self-discovery

The personal identity wheel was not only a tool for learners to learn about others, but also to learn more about themselves. In some cases, it was challenging for them to bring the unconscious knowledge to the surface. It was also hard for them to find which three adjectives described them mostly or shared their motto with others. This revealed the complexity of discovering oneself and uttering who they truly were. One learner commented, *“I feel like the answer is there but I cannot find it”*. Another one added, *“Though the question is about me, but I cannot find an answer”*. These could probably highlight the frustration that was associated with the complexity of self-exploration. Their facial expressions too communicated the feeling of uncertainty and indecision.

5.2.2.1.2. Challenging Personal Prejudice

The personal identity wheel activity served as a personalised learning activity that allowed learners to know more about each other. More importantly, by sharing the features of their identities, learners could understand each other better and challenge their preconceived ideas. They were surprised to know different aspects of their classmates’ personalities, preferences, and skills. There were several comments showing unexpectedness like *“We have*

never expected her to be like that”, “she does not seem to be like...” or “She seems very shy and introverted”.

Learners shared openly how others misinterpreted them. One learner revealed, *“People prejudge me as being arrogant but in fact I am super friendly”*. Another added, *“I am very shy and others think I am faking it”*. Thus, learners challenged misconceptions about their identities and asserted agency in defining their reality.

The activity also helped learners know the similarities and differences among their identities. They recognised that differences make them special and that they should not form an impression about others without knowing them. One learner revealed, *“Everyone has his own personality, everyone is special in their own way, everyone has their personal traits which make them different from others”*.

In short, the personal identity wheel set the ground for discovering the self and others. Learners knew things about each other that they did not know before; they challenged preconceived ideas and had the chance to build understanding and empathy.

5.2.2.1.3. Multifacetedness and Complexity of Social Identity

The social identity wheel aimed to help learners identify and recognise the multiplicity of social identities they have. In filling the wheel, learners could realise the different identifications they had beyond the national level. These included language, religious affiliation, race, ethnicity, etc. The following extract highlights how some learners think of their social identities.

T: Which identity do you think about mostly?

S: This depends on the situation, when I meet new people online I say I am Algerian, and when I support the football team too.

S: I am Chawi and I think of this identity during celebrations, my friends comment on my way of speaking saying I am “Chawiya”.

S: I think of my Islamic identity mostly because it influences my behaviours.

The first two responses highlight that social identity is salient where certain aspects of one’s identity become prominent while interacting with others (Darvin & Sun, 2024; Jackson,

2014). For instance, the second response depicts how comments from friends about the accent can make the learner more aware of her Chawi identity in a particular context. The third answer emphasised the role of Islamic identity in influencing behaviour. This activity helped learners realise that social identity is complex and multifaceted. It is also emergent since it comes into play depending on the situation (Darvin & Sun, 2024; Jackson, 2014).

The aim of using the social identity wheel in conjunction with the previous personal identity wheel was to help learners reflect on how their identities are (not) influenced by their social identities. However, due to time constraints, this question was not discussed in class and was part of the online assignment. The overall objective of the first lesson was to help learners develop knowledge and understanding of the self. This did not limit the overlap of other competences such as attitudes of interest and curiosity to learn about others, empathy, and skills of interpreting and relating.

5.2.2.2. Unit Two: How do I Understand Culture?

The second unit focused mainly on developing knowledge and a critical understanding of cultures. There were also instances of other competences like openness towards diversity, empathy, and recognising stereotypes. The lesson was divided into three main parts, discussing various perspectives on defining culture, working on the Iceberg Model of culture, and watching and reflecting on a BBC video about Native Americans.

For the warm-up, the teacher displayed various pictures depicting cultural diversity. While these pictures offered a starting point to elicit learners' views, they might not provide the full richness and complexity of different cultures. Learners agreed that the pictures represented different aspects of culture, traditions, customs, celebrations, races, and ethnicities. They seemed eager and curious to learn more about cultural diversity. Two learners went more deeply and tried to interpret the picture of a woman putting a plate in her mouth. The following extract depicts how the discussion proceeded:

S: it represents beauty standards: the *woman is putting a plate on her lower lip*, perhaps it is a sign of beauty in *their culture*.

S: It may be related to religion '*a religious practice*' like when some Muslim men grow their beards and wear special clothes. This is a practice or behaviour which represents their religious belief.

These two responses highlight attitudes of openness and respect. They were interested in discovering perspectives on the interpretation of unfamiliar phenomena in other cultures and cultural practices (Byram, 2021). That is, learners wanted to discover the meaning behind the practice of putting a plate on the lip rather than judging it from the perspective of their native culture. The second response shows that the learner was trying to understand the unfamiliar practice of putting the plate in her lower lip by comparing it to a religious practice she is familiar with. Thus, learners explained the practice through perspective-taking.

After the above insightful discussion, learners tried to find the unit's title. Their suggestions involved "*What is my culture? What are my traditions? How can I know other cultures? How do I understand culture?*" Then. They were asked to think of their understanding of culture. The following themes emerged from their discussion.

5.2.2.2.1. Culture as Complex Whole

Each learner mentioned one or two aspects of culture without giving it a proper definition. Reference was made to visible components such as customs, religion, traditions, language, clothes, lifestyles, and heritage. This view represents an anthropological perception of culture as a "complex whole" (Tylor, 1870). Their responses, however, were focused mainly on what is visible with the only exception of referring to beliefs and ways of thinking. This resonates with findings from teachers' views that learners do not have an adequate understanding of culture and its various aspects.

5.2.2.2.2. The Fallacy of the Nation-Culture Equation

Some learners also mentioned that culture refers to nationality and that culture and nation are the same. The following extract shows the discussion that enabled learners to challenge their assumptions

T: Do you think that culture is related to nationality? [moment of silence].

S: answering all together: Not really [it seems they have changed their initial position].

T: Why? Do you think it is possible to equate culture with nation? Like in saying I am Algerian, I have Algerian culture, I am Tunisian, I have Tunisian culture? [Some said yes while others no].

S: No we cannot say that, for example *here in Algeria*, we have a *lot of languages* and different cultures.

S: It is not possible to say that because there is *cultural diversity*.

S: We say multicultural societies and countries.

Through giving real examples of linguistic and cultural diversity in Algeria; learners could reconstruct their initial assumption and conclude that culture is not the same as a nation. Recognising the diversity of cultures is a crucial step for building tolerance and understanding.

5.2.2.2.3. Rethinking Culture: Arabic Meaning of the Word

Some learners also defined culture as being cultivated and intellectual, stressing that this definition comes from the meaning of the word in Arabic (Taqafa). They explained that the word culture (taqafa: ثقافة) in their first language does not carry the same meaning as in English. When thinking of it in English, culture is about traditions, food, celebrations, and customs. However, (taqafa) does not stand for that. It evokes the sensation of being knowledgeable, of being cultured, of having a good academic level. The society also links it to someone who speaks French or other foreign languages. Being cultivated (Mutaqaf) portrays someone reading books, drinking coffee, and thinking deeply.

This view reflects Risagers' (2006) nexus of language and culture from a psychological perspective. The view entails that in the life of the person; language and culture are inseparable and are ultimately unique to the individual. Thus, learners' understanding of (taqafa) in their first language can influence how they view it in English (culture). Still, it could not be

generalised that all people within the students' society hold the same meaning of (Taqafa). That is why as part of their assignments, learners were asked to carry out an ethnographic interview to investigate how others define culture.

The students' responses provoked a line of inquiry to understand the meaning of culture in students' first language. Bennabi (1957) argues that culture in Arabic is associated with knowledge, quick learning, mastery and perfection. Attempting to understand it is not easy because the term was nonexistent in ancient times and only taken from the French word "cultivé" which is more associated with "education, knowledge and science". Hence, the development of culture leads to "civilisation". That is why Bennabi (1957) sees that Arab researchers, instead of limiting culture to education, should shift their understanding towards social development (as cited in Nemouchi, 2022). Despite presenting various conceptualisations of culture in the literature review, its meaning in Arabic was not addressed. This recalls R'boul's (2023) argument that teaching interculturality requires attention to situatedness and specificities of the context.

5.2.2.2.4. Debunking the Cultural Superiority Myth

Some learners tended to classify cultures based on biased and negative judgments. Despite showing respect towards beauty standards when interpreting the picture of the woman with a plate on her lip, they had different opinions about beauty standards in Japan and Korea. This inconsistency reveals the unconscious nature of bias and ethnocentrism. The following excerpt depicts how the teacher prompted them to deconstruct such perceptions.

T: Why did you say that some have a good culture and others do not? [long moment of silence and thinking].

S: Some cultures have different *standards of beauty*, in Japan and Korea, being beautiful obliges women to be *so skinny*, and this is *bad* because it is harmful to their health and bodies.

T: Is this standard true? Do all Japanese or Koreans believe in the standard of beauty you mentioned?

S: Yes perhaps all of them.

T: What about the beauty standards in our culture?

S: [All together laughing] Being fat, being chubby ... [Continue laughing].

T: In your opinion, how others would think about us when they know that being fat is a standard of beauty in our culture?

S: They would think that it is a bad culture [falling intonation].

T: And do you accept others to say that?

S: No!! [collective answer].

T: If you do not accept others to say that about your culture, what would you say negative things about theirs?

[Moment of Silence].

S: Everyone thinks that their culture is the best.

T: Is that true?

S: No, all cultures are equal.

S: What is acceptable in my culture is not acceptable in others and vice versa.

It was only through referring to beauty standards in their own culture that learners changed their initial claims of judging cultures as being bad or good. Their collective refusal of negativity may show a sense of cultural pride since they do not accept others to label their culture as inferior. This resulted in recognising that all cultures are equal and debunking the cultural superiority myth. Some of the responses were stereotypical; however, they were not considered in the analysis here since the discussion is focused on interpreting how learners understand culture. More focus on stereotypes is the concern of Unit 3.

5.2.2.2.5. Towards a Personalised Iceberg Model of Culture

The Iceberg Model of culture aimed to portray a clearer picture that could help learners understand the different aspects of culture. This activity is mostly used in EFL to encourage reflection on the hidden and observable aspects of culture.

After looking at a picture of the iceberg, learners could draw the analogy saying that “*it is much deeper than you think*” and “*It shows a little but hides a lot*”. Learners worked in pairs to fill in the Iceberg Model with visible and invisible aspects of culture. Some found it hard to distinguish whether, for example, a norm is visible or not. They also checked their dictionaries to find the meaning of values, beliefs, and assumptions. In trying to understand these hidden elements, learners gave examples of how their Islamic values and beliefs influence their behaviours, practices and perspectives. After filling the iceberg, the following discussion took place:

T: Do you think that all people in Algeria have the same iceberg? Why?

S: No, not all of them; they can have similar beliefs but manifest them in different behaviours and practices.

T: Do you think that all people within the same society follow the same Iceberg Model of culture?

S: No, they do not, because each person has his or her way of doing things.

S: *The Iceberg can be personal*, instead of being related to a whole nation or society

S: I guess even the same family members can have different icebergs.

The Iceberg Model activity helped learners recognise that not all people within a society follow the same culture. The focus on internal diversity and individual agency goes beyond the essentialist narrative of homogeneity. A personalised view of the iceberg model can serve in developing the dimension of knowledge and critical understanding of culture as conceptualised by the Council of Europe (2018a).

5.2.2.2.6. Contrasting Views on Social Justice Issues

The last part of the lesson involved watching a video about Native Americans entitled *America, the Stolen Country* and answering questions. The activity aimed to help learners develop the competence of Knowledge and understanding of culture, more specifically, “how power structures, discriminatory practices and institutional barriers within and between cultural groups operate to restrict opportunities for disempowered individuals” (Council of Europe, 2018a, p.18).

Interpreting the picture of a traditional Native American dwelling highlighted some awareness. Though some learners described Native Americans as different people who have face tattoos, live in tribes and struggle to maintain their traditions, others could challenge the danger of a single picture emphasising that “*they are not different; they are like anybody else, living in modern houses rather than traditional tribes*”. The fact that most learners disagreed with the image shows the importance of seeking out diverse perspectives to avoid assumptions based on limited information.

After watching the video, learners could empathise with the people in the BBC report and understand their concerns. They also suggested that Native Americans should undertake

actions for the common good, such as “*Speaking up about their traditions, reserving their cultural heritage, educating themselves, dedicating themselves to working hard, and telling their real history*”. Their suggestions reflect the importance of unity to ensure a bright future for “*the owners of the land who want their rights because they are marginalised and oppressed*”. This emphasis on unity and cultural pride can stem from learners' views on their own culture (These themes are discussed in sub-section 5.4.2).

Discussing social justice related to Native Americans paved the way for relating it to the Algerian context. In answering the question of whether marginalised and oppressed groups existed here, learners started naming co-cultures⁸ like Kabyle, Chawi, Srawi, Bni Mizab and Touareg. They did not provide any other comments or details concerning these groups. Here it seemed it was a sensitive issue for them since they kept emphasising that there are no oppressed cultures in Algeria. Only one learner answered while laughing, “*All Algerians are oppressed in Algeria*” but she was not willing to explain her view or say more. Her statement, though may seem like an indication of evaluating the bad things in Algerian society, reflects an example of judgment which is not based on “explicit criteria of reasoning” (Byram, 2021).

Learners also commented, “*Algeria is not a stolen country*”. One girl said: “*When Europeans went to America, they oppressed people, killed a lot of them, there were genocides. But when Arabs came to Algeria, they did not harm Kabyle people*”. While the learner compared her and others' cultures to justify her view, her claims lacked contextual and historical evidence.

Another learner was about to say “*Just like Native Americans, some groups ...*”. Then she suddenly paused and said, “*There are no oppressed groups, we are living in harmony*”. Her hesitation and change of her initial thought to stress *harmony* could reflect that she probably

⁸ According to Jackson (2014), “co-cultures” is employed instead of “subcultures” to ensure equality between groups.

did not want to hurt the feelings of her classmates who were from various regions. Perhaps also she was afraid of being judged by others. The following extract shows part of how the discussion proceeded.

T: Do you think there is harmony between cultural groups here in Algeria?

S: Yes, we live together in harmony

S: There are some problems and struggles [moment of silence, no elaboration].

S: It is just on social media, in real life there are no conflicts.

S: Just because people are behind the screen, they give negative comments

Learners were reluctant to discuss issues of social justice such as discrimination or racism in Algeria or recognise that some groups may be oppressed. They limited such issues to social media rather than real life though they acknowledged earlier that Algerians have stereotypes about each other. This may show their “[un]willingness to question the values and presuppositions in cultural practices and products in one’s environment” (Byram, 2021, p. 23). There can be several interpretations for this reluctance, but with no definitive answer. Their emphasis on the values of unity and harmony among Algerians may reflect optimism about inter-group relationships. Additionally, they are probably unaware that the problems exist in reality. They may also think that the issues of oppression may perpetuate division among Algerians, as one learner revealed in her online assignment. In this concern, Sommier et al. (2021) argue that the issues that are discussed in FL teaching are uncomfortable since they are related to everyone. Here as teachers, “we face the delicate task of addressing social inequalities often connected to some specific presumed group memberships while making sure that we are not imposing victim or oppressor identities on people in the group, and, through this, reinforcing divisions” (Sommier et al., 2021, p. 4).

Another interpretation can be related to the student’s educational level. Being freshmen at ENSC likely hindered the possibility of discussing controversial issues. This unwillingness to engage with sensitive themes contrasts with other studies. For instance, Sellami (forthcoming) employed the analysis of cultural memes to enhance third-year university

learners' ICC. The findings show that her learners debated racism and discrimination in Algeria. One final interpretation can be linked to the class size (N=27) which probably made it challenging for students to share their views openly. In contrast, Drissat's (2022) case study on developing critical consciousness with only eight learners demonstrated that they could comfortably share perspectives on issues of colour, discrimination, and regional stereotypes. Thus, the small number of learners likely fostered close relationships between participants, making them more comfortable discussing sensitive issues.

5.2.2.3. Unit 3: Do I Have Stereotypes and Prejudices Towards Others?

The third lesson aimed at helping learners challenge and deconstruct their stereotypes and prejudices towards others. It was divided into three main parts discussion about stereotypes and prejudices, reading and reflecting on two texts which depicted intercultural encounters, and presenting role-plays (Detailed lesson Appendix 10, Unit 3).

5.2.2.3.1. Discovering Stereotypes about one's and others' Countries

To prompt learners to discover their stereotypes, they were asked about the first ideas that came to their minds when mentioning different countries like Algeria, Britain, and Morocco. Learners were very interested in working on this task. They found it enjoyable to give labels to others and put them into boxes based on their origins without realising the potential harm of fueling inaccurate images. They all confirmed that the source of such information about others is the media rather than actual communication. For example, learners referred to Egyptians as funny, creative, and fast talkers, while they described South Koreans as kind, genius, ageless, and skinny.

For the unit's title, learners suggested "What do I think about other cultures?, What do I know about stereotypes?, Do I believe in Stereotypes?, Do I have Stereotypes about others? At this point, they all confirmed they did. Thus, the icebreaker helped to reveal students' held assumptions about others unconsciously.

A closer look at the preconceived ideas on the board shows that in comparison to other countries, learners tended to provide negative images of their country. The following extract illustrates that:

- S:** People in Korea and Japan are so intelligent, they are in fact genius
T: Does this mean that all Koreans and Japanese are genius?
S: Not really, not all of them, others can be less intelligent or uneducated.
T: What about Algerians?
S: [Looking at each other] they are known for being lazy ... they do not do fruitful things [laughing].
T: Do you know any famous Algerian scientists who are brilliant?
S: [looking at each other again] No, I don't think we have.
T: Do you know Belkacem Hebba for example? He is so famous on social media these days.
S: No never heard of him.
T: He is a well-known Algerian scientist, in your opinion, why don't you have any idea about him?
S: Because I have never thought that Algeria has such genius people.
T: why?
S: because of stereotypes and fixed images we have about Algerians, ourselves.
S: Most Algerians think the same about each other.
S: Everybody knows that.

The extract starts by acknowledging a well-known positive stereotype that all Koreans are brilliant. When the question turned to Algeria, all of them gave the negative stereotype that Algerian people are not genius at all. They were even unaware that there were some famous scientists. In an attempt to reduce stereotypes about Algeria, the teacher engaged learners in the following hypothetical context.

- T:** Imagine that I am not an Algerian teacher, I came from another country and I am teaching you. I had in mind that Algerians are a bit racist, get easily angry, and savage. I am teaching you and I have such preconceived ideas about you, is it fair to have such images about you?
S: No, we are not like this, we are nice learners [smiling]
S: we are not racist and savage /you have a wrong image of us / The ideas you have about us are stereotypes

This situation has helped learners understand how stereotypes reduce individuals to inflexible images. Through involving them in the scenario, learners could experience and feel how harmful and unfair stereotypes can be.

5.2.2.3.2. Overgeneralisation as a Source of Intercultural Misunderstanding

In the second part of the lesson, learners were asked only to read the first paragraph of the text “An Understanding Supervisor” (Appendix 10, Unit 3) and anticipate the rest of the story. The text was about a South African student named Jabu who moved to Australia to study. She faced problems with her supervisor Jeremy who had false ideas about her due to his previous experience in South Africa. All learners agreed that the Australian teacher would be an understanding supervisor. These are some of their prior assumptions:

S: They will be able to communicate well.

S: Her supervisor will communicate with her successfully because he *knows the context well*.

S: Of course, He will understand her very well because he knows *the culture*.

The responses illustrate that learners predicted the outcomes of the intercultural encounter based on the previous experience of the supervisor. Thus, despite becoming aware that individuals do not necessarily adhere to their cultural norms and behaviours (Unit 2), they believed truly that the encounter would be successful because “*he knows the culture*”. Learners neither mentioned that Jabu, as an individual, might differ from her culture nor did they refer to the possibility of forming stereotypes about her based on her origin.

After reading the text, learners discovered that, against their earlier expectations, the intercultural encounter was not successful. The supervisor was not understanding and it turned out that he offended the learner and culture. Learners could identify that the source of the misunderstanding that happened between Jabu and Jeremy was overgeneralisation from his experience. They said that he did not deal with her the way she saw herself because “*he treated her as if she was different, but she was just like other students*”. Learners also commented that though she submitted her assignments on time, he always said, “*Missing deadlines is something deep in Black culture*” and he never said such things about Welsh and German learners even if they missed the deadline. One related it to “*The stereotype that people in Black culture are*

not punctual". Finally, learners commented that the misunderstanding did not originate from racism but rather from culturism

5.2.2.3.3. Recognising the Connotation of Words and Expressions.

Learners could become aware that the meaning of words and expressions differed according to the context. The teacher in the text kept using the word "tribe" whenever he talked to Jabu, making her feel uncomfortable. These are some of the student's responses to the influence of using such a word:

T: How did Jab feel about the use of the word tribe?

S: He made her feel like she was *unprivileged*, coming from *primitive society*.

S: Not modern, poor, traditional tribe, uncivilised, underdeveloped.

T: Is this the same meaning of the word "tribe" that we find in dictionaries?

S: No it is not.

T: Why has it changed then? Why did you get it that way?

S: It depended on the context of their communication.

Learners could associate the connotative meaning of tribe with unprivileged, underdeveloped, poor and primitive society rather than the actual meaning. Here they were able to understand that "individual words have idiomatic uses and connotations that go beyond the individual word itself" (Dunnet et al., 1986, p. 148). Different words can mean different things to different people in different contexts.

There were also other expressions with connotative meanings. One learner commented that asking her if she still had contact with her tribe meant that her country was underdeveloped and perhaps they did not have access to the internet. In addition, enquiring about her tribe's festivals and marriage ceremonies made her feel "uncomfortable", "odd", embarrassed", "alienated", and "offended". Learners observed that this question meant that her cultural festivals and ceremonies were so different or weird since he did not ask other learners about their celebrations and festivals.

5.2.2.3.4. Empathy through Understanding Non-Verbal Cues

The learners demonstrated empathy in understanding the two characters through non-verbal cues. In trying to interpret the supervisor's intention, they focused on why he was speaking slowly to her.

S: I think that *his tone* shows that he was trying to help her.

S: He thought that it was hard for her to understand real native English.

S: He thought she was slow in understanding English.

S: Jeremy had *good intentions* to help Jabu, but they turned for the *bad*.

The students' responses demonstrated cognitive perspective-taking since they attempted to understand Jeremy's perceptions and thoughts. They all agreed that the supervisor thought she was slow in understanding and he was just trying to help. Thus, learners could recognise that the tone of the speaker, or his intonation pattern, carries meaning (Dunnet et. al., 1986). Moreover, in trying to depict Jabu's feelings through drawings, most of them depicted her as sad or angry. This is how they interpreted their drawings.

S: she has a mixture of feelings like being annoyed and bored She feels disappointed

S: She feels like get me out of here

S: She wants to withdraw, she wants to go back home

Here learners showed affective perspective-taking. They could understand her emotions, feelings and needs and produced various interpretations for their drawings. This activity was enjoyable for learners who were interested in comparing their drawings with others and suggested various interpretations which can indicate attitudes of curiosity towards others.

5.2.2.3.5. Ways to Avoid Misunderstandings in Intercultural Interaction

Learners suggested possible ways to avoid misunderstandings in intercultural interaction. They emphasised the significance of dealing with others according to their personal identities rather than the stereotypes of their culture. In addition, they highlighted that people should be careful with their words and expressions that can offend others unintentionally. One learner said, "*Treat others the way you would like them to be treated*". Another added, "*Each one has his or her own personality and we cannot overgeneralise*", and "*I would put myself in*

others' situations and understand them without hurting their feelings". Their suggestions indicate the importance of empathy and respecting the individual for a successful interaction, that is, "suspending disbelief about other cultures and belief about one's own" (Byram, 2021, p. 131)

In the last activity, learners presented role plays in which Jabu stood against the negative act. The aim was to help them develop the skill of mediation which is one of the characteristics of an intercultural speaker (Byram, 2021). Being a mediator means that learners need to facilitate communication between linguistically and culturally diverse interlocutors. A mediator also mediates between oneself and others (Byram & Zarate, 1994).

In the context of this study, mediation did not occur in real life but only in hypothetical situations inside the classroom where learners took the perspectives of the characters. They presented 12 different scenarios for solving the intercultural misunderstanding which can be found in Appendix 13. Only two scenarios are discussed here. The first scenario illustrates how learners reinvested the knowledge and skills they learnt throughout the lesson.

Jabu: Good morning sir, could I talk to you if you are free?

Jeremy: of course.

Jabu: I am thinking of quitting this university because *you are mistreating me unintentionally* by making me feel *not belong, different and separated*. That hurts me so badly.

Jeremy: *I did not mean* to hurt you, I thought I was helping you. I wanted you to feel that you were special to me. *I thought I could understand* you more than my other colleagues because of my experience in South Africa.

Jabu: I appreciate your tries, but I want to be treated like everyone else.

Jeremy: I am so sorry; I will do my best and *take your words into consideration*.

In this first scenario, learners took the role of mediators to solve the issue. According to Byram (2021), to find common ground, learners could use the knowledge of the communication problem which includes both the perspectives of the participants (Jeremy thinks he is helping, and Jabu feels different and separated) and the origins of these perspectives (over-generalisation from previous experience and prejudice). Therefore, learners here demonstrated two competences related to ICC. The first one is mediation as one of the

objectives of skills of interpreting and relating where learners could “mediate between conflicting interpretations of phenomena” (Byram, 2021, p. 137). The second one is related to skills of discovery and interaction where learners could “use in real-time knowledge, skills and attitudes for mediation between interlocutors of one’s own and another’s culture” (Byram, 2021, p. 66).

The aim was not only to present role-plays but also to reflect on how learners sought the perspectives of others or “mediate to solve the misunderstanding”. Reflection is crucial and represents one of the features of experiential learning which is in turn one of the underpinning theories of the ICS implemented in this study. Learners commented on the above role-play that Jabu was brave to defend herself politely and the teacher explained his intentions and apologised. Their comments indicate that the exchange between the two learners adopted attitudes of openness and respect, and skills of empathy to solve the misunderstanding.

However, some learners did not follow a similar approach to solving the problem. They did not show empathy and understanding of the diverse perspectives in the encounter. One role-play depicted how learners rejected mediation completely and acted based on their emotional reactions.

Jabu Hello Sir

Jeremy: Hello new student, would you please introduce yourself to the class

Jabu: My name is Jabu and I am from South Africa

Jeremy: mmm I see that [with intonation that shows mockery]

Jabu: Why sir do you say that?

Jeremy: you know you, Black people you do not even have the simplest things, how did you manage to come to Australia?

Jabu: First of all, it is none of your business. Second, this university would be much better without people like you.

The scenario is an actual example of how mediation in intercultural interaction is not always possible to happen. Instead of trying to have a joint solution, both characters reacted angrily and harshly which left the situation unsolved and open to diverse interpretations. The other learners commented that Jeremy was intolerant because he showed prejudices and

stereotypes about Jabu, saying that she was poor. Jabu seemed angry and got offended easily as if she wanted to fight with the teacher. They also observed that her response was informal and somehow rude. Through observing and reflecting on the various scenarios, learners could conclude what is appropriate in communication and what is not. Of course, the role-plays were hypothetical. The scenarios that showed tension, impoliteness or refusal to reach common ground do not guarantee identical reactions in real-life encounters. Perhaps learners wanted to present something different from their classmates which offered other possible ways for interpretation and reflection.

5.2.2.3.6. Intolerance towards Non-Muslims being in the Prophet's Masjid

The last part of the lesson involved reading a text about a Jewish tourist who visited El Medina in Saudi Arabia. At first, learners observed a picture of a man in a Masjid. They all stated that he was Muslim since he was wearing a traditional Arab outfit. One learner commented that if he were Muslim, he would not say, "*I came as a friend*", he would say, "*I went to pray*". Another remarked, "*He is pointing to his bag, something is written on it and it is neither Arabic nor English, it can be a symbol for something*". Starting with an image and open-ended prompts was efficient for building students' curiosity which aligned with Byram's (2021) objective of developing an attitude of curiosity and openness. Moreover, this task-based discovery helped to develop learners' observation skills (as one learner noticed the symbols on the man's bag) and motivated them to discover the required information to understand the significance of the image (Moeller, 2022).

After reading the text "*I came as a friend*" (Appendix 10, Unit 3), students' initial reactions showed intolerance, "*What? A Jewish man in the prophet's Masjid! That is unacceptable*", and "*How did he get there? He shouldn't be allowed to get in*". One learner commented, "*He is Russian too*", but the other replied, "*Even if he is Russian, he is still Jewish*".

and his visit is an offence to our religion". The teacher wanted to explore learners' views behind such an opinion.

T: In your opinion, how did he offend our religion?

S: He is trying to normalise going to the Prophet's Majis for Non-Muslims.

S: He tries to provoke Muslims to react badly.

S: He is challenging Muslims.

Students' responses indicate that they were sure that his visit was offensive because their beliefs and values differed from his. However, some said it was mentioned in the text that he had respect and tolerance for all faiths and cultures he visited. For example, he wore an Arab outfit to enter the Masjid. Still, learners considered it "offensive" to get into there with his Tifilin, an object used for praying, inside the bag. They saw that the Tifilin was so weird, while one learner commented: *"It is like we have special clothes for praying"*. Hence, she could understand the meaning of the object by drawing a comparison with the Islamic religion. Another one commented that she would accept and respect him if he visited her country, but she would not accept his Tifilin. The following extract shows part of the discussion.

S: If he came to Algeria, I would accept him but not his Tiffilin and the way he is dressing.

T: why?

S: because he will influence others.

T: How?

S: He will spread his faith, / he will try to spread his thoughts.

The extract highlights that students' intolerance towards the Jewish tourist originates from believing that his beliefs and values would constitute a threat to their Islamic principles. Most of them said that the tourist had the intention to spread his ideologies and values in a Muslim context.

5.2.2.3.7. How would you Like others to Treat you?

After discussing students' reactions to the Jewish tourist visit, the interaction turned to how they would like non-Muslims to treat them. All of them argued that they would like to be respected especially concerning the Hijab. One girl said, *"In some non-Muslim countries, they*

oblige women to take off their Hidjab that makes me feel sad and upset because they are not free". Therefore, if learners want others to tolerate them, they need first to learn how to accept others. Here the discussion returned to the visitor.

T: Now imagine that you travelled to another country. You were having a trip, you saw a church and you wanted to watch its architecture. So, you started taking photos

S: Taking photos next to the church is fine but the inside is not

T: Why? Does it mean that when you enter the church you are no longer Muslim?

S: No, I am still Muslim

T: Does this mean that you were trying to spread your ideology and thoughts?

S: No, not at all

T: Does it imply that you were offending Christianity?

S: No, not at all, I am just a visitor

T: So inside the church as a visitor, you were holding a bag which contained your special clothes for praying.

S: Yes, it is acceptable, they are my special things for praying.

T: But why did you say it was not acceptable for the Jewish tourist to go into the mosque with Tifilin inside his bag?

[moment of silence]

It seems here that learners would like others to accept them as they are. They said that their visit to the church should not be interpreted as an offence to Christianity. But when it came to the Jews, they remained silent. Their silence can be interpreted as unwillingness to say more or emphasis on the sacredness of the place.

5.2.2.3.8. Islamic Values to Resolve Conflicts Peacefully

The tension of whether a Jewish person should be allowed in El Medina and more specifically at the Prophet's (Peace be upon him) Masjid seemed to be resolved when learners discussed it from an Islamic point of view.

S: He is not allowed to enter el-Medina and the Prophet's Masjid because he is non-Muslim.

S: But in the time of the Prophet (Peace be upon him), there were many Jews in El Medina.

S: They were living together.

S: Yes, they were the neighbours of the prophet **S:** They interacted and traded with each other.

T: What are other values that Islam promotes?

S: It encourages peace, coexistence, respect, tolerance, solidarity, and helping others.

S: we should respect all human beings, even if they are not Muslims.

Learners engaged in an open dialogue to exchange ideas. They acknowledged that Islam promotes peace and respect. Referring to their Islamic values and principles raised awareness of the importance of respecting all human beings and treating them fairly regardless of their background, ethnicity or religious faith. These Islamic principles promote empathy, understanding, and conflict resolution. Hence, the discussion helped learners to revisit their assumptions about people from other religions.

5.2.2.4. Unit 4: Do I have to speak English like Natives?

This lesson aimed to develop tolerance towards non-native English. For the icebreaker, a video segment from the movie “*Sorry to Bother You*” was used. It showed an Afro-American man working as a telemarketer who was striving for success. An old man advised him to “*speak with a white voice to get ahead*”. When he used that voice, customers started listening to him and did not hang up their phones. Thus, he could convince them to buy the company’s products.

5.2.2.4.1. Belief in Native Speakerness Myth

After watching the movie segment, learners commented that speaking with a white voice meant speaking native English (NE) and the old man was right. Learners were convinced as their assumptions about ideal ways of speaking were confirmed. This sparked their curiosity and interest to state the characteristics of native English. Their answers were written on the board which perhaps gave them more confidence that their views were correct. The researcher here did not give any comments in order not to influence students’ primary assumptions.

Speaking English like Natives	Speaking non-Native English (NNE)
It makes the person seem: more cultured, / civilised / more understandable / more convincing	It makes the person seem: not attractive / not civilised / not understood/not convincing/ aggressive, rude/ not that smart (It doesn’t make you sound like an expert in the field)/ making mistakes: speaking lazy accent /not satisfactory to be heard.

Table 7: Learners views on NE and NNE

Table 7 shows learners' views on native and non-native English. It seems that their approach to describing some differences between the two ways of speaking stemmed from their understanding of (muthaaqaf) in their native everyday dialect, linking it to the state of being intellectual. It also appeared that their previously claimed attitudes of respecting and accepting differences without prejudice seemed to fall apart in favour of native speakers.

Most of them favoured American English, while the rest said that British English is better because it “*makes us look smarter*”. Thus, for the unit's title, they suggested, “*why native English is the best?*”, and “*Why should I speak like a native?*” These titles were accepted despite their irrelevance with the unit's main theme.

5.2.2.4.2. Dispelling the Myth: Moments of Frustration and Doubt.

Learners just listened to the first speaker, Hayat Sindi, giving a TED talk. They commented that she sounded Algerian and described her way of speaking as “*Not interesting, not convincing*” and “*it makes her seem less intelligent*”. While listening, some learners mocked her way of pronouncing the /p/ sound in the word capability as /b/. After searching online, they were shocked to realise who the speaker was. Hayat Sindi is a scientist from Saudi Arabia and one of the first female learners to earn a Ph. D in Biotechnology from England. These are some of their reactions

S: How did she get a PhD from England with her bad English? [laughter].

T: Now, according to your research, does she seem less intelligent and less convincing?

S: No [with hesitation and being surprised to change their opinion].

T: Could you understand what she was saying?

S: Yes, it was very clear.

T: do you think that she is successful?

S: she is successful without speaking English like natives [falling intonation].

Some learners were just silent, looking at the characteristics of NE and NNE written on the board. Others were looking at each other as if they were lost looking for an answer. One girl in particular seemed like she was about to cry, and probably could not share her thoughts. One learner commented, “*So we can be intelligent, successful, famous like this woman, without*

having a white voice". Another one added, "*We can't judge a person by his accent, this is prejudice*".

Another learner gave a new thread to the discussion when she said *The accent of the country affects badly the use of English*. She related this "bad effect" to the mispronunciation of words, like when Hayat Sidni pronounced the /b/ sound instead of /p/ in the word "capability". However, others did not consider it a bad effect since they could understand the word. To support their argument, they gave examples of how their regional accent influenced their way of speaking English regarding the /t/, /d/, and /θ/ sounds. One said that it was hard for her to pronounce the sound (ث) /θ/ in her native dialect which influenced her way of pronouncing it in English. This was the first time learners were comfortable in sharing an aspect of diversity in Algeria, that is linguistic diversity, and its influence on the use of English.

After that, learners listened to three other famous and successful NNE speakers. They were surprised again to know who were these people. The choice of all the speakers of NNE in this lesson was influenced by Gordon's (2021) online webinar where he discussed thoroughly teaching pronunciation and the tension between intelligibility and first language accent in intercultural communication.

- **Chinua Achebe** was a famous African author of one of the best-selling novels "Things Fall Apart". Here learners showed interest and curiosity in reading the novel.
- **Yingluck Shinawatra** is a former Prime Minister of Thailand. Learners commented that her English accent sounded like Japanese or Korean, but they could understand what she was saying.
- **Antonio Guterres** is the current UN Secretary-General. Students said that his English accent was probably influenced by Spanish. Few said that despite speaking NNE, he is in a high position. This debunked the myth of relating way of speaking to success.

Listening and commenting on the different speakers enabled them to challenge and reconstruct their assumptions and biases. Here are some of their views.

S: We are *not obliged* to speak English like natives.

S: We should not judge others based on their way of speaking English.

S: Your accent cannot determine your abilities and intelligence.

S: You are *not obliged* to speak like *natives to* prove that you are successful.

S: You can still speak English in the *Algerian way* and become a scientist.

Their comments indicate the development of tolerance towards non-native English. The lesson has helped them move from a complete belief in the native speakers' myth to dispelling the myth and embracing the diverse ways of speaking English. Only one girl seemed not to be convinced and insisted that no accent could replace Native English.

In discussing linguistic prejudice in Algeria, few learners acknowledged that the phenomenon exists. Others started giving examples of how their friends laughed at their way of speaking. For instance, one of them noted, "*My classmates comment on the way I pronounce water in Arabic. I do not get angry because she is my friend*". They also gave examples of how some people on social media reacted negatively when a famous TV series portrayed actors using different accents from eastern and western Algeria rather than the prevailing accent of the capital Algiers. This reinforces the perception that language has a symbolic power that may create social inequalities.

5.2.2.5. Answering the Third Research Question

The third research question of this study is "How do learners react to the different intercultural materials of the syllabus? and how can the implementation of the Intercultural-based syllabus help learners deconstruct their previously held assumptions about themselves and others to build understanding". This is how this question is answered.

- **Students' reactions to intercultural materials and activities**
- **Attitudes of curiosity and interest:** in all the units, students showed eagerness about culturally diverse themes. They wanted to explore the experiences of people from various cultures.
- **Initial Intolerance towards non-muslims and NNE speakers:** This was the only exception where learners showed intolerant attitudes towards others and voiced their negative comments openly in class.
- **Appreciation of learners-centered activities:** Learners were motivated to work on activities that engaged them in the intercultural learning process such as wheels of identity and role plays. This stresses the significance of using more personalised and experiential activities to foster a deeper understanding of intercultural themes
- **Deconstruction of previously held assumptions to build understanding**
- **Personal and Social Identity Wheels:** These activities helped learners become more conscious about themselves by recognising the complexity of self-discovery and the multifacetedness and salience of social identities. They could also revisit and challenge personal prejudice against each other
- **Understanding culture:** learners could realise the fallacy of the nation-culture equation, debunk the cultural superiority myth, and suggest that the iceberg model of culture can be more personalised. This raised awareness that individuals should not be reduced to the national or cultural characteristics they belong to. Moreover, learners showed empathy and flexibility to understand the concerns of Native Americans and suggest actions that could challenge dominant narratives and stereotypes. When it came to their country, however, learners denied the existence of oppressed cultural groups and stressed the significance of harmony and unity among all Algerians

- **Reflecting on prejudices and stereotypes:** learners could understand the negative impact of such perceptions in reducing individuals to inflexible images. They also reflected on stereotypes about their own and other countries and cultures. Through using texts that depicted authentic intercultural encounters, students could realise how overgeneralisation, culturalism and prejudice can cause misunderstandings in communication. They also could recognise the connotation of words and how certain expressions vary according to the context which may cause misconceptions. Students acted as mediators to solve the issues and stressed the significance of empathy, tolerance and respect to avoid any misunderstandings in intercultural communication; Besides, they suggested appropriate ways for communicating with others. Finally, students' intolerance towards non-Muslims was resolved when referring to their Islamic values
- **Native vs. Non-Native English:** in discussing the different ways of speaking English, students believed in the native speakerness myth. They showed initial intolerant attitudes towards people who spoke English with the influence of their mother tongue. The myth was dispelled once they recognised that being successful does not compel them to speak like natives. This realisation caused moments of frustration and doubt since students' previous assumptions were questioned.

To conclude, the analysis of the class observation and audio recordings of the discussion provided valuable insights into the dynamics of the ICS in class. This explanation pertains to the complex nature of ICC which requires careful interpretation to capture the full range of students' authentic attitudes and impressions. These can involve positive aspects such as openness, curiosity, and motivation alongside moments of tension, doubt, rejection of culturally different others or reluctance to provide more insights. This complexity emphasises that relying only on class observation is not sufficient since, similar to Drissat's (2022)

findings, learners usually build on each other's opinions in "a cumulative manner". This necessitates the analysis of e-portfolios where students expressed their opinions in a more structured manner.

5.2.3. Pre and Post-test Results Comparison

5.2.3.1. Pre-Test

5.2.3.1.1. Test of Reliability

The Cronbach alpha of the pre-test is ($\alpha=0.66$) which is considered an acceptable level of reliability (Hulin et al., 2001; Ursachi et al., 2015). Taber (2018) reports that several studies demonstrate that ($\alpha =$ from 0.64 to 0.84) is adequate. This can indicate that the 35 items of the self-assessment scale are consistent and measure the same latent variable (ICC). However, it is worth clarifying that a high Cronbach alpha value does not always indicate that the scale is unidimensional. The set of items can have high alpha levels, although, in reality, they measure different independent variables (Panayides, 2013; Ursachi et al., 2015).

The value of Cronbach alpha ($\alpha=0.66$) is related to several factors rather than only the scale's uni-dimensionality. It can be affected by the specific variable being tested. The complex and multifaceted nature of ICC makes it challenging to assess it entirely through one single measurement which may result in varying responses. Thus, the designed self-measurement scale offers only a general and limited view of learners' ICC. Furthermore, the reliability coefficient is a matter of how participants respond to the items within the scale. For example, although most students (92.95 %) have attitudes of openness and respect towards all people from various cultures, ethnic groups, etc, more than half of them (55.5%) have ethnocentric perspectives and judge others from the perspectives of their own culture. Additionally, half of them (50%) have less tolerance for people from other religions. This proves the researchers' findings that Cronbach alpha represents the consistency in students' scores rather than the consistency and homogeneity of the scale's items (Bademci, 2014; Panayides, 2013).

5.2.3.1.2. Hypothesis Testing

Given that this section is mainly concerned with testing the hypothesis of whether there is a statistically significant difference between the groups in the pre-test, descriptive statistics for both the experimental and control groups are displayed in (Appendix 12).

Hypothesis testing is a process that allows researchers to evaluate the results of the study vis-à-vis their primary expectations. This determines whether to accept the null hypothesis of no significant differences between two independent samples or within the same dependent sample before and after treatment. The other decision is to reject the null hypothesis and conclude that there are statistically meaningful differences that is, accepting the alternate hypothesis (Cohen et al., 2018; Gay et al., 2010).

Testing the hypotheses relies on significant tests offered by software like SPSS (Statistical Package of Social Science). Choosing the suitable test of significance, whether parametric or non-parametric, depends on the type of data. Applying the wrong type of tests to a particular type of data can result in errors. The current study employs a self-reflection tool for assessing ICC that is made of Likert scale items. This tool is ordinal since it classifies and ranks the data from strongly disagree to strongly agree or the reverse for negatively worded items. Thus, such data requires the use of non-parametric tests, namely the Mann-Whitney U test for independent samples and the Wilcoxon Signed Rank Test for paired samples (Gay et al., 2010; Cohen et al., 2018).

To conduct tests of significance, a probability level known as alpha (α) should be set to determine if the results are meaningful or are only due to chance. In educational research, the conventional level of alpha is ($\alpha=0.05$) which implies a 5% probability that the observed differences occurred by chance. Other studies, such as those in medical and economic fields, can use a stricter value of alpha ($\alpha= 0.01$) for greater confidence (99%) (Gay et al., 2010; Cohen

et al., 2018). Therefore, given the educational context of this study, a significance level of ($\alpha = 0.05$) is deemed appropriate for evaluating the proposed hypotheses.

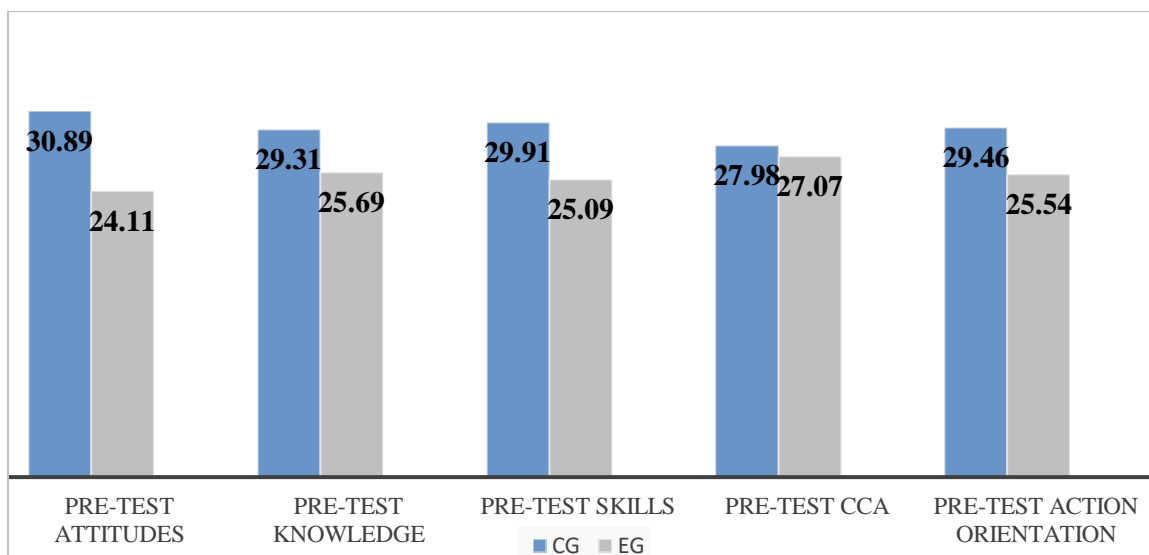
5.2.3.1.3. Mann Whitney U Test for Independent Samples

To check if there were differences in the mean ranks of both groups in the pre-test, the Mann-Whitney U test was conducted to compare the control and experimental groups on five dimensions of the scale: attitudes, knowledge, skills, critical cultural awareness, and action orientation. It checks the following hypotheses :

- **Null Hypothesis H_0 :** The mean rank of the Experimental group = the mean rank of the control group if the (p-value >0.05).
- **Alternate Hypothesis: H_1 :** The mean rank of the Experimental group \neq the mean rank of the control group if the (p-value <0.05).

Ranks				Test Statistics		
N (CG)= 27 N(EG)=27	Group	Mean Rank	Sum of Ranks	Mann Whitney (U)	Z	Sig.
Pre-test Attitudes	CG	30.89	834.00	273.000	-1.76	0,078 (>0,05)
	EG	24.11	651.00			
Pre-test Knowledge	CG	29.31	791.50	315.500	-.910	0.363 (>0.05)
	EG	25.69	693.50			
Pre-test Skills	CG	29.91	807.50	299.500	-1.270	0.204 (>0.05)
	EG	25.09	677.50			
Pre-CCA	CG	27.98	755.50	351.500	-.243	0.808 (>0.05)
	EG	27.02	729.50			
Pre-test Action Orientation	CG	29.46	795.50	311.500	-.981	0.327 (>0.05)
	EG	25.54	689.50			

Table 8: Results of the Mann-Whitney U Test in the Pre-Test



Graph 7: Mean Ranks of the CG and EG in the Pre-test

The results of the test statistics indicate that all the significance values for all the components of the scale are greater than ($p > 0.05$). This means that there are no statistically significant differences between the groups on any of the dimensions. Therefore, the decision that the null hypothesis the mean ranks of the control group, equals the mean ranks of the experimental group is accepted.

These findings suggest that the control and experimental groups were equivalent in terms of the measured dimensions at the pre-test stage. This equivalence is important for establishing a baseline for comparison. It ensures that any observed differences in the post-test results may be due to the intervention (intercultural-based syllabus) rather than pre-existing group differences.

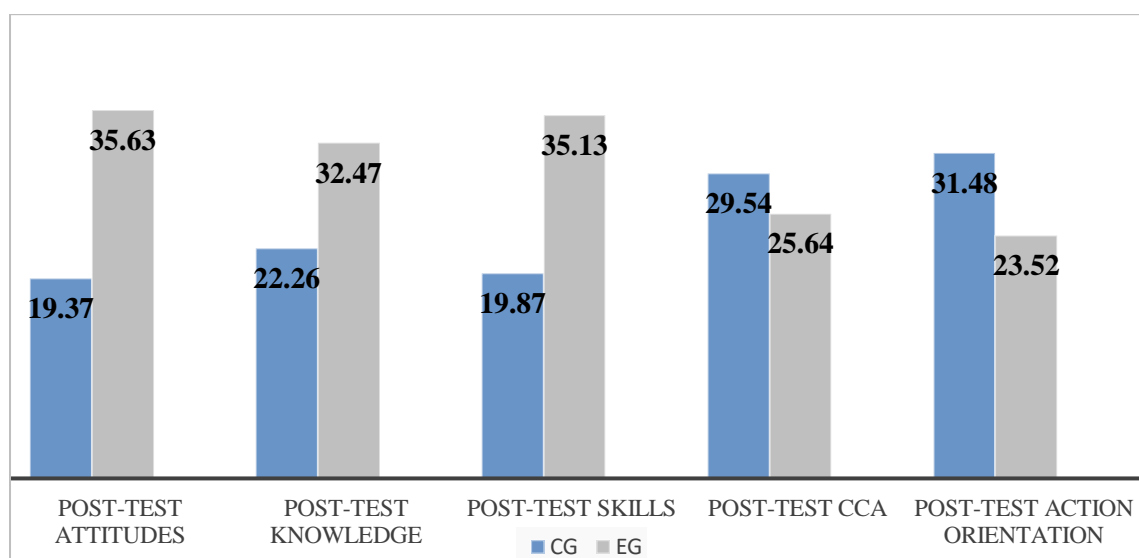
5.2.3.2. Post-test results

5.2.3.2.1. Mann Whitney U Test for Independent Samples

Mann-Whitney U test is conducted to compare the control and experimental groups on the same five dimensions of the scale after implementing the intercultural-based syllabus. The results are summarised in Table 9 and Graph 8.

Ranks				Test Statistics			
N (CG)= 27 N(EG)=27	Group	Mean Rank	Sum of Ranks	Mann Whitney y (U)	Z	Sig.	Size Effect ES
Post-test Attitudes	CG	19.37	523.00	145.000	-4.186	0.000 (<0.05)	0.56
	EG	35.63	962.00				
Post-test Knowledge	CG	22.26	601.00	222.500	-2.756	0.007 (<0.05)	0.37
	EG	32.74	884.00				
Post-test Skills	CG	19.87	536.50	158.500	-3.992	0.000 (<0.05)	0.54
	EG	35.13	948.50				
Post –CCA	CG	29.54	797.50	309.500	-1.002	0.808 (>0.05)	0.13
	EG	25.46	687.50				
Post-test Action Orientation	CG	31.48	850.00	257.000	-1.920	0.327 (>0.05)	0.26
	EG	23.52	635.00				

Table 9: Results of the Mann-Whitney U Test in the Post-Test



Graph 8: Mean Rank of CG and EG in the Post-test.

- **Post-test Attitudes:** A statistically significant difference is found between the Control Group (CG) and Experimental Group (EG) ($U = 145$, $Z = -4.186$, $p < .001$). The EG had a significantly higher mean rank of post-test attitudes than the CG (EG mean rank=35.6 >CG mean rank = 19.37). Furthermore, the effect size (r)⁹ that identifies the strength of

⁹ According to Corder and Foreman (2011, p.59), the effect size is also used for Mann-Whitney U Test, not only for Wilcoxon-Signed Rank Test. It is counted through the formula $ES = |z| / \sqrt{n}$ (n represents the total number of participants in both groups).

the groups' differences is ($r = 0,56$). According to Cohen (1988), there is a large difference¹⁰ between the two groups in the attitude dimensions.

- **Post-test Knowledge:** A statistically significant difference is also found between the groups ($U = 222.5, Z = -2.756, p = .007$). The EG demonstrated a significantly higher mean rank of post-test knowledge compared to the CG (EG mean rank = 32,74 > CG mean rank = 22.26) with a medium effect size ($r = 0.37$).
- **Post-test Skills:** Similarly, a significant difference is observed ($U = 158.5, Z = -3.992, p < .001$). The EG exhibited a significantly higher mean rank of post-test skills than the CG (EG mean rank = 35.13 > CG mean rank = 19.87), with a large effect size ($r = 0.54$).
- **Post-test Critical Cultural Awareness and Action Orientation:** No statistically significant difference is found between the two groups since ($p > 0.05$). Although the mean ranks of critical cultural awareness and action orientation of the control group seem higher than the experimental group, this is not a significant difference.

These findings suggest that the ICS has had a positive impact on the experimental group's intercultural attitudes, knowledge, and skills. However, it did not significantly affect critical cultural awareness or action orientation. This can be attributed to the short-term duration of the course since the development of CCA requires more time compared to other skills. This aligns with Qin's (2015) findings who reported that her learners' CCA did not develop throughout the six-week intervention.

5.2.3.2.2. Wilcoxon Signed Rank Test for CG

For dependent samples, the Wilcoxon -Signed Rank Test is used to test the following hypotheses:

- **Null Hypothesis H_0 :** The mean rank of the post-test = the mean rank of the pre-test if the ($p\text{-value} > 0.05$)

¹⁰ Cohen (1988) sets the conventions for effect size as small = 0.10, medium = 0.30, and large = 0.50.

▪ **Alternate Hypothesis: H₁:** The mean rank of the post-test \neq the mean rank of the pre-test if the (p-value <0.05).

Wilcoxon signed-rank tests are conducted to compare the pre-test and post-test of the control group on each of the five dimensions of the scale. The results are displayed in Table 10.

Ranks				Test Statistics		
		N =27	Mean Rank	Sum of Ranks	Z	Sig.
(Post-test Attitudes) – (Pre- test Attitudes)	Negative Ranks	7	6.00	42.00	-0.905	0.366 (>0.05)
	Positive Ranks	4	6.00	24.00		
	Ties	16				
(Post-test Knowledge) – (Pre- test Knowledge)	Negative Ranks	7	7.71	54.00	-1.080	0.280 (>0.05)
	Positive Ranks	10	9.90	99.00		
	Ties	10				
(Post-test Skills)- (Pre-test Skills)	Negative Ranks	5	5.40	27.00	-0.577	0.564 (>0.05)
	Positive Ranks	4	4.50	18.00		
	Ties	18				
(Post –CCA) – (Pre-CCA)	Negative Ranks	3	4.67	14.00	0.000	1.000 (>0.05)
	Positive Ranks	4	3.50	14.00		
	Ties	20				
Post-test Action Orientation - Pre- test Action Orientation	Negative Ranks	6	9.42	56.50	-0.206	0.837 (>0.05)
	Positive Ranks	9	7.06	63.50		
	Ties	12				

Table 10: Results of the Wilcoxon- Signed Rank Test for Control Group

The results in the test statistics indicate that all the significance levels for all the components of the scale are greater than 0.05 (p>0.05). This means that there are no statistically significant differences between the pre and post-test results of the control group.

These findings indicate that the control group did not experience significant changes in any of the measured dimensions of intercultural competence between the pre-test and post-test. There were just minor changes due to studying different courses that entail implicit cultural information. This provides further support for the effectiveness of implementing the ICS in the

oral expression course. It also reinforces the argument that the observed improvements in the experimental group cannot be attributed to mere time or maturation effects but rather to the specific intervention implemented. Overall, the findings underscore the importance of a deliberate and targeted plan to foster intercultural competence among learners.

5.2.3.2.3. Wilcoxon Signed Rank Test for EG

Wilcoxon signed-rank test is conducted to compare the pre-test and post-test scores of the experimental group on each of the five dimensions of the scale. The results are shown in Table 11.

Ranks					Test Statistics		
		N= 27	Mean Rank	Sum of Ranks	Z	Sig	Size Effect (Z)
(Post-test Attitudes) – (Pre-test Attitudes)	Negative Ranks	1	5.00	5.00	-3.699	0.000 (<0.05)	0.503
	Positive Ranks	18	10.28	185.00			
	Ties	8					
(Post-test Knowledge) – (Pre-test Knowledge)	Negative Ranks	1	4.00	4.00	-3.706	0.000 (<0.05)	0.504
	Positive Ranks	18	10.33	186.00			
	Ties	8					
(Post-test Skills) – (Pre-test Skills)	Negative Ranks	0	,00	,00	-3.987	0,000 (<0.05)	0.54
	Positive Ranks	19	10.00	190.00			
	Ties	8					
Post -CCA - Pre-CCA	Negative Ranks	9	10.33	93.00	-.837	0,403 (>0.05)	0.11
	Positive Ranks	8	7.50	60.00			
	Ties	10					
(Post-test Action Orientation) – (Pre-test Action Orientation)	Negative Ranks	12	12.38	148.50	1.174	0,240 (>0.05)	0.15
	Positive Ranks	9	9.17	82.50			
	Ties	6					

Table 11: Results of the Wilcoxon- Signed Rank Test for EG

The test statistics reveal that there are statistically significant differences between pre and post-test results in the attitudes, knowledge, and skills components since the alpha values are ($p < 0.05$). In addition, the number of positive ranks is higher than the number of negative

ranks and ties which indicates a noticeable improvement. Moreover, the effect size for the three aforementioned dimensions is equal to or greater than (0.50), indicating a large effect size according to Cohen (1988). Therefore, this provides evidence that the ICS has had a large influence on developing learners' intercultural attitudes, knowledge and skills. However, test statistics reveal that the intervention has had no significant effect on developing learners' critical cultural awareness and action orientation since the alpha value for these two dimensions is ($p > 0.05$).

These findings align with the earlier Mann-Whitney U test results and reinforce the effectiveness of the intervention in general. This highlights the importance of incorporating an intercultural dimension into teaching EFL that has the potential to enhance learners' attitudes, knowledge and skills. More time may be needed to develop CCA and action-orientation.

5.2.3.3. Answering the Fourth Research Question

The fourth research question of this study is “Does the ICS enhance learners' ICC?” The tests of significance reveal that learners in the experimental group have developed their intercultural attitudes and knowledge with a large size effect. However, CCA and action orientation did not have any statistically significant improvement. This entails that extended exposure to intercultural learning is necessary to enhance learners' ICC.

The statistical analysis of students' responses provides only a general view concerning the development of the three savoirs. Discussing the qualitative data in learners' e-portfolios is crucial to interpret the quantitative results and provide examples of learners' intercultural dimensions.

5.2.4. E-portfolios

The analysis of learners' e-portfolios is based on rubric assessment. A rubric is a tool that indicates performance expectations to describe proficiency levels. Such an instrument needs to be designed properly to clearly define what learners are expected to do throughout or

at the end of a course. Moreover, rubric assessment can describe the multifaceted nature of ICC in observable behavior, allowing the teacher to provide qualitative feedback, analysis, and reflection on learners' ICC (Gulikers & Oonk, 2019).

Byram (2021) argues that the teacher can classify the evidence from portfolios according to the ICC savoirs. He also emphasises that such evidence can show that some competences are more dominant than others or that some dimensions are interrelated. Since there is no best way to assess learners' ICC (Deardoff, 2016), it is important to create a rubric assessment that is pertinent to the cultural, and institutional context and learners' needs (Baiutti, 2021). The rubric designed for this study is presented in Appendix 9.

Creating a rubric for assessing learners' ICC has followed certain steps. First, the researcher read all students' assignments that were stored in Google Forms to have an overview. Then, a coding scheme was used to classify learners' competences based on thematic analysis into the different components of ICC (attitudes, knowledge, skills, critical cultural awareness and action orientation). After that, the researcher followed the Council of Europe's (2018c) criteria for formulating descriptors of basic, intermediate and advanced levels. These involved ensuring that descriptors are short (less than 25 words), clear, and written with relatively simple grammar. They should also be positive, avoiding negative expressions of ability, and definite in describing specific actions or results, indicating whether students have mastered the targeted attitude, skill, or knowledge. Some of the descriptors were adopted from the Council of Europe (2018c) *Assessment of Competences for Democratic Cultures*. Others were taken from the *NCSSFL-ACTFL Can-Do Statements for Intercultural Communication*¹¹.

¹¹ The National Council of State Supervisors for Foreign Language (NCSSFL) and the American Council on the Teaching of Foreign Languages (ACTFL) collaborated to create can-do statements for intercultural communication which adapted Byram's (1997) model of ICC (for more information, see the official website <https://www.actfl.org/educator-resources/ncssfl-actfl-can-do-statements> or Moeller's 2021 book chapter on how to use the ACTFL-NCSSFL in class)

The rubric assessment was reviewed by Martyn Barret (personal communication, February 2024) who is a professor emeritus of psychology at the University of Surrey in the United Kingdom and Michael Byram (personal communication, April 2024). Finally, as recommended by the Council of Europe (2021), to ensure credibility in the outcome of the rubric assessment, another researcher who is working on the development of ICC at higher education, provided feedback on students' competences (Council of Europe, 2021). This helped in deciding whether students' statements aligned with the descriptor of each category and in reducing the researcher's potential bias and subjectivity.

5.2.4.1. Attitudes

5.2.4.1.1. Openness towards Cultural Otherness

The attitudes of openness towards cultural otherness involve holding respectful attitudes towards others which can be manifested in valuing cultural diversity. Table 12 shows how the instances are divided according to the three levels.

Openness towards Cultural Otherness (30 Instances)		
BASIC (N= 9 ; P=30 %)	Intermediate (N=11, P= 36.6%)	Advanced (N= 10, P= 33.3 %)
<i>Can avoid making judgments about people who belong to other cultural groups based on superficial characteristics.</i>	<i>- Can show Respect to different cultures/ viewpoints even if they disagree with their own. Can recognise the value of cultural diversity</i>	<i>- Can use cultural diversity as a source of learning - Can seek understanding and promote respectful intercultural dialogue</i>
I have learnt not to judge others no matter their race, nationality, origin or colour	The first thing I learned from this interview is that diversity is something we can't escape from because everyone has their own personality and way of thinking and this is what makes cultures differ from one society to another	- This ethnographic interview taught me how to <i>accept others' points of view</i> and ask for the right questions to get the right answer that I need - Cultural diversity in the world and Algeria is very important it has many advantages in our lives as it can contribute to raising competencies and exchanging knowledge, experiences and skills

Table 12: Instances of Openness towards Cultural Otherness.

The statements that express openness towards cultural otherness are divided into basic (30%), intermediate (36.6%) and advanced (33.3%). Avoiding making judgments about people who belong to other cultural groups is a crucial step for valuing diversity and showing respect towards other individuals or cultures. Learners can make use of such attitudes to seek understanding and promote respectful intercultural dialogue. They can also make use of cultural diversity as a source of learning. Reaching this advanced level probably takes time, especially when learners are introduced to ICC for the first time.

Despite showing some attitudes of openness toward cultural otherness, 7 out of 27 learners expressed their ethnocentric perspectives, thinking their culture is the best due to its diverse traditions, food and customs. This concludes that changing attitudes is not an easy task, it may require considerable time to enable learners to “decentre” and see the world from a different lens.

5.2.4.1.2. Curiosity and Interest towards Cultural Otherness

The second dimension of intercultural attitudes found in students’ responses is curiosity and interest to learn about cultural otherness. All the descriptors here are taken from the Council of Europe (2018c). Table 13 shows the results with examples from each category.

Curiosity and Interest towards Cultural Otherness 38 INSTANCES		
BASIC (N=15, P= 46.8%)	INTERMEDIATE (N=19, P=50%)	ADVANCED (N= 4, P= 10,5%)
<i>Can Show interest and curiosity in learning about other cultures</i>	<i>Can Express curiosity about other beliefs and interpretations and other cultural orientations and affiliations</i>	<i>Can Express a willingness to relate to/ or learn about others who are perceived to be different from himself/herself</i>
<p>There are many different cultures in the world that I want to know about</p> <p>In Algeria the east isn't like the west, the north is not like the south. I want to visit everywhere and learn about it all.</p>	<p>It is very interesting to know more about our culture and others' cultures as well as how other people live think and express their emotions.</p> <p>It was an interesting thing to know how my colleagues think about others and know if they have the same thoughts as me</p>	<p>- The video about the problems that Native Americans face in the United States was interesting because it informed us about the way they live and how they suffer from poverty, alcohol spread and remoteness; however, Native Americans are trying their best to build a new identity for themselves to show the world what they can do. I felt that I could relate to their feelings and problems.</p> <p>- The personal identity wheel was interesting because it helped us to express ourselves freely, and to share our interests and thoughts with each other, so that we discovered each other's secrets and talents, for example, I did not know that some of my classmates like drawing, playing guitar and doing crochet. I want to learn from them to develop my skills too.</p>

Table 13: Instances of Curiosity and Interest towards Cultural Otherness

The basic statements (N=15, P= 46,8%) reflect a general curiosity about other cultures. The intermediate statements (N=19, P=50%) go further to specify curiosity to learn about others' cultural orientations, beliefs and interpretations. The advanced-level statements (N= 4, P= 10,5%) highlight the ideas of relating to or learning about others. This indicates the significance of an intercultural experience for learning and growth.

5.2.4.1.3. Tolerance towards other Religions

As already explained in Chapter 4, tolerance towards other religions is deemed significant for the Algerian Muslim Context. Table 14 represents students' responses.

Tolerance towards other Religions 8 statements		
Basic (N= 5, P= 62.5 %)	Intermediate (N= 3 , P=37.5 %)	Advanced
<i>Can show curiosity and interest in stories about individuals from different religions can show neutral attitudes towards different religions</i>	<i>can acknowledge the right of others to practice their chosen religion</i>	<i>can express tolerance towards people from other religions</i>
<ul style="list-style-type: none"> - The story of Ben Tzion was interesting though he is from another religion, I liked reading the story - Actually, I have a neutral point of view, - The story of the tourist made me slightly change my view about Jewish people 	<ul style="list-style-type: none"> - I already think that we are all human, and I have no problem with Jewish people - I believe that each one is free to choose his own religion, so Jews can express themselves and we can express ourselves too. 	No answer

Table 14: Instances of Tolerance towards Other Religions

Despite the students' openness, curiosity and interest towards cultural otherness, tolerance towards other religions, especially Judaism is absent. Few basic statements (N= 5, P= 62.5 %) show curiosity and interest to learn about people from other religions, more particularly Jewish. Other basic responses indicate neutral attitudes. The intermediate responses (N= 3; P=37.5 %) acknowledge that others have the right to practise their religion. The rest of the responses show that learners are not tolerant towards Jewish people and the story of Ben Tizon in Unit 3 (Do I hold stereotypes and prejudices towards others) did not change their views. This can be attributed to the fact that students associated Judaism with the Zionists who have been committing atrocities against Palestinians (Raby, 2023; Yousaf & Gulfam, 2023). Another possible interpretation is that learners are all Muslims in an Islamic context where they probably never encountered people who have different religious faiths like

Jews. Thus, any future implementation of the ICS should include more authentic stories about people from other religious affiliations. It is also important to teach students the distinction between nations and armies on the one hand and religions on the other hand.

5.2.4.1.4. Tolerance towards Non-native English

Tolerance towards non-native English is considered as one example of showing openness towards others. The results of students' responses are presented in Table 15.

Tolerance towards Non-native English 10 Instances		
Basic (N= 2 ; P=20 %)	Intermediate (N= 6 ; P= 60 %)	Advanced (N= 2 ; P= 20 %)
<i>Can recognise the negativity of criticising accents</i>	<i>Can articulate that people should not be judged by their accents as long as their meaning is understood</i>	<i>Can express tolerance towards different ways of speaking English</i>
It wasn't a necessary thing to criticise someone's way of speaking; people should focus on the content and the information.	We should not judge people by the accent they speak as long as the meaning is understood. Many people do not speak English as natives, but they are educated and have a high position in society.	I learnt that judging people based on their way of speaking is not acceptable and whether we speak like natives or not, does not determine our level of knowledge and education.

Table 15: Instances of Tolerance towards Non-Native English

The table shows that responses about tolerance towards non-native English are basic (20%), intermediate (60%) and advanced (20%). Recognising the negativity of criticising accents is crucial towards becoming aware that the way of speaking English does not determine the individual's success and achievements. This can entail that Unit 4 (Do I have to speak English like natives) has contributed to enhancing learners' tolerance towards diverse non-native accents. Presenting successful people, like Hayat Sindi and Chinua Achebe, who speak English with the influence of their mother tongue has helped learners re-consider their views on NEE. This point is significant since "a speaker who is made ashamed of his language habits

suffers a basic injury as a human being” (Halliday, 1979, p. 87). He also asserts that making anyone feel so ashamed of his way of speaking “is as indefensible as to make him feel ashamed of the colour of his skin” (p. 87).

To see if learners would transfer tolerance towards non-native English to real behaviour, they were put in a hypothetical situation where a teacher criticised their accent for not sounding British or American. The majority of the responses, 16 out of 21, indicate the students’ willingness to stand against linguistic prejudice politely. For example, one student said, “*Honestly, I would say that first of all I'm not obliged to speak like natives as long as my English is understandable and you get my message, and also the importance is on what I want to transmit*”. However, the rest of the students (5 out of 21) accepted the teacher’s criticism which was based on linguistic prejudice. For instance, a student said, “*I think I will accept the advice. I will try to enhance my English accent and watch more videos to get a British accent*”. This implies that it is challenging to change a few learners’ attitudes towards NE and NNE.

5.2.4.2. Knowledge

5.2.4.2.1. Knowledge and Critical Understanding of the Self

The findings from students’ responses to their first assignment (Unit 1: Who am I?) revealed a large number of instances of knowledge and critical understanding of the self. The latter relates to how students define themselves, how they think others perceive or misunderstand them, and how they react in such situations. Additionally, students were instructed to record a video in which they talked about their personality features, hopes and dreams, interests and hobbies, feelings and emotions, and concerns and worries. Students appreciated this activity which gave them a chance to be creative in including drawings or music. Thus, it was impossible to analyse all the qualitative data that emerged from this assignment. That is why the discussion here is limited to knowledge and understanding of

which part of students' identities are influenced by their social identities. Table 16 illustrates the results.

Knowledge and Critical Understanding of how Social Identity Influences Personal Identity 17 Instances		
Basic (N= 8, P= 47.05 %)	Intermediate (N=6 , P=35.29%)	Advanced (N=3 , P= 17.6%)
<i>Can identify connections between personal identity and social factors</i>	<i>Can describe how specific social identities impact different aspects of personal identity</i>	<i>Can explain the complex interplay between various social identities and their influence on different aspects of personal identity</i>
The part of my identity that is determined for me by society is my religion because I was born in an Islamic society	Types of food I eat, I can't eat pork or drink alcohol because I am Muslim. Also, I can't vape in public or smoke because our society does not accept such things for girls and I would not smoke either so it goes both ways.	My habits are determined by culture & society for instance my habits in celebrations: Eids, Ramadan, marriages, parties... My personality is determined by the society I live in, and the people around me. In other words, I lived in a family which gave me self-confidence, love, trust, and a lot of positive things, so I built a strong personality for myself. My interests: when I see new things in my society and the people around me, I may like and be interested in what they do or like.

Table 16: Instances of Knowledge and Critical Understanding of the Self

Instances of knowledge and understanding of the self are mostly basic (47.05 %) which can be attributed to the difficulty of self-discovery and reflection. Another remark is that most of these instances emphasise the role of Islam as a social factor that influences students' behaviours, ways of clothing, and relationships with others. Thus, in a Muslim Algerian context, Islamic principles and values play a major role in shaping individuals' perspectives and actions.

Knowing which aspects of identity are influenced by personality features or by social factors can be seen as an important step towards reaching an advanced perception of culture which will be explained in the next point. When learners are aware of this, they conclude how certain characteristics are related to "them" "rather than "their cultures". Once knowledge and

understanding of the self is reached, it may result in understanding others rather than reducing them to inflexible cultural boundaries. In this regard, one student wrote:

I do not think that there are parts of my identity determined by society or culture because everyone has his own identity and is responsible for his attitudes and behaviours and that's why we see the differences in the morals and the behaviours of people although they live in a single society and culture.

The response indicates the individual responsibility for attitudes and behaviours. This highlights the significance of personal agency in determining one's actions.

5.2.4.2.2. Knowledge and Critical Understanding of Culture

The instances of knowledge and understanding of cultures are derived from the second assignment (Unit 2: How do I understand culture). Through conducting the ethnographic interview with ten people from the community, students could elicit interviewees' views and reflect on them. The instances of how students define culture are summarised in Table 17.

Knowledge and Critical Understanding of Culture 19 instances		
Basic (N= 10; P=52.6%)	Intermediate (N= 7 ; P= 36.8%)	Advanced (N=2; P= 10.5 %)
<i>Can define culture by referring to its basic elements</i>	<i>Can demonstrate understanding of different aspects of culture and Complexities</i>	<i>Can demonstrate awareness that culture is dynamic and/or that individuals within society do not always follow the same culture</i>
<p>Culture is the human habits and the way humans live their daily lives and created art in the past.</p> <p>Culture is the number of poets and literary works of the society.</p>	<p>I think that culture has two sides; the first one refers to the customs, traditions and language of a particular society. The second one is about the beliefs, norms, and principles of people which influence the first side.</p> <p>culture is not acquired knowledge; culture is everything we know about our way of living and our lifestyle: religion, food, what we wear, how we wear it, our language, marriage, music and is different all over the world.</p>	<p>Most of them define culture as the way of life of a group of people living in a particular geographic area, each culture has its norms and attributes making them unique. Culture usually arises and forms in a particular society and this culture is reflected in the behaviour and behaviour of people in this society, and the rest define culture as a group of people who share the same values and norms and can be traced to one ancestor, I oppose this idea because one of the most important characteristics of culture is that it changes and develops greatly through practices and applications carried out by members of society. Also, Not all people in society share the same culture.</p>

Table 17: Instances of Knowledge and Critical Understanding of Culture

The table indicates that most instances (52.6%) show a basic understanding of culture, through referring to its elements such as habits and traditions. This can be seen as a positive aspect since most responses acknowledge that culture is not only acquired knowledge. The intermediate view of culture (36.8%) does not only list its elements but also shows the interplay among them. The advanced level (10.5%) attempts to go beyond the fixed cultural group boundaries to accentuate the dynamism and heterogeneity of cultural groups in addition to the significance of individual agency. Moving from a basic to an advanced understanding of culture

in this context does not occur in a linear straightforward manner as learners need to engage with diverse perspectives to understand the complexity of the phenomenon which requires critical thinking skills.

5.2.4.3. Skills of Interpreting and Relating

5.2.4.3.1. Comparing One’s and Others’ Views /cultures

Comparing one's and others’ views or cultures is among the significant aspects of ICC. It is through comparing one’s perspectives, practices and products that individuals build a better understanding of the world around them. Table 18 illustrates the students’ responses.

Comparing one’s and others’ views/ cultures. 16 Instances		
Basic (N= 2; P= 12.5%)	Intermediate (N= 14; P= 87.5%)	Advanced (0 %)
<i>can recognise similarities and differences between one’s and other people/ cultures concerning practices and products</i>	<i>Can describe similarities and differences between people/cultures concerning perspectives, practices and products</i>	<i>can explain some diversity among products and practices and how it relates to perspectives of people/cultures</i>
<ul style="list-style-type: none"> Unlike Afro-Americans seen in movies, we don't have neighbourhoods for black people only (ghettos). In our country, there are a lot of people from South Africa, who dress as Starr, the character in the movie 	<ul style="list-style-type: none"> Both Afro-Americans and Algerians suffer from stereotypes. Algerians also face the stereotype that we are nervous and we cannot control ourselves as African Americans face the stereotype of being violent and dangerous. Blacks in Algeria "Twaregue" live the same suffering as blacks in America, they suffer from discrimination and injustice 	No answer

Table 18: Instances of Comparing one’s and others’ Views/ Cultures

Responses on comparing own and other cultures or views are basic (12.5%) which reflect a general comparison of cultures in terms of products and practices, such as housing or dressing style. Most of the responses (87.5%) are intermediate, describing similarities and differences not only in terms of visual aspects but also in perspectives and views. However,

there is no answer about the advanced level that requires learners to explain the diversity among products and practices and their link to perspectives. Furthermore, the students' responses in this category are taken from their reflections on the movie "The Hate U Give". This can suggest that the guided reflection through the *Autobiography of Intercultural Encounters through Visual Media* (Council of Europe, 2013) has helped learners delve into comparing various aspects of their own and Afro-American cultures.

5.2.4.3.2. Identifying and Explaining the Origins of Ethnocentrism, Prejudices and Stereotypes

Identifying and explaining the origins of ethnocentrism, prejudices and stereotypes can be significant for mitigating such negative views and perspectives. Table 19 displays the results.

Identifying and Explaining the Origins of Ethnocentrism, Prejudices and Stereotypes 38 Statements		
Basic (N= 16; P= 42.1%)	Intermediate (N= 20. P= 52.6%)	Advanced (N= 2 : P= 5.2%)
<i>Can recognise the ethnocentric views, prejudices and/or stereotypes</i>	<i>Can describe ethnocentric views, prejudices and /or stereotypes</i>	<i>Can explain the origins of ethnocentric views, prejudices and/or stereotypes</i>
<ul style="list-style-type: none"> I didn't know about stereotypes and this unit taught me what is it and I hold them without knowing The unit made me aware of how we might think we're helping someone but actually we're acting based on prejudice, discrimination and overgeneralization 	<ul style="list-style-type: none"> The movie has the stereotypes that Afro-Americans are oppressed They have no right to express themselves. They're always punished by policemen Four of the [respondents] do think that their culture is better than others. I suppose it is because they are proud of their heritage and homeland <ul style="list-style-type: none"> I have faced linguistic prejudice in my country. Since I'm from Skikda, perhaps the majority of Algerians hate our accent because some people from my state (not all of 	<ul style="list-style-type: none"> I think that linguistic prejudice is present in Algeria because there is always a group of people who think that other regions are primitive and old because their dialects are different, such as Souk Ahras, and Tebessa. So this linguistic prejudice originates from differences between cities in economic status Linguistic prejudice is present everywhere in Algeria, for example, if someone doesn't speak French well, they call him non-cultured and non- civilised I think this is the result of French colonialism In the past education was only in French. As we

	them) use the /ch/ instead of /t/ ت	know in Algeria in each place they have a different accent, so others from other places treat them based on their accent
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Table 19: Instances of Identifying and Explaining the Origins of Ethnocentrism, Prejudices and/ or Stereotypes

The basic responses (42.1%) only recognise the existence of stereotypes, prejudices and/or ethnocentrism. The intermediate-level responses (2.6%) describe such negative acts such as stereotypes about African American people, ethnocentric perspectives of respondents in the ethnographic interview, and experiences with linguistic prejudice. These examples, however, lack an explanation of where the negative acts come from.

For the advanced level, only two responses (5.2%) explain the origins of linguistic prejudice in Algeria, relating it to economic factors (example 1) or historical ones (example 2). This suggests that the ICS needs to use more historical examples, and media portrayals to help learners understand how stereotypes are formed and perpetuated over time. In this regard, Hinton’s book (2019) “*Stereotypes and the Construction of the Social World*” explores the complexity of stereotypes by offering a critical analysis which can be employed as further reading activity.

5.2.4.3.3. Identifying and Explaining the Source of Misunderstanding in Using Non-Verbal Communication

Non-verbal communication is a crucial aspect of interaction. Identifying and explaining misunderstandings when communicating non-verbally may help learners suggest solutions for such issues. The results of analysing students’ responses are shown in Table 20.

Identifying and explaining the source of misunderstanding in using non-verbal communication 8 instances		
Basic (N=2, P= 25%)	Intermediate (N=2, P= 25%)	Advanced (N= 4, P= 50%)
<i>Can identify the area of misunderstanding in using non-verbal communication</i>	<i>Can explain the reason for misunderstanding in using non-verbal Communication</i>	<i>Can find a solution to the misunderstanding in nonverbal communication</i>
Once in the transportation a woman was smiling at me and I didn't understand her, I thought she meant a bad thing by her facial expression.	Sometimes I speak loudly unconsciously and the listener thinks I'm yelling or something I learnt that one has his own views and a loud voice can be considered disrespectful and impolite	I have been misunderstood because of my tone, I clarified myself by telling them that my tone seems a bit rude when I try to speak louder. I learned from the situation that I should be aware of the way I speak and train myself to speak lower.

Table 20: Instances of Identifying and Explaining the Source of Misunderstanding in Using Non-Verbal Communication

Half of the responses (50%) are advanced, where learners did not only identify or describe the misunderstanding using non-verbal cues but also suggested solutions for such an issue. Also, the examples show that learners were aware of how their verbal cues (such as tone of voice) caused them problems. This implies that unit 6 (Do I use Non-verbal communication similarly to others ?) has helped learners become aware of how non-verbal cues, such as facial expressions or tone of speaking, may cause misunderstandings during interaction with others

5.2.4.4. Skills of Discovery

This savoir is assessed through learners' ethnographic interviews with ten people in their community to investigate their views on culture and cultural diversity. Since it is impossible to incorporate the whole responses here, only some statistics will be presented in Table 21.

Eliciting interlocutors' Views on culture and cultural diversity 27 responses		
Basic (N=7 , P=25.9%)	Intermediate (N= 11, P= 40.47%)	Advanced (N= 7, P= 25.9%)
<i>Can elicit and report respondents' views on defining culture and cultural diversity</i>	<i>Can elicit and report respondents' views on defining culture and cultural diversity, and interpret the findings</i>	<i>Can elicit and report respondents' views, on defining culture and cultural diversity interpret and evaluate the findings, and reflect on their views.</i>

Table 21: Instances of Skills of Discovery

The basic responses (25,9%) just report the interviewees' views on culture and cultural diversity without interpreting the results. The intermediate responses (40,4 %) add an interpretive dimension. The advanced responses (25,9%) incorporate evaluating the findings concerning one's own views. This helps in comparing diverse perspectives and learning from others.

5.2.4.5. Empathy

The descriptors of the skill of empathy are adopted from RFCDC (Council of Europe, 2018c). Even if Byram (2021) does not include Empathy in his model, it turns out that it is crucial to develop such a skill as it contributes to understanding others. Table 22 illustrates the results from learners' responses that are taken from their movie reflection (Unit 3, Appendix 11). There were also instances of empathy where learners explained how others misunderstood them, but the discussion here is limited to movie reflection.

Empathy : 15 instances		
Basic (N=10; P= 66.6%)	Intermediate (N= 3; P= 20 %)	Advanced (N=2; P=13.3%^o)
<i>Can Express sympathy for the bad things that he/she has seen happen to other people</i> <i>Can express compassion for people who are being treated unfairly</i>	<i>Can show the ability to describe what other people are feeling</i> <i>Can show the ability to put himself/herself in the shoes of those who are in discomfort</i>	<i>Can explain other people's unique concerns</i>
I felt sorry for Khalil and his tragic death which was due to injustice.	I felt that black people live in racism, but they had the right to defend themselves because they were all people, there is no difference between black and white people. It makes me feel so bad because of the injustice and racism. If I were in their place, I would feel so sad and disappointed.	I felt sorry for some characters, because they were in hard situations, living in a non- stable environment, suffering from racism, and being depicted as drug dealers;

Table 22: Instances of Empathy

Most of the responses are basic (66.6%). This means that learners could only express compassion for the characters in the movie “The Hate U Give” who were treated unfairly. At the intermediate level, (20%) of learners did not only express sympathy but also described the characters’ feelings and put themselves in their shoes. In the advanced level (13.3%), responses indicate the ability to explain others’ unique concerns. Thus, the skill of empathy goes beyond showing compassion or feeling sorry for what others are experiencing to involve the ability to describe others’ feelings and explain their worries and issues. This can help to avoid misunderstandings and refrain from judging others’ from an outsider’s view without knowing what they are really going through.

5.2.4.6. Critical Cultural Awareness

Critical cultural awareness is the most crucial element of ICC which represents the political dimension of education. It enables learners to respect other societies' norms and evaluate them in a rational and non-prejudiced way (Byram, 2021).

Critical Cultural Awareness		
4 instances		
Basic	Intermediate	Advanced
<i>Can identify the values and ideologies present in information, situations or events</i>	<i>Can analyse different perspectives on values and ideologies present in information, situations or events</i>	<i>Can use explicit and specifiable criteria, principles or values to make judgments about the values and ideologies present in information, situations or events</i>
<p>It was a really interesting movie, especially as it dealt with the subject of discrimination and racism, and from it we learned that not all American groups are as the movie saw them as drug dealers and rioters.</p> <p>The movie did not show Black Americans' success and sense of humour because the movie portrayed them as poor people who work with drugs or store</p>	<p>I believe that there are lots of oppressed minorities in Algeria because most of the society hates those who are different from the majority so they oppress them, since that hate of minorities is rooted in us it would be hard to take it off.</p>	<p>I see that minority groups (e.g. Twaregue) are oppressed by the state and the people, where most of their rights are lost and we can change this situation by changing our way of thinking towards them and accepting them like part of our society because they belong to the Algerian people, too.</p>

Table 23: Instances of Critical Cultural Awareness

There are only four instances that refer to critical cultural awareness. For the basic level, the two responses indicate the ability to identify the values and ideologies present in information, situations or events. In the first example, the student could identify one's own stereotype about Afro-Americans indirectly. The second example also shows the indirect identification of stereotypes about Afro-Americans being drug dealers while missing the picture of being successful and having a sense of humour. At the intermediate level, the

response shows the ability to analyse different perspectives on ideologies present in information, situations or events. Here the student could analyse that the majority oppress minorities just because they hate them for being different. For the advanced level; the response highlights the ability to use the explicit values of human rights, although indirectly, to make judgments about the state of oppressed minorities in Algeria. The statement also judges the ideology of oppression as questionable and proposes inclusion and equality as alternatives. Other responses that tackle the issue of oppressed groups in Algeria involve only knowledge level. For instance, one student said

This story of social groups was created by colonialism, it succeeded in creating "régionalisme"... beni mzab, tchawith, chel7a, twarg ..There is a mix of political side and cultural one. (We can't talk about it). If the power structures still oppress them, I think all of them will disappear.

Her response indicates that the student links the issue of regionalism to colonialism which succeeded in implementing the policy of “divide and rule”. Thus, what the minorities are experiencing today can be seen as a legacy of colonial policies. Even if the answer reflects only the knowledge dimension, it indicates the student’s ability to discuss the issue of minorities. This may suggest that the e-portfolio has given learners the freedom to voice their opinions concerning political and social issues in Algeria which they were somehow reluctant to discuss in class (as already explained in the analysis of the class observation, unit 2, theme: Contrasting Views on Social Justice Issues).

Moreover, the ethnographic interview has given learners the chance to learn about minority groups or oppressed cultures in Algeria. In reporting and interpreting their respondents’ views, learners could probably learn from the diverse perspectives on social justice issues.

A final point is that the movie's reflection may have given learners the chance to relate the issues that Afro-Americans face to some minority groups in Algeria. The responses in identifying stereotypes support this point. For instance, one student says “*Blacks in Algeria*

"Twaregue" live the same suffering as blacks in America, they suffer from discrimination and injustice". In this concern, Byram (2021) argues that

Only if learners know and can critically analyse the dominant national culture can they challenge it, critique its values and take their own position in the exchange with those who benefit from it. It then becomes possible for them to turn this critique back on their own society and become aware of power issues around them, as seen from the vantage point of analysing another society. (p.26).

It is through referring to Afro-Americans in the USA and discussing issues of social justice that learners become able to turn the critique to their own country and community.

5.2.4.7. Action-orientation in the Community

The dimension of action orientation in the students' e-portfolios involves the willingness to undertake actions, either alone or in collaboration with others, to contribute to reducing racism and discrimination in the community. The findings are presented in Table 24.

Action orientation on racism and discrimination in the community		
11 Instances		
Basic (N=5 ;P= 45.1 %)	Intermediate (N=4; P= 36.6 %)	Advanced (N= 2 =; P= 18.1 %)
<i>Can express commitment to reduce racism or discrimination in society</i>	<i>Can suggest some solutions to reduce racism or discrimination in the community</i>	<i>Can explain the underlying values for their commitment to reduce racism or discrimination in the community</i>
I won't shut up on what's happening; I'll try to defend that person	I will raise awareness about issues of racism. I will be with truth and justice and try to fight any kind of racism and discrimination.	<ul style="list-style-type: none"> • I learned from this activity that I have to stop any act that indicates racism and fight for our rights. Racism and discrimination between people are not my principles as a Muslim, and fighting it is a duty. We are all brothers and sisters, and there is no difference between black and white • I would try to fix things and give advice based on the Quran or the hadith of the prophet Mohamed. There should be no discrimination because we are all born equal

Table 24: Instances of Action-orientation on Racism and Discrimination in the Community

Most instances are basic (45.11%) where learners only expressed willingness to undertake actions for reducing racism and discrimination in the community. The intermediate level (36.6%) specifies the strategies or ways for challenging such negative acts while the advanced level (18.1%) adds the explanation of underlying values behind such commitment. What can be observed from the two advanced instances in the above table is that learners linked their intended actions for reducing racism and discrimination to Islamic values and principles. Indeed, Islam as a religion of peace promotes equality and social justice among all people; regardless of who they are or where they are coming from. Thus, as Islam influences individuals' behaviours and actions, its principles can be taken as a standpoint for promoting peaceful co-existence.

It is also important to note that not all students expressed their willingness to take action to reduce discrimination and prejudice in the community. For example, in taking the perspectives of the character in the movie, one student revealed *"I would speak up, but if I was ACTUALLY in the situation I'm not sure of my reaction because consider many things besides justice"*. This implies that taking action is not easy, as learners need perhaps to consider various societal factors or safety concerns.

5.2.4.8. Action-orientation in the Future Career

Action orientation in the future career involves the willingness to address issues related to racism, discrimination, stereotypes etc in the EFL teaching context. Table 25 shows the results.

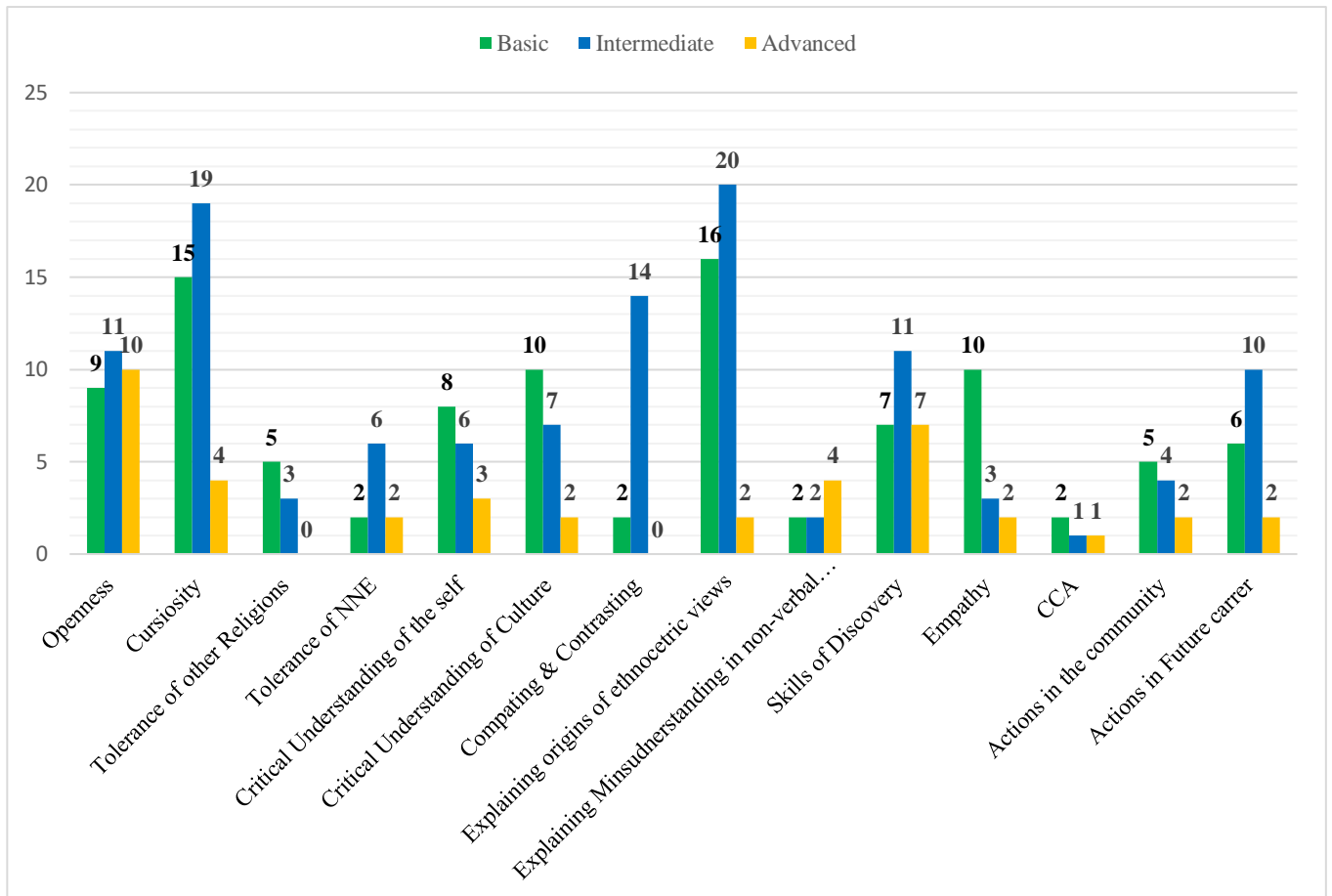
Action -orientation in the future career 18 statements		
Basic (N= 6 , P= 33.3%)	Intermediate (N=10, P=55.5 %)	Advanced (N= 2 , P= 11.11 %)
<i>can express willingness to contribute to reducing prejudice, discrimination and stereotypes in their future teaching career</i>	<i>can suggest specific strategies to contribute to reducing prejudice, discrimination and stereotypes in future teaching career</i>	<i>Can explain the underlying values for their commitment to reduce prejudice, discrimination and stereotypes in future teaching career</i>
I would love to teach the next generation how to be respectful towards people and that people are different and shouldn't be put in a box	it's very important to stop all that hurt others and make them feel less "human". Small chats may make big differences by discussing problems and to stop the problem we should look for its roots first.	Yes I'll do so to make our community more stable in the future. * for example, each time I see a racial act in the class, I'll try to fix the situation in a way that the students notice the problem in those acts so they avoid it next time. And I'll talk about racism and its negative effects so that they will know what's the right to do and what's wrong to avoid.

Table 25: Instances of Action-orientation in the Future Career

As the table shows, most of the instances are intermediate (55.5%). This means that students could suggest specific strategies for reducing negative acts in their future classrooms such as small chats, videos, and discussions. Only two responses (11.11%) explained the underlying values for such commitment such as making the community more stable and emphasising that all people are equal. One way to enable learners to take such actions in their future careers is to introduce them to intercultural education throughout their years of training at ENSC, as argued by Hamadouche and Boualli (2022).

5.2.4.9. Answering the Fifth Research Question

The fifth research question of this study is “Which components of ICC do learners enhance during the intercultural course?” The following graph summarises all the intercultural savoirs that students have developed throughout the course.



Graph 9: All Instances of Students' Intercultural Competences

As it is shown in the chart, the e-portfolios provide evidence for the development of 14 intercultural dimensions. The Instances related to attitudes, knowledge and skills are more prevalent than CCA and action orientation. This can probably explain why the comparison of pre- and post-tests quantitative results revealed the improvement of all dimensions of ICC except for CCA and action orientation. In this concern, Byram (2021) argues that ICC is related to “competence in context” where an “absolute competence is not possible. Progression and improving competence is therefore also a matter of context as learners become more competent in one context but not necessarily in another” (p. 150).

Instances of intercultural savoirs are basic (N=99), intermediate (N=117), and advanced (N=41). This makes it clear that improving learners' ICC is a continuous process rather than a finished product. More is yet to be done to make learners intercultural speakers. This supports Byram's (2021) above argument.

The fact that not all students responded to the online assignments regularly makes it hard to fully interpret the students' development of intercultural competences and their connection to the pre and post-test quantitative results. Still, the analysis and interpretation of e-portfolios have provided the possibility to analyse the responses and provide examples of learners' *savoirs*.

In summary, the e-portfolios allowed for assessing students' ICC throughout the course. It was the first time that students had such type of online assignment where they reflected on intercultural themes and shared personal experiences of how they felt and reacted towards prejudices stereotypes and others' misinterpretation of them. Discussing such sensitive issues¹² in an online form highlights the significance of using those reflection activities to aid learners become more conscious about themselves and others. They also showed potential for improving their ICC and changing their previously held assumptions and stereotypes of themselves and others, an area which calls for integrating the intercultural dimension in the context of higher education.

5.3.Phase 3: Analysis of Evaluation of the Intercultural-based Syllabus

The last phase of data analysis and interpretation is concerned with the post-experimental phase, where learners evaluate their learning experience under the intercultural-based syllabus. The post-course questionnaire, which is based on Kirkpatrick four-level evaluation model, is discussed here.

¹² The e-portfolios were not anonymous. This means that students were comfortable in responding to various issues.

5.3.1. Post-course Questionnaire

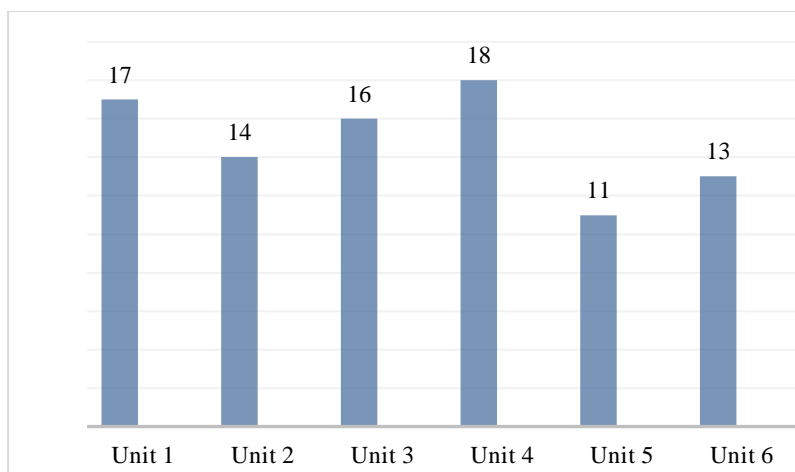
5.3.1.1. Level 1: Reaction

The first section of the post-course questionnaire focuses on students' reactions towards the course. Overall, all their responses indicate that they found it interesting, enjoyable, new, and fulfilling their expectations. More specifically, their reactions indicate the following points.

The ICS allowed them to learn about people from different cultures. It also gave them the chance to share their perspectives, as one student revealed: *“The course was different; it allowed us to share our opinion easily now I am no longer afraid of what others may say about my opinion”*. Another response highlights the significance of sharing ideas, *“This semester was so interesting especially our communication and exchange of ideas”*.

Other responses focused on the motivational aspect of the course and the way of teaching. For example, one student revealed, *“I was impressed by the way the teacher presented the lessons, it was really enjoyable”*. Another one added that the motivation that the teacher gave them made her more confident than before. Motivation is also linked to the presentation of the syllabus' units in the form of questions, *“The titles of the units were so interesting, I was always curious to discover the new lesson”*. However, there were two out of 19 responses that did not reflect positive feedback. One student said, *“It was enjoyable, but sometimes I found it interesting and sometimes I found it boring”*. Another mentioned, *“the only problem was that some lessons were hard for me”*. Though the students did not specify which aspects were hard or boring, their comments will be taken into account for any future implementation of the syllabus.

The second item enquired about which unit (s) learners found interesting and why. Their responses are shown in Graph 10.



Graph 10: Learners' Preferences of Units in the ICS

The findings show that unit 4 was the most chosen answer (N=18, P= 94,7%). One student said, *“Thanks to unit 4, I was more confident in speaking in my exam and I got a good mark”*. Another highlighted, *“I learnt no way of speaking was better”*. This calls for an approach to teaching pronunciation that does not consider native speakerness as the goal for learning EFL. The other responses indicate students favoured the first three units:

- **Unit 1:** *“I really like the first unit it makes you think again and again about who you are really and truly, which is not very accurate daily. I don't think many people ask about who they are”*. This proves that it is essential to learn about oneself before learning about others.
- **Unit 2:** *“Unit 2 was interesting to me because we had a wide range of topics and aspects. We understood the different and multiple definitions of culture since we have not discussed this topic before, so we learned a lot of new information”*. Thus, it is important to understand the various views of culture that can influence the intercultural learning process.
- **Unit 3:** *“Unit 3 was great; it showed us different stories with plot twists about people from different cultures”*. *“I liked the story of Jabu, I felt like we were close because we are also new students in a new environment”*. These indicate that learners appreciated the stories

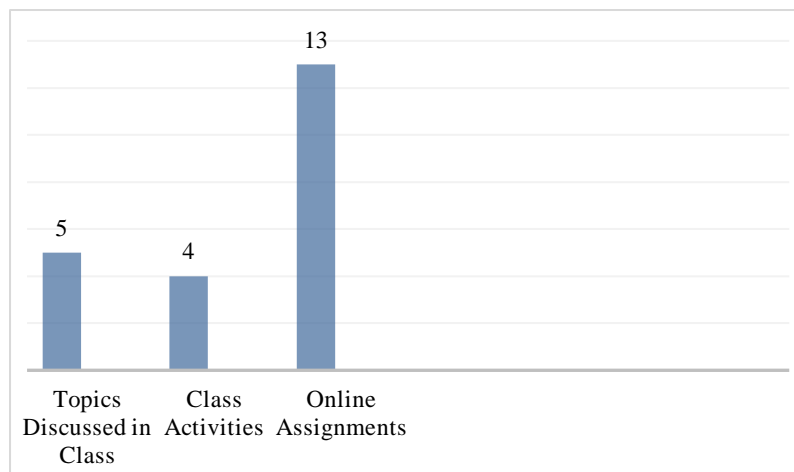
that challenged their previously held assumptions about others to build understanding. Additionally, employing relevant materials to students' ages and interests proves to be efficient for creating a learner-centred environment.

The last two units are the least chosen options. This can be attributed to their online delivery which was probably less motivating and engaging.

- **Unit 5** *“I liked the idea of learning about idiomatic expression by using pictures. I also liked that we compared English and Algerian idioms”*. Learning about idioms using pictures perhaps helped learners create a mental linkage, an important learning strategy (Oxford, 1990).
- **Unit 6** *“Unit 6 taught us a very important lesson about nonverbal communication, it made us aware that our gestures can cause misunderstandings with other people”*. This proves that learning about non-verbal communication is crucial within any intercultural learning experience because it constitutes 70% of human communication.

The third item investigates which aspects of the syllabus were challenging for students.

Graph 11 represents the results.



Graph 11: Learners' Views on the Challenging Aspects of the Syllabus

The most challenging aspect of the ICS was online assignments (N=13). This can be due to the complexity of questions, as one student revealed. In this regard, Sudhershana (2014)

highlights key difficulties in working with portfolios such as the lack of experience with self-assessment and the abstract nature of the intercultural themes. Byram (2021) also maintains that portfolios demand a high degree of literacy and analytical skills from learners.

Learners also faced issues related to internet connectivity *“I had troubles with the internet; each week I found it hard to submit my answers”*. Thus, learners found such assignments too demanding which suggests that any future implementation of the syllabus should take into account many factors that may hinder the success of e-portfolios.

The topics discussed in class were also hard (N=5). Learners gave examples of the lesson on defining cultural prejudices and stereotypes. This suggests that dealing with such complex topics requires more time to clarify the diversity of cultures and perspectives. For the in-class activities (N=4), examples included the personal identity wheel, *“it was challenging to discuss our aspects of identity”*.

Finally, students gave their views on what was missing in the course. Their suggestions included more time, *“The course was so informative and new, but it was short.”* They also expressed a need for more opportunities to practice speaking: *“The course did not include many speaking activities, and we did not have oral presentations.”* Another area of improvement mentioned was learning about other cultures: *“The course lacked exposure to cultures from all over the world, like Korean, Turkish, and Indian.”*

5.3.1.2. Level 2: Learning

The Learning level goes beyond the reactions towards the course to explore which attitudes, knowledge and skills students have developed. Before delving into the analysis, it is worth explaining that most students’ responses indicated the overlap of the dimensions of ICC. That is why discussion is delineated for each savoir per se.

For students’ attitudes, most responses reflect a sense of openness and curiosity towards different cultures and viewpoints. These include acceptance and respect of diverse cultures, *“I*

think I have developed an acceptance of other cultures, I will no longer judge them based on my own opinion". This respect is manifested in valuing cultural diversity, "*I have learned to value cultural diversity and consider it something good*". Respecting others' perspectives is also a common attitude "*Respecting others' opinions, and listening to them even if I disagree or not like them, these are their opinions after all*".

For the attitudes of curiosity, responses indicate a willingness to learn about others who are culturally different. For example, one student said, "*The course made me more interested to learn more and more about cultures all over the world and get to know how people have different traditions, customs, and marriage ceremonies from our culture*". This curiosity can indicate motivation to engage with and understand diverse perspectives, practices and products.

For the knowledge dimension, responses can be classified into linguistic and intercultural knowledge. As far as the linguistic dimension is concerned, learners revealed that the course has helped them acquire new vocabulary items. For instance, "*I have developed my vocabulary, I learnt new words*". There is also an appreciation for learning new words related to culture. For intercultural knowledge, responses show the development of knowledge and understanding of culture. To illustrate, "*I learnt the different views of culture that I did not know about*". There are also some instances of developing an understanding of the self.

Lastly, responses indicate the development of different abilities. Learners revealed that the course has helped them develop their communication skills. More specifically, some students emphasised that they have enhanced their confidence in speaking. This may confirm that the students' issues in speaking stem from psychological factors rather than linguistic ones, as already found in the analysis of the pre-course questionnaire. For the intercultural skills, responses highlight the improvement of skills of interpreting and relating especially comparing and contrasting one's and others' cultures'. For instance, "*I think I can now compare between*

our culture and the culture of others without judging them". Such a skill is significant for seeing the world from a different perspective in order not to be ethnocentric.

5.3.1.3. Level 3: Behaviour

Most students revealed that they were not sure whether the course has influenced their behaviours with others. Few instances indicate the transfer of the learned knowledge, attitudes and skills to real-life context. These include a focus on non-verbal communication, "*Now I pay attention to others' non-verbal gestures while communicating with them*". Another said, "*I no longer judge others and I listen to them attentively*". This scarcity of responses highlights that the implementation of the ICS needs more time to influence students' behaviours while interacting with others.

5.3.1.4. Level 4: Results

This is considered to be the most important level which seeks to answer questions about the main outcomes of a given training programme. In other words, this level highlights the benefits that can be reached as a result of the training (Kirkpatrick, 2007).

Students were interested in developing their ICC. They suggested different ways to achieve such a goal like reading books and watching videos about real people. Interestingly, one learner challenged the danger of a single picture and indicated, "*I will learn about different cultures from documentaries and reports, I know that movies and videos sometimes exaggerate*". Finally, students showed interest in taking a similar course in the coming years as it is new, interesting and beneficial for them.

5.3.1.5. Answering the Sixth Research Question

The sixth research question of this study is "What are learners' reflections concerning the learning experience through the intercultural-based syllabus?" In evaluating the intercultural-based syllabus, it was revealed that it was interesting, enjoyable, and new, allowing them to learn about diverse topics. Still, it is important to reconsider the course length

to provide more opportunities for exploring diverse cultural topics, practising communication skills, and adjusting the complexity of online assignments.

In evaluating themselves, the students' responses highlight the effectiveness of the course in enhancing positive attitudes such as openness and curiosity towards cultural otherness, developing respect and understanding, and reducing stereotypes and ethnocentric perspectives. They also emphasise the significance of the course for allowing them to learn about people from diverse cultures and boost their confidence in speaking. Nevertheless, it was not determined if learners have transferred such knowledge, attitudes and skills to actual behaviours with others. This proves once again that the development of ICC needs more time to depict any noticeable improvement. Lastly, learners want to have similar courses in future and engage in the continuous development of ICC. This motivation reflects perhaps a lasting impact of the ICS on learners, empowering them with valuable attitudes, knowledge and skills that will hopefully benefit their personal and professional lives- a goal that calls for the systematic integration of the intercultural dimension in the higher education context.

5.4. Other Findings from the Study

This sub-section is concerned with discussing themes that emerged from the study, particularly students' e-portfolios, audio-recorded class discussions and post-course questionnaires.

5.4.1. Increase in Linguistic Confidence

The increase in linguistic self-confidence is a common theme that emerged from this study. Learners assured that the course helped them become more confident while interacting with others, with no fear of being judged based on their way of speaking. This implies that Unit 4 (Do I Have to Speak English like Natives?), which focused on developing tolerance towards NNE, has contributed to reducing accent anxiety. Linguistic self-confidence can also increase students' motivation in foreign language education (Dörnyei, 2005) and willingness to

communicate (MacIntyre et al., 1998). This necessitates that teachers and learners focus on the importance of intelligibility and comprehensibility over achieving native-like pronunciation (Gordon, 2021).

5.4.2. Harmonious Society

The perception of a harmonious society is common in students' class discussions and e-portfolios. Most of them kept emphasising that "*we are living in harmony all together*". They saw that conflicts such as discrimination and racism occur only on social media rather than in real life. One student asserted, "*Algerians are from many races ... but as long as we live in the same territory ... breathe the same air have the same passport ... nothing else matters*".

The view of a harmonious society may stem from political and religious factors. Algeria suffered long-standing years of colonialism and oppression where the identity of Algerians was lost. The quest to maintain unity in the post-independence era has fostered a sense of collective identity. Harmony can also be attributed to Islamic principles of brotherhood, equality and social justice. The Islamic values which are deeply rooted in Algerian culture may influence perceptions of social cohesion and peaceful co-existence.

The belief in a harmonious society can influence students' perceptions of other cultures. Learners may believe that all other societies and countries "should be united". This may lead to ethnocentrism where learners "judge" other cultures that do not prioritise harmony and collective identity from the lens of their own beliefs and perspectives.

5.4.3. Cultural Pride

Similar to the idea of a harmonious society, students also showed a sense of cultural pride. The appreciation of their native culture can stem from valuing cultural diversity in their own country. For example, a student revealed, "*we have a great cultural diversity in Algeria and we should be proud of it*". This perception of cultural pride is perpetuated in the educational

system from the elementary level where learners are encouraged to appreciate and be proud of cultural diversity to cultivate a sense of patriotism and respect for one's heritage.

Douidi (2021) reveals that the Algerian national orientation of the curriculum encourages the development of national identity and pride. This may reinforce understanding of cultures as closely linked to nations. The sense of pride does not necessarily entail thinking of one's culture as the best, as most learners respect all cultures. However, appreciating their cultural customs, celebrations, and eating habits.... may influence how they look at other individuals who may not believe that traditions and customs form the basis of their cultural identities.

5.4.4. Islamic Values and Principles to Promote Intercultural Competence

The last emergent theme that is related to the context of this study is Islamic principles to promote intercultural competence. It comes out that learners' social identity as Muslims can influence their intercultural learning. Thus, Islamic principles and values are integral to who they are and are used as a frame of reference for promoting intercultural dimensions. For instance, in discussing issues related to social justice such as discrimination and racism, most students referred to Islamic principles which value human rights and dignity and emphasise that all people are equal, regardless of where they come from.

Another point is concerned with tolerance towards non-Muslims. Learners showed negative attitudes toward other religions, particularly Jewish, due perhaps to a lack of actual encounter or exposure to stories about various faiths in class. Referring to the Islamic principle that everyone has his own religion played a role in reducing negative attitudes of intolerance and promoting curiosity and understanding.

For the dimension of action orientation, most learners linked their willingness to reduce racism and discrimination in the community to their Islamic principles and values. They based their intended action on values such as brotherhood, equality and solidarity. Islam defends

human rights and encourages universal values of freedom, justice, tolerance, empathy, and respect. This implies that, as R'Boul (2021) argues, this religion can stand as an alternative theorising for interculturality. In other words, Islamic principles play a significant role in enhancing intercultural dimensions.

Conclusion

The design of the ICS for enhancing ICC took into consideration learners' needs. First-year English majors at ENSC had limited opportunities to use English outside the classroom and infrequent intercultural interactions with people from different cultures. They expressed a desire to develop their communicative and intercultural skills. Teachers' feedback revealed that students need to develop intercultural competence, specifically knowledge, skills, attitudes, and critical cultural awareness (CCA), with a particular focus on the attitude dimension as it forms the foundation for intercultural learning.

Implementing the ICS throughout the six-week intervention showed that the intercultural learning materials and activities encouraged learners to reconstruct and reflect on their previously held assumptions about themselves and others to foster understanding. These activities involved various elements, such as challenging personal prejudices, debunking myths of cultural superiority, and acting as mediators to resolve misunderstandings in intercultural encounters. Moreover, the comparison of pre-and post-test results revealed that the ICS improved learners' intercultural knowledge, attitudes, and skills. However, CCA and action orientation did not show a significant improvement. The outcomes of the e-portfolios provided further insights into how the syllabus developed learners' *savoirs* and encouraged them to critically reflect on their intercultural learning experience. Finally, learners appreciated the intercultural learning experience through the ICS. They also suggested areas for improvement, such as extending the duration of the course to explore various cultural perspectives, practices, and products and developing their communicative skills

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Chapter Six: Pedagogical Implications, Limitations and Recommendations for Future Research

Introduction

This chapter presents the pedagogical implications of this research for the field of intercultural communication education. It highlights the significance of meaningful intercultural learning. These suggestions can be relevant for decision-makers, course designers, teachers, and learners. It also sheds light on the limitations of the study. The chapter ends by outlining topics for further investigation within the field of teaching ICC at the higher education level.

6.1. Pedagogical Implications

This study has proved the usefulness of deliberately teaching ICC by designing an ICS that responds to students' needs. It also underscores the significance of incorporating the intercultural dimension in the oral expression course to help learners become intercultural speakers. Thus, the following implications are discussed.

6.1.1. For Decision-makers

Decision-makers should provide teacher-training programmes designed to equip educators with the knowledge and skills necessary to foster ICC in their teaching contexts. These programmes take as their cornerstone critical perspectives on culture and incorporate both contemporary theories of intercultural language pedagogy and practical classroom strategies. Effective training methods should go beyond understanding the importance of ICC to designing suitable intercultural materials, activities and assessment strategies that are relevant to students' needs in a certain context. To make the training accessible to all, decision-makers can offer online platforms or websites with a variety of resources on integrating the intercultural dimension into teaching. Discussion forums can also help teachers share experiences, exchange reflections on intercultural classroom practices, and address challenges

for developing ICC. In addition, organised webinars and workshops can enhance teachers' professional development.

Many researchers (e.g., Boudghene Stanbouli & Sarnou 2022; Hamadouche & Boualli, 2022) see that integrating intercultural training is particularly relevant for ENS institutions. For example, Hamadouche and Boualli's (2022) exploratory study suggests the necessity of offering a course entitled *Intercultural Training* (or *Training in Intercultural Education*) for pre-service ENSC teachers. This course would familiarise future educators with both the theoretical foundations and practical strategies essential for fostering intercultural competence in their classrooms.

6.1.2. For Curriculum and Course Designers

To prepare students for an increasingly globalized, interconnected, and diverse world, curriculum and course designers in Algerian higher education need to revisit current teaching programmes to incorporate the intercultural dimension. The teaching of ICC should not be limited to presenting aspects of big “C” culture in courses such as “Civilisation” and “Literature.” Instead, the intercultural dimension should be integrated into various courses, like oral expression which provides opportunities to develop both learners' communicative skills and intercultural *savoirs*.

First, the teaching content needs to shift from portraying culture as a fixed set of products, such as beliefs, values, and traditions, to viewing it as a collection of practices, discourses, semiotics, and ideologies that are dynamic and fluid, with no fixed boundaries. Thus, the teaching content should avoid focusing on TC aspects like celebrations and festivals. Instead, the emphasis should be on how individuals experience their cultural realities. For example, rather than presenting the traditions or lifestyles of a given society, it is preferable to share realistic stories of how individuals experience and probably challenge their societal norms and customs. Here, the focus shifts from culture as a static entity to culture as an active

process, or culture as a verb, reflected in individual lived experiences. Examples include videos or articles that depict personal stories from diverse cultural backgrounds. For instance, the TED talk “*Don’t ask me where I am from, ask me where I am a local*” by Selasi (2014) shows how the speaker expresses and reflects on her multiple cultural identities through the lens of personal experiences, rituals, relationships, and the restrictions that shape her sense of belonging.

Second, course designers ought to move from assuming cultural differences based on national categories to presenting realistic materials that focus on what takes place during intercultural encounters. Materials like autobiographical narratives can encourage learners to deconstruct their assumptions about others to build understanding. Thus, challenging essentialism is significant for improving intercultural classroom practices and facilitating the implementation of intercultural programmes. For example, Chimamanda Ngozi Adichie’s (2009) TED talk “*The danger of a single story*” explains how single stories can lead to stereotypes about others.

Third, the content should not idealise native speakers. The focus is not on the sociolinguistic appropriateness of native speakers in a given socio-cultural context but on the communicative events of using ELF between individuals from various cultural and linguistic backgrounds. The materials can include videos of conversations using English in a wider global context. After all, we are teaching learners to have non-judgmental attitudes while communicating appropriately and effectively with others, no matter who they are or where they are from.

Fourth, course designers need to incorporate inclusive intercultural teaching materials that go beyond the representation of the global north. Diversity exists within every sphere of our society. This necessitates representing our context as we are experiencing it: multiple, complex and dynamic. To explore the complexities of the local, materials can include documentaries, articles etc. Activities involve ethnographic tasks and class discussions.

Finally, the content needs to be organised according to familiarity and complexity. Presenting the titles of units or lessons in interrogative forms with the pronoun “I” such as “*Who am I?*” is beneficial for involving learners in the intercultural learning process. This ensures more learner-centred practices, acknowledges the significance of learners’ perspectives, and encourages critical reflection on oneself and others.

In short, course designers need to create teaching input that is based on “meaningful intercultural learning” rather than “intercultural washing” (Sommier et al., 2021). While the latter presents a simplistic and narrow perception of culture, the former advocates a critical understanding of the self and others. The goal here is to foster attitudes, knowledge and skills for relating, reflecting, and demonstrating curiosity and criticality.

6.1.3. For Teachers

In any intercultural learning experience, teachers need to rely on learners’ trajectories and stories since it is a good strategy for creating a personalised learning environment. Involving their narratives can be crucial for learners to understand themselves before attempting to understand others. Thus, teachers should allow them to share and reflect on their identities and cultures. This can help create a safe and inclusive learning environment where everyone’s voice is heard and appreciated to foster empathy and understanding.

Teachers need to step from their traditional instructional teaching mode to act as dialogue facilitators in the intercultural teaching/ learning process. Implementing the ICS through a dialogical approach has proved to be useful. Through asking critical thinking questions, teachers can invite learners to critically examine their taken-for-granted assumptions about themselves and others. Such a pedagogy, as opposed to the instructional way of teaching, promotes a safe dialogue between the teacher and students and between students themselves in class. It also acknowledges the multiplicity of perspectives and the significance of one’s views in influencing the intercultural learning process.

Teachers can involve learners in experiential learning activities that are fruitful for developing ICC. Here learners do not receive information passively but engage in concrete experiences through realistic materials. This cyclic learning process encourages learners to participate in intercultural activities and reflect on their experiences through discussion or journaling. Such a reflection can help in identifying and analysing previously held assumptions about the self and others and developing ways for better communication. Indeed, as Baitiu (2021) argues, the use of reflection is an important aspect of intercultural learning and central to the various models of ICC. For instance, learners can reflect on their feelings and reactions to the course activities and materials to develop more critical awareness.

Role-plays have proved to be relevant instructional activities for practising the skills of intercultural mediation. Through being involved in hypothetical scenarios, learners can demonstrate an understanding of the misunderstandings in intercultural communication and propose suitable solutions. Role-plays also offer an opportunity for developing communicative skills. This may encourage learners, mostly those who are shy or introverted, to interact with their peers during the performance.

To encourage learners to develop their speaking skills, teachers need to follow approaches to teaching pronunciation which do not idealise native speakers. This can foster more tolerance towards NNE accents¹³. As the study shows, the teachers' opinions influence students' perceptions significantly. This means that educators should raise awareness of the role of English as a Lingua Franca and the rise of Global Englishes like Indian English and African English. They should also remind students that speaking English with the influence of their mother tongue or any other regional dialect is not a sign of being less competent or successful than others.

¹³There is an online project called *Erasmus+ CIRCE* on countering accent discrimination practices in education. Educators can participate with their students in this project to explore more stories about the negativity of judging others based on their accents and finding solutions to such issues.

The use of e-portfolios, rather than the traditional ones, is beneficial for compiling, organising, and getting access to students' work over time. The portfolios can involve entries for reflection as well as responses to intercultural learning activities. Teachers can instruct learners to carry out various tasks which they cannot do in class such as ethnographic interviews. This helps in saving time and providing learners with more opportunities to remain involved in the intercultural learning process outside the class setting.

Researchers /teachers who conduct empirical research on developing ICC should use more qualitative methods for assessing learners' ICC. Quantitative assessment in the form of self-report questionnaires can never provide a fuller explanation of the development of ICC. Relying on a rubric assessment, such as the one created in this study, which includes descriptors for each savoir can give teachers the chance to provide feedback on learners' performance and identify areas that need further improvement.

Teachers always need to remember that there is no best way to teach ICC, as all practices are context-dependent. Learners' backgrounds and needs can highly influence the intercultural learning process. Teaching students in Algerian higher education requires careful attention to the socio-political and Islamic context and its influence on the development of ICC. The students' perceptions of cultural pride and harmonious society may influence how they view other people who have different cultural affiliations. The Islamic faith also can influence the intercultural topics discussed in class as students usually refer to Islamic values and beliefs as a standpoint for behaviours and actions.

6.1.4. For Students

Learners need to consider opportunities for developing their ICC. This can be facilitated through online communication via social media with people from different cultural affiliations. They can also participate in virtual exchange projects, such as Soliya Global Circles¹⁴, that

¹⁴ Global Circles is a short virtual exchange opportunity offered by Soliya organisation where participants from

engage people from different cultural backgrounds in meaningful intercultural learning experiences. This can help learners decentre from their own assumptions and discover various perspectives and behaviours.

Another implication for learners is that they need to be confident about their way of speaking. Perhaps nothing captures EFL learners' attention like the expression "native speaker". From the first day they step into an English classroom, they show great interest and willingness to achieve native-like proficiency. They embark on a journey of learning, they start watching movies, listening to broadcasts, or imitating others. While this process of learning a native-like accent seems to be more successful or relatively easier for some learners, it may also sound like "an impossible target" (Byram, 2021, p.3) for others, leaving them less confident, shy, or afraid of being judged by others. Of course, this does not apply to all EFL learners who do not sound like natives. There are still those who, regardless of their accent, or their mother tongue influence, participate actively in class and engage in discussions.

English has gained the status of an international language. It is the medium of communication between individuals who have different linguacultures. What truly matters in such encounters are intelligibility and comprehensibility rather than accent. The emphasis is placed on what is being said and understood, rather than how it is being said. Learners should not feel ashamed, inferior or uncomfortable because their accent does not sound American or British. They have always to keep in mind their accent does not undermine their abilities and competencies.

6.2. Limitations of the Study

Just like any educational research, this study is not without limitations. The first limitation is the duration of the course which lasted for only six sessions. This was due to Covid

around the world gather in small, facilitated online groups to discuss current events and global issues that matter to them.

19 multiple outbreaks. Resorting to online learning was filled with tension and anxiety where most teachers and learners were not acquainted with distance learning. First-year English majors at the ENSC were supposed to have two separate sessions of oral expression per week; however, they had them on the same day. This perhaps made it even harder for students to take enough time to understand new intercultural themes. In addition, students did not have a chance to present oral projects in class. To address this limitation, the researcher employed e-portfolios and online sessions with plenty of intercultural input to provide more learning opportunities. The researcher was also actively present online with students through a Facebook group called “*Enhancing Intercultural Communicative Competence*” where summaries of the units were posted, opinions were shared, and inquiries were answered.

Another limitation concerns the development of linguistic, sociolinguistic and discourse competences. The researcher could not specify objectives for these competences to complement the objectives of *savoirs*. This was not possible in this study given the time limitations and given that learners were introduced to ICC for the first time. Here the ICS was probably the only chance for them to learn intercultural *savoirs* while other courses across the first-year curriculum contributed to developing their linguistic, sociolinguistic and discourse competences, even if not directly and deliberately linked to the objectives of *savoirs*. Thus, although criticised, Byram's (2021) separation between intercultural and communicative competence can be beneficial in contexts like this study.

A final limitation concerns the sampling procedure. Participants in this study were not randomly selected, as they were intact groups from the first-year student population. Additionally, it was not possible to randomly assign groups to experimental and control conditions. As a result, using this convenience sampling approach limits the generalisability of the findings to a broader audience (Gay et al., 2010). However, it is still a common and widely

validated sampling procedure in educational research (Bryman 2012; Cohen et al., 2018; Gay et al., 2010).

6.3. Recommendations for Future Research

The findings and procedures of the present research suggest some areas that may interest other researchers. These recommendations can be taken into account when delivering courses on teaching intercultural competence. The suggestions also provide new insights for investigating research avenues within the field of interculturality in EFL education.

- **Devoting more Time to Develop ICC**

In response to the earlier limitations, future studies on developing ICC should take more than six weeks. ICC is complex and multidimensional; enhancing this competence requires targeting all the *savoirs*. In this concern, longitudinal studies¹⁵ seem relevant for the nature of ICC as they give learners more opportunities to develop their competences. Enhancing intercultural attitudes is not an easy task. There is no magical wand that can transform learners' perceptions overnight from ethnocentrism to ethno-relativism. This complex process requires an ongoing discussion and reflection on views about one's self and others. Moreover, learners need more time to fully understand the interplay between language, culture and identity. This extended engagement in the intercultural learning process encourages learners to navigate different intercultural themes and analyse stereotypes, prejudices, and ethnocentric perspectives more deeply to reach critical cultural awareness.

This extended engagement also can foster speaking skills through oral presentations, role-plays and discussions. Here teachers can target objectives on linguistic, sociolinguistic and discourse competences to bridge the gap with the intercultural *savoirs* as Byram (2021) argues.

¹⁵ For example, Schat (2022) worked on the development of ICC by teaching literature throughout a longitudinal study that lasted for two years

Overall, when students are engaged in the intercultural learning process for a long time, teachers will be able to observe and interpret the gradual development of their ICC.

- **Implementing the Syllabus in Other Contexts**

The designed ICS has proved its potential for enhancing learners' ICC in the context of ENSC. Future research can focus on implementing the course in other contexts of higher education in Algeria, or even perhaps outside. The content such as intercultural materials and instructional activities should be tailored according to the characteristics of the context and students' needs. What is more significant is to maintain the underlying theories and principles upon which the syllabus is built to ensure a more learner-centred, dynamic and meaningful intercultural learning experience.

- **Movie Reflection through AVIEM to Develop ICC**

This study has illustrated how reflection on the movie (*The Hate U Give*) using the AVIEM (*Autobiography of Intercultural Encounters through Visual Media*) has contributed to enhancing ICC. The students' reflections demonstrated instances of intercultural attitudes, skills, and empathy. Future research can devote a complete empirical study to investigating how this reflection tool can contribute to developing learners' ICC by watching movies.

It is worth clarifying here there the AVIEM which was created by the Council of Europe in 2013 adopted the Byram et al; (2009) model of ICC. The updated version of the tool (Council of Europe, 2022) employs the RFCDC model *Reference Framework of Competences for Democratic Cultures* (Council of Europe, 2018a). Therefore, researchers should decide which version to use based on their teaching context and students' needs.

- **Cultural Pride, Harmony and ICC**

This study has revealed that learners have perceptions of a harmonious society. They consider that they are all living together as equals with no oppressed groups. They also have a sense of cultural pride in valuing the cultural diversity of their country and appreciating their

traditions, customs, celebrations, etc. Future research can investigate how these beliefs can influence the intercultural learning process. More specifically, research can explore how such national values may foster attitudes of openness and curiosity towards cultural otherness or reinforce more ethnocentric views about others.

- **The Islamic Model of Intercultural Learning (IMIL)**

This study has shown that Islamic principles and values promote intercultural competence. This aligns with R'boul's (2021) argument that Islamic ethics can act as an alternative theorising to intercultural education. For instance, a study by Sijamhodžić-Nadarević (2023) highlights how Islamic religious education in Bosnia and Herzegovina encourages intercultural values of peace, tolerance, diversity and solidarity. These Islamic values are fundamental for co-existence in pluralistic European cultures. The Islamic identity of learners does not constitute an obstacle towards the development of ICC but rather allows them to tolerate differences, build respectful relationships, and live in harmony with others regardless of who they are or where they come from. Thus, Islamic principles are commensurable with the Intercultural principles of tolerance, respect and social justice.

Future research can work on developing what is called "*The Islamic Model of Intercultural Learning (IMIL)*". The model stems from the need to encourage individuals to live peacefully in a world that is characterised by social inequality, and internal and international conflicts. Developing this model necessitates careful reading and analysis of the Islamic values and principles as advocated in the Quran and Sunnah. Targeting these principles of tolerance, empathy, respect, and solidarity in our teaching practices and materials can foster the required knowledge, attitudes and skills for co-existence.

Overall, most of the conceptualisations on IC come from a European perspective; thus, it is important to create a model that takes Islamic values at its centre. The goal is neither to present dichotomies of "us vs. them", "Muslims vs. non-Muslims", nor to place both

approaches on the opposite pole. It is rather to benefit from the affordances of an Islamic perspective for promoting peace and tolerance. This can help in establishing a new locus of enunciation¹⁶ for intercultural understanding.

Conclusion

This chapter has discussed the pedagogical implications and limitations of the current study as well as suggestions for future research. The pedagogical implications necessitate that decision-makers provide relevant training for teachers, curriculum and course designers to consider the role of the intercultural dimension in Algerian higher education from a critical perspective. They need to steer away from presenting a narrow and simplistic view of cultures. Moreover, it is crucial for teachers to follow dialogical, experiential and learners-centred approaches to teaching ICC to acknowledge the role of the individuals in negotiating meaning and influencing the intercultural learning process. Learners on their part can engage themselves in online communication which can foster their use of English outside the classroom setting. They can be confident in speaking English, no matter the possible influence of their mother tongue on their accents.

The study, however, had time constraints which hindered the possibility of discussing intercultural themes more thoroughly and integrating instructional activities for developing students' communicative abilities. Future research can address this gap in addition to investigating the possibilities of creating an *Islamic Model of Intercultural Learning* that derives from Islamic values and principles. Finally, the ICS has been beneficial at the ENSC. Further investigation is needed to explore its usefulness for fostering learners' ICC in other contexts.

¹⁶ Locus of enunciations refers to “the geographical, historical, bodily, and ideological context from which one is speaking” (Diniz de Figueiredo & Martinez, 2019, p. 2).

GENERAL CONCLUSION

ICC is fundamental for individuals to function effectively and appropriately across differences. This competence entails not only the ability to communicate with others successfully but also integrates attitudes of openness and curiosity towards cultural otherness, knowledge, skills and critical cultural awareness. Enhancing ICC is becoming prominent in the field of FL education as it opens opportunities to engage with otherness and encourages learners to become intercultural speakers. These speakers can maintain their own identities while establishing relationships with others, managing dysfunctions, and mediating between conflicting interpretations of phenomena (Byram 2009; 2021).

Integrating the intercultural dimension into EFL education has often focused on presenting culture in a decontextualized manner through a fact-oriented approach (Holmes & Nemouchi, 2023). This approach highlights aspects of the target culture, such as holidays, celebrations, and etiquette, as the content of intercultural education (Doudi, 2021). However, it perpetuates an essentialist perception of culture, reducing individuals to national categories and reinforcing simplistic and stereotypical views of others (Holliday, 2011). Such essentialist narratives have been prominent in cross-cultural comparisons between countries (Baker, 2015). For example, Algerians are often characterised as having a collectivist culture and being less punctual in meetings, in contrast to the British, who are considered punctual and individualistic (Bennouoia, 2023). These false narratives hinder the development of ICC by reinforcing cultural stereotypes and overlooking individual traits.

The lack of a comprehensive understanding of culture has led to the idealisation of native speakers and their culture. Emphasis has been placed on sociolinguistic appropriateness, encouraging learners to adhere to the norms and communicative behaviours of native speakers within their socio-cultural context. However, the wide spread of ELF makes it evident that people do not exclusively communicate with native speakers. For instance, the spread of online

communication makes it easier for individuals from various cultural backgrounds to communicate (Baker, 2015; Risager, 2007).

To respond to the above concerns within the field of intercultural education, this study suggested the ICS for enhancing EFL students' ICC. The ICS refers to the teaching objectives, content (themes), intercultural materials and activities, and assessment methods which encourage learners to become intercultural speakers. It moves beyond traditional culture pedagogies that focus on the simulation of native speakers' norms and behaviours to emphasise the individual and cultural identities of learners in the process of intercultural communication. Thus, the ICS focuses more on "meaningful intercultural learning" rather than "intercultural washing" (Sommier et al., 2021).

For its theoretical foundation, the ICS adopts the social view of language that gives meaning and relationship with lived experience to the structural and communicative (Liddicoat & Scarino, 2013). The course conceptualises culture not only as a system of shared products, but also as discourses, symbols, practices, and ideologies that are shared among a group of people. These aspects are contestable and constantly evolving (Baker & Ishikawa, 2021). Thus, the course offers possibilities for challenging essentialist representation of culture to highlight the variability of individuals. Moreover, the ICS is grounded on Byram's (2021) model of ICC that outlines objectives for teaching and assessing the five dimensions known as, attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness. Additional intercultural competences for the ICS include knowledge and understanding of the self, empathy and action orientation.

The ICS is rooted in learner-centeredness theories. Constructivism encourages learners to actively construct knowledge and take responsibility for their own learning (Liddicoat & Scarino, 2013). Experiential learning highlights the significance of learning from and reflecting

on experiences (Kolb, 1984). Dialogical learning acknowledges the multiplicity of classroom realities and voices and promotes learning from others through dialogue (Drissat, 2022).

The ICS also centres on differentiated instruction pedagogy (Tomlinson, 2017) to highlight the significance of employing diverse materials, activities, and strategies for developing learners' ICC rather than adhering to one methodology (Abedzadah, 2017). The materials are selected based on certain criteria such as depicting intercultural encounters, challenging learners' previously held assumptions about themselves and others, and employing stories where people tell their own experiences. These can result in providing a realistic picture of how individuals manifest or challenge their cultural realities. Moreover, experiential learning activities like role-plays, social circles and ethnographic tasks, are crucial for engaging learners in the intercultural learning process.

The current study aimed to design an ICS for enhancing learners' ICC. To investigate the effectiveness of this syllabus, the research was positioned under the pragmatic paradigm within a mixed-method quasi-experimental design. The latter integrated both qualitative and quantitative data in the process of the intervention to suit the complex and multifaceted nature of ICC.

The participants of this study were first-year English majors at ENCC. The entire population of these students comprised four groups (N=108). Based on non-random convenience sampling, two intact groups (N=54) were chosen as control (N=27) and experimental group (N=27). This sample represented half of the entire population of first-year students. The intervention lasted for six weeks, with four sessions conducted face-to-face and the last one taking place online via Google Meet.

The process of data collection followed three stages. In the needs analysis stage, students' pre-course questionnaires and teachers' interviews were employed to explore learners' needs. In the experimental stage, class observations and audio recordings, along with

pre and post-tests and e-portfolios, were used to investigate the role of the intervention (ICS) in promoting learners' ICC. In the post-experimental stage, a post-course questionnaire was administered to learners to explore their views on the intercultural learning experience.

The findings show that learners had limited use of English outside the class and wanted to improve their communicative abilities, intercultural knowledge and skills. Teachers' interviews revealed that learners were not interculturally competent and needed structured pedagogy for developing their intercultural *savoirs*, mainly attitudes. Moreover, the class observation and audio recordings highlighted that learners showed interest and curiosity in learning about different people and cultures; however, instances of intolerance and prejudice about others were also noticed. The ICS materials and activities encouraged learners to (de)construct their assumptions and biases to build an understanding of themselves and others.

The comparison of pre-and post-test results using tests of significance (the Wilcoxon Signed Rank Test and Mann Whitney U Test) showed statistically significant differences in the development of intercultural knowledge, attitudes, and skills. However, CCA and action orientation did not show significant improvement, primarily due to the short-term nature of the intervention. The rubric assessment of the e-portfolios provided examples of learners' improvement in *savoirs*, further supporting the pre/post-test results.

The post-course questionnaire revealed that learners found the ICS interesting, new and enjoyable. As a result, they would like to take similar courses in the future and work on developing their ICC. Contrary to learners' primary expectations, there were no lessons that tackled various cultural practices like traditions and marriage ceremonies. While such a tourist approach to culture can be found on websites and social media platforms, it was probably only through the ICS that learners critically reflected on their own identities and cultures, as well as how these influence their worldviews and behaviours. They also revisited preconceived ideas

about others, which were rarely or never questioned before, through engaging in meaningful intercultural learning experiences.

The study has implications for integrating the intercultural dimension. The Algerian decision-makers need to offer teacher-training programmes to aid the implementation of the intercultural dimension. Course designers should create teaching content that is based on a critical understanding of identities and cultures rather than presenting simplistic views of others. Teachers on their part can be dialogue facilitators in their EFL classes to encourage learners to be ethnographers who delve into the exploration and interpretation of cultural phenomena. Students can enrol in virtual exchange projects to enhance both their communicative skills and intercultural competences.

Readers of this thesis need to keep in mind that the ICS has been designed for and implemented with a specific group of learners under particular circumstances. Time constraints did not make it possible to deal more deeply with issues related to cultures, stereotypes, prejudices, etc. Learners did not have the chance to benefit from presenting oral projects in class that could have boosted their communicative skills. Moreover, the non-probability sampling implies that the findings from this study may not be generalised to other contexts. Yet, the significance of this work remains in its potential to influence and guide teachers who aim to target interculturality in their contexts especially where there are fewer or no opportunities for professional development in this area. The syllabus can also serve as a guide for early career researchers who wish to undertake the intercultural dimension of EFL.

The ICS pertains to contexts where learners have limited opportunities to use English outside the classroom, have no access to online communication with others, and have no opportunities to engage in real-life or virtual mobility. Here the intercultural course stands as the only possible way to introduce students to various intercultural themes to challenge previously taken-for-granted narratives about cultural groupings and societies. Encouraging

learners to be critical gives them opportunities to discover the complexity of their own identities and cultures.

It is not expected that learners will develop competences or dimensions of ICC through the ICS in a linear manner, proceeding on a continuum from negative to positive views. Acquiring ICC is a lifelong process that challenges individuals to (re)construct their understanding of the world and build openness, respect and tolerance towards diversity. Even if learners claim that they have developed certain attitudes or skills, it will always be left to the actual communication in the outside world where they encounter others daily. In this case, who guarantees that learners would apply the attitudes, knowledge and skills in real-life contexts? Moreover, learners will mature throughout the years, they will have different personal trajectories and socialisation processes, they will meet and interact with others whether face-to-face or online, and they will possibly travel or have a chance to study and live abroad. Every moment of their life will possibly (re)shape their perceptions and worldviews, their life experiences will urge them to (re)negotiate meaning and (re)define the world that is surrounding them, whether consciously or unconsciously. Every encounter will probably put them in situations that they have never seen before. So how come that one single course can account for the full development of ICC? Here it is safe to say that while enhancing ICC is a life-long journey, the ICS can be the first step in that journey. As EFL teachers, it is our mission to empower learners to discover themselves and understand others. It is our duty to instil in them attitudes of respect and tolerance and skills of empathy and understanding. As teachers, we are potential agents of change in our classrooms. Indeed, we share Feraoun's (1954; 2015) inspirational idea that we need to cultivate the garden of our students because we are not teachers for nothing.

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Resumé

ملخص

Appendix 1 : Byram's (2021) full list of intercultural Objectives

Attitudes: Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own

Objectives:

- (a) willingness to seek out or take up opportunities to engage with otherness in a relationship of equality, distinct from seeking out the exotic or the profitable
- (b) interest in discovering other perspectives on the interpretation of familiar and unfamiliar phenomena both in the cultures of the social groups to which one belongs and in other cultures and cultural practices
- (c) willingness to question the values and presuppositions in cultural practices and products in one's own environment and social groups
- (d) readiness to experience the different stages of adaptation to and interaction with another culture during a period of residence
- (e) readiness to engage with the conventions and rites of verbal and non-verbal communication and interaction

Savoirs

Knowledge: of social groups and their products and practices in one's own and one's interlocutor's country, and the general processes of societal and individual interaction.

Objectives (knowledge of/about):

- a) historical and contemporary relationships between one's own and one's interlocutor's countries
- b) the means of achieving contact with interlocutors from another country (at a distance or in proximity), of travel to and from, and the institutions which facilitate contact or help resolve problems
- c) the types of cause and process of misunderstanding between interlocutors of different cultural origins
- d) the national memory of one's own country and how its events are related to and seen from the perspective of other countries
- e) the national memory of one's interlocutor's country and the perspective on them from one's own country
- f) the national definitions of geographical space in one's own country, and how these are perceived from the perspective of other countries
- (g) the national definitions of geographical space in one's interlocutor's country and the perspective on them from one's own
- (h) the processes and institutions of socialisation in one's own and one's interlocutor's country
- (i) social distinctions and their principal markers, in one's own country and one's interlocutor's
- (j) institutions, and perceptions of them, which impinge on daily life within one's own and one's interlocutor's country and which conduct and influence relationships between them
- (k) the processes of social interaction in one's interlocutor's country
- (l) the significance of symbolic competence

Skills of interpreting and relating: Ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own

Objectives (ability to):

- (a) identify ethnocentric perspectives in a document or event and explain their origins
- (b) identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present
- (c) mediate between conflicting interpretations of phenomena

Skills of discovery and interaction: Ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction

Objectives (ability to):

- (a) elicit from an interlocutor the concepts and values of documents or events and develop an explanatory system susceptible of application to other phenomena
- (b) identify significant references within and across cultures and elicit their significance and connotations
- (c) identify similar and dissimilar processes of interaction, verbal and non-verbal, and negotiate an appropriate use of them in specific circumstances
- (d) use in real-time an appropriate combination of knowledge, skills and attitudes to interact with interlocutors from a different country or culture taking into consideration the degree of one's existing familiarity with the country, culture and language and the extent of difference between one's own and the other
- (e) identify contemporary and past relationships between one's own and the other culture
- (f) identify and make use of public and private institutions which facilitate contact with other countries or cultures
- (g) use in real time knowledge, skills and attitudes for mediation between interlocutors of one's own and another culture

Critical cultural awareness/political education: An ability to evaluate, critically and on the basis of a systematic process of reasoning, values present in one's own and other cultures and countries

Objectives (ability to):

- (a) identify and interpret explicit or implicit values in documents and events in one's own and other cultures
- (b) make an evaluative analysis of the documents and events which is based on systematic and conscious reasoning
- (c) interact and mediate in intercultural exchanges, negotiating where necessary a degree of acceptance of those exchanges by drawing upon one's knowledge, skills and attitudes and ability to develop a reasoned response

Appendix 2 : Students' Pre-Course Questionnaire

Dear students,

This questionnaire is part of a doctoral research project on improving intercultural communicative competence English language learning. Your participation will help us understand your experiences and perspectives to design the course.

Section 1 Background Information

1. Are You ?
 - a. A male
 - b. A female
2. How old are you ?
3. Where are you from ?
4. Have you ever travelled abroad ?
 - a. Yes
 - b. NoIf yes, where did you travel to?
5. Have you ever lived abroad?
 - a. yes
 - b. no

Section 2: English learning and Use

1. How often do you use English in real life communication?
 - a. Always
 - b. Usually
 - c. Often
 - d. Sometimes
 - e. Rarely
 - f. Never
2. With whom do you use English in real life communication?
 - a. Friends
 - b. Native speakers of the English (face to face)
 - c. People from different countries (face to face)
 - d. Native speakers of English (online communication)
 - e. People from other countries (online communication)
 - f. Others
- a. What are your motivations for learning English as a foreign language?
 - To have good grades at ENSC
 - I will need it for my future career
 - To travel to many different countries and learn about different cultures
 - To communicate with native speakers of English
 - To communicate with different people from different cultures
 - To have a fun and enjoyable experience
 - To enjoy watching movies, reading books, and listening to music
 - To be a more knowledgeable person
 - Others

3. What are your favourite out of class activities for improving your English ?
 - a. Reading books
 - b. Watching movies
 - c. Watching documentaries
 - d. Listening to songs
 - e. Communicating with others using English

4. How do you prefer to work in class?
 - a. Individually
 - b. In pairs
 - c. In groups

5. How would you assess your communicative abilities?
 - a. Excellent
 - b. Good
 - c. Average
 - d. Not Good
 - e. Bad
 - f. Very Bad

6. What are the problems or issues that you encounter while speaking or communicating in English? *(You can tick more than one answer)*
 - a. Limited grammar
 - b. Lack of vocabulary
 - c. Problem of fluency
 - d. Hesitation
 - e. Stress
 - f. Shyness
 - g. Fear of being judged negatively by others.
 - h. Lack of confidence
 - i. Interference of Arabic
 - j. Others

Section 3: Expectations of the Intercultural-based syllabus.

In the coming sessions, I will be responsible for teaching you about intercultural communicative competence during your oral expression session.

Intercultural communicative competence refers to attitudes, skills, knowledge and critical cultural awareness for communicating with others from various cultural backgrounds

So what are your expectations of this course?

.....

Appendix 3: Students' Post- course Questionnaire

Dear learners,

This questionnaire aims at investigating your views about the course we have had on intercultural communicative competence. Feel free to express your opinions which will be important for evaluating the course, and hence make necessary changes for future implementation.

Section one: Reaction

1. How did you find the course? Did it meet your expectations? Please explain why or why not
2. Which unit (s) did you find interesting ?
 - a. Unit One: who am I?
 - b. Unit 2: how do I understand culture?
 - c. Unit 3: Do I hold stereotypes towards others? Am I racist?
 - d. Unit 4: which English shall I speak? Do I have to speak like Natives?
 - e. Unit 5: how do I communicate using idiomatic expressions?
 - f. Unit 6: Do I use non-verbal communication similarly to others?

Can you say why?

3. What did you find challenging in the course?
 - a. Topics that were discussed in class
 - b. In class activities
 - c. Weekly Assignments
 - d. Others : please specify

Can you say why ?

4. What did you find lacking in the course? Explain

Section 2 : Learning

5. Which attitudes do you think you have developed after attending this course? Try to give examples
6. Which dimension(s) of knowledge do you think you have developed after attending this course? Try to give examples
7. Which skills do you think you have developed after attending this course? Try to give examples

Section 3: Behaviour

8. Has the course influenced your behaviours with others? Try to give examples

Section 4: Results

9. What do you intend to do to continue developing your intercultural communicative competence?
10. Would you like to take a similar course in the coming years?
11. Would you recommend this course to others ? why or why not ?

Appendix 4: Interview Protocol

Dear teachers,

This interview targets ENSC teachers who have the experience of teaching oral expression at first year. The aim is to investigate your opinions concerning first year students' intercultural communicative competence. The latter refers to the set of attitudes, knowledge and skills which are required for communicating effectively and appropriately with people from different cultures, origins, ethnic groups, and religions.

I. Attitudes:

- 1) Are first year ENS students open and tolerant towards different cultures, religions? (Different cultures in Algeria and the world, Like Jewish People, Different accents in Algeria.)
- 2) Are they curious to learn about other cultures?
 - Are they tolerant (showing respectful attitudes) towards the different accents of speaking English?)
 - (Which accent is prioritised in class? do they seem comfortable and confident when speaking non-native accent or do they feel uncomfortable, inferior and ashamed)
 - Do they seem to judge others by the standards of their own culture? Or do they seem to be interested in discovering others' views?
- 3) Do they listen attentively to each other in class and respect the opinions of each other?

II. Knowledge :

- 4) Do they have self-awareness? (Like how others perceive them? How their beliefs and values influence their behaviours?)
- 5) Do they have an adequate understanding of culture and its different dimensions? Do they have knowledge of other cultures?

III. Skills

- 4) Are they able to see the relationships between different cultures (compare and contrast aspects of their own and other cultures?)
- 5) Are they able to identify and reflect on their own and others' stereotypes, prejudice and ethnocentric views and explain their origins?
- 6) Are they able to explain the sources of misunderstandings that take place in communication between people from different cultures?
- 7) Are they able to find out new information about other cultures?

8) Are they able to empathise with others?

IV. Critical Cultural Awareness?

9) Do they evaluate critically based on explicit criteria of reasoning aspects in their own culture and other cultures?

➤ Do they compare things in their culture with other cultures based on reasoning?

➤ Do they evaluate situations in their own country and the world? Is this evaluation based on reasoning or bias, prejudice?

V. Action Orientation

10) Do they contribute to the reduction of prejudice, stereotypes, and discrimination in their class or community? Do you think they will be able to do so when they start teaching?

➤ Overall. *According to your experience as a teacher of oral expression, do you think that first-year English Majors are interculturally competent?*

➤ Do you think that it is important to enhance their ICC? Why?

➤ What would you suggest as the main objectives for an intercultural-based syllabus for developing learners' ICC that will be integrated in the oral expression module?

Appendix 5 ; Pre-Test for First-year ENSC Students

Below is a series of statements concerning intercultural communicative competence. There are no right or wrong answers. Please record your first impression by indicating the degree to which you agree or disagree with each statement.

Section One:

Items	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
1) I am open towards all cultural differences and I respect all people, regardless of their origins cultures, religions, races, ethnic groups, etc					
2) I am curious to learn more about other cultures from all over the world					
3) I value and appreciate cultural diversity in Algeria and I am curious to learn more about it.					
4) Algerian values are probably the best in the world.					
5) I do not mind if people from other countries who are living in Algeria maintain their own culture including for example language, traditions, clothing, etc...					
6) I do not mind if non-Muslims live in Algeria and maintain their religious beliefs and practices					
7) Everyone learning English should try to speak British or American accent.					
8) Non-native accents of English are not interesting					
9) Speaking like natives makes me feel more comfortable and confident about my communicative skills.					
10) I like to interact with people in my country who have nice and beautiful accents. Other accents are annoying					
11) I think that the only way to understand any unfamiliar cultural products or practices is through judging them by the standards of my own culture					

Section Two:

Items	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
12) I know that my judgments and perspectives are influenced by my own cultural affiliations (belonging)					
13) I find it hard to know how other people perceive me					
14) Sometimes I am not aware of how my own beliefs and values influence my behaviours					
15) People who belong to the same social group share the same cultural beliefs, values, customs, traditions, and eating habits.					
16) It is not acceptable for individuals to behave differently from the values and norms of their culture					
17) I know that other people have communication norms which are different from mine					
18) People may fail to understand each other because of using specific expressions					
19) I know that people can misunderstand each other because of using different nonverbal gestures					

Section 3

Items	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
20) I find it hard to identify my own prejudices and stereotypes and explain what lies behind them					
21) I can identify the ethnocentric perspectives which are present in different sources like news, videos, or social media and explain their origins					
22) I can identify some ethnocentric perspectives of Algerian people and explain where they come from					
23) I can identify and explain the causes of misunderstandings which take place in interaction between people from different cultures.					
24) I can identify and explain the causes of people' failure to communicate and understand each other when interacting non-verbally					
25) I need to ask questions to people from my social group in order to investigate their perceptions of culture and cultural diversity in our country					

26) I can identify similarities and differences in the process of verbal communication between my culture and other cultures					
27) I can identify similarities and differences in the process of non-verbal communication between my culture and other cultures					
28) Before criticizing somebody, I try to imagine how I would feel if I were in their place					
29) When I see someone being treated unfairly, I sometimes don't feel very much pity for them.					
30) I sometimes try to understand others better by imagining how things look from their perspectives.					

Section 4

Items	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
31) I often compare things in other cultures with similar things in my own culture based on reasoning.					
32) I evaluate situations in the world based on my experiences and knowledge of other cultures					
33) I often make judgements about both the good and the bad things in Algerian culture and society.					

Section 5:

Items	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
34) I am willing to contribute to the reduction of prejudice, discrimination and conflict in my community					
35) As a future teacher, I will try to raise my students' awareness about the issues of prejudice stereotypes, and discrimination. This will make a difference.					

Appendix 6: Post -Test for First-year ENSC Students

Below is a series of statements concerning intercultural communicative competence. There are no right or wrong answers. Please record your first impression by indicating the degree to which you agree or disagree with each statement.

Section One:

Items	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
1) I have attitudes of openness and respect towards all people from different origins, cultures, races, ethnic groups, etc					
2) I I have the attitude of curiosity to learn more about various cultures all over the world					
3) I have the curiosity to learn more about cultural diversity in Algeria which I value and appreciate					
4) The best values in the world are likely the Algerian ones					
5) I tolerate other people from other countries if they live in Algeria and keep their own cultural aspects like food, language, traditions...					
6) I tolerate non-Muslims if they live in Algeria and keep their religious beliefs and practices.					
7) Learners of English ought to try to have an American or British-like accent.					
8) I do not find non-native accents of English interesting					
9) I feel more comfortable and confident about myself when I speak like natives					
10) I like to communicate with Algerian people whose accent is nice and beautiful. I find other accents to be disturbing and uninteresting					
11) Judging other unfamiliar products or practices from the perspectives of my own culture is the only way to understand them					

Section Two:

Items	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
12) I am aware that my cultural belonging influences my judgments and perspectives					
13) It is not easy for me to know how others perceive me					
14) I sometimes do not know how my behaviours are impacted by my own beliefs and values.					
15) People who have the same cultural affiliation share the same cultural aspects such as values, beliefs, customs, traditions, and eating habits.					
16) People should not behave in a different way from their culture's values and norms.					
17) I am aware that other people have communication standards which differ from mine.					
18) I am aware that people may misunderstand each other during interaction due to using specific expressions					
19) I am aware that there can be misunderstandings in interaction between people due to the use of different non-verbal gestures.					

Section 3

Items	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
20) It is hard for me to recognise my own stereotypes and prejudices and explain their origins.					
21) I am able to recognise the ethnocentric perspectives in different sources such as the news, videos, or social media and clarify where they come from.					
22) I am able to recognise some ethnocentric views of Algerian people and explain their origins.					
23) I am able to recognise and explain the causes of misunderstandings which occur in intercultural interaction.					
24) I am able to recognise and explain the causes of misunderstandings that occur when people interact non-verbally.					
25) Having ethnographic interviews with people from my social group is necessary for investigating and understanding their views of culture and cultural diversity in our country.					
26) I am able to recognise the similarities and distinctions that exist in the process of verbal communication between my culture and other cultures.					

27) I am able to recognise the similarities and distinctions that exist in the process of NON-VERBAL communication between my culture and other cultures.					
28) I usually try to "put myself into someone's shoes" before criticising them;					
29) I sometimes don't sympathise with someone who is being treated unjustly					
30) I sometimes attempt to better understand other people through seeing things from their point of view.					

Section 4

Items	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
31) I often rely on reasoning to compare things in my culture with their similar things in other cultures.					
32) I evaluate situations in the world based on my experiences and knowledge of other cultures					
33) I often make judgements about both the good and the bad things in Algerian culture and society.					

Section 5:

Items	Strongly disagree	Disagree	Neutral	Agree	Strongly Agree
34) I want to help to reduce prejudice, discrimination and conflict in my community.					
35) In my future career, I will work on raising students' consciousness about the issues of prejudice and discrimination which will make a difference					

Appendix 7 : Observation Grid

Areas of Observation	Indicators	Details / Specific Examples
Learners' Reactions/Engagement	Openness	
	Interest / Curiosity	
	Surprise -	
	Excitement -	
	Confusion -	
	Shyness	
	Intolerance	
	Participation (active, passive)	
	Non-verbal cues (Smiling, Silence, eye contact, facial expressions)	
Deconstructing own Assumptions	Willingness to consider alternative perspectives	
	Points where learners question own assumptions or biases	
	Activities where learners revise or abandon previous beliefs	
	Instances of changing own bias, prejudices and stereotypes.	
Building Understanding	Attempts to connect concepts to personal experiences	
	Moments where understanding of other people from various cultural affiliations deepens	
	- Evidence of empathy	
	- Instances of respectful disagreement	

Note: This observation grid is flexible as it is open to the diverse perspectives and ideas that learners share in class.

Appendix 8: Teacher's Reflection Journal

Units	What Worked?	What did not?	What should be done?	Additional remarks
Unit 1				
Unit 2				
Unit 3				
Unit 4				
Unit 5				
Unit 6				

Appendix 9: Assessment Rubric of ICC

<i>Intercultural Dimensions</i>		<i>Descriptors</i>		
		<i>Basic</i>	<i>Intermediate</i>	<i>Advanced</i>
Attitudes	Openness towards Cultural Otherness	Can avoid making judgments about people who belong to other cultural groups based on superficial characteristics.	Can show Respect to different cultures/ viewpoints even if they disagree with their own. Can Recognize the value of cultural diversity	Can use cultural diversity as a source of learning Can seek understanding and promote respectful intercultural dialogue
	Curiosity and Interest towards Cultural Otherness	Can Show interest and curiosity in learning about other cultures	Can Express curiosity about other beliefs and interpretations and other cultural orientations and affiliations	Can Express a willingness to relate to/ or learn about others who are perceived to be different from himself/herself
	Tolerance towards other Religions	Can show curiosity and interest in stories about individuals from different religions Can show neutral attitudes towards different religions	can acknowledge the right of others to practice their chosen religion	can express tolerance towards people from other religions
	Tolerance towards Non-native English	Can recognise the negativity of criticising accents	Can articulate that people should not be judged by their accents as long as their meaning is understood	Can express tolerance towards different ways of speaking English
Knowledge	Knowledge and understanding of how social identity influences personal identity	Can identify connections between personal identity and social factors	Can describe how specific social identities impact different aspects of personal identity (Can explain the complex interplay between various social identities and their influence on different aspects of personal identity,
	Knowledge and critical understanding	Can define culture by referring to its basic elements	Can demonstrate understanding of different aspects of culture and complexities.	Can demonstrate awareness that culture is dynamic and/or that individuals within society do not always follow the same culture

	of culture			
Skills of Interpreting And Relating	Comparing one's and others' views/ cultures.	can recognise similarities and differences between one's and other people/ cultures concerning practices and products	Can describe similarities and differences between people/cultures concerning perspectives, practices and products	can explain some diversity among products and practices and how it relates to perspectives for people/cultures
	Identifying and explaining the origins of ethnocentrism, prejudices and/ or stereotypes	Can recognise the ethnocentric views, prejudices and/or stereotypes	Can describe ethnocentric views, prejudices and /or stereotypes	Can explain the origins of ethnocentric views, prejudices and/or stereotypes
	Identifying and explaining the source of misunderstanding in using non-verbal communication	Can identify the area of misunderstanding in using non-verbal communication	Can explain the reason for misunderstanding in using non-verbal communication	Can find a solution to the misunderstanding in nonverbal communication

Skills of Discovery	<i>Eliciting from interlocutors views on culture and cultural diversity</i>	can elicit and report respondents' views on defining culture and cultural diversity	can elicit and report respondents' views on defining culture and cultural diversity, and interpret the findings	can elicit and report respondents' views, on defining culture and cultural diversity interpret and evaluate the findings, and reflect on their views.
Empathy	Empathy	<ul style="list-style-type: none"> • can Express sympathy for the bad things that he/she has seen happen to other people • Can express compassion for people who are being treated unfairly 	<ul style="list-style-type: none"> • Can show the ability to describe what other people are feeling • Can show the ability to put himself/herself in the shoes of those who are in discomfort 	<ul style="list-style-type: none"> • Can explain other people's unique concerns
CCA	Critical Cultural Awareness	Can identify the values and ideologies present in information, situations or events	Can analyse different perspectives on values and ideologies present in information, situations or events	Can use explicit and specifiable criteria, principles or values to make judgments about the values and ideologies present in information, situations or events
Action-Orientation	Action orientation on racism and discrimination in the community	Can express commitment to reduce racism or discrimination in society	Can suggest some solutions to reduce racism or discrimination in the community	Can explain the underlying values for their commitment to reduce racism or discrimination in the community
	Action - orientation in the future career	can express willingness to contribute to reducing prejudice, discrimination and stereotypes in their future teaching career	can suggest specific strategies to contribute to reducing prejudice, discrimination and stereotypes in future teaching career	Can explain the underlying values for their commitment to reduce prejudice, discrimination and stereotypes in future teaching career

Appendix 10 : Units from 1 to 6

Unit 1 : Who am I ?

Targeted Intercultural Competences

- Respect towards others' perspectives and identities
- Curiosity and willingness to discover others' personal identities
- Knowledge and Critical understanding of the Self
- Identifying prejudices and misconceptions about others.
- Empathy

Objectives :

By the end of unit one, learners will demonstrate their ability to:

- Show respect towards their classmates' perspectives and identities
- Show curiosity and interest to learn about their classmates' personal and social identities
- Recognise and understand their own cultural affiliations
- Recognise and understand the assumptions and preconceptions which underlie their perspectives on their classmates
- Describe how specific social identities impact different aspects of personal identity
- Explain how other misunderstand them
- Understand how one's perspective on the world, and one's assumptions and preconceptions, are contingent and dependent upon one's cultural affiliations and experiences, and in turn affect one's perceptions, judgments and reactions to other people

Materials & Activities

Personal and Social Identity wheels

Social Circles Activity

Class Discussion

E portfilios

Reflecting on aspects of personal identities

Recording a video to talk about themlsevs

Unit One :?

Icebreaker:

- What do the pictures represent?
- Can you guess the title of the Unit?
- What are some potential topics that could be covered in this unit?



Personal Identity Wheel

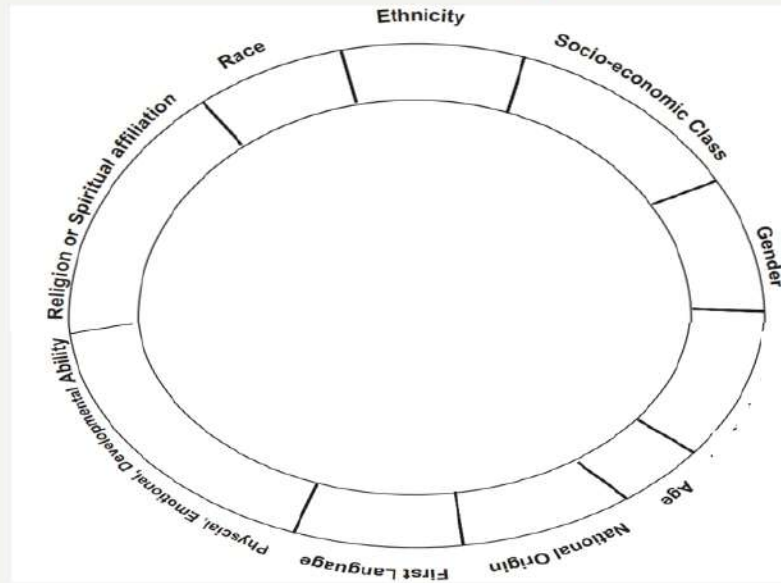
Individual Work: Fill the personal identity wheel with aspects of your identity. Discuss the questions with your classmates.

Personal IDENTITY WHEEL

The wheel is divided into several segments around its perimeter, each with a label: 'Favorite Music', 'One Skill you are Proud of', 'Favorite Movie', 'Favorite Book', 'Favorite Food', 'Favorite Hobby', 'Favorite Color', 'Personal Motto', 'Number of Siblings', and 'Birth Order'. In the center of the wheel, there is a section titled 'Three Adjectives to Describe Yourself' with three numbered lines (1., 2., 3.) for writing. Below this, there is a line labeled 'Name'.

- Can anyone share their skill they are proud of?
- Who would like to share the adjectives they used to describe themselves?
- Can anyone share their personal motto?
- Which components of your personal identity were harder to share out? Why?
- Which parts of your personal identity do you think others misinterpret about you?
- Are there any shared aspects of your identities? Is there anything different?

Social Identity Wheel



• Discussion Questions

- What identities do you think about most often?
- What identities do you think about least often?
- What identities would you like to learn more about?
- What identities have the strongest effect on how you perceive yourself?
- What identities have the greatest effect on how others perceive you?
- Which personal identities, if any, are informed by your social identities?
- Why is it important to critically reflect on our identities?
- What is the value in completing activities like this in our class?

Unit 2: How do I Understand Culture?

Targeted Intercultural Competences

- Openness, curiosity and interest towards cultural otherness
- Knowledge and Critical understanding of Cultures
- Willingness to question the values and presuppositions in cultural practices and products in one's own environment and social groups
- Skills of interpreting and relating (Identifying ethnocentric and stereotypical perspectives)
- Skills of discovery.
- Critical cultural awareness

Objectives :

By the end of unit one, learners will demonstrate their ability to:

- Recognise the visible and hidden aspects of culture and explain the relationship between them.
- Express curiosity about other beliefs and interpretations and other cultural affiliations
- Express a willingness to relate to/ or learn about others who are perceived to be different from himself/herself
- Demonstrate awareness that culture is dynamic and individuals within society do not always follow the same culture
- Elicit from interlocutors views on culture and cultural diversity.
- Identify ethnocentric and stereotypical views in the portrayal of Native Americans in Media.
- Explain the unique concerns of Native Americans and Algerians (oppressed groups)
- Identify and explain similarities and differences between Native Americans and Algerians.
- Identify marginalised / oppressed groups within Algerian society and analyse the social, cultural, and economic factors contributing to their marginalisation
- Use explicit and specifiable criteria, principles or values to make judgments about the values and ideologies present in the portrayal of Native Americans in media and the situation of marginalised or oppressed groups in Algeria.

Materials & Activities

- Pictures of cultural diversity
- The Iceberg Model of Culture
- Video : America is a Stolen Country
- Class Discussion and Reflection

E- portfolios

- Reflection on the unit's content
- Ethnographic with ten people in the community to investigate how they view culture and cultural diversity.

Unit two :



.....?



Icebreaker

What do these pictures represent ?

How do you feel about these pictures ?

What do you suggest as the unit's title ?

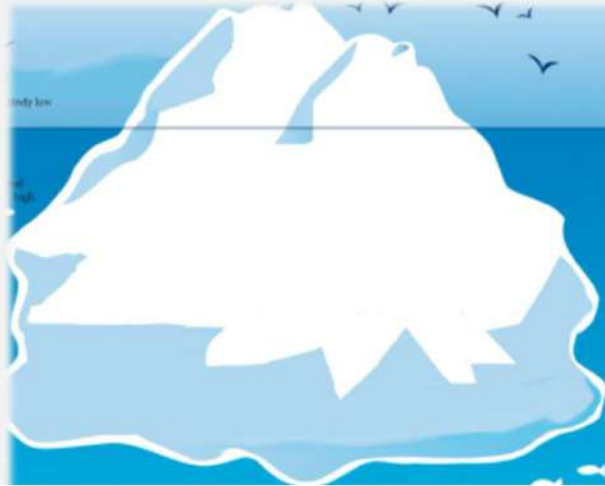
What is culture for you?



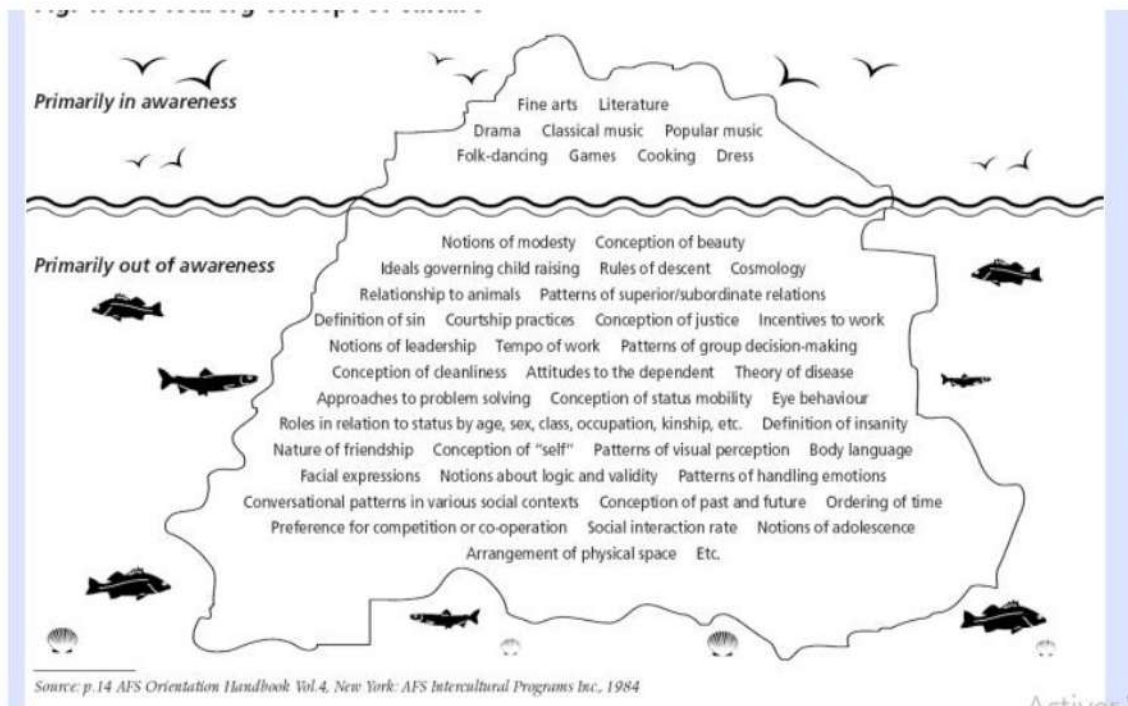
• What does it involve?

LET'S FILL IN THE ICERBERG MODEL OF CULTURE

- Food
- Traditional clothes
- Norms
- Festivals
- Beliefs
- Art and Sculpture
- Values
- Practices
- Taboos
- Behaviours
- Attitudes
- Perceptions
- Meanings
- Music and dance



Here is an EXAMPLE OF AN ICEBERG MODEL OF CULTURE, pick up three unseen elements and tell us how do you perceive them



TIME FOR WATCHING A VIDEO !



What do you think about these pictures ?



Watch the video carefully to answer the following questions:

- 1) Who are the people in the video ?
- 2) Why does the girl say that the media portray them as « sad » ? What was her feeling in your opinion ? How did you know ?
- 3) What does he mean by « the fact that we are living in poverty we are not poor ? »
- 4) What does Curtise Belil mean by saying that people lose hope and feel maybe oppressed ? How does he seem to feel ?
- 5) American is a stolen country , what does this expression mean ?
- 6) Why do you think they have the lack of ability to express themselves

What are the things that young Native Americans can do for a bright future ?

- Now let's get back to Algeria
- Do you think there are marginalised cultures in Algeria ?
- Do you think we have oppressed groups?
- Do you feel like you belong to marginalised culture , a society or a group ?

Unit 3: Do I Hold Stereotypes and Prejudices towards Others

Targeted Intercultural Competences

- Openness, curiosity and interest towards cultural otherness
- Tolerance toward non-Muslims
- Knowledge about the formation of stereotypes and prejudices
- Knowledge about the process of societal interaction
- Skills of interpreting and relating (Identifying and explaining the origins of ethnocentric and stereotypical perspectives).
- Skills of interpreting and relating (Skill of mediation)
- Skills of Discovery.
- Empathy
- Critical cultural awareness
- Action orientation

Objectives :

By the end of unit one, learners will demonstrate their ability to:

- Define stereotypes & prejudices
- Identify and explain the origins of ethnocentric views, prejudices and/or stereotypes in the reading materials + the movie The Hate U Give
- Identify and explain causes of misunderstandings in using verbal communication in intercultural encounters.
- Identify and explain similarities and differences between Afro-Americans and Algerians as portrayed in media.
- Explain the unique concerns of the characters in the movie.
- Suggest ways to overcome misunderstandings in intercultural communication.
- Act out dialogues to mediate between conflictual interpretations of phenomenon
- Express tolerance towards non-Muslims.
- Use explicit and specifiable criteria, principles or values to make judgments about the values and ideologies present in the portrayal of Afro-Americans in media.
- Express willingness to reduce prejudices, discrimination and racism in the community and future teaching career.

Materials & Activities

Texts: An Understanding Supervisor / I came as a Friend

Class Discussion

Role plays

E-portfolios

Reflecting on the unit's content

Reflecting on the movie The Hate U Give using the Autobiography of Intercultural Encounters through Visual Media (AIEVM)

Creative writing to imagine another ending to the movie

Unit 3:

Icebreaker

- What are the first ideas that come to your mind when I say British people?
- What about Algerians? Tunisians? Moroccans?
- Would you like to add more about other people?
- Have you ever met someone from the countries you mentioned?
- To what extent do you believe in these ideas about others?
- How do we call these ideas? How can you define them?
- From where do you have such ideas about people from other countries? Were you aware that you had them ? Why or why not?
- Can you guess the unit's title?
- What do you think about it? How does it relate to you?

Pre-Reading

1. Discuss these items and decide whether they are true or false.

1. () Stereotypes can be positive or negative.
2. () They are all unfair and misleading.
3. () They reduce individuals to an inflexible image.
4. () Human beings are unique and complex, so no one should be stereotyped.
5. () They dehumanize people because they place all members of a group in one simple category.
6. () Stereotypes can be true.
7. () You can know a lot about people if you know their stereotypes.
8. () Stereotypes are not necessarily true, but there is a lot of reality in them.

2. Match each word with its definition

1. alienation	() a belief that one is better than others
2. attitude of superiority	() fear or dislike of foreigners or strangers
3. discrimination	() a feeling of being separate or not belonging
4. ethnocentrism	() special treatment (good or bad) based on race, religion, physical appearance, age or social class
5. intolerance	() lack of kindness or understanding toward people who are different
6. prejudice	() belief that one's own group (country, race or culture) is better than others . A term applied to the cultural or ethnic bias—whether conscious or unconscious—in which an individual views the world from the perspective of his or her own group, establishing the in-group as archetypal and rating all other groups with reference to this ideal
7. racism	() the act of drawing conclusions that are too broad because they exceed what could be logically concluded from the available information. The word can also be used to refer to an instance when such an overly broad conclusion has been made
8. scapegoat	() A person or group who is given the blame for the mistakes or failures of others
9. Overgeneralisation	() Belief that an ethnic group is superior or inferior than other groups
10. xenophobia	() A negative, unfair opinion about a person or group of people based on limited information or experience

Source: intercultural learning classroom activities www.intercultural-learning.eu

While reading: Read the title and the first paragraph then predict how Jeremy will deal with Jabu

An Understanding Supervisor

Jeremy is a lecturer in an Australian university. He was very pleased when he heard he was going to supervise a black student from South Africa. Several years ago, Jeremy had been involved in a three-year science education project in secondary schools in South Africa, and he felt he knew the place better than his colleagues. He felt he would clearly be the best person to help Jabu get through her research project. He had also read quite a few things on cultural differences, which interested him a great deal.



Jabu first met Jeremy during a class he was teaching on introducing science research. She was the only ‘overseas’ student there and felt quite angry when, during introductions, he announced to all the other students that he knew her ‘context’ very well. She was not sure whether it was something about his tone of voice – as though he was speaking about someone who had a handicap of some sort – or his speed of voice – as though she might not understand normal English – or that she was being separated out from all the other students as needing some sort of special attention – which annoyed her. Or perhaps it was that he was making out that he understood her and was on her side. What could he possibly know about her and her background which would give him this right!? Even her closest friends at home did not presume that they knew her so well that they could speak for her like this – no one except perhaps her mother – and every daughter knows that story! She could see, at their first tutorial, that he really was trying his best; but he still maintained his slow tone of voice. At least he was not shouting as some people did when they thought you might not understand. Then he began to explain to her that he understood something about what he called ‘black culture in South Africa’ and that therefore he would be able to help her meet deadlines and to ‘understand concepts’ that might be ‘alien’ to her. He even said that he knew what it was like, with ‘the history of black people’, that she had to ‘suddenly have to compete in every sphere’. It took her a moment to understand what he was getting at. Then she realized that he was having the ignorant audacity to be thinking that she might have difficulty keeping up with ‘white people’.

This sort of thing became the norm for their meetings. When she showed him work he always made a big thing of saying how well she had done – as though he was surprised that she could do it at all. Then there were lots of informal ‘friendly’ bits of conversation, in which he always put on a very ‘kind’ face, about ‘food’, ‘rituals’, ‘marriage practices’ and ‘ceremonies’ ‘in black culture’; and once he even asked her if she ‘was still in contact with her tribe’. He was also supervising a German student; and she was sure he never asked *him* about ‘food’, ‘rituals’, ‘marriage practices’, ‘ceremonies’ and ‘tribes’. One day Jabu really felt like giving up the whole thing and going home. She was walking down the corridor towards Jeremy’s office. He was standing in the corridor talking to a colleague. He hadn’t seen her; and he was saying, ‘Well she does have some difficulty meeting deadlines; but of course that’s something deep in black African culture, isn’t it?’. She knew as a matter of fact that she was having no more difficulty than any of the other students; and anyway, even if she was, why should it have anything to do with being black African? There was a Welsh student who always missed deadlines; and no one would dare suggest this was anything to do with ‘Welsh culture’. Also, many people were late or did not turn up for the meetings – which blew the well-known theory about the punctuality of British people.

(Adopted from Holliday et al (2010). Intercultural Communication: An Advanced Resource Book for Teachers)

Questions

1. What do you think are Jeremy's intentions when trying to speak slowly so that Jabu could understand him?
2. Does he deal with Jabu the way she sees herself? Justify your answer
3. From where he got these perceptions about Jabu? Were they true?
4. Why was he sure that students from African cultures miss the deadline?
5. Does he base his judgments on observations or previous experiences?
6. How did she feel when he asked her about her tribe food, rituals and marriage ceremonies?
7. Do you think that the use of the word tribe was irritating for Jabu? justify your answer, please
8. Does he seem to be aware of the language he is using ?
9. How can he help Jabu without being stereotypical?
10. Why did he have such stereotypes about her?
11. What do you think were the feelings of Jabu? What made you think this way?
Can you draw a picture of her or emoji that depicts how she feels?
12. How did the teacher feel? Would you act the same way based on your previous experience in south Africa ?
13. Would you withdraw from studying at university if you faced the same situation?
14. What would you tell the teacher if you faced such a situation?
15. Role play ,

Play the role of jabu and your friend plays the role of Jeremy

In which Jabu reacts to the teacher's comments and defends herself

Pre-reading, text 2

- What Do You See in The Picture ?
- What is he wearing ? what is he holding ?
- Read the texts on the next page to find out the story of this man.

I came as a friend



I went there as a Friend

Images of an Israeli citizen inside a mosque in Medina, Saudi Arabia, have caused anger among Arab users on social media.

Russian-born Ben Tzion, 31, has been posting photos of himself visiting Iran, Lebanon, Saudi Arabia and Jordan.

His Facebook page includes photos of him inside Medina Prophet's Mosque, one of Islam's holiest sites.

Non-Muslims are prohibited from visiting Mecca and advised not to enter parts of central Medina, where the mosque is located. But Mr Tzion said religious sites in Medina were open to the public.

Speaking to the Times of Israel, Mr Tzion - who became an Israeli citizen in 2014 - said visiting Muslim countries was "a hobby", describing his message as "respect for other cultures and faiths". "No-one in the Arab world ever approached me with hostility," he said.

He said he had acquired visas and entered all the holy sites legally, though not specifying which of his passports he travelled on. Mr Tzion has also posted photos of his visits to the Iranian cities of Tehran and Qom. Israel and Iran are arch foes and citizens of the Jewish state are not allowed to visit Iran.”³

Despite his expressions of peace, Mr Tzion's post was met with outrage. The Arabic hashtag "**#A Zionist at the Prophet's Mosque**" has attracted more than 90,000 tweets in the past 24 hours.

"The scholars are in prisons and the Zionists are at the Prophet's Mosque. It is a sad thing," said one Twitter user in Arabic.

"In the era of Al Saud [the Saudi royal family], the occupying Zionists, the enemies of Islam and Muslims... defile the mosque of the seal of the Prophet," said another.

Another user tweeted: "The current hashtag: A Zionist at the Prophet's Mosque; the next hashtag: A Zionist on the pulpit of the Prophet's Mosque; and the following hashtag: A Zionist is the imam of the Mecca Mosque."

According to the Times of Israel, the huge number of angry comments on Instagram led to the photo-sharing platform's decision to suspend Mr Tzion's account temporarily *(Adapted from the BCC*

Ben Tzion said. "People know that I am different, they see that I wear a kippah or a different Arab garment. They come to me and ask me where I'm from. I tell them that I'm from Jerusalem, Israel. And their first reaction usually is: 'Wow. Welcome.

He bought the traditional Arab garb he sported in Saudi Arabia in Jerusalem, he said. "I did it out of respect, because I knew I wanted to go to the Mosque of the Prophet in Medina. Obviously I would not go there in jeans that would be disrespectful."

"When I am going to a holy site, I go there with respect, with dignity and love toward people. Not with hatred or mockery or trying to be, in any way, shape, or form, disrespectful. This would be the last of my intentions. I go there as a friend."

"No one would ever harm me inside a mosque. I didn't have any intention to be disrespectful. I carried these **Tefillin** in my hands. I didn't remove it from the box; it was in my hand when I entered the mosque. Wherever I go, I take this bag with me. I don't have a wallet, so I carry some of my stuff in this bag," he said. "I wasn't hiding anything. People knew I was Jewish."

I never try to create any issues in any country. I am going there as a private individual, as a Jewish person. People are aware I am Jewish, I wear a kippah, I look Jewish. If you look at my photos from Amman, you'll see I wear a kippah."

In Medina, too, Tzion tried to play by the rules, he added, saying that Saudi Arabia only demands that pilgrims to Mecca get a special hajj visa, while all other religious sites are open to the public. He has no plans to go to Mecca, Islam's holiest site, he added.

- 1) Why did he visit Madina? did he get there legally?
- 2) Did he show tolerance towards Islam and Muslims? How?
- 3) What does he mean by saying, "Jewish and Arab people share a common history and blood lineage to Abraham/Ibrahim"?
- 4) What are Tefillin? What does he use them for?
- 5) Do you think that it is fine for him to carry his Tefilin in his bag while he is inside the Prophet's (Peace be Upon him) mosque?
- 6) How did Muslims in KSA react when they knew he was a Jew? Would you react the same way?
- 7) Why did he say that he would not visit Mecca?



Now read some reactions against his visit to the second holiest Masjid in Islam

With my dear Brother Nasser number 1 #Chief in #Medina #SaudiArabia. #Jewish and #Arab #People share common #History and #Blood lineage to Abraham/Ibrahim. With #Love and mutual #Respect, #Peace would come to the entire #MiddleEast

👍 61 💬 3 ➡ 63

zineb zineb il y a 4 ans
 ... لا حول ولا قوة إلا بالله العظيم... أسوأ ما رأيت في حياتي.. والله هذا القتل لا ينشر بالخير... يارب لا تؤاخذنا بما فعل السفهاء منا.. قلا حول ولا قوة إلا بك يا الله

👍 25 🗨️ RÉPONDRE

ll.lady92.ii حيالته اخوانا اليهود في المسجد النبوي 🙏🏻🙏🏻

232 w

sailcat7 Wonderful! We can do so much when we set aside our differences and meet together in peace.

232 w 1 like

kasemazura9195 dirty Jew why do not you return Palestine to the Muslims if we are such a brother? and why do not they stop killing Muslims? you already occupied Palestine and control the third most important mosque for Islam and now you mock it by going to our most important place? you are

1. What do you think of these reactions?
2. Why do you think they are against his visit?
3. Are these reactions based on facts or stereotypes and generalisations?
4. On which basis they judge him?
5. Do you think that his visit is offensive to Islam and Muslims? Why? Or why not?
6. Do you think that Non Muslims should not be allowed to visit Muslim countries especially Saudi Arabia? Why?
7. Now as Muslim, how would you like to be treated in a non-Muslim country? Why?
8. Do you think that non-Muslims would have stereotypical views about you? What would they say? how would you feel and react?

muh.alfrian May Allah curse you and put you in the bottom of hell

232 w

alzeen_sp ي قتل الاطفال والابرياء 🙏🏻🙏🏻

231 w

adlei.fh How u can go to medina ur religion is jewish everyone who their religion aren't islam they can't

nmooor17 الله يلعن كل يهودي

228 w 2 likes

Role Play

Imagine that Ben Tzion , the Jewish Blogger, visited Algeria. He wore his special clothes to perform his religious practices. Some Algerians met him in the street.

Prepare a dialogue then act it out in which you depict the encounter between Ben Tzion and Algerians.

Here are the role-play cards, pick them at random and play the role.

Ben Tzion	An old lady
You	A young man
A teenager	A child
A group of young men	A group of young women

The other students watch the scene , take notes and then comment at the end



Unit 4: Do I Have to Speak English like Natives

▪ Targeted Intercultural Competences

- Tolerance towards non-native English
- Skills of interpreting and relating
- Skills of discovery
- Empathy
- Critical Cultural Awareness.
- Action Orientation

▪ Objectives :

By the end of unit one, learners will demonstrate their ability to:

- articulate that people should not be judged by their accents as long as their meaning is understood
- express tolerance towards different ways of speaking English
- identify and explain the origin of linguistic prejudice (towards English and regional dialects in their communities)
- Compare linguistic prejudice towards English and regional dialects in their communities
- Identify and analyse the ideologies present in a movie trailer on the supremacy of native English.
- Express willingness to take actions against linguistic prejudice on their use of English
- Suggest strategies to reduce linguistic prejudice in future carers and encourage students to speak confidently

Materials & Activities

- **Movie segment from “Sorry to bother you”**

<https://youtube.com/shorts/DcCoCnXQ5FA?feature=shared>

Videos of successful and famous people who speak non-native English

- *Hayat Sindi Ted talk*

https://www.youtube.com/watch?v=-a9YziNtntU&ab_channel=TEDxTalks

- *Chinua Achebe*

https://www.youtube.com/watch?v=JHF_w0gkyiI&t=63s&ab_channel=PBSNewsHou

- *Antonio Gueteras*

https://www.youtube.com/watch?v=MmRs9vG4X6Y&ab_channel=GuardianNews

- *Yingluck Shinawatra*

https://www.youtube.com/watch?v=tjsawpOEHaE&ab_channel=DWNews

Class Discussion

E-portfolios

Reflection on personal incidents of linguistic prejudice or discrimination

Reaction to imaginary scene on linguistic prejudice

Unit 4..... ?

Icebreaker

Watch the segment from the movie “sorry to bother you”

- What is the advice that the old man give to the young one?
- What do you think of it ?
- If you were him, would you do the same?
- So what is the best way to speak English?
- What are the differences between Native and non-native English ?
- Which one do you prefer? why?
- So what is the title of the unit? how is it related to you?

Listening

Listen to the different speakers

- Who are they?
- Which English do they speak?
- Is it hard to understand their speech? Why or why not ?
- Are they successful?
- Does the way of speaking determine success? Why or why not ?
- How can you define linguistic prejudice?
- Have you ever faced linguistic prejudice based on the way you speak English?
- What have you learnt from this lesson?
- Have you changed your attitudes towards non-native English? Why or why not?

Reflection on local context

- Does linguistic prejudice exist in Algeria?
- What are the reasons for such views?
- In your opinion, what are the psychological and social consequences of linguistic prejudice for individuals?
- How can we challenge stereotypes and prejudices associated with different accents and dialects?

Unit 5: How Do I Communicate Using Idiomatic Expressions?

Icebreaker :

What does the picture represent ?

What does the expression mean ?

How would you translate this British idiom into Algerian Arabic? What is the equivalent idiom in Algerian culture?

What do you suggest as the unit's title .?



Activity : Comparing and Contrasting Algerian and British idiomatic expressions.

<p>Birds of a feather flock together</p> <p>people with common interests tend to spend time with one another</p>	<p>To be blue in the face</p> <p>Exhausted from anger, strain, or other great effort</p>	<p>To be in the soup</p> <p>in a bad situation</p>
<p>To cost an arm and a leg</p> <p>Very Expensive</p>	<p>As alike as two peas in a pod</p> <p>very similar,</p>	<p>A frog in the throat</p> <p>be unable to speak clearly</p>
		<p>To have bigger fish to fry</p> <p>To have bigger fish to fry</p>

...had butterflies in your stomach	...screamed at the top of your lungs	...picked someone's brain
...kept your fingers crossed	...knew something by heart	...bit your tongue
	...had your hands full	

Questions

How does cultural context influence the interpretation of idiomatic expressions?

Are there any similarities or differences in the way Algerian and British cultures use idiomatic expressions?

How can the literal meaning of an idiom lead to misunderstandings, especially for language learners?

Unit 6: Do I Use Non-verbal Communication Similarly to Others?

Targeted Intercultural Competences

- Knowledge about types and functions of non-verbal communication
- Skills of interpreting and relating (identifying similarities and differences between one's and others non-verbal communication)
- Skills of interpreting and relating (identifying & explaining misunderstandings in using nonverbal communication)
- Skills of interpreting and relating (skill of mediation)
- Critical cultural awareness
- **Objectives :**
- Identify the types and functions of non-verbal communication
- Explain how cultural values and beliefs may influence the use of non-verbal communication
- Compare and contrast nonverbal communication practices in different cultures (e.g., eye contact, gestures, personal space) without drawing overgeneralisations
- Identify & explain misunderstandings in using nonverbal communication
- Act out dialogues to mediate on the conflictual interpretation of the use of nonverbal cues
- Identify similarities and differences between one's and others' non-verbal communication
- Use explicit and specifiable criteria, principles or values to make judgments about the use of nonverbal communication in their communities

Materials & Activities

Pictures of types of nonverbal communication

Text : Will Baker Story

Class discussion

E-portfolios

- Reflection
- How is my nonverbal communication influenced by my culture?
- Critical Evaluation of Aspects of non-verbal communication in the community.

Unit 6?



Icebreaker:


- What do the picture show ?
 - What does the expression mean ?
 - What do the gestures express ?
 - What do you suggest as the unit's title ?
-
- What are the types of this mode of communication ?



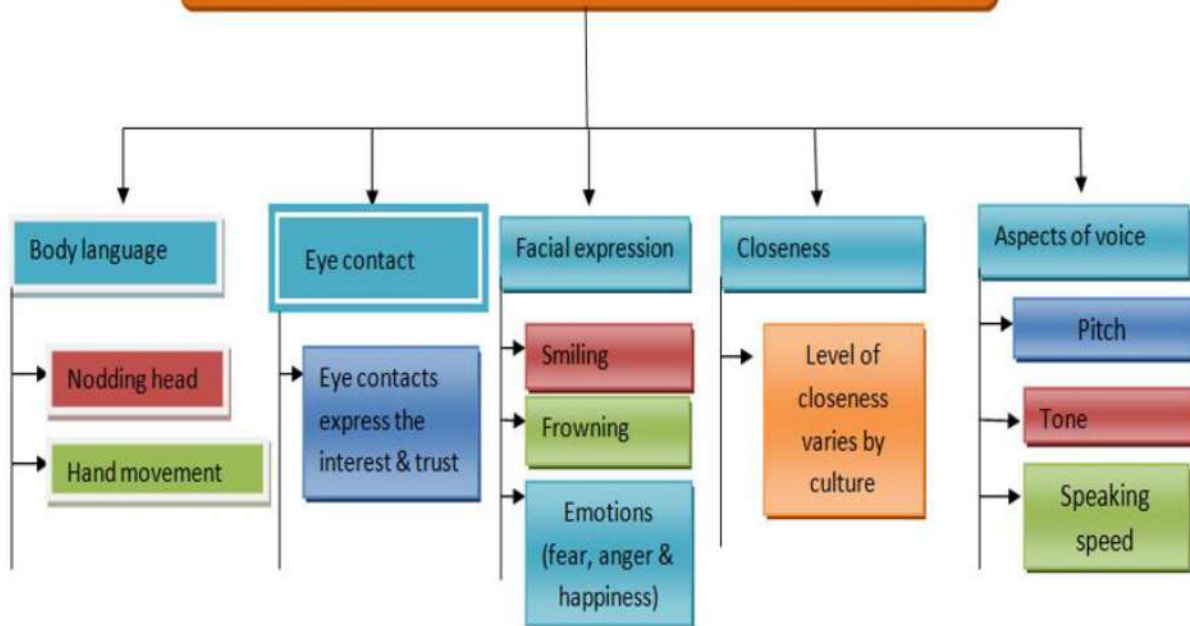
• **What is Non-Verbal Communication ?**

- Communication without words.
- It constitutes 65% of the whole messages that humans use to interact with one another.

• **What are the functions of Non-Verbal Communication ?**

- It can **reinforce** verbal communication.
- It can **substitute** verbal communication.
- It can **contradict** verbal communication.
- Eg., I am in a big trouble 😊 😊 😊
- Thank you anyways, I have done it myself 

Types of non-verbal Communication



Reading

Read the first part of this story and anticipate what will happen next .

Will Baker's Story

A young British English teacher from the UK is in his first teaching job in a private language school in Thailand. He enters his classroom to find 25 students waiting for him. This, he thinks, is a problem. The maximum class size is supposed to be 15 students and the students have had to bring in chairs and tables from other classrooms. However, they do not really all fit in the room and it is very cramped making classroom activities difficult. He teaches the class, but as soon as it is finished goes to see the manager of the school who is Thai. He explains the situation to the manager pointing out the supposed maximum number of students and the problems extra students are causing. Throughout this the manager listens with a smile on his face saying nothing. At the end of the teacher's explanation the manager grins, but says nothing, and walks away. The young teacher is now rather confused and upset. The manager appears not to be taking his problem seriously. He did not acknowledge his problem or make any offer to remedy it. In fact, the teacher thinks, his response was quite dismissive and the grin and smile on the manager's face reinforced this impression for him.

Read the second part of the story, are your earlier assumptions confirmed or changed ? why ?

The next day the teacher returns to the class with some reluctance. However, on entering the class he is surprised to find 15 students there and the correct furniture arrangements. A new class has been started in the next room with the other 10 students. All of the teacher's concerns from the previous day have been addressed, leaving him rather perplexed. Later in the day he talks to an older, more experienced colleague about this. The colleague explains that in his experience a smile and a grin is a very normal response to a problem for Thai people, not a sign of condescension or dismissiveness. Furthermore, listening in silence is also an appropriate communicative response when someone is complaining. The English teacher has just learnt an important lesson in intercultural communication. If he is going to get along as an English teacher in Thailand, he is going to have to adjust his expectations of how communication proceeds and not presume the sort of responses he is familiar with from the UK

(Source : Baker, W.. (2015). Culture and Identity Through English As a Lingua Franca : Rethinking Concepts and Goals in Intercultural Communication (pp. 15-16)

1. How does the Thai manager's nonverbal behavior differ from what the British teacher might expect in his own culture?
2. How did the teacher's cultural background influence his interpretation of the manager's nonverbal cues?
3. How do you view silence during communication ? how would react if you were in Baker place ?
4. How is silence perceived in your community ?
5. How can individuals adapt their communication styles to effectively interact with people from different cultural backgrounds?

Exploring cultural difference in using non verbal communication

• Differences in non-verbal communication between Cultures

1. The Use of Space



2. Body Movement



• 3. The Use of Touch



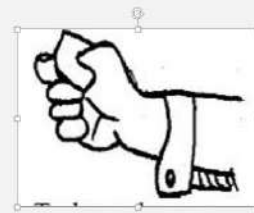
4. The Language of the Eyes



• 5. Quality and Characteristics of the Voice



Pitch, intonation, rhythm, tone of voice, volume of sounds, and pausing. , laughing, crying, yelling.....



Appendix 11 : E-portfolios from Unit 1 to Unit 6



Unit one : Who am I ?

B *I* U ↻ ✕

Welcome to the first assignment in this course.

In this lesson , you had the chance to talk about yourself, create wheels of identity, and share it with others to discover similarities and differences. Now it is your time for your personal reflection on this topic. Try to think deeply before submitting your answers. If you face any troubles, you can contact me via messenger or email:

boualli.halima.ang@gmail.com

1. What did you find interesting about the first unit "who am I?" ? and what did you find boring or hard to understand ? (Justify your answer please) *

Votre réponse

2. How would you define yourself? (Include things that are especially important to you like how you think about yourself and how you like others to see you.) *

Votre réponse

3. What parts of your identity that you have chosen for yourself ? in other words, which identities are influenced by your own personal characteristics ? in what ways ? *

Votre réponse

4. What parts of your identity are determined for you by other people, culture, or society ? in what ways ? *

Votre réponse

5. What are the misunderstandings that your family may have about you ? why do you think they have such misconceptions about you ? and how do you react ? *

Votre réponse

6. What are the misunderstandings that other people (friends, neighbours, strangers, teachers or classmates) may have about you ? why do you think they have such misconceptions about you ? try to give concrete examples. *

Votre réponse

7. How do you feel when others do not understand you ? and how do you usually react in such situations? *

Votre réponse

8. Prepare a presentation about yourself then record a video and submit it here . (you can accompany it with pictures or drawings that representt who you are) Make sure to include the following points: Your personality features, Your hopes and dreams, Your interestes and hobbies, Your feelings and emotions Your concerns and Worries.

[📎 Ajouter un fichier](#)



Unit 2: How Do I Understand Culture ?

B *I* U ↻ 🔍

Welcome to your second assignment in this course.

In this lesson, you had the chance to define culture from different perspectives, identify its elements, reflect on the iceberg model of culture, and respond to a video about issues faced by Native Americans in USA (here is a link to the video if you would like to watch it again (<https://www.youtube.com/watch?v=SM8WZ0ztMuc>)

Now it is time for your own reflections.

1. What did you find interesting about the second unit "How do I understand culture " ? and what did you find boring or hard to understand ? (Justify your answer please) *

Votre réponse

Ethnographic Interview

Ethnographic Interview means that you are required to carry out a survey or an interview with other people such as your family members, friends, people in your community ...etc.... , whether in real life or on social media in order to investigate and report their views about culture. You have to ask TEN DIFFERENT PEOPLE the following questions , report their answers, and most importantly give your own interpretation and REFLECTION;

Background information about your respondents (include their origin, gender, and age, occupation etc...) *

Votre réponse

A/ How do they define culture ? (Report the findings and give your interpretation and reflection) *

Votre réponse

B/ Do they think that their culture (traditions, food, music, etc...) is better than other cultures ? (Report the findings and give your interpretation and reflection) *

Votre réponse

C/ what are their opinion about cultural diversity in the world and Algeria ? (Report the findings and give your interpretation and reflection) *

Votre réponse

D/ Do they think that there exist oppressed cultures or social groups in Algeria ? ask them to give examples . Why do they think there exist cultures which are oppressed by power structures? how can these marginalised cultures change the situation ? (Report the findings and give your interpretation and reflection) *

Votre réponse

E/ What did you learn from this Ethnographic interview ? do you think that your views are similar or different to the findings? *

Votre réponse



Unit 3: Do I hold Stereotypes and Prejudice Towards others ? Am I Racist?

In this unit, you learnt new vocabulary items related to stereotypes and prejudice. You also had the chance to read two different stories based on culturism and stereotypes (Jabu story) and hatred towards Jewish (Ben Tzion) . Now it is time for reflection

Did you find anything interesting in this unit ? and did you find anything boring or irrelevant ? *

Did the story of Ben Tzion change the way you think of Jewish people ? why or why not ? *

TIME FOR WATCHING A MOVIE

In this activity, you are required to watch a movie called " The Hate you Give" which is based on real story. You can download it directly from this link:

https://mega.nz/file/ljAVCDSZ#RfshqTU65awWHSMymur_oc3c92CadjQ7F8BYoJpI6HQ

Watch it

then answer the following questions.



Did you like watching this movie? Why? Why not? *

Votre réponse

How did it make you feel when you watched it ? why ? *

Votre réponse

If you were in the place of Starr, would you fight to get Justice for Khalil, or keep silent to protect yourself and your family from danger? Why? Why not? *

What do you think are the similarities between Afro-American people in the movie and Algerian people? *

Votre réponse

What are the main differences between Afro-American people portrayed in the movie and Algerian people? *

Votre réponse

Have you ever known someone like one of the characters shown in the movie? (examples, the way they dress; the way they behave; the way they look] ? in what ways? *

Is there anything about Afro-American people shown in the movie that is exaggerated or emphasised? If so, what? *

Do you think that the movie shows stereotypes of the WHITE AMERICAN people? *
if yes, Give examples

Votre réponse

Does the movie present WHITE American people in a positive, negative or neutral *
way? Give reasons for your answer.

Votre réponse

Do you think that the movie shows stereotypes of the AFRO-AMERICAN people's *
group or culture ? if yes, give examples

Would you like to learn more about racial issues in USA and the world? If yes what *
sources will you use ? why ?

Votre réponse

What would you do if you encounter an act of racism or discrimination in your *
class or community ?

Votre réponse

As a future teacher, will you contribute in raising students' awareness about *
issues of racism, prejudice, and stereotypes? Why or why not ? and how ?


Can you imagine another ending to the movie ? (or can you imagine another scene and write it differently?) (Please answer in short paragraph rather than one or two sentences, give voice to your imagination) *

Votre réponse

Have you ever watched movies and reflected on them this way? *

Votre réponse

What have you learnt from this activity ?



Unit 4 : Which English shall I speak ? Do I have to Speak English Like Natives ?

In this unit, you learned about the different ways of speaking English. You also had the chance to discuss your own perspectives concerning Native vs. non-native accent.

Have you ever faced linguistic discrimination in Algeria because of using your own accent or way of speaking ? if no have you ever witnessed an act of linguistic discrimination ? how did you feel about it ? *

Votre réponse

Do you think that linguistic discrimination is present in Algeria ? if yes, try to give examples ? What are the origins of such discrimination ? *

Votre réponse

As a learner of English, have you ever been judged because of how you spoke English ? how did you feel about it ? *

Votre réponse

Imagine that one day you delivered a very interesting and informative oral presentation. You were so excited to share your findings about a new topic with your classmates. However, the teacher kept focusing on your way of speaking English. So instead of focusing on the content, he gave you comments like "not native like accent", "you are highly influenced by your mother tongue and you have to get that sense of British accent!". How would you feel and react ? and how would you respond to the teacher ? *

Votre réponse

As a future teacher of English, how would you encourage your students to speak more confidently ? *

Votre réponse



Unit 5: How do I Communicate Using Idiomatic Expressions ?

Prepare a dialogue in which you use idiomatic expressions.

Votre réponse



Unit 6 : Do I Use Non-Verbal Communication Similarly to Others ?

This unit was about non-verbal communication. We have discussed its role, functions, and types. We have also tackled how it differs across culture and that what can be appropriate in one culture may not be acceptable in another. Most importantly, we have learnt that we should not overgeneralize differences in non-verbal communication between cultures. Now its time for reflection.

Have you ever been misunderstood in interaction because of the way you used your non-verbal communication (intonation, tone of the voice, facial expressions, eyes, body movement etc...) ? how did you clarify yourself ? what did you learn from the situation ? *

Votre réponse

Tell us about a situation where YOU misunderstood others during intercation because of their use of non verbal communication ? *

Votre réponse

Give examples of nonverbal gestures in your community or country which you consider IMPOLITE or INNAPROPRIATE ? why do you think that they are impolite ? how they can be changed ? *

Votre réponse

Give one example of a non-verbal gesture which is universal *

Votre réponse

Give one example of how your cultural values and norms affect your non verbal communication (eg., I am a Muslim woman , I dont shake hands with men and I dont speak loudly or shout in public) *

Votre réponse

Appendix 12 Frequency Table of the Pre-test and Post Test results.

N (CG)= 27 N(EG)=27		STRONGLY DISAGREE		DISAGREE		NEUTRAL		AGREE		STRONGLY AGREE	
Attitudes		CG	EG	CG	EG	CG	EG	CG	E G	CG	EG
1) I have attitudes of openness and respect towards all people from different origins, cultures, races, ethnic groups	Pre-Test	0 0%	0 0%	1 3.7%	0 0%	0 0%	3 11.1%	14 51.9 %	15 55,5 %	12 44.4 %	9 33.3%
	Post Test	0 0%	0 0%	0 0%	0 0%	0 0%	0 0%	15 55,5 %	9 33.3%	13 48.1 %	18 66,6 %
2) I am curious to learn more about various cultures all over the world	Pre-Test	0 0%	0 0%	0 0%	0 0%	2 7.4%	1 3.7%	12 44.4 %	18 66,6 %	13 48.1 %	8 29.6%
	Post Test	0 0%	0 0%	0 0%	1 3.7%	3 11.1%	2 7.4%	10 37%	11 40.7%	14 51.9 %	13 48.1 %
3) I have the curiosity to learn more about cultural diversity in Algeria which I value and appreciate	Pre-Test	0 0%	0 0%	0 0%	1 3.7%	4 14.8 %	7 25.9%	11 40.7%	10 37%	12 44.4 %	9 33.3%
	Post Test	0 0%	0 0%	0 0%	0 0%	2 7.4%	0 0%	10 37%	8 29.6%	15 55,5 %	19 70.3 %
4) The best values in the world are likely the Algerian ones	Pre-Test	3 11.1 %	1 3.7%	7 25.9%	9 33.3%	9 33.3%	4 14.8 %	5 18.5%	7 25.9%	3 11.1%	6 22.2%
	Post Test	1 3.7%	8 29.6%	7 25.9%	12 55,5 %	8 29.6%	7 25.9%	3 11.1%	0 0%	8 29.6%	0 0%
5) I Tolerate other people from other countries if they live in Algeria and keep their cultural aspects like food, language, traditions	Pre-Test	0 0%	0 0%	0 0%	3 11.1%	12 44.4%	10 37%	9 33.3%	12 44.4 %	6 22.2%	2 7.4%
	Post Test	0 0%	0 0%	0 0%	0 0%	11 40.7%	2 7.4%	9 33.3%	10 37%	7 25.9%	15 55,5 %
6) I tolerate non-Muslims if they live in Algeria and keep their religious beliefs and practices	Pre-Test	2 7.4%	3 11.1%	10 37%	12 44.4%	3 11.1%	7 25.9 %	5 18.5%	4 14.8%	7 25.9 %	1 3.7%
	Post Test	1 3.7%	2 7.4%	9 33.3%	1 3.7%	6 22.2%	3 11.1%	5 18.5%	13 48.1 %	6 22.2%	8 29.6%

7) Learners of English ought to try to have an American or a British-like accent.	Pre-Test	3 11.1 %	0 0%	4 14.8 %	5 18.5%	1 3.7%	2 7.4%	6 22.2%	5 18.5%	13 48.1 %	15 55,5 %
	Post Test	0 0%	6 22.2%	4 14.8 %	13 48.1 %	1 3.7%	5 18.5%	6 22.2%	2 7.4%	16 59.2 %	1 3.7%
8) I do not find non-native accents of English interesting	Pre-Test	6 22.2 %	2 7.4%	6 22.2%	8 29.6%	2 7.4%	2 7.4%	11 40.7%	10 37%	2 7.4%	5 18.5%
	Post Test	3 11.1 %	14 51.9 %	7 25.9%	9 33.3%	1 3.7%	2 7.4%	10 37%	2 7.4%	6 22.2%	0 0%
9) I feel more comfortable and confident about myself when I speak English like natives	Pre-Test	2 7.4%	0 0%	5 18.5%	2 7.4%	2 7.4%	1 3.7%	3 11.1%	10 37%	15 55,5 %	13 48.1 %
	Post Test	1 3.7%	9 33.3%	2 7.4%	6 22.2%	1 3.7%	5 18.5%	9 33.3%	3 11.1%	14 51.9 %	4 14.8%
10) I like to communicate with Algerian people whose accent is nice and beautiful. I find other accents to be disturbing and uninteresting.]	Pre-Test	8 29.6 %	4 14.8%	14 51.9 %	21 77.7 %	4 14.8 %	2 7.4%	1 3.7%	0 0%	0 0%	0 0%
	Post Test	10 37%	14 51.9 %	14 51.9 %	8 29.6%	3 11.1%	1 3.7%	0 0%	4 14.8%	0 0%	0 0%
11) Judging other unfamiliar products or practices from the perspectives of my own culture is the only way to understand them	Pre-Test	5 18.5 %	2 7.4 %	6 22.2%	4 14.8 %	2 7.4%	5 18.5%	7 25.9%	6 22.2%	7 25.9%	10 37%
	Post Test	2 7.4%	13 48.1 %	8 29.6%	9 33.3%	14 51.9 %	4 14.8%	3 11.1%	1 3.7%	0 0%	0 0%
Knowledge		Strongly disagree		Disagree		Neutral		Agree		Strongly agree	
N=27		CG	EG	CG	EG	CG	EG	CG	EG	CG	EG
12) It is not easy for me to know how others perceive me	Pre-Test	3 11.1 %	2 7.4%	5 18.5%	1 3.7%	6 22.2%	7 25.9%	10 37%	9 33.3 %	3 11.1%	9 33.3%
	Post Test	3 11.1 %	8 29.6%	4 14.8%	15 55,5 %	8 29.6%	2 7.4%	8 29.6%	2 7.4%	4 4.8%	0 0%
13) I sometimes do not know how my behaviours	Pre-Test	2 7.4 %	3 11.1%	7 25.9%	4 4.8%	6 22.2%	7 25.9%	10 37%	5 18.5 %	2 7.4%	8 29.6%

are impacted by my own beliefs and values.	Post Test	4 14.8 %	5 18.5%	8 29.6%	20 74.07 %	2 7.4%	2 7.4%	11 40.7%	0 0%	2 7.4%	0 0%
14) I am aware of how my cultural belonging influences my judgments and perspectives	Pre-Test	6 22.2 %	3 11.1%	9 33.3%	11 40.7%	3 11.1%	4 14.8%	6 22.2%	4 14.8 %	3 11.1%	5 18.5%
	Post Test	1 3.7%	0 0%	11 40.7%	0 0%	3 11.1%	0 0%	8 29.6%	20 74.07 %	4 14.8%	7 25.9%
15) People who have the same cultural affiliation share the same cultural aspects such as values, products, and practices.]	Pre-Test	6 22.2 %	5 18.5%	9 22.2%	8 29.6%	1 (3.7%)	5 18.5%	6 22.2%	7 25.9 %	5 18.5%	2 7.4%
	Post Test	3 11.1 %	11 40.7%	5 18.5%	11 40.7%	6 22.2%	3 11.1%	11 40.7%	2 7.4%	2 7.4%	0 0%
16) People should not behave in a different way from their culture's values	Pre-Test	8 29.6 %	6 22.2%	9 33.3%	9 33.3%	1 3.7%	4 14.8%	5 18.5%	5 18.5 %	4 14.8%	3 11.1%
	Post Test	4 14.8 %	12 44.4%	11 40.7%	10 37%	7 25.9%	5 18.5%	5 18.5%	0 0%	0 0%	0 0%
17) I am aware that other people have communication standards which differ from mine	Pre-Test	0 0%	0 0%	0 0%	0 0%	1 3.7%	4 14.8%	13 48.1 %	11 40.7 %	13 48.1 %	12 44.4%
	Post Test	0 0%	0 0%	0 0%	0 0%	0 0%	2 7.4 %	12 44.4%	11 40.7 %	15 55,5 %	14 51.9 %
18) I am aware that people may misunderstand each other during interaction due to using specific expressions	Pre-Test	0 0%	0 0%	0 0%	0 0%	3 11.1%	2 7.4 %	14 51.9 %	16 59.2 %	10 37%	9 22.2%
	Post Test	0 0%	0 0%	0 0%	0 0%	2	3 11.1%	9 33.3%	14 51.9 %		10 37%
19) I am aware that there can be misunderstandings in interaction between people due to the use of different non-verbal gestures	Pre-Test	0 0%	0 0%	1 3.7 %	0 0%	5 18.5%	4 14.8%	15 55,5 %	13 48.1 %	6 22.2%	9 33.3%
	Post Test	0 0%	0 0%	0 0%	0 0%	3 11.1%	5 18.5%	16 59.2%	11 40.7 %	8 29.6%	10 37%
Skills		Strongly disagree		Disagree		Neutral		Agree		Strongly agree	
		CG	EG	CG	EG	CG	EG	CG	EG	CG	EG

20) It is hard for me to recognise my own stereotypes and prejudices and explain their origins	Pre-Test	3 11.1 %	2 7.4 %	7 25.9%	7 25.9%	5 18.5 %	6 22.2%	11 40.7%	9 33.3%	1 3.7%	3 11.1%
	Post Test	2 7.4 %	9 33.3%	1 3.7%	7 25.9%	12 44.4 %	4 14.8%	8 29.6%	7 25.9%	4 14.8%	0 0%
21) I am able to recognise the ethnocentric perspectives in different sources such as the news, videos, or social media and clarify where they come from.	Pre-Test	2 7.4 %	1 3.7%	3 11.1%	9 33.3%	12 44.4 %	10 37%	10 37%	4 14.8%	0 0%	3 11.1%
	Post Test	2 7.4 %	0 0%	1 3.7%	1 3.7%	9 33.3 %	4 14.8%	10 37%	18 66.66 %	5 18.5%	4 14.8%
22) I am able to recognise some ethnocentric views of Algerian people and explain their origins	Pre-Test	7 25.9 %	3 11.1%	5 18.5%	8 29.6%	5 18.5 %	8 29.6%	8 29.6%	7 25.9%	2 7.4 %	1 3.7%
	Post Test	4 14.8 %	0 0%	3 11.1%	2 7.4 %	7 25.9 %	0 0%	11 40.7%	17 62.9%	2 7.4 %	8 29.6%
23) I am able to recognise and explain the causes of misunderstandings which occur in verbal intercultural interaction.	Pre-Test	3 11.1 %	3 11.1%	4 14.8%	6 22.2%	8 29.6 %	8 29.6%	9 33.3%	6 22.2%	3 11.1%	4 14.8%
	Post Test	2 7.4 %	0 0%	2 7.4 %	6 22.2%	9 33.3 %	8 29.6%	13 48.1 %	11 40.7%	1 3.7%	2 7.4 %
24) I am able to recognise and explain the causes of misunderstandings that occur when people interact non-verbally.	Pre-Test	3 11.1 %	1 3.7%	3 11.1%	2 7.4 %	9 33.3 %	11 40.7%	6 22.2%	8 29.6%	6 22.2%	5 18.5%
	Post Test	0 0%	0 0%	5 18.5%	1 3.7%	12 44.4 %	6 22.2%	8 29.6%	12 44.4 %	2 7.4 %	8 29.6%
25) Having ethnographic interviews with people from my social group are beneficial for investigating and understanding their views of culture and cultural diversity in our country.	Pre-Test	2 7.4 %	5 18.5%	11 40.7%	13 48.1 %	8 29.6 %	7 25.9%	5 18.5%	2 7.4 %	1 3.7%	0 0%
	Post Test	7 25.9 %	0 0%	8 29.6%	3 11.1%	7 25.9 %	4 14.8%	5 18.5%	14 51.9 %	0 0%	6 22.2%

26) I am able to recognise the similarities and distinctions that exist in the process of verbal communication between my culture and other cultures.	Pre test	3 11.1 %	2 7.4 %	5 18.5%	6 22.2%	7 25.9 %	9 33.3%	9 33.3%	5 18.5 18.5%	3 11.1%	5 18.5%
	Post test	1 3.7%	2 7.4 %	3 11.1%	1 3.7%	9 33.3 %	6 22.2%	12 44.4 %	12 44.4 %	2 7.4 %	6 22.2%
27) I am able to recognise the similarities and distinctions that exist in the process of non-verbal communication between my culture and other cultures.	Pre-Test	3 11.1 %	5 18.5%	7 25.9%	8 29.6%	6 22.2 %	10 37%	8 29.6%	2 7.4 %	3 11.1%	2 7.4 %
	Post Test	3 11.1 %	2 7.4 %	8 29.6%	3 11.1%	10 37%	7 25.9%	6 22.2%	13 48.1 %	0 0%	2 7.4 %
28) I usually try to “put myself into someone’s shoes” before criticising them.	Pre-Test	1 3.7%	0 0%	2 7.4 %	0 0%	4 14.8 %	6 22.2%	6 22.2%	11 40.7%	14 51.9 %	11 40.7%
	Post Test	1 3.7%	0 0%	2 7.4 %	0 0%	5 18.5 %	4 14.8%	6 22.2%	8 29.6%	13 48.1 %	15 55.5 %
29) I sometimes don’t sympathise with someone who is being treated unjustly	Pre-Test	17 62.9 %	14 51.9 %	8 29.6%	12 44.4 %	2 7.4 %	1 3.7%	0 0%	0 0%	0 0%	0 0%
	Post Test	18 66.6 %	16 59.2%	5 18.5%	10 37%	2 7.4 %	0 0%	2 7.4 %	1 3.7%	0 0%	0 0%
30) I sometimes attempt to better understand other people through seeing things from their point of view	Pre-Test	0 0%	0 0%	1 3.7%	4 14.8%	5 18.5 %	8 29.6%	13 48.1 %	11 40.7%	8 29.6%	4 14.8%
	Post Test	2 7.4 %	2 7.4 %	4 14.8%	3 11.1%	10 37%	0 0%	6 22.2%	3 11.1%	5 18.5%	19 70.3 %

Critical Cultural Awareness		Strongly disagree		Disagree		Neutral		Agree		Strongly agree	
		CG	EG	CG	EG	CG	EG	CG	EG	CG	EG
31) I often rely on reasoning to compare things in my culture with their similar things in other cultures	Pre-Test	0 0%	3 11.1%	5 18.5 %	1 3.7%	8 29.6 %	5 18.5%	11 40.7%	16 59.2%	3 11.1%	2 7.4 %
	Post Test	0 0%	1 3.7%	4 14.8 %	3 11.1%	10 37%	13 48.1 %	11 40.7%	6 22.2%	2 7.4 %	4 14.8%

32) I judge situations in the world based on my experiences and knowledge of other cultures	Pre-Test	0 0%	1 3.7%	5 18.5%	6 22.2%	8 29.6%	8 29.6%	10 37%	9 33.3%	4 14.8%	3 11.1%
	Post-Test	1 3.7%	3 11.1%	4 14.8%	7 25.9%	9 33.3%	6 22.2%	10 37%	9 33.3%	3 11.1%	2 7.4%
33) . I often make judgements about both the good and the bad things in Algerian culture and society	Pre-Test	0 0%	4 14.8%	5 18.5%	2 7.4%	6 22.2%	8 29.6%	9 33.3%	10 37%	7 25.9%	3 11.1%
	Post-Test	1 3.7%	2 7.4%	2 7.4%	4 14.8%	7 25.9%	6 22.2%	8 29.6%	11 40.7%	9 33.3%	4 14.8%

Action-Orientation		Strongly disagree		Disagree		Neutral		Agree		Strongly agree	
		CG	EG	CG	EG	CG	EG	CG	EG	CG	EG
34) I want to help in reducing prejudice, discrimination and conflict in my community	Pre-Test	0 0%	0 0%	0 0%	0 0%	9 33.3%	6 22.2%	10 37%	20 74.07%	8 29.6%	1 3.7%
	Post-Test	0 0%	0 0%	0 0%	3 11.1%	6 22.2%	7 25.9%	12 44.4%	13 48.1%	9 33.3%	4 14.8%
35) In my future career, I will work on raising students' consciousness about the issues of prejudice and discrimination which will make a difference	Pre-Test	0 0%	0 0%	0 0%	0 0%	2 7.4%	1 3.7%	4 14.8%	9 33.3%	21 77.7%	17 62.9%
	Post-Test	0 0%	0 0%	0 0%	0 0%	2 7.4%	7 25.9%	7 25.9%	5 18.5%	18 66.6%	15 55.5%

Appendix 13 : Learners’ Scenarios on Intercultural Misunderstandings.

Role Plays	Students’ Reflections
<p>Jabu hello sir I am here to tell you something Jeremy : yes please Jabu : I really found difficulties to understand your intentions. I think you are treating me in a different way which annoys me and makes me feel discriminated. Jeremy : I am sorry to hear that, but according to my experience I thought it would make you comfortable if I helped you that way. Jabu : I appreciate that , but you make me feel alienated and I am not good enough like others. So I decided to put a limit for this and stop studying here. Jeremy : I really apologise for the misunderstanding. I realize now that my experience in South Africa was not enough to understand you. Please do not give up, I will learn from my mistakes and treat you the way you deserve.</p>	<p>(polite way of speaking, (it was convenient , would you act in the same way , yes sure) They communicated honestly and openly to solve the misunderstanding They understood each other very well. Jabu could defend herself and stand for acts of discrimination. She was convincing The teacher realised his mistake and apologised</p>
<p>Jabu: Good morning sir, could I talk to you if you are free? Jeremy : of course Jabu : I am thinking of quitting this university because you are mistreating me unintentionally by making me feel not belonging , different and separated. That hurts me so badly Jeremy : I did not mean to hurt you, I thought I was helping you. I wanted you to feel that you were special to me. I thought I could understand you more than my other colleagues because of my experience in south Africa Jabu : I appreciate your tries, but I want to be treated like everyone else Jeremy: I am so sorry, I will do my best and take your words into consideration .</p>	<p>Jabu was brave to defend herself and talk to the teacher The teacher explained his intentions and apologised He did not intend to hurt her, he was just trying to help He listened to her attentively and apologised at the end</p>
<p>Jeremy: Oh my God, how did you come here, you are so brave for getting on that boat to come here and support your tribe Jabu : What ? I came here on plane! Jeremy : How could you afford that ? Jabu : I worked as a waitress in a hotel. Jeremy : Really ? [with raising intonation that shows mockery] I have heard that African families do not even allow their girls out of the kitchen. Jabu : well sir , look, with all my due respect , I am not here to discuss my culture and I am not comfortable with this conversation, so stop treating me like I am from an isolated island Jeremy: I am sorry I did not mean to offend you.</p>	<p>He asked her “ how did you afford for that” because he thinks that people from South Africa are poor . He also think that girls are oppressed He thinks that girls in Africa are not allowed out of the kitchen His way of speaking was full of stereotypes. Her way of speaking was somehow aggressive This dialogue , was different from the previous one. Through reflection, students could pinpoint instances of stereotypes. They also paid attention to non –verbal cues like raising intonation which denoted mockery.</p>

<p>Jabu : good morning sir, here is the assignment jeremy I did not think that you people can be punctual jabu : that is what I wanted to talk with you about. I understand the fact that you are trying to be kind and understanding but this turned out to be culturism which makes me uncomfortable jeremy : how is that ? Since I lived in south Africa, I appreciate your culture and I respect you. I would never look down on you. jabu : I know you have good intentions but I want to be treated like anyone else. jeremy : I respect you honestly . from now on, you are the same as any student with no special treatment jabu : thank you sir</p>	<p>She took actions immediately when he told her that African people cannot be punctual</p>
<p>Jeremy : Hey Jabu, what happened? What is wrong with you? Jabu : No nothing, I am just thinking about something. Jeremy : but you seem frustrated Jabu : Yes, I am. Jeremy : Tell me please , I can help you if you want. Jabu : I feel you have treating me differently and this is turning into culturism Jeremy : I did not notice that , I thought I was helping you. Jabu : don't care.... Anyways I am going to stop studying at this university and get back to my country where people are treated in a good way Jeremy ; oh no , you misunderstood my behaviours. You should stay. Jabu : I am not going to stay, good bye.</p>	<p>It is a different scenario</p> <p>She decided to give up everything and get back to her country.</p> <p>Her reaction was not rude</p>
<p>Jeremy : Good afternoon colleagues, we have a new comer today and she is from South Africa [intonation showing mockery] and we all know about this country. Welcome new comer, would you introduce yourself to us please ? Jabu : Hi, I am Jabu from South Africa, I hope we can get along together. Sorry for my bad English. Jeremy : Okay New comer, have a seat please. [Students played the famous voice saying “ few moments later”] Jeremy : Here are your exam papers. Starting with Jabu. So Black culture can do an interesting work , hein ? Jabu : What are you talking about sir ? I think you are getting wrong ideas and misunderstanding my culture Jeremy : Actually I don't care And don't even dare to talk to me like this girl ! Jabu : [feeling shocked] excuse me ! Jeremy : Enough ! [Few days later] (here Jeremy is talking to another student) Jeremy : oh my god, she missed the deadline again. I think it is something inherent in her Black culture Jabu : I am afraid that I heard all what you said and I am tired of hearing all these bad stuff about me . I am gonna make it end</p>	<p>It is a different idea The teacher seemed a bit racist here “ you black people”</p> <p>He underestimated her He thought she cannot do better</p> <p>Jabu did not give up and decided to work hard</p> <p>Jabu missed the deadline and confirmed stereotype about Black culture</p>

<p>Jeremy : and how is that ? I cannot imagine you giving more than arguments.</p> <p>Jabu ; I will work hard and I promise I will be the best student at the university this year. I gave you my word and I am gonna keep it</p> <p>Jeremy : Okay, deal</p> <p>Jabu : deal</p>	
<p>Jabu : Good morning sir, I want to tell you about something please.</p> <p>Jeremy: Good morning, yes of course.</p> <p>Jabu ; I decided to stop studying here at the university.</p> <p>Jeremy : because I feel alienated here and others can't understand me at all.</p> <p>Jeremy : How ? In which part they do not understand you?</p> <p>Jabu : They have misunderstandings about my culture, saying that theirs is better than mine . So I feel so tired psychologically.</p> <p>Jeremy : I think that these misunderstandings are normal things because of the stereotypes . So I advise you to stay here for your studies and focus only on your future. I know that you are a powerful girl , so you can continue to work hard.</p> <p>Jabu : Thank you sir, I will think about this</p>	<p>She was honest , She was having psychological issues</p> <p>The teacher here was understanding. He explained to her that others mistreated her because of stereotypes.</p>
<p>Jabu : Good morning sir,</p> <p>Jeremy : Good morning Jabu; what is up? Sorry, I have never actually asked about the meaning of your name , is that a tribal African something ? [tone which shows being cool and friendly]</p> <p>Jabu : I don't know sir [pessimistic tone] , I came here to tell you that I am leaving , I am getting back to South Africa</p> <p>Jeremy ; why ?</p> <p>Jabu : I am going back to my tribe</p> <p>Jeremy : But why ? [being shocked]</p> <p>We have enough meat and food here [trying to sound supportive]</p> <p>Jabu: no, that is not the case, you were always treating me in bad way, I know you meant good things, but you cant always make other people understand your feelings.</p> <p>Jeremy: I am sorry that I made you feel like that, I was just trying to be friendly and keep a good relationship. Please do not leave, just stay here we need you.</p>	<p>The teacher is not racist or actin based on stereotypes He is trying to be friendly and supportive.</p> <p>What does he mean by saying “we have enough food and meat here “ ?</p> <p>He thinks that she is poor just like other people from South Africa.</p>
<p>Jabu : Hello sir,</p> <p>Jeremy : Hello ... why did you miss the deadline , are you used to miss it in south Africa ?</p> <p>Jabu : no, I had internet troubles You know sir, I will leave this university and go back to my hometown.</p> <p>Jeremy : why you want to leave ?</p> <p>Jabu : I am tired of being treated in a bad way. Every time you hurt me when You talk about my south African culture</p> <p>Jeremmy : is that something bad? I did not intend to hurt you.</p> <p>Jabu : Okay , but I have to leave now, good bye.</p> <p>Jeremy : Good bye, wish you good luck.</p>	<p>He didn't seem to have good intention. He directly attacked her She decided to give up easily No , we would not do the same.</p>

<p>Jeremy : Hi Jabu, do you still have contact with your family Jabu : Yes, I contact them when I am free Jeremy : Do you always talk with them Jabu : actually , they call whenever they have network Jeremy: oh , I understand Did you get used to live here ? Jabu : emm, it was difficult at the beginning but now I got used and I feel like I am one of the Australian people. Jeremy : do you find marriage practices, ceremonies, and festivals different from the ones here ? Jabu : yes they are, But I am not focusing on this bulshit I have something important to do now. Good bye</p>	<p>The supervisor is nice and understading He cares about Jabu But she showed impoliteness when she said bulshit</p> <p>This is not the appropriate way to talk to a supervisor</p>
<p>A totally different scenario , where Jabu acted she was a Muslim student [Door knocks] Jabu : El Salam Alaikoum (peace be upon you) [Islamic way of greeting] Jeremy : what ? a Muslim student ? you may enter Jabu ; thank you</p> <p>Jeremy : but make sure not to use these religious expressions here. They are not acceptable in class Jabu : to be honest , I respect you because you since are my teacher I cannot add anything. I will keep using this expression because it is my way of greeting Jeremy : [seems annoyed] okay , okay , sit down.</p> <p>Here we have a mathematical equation , who wants to solve it ? let's try with the Mulsim student [the student went to the board and tried to solve it] Jabu : , I have no idea how to do it , it is something new for me. I am sorry [falling intonation, seems sad] Jeremy : it is too easy, but for me I was sure you wont find the solution , sit down [seems annoyed]</p> <p>Jeremy : it is too hot today, I feel like I cannot take breath. What about you Muslim, do you feel okay with that cover on your head ? Jabu : I am sorry but I think you are offending my religious beliefs and practices</p>	<p>Students showed dissatisfaction with the teacher intolerance towards the mulism students What about them ? how would they show tolerance if they encountered a non-Muslim in a muslim community ?</p> <p>The scene is totally different Discrimination based on religion</p> <p>Do you think that Muslims face problems of discrimination and bias when they travel ? Yes, of course [all of them answering loudly together] Now do you believe that non-muslims encounter problems when they visit muslim countries Not, perhaps in few cases.</p>
<p>Jabu ; good morning teacher, can I talk to you Jeremy , yes but hurry up please I don't have enough time Jabu : I did not find good treatment from you , I feel like my presence is like my absence in class. Jeremy : I am so sorry , I thought you were completely different from other students. I had the idea that African people are not dicplined and miss the deadline and staff like that. Jabu : you may be attracted by appearances, you are a teacher but you do not know what it is inside me</p>	<p>All students were schoked because of the teacher reaction</p>

I am human being like you, and the difference in my culture does not change anything about human being who deserves appreciation and good treatment like the other student . **so I decidd to leave this university**

Jeremy : in fact you are too late just leave and good bye

Appendix 14: An Example of an Interview Transcript

Speaker 1:

The first question concerns attitudes. Do you think that first-year ENSC learners have attitudes of openness, curiosity, and interest towards different cultures?

Speaker 2:

- Yeah. Especially at the ENS. They are so open and they want to know everything about the culture of the foreign language. I mean, on both sides British and American.
- I do remember many people were so eager to learn about the United States, and others about the United Kingdom, and they wanted to be, let's say, really integrated into that culture so that they could just live the same way.

Speaker 1:

So they want to be assimilated?

Speaker 2:

- Yes, they do. A big yes for this question.

Speaker 1:

Now do you think that they tolerate others who are culturally different from them?

Speaker 2:

- Well, apparently yes because the topics that we discussed were so open
- we talked about everything. I mean, even some taboo topics were addressed in the classroom,
- they had no problem because even their opinions were, let's say, sometimes I won't say shocking for me, but surprising because I did not really expect students to think that way about some specific topics like consumption of alcohol and drugs, females in society and their roles, how people can live a western like life.
- they are so tolerant and so keen to look like them
- A sort of loss of identity in a way that I consider like something negative. But this is my opinion about them because the question is about the students, not about me. So yes, They are so open here.

Speaker 1:

Do you think that they are so open to the extent that they would like to be integrated and assimilated into the target culture by imitating everything?

Speaker 2:

That's absolutely, yes

Not all of them, I can say. Because now you are asking about the majority

- the example in the class of 30 students you may find, I mean more than 20 who are tolerant and some others who are not really and some of them just feel disgusted with their classmates' attitudes. And they are just advocating the other side, I mean, of the opposite opinion. And, you know, this is something that happens in class.
- But that was good for the oral expression classroom because that created a nice debate,
- That was the objective of the classroom to make students speak as much as possible so that you can evaluate their progress.

Speaker 1:

. What do you think about their attitudes towards people from different religions?

Speaker 2:

- Well I personally avoid those topics.

- I don't know if they are really tolerant or not, because that was something that I didn't want to tackle in the classroom
- It is something like in order not to create a clash in the class among students.
- And to be honest, I did not want to face a situation where I needed to express my opinion
- I'm afraid. I would be looking like someone who is influencing students or something like that, and it's something I don't want to do.
- As a teacher, I just want to keep students thinking whatever they want. I mean being tolerant of all the opinions without influencing anyone
- if a topic is really sensitive I prefer to avoid it, especially religion, because we don't know what can be said in class. Do you understand what I mean?

Speaker 1:

Yes, of course, I understand your point of view

We move to something else, which English do you prioritize in class? American or British English?

Speaker 2:

Well, we deal with both of them because there was a sort of division in the syllabus of oral expression.

60 % of the listening materials are in American English, and 40 % of them are in British English.

Perhaps because they want to learn American English

I don't know if they really find it difficult to learn British English, or just because the US is more attractive to students than the UK.

Speaker 1:

Now those students who spoke a native-like accent do you think they felt themselves, let's say, somehow superior to others who are speaking a non-native accent?

Speaker 2:

- I did not feel that in the class.
- I prefer to say that for themselves, they sort of show off because they speak good English, whether British or American. This is not really aggressive in a way.
- I used these students who speak good British or American English to encourage the others to speak like them and I just favour those who speak well, because to be honest, some of them used to talk better than me
- Sometimes, you just encounter students who have a native like English. I won't say better than natives, but it is a hundred per cent native.
- I do remember some students who had perfect native English. I still remember the names. One girl spoke perfect American English and another one spoke great British English. I'll never forget that one they had an assignment and they acted out a TV broadcast. They started talking. That was really amazing as if you have a British woman talking to an American one. And the discussion was awesome.

Speaker 1:

Now for the students who speak a non-native accent, or speak English with the influence of their mother tongue, do you think that they feel uncomfortable, inferior, or ashamed when they speak English in class and tend to participate less and engage in the activities?

Speaker 2:

- No, I did not see that, but perhaps students felt that

- For me, more aspects hinder participation in oral expression class. The influence comes mostly from academic achievement.
- Those who participate less in oral expression class are not the ones who talk worse.
- Some of them just tend to participate a lot even if the language was so weak in a way.
- But if you look at grades, you will find that they are better than those who talk in a good way. They get good scores in other subjects like grammar or reading techniques.
- Sometimes I prefer not to relate the way of talking to participation in class.

Speaker 1:

Now, do you think that students, tend to judge others by the standards of their own culture, or do they seem to be interested in discovering others' views?

Speaker 2:

They judge everything from the lens of their own culture.

Speaker 1:

Now, to the dimension of knowledge, do you think that they have knowledge about themselves or self-awareness, like, they're aware of themselves, how others perceive them, and how their beliefs and values, influence their behaviours?

Speaker 2:

This is a good question. I don't really know because whatever, I think this will be my opinion, not theirs. Yeah. Honestly, I have no answer about this.

Speaker 1:

It is so fine, we can move to the next question.

How do they define culture? What is their most common view?

Speaker 2:

- The most common definition among students, I guess, is that like they perceive culture as we think about it in our daily lives. I mean when you say someone is cultivated in a way they see someone who has a lot of knowledge and reads a lot of books,
- but they never think about culture as a way of living
- Since the students are first-year students, they did not have any prior knowledge about culture because they had nothing about it in secondary school.
- So they start learning about culture in an academic context, especially those who are studying languages. They start learning about culture at the level of the university.

Speaker 1:

Now, do you think that they have knowledge of other cultures?

Speaker 2:

- Yes, of course.
- Those who are fans of American English, and those who are fans of British English, have a lot of knowledge about the culture of the foreign language because they watch movies and listen to music.
- I do remember my students started talking about the Big Apple and many other aspects of American culture. They seem they know everything because they start talking about things that are really strange to me.
- Because for me, what culture means is mainly related to the academic context. But they are so knowledgeable about the details like casual life in the United States

Speaker 1:

Are they able to compare and contrast aspects of their own culture and the other cultures?

Speaker 2:

Of course. Sure. I think so.

- I have never tested that. From discussions, you feel that they compare because all the topics we talked about in class especially those related to the way of life of the western societies they compare it to their country.
- The comparison tends to be much more negative towards the Algerian culture in most cases. The only cases where the comparison is positive is when it is related to family, to religion because they always have the link with the Algerian culture which they can see really in having that, that is lacking in Western society,

Speaker 1:

Now, do you think, yeah, that they can identify and reflect their own stereotypes, prejudice or ethnocentric views, and explain their origins?

Speaker 2:

For example, they have stereotypes about women either positive or negative.

They sometimes also have stereotypes towards foreign cultures. That is why they compare, for example, the topic of working women or women's freedom between their native culture and foreign cultures. In this concern, their stereotypes can be positive towards the foreign culture and negative towards the native culture or vice versa.

Speaker 1:

Now are students able to explain the sources of misunderstandings that take place in communication between people from different cultures.?

Speaker 2:

- No, not quite sure. It depends on the misunderstanding or the issue itself which is not always clear for students.
- Perhaps they will relate everything to religion.
- That's because, they drew everything to religion because whatever conflictual situation is intercultural, they would just say they are different in terms of religion and that is why they cannot understand each other.
- I don't think they try to understand the source of the intercultural misunderstandings

Speaker 1:

Do you think that they can empathize with others?

Speaker 2:

- I would say no because there was a minority there who could empathize with others because I don't see the others. I mean, I don't remember that something like that requires empathizing with people in a given situation. I mean, where the majority really could do that. But I would say no.

Speaker 1:

Do you think they have critical cultural awareness? Do they evaluate critically and based on explicit criteria of reasoning aspects or situations in their own and other cultures?

Speaker 2:

They are aware of what's happening around them in the world, and their reasoning is not that bad. I mean, first-year students, they have a good level of critical thinking.

Speaker 1:

Okay. So we arrived at the last dimension, which is action orientation. Do you think that they contribute to the reduction of prejudice and stereotypes in their class or community?

Speaker 2

To be honest, I have no idea. I haven't had the occasion to deal with them outside the classroom. And according to what they say the majority do not really contribute to reducing such negative acts in their community. Only the minority do that

Speaker 1:

do you think that they would be able to do so when they start teaching?

Speaker 2:

Yes, I think so. Somebody who has a high level of critical thinking, and power as a teacher, will do it I think they will.

Speaker 1:

So overall, according to your experience as a teacher, avoid expression, do you think that students are interculturally competent? You know, based on what we have been discussing? All

Speaker 2 :

I would say yes.

Speaker 1:

Do you think that it's important to enhance their intercultural communicative competence, and why?

Speaker 2 :

Yes, it is always important to enhance it. Why?

Because they need to be open-minded. Learning a foreign language has always been a gateway to the world, and they will need it. Even if they do not travel abroad, they need to learn how to deal with people from their culture or environment. Enhancing intercultural competence is really important in one's life.

Speaker 1:

You are saying that it's important to enhance learners' intercultural competence. Now, if you are about to design an intercultural syllabus for developing this competence, what would you suggest as the main objectives of this syllabus?

Speaker 2:

Well, the objective is to enable students to get in touch with different cultures.

So do not stop at American, British, or Australian or just those which are related to the foreign language you are teaching. Just let students discover cultures from around the world like Hispanic and Arab cultures. , just free everything and let students develop their critical minds with openness towards all cultures and acceptance of whatever culture is in the world.

Focusing only on the target culture can influence learners' identity. For me, It is like assimilation rather than developing intercultural competence. I mean, just losing your identity for let's say the, I won't say the powerful side, but let's admit it.

I mean it is just being dependent again, I mean because Algeria has lost part of its identity during the colonization period, and I'm afraid this will look like colonization.

So let them get open. It's intercultural competence so why only American or British cultures?

Resumé

La recherche sur la compétence communicative interculturelle (CCI) est devenue un aspect pertinent de l'enseignement des langues étrangères en réponse aux exigences de la mondialisation et à la place de l'anglais en tant que lingua franca. Au niveau tertiaire Algérien, l'amélioration de la CCI des apprenants gagne en importance. Cependant, les études existantes se sont souvent concentrées sur des visions essentialistes de la culture, des connaissances factuelles sur les pays anglophones et l'appropriation sociolinguistique pour converser avec des locuteurs natifs. Par conséquent, cette étude propose un changement de paradigme en concevant un syllabus interculturel (SIC) pour développer la CCI des apprenants. Le SIC s'inspire de la vision critique de la culture du Conseil de l'Europe (2018a) et du modèle CCI de Byram (2021), ainsi que des principales théories centrées sur l'apprenant, le constructivisme, le dialogisme et l'apprentissage expérientiel. Les participants à l'étude étaient deux groupes intacts d'étudiants de première année en anglais de l'École Normale Supérieure de Constantine (ENSC), formant un groupe contrôle (N=27) et un groupe expérimental (N=27). Un design quasi-expérimental à méthodes mixtes a été adopté pour collecter des données qualitatives et quantitatives concernant l'efficacité du programme dans le développement de l'ICC des étudiants et leurs perceptions à son égard. Les outils de collecte de données comprenaient des entretiens avec les enseignants, des questionnaires auprès des étudiants, des pré-tests et des post-tests, des observations et des enregistrements audio de discussions en classe, ainsi que des portefeuilles électroniques des étudiants. Les résultats de l'observation des classes montrent que les divers matériaux et activités de le SIC ont encouragé les apprenants à déconstruire leurs suppositions sur eux-mêmes et les autres afin de comprendre divers thèmes tels que l'identité et la culture et de surmonter les obstacles à la communication interculturelle. La comparaison des pré-tests et des post-tests a révélé un effet positif significatif de Le SIC sur le développement des attitudes, des connaissances et des compétences interculturelles des étudiants ($p < 0,05$), à l'exception de la conscience culturelle critique et de l'orientation à l'action ($p > 0,05$). Les données qualitatives provenant des portefeuilles électroniques ont fourni d'autres exemples des compétences interculturelles des apprenants, qui ont été classées en basique (N=99), intermédiaire (N=117) et avancé (N=41). Les résultats globaux de l'étude soulignent l'importance d'un enseignement délibéré de CCI à travers un SIC structuré. La dimension interculturelle devrait être intégrée dans les contextes d'enseignement de l'Anglais en Algérie en se basant sur des visions critiques et non essentialistes de la culture, présentant la culture non pas comme un ensemble de produits fixes mais comme l'expérience vécue des individus. Cela nécessite l'utilisation de cadres appropriés d'objectifs, de pratiques pédagogiques et de pédagogies centrées sur l'apprenant pour encourager les étudiants à devenir des locuteurs interculturels.

Mots-clés : Culture ; Compétence communicative interculturelle ; syllabus interculturel, Étudiants EFL; ENSC.

ملخص

أصبحت دراسة الكفاءة التواصلية الثقافية جانبًا مهمًا في تعليم اللغة الأجنبية استجابةً لمتطلبات العولمة ومكانة اللغة الإنجليزية كلغة عالمية. في المستوى الجامعي الجزائري، اكتسبت تعزيز قدرات الطلاب على التواصل الثقافي أهمية متزايدة. ومع ذلك، غالبًا ما ركزت الدراسات السابقة على وجهات نظر ثقافية ماهية، وحقائق عن البلدان الناطقة باللغة الإنجليزية، والملاءمة اللغوية الاجتماعية للتحدث مع الناطقين الأصليين باللغة الإنجليزية. لذلك، تقترح هذه الدراسة تحولًا في المنظور من خلال تصميم منهاج قائم على الثقافة لتطوير قدرات الطلاب على التواصل الثقافي. يستند المنهاج على الرؤية النقدية لمجلس أوروبا (2018) للثقافة، ونموذج بيرام (2021) للكفاءة التواصلية الثقافية، بالإضافة إلى النظريات التي تركز على المتعلم، مثل البنائية والتفاعلية والتعلم التجريبي. شارك في الدراسة مجموعتان متكاملتان من طلاب السنة الأولى تخصص اللغة الإنجليزية من المدرسة العليا للأساتذة بقسنطينة، مكونين مجموعة ضابطة (N = 27) ومجموعة تجريبية (N = 27). تم اختيار تصميم شبه تجريبي مختلط لجمع البيانات النوعية والكمية المتعلقة بكفاءة المنهج في تعزيز قدرات الطلاب على التواصل الثقافي وآرائهم حوله. شملت أدوات جمع البيانات مقابلات مع الأساتذة، واستبيانات الطلاب، والاختبارات الأولية والنهائية، والملاحظات وتسجيلات صوتية لمناقشات الطلبة داخل القسم، ومحافظ الطلاب الإلكترونية. أظهرت نتائج ملاحظة القسم أن المواد والأنشطة المتنوعة في المنهاج الثقافي شجعت المتعلمين على تفكيك افتراضاتهم حول أنفسهم والآخرين لفهم مواضيع مختلفة مثل الهوية والثقافة والتغلب على العقبات التي تعترض التواصل الثقافي. كشفت مقارنة ما قبل الاختبار وما بعده عن تأثير إيجابي كبير للمنهاج على تطوير المواقف والمعارف والمهارات الثقافية لدى الطلاب (p < 0.05)، باستثناء الوعي الثقافي النقدي والتوجه العملي (p > 0.05). قدمت البيانات النوعية من المحافظ الإلكترونية أمثلة أخرى على قدرات الطلاب الثقافية، والتي تم تصنيفها إلى أساسية (N=99) ومتوسطة (N = 117) ومتقدمة (N=41). تؤكد النتائج الإجمالية للدراسة على أهمية التدريس المؤطر للكفاءة التواصلية الثقافية من خلال منهاج ثقافي منظم. يجب دمج البعد الثقافي في سياقات تدريس اللغة الإنجليزية كلغة أجنبية في الجزائر استنادًا إلى رؤى نقدية للثقافة، يتطلب ذلك استخدام أطر عمل مناسبة للأهداف والممارسات التعليمية والأساليب التعليمية التي تركز على المتعلم.

الكلمات المفتاحية: الثقافة، الكفاءة التواصلية الثقافية، المنهج القائم على الثقافة، طلاب اللغة الإنجليزية كلغة أجنبية، المدرسة العليا للأساتذة قسنطينة