People's Democratic Republic of Algeria

Ministry of Higher Education and Scientific Research

Mostéfa Benboulaïd, Batna-2 University

Faculty of Letters and Foreign Languages

Department of English Language and Literature

The Need for Integrating the Intercultural Dimension to Develop Intercultural Communicative Competence in Learning English as a Foreign Language: The Case of 1st Year Oral Expression Class at the Department of English at Batna-2 University

Thesis Submitted in Partial Requirement for the Degree of
"Doctorate" in T.E.F.L

Presented by   **Supervised by**

Manel MIZAB   Pr. Amel BAHLOUL

Board of Examiners:

President:	Dr. Souhila HELLALET	Mostéfa Benboulaïd, Batna-2 University
Supervisor:	Pr. Amel BAHLOUL	Mostéfa Benboulaïd, Batna-2 University
Examiner:	Dr. Mohamed KHENCHALI	Mostéfa Benboulaïd, Batna-2 University
Examiner:	Dr. Tayeb BOUAZID	M'sila University
Examiner:	Dr. Mourad TOUATI	M'sila University

June, 2020

We and They

Father and Mother, and Me,
Sister and Auntie say
All the people like us are We,
And every one is They.
And They live over the sea,
While We live over the way,
But-would you believe it?—They look upon We
As only a sort of They!

We eat pork and beef
With cow-horn-handled knives.
They who gobble Their rice off a leaf,
Are horrified out of Their lives;
While They who live up a tree,
And feast on grubs and clay,
(Isn't it scandalous?) look upon We
As a simply disgusting They!

We shoot birds with a gun.
They stick lions with spears.
Their full-dress is un-.
We dress up to Our ears.
They like Their friends for tea.
We like Our friends to stay;
And, after all that, They look upon We
As an utterly ignorant They!

We eat kitcheny food.
We have doors that latch.
They drink milk or blood,
Under an open thatch.
We have doctors to fee.
They have wizards to pay.
And (impudent heathen!) They look upon We
As a quite impossible They!

All good people agree,
And all good people say,
All nice people, like Us, are We
And everyone else is They:
But if you cross over the sea,
Instead of over the way,
You may end by (think of it!) looking on We
As only a sort of They

Rudyard Kipling
"A friend of the Family" From "Debits and Credits" (1919-1923)

Small people are like frogs in a deep well, revelling in the lowly enjoyments of the well… but incapable of understanding life in the wide ocean'

Chuang Tzu (2007)
Australian International Education Conference

_____

Entre ce que je pense	Between what I think
ce que je veux dire	what I want to say
ce que je crois dire	what I think I am saying
ce que je dis	what I say
ce que vous voulez entendre	what you want to hear
ce que vous entendez	what you hear
ce que vous croyez comprendre	what you think you understand
ce que vous voulez comprendre	what you want to understand
et ce que vous comprenez	and what you understand
il y a au moins 9 possibilités	there are at least 9 chances
de ne pas s'entendre.	that we will not understand each other

Bernard Weber

_____

Creating encounters with difference that makes a difference

Larry A. Braskamp

_____

Strength lies in differences, not in similarities

Stephen R. Covey

DEDICATIONS

In the name of Allah, Most Merciful, and Most Compassionate
God's praise and peace upon our prophet Mohammed

I dedicate this work to my dearly loved family who stood up for me with both their moral and material support despite the anguish we have been through.

I really thank my mother and my father, and I appreciate their unconditioned incomparable love.

I cannot forget my siblings: my sister MOUNA and my brothers DOUDI and MALEK, and the cutest cousin BISSOU, who surrounded me with their cheerful spirits.

Dedication is meant to reminisce the memory of my grandfathers, Mohammed and Belgassem, and my grandmothers, Aldjia and Mahbouba; may they rest in peace.

Special thanks are dedicated to my friends Hadjer, Naima, Kenza and Takwa in order to express my deep gratitude for their support and love.

These are my next of kith and kin to whom I am indebted

I am very grateful to them.

ACKNOWLEDGEMENTS

I firstly express my deep indebtedness to the almighty Allah who grants me success, and shows me the way to attain my own aims

A special tribute is paid to my supervisor, Pr. Amel BAHLOUL, for her supervision, her precious irreplaceable advice and guidance and for her indefatigable patience in answering endless queries

I am also grateful to Pr. Mohamed Salah NEDJAI, who unceasingly made up the academic professional person I am today

I am indebted to Pr. Amor GHOUAR, who taught me a lot about academic and administrative professionalism, and who is always welcoming to discuss issues related to methodology and statistics, particularly

My gratitude, indebtedness and deliberation are extended to the members of jury for devoting time and patience to read and examine the present research work:

) Dr. Souhila HELLALET

) Dr. Mohamed KHENCHALI

) Dr. Tayeb BOUAZID

) Dr. Mourad TOUATI

My gratitude also goes to my soulmate "HADJER" from the University of the West of Scotland, who allowed me access to rich documentations, and with whom discussions about research were informative

"You are all worth praising"

DECLARATION

I, hereby, declare that this doctoral thesis entitled "*The Need for Integrating the Intercultural Dimension to Develop Intercultural Communicative Competence in Learning English as a Foreign Language: The Case of 1st Year Oral Expression Class at the Department of English at Batna-2 University*" and supervised by Pr. Amel BAHLOUL is written up by me, and data and their analyses and interpretations are conducted by me.

This thesis is submitted to Batna-2 University only in partial requirement of the degree of Doctorate in TEFL. Thus, the thesis is not submitted to any other institutions or publications, except for some passages from the literature review which are published in an article entitled: *Digital Video Conferencing in Algerian English Curricula to Enhance Learners' Intercultural Communicative Competence: The Case of Doctoral Students at Batna-2 University/Algeria*

Place: Batna   Doctoral Student

Date: April 2019   Manel MIZAB

Contents

DEDICATIONS

ACKNOWLEDGEMENTS

DECLARATION

Résumé

LIST OF TABLES

LIST OF FIGURES

LIST OF ACRONYMS, ABBREVIATIONS AND MATHEMATICAL SIGNS

1. Acronyms

AA	Algerian Arabic
AACU	Association of American Colleges and Universities
ALPLP	Asian Languages Professional Learning Project
ANOVA	Analysis of Variance
BAAL	British Association of Applied Linguistics
BERA	British Educational Research Association
CA	Classical Arabic
CCL	Culture and Civilisation of the Language
CDA	Critical Discourse Analysis
CLL/T	Communicative Language Learning/Teaching
CNRE	Commission Nationale des Réformes et d'Education
COLT	Communicative Orientation of Language Teaching
CPD	Continuous Professional Develement
CRUest	Conférence Régionale des Universités d'Est
CS	Cultural Studies
DMIS	Developmental Model of Intercultural Sensitivity
DTU	Discovery Teaching Unit
DVC	Digital Video Conferencing
EFL	English as a Foreign Language
ELF	English as a Lingua Franca
ELL	English Language Learning
FL	Foreign Language
FLL	Foreign Language Learning
FLT	Foreign Language Teaching

FTU	Fundamental Teaching Unit
ICC	Intercultural Communicative Competence
IcLL/T	Intercultural Language Learning/Teaching
ICTs	Information and Communication Technologies
ILF	International Lingua Franca
IoC	Internationalisation of Curriculum
IoHE	Internationalisation of Higher Education
IQ	Intelligence Quotient
ITE	Institute of Tertiary Education
L2	Second Language
LMD	Lisence, Master, Doctorate
LPP	Language Planning and Policy
MANOVA	Multivariate Analysis of Variance
MESRS	Ministère de l'Enseignement Supérieur et de la Recherche Scientifique
MTU	Methodological Teaching Unit
PhD	Doctor of Philosophy
S1	Semester 1
S2	Semester 2
SLA	Second Language Acquisition
SPSS	Statistical Package of the Social Sciences
STT	Student Talking Time
TBLT	Task-Based Language Teaching
TD	Travail Dérigé
TEFL	Teaching English as a Foreign Language
TL	Target Language
TTT	Teacher Talking Time

TTU	Transversal Teaching Unit
TU	Teaching Unit
TV	Television
UK	United Kingdom
USA	United States of America
WWII	World War II

2. Abbreviations

---	Missing data
et al.	Co-authors mentioned in the previous in-text citation when they exceed three co-authors
i.e.	That is to say
n.d.	No date

3. Mathematical signs

K.	Sampling fraction
n.	Sample
N.	Population
pop.	Population
r	Correlation
Sig.	Significance

LIST OF APPENDICES

THE NEED FOR INTEGRATING THE INTERCULTURAL DIMENSION TO
DEVELOP INTERCULTURAL COMMUNICATIVE COMPETENCE IN
LEARNING ENGLISH AS A FOREIGN LANGUAGE:
THE CASE OF 1ST YEAR ORAL EXPRESSION CLASS AT THE
DEPARTMENT OF ENGLISH AT BATNA-2 UNIVERSITY

by
MANEL MIZAB
Mostéfa Benboulaïd, Batna-2 University/Batna

Thesis Submitted to the Department of English in Candidacy for the Degree of
"Doctorate" in T.E.F.L.
Department of English Language and Literature
Faculty of Letters and Foreign Languages
At the University of Mostéfa Benboulaid, Batna-2
Batna, Algeria

ABSTRACT

The pertaining purpose of the English language curriculum has been to generate future teachers responsible for knowledge transfer to future generations (Survey). However, as 21st century demands grew in a world unfolded by globalisation, developing new emerging competences that dovetail with the market place, **Intercultural Communicative Competence (ICC)** in particular, is pivotal. To develop such a competence, curricula and syllabi should be interculturalised. This research explores the intercultural dimension in the English language curriculum and syllabus design at Batna-2 University, which proved absent in the first year oral expression syllabus in particular. Such results allow us to posit that the intercultural dimension is needed. Therefore, an interculturally-driven oral expression syllabus is designed in an attempt to develop first year students' local ICC. Indeed, course objectives, content, teaching methods and evaluation modes are designed according to the principles of the intercultural approach. After that, the syllabus for intercultural teaching/learning is implemented during the academic year 2016-2017 with an experimental group, meanwhile a control group is taught through the present way of teaching. Results show that the experimental group outperformed the control group at the level of ICC components (knowledge of the self, knowledge of the other, empathy, curiosity and openness) but not at the level of non-verbal communication. Following these findings, it is recommended to integrate the intercultural dimension to develop ICC, and to interculturally train teachers as far as their ICCs and intercultural pedagogy are concerned. Finally, some implications, including consistency, compatibility and joint work between the macro level (ministry) and the micro level (teachers); oral expression classes as the genuine context of developing ICC; and strategies of discovering, understanding and assimilating other cultures; are suggested.

Keywords. ICC, intercultural dimension, syllabus, TEFL

CHAPTER I: INTRODUCTION TO THE STUDY

The 21st century coincides with the advent of globalisation. Indeed, its ample facets such as Information and Communication Technologies (ICTs) are gathering momentum each day, which urges humans to keep pace with developments. Globalisation is, beyond all disputes, one of the major causes that drove our world to interrelatedness, and that layered the educational arena. However, in the throes of our changing world, another interdisciplinary tenet known as internationalisation stands as a response to globalisation. Internationalisation makes it under all nations' control without creating a sense of competition toward possession (De Wit, 2011), and without manipulation and monopoly. As a matter of fact, nowadays' world witnesses many enterprises that internationalise, cultures that unavoidably interact, and the ability to communicate with others that becomes indispensable for personal and professional growth.

This research mingles an amalgam of research approaches, methods and techniques in order to shed more light on English as a Foreign Language (EFL) in the Algerian higher educational system as far as the intercultural dimension is concerned. It is twofold: (a) exploratory since it seeks to dissect EFL curriculum and syllabus at the macro and micro levels, and (b) explanatory as it attempts to establish, with a sample of first year EFL students, a possible relationship between the intercultural dimension and the development of local ICC.

Thus, this research attempts to achieve a profound understanding of EFL students' experiences as to establish a common ground for their swift progress and their promising futures in their countries first, and abroad as well. Accordingly, this study aims at developing one of the 21st century competences which is ICC at the local level, for pursuing its development demands striving to procure intercultural settings in order to ensure a sound assessment, which is established on the basis of interlocutors'

performances.

This chapter begins with a stage-setting on the basis of which history, background and issues germane to the problem under investigation are displayed. Then, it clearly states the problem, purpose, research questions and hypotheses. Besides, it briefly overviews the research methodology design adhered to in this study including research approaches, the sample, data collection tools and data analysis procedures. It also accounts for the rationale, significance, researcher's motives and assumptions, delimitations and limitations. The chapter concludes with the overall structure of the dissertation, and some operational definitions that appear throughout the research.

Background of the Research

Throughout our educational career at the university, we have always thought that all departments of English all over Algeria have the same curricula. It is quite recently (Master degree) that we realised the other way round, when we had the doctoral contest which we thought is the same all over Algeria since it is national. However, each department fixed different tracks because of the differences in the curricula they taught. We considered the communal curricula set for primary, middle and secondary levels; and we wondered why it is not applied in post-secondary/higher education. We further deliberated to ponder over reasons that pushed the departments of English in Algeria away from having a unified common EFL curriculum.

The Dean of the Faculty of Letters and Foreign Languages at Batna-2 University helped us understand how curricula for Teaching English as a Foreign Language (TEFL) are designed, and posited that the differences in curricula from one university to another are due to the teaching staff's qualifications and their previous training, and on the desired goals (generating future teachers mainly, teachers at the Department of English, personal communication, April 2016). In 2013-2014, an EFL 'Socle Commun' is agreed upon at

the macro level to delineate the teaching units and subjects, time allocation, coefficients and credits; and it is up to curricula designers at the micro level to decide upon objectives, content, teaching methods and evaluation modes.

Accordingly, curricula designers at the micro level determine which competences to foster in the students according to their beliefs, orientations and preferences. However, we assume that competences should be specified by experts at the macro level along with general guidelines of how to develop them, for competences abide by the current sociopolitical, economic and cultural requirements of the epoch (21st century) which necessitate the inclusion of certain dimensions that dovetail with the development of the given competences. Thus, the researcher's view resides in designing curricula and syllabi for Intercultural Language Teaching (IcLT) to fulfill this persisting need of developing interculturally competent learners.

We figured out, for the first time when we initiated a thorough reading about the given area of study, that what we know as scholarships, academic staff exchange and students' mobility fall within the concept of internationalisation. These activities are labeled by Knight (2004) –one of the pioneers in the field- as internationalisation cross-borders. Besides, she talks about another component which is internationalisation 'at home,' and which encompasses internationalising curriculum. According to Leask (2009)– another proponent in the field- the latter is defined as "[…] the incorporation of an intercultural dimension into the content of the curriculum as well as the teaching and learning processes and support services of a program of study" (p. 210). This definition made us think about unifying the overall purpose of EFL curriculum design throughout Algerian universities, through embedding an intercultural dimension into it at both program and course levels in order to develop students' ICC.

Algerian universities enroll students with different language varieties and cultural

backgrounds from all over Algeria, and some foreign students at some universities. These students study and live together (in case of residents), which makes intergroup interactions (Gudykunst, Ting-Toomey, Hall, & Schmidt, 1983) ubiquitous. Thus, social categorisation on the basis of language is inevitable (Giles & Johnson, 1981 as cited in Gudykunst et al., 1983) as members belonging to the same ethnic group tend to "identify more closely with those who share their language than with those who share their cultural background" (Giles, Taylor, & Bourkis, 1973 as cited in Gudykunst et al., 1983, p. 146). Indeed, even when individuals belong to the same culture but they do not speak alike, they tend to categorise the other as an outsider, which is a very basic social process (Tajfel, 1978 as cited in Gudykunst et al., 1983). Therefore, students should be interculturally trained in order to avoid any kind of conflict, misunderstanding and misconception at the local level first, and then at the global level.

More light has to be shed upon the independent variable being the integration of an intercultural dimension in curriculum and syllabus which is assumed to have an effect on, and to determine, the dependent variable being local ICC. The substance consulted in the literature shows the inextricable nature of the teaching/learning process and curricula. The latter delineates the blueprint and guidelines to be followed; it is the higher authority in the educational system that determines discourse practices which are scaffolded by ideological and philosophical matters, policy and power. Therefore, if an intercultural dimension needs to be incorporated in the design, it has to be evident for the benefit of all.

First of all, the intercultural dimension refers to the accountability of, and relationships among, nations, their languages and their cultures (Chlopek, 2008). However, this study's main concern is to deal with the intercultural that is ubiquitous among miniature communities of Algeria. EFL Algerian students have a diversified set of local native language varieties and native cultures within their communities and within

institutions as well. Therefore, they are not learning English to communicate with English

natives (international encounters) only, but with non-natives of English as well

(intercultural communications) (Chlopek, 2008); that is why an intercultural dimension is

assumed to go hand in hand with the mode of instruction in order to develop students' local

ICC to effectively and appropriately communicate in intercultural contexts.

As far as the integration of such a dimension in curriculum and syllabus design is

concerned, the desired goals in accordance with students' needs, content (syllabi), teaching

methods and modes of evaluation are critical to such a process. Thus, our principal

concern is to manipulate the independent variable to propose a syllabus that

⟩Develops ICC (objectives),

⟩Chooses content that develops understanding of the self and the other and that raises

intercultural attitudes and skills (content),

⟩Adopts Intercultural Language Learning/Teaching (IcLL/T) and Communicative

Language Learning/Teaching (CLL/T) as teaching methods, and

⟩Assesses on the basis of the ability to communicate in intercultural contexts

(Evaluation).

The dependent variable is ICC. It is conceptualised differently by different

researchers each of whom concentrated on a certain perspective. Some researchers

approached ICC from a cross-cultural perspective which conceptualises it as being the

individual's ability to have "a positive attitude towards the foreign culture" (Fritz,

Möllenberg, & Chen G. M, 2002, p. 166). Others view it from a behavioural skills

approach that emphasises individuals' effective behaviours and skills in intercultural

interactions (Chen G. M., 2014). Another group of researchers focuses on individuals'

traits that mediate their attitudes and behaviours (Gudykunst, Wiseman, & Hammer, 1977).

Others accentuate the salience attributed to context in influencing ICC (Ruben & Kealey,

1979). Nevertheless, Chen G. M and Starosta's (1996) model of ICC brings together all the dimensions of competence: (a) affect, (b) cognition and (c) behaviour resulting, respectively, into three components of ICC: (a) Intercultural sensitivity, (b) Intercultural awareness and (c) Intercultural adroitness.

Besides, Byram's (1997) model establishes a link between Foreign Language Teaching (FLT) and ICC and the blueprint to teaching it. It consists of five factors: (a) critical cultural awareness in relation to the other four factors: (b) knowledge, (c) intercultural attitudes, (d) interpreting and relating skills and (e) discovery and interaction skills. He insists that critical cultural awareness "embodies the educational dimension of language teaching" (Byram, 2012, p. 9), and that "skills, attitudes and knowledge, both linguistic and cultural," should be focalised on the dimension of critical awareness (Byram, 2012, p. 6). This model seems to be all-inclusive since it contextualises competence. It develops ICC by developing the ability to build relationships while speaking, to negotiate effective communication, to address communication needs, and to foster 'Savoirs,' 'Savoir comprendre,' 'Savoir apprendre/faire' and 'savoir être' (Byram, 1997).

Prior to developing such a competence, it is worth referring to the model used in detecting the intercultural dimension in the EFL curriculum. It is Bell's (2004) Spectrum of Acceptance to integrate an intercultural dimension in curriculum. It is adapted from Bennett M. J's (1993) Developmental Model of Intercultural Sensitivity (DMIS) by which attitudes about integrating an intercultural dimension in the curriculum are derived, and academics' beliefs about teaching an interculturalised curriculum are classified. It consists of four levels on the basis of agreements and disagreements among teachers (Bell, 2004).

Teaching/learning for intercultural and communicative purposes calls for both IcLL/T and CLL/T as teaching methods. The former allows developing students' interculturality by being able to compare, tolerate and respect the differences

between/among their local cultures (Chlopek, 2008). It is based mainly on five principles

underlying its implementation: (a) active construction, (b) making connections, (c) social

interaction, (d) reflection and (e) responsibility. The latter, CLL/T, advocates the

communicative functions of language (Hymes, 1972) and intercultural competence as a

part of communicative competence (Usó-Juan & Martínez-Flor, 2006a) which includes (a)

grammatical competence, (b) sociolinguistic competence, (c) discourse competence and (d)

strategic competence (Canale & Swain, 1980).

Statement of the Problem

As stated earlier, internationalisation is a dyad of components: internationalisation

cross-borders referring to academic staff who seek international and intercultural

competences in a country rather than theirs, and 'at home' representing a country's

adoption of international and intercultural activities and their implementation in the

country per se in order to develop internationally and interculturally competent learners

(Knight, 2008). Among these activities is the integration of an intercultural dimension in

curriculum and syllabus design.

Ergo, to clearly state our problem, we posit that the implementation and

understanding of internationalisation of higher education in Algeria at the national and

institutional levels remain at the surface. Indeed, the focus on improving universities'

international profile through academic staff's exchange and other cross-borders activities

overlooks the necessity of bringing the intercultural dimension to the country per se.

Statement of Purpose

This research aims at developing first year EFL students' local ICC. It is

anticipated that through integrating an intercultural dimension into the EFL curriculum and

syllabus design, and through better understandings of the issues and challenges the sample

faces in intercultural communications, more informed decisions can be made at the macro

and the micro levels.

Therefore, in order to achieve such a long-term purpose, the following objectives are our principal concern:

1. To explore reasons behind the variety of the English language curricula designed for TEFL all over Algeria.

2. To closely investigate the intercultural dimension in the EFL curriculum, and

3. To Propose a syllabus for IcLL

Research Questions

The present investigation grapples to answer the following questions:

1. Do Algerian policyholders account for the vision of generating interculturally competent learners when devising the EFL curriculum?

2. How does the integration of an intercultural dimension into curricula and syllabi affect learners' local ICC?

Research Hypotheses

Our research revolves around the following hypotheses:

1. Hypothesis of the exploratory research:

"Embedding an intercultural dimension may be needed in the EFL curriculum in the Algerian higher education."

2. Hypotheses of the experimental research:

"Embedding an intercultural dimension in curricula may enhance learners' local ICC:"

 - **Knowledge** about the self and the other may be enhanced by intercultural teaching/learning.

 - **Attitudes** of curiosity and openness may be raised through integrating an intercultural dimension in EFL curriculum.

 - **Skills** of empathy and non-verbal communication patterns may be fostered by exposing

learners to intercultural teaching.

Overview of the Methodology

The present research is positioned in triangulation of approaches, methods, data and environment as it is a powerful source of validity (Cohen, Manion, & Morrison, 2018).

It is an amalgam of research methods in the sense that it is based upon (a) the exploratory research to explore the status quo related to the Algerian higher education EFL curriculum design and to facilitate the formulation of a working hypothesis; (b) the descriptive research which has a pivotal role in our study since obtaining and analysing educational stakeholders' opinions and expertise allow us to immerse in the respondents' culture, to be in direct interaction with them, and to access their own evaluations and perceptions apropos the actual EFL curriculum; and (c) the explanatory research through which, being ourselves part-time teacher and researcher, we deliberate to seek explanations to the problem being inquired by establishing possible associations and relationships between variables.

The study also develops from mixed method approach that dovetails with the nature of the research. On the one hand, qualitative data are gathered through document analysis of the EFL 'Socle Commun,' and through surveys, interviews and observations throughout the first academic year of the doctoral studies (2015-2016). On the other hand, quantitative data are collected through norm-referenced tests administered to first year students at the Department of English of Batna-2 University and held throughout two semesters of the second academic year of the doctoral studies (2016-2017).

After obtaining consent from all samples, data gathering tools are administered. First, the EFL 'Socle Commun' is obtained from the department, and is analysed using an inductive-theory-oriented framework based on the principles of the intercultural dimension as conceptualised by different researchers. Second, the survey questionnaire is a pen-and-

paper technique which is based on Bell's (2004) model of acceptance, and which is alleged to determine oral expression teachers' positions concerning the intercultural dimension in curriculum design. Third, the same sample is observed using a checklist in order to detect the intercultural dimension in their oral expression syllabi. Fourth, interviews are alleged to be conducted with pedagogy experts at the level of the Ministry of Higher Education and Scientific Research (MESRS, see limitations).

Concerning data analysis, data are, first, prepared for analysis by (a) editing them to make sure that all data are accurate and consistent with other gathered information, and that all data are transcribed and written in order to facilitate the stages of (b) coding with reference to classes of analysis, (c) classification of data into categories especially in the case of large collected data, and (d) tabulation where logical arrangements of data on tables take place. Data are, then, applied to proper analyses by means of descriptive, inferential (differences) and factor analyses processed by the Statistical Package of the Social Sciences (SPSS) software.

Rationale of the Research

Marczyk, Dematteo and Festinger (2002) posit that "engaging in research can be exciting and rewarding endeavour. Through research, scientists attempt answer age-old questions, acquire new knowledge, describe how things work and ultimately improve the way we all live" (p. 27). Throughout our life and academic journeys, we had the chance to get in touch with culturally-distinct individuals: I was raised in Oum El Bouaghi, relocated to Tebessa (home town), and pursued my Licence and Master in Annaba and Doctoral studies in Batna. Besides, my Licence and Master classes were a mixture of individuals who come from different cultural backgrounds. In addition, living in the campus was a rich intercultural context wherein varieties of Algerian cultural groups' worldviews collide. All these experiences draw our attention to the conflicts that used to occur especially

between culturally-distinct individuals. The major reason for such conflicts is cultural

differences which are not acknowledged, and thus not tolerated. This puts in question

individuals' ICC, which if proved ubiquitous, there would have been successful

intercultural communications.

Therefore, apart from furthering the researcher's academic and professional career,

the rationale for the current research emanates from the researcher's desire to, hopefully,

try to achieve such goals and to break new grounds into (a) shedding more light on the

process of interculturalising the EFL curriculum in Algeria and (b) transcending theorising

about ICC by establishing an empirically-centered trial that paves the way for

understanding and assimilating interculturality. Increasing understanding of, and

developing, students' ICC may not only reduce intercultural communication conflicts, but

may also increase the potential of such a competence and its benefits to the community, the

nation and the world at large.

Significance of the Research

This study, to the best of our knowledge, is a cover-up for the shortage in

researches in Algeria on integrating the intercultural dimension in higher education EFL

curriculum in order to develop local ICC at earlier stages and global ICC at advanced

levels. It is a replenishment of the porous literature as it lacks researches that better the

understanding of the "intercultural" in higher education (2 graduated doctoral theses in

higher education and media studies, Portail National de Signalement des Thèses[1]). Few

researchers investigated the intercultural dimension and global ICC, intertwined or

separate, in the context of middle and secondary levels. In his Magister thesis, Bouakel

(2017) investigated the intercultural dimension in the third year secondary school textbook.

He calls for, among other recommendations, focusing on the regional cultures. Indeed,

---

[1] Portail National de Signalement des Thèses. Visited on 06/07/2016 www.pnst.cerist.dz

Jones (2014) posits that 'the intercultural' does not have to go beyond the country's borders, but it can rather be brought 'at home.'

Particularly, the benefits of adopting an interculturalised curriculum and the extent to which the intercultural dimension is integrated in EFL curricula in the Algerian higher education are unknown. This study contributes to the EFL curriculum in Algeria's higher education, surveys and dissects the terrain of interculturalisation, and paves the path for further subsequent inquiries.

The Researcher

Being ourselves an Algerian researcher and part-time teacher during the period of conducting the study is pivotal since we can project our practical experience to the setting, and yield a better understanding of the context. However, we are fully aware that these advantages may also put at stake our liability and judgment throughout the steps of the research. Besides, our assumptions are determined from the beginning of the research. Also, a self-reflection diary all along the study keeps track of our attitudes and behaviours. Furthermore, triangulation is another managerial procedure which is adhered to in order to avoid subjectivity and to guarantee reliability of the research.

Finally, we totally realise that embarking upon this research is scaffolded by some of our motives that push us to amplify efforts, zeal and enthusiasm for the accomplishment of the work, such as the curiosity to delve more into the higher educational system in general and the EFL curriculum in particular, and the ambition to start a long lasting national program that accounts for some elements of the 21st century. Nevertheless, we always try to have control over them so that we remain within the limits of what we can investigate.

Assumptions

On the basis of the researcher's background, four primary assumptions are established as regard to this study. The first assumption concerns Algeria which is among the countries that rescued its educational system thanks to the introduction of the EFL curriculum. This is grounded on the fact that Algeria underwent a French curriculum (assimilation policy) when it was colonised by France, but after its independence, the arabisation policy was initiated in order to eradicate the French system. Nevertheless, this educational scheme did not last long because of the black decade and the advent of globalisation (Abdellatif, 2013). Globalisation has also made policymakers take in several language policies to rescue the educational system (Abdellatif, 2013) by means of encouraging students', researchers' and academic staff's mobility; bilateral academic exchange; Bologna process (LMD system); and the EFL curriculum. Nowadays' Algeria is witnessing English as the jewel in the crown in the wake of the adoption of the Bologna process (Licence, Master and Doctorate, LMD system), for it is viewed as the International Lingua Franca (ILF) and the language of ICTs, and it is widely taught as a foreign language (35 Algerian universities; according to analytics of ency-education) and as the medium of instruction in teaching several subjects such as Physics at Batna-2 University (colleague at the Department of Physics of Batna-1 University, personal communication, March 2016).

Second, we assume that there is a need for an intercultural dimension in every process of curriculum design. This is based on the premise that, to the researcher's knowledge, little [Colloquium (Bouzid, 2010) and Magister dissertations (Sifor, 2006; Zerzour, 2006 as cited in Bouzid, 2007)] is researched in Algeria apropos interculturalising EFL curricula in higher education. The existence of this dimension or the extent to which it is integrated into curricula and its impact on designing a unified teaching aim are not

tangible: This is what shall meet our research expectations.

Third, there should be coordination between curriculum and syllabus designers at the macro and the micro levels in order to account for students' current needs. The premise grounding this assumption stands for the fact that Algerian educational stakeholders are undoubtedly knowledgeable and have language-specific skills; however, they tend to overlook the required profile that dovetails with the current growing markets. The persisting aim is to create future teachers regardless of the needed profile.

The last assumption has to do with ICC as an indispensable competence that should be developed in students along with their learning in order to generate responsible intercultural individuals. This assumption is guided, on the one hand, by a predominant learning principle being the preference to plan and direct one's own learning. Indeed, students learn better when they are engaged in what they learn (learning by doing), and when they experience authentic contexts (experiential learning). On the other hand, it is also based on the premise that possessing ICC allows individuals to openly respect and tolerate differences in a way that avoids cultural conflicts and misunderstandings.

Delimitations and Limitations of the Study

The researcher's overall aim reflects an ambitious attempt to establish a long-lasting national project which requires joining stakeholders' forces, more time span and huge amount of budget. However, we only have three years and we entirely rely upon ourselves to accomplish the thesis. The study is delimited to cover the first year syllabus of oral expression. However, the huge number of population is severely restricting which urges us to select a representative sample of students. Some students attended the whole experiment, but some others are often absent throughout different stages of the experiment (especially during progress tests) which engenders missing data. As far as teachers' observations are concerned, we decided to observe all six first year oral expression

teachers; nevertheless, two teachers' schedules overlap with our teaching time. In addition, each one of the four teachers is supposed to be observed for six sessions, but this was doable with only two teachers since one of the remaining teachers used to seldom teach, while the other changed his teaching schedule. Concerning interviews at the level of the MESRS, they are delimited to include all pedagogy experts, but we could interview none.

Structure of the Dissertation

This dissertation is organised into five chapters. The first one is an introduction that launches the core elements of a sound research which comprises (a) 'what it is to be inquired', (b) 'why it is inquired' and (c) 'how it is inquired.' The first chapter accounts, first, for the background of the research that covers and discusses the research variables, and that specifies criteria for selecting them. Second, it delineates objectives for such an investigation. Third, it states what the problem is through clearly and unequivocally defining all terms that constitute it. This leads to stating the research questions to be answered and the hypotheses to be tested. Fourth, an overview of the methodology to be adhered to in answering our questions and in testing our hypotheses is presented. Then, it presents the rationale, significance and motives that boosted the researcher to embark upon the present research. After that, the researcher unveils, and is aware of, the limitations encountered. The last part of the introduction outlines the skeleton of the dissertation and the main division of chapters and sections with a reference to some operational definitions that appear throughout the research.

The second chapter represents the key literature review and the theoretical framework upon which our investigation is based. It consists of three sections: the first overviews the educational history of Algeria and the place of the EFL curriculum in higher education. The second section focuses on casting light on interculturalising curriculum

being the independent variable. The third and last section deals with curricula design for

IcLL/T and CLL/T that is assumed to develop ICC, being the dependent variable. The

third chapter describes the detailed research methodology design. It thoroughly describes

the paradigms of research adhered to, data collection methods and instruments adopted,

participants and methods and techniques of choosing them, procedures of data analysis, in

addition to some issues of translation, acknowledgement of bias and ethics. The fourth

chapter clusters the main findings of the work which are, then, analysed and interpreted.

The fifth chapter provides some conclusions, recommendations and pedagogical

implications.

Operational Definitions

The following definitions are conceptualised with regard to interculturality:

Curiosity: The ability to ask appropriate questions and to seek information about others,

in addition to formulating appropriate informative answers.

Empathy: The ability to recognise and to understand others' sophisticated intellectual,

emotional and behavioural aspects. Besides, it refers to showing others that one cares

about these aspects.

Intercultural refers to the '*Inter*' between any two different cultures of nations, or regions,

or communities or institutions.

Intercultural Communication: Interaction between culturally-distinct people wherein

they share cultural information (Barnett & Lee, 2002).

Intercultural Communicative Competence: The individual's ability to effectively and

appropriately interact with culturally distinct-others by exhibiting appropriate knowledge,

skills and attitudes.

Internationalisation of curriculum: The integration of several dimensions including the

international, or the intercultural, or the global in the different processes of curriculum

(Knight, 2004). In our context, it is difficult to account for the international and the global dimensions especially when it comes to communication. That is why our study deals with the intercultural dimension since it can be implemented at the local level.

Knowledge of the self: The ability to realise, and to be aware of, one's own cultural rules including the different types and categories of big C-Culture and small c-culture. Therefore, one has to be aware of the rules that are ubiquitous from birth, and that governed his/her life experiences and worldviews.

Knowledge of the other: The ability to understand, respect and accept the similarities and differences that exist between two different cultures. Besides, it refers to the ability to recognise what is important to culturally-distinct worldviews.

Openness: The ability to disclose (Chen G. M & Starosta, 1996) and to be open to others. It includes openly sharing one's own experiences and attentively listening to others (Deardorff, personal communication, October 4th, 2016)

Verbal and Non-verbal communication: The ability to manipulate different verbal and non-verbal communication patterns in an appropriate manner with individuals of similar and different worldviews. It refers to understanding the complexity and diversity in communication patterns.

Worldview: Worldviews refer to individuals' affectively and congnitively-oriented views generated from their ways of making sense of the world surrounding them (AACA, 2010).

CHAPTER II: KEY LITERATURE REVIEW

Introduction

The evidence for the existence of our problem is attributed to the substance consulted in the literature. Therefore, this chapter is a review of the literature that unveils truths about our variables. It is a thorough faithful account of previous studies that have dealt with the present problem despite the fact that they did not tackle it the way we intend to; i.e., the combination of our variables is conceived as the interculturalisation of curriculum, or in simpler terms, the integration of an intercultural dimension in the EFL curriculum in order to develop local ICC.

For the sake of eliciting our variables, this chapter is divided into three major sections of theoretical considerations. The first section overviews the educational history in Algeria during colonial and post-colonial eras as far as the language policies decided upon are concerned, and the reforms that penetrated the EFL curriculum in the Algerian higher education. The second section overviews interculturalising curriculum in the sense that some conceptions about curriculum are introduced, and some of its views are presented in order to ease the categorisation of the sample EFL curriculum taught at Batna-2 University. The third section is an account of the teaching methods that have a crucial role in designing curriculum for intercultural and communicative purposes which are alleged to be the core to developing ICC.

2.1. Overview of the Educational History in Algeria

The educational system in Algeria underwent considerable events that played a huge role in shaping its current status. Five major crossroads characterise Algeria's educational history as far as languages and language policies are concerned; they are: The Colonial Period, the Post-Independence Period, the Economic-Liberal Period, the Political-Crisis Period and the National Reconciliation Period (Bellalem, 2008). Prior to accounting

for these periods, the following are some operational concepts that appear throughout the

first section, and that have crucial role in understanding language and language policies.

⌡Language, Culture and Identity

Human beings are by nature communicative; thus, they need languages to interact,

to express their feelings and thoughts, to discover, and to perform other functions.

However, language transcends the act of reflecting linguistic signs only; it also has a

relation with culture and identity. Fasold (1990) asserts that language shapes identity and

culture, and posits that:

> When people use language, they do more than just try to get another person to
>
> understand the speaker's thoughts and feelings. At the same time, both people
>
> are using language in subtle ways to define their relationship with each other,
>
> to identify themselves as part of a social group, and to establish the kind of
>
> speech event they are in. (p. 1)

When people utter, the language they produce identifies relationships among them.

The language they share determines who they are and constructs their identity

(Woodward, 1997). The latter states that:

> Identity gives us an idea of who we are and of how we relate to others and to
>
> the world in which we live. Identity marks the ways in which we are the same
>
> as others who share that position, and the ways in which we are different from
>
> those who do not. (pp. 1-2)

Identity is inextricably linked to nation and nationalism. First, a named people

who share the same culture, history and territory are called a nation; these commonalities

delineate who the people are: Their identity (Guibernau, 1998). Second, people are

nationalist when they share the willingness to initiate socio-political movements to ensure

their independence in all fields; therefore, this aspect constitutes identity as well (Gelluer,

1983).

Being common or seeking independency are not the only forms of identity. To have an identity, a culture must be affirmed, and its language must be acquired (Ennaji, 2005).

⟩Language Planning and Policy (LPP)

Language Planning and Policy (LPP) are two terms used interchangeably despite the fact that they refer to different activities. LPP is a polymorphous term since it is defined by different planners and policyholders from different perspectives. Jernudd and Das Gupta (1971) stress its nature and role in solving political problems. Rubin (1973) highlights its social nature in which accounting for needs and wants of whom the planning is directed to is necessary. Das Gupta and Ferguson (1977) view it as the process of assessing language resources, assigning preferences and functions to one or more languages, and developing their use according to previously determined objectives.

If we ponder over each term separately, we can find that Kaplan and Baldauf (1997 as cited in Benyelles, 2011) define language planning as "an activity, most visibly undertaken by government, intended to promote systematic linguistic change in some community of speakers" (p. 27). They further add that language policy is the "body of ideas, laws, regulations, rules and practices intended to achieve the planned language change in the society, group or system" (p. 27). Besides, Nordquist (2014) provides an all-inclusive definition of LPP; it refers to "measures taken by official agencies to influence the use of one or more language in a particular speech community" (para. 1).

Thus, we can make a synthesis of these definitions: LPP can be defined as the governmental authoritative imposition and adoption of a set of rules to achieve the overall aim of instigating change among languages and varieties spoken within a multilingual speech community in order to ascertain the optimum solution to language problems.

Furthermore, according to Robinson (1988), the overall reason behind LPP is to reduce linguistic diversity due to sociopolitical needs. He further explains that this arises from the case in which a number of linguistic groups compete for access to the mechanisms of day-to-day life, or where a particular linguistic minority is denied access to such mechanisms.

Generally, there are two types of LPP introduced by Kloss (1969); they greatly depend on the focus of performed activities. First, if the activity is concerned with language uses, then it is called *status planning* which stands for allocating or reallocating a language or a variety in relation to education, media, administration, government and so on and so forth (Jernudd & Das Gupta, 1971). This process entirely depends on the social needs of the community as far as language is concerned; consequently, the following aspects have to be taken into consideration:

⟩ Status of communicative purposes,

⟩ Role as second languages,

⟩ Role as immigrant or ethnic minority language, and

⟩ The degree to which promotion of second language impacts on linguistic or language rights. (Baldauf, n.d.)

The second type of LPP is labeled *corpus planning* which is related to language per se. It refers to the measures adopted in order to elaborate the forms of a language, whereby planning decisions are made to change the structure (orthography, lexis and grammar) of the language in order to serve desired functions (Baldauf, n.d.).

In 1989, Cooper introduced a third type named l*anguage-in-education* or *acquisition planning* which is related to strategies and policies implemented to heighten the number of language users, mainly through teaching it, under the conditions of the availability of a written system of, teaching/learning materials related to, and teachers who

can speak, read and write, the given language. Another type which is called *prestige/image planning* is introduced, but is not yet well-developed (Baldauf, n.d.).

2.1.1. Historical crossroads. Prior to accounting for the main periods underpinning the Algerian educational history, it is of paramount importance to mention the autochthonous languages that prevailed in Algeria before the western colonisation. First, Berber is the indigenous language that was spoken by the minority Algerian native inhabitants (Benrabah, 2007). Then, Arabic sprang into Algeria throughout two periods: (a) the earliest movements of a large number of Arabs who were pursuing ideological processes of Islam and (b) the Arab settlers namely Banu Hillal, Banu Maaqil and Banu Suleiman. Both waves contributed to the fossilisation of the Arabic language in the native population who acquired it when they were exposed to listening and readings of the Qur'an. The educational system at that time encompassed two types of institutions as shown in Table 1.

Table 1

Educational institutions in Algeria prior to colonisation

Institution	Koranic Primary School (Masjid, Jama)	Koranic Secondary School (Madrasa, Zaouia)
Instruction	Pupils are taught to read, write and memorize the Qur'an.	Courses of Arabic language and literature, and some basics in Islamic law and Koranic interpretations.

The Arabic language impacted the major cities in Algeria, but people who inhabited the countryside and the South kept their Berber identity until colonisation (Benrabah, 2007).

2.1.1.1. *The colonial period (1830-1962)*. Algeria underwent the French colonisation for 130 years which instigated change amongst many life aspects. The coloniser came with the spirit of a "civilising mission"[2] (our translation) whose aim was to enclose Algerians with the French heritage. The coloniser intended to inflict Algerians by

---

[2] "mission civilisatrice" (Murphy, 1977)

desolating them from the core elements that make them who they are: Their language, culture and identity. The coloniser wanted to eradicate the Algerian Islamic legacy by introducing the "*assimilation policy*" (Murphy, 1977; Djite, 1992). This policy targeted the immersion of Algerians in the French culture despite the fact that some Algerians underwent the acculturation process, by keeping their language and culture and by embracing the western language and culture simultaneously.

Fulfilling such an aim required the substitution of the Algerian language and culture by all means. Therefore, the French started spreading the French language and culture as the official and national constituents of the nation (Murphy, 1977), and weakening the status of the Arabic language by marginalising it (Ennaji, 1991; Ezzaki & Wagner, 1992). According to Gordon (1966), "when the Portuguese colonized, they built churches; when the British colonized, they built trading stations, when the French colonize, they build schools" (p. 7). Therefore, the French government based the success of its plan upon schools where it introduced French as the sole medium of instruction. It banned Arabic by closing all institutions teaching it and by amending it to be a second language (L2) (Ezzaki & Wagner, 1992). Algerian children were forbidden the right of literacy; only few who were considered to be loyal (Herki) to France were allowed equal education as French children (Chaker, 1997; Walters, 1997). The educational system that prevailed the colonial period was characterised by two French-based institutions (Table 2).

Table 2

Educational institutions in Algeria during the colonial period

Institution	French Schools	Franco-Islamic Schools[3]
Languages of instruction and their status	French is the main language of instruction Algerian Arabic is a foreign language	French is the main language of instruction Arabic is a foreign language

The orientation of education during the colonial period was directed toward French,

---

[3] "Collège Franco-Musulmans"

while the Arabic language was banished from all domains to the extent that the Algerian

population used Berber and Algerian Arabic (AA) solely in their everyday life.

Nonetheless, a group of AA-educated elite of teachers launched a series of clandestine

schools for the sake of revolting the crash against, and regaining, their Arabic and Islamic

identities (Mostari, 2004), by teaching Arabic literacy and Islamic sciences which are the

reference to Algerians' ideological discourses. Besides, their true potential lied in

initiating nationalist and anti-colonialist awakening (Eltayeb, 1989; Djite, 1992) that led to

the Algerian revolution and independence.

   2.1.1.2. The post-independence period (1962-1979). The Algerian nation gained

its independence in order to rebuild the nation and to impregnate once again the Arabic

language and the Islamic heritage. At that time, Algeria ended up with a rich linguistic

situation: (a) Classical Arabic (CA) which is the language of the Qur'an; it is written but

not spoken due to its suppression by the coloniser. (b) AA is the mother tongue and the

day-to-day language of communication among the majority of the Algerian population; its

written form is condemned by the Arab States which ponder over it as an undermining

element of the Arab unity (Tripoli Congres, 1975). (c) Berber is the mother tongue spoken

by minorities mainly among Kabyle, Chaoui, Mzab and Touerg. (d) French is the

dominant language which was used as the main medium of instruction in schools; it is the

language of business and training civil servants (Grandguillaume, 2004; Benyelles, 2011).

   The power and dominance attributed to the French language made Algerian

authorities take in a policy labeled *Arabisation*. According to Grandguillaume (2004), the

apparent impetus behind adopting it is the development of the Algerian educational

system, the training of teachers to teach Arabic, the production of Algerian-made textbooks

and the improvement of higher education and labour. Nevertheless, the real reason for

such a policy is political in the sense that the Algerian authorities could not abide by its

adversary's French heritage, and wanted to eliminate its traces. The policy of Arabisation dates back to the Association of Muslim Scholars in 1931 when they posited that "every self respecting nation has to have a language. Not just a medium of communication, a 'vernacular' or a dialect but a fully developed language" (Pride & Holmes, 1972, p. 103), for the "field of linguistics" is a "field of power" (our translation).[4]

The post-independence era was also featured by advocating the socialist orientation by assuredly inserting free and mandatory education for all Algerians (Malley, 1996). However, education took another angle to re-establish the Algerian identity (Mize, 1978), to imposition the Algerian nation's strategic status among the Arab World (Malley, 1996) and to regain its political sovereignty. Indeed, all presidents (Ahmed Ben Bella, Hourari Boumediène) and constitutions supported the implementation of the Arabisation policy (Benyelles, 2011). Ibrahimi (1997) also assisted the given policy by claiming that "Arabisation became a term likened to the return to authenticity, [...] to the recovery of dignity despised by the coloniser"[5] (our translation). Therefore, Arabic was an urgency (Ibrahimi, 1976); it was the functional means by which Algerians could establish and re-establish their aims in all spheres. Table 3 summarises the status of the languages taught in the wake of the Arabisation policy.

---

[4] "le champ linguistique et aussi champ de pouvoir" (Miguel, n.d. as cited in Grandguillaume, 2004, p. 7)
[5] "L'arabisation est devenue synonyme de ressourcement, de retour à l'authenticité, [...] de recuperation de la dignité bafouée par les colonisateurs" (Ibrahimi, 1997, p. 184)

Table 3

Levels in Primary and Secondary Education between 1960's till 1970's

	Year	Language Variety Used
Primary School	1st Year	All in Standard Arabic
	2nd Year	All in Standard Arabic
	3rd Year	Standard Arabic+ French as a foreign language
	4th Year	Standard Arabic+ French as a foreign language
	5th Year	Standard Arabic+ French as a foreign language
	6th Year	Standard Arabic+ French as a foreign language
Middle School	1st Year	For the three years, all in Standard Arabic + French for scientific disciplines
	2nd Year	
	3rd Year	
	4th Year	SA + French for Maths, Biology and Geography
Secondary School	1st Year	Standard Arabic + French for scientific disciplines for the two first years
	2nd Year	Standard Arabic + French for Philosophy, Geography and scientific disciplines
	3rd Year	

Note. Adapted from Ibrahimi (1997, p. 133)

As far as TEFL is concerned, a General Inspectorate of English was established in 1969. Besides, efforts were made to Algerianise teaching textbooks and teaching methods of English in 1972 (Mize, 1978; Hayane, 1989). Moreover, the government resorted to recruiting expatriate teachers to compensate for the lack of Algerian teachers of English. However, Algerian teacher training was initiated afterward in order not to entirely depend on foreign teachers.

2.1.1.3. The economic-liberal period (1980-1991). In this era, Algeria has been "politically liberal and economically open towards the West" (Bellalem, 2008, p. 56). Its economic status transcended its being dependent upon France to reach the United Kingdom (UK) and the United States of America (USA). The latter enlarged their investments in Algeria in the oil and gas industries with the coming of the 1990s (El Nather, 1997; Kheir Allah, 1997).

The presidency of Chadly Bendjedid besieged the educational sector with Arabisation. According to Grandguillaume (2004), all streams in basic education and all faculties at universities were totally arabised, and it was planned to recruit 1,500 Iraqi professors in the latter sector. Achieving this aim necessitated elaborating textbooks by

bringing them from the Lebanese House of Publication (Benyelles, 2011). French was taught as the first Foreign Language (FL) starting from the fourth grade in the primary school, while English is introduced as the second FL starting from the first year of middle school.

Ergo, there were reforms mainly in politics, economics and education. The former sector was marked by the constitution's advocacy of political pluralism, while the subsequent sector was infiltrated by the rise of private business and investment, import of goods from China and Dubai and tourism. All these circumstances are urging needs to provide the labour force that speaks foreign languages (Bellalem, 2008), which made the latter sector of education adjust. Teacher training programs were reformed wherein middle school teachers were required a two-year training in the Institute of Tertiary Education (ITE), whereas secondary school teachers' Licence is adjusted to a four-year training. These actions were taken due to the upsurge in the number of inspectors and Algerian teachers who were willing to teach English. Therefore, the need for, and dependence upon, expatriate teachers is no longer mandatory. Moreover, on January 1989, the National Commission for the Reform and the Education and Training System (CNRE) was assigned the task of revising different institutions' reports on the facets they want to change. Indeed, the 1989 report knew a radical shift in FLT since institutors demanded English to be taught in the primary school instead of French (Ministry of Education, 1989). Besides, TEFL textbooks and teaching materials became Algerian-made designs. Finally, more departments of English were opened (Bellalem, 2008). Alas, the political crisis paralysed the set of the intended reforms.

2.1.1.4. The political-crisis period (1992-1999). In 1992, Algeria suffered the black decade, or what foreigners call the Algerian Civil War between the Algerian government and the Islamic Armed Groups (Fuller, 1996; Ciment, 1997). The army

supported the former party, and declared an emergency unrest. Islamists won; the government annulled the parliamentary elections, and tried to reconcile but with no success (Fuller, 1996; Ciment, 1997). Nevertheless, these conditions did not impact the Arabisation policy which was forged in all constitutions that claimed Arabic as the sole national and official language of the nation (El-Hayat, 1996; Al Ahram International, 1997; Grandguillaume, 2004).

Foreign languages, on the other hand, were forbidden in official occasions such as debates and meetings (El-Hayat, 1996; Al Ahram International, 1997; Grandguillaume, 2004). However, in 1993, English was piloted in several primary schools starting from fourth year; then, it was generalised throughout the Algerian territory in 1995 (Campbell C. , 1996): The pendulum of education in Algeria swung toward TEFL (Campbell C. , 1996; Daoud, 1996). Not to forget Berber which was marginalised, and the Congrés Mondial Amazigh (1997) considered Arabisation as unfair and undemocratic.

    2.1.1.5. The national reconciliation period (2000-present). As the name indicates, reconciliation between the government and Islamists was resorted to. The former party convinced the second to surrender for amnesty in order to establish a nation where democracy, freedom and political pluralism prevail (Bellalem, 2008). Indeed, all procedures were taken de jure. Apropos education, the dawn of the presidency of Abdelaziz Bouteflika brought about new reforms after the failure of the policy of Arabisation. He backed up the CNRE which was assigned in 2000 in order to "evaluate the then situation of the educational system and to provide some recommendations on the necessary reforms in line with the country's new philosophy of democracy, reconciliation and economic development" (Bellalem, 2008, pp. 17-18). Reforms took place in terms of remodeling the educational system, renewing pedagogy, seeking teaching qualifications and improving higher education (Lacoste, 2007). French and English were officially

taught, respectively, starting from the fourth year of the primary school and the first year of the middle school. Besides, new syllabi, textbooks, teaching/learning materials and teacher training programs were devised as a response to new curricula (Le Soir Algérie, 2006).

Curricula are designed according to the French fashion since the Algerian authorities aimed at comparability with the French educational system (The society and its environment modern domed houses at El Oued in eastern Algeria, 1993). Indeed, both educational systems are the same in terms of school hierarchy and principles governing the educational sector. In addition, the higher education system "was based on the French model. As such, it stressed autonomy of the university faculties not only in administration but also in designing curricula and organising courses of study aimed at particular degrees" (The society and its environment modern domed houses at El Oued in eastern Algeria, 1993, p. 116). Table 4 describes such similarities.

Table 4

Resemblances in School Hierarchy and Principles

		French Educational System	Algerian Educational System
School Hierarchy	Primary School	Age 6 to 10	Age 6 to 10
	Middle School	Age 11 to 14 (Called école secondaire)	Age 11 to 14
	High School	Age 15 to 17 (Called Lycée) Baccalaureate exam	Age 15 to 17 (Called Lycée) Baccalaureate exam
	Post-Secondary School	Autonomy of Faculties	Autonomy of Faculties
	Principles	⌡Freedom of teaching ⌡School is free of charge ⌡Neutrality: philosophical and political ⌡La laicité ⌡Compulsory education from 6-16	⌡Guaranteed right to education ⌡Free education ⌡Mandatory education up to 16 ⌡Role of the state in guaranteeing equal opportunities for education ⌡Formulation of rights and obligations of students, teachers, administrators and education institutions

Note. Adapted from (The society and its environment modern domed houses at El Oued in eastern Algeria, 1993), (Ministry of Foreign Affairs, 2015), and (Chauveau, 2013)

The aforementioned resemblances are the results of negotiations at the CNRE which consists of 160 Arabophone and Francophone members. The two parties' opinions

differed as far as LPP of both Arabic and French are concerned. Table 5 illustrates the

controversy among both views.

Table 5

Arabophone Vs Francophone's opinions

	Arabophone Opinions	Francophone Opinions	
Arabic	- national language -language of Algerian true personality -the capacity of the language to follow modernity (the glorious past of the language)	-It is neither the language of Algerian people nor their mother tongue -it cannot be the vehicle for science and technology	Arabic
French	-foreign language -the language of the colonizer -language alienation	-language of technology and modernity -language of social and political prominence	French

Note. Adapted from Benyelles (2011)

Similarities between the Algerian and French educational systems answer our

wonder about not having unified curricula all over Algerian universities. Autonomy,

which is the key principle of French faculties and universities, is adopted in Algerian

faculties and universities as well. Thus, Algeria is still suffering from subordination to the

French coloniser.

2.2. Internationalisation of Curriculum (IoC)

IoC is a strategy of Internationalisation of Higher Education (IoHE) that is pursued

'at home' by embedding the perspectives adhered to while seeking intercultural

competences abroad into curriculum design processes. Hence, the present section presents

curriculum philosophical and ideological perceptions with a special emphasis on EFL

curriculum. Then, IoC is defined, and its principles and views are discussed. After that, it

is worth referring to the intercultural dimension in designing the EFL curriculum

separately in order to provide some insights in accordance with the intercultural status of

world and Algerian languages and cultures. Finally, some strategies for IoC are presented.

2.2.1. Definitions of curriculum. Lawton (1989) and Kelly (1999) posit that there

is no exact definition of curriculum because it is driven by philosophy and ideology.

Curriculum is pondered over as being a continuum (Bellalem, 2008) because many

scholars view it from different angles. On the one hand, Taylor (1990) and Prawat (1992)

identify it as a narrow concept which focuses on knowledge transmission. However, on

the other hand, Kelly (1999) criticised this view by its being irreconcilable, and put forth

another definition from a broader perspective. She believes that curriculum stands for

socio-political, economic and cultural perspectives that underlie the teaching/learning

process. Her view about curriculum is summarised as follows:

> Any definition of curriculum, if it is to be practically effective and productive,
>
> must offer much more than a statement about the knowledge-content or merely
>
> the subjects which schooling is to 'teach' or transmit. It must go far beyond
>
> this to an explanation, and indeed a justification, of the purposes of such
>
> transmission and an exploration of the effects that exposure to such knowledge
>
> and such subjects is likely to have, or is intended to have, on its recipients–
>
> indeed it is from these deeper concerns…that any curriculum planning worthy
>
> of the name must start. (p. 3)

Figure 1 clearly illustrates the different aforementioned definitions –narrow and

broad- as two distant extremes of the continuum.
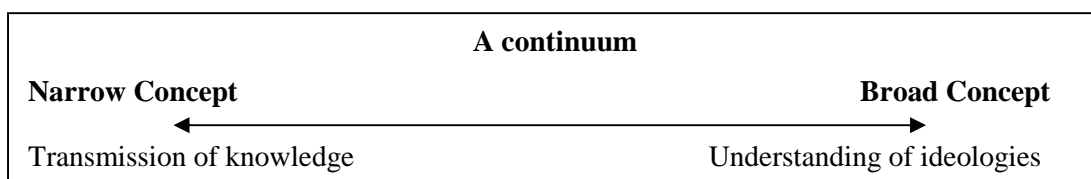
Figure 1. The different perspectives in defining curriculum

2.2.2. Curriculum, policy and power. Understanding curriculum is thought to be

inevitably related to policy and power (Lawton, 1983; 1989; Kelly, 1999; Al-Harthi &

Ginsburg, 2003; Young, 2003). Tollefson (1991) defines power as "the ability to achieve

one's goals and to control events through intentional action… [i.e.,] individuals exercise

power as a result of their social relationships within institutional structures that provide

meaning to their actions and also constrain them" (p. 9). Therefore, curriculum and power exhibit a controversy on the extent to which knowledge is controlled (Quinn, 1998) and on the degree to which its empowerment or disempowerment are exercised on its users (Bellalem, 2008).

In the same vein, Foucault (1980), Bourdieu (1997) and Quinn (1998) claim that curriculum connotes the exercise of power, control and dominance since it is influenced by the viewpoints, beliefs and attitudes of many stakeholders in power (Young, 2003). Such a decision or set of decisions backed up by a set of common purposes are policy. Therefore, policy is "a definite course or method of action selected (by government, institution, group or individual) from among alternatives and in the light of given conditions to guide and, usually, to determine present and future decisions" (Webster's dictionary as cited in FAO Corporate Documentary Presenter, para. 2).

Consequently, Kable (2001) asserts that curriculum is closely attached to political activities, and that curriculum policy "is always situated within a particular historical, political, social and economic context" (p. 322). She also points out that the reforms decided upon as far as curriculum is concerned are established due to "power relations and competing agendas and discourses that shape how curriculum comes to be viewed" (p. 323). Indeed, interests of those in power and of those responsible for curriculum policy determine whether to design (a) a *prescribed curriculum* that merely transmits knowledge from the teacher being the sage on the stage to learners being bench-bound listeners and parrot-like speakers, or (b) a *democratic curriculum* that prioritises socially constructed knowledge (Lawton, 1983; 1989; Squires, 1987; Carlson, 1997; Kelly, 1999).

2.2.3. Views of curriculum. Several researchers acknowledge the influential role of humans' conceptions about teaching/learning and knowledge which are driven by their ideologies and philosophies (Lawton, 1989; Kelly, 1999). Bellalem (2008) puts it

differently by admitting that our epistemological, ontological and methodological orientations delineate the desired curriculum. The following are views conceived from different perspectives being (a) ideological and philosophical conceptions (Lawton, 1983; 1989), (b) approaches to curriculum (Smith, 2000) and (c) beliefs (Kemmis, Cole, & Suggett, 1983).

2.2.3.1. Ideological and philosophical conceptions. They are classified into:

2.2.3.1.1. Classical humanism. This ideology underlying curriculum denotes the transfer of the cultural aspects that characterise a particular community including its traditions, history, qualities, beliefs, customs, social values and knowledge (Lawton, 1983; 1989; Squires, 1987). This type of curriculum is meant for learners who represent the elite of the society (Bellalem, 2008).

2.2.3.1.2. Progressivism. The present belief advocates that making decisions about what to teach does not generate adequate learning unless children are given the freedom to learn what they need (Lawton, 1983; 1989; Squires, 1987). Although this ideology considers learners' needs, Lawton (1989) finds that it lacks compatibility with conditions of the society, human nature and educational needs.

2.2.3.1.3. Reconstructionism. This ideology combines both aforementioned beliefs about curriculum (classical humanism and progressivism) that are strictly intertwined with the society; i.e., the society's development is altered by the evolution of its individuals exposed to such a curriculum (Lawton, 1983; 1989). Besides, Lawton (1989) asserts that the teacher should "be able to relate his or her own teaching responsibilities to the whole curriculum" (p. 87).

2.2.3.2. Approaches. There are four approaches to curriculum:

2.2.3.2.1. Curriculum as syllabus. Curriculum is approached as syllabus in terms of what to teach; that is the content and knowledge to be transferred in the

teaching/learning process, and how to teach which stands for the methods adhered to in transmitting the syllabus (Smith, 2000).

2.2.3.2.2. Curriculum as product. This approach to curriculum focuses on students' end products measured in the form of outcomes and behaviours. The curriculum undergoing such an approach ponders over education as being "a technical exercise where objectives are set, a plan drawn up, then applied, and the outcomes (products) measured" (Smith, 2000, p. 3).

2.2.3.2.3. Curriculum as process. The process approach aims at fostering engagement of, and interaction between, the educational poles being students, teacher and knowledge. Its main principles are "judgment and meaning making" (Smith, 2000, p. 9).

2.2.3.2.4. Curriculum as praxis. This approach is the same as the process one, but it is characterised by its being in service of society and democracy where action and reflection constitute both extremes of the continuum. The difference between the process and praxis approaches is well sketched by Smith (2000):

> While the process model is driven by general principles and places an emphasis on judgment and meaning making, it does not make explicit statements about the interests it serves. It may, for example, be used in such a way that does not make continual reference to collective human well-being and to the emancipation of the human spirit. The praxis model of curriculum theory and practice brings these to the centre of the process and makes an explicit commitment to emancipation. Thus, action is not simply informed, it is also committed. It is praxis. (p. 9)

2.2.3.3. Beliefs. Teachers believe in curriculum in three different ways. They are (a) Vocational/Neo classical beliefs, (b) liberal/progressive views and (c) social-critical beliefs (Kemmis et al., 1983).

2.2.3.3.1. Vocational/Neo-Classical. Teachers under this belief hold the view that the relationship binding them with their students is that of a knowledge transmitter/receiver (Kemmis et al., 1983).

2.2.3.3.2. Liberal/Progressive. This belief indicates the freedom allocated to students in being authors and actors of their own learning. Kemmis et al. (1983) posit that the teacher plays the role of a facilitator who paves the way for students to progressively construct knowledge through discovery.

2.2.3.3.3. Social-Critical. The teaching/learning process is likened to the relationships underlying the society, and is targeted toward improving higher order skills. Kemmis et al. (1983) claim that a sense of interaction between/among the teacher and students is necessary in order to generate a classroom climate where critical reflection and meaning negotiation are established and to fossilise these skills in the community.

Other scholars categorise beliefs about curriculum into two sub-categories. For instance, Calderhead (1996) holds the view that beliefs can be either (a) teaching as knowledge transmission or (b) teaching as social negotiation. Within the former view, the teacher is the total authority who pours knowledge into students being empty vessels, and the curriculum is conceived as undergoing a top-down process. The latter view designates the negotiable nature of the teaching/learning process where the teacher leads his/her students to develop socially-constructed knowledge.

Another example is Anderson, Raphael, Englert and Stevens (1991) who differentiate between (a) teacher-centered views in which teachers are the only source of knowledge directly transmitted to students, and (b) social-constructivist views in which the teaching/learning process is driven by interaction, meaning construction and authentic problem solving skills: This makes the teacher a facilitator and students as negotiators.

2.2.4. Views of curriculum in Foreign Language Teaching (FLT). According to Bellalem (2008), curriculum in FLT is pondered over as a continuum whose ends represent two distinct views: (a) the transmissionist view and (b) the socio-constructivist view.

2.2.4.1. Transmissionist curriculum. As the name indicates, the essence of this view is the explicit transmission of syllabi and language skills. Nunan and Lamb (2001) proclaim that rote learning of the static grammatical knowledge is encouraged, and that teacher/learner relationships take the form of transmitter/receiver. Thus, FL classes are teacher-centered and grammar-centered. Besides, curriculum is assumed to be politically-fronted in terms of prioritising competent students over incompetent ones (Carter, 2001); therefore, they face racial situations as far as economic privileges are concerned (Street, 1984, 1993, 1996, 1997, 1998), such as the privilege of scholarships and academic visits. This 'competency' and 'incompetency' are established due to accuracy assessment of students' end products being language, rather than considering it a means toward an end (Nunan & Lamb, 2001).

2.2.4.2. Socio-constructivist curriculum. The gist of this type of curriculum lies in its emphasis on the process of interaction to socially-construct knowledge (Street, 1984, 1993, 1996, 1997, 1998; Nunan & Lamb, 2001). It is based on students' engagement in their own learning to develop their critical reflection (Breen & Candlin, 2001; Nunan & Lamb, 2001) and to increase the sense of democracy and social justice (Carlson, 1997; Kelly, 1999). Ergo, FL classes tend to be communicative (Breen & Candlin, 2001; Nunan & Lamb, 2001) where teachers create opportunities for learners to shape up their social values and educational benefits through language being the medium toward such an aim.

Bellalem (2008) sketches the differences between the aforementioned beliefs about the FLT curriculum in an all-inclusive table (Table 6).

Table 6

Views of curriculum in FLT

Curriculum	Knowledge	Teacher	Student	Policy	Language Teaching Methodology
Transmissionist	Product (language is an end)	Holder and transmitter of knowledge	Receiver of Knowledge	Prescribed and politically-driven (knowledge transmission for political ends)	Teacher-fronted and grammar-centered
Socio-constructivist	Process (language is a means of interaction and critical reflection)	Creator of opportunities for critical reflection towards the construction of knowledge	Constructs knowledge and uses it for the benefit of society	Democratic and socially-driven (knowledge constructed for the benefit of society)	Communicative language teaching

Source. Bellalem (2008, p. 48)

2.2.5. Definitions of curriculum internationalisation. One particular type of

IoHE is the IoC which denotes pursuing the process of internationalisation 'at home.'

Many scholars agree upon Leask's (2009) definition of IoC being

> […] the incorporation of an intercultural dimension into the content of the
>
> curriculum as well as the teaching and learning processes and support services
>
> of a program of study. An internationalised curriculum will engage students
>
> with inter[culturally] informed research and cultural and linguistic diversity. It
>
> will purposefully develop their intercultural perspectives as global
>
> professionals and citizens. (p. 210)

This definition implies Leask's (2014) intents to draw attentions toward the

learning outcomes of *all* learners, not only "the mobile few" (Jones, 2014, p. 8). Within

this frame, Leask (2014) asserts that learners should constantly and actively be engaged in

their learning process in order to systematically develop their intercultural outcomes.

Consequently, she claims that focus should transcend IoC based on content only to IoC

that encompasses the learning outcomes value and the necessity of guaranteeing equal

access to learning for all learners (Leask, 2014).

Leask (2014) further distinguishes between IoC as a product and as a process. The former refers to the interculturalised curriculum; i.e., curriculum that is designed on the basis of intercultural dimensions; it is the end product or content to be presented to learners. The latter stands for the means adopted in order to interculturalise the product. Therefore, IoC becomes seen as the intercultural dimension integrated in teaching, learning, assessment and content; and as being measured in learners' outcomes in order to "assist [them] … to become more aware of their own culture and others' cultures" (Leask, 2005, p. 6).

Leask (2014) proclaims that "the focus of internationalization of the curriculum in policy and practice is currently more on what students will experience than on what they will learn and how they will demonstrate their learning" (p. 5). Ergo, in order to design an interculturalised curriculum that values *all* students' learning, two major characteristics of IoC have to be taken into consideration: (a) the context of different cultures and practices and (b) the faculty's support to set and achieve goals of interculturalising curriculum (Leask, 2014). Indeed, IoC under these characteristics can be implemented 'at home' through virtual technological means such as Digital Video Conferencing (DVC) through which speakers of different cultures and different practices meet virtually, and communicate with each other in an understandable language that eases their exchange.

However, according to Jones (2014), 'otherness' is not confined to people outside the home country; it may rather refer to the diversity of "religious, national or ethnic backgrounds, of different sexual orientations, or with differing physical abilities" (p. 7). Indeed, 'otherness' can refer to whoever is different from one's self even if they are from the same country. That is why Jones (2014) proposes what she refers to as an "alternative cultural divide" of "local intercultural" opportunities within the country per se (p. 8). She says: "We have yet to make the most of the diversity in our universities and local

communities to support intercultural learning in domestic settings" (p. 8) and to

'interculturalise' curriculum 'at home' by means of replicating transformational and

experiential learning that are sought abroad through mobility (Jones, 2014). Jones (2014)

challenges the assumption that interculturality can be developed abroad only, and

advocates the replication of these experiences 'at home' in order to promote "just and

tolerant societies" (p. 8) and to reduce learners' fear of being "outside the comfort zone of

their home environment" (p. 7).

      2.2.6. Principles of curriculum interntionalisation. Principles governing the

implementation of curriculum internationalisation are proposed by Leask (2012) within the

framework of 'global perspectives principles.' They are ten core principles that qualify a

curriculum as being interculturalised and as being apt in developing global citizens.

However, we are much more interested in the principles applicable to the local framework

which are:[6]

)**Principle 1:** Clear definition, systematic development and assessment of learners'

learning outcomes in relation to the intercultural perspectives.

)**Principle 2:** The necessity of embedding the learning and teaching activities with

intercultural dimensions at all stages by encouraging learners to engage with different

national and international viewpoints.

)**Principle 3:** The development of intercultural knowledge, skills and attitudes is

established by assisting learners through constructive feedback.

)**Principle 4:** Enough training and support for students to be well-equipped in

intercultural settings.

)**Principle 5:** Devising assessment tasks that engage learners in dealing with

intercultural issues according to their disciplines at all the stages.

---

[6] For further details, please visit the resources provided by Griffith University
http://www.griffith.edu.au/gihe/resources-support/internationalisation

)**Principle 6:** Cultural understanding of foundational knowledge and practices in order to reflect them in the curriculum.

)**Principle 7:** Continuous development of cultural and intercultural understandings.

)**Principle 8:** Supporting teaching staff to employ teaching strategies that involve diversified cultural backgrounds.

On the basis of these principles embedded in the different processes of curriculum design, teachers can design interculturally-based syllabi through which intercultural content is transmitted, intercultural contexts are established, and intercultural competences are enhanced.

2.2.7. Views of curriculum internationalisation. The literature reveals the existence of varying views toward IoC. Bell (2004) conducted a study to investigate academics' attitudes toward internationalising curricula. She found that some accept this strategy while others do not, and she attributes refusal to confusions about the conceptual meaning of IoC.

Academics' agreements and disagreements upon internationalising curriculum paved the way for designing a 'Spectrum of Acceptance of Internationalising Curriculum' (Bell, 2004). Bell (2004) created a four-position spectrum on the basis of Ellingboe's (1998) "Great Divide between attitudes of curricular and systemic change" (p. 214). It refers to the divide between attitudes yielding (a) "minimal interest and awareness and a perception of major obstacles" and those exhibiting (b) "general acceptance with minor perceived obstacles" (p. 3). However, in order to embrace IoC, academics must transcend the divide (Ellingboe, 1998). Figure 2 describes the different levels of the 'Spectrum of Acceptance of Internationalising Curriculum.' It is divided into two sides within each of which there are two levels.

2.2.7.1. Left of the divide. The views within this divide are against

internationalising curriculum mainly due to "the perceived theoretical nature of the subjects being taught; the nature of the discipline; or the lack of space in the curriculum for anything 'extra'" (Bell, 2004, p. 3). IoC refusal is subdivided into two main levels: (a) having a negative impact and (b) being inappropriate. The former view considers internationalisation as a detriment to the disciplines' integrity, since it limits the content to be taught. Besides, it is commonly believed that it is not necessary to value others' cultures since one's own context is enough. The latter view, inappropriate, ponders over internationalisation as having no relation with practice and as being purely theoretical. Besides, proponents of this view claim that basics (skills and facts) are by nature international and valuable, and they do not need internationalisation since IoC constraints teaching perspectives and the ongoing process of predetermined syllabi.

     2.2.7.2. Right of the divide. This divide encapsulates attitudes supporting IoC. It consists of two levels as well, in which internationalisation is being perceived as either (a) possible or (b) integral. First, advocates of internationalisation as being possible think that contexts are international/intercultural which urges the contextualisation of the subjects taught in order to widen the world's students' global citizenship by acquainting them with the necessary knowledge and understandings (theory) and hands-on practice. Furthermore, they support the possibility of IoC through focusing on intercultural faculty as a pedagogical perspective to enhance intercultural ones. Second, another group believes that IoC is integral, and should be implemented under the aegis of all faculty members. They share the same beliefs as the previous group in addition to holding the view of the teaching/learning process as being "fundamentally an international [intercultural] pursuit" (Bell, 2004, p. 8). For this reason, they consider IoC as a strategy that requires transcending mere provision of intercultural settings to a higher level of training which involves globally-oriented knowledge and skills construction.

- Teaching is content-focused (skills and knowledge)

- Teaching is learning-focused
- Pedagogy includes interaction

- learning is interactive, dialogic, inclusive, critical, discursive

PEDAGOGY TRACK

Level 2 Internationalisation is not appropriate

Level 3 Internationalisation is possible

Level 1 Internationalisation would have a negative impact

Level 4 Internationalisation is integral

- Internationalisation adds content. - no room
- Ffundamentals more important
- Not discipline's responsibility

- cases, perspectives etc can be included as context

CONTENT TRACK

- curriculum is/should be Australian
- International curriculum would restrict teaching controversial topics

- International curriculum content is inclusive, experiential, contextual
- academic pursuit is international
- discipline/profession is international

Figure 2. Spectrum of Acceptance of Internationalising Curriculum
Source. (Bell, 2004, p. 4)

2.2.8. The intercultural dimension. The intercultural perspective is an "aspect of the broader notions of equity, diversity and inclusion" (Jones, 2014, p. 8). This particular fact denotes the integrity of all world languages and cultures in promoting characteristics of intercultural communication, being global and/or local. However, in the context of TEFL, English is moulded differently across the world to the extent that it is shaped differently according to its position of usage and its importance in maintaining relationships. Given the development of local ICC in this study, English is the medium of instruction only. Indeed, when the sample students, who are individuals from different local cultures in Algeria, communicate, they use English as a Lingua Franca (ELF) since it is foreign to all of them. Therefore, this research's principal concern is not cultures of English, but is rather the intercultural dimension.

Peoples' interactions are not for exchanging information only; they rather transcend these transactional functions to represent their social and cultural groups. In intracultural communications, interactants share background knowledge and norms that make their social status recognition and meaning inferences much easier. Thus, the common grounds governed by commonalities, conventions and shared knowledge ease understanding (Kesckes, 2016), and determine **"what they say, how they say it, what response they expect and how they interpret the response"** (Byram, Gribkova, & Starkey, 2002, p. 9). Hence, interlocutors yield a social identity that distinguishes them from other speech communities.

Communicative competence takes into consideration the development of the appropriate use (Hymes, 1972) of the linguistic competence. However, it neglects culture which is assumed to have an integrative role in intercultural settings especially with the dawn of the intercultural approach. Intercultural communications, where interlocutors are from different cultures and languages, are those encounters where both interlocutors' linguistic and cultural traits collide (Kesckes, 2016). Byram et al. (2002) assert that

interlocutors in intercultural settings agree on a lingua franca which makes

communications easy and understandable regardless its status in the speakers' repertoire.

Thus, the notion of ownership and representativeness of a particular culture of a particular

language is no longer true. Indeed, the same scholars assert that native-speakers are not

owners and authoritative of the language, for "people who live in a particular country do

not know intuitively or otherwise the whole of 'the culture' of that country because there

are in fact **many cultures within a country**" (p. 12), and because

> unlike language which is largely acquired by the age of 5, **cultural learning**
>
> **goes on throughout life** as individuals pass from one section of a society to
>
> another or from one social group to another, or as they move into new social
>
> groups each with their own beliefs, values and behaviours, i.e. their own
>
> culture. (p. 13)

The intercultural dimension in teaching/learning promotes intercultural training of

intercultural speakers, or what Byram et al. (2002) label "intercultural mediators who are

able to engage with complexity and multiple identities and to avoid the stereotyping which

accompanies perceiving someone through a single identity" (p. 5). Integrating the

intercultural dimension in curricula paves the way for orienting educational stakeholders,

from the macro to the micro levels, with the necessity to perceive learners' characteristics

and learning styles and strategies as qualities to be uncovered instead of pondering over

them as being "representative of an externally ascribed identity" (Byram et al., 2002, p. 5).

The intercultural dimension centers its interests around coping with the age of

globalisation by focalising respect, human rights, equality and democracy as the basic

principles of IcLT/L. This denotes the continuity advocated by the intercultural dimension

of developing socioculturally, linguistically and interculturally competent learners. This

enables them to interact with their plural individuality and to understand the ubiquitous

differences in different social identities. Speakers' social identities are firmly related to culture; i.e., a speaker's culture consists of a variety of identities each of which determines him/her as part of societal functions (Byram et al., 2002). In IcLT/L, the intercultural learner is the one who is aware of the only one apparent identity and the hidden ones as well; that is why knowledge of the intermingled identities and awareness of the differences in skills, attitudes and values of social identities are necessary in developing ICC.

However, this cannot be achieved unless the teacher is intercultural, and is aware of acquainting learners with the relationships between one's and others' cultures. Actually, Byram et al. (2002) claim that knowledge about the culture is not the only focus, but the way of organising "the classroom and classroom practices to enable learners to develop new attitudes (savoir être), new skills (savoir apprendre/faire and savoir comprendre) and new critical awareness (savoir s'engager)" (p. 27) are also integral in teachers' intercultural training. Accordingly, the same scholars suggest two issues –integral in this study- that teachers should prioritise in leading intercultural classes: (a) self-awareness and awareness of others and (b) group communication skills.

Within the context of IoC, Crichton and Scarino (2007) emphasise the significant role of the cultural dimension, and identify four major constructions within this dimension that help identify the traits of the intercultural dimension. In other words, these constructions pave the way for better understanding and adaptability with the fact and the need to teach through, and learn, multiple languages and cultures. Crichton and Scarino (2007) posit that the critical and thorough examination of these constructions has an influential role in swinging the pendulum toward IcLL/T. These constructions led, then, to the establishment of some principles that govern the IcLL/T (see 2.3.2.2.5).

⟩The cultural dimension as '*content*' refers to the knowledge product embedded into educational functions (teaching, learning and research) to be delivered to learners.

Crichton and Scarino (2007) draw their conclusions from researches undertaken by Critchton, Paige, Papademetre and Scarino (2004) and Whalley (1997) which represent culture in the teaching/learning process as being "an object distinct from learners themselves" (Whalley, 1997, p. 7). This view disregards learners' roles as interactants, and displaces them from the linguistic and cultural context within which cultural contents take place: Crichton and Scarino (2007) consider this view as "monologic" (p. 7).

⌡The cultural dimension as '*communication skills*' is perceived as being "mono-linguistic" (Crichton & Scarino, 2007, p. 7) since training as far as communication skills are concerned is pursued in English only. This implies the belief that "communication can be simplified or reduced to a single language" (p. 8), and that monolingual repertoires are encouraged (Crichton & Scarino, 2007). However, the complex nature of the plural languages and cultures should be recognised to enrich the linguistic and cultural communicative competences.

⌡The cultural dimension as '*relocation*' stands for constructing culture as swinging between different geographical cultural locations. Crichton and Scarino (2007) label this view "mono experiential" (p. 10) in the sense that it promotes cultural learning through studying in a foreign cultural context which reduces exposure to learners' own cultural experiences. Thus, it is necessary to intertwine the multiple languages and cultures by engaging both cultural experiences, native and foreign, whatever the cultural location is.

⌡The cultural dimension as '*diversity*' represents the importance attributed to understanding, and to respect of, others' cultures for the sake of raising cultural awareness and encouraging a sense of justice and democracy. Notwithstanding these valuable characteristics, this view does not account for learners' own understanding as

being part of the plural cultural diversities. It is, thus, "a mono-cultural construction

culture and [it] underscores the need for a construction of cultural diversity which

acknowledges that this involves the *interaction* between languages and cultures"

(Crichton & Scarino, 2007, p. 12).

     2.2.8.1.1. Types and categories of culture. The trend of culture seems to be very

broad to the extent that if we accounted for its extensive literature, it would take ages and

books to do so. However, a key factor of knowing a culture is to gain considerable

knowledge about the variegated parts and categories that constitute it. Despite differences

in labels, several researchers agree that there are two main categories within a culture: (a)

objective culture (Berger & Luckmann, 1967; Triandis, 1994) or Big C-Culture (Bennett

M. , 1998; Chlopek, 2008), and (2) subjective culture (Berger & Luckmann, 1967;

Triandis, 1994) or what Bennett M. J (1998) and Chlopek (2008) call small c-culture.

     The first part of culture, objective or Big C-Culture, is easy to study since it

encompasses factive knowledge apropos "fine arts such as literature, music, dance,

painting, sculpture, theater and film" (Chlopek, 2008, p. 11). Moreover, Berger and

Luckmann (1967) relate the parts of culture to the objective sense of context, and posit that

objective culture is "the set of institutional, political and historical circumstances that have

emerged from and are maintained by a group of interacting people" (p. 13). Indeed,

objective or Big C-Culture can be defined as the amalgam of the larger trends that govern

speech communities such as "art, architecture, literature, government and history" (Bennett

M. , 1998, p. 193).

     The second category of culture, subjective culture or small c-culture, refers to the

wide range of specificities and commonalities that make a particular speech community

distinguishable from any other cultural group. Chlopek (2008) asserts that the elements

constituting small c-culture are interrelated and are "attitudes, assumptions, beliefs,

perceptions, norms and values, social relationships, customs, celebrations, rituals, politeness conventions, patterns of interaction and discourse organization, the use of time in communication, and the use of physical space and body language" (p. 11). Berger and Luckmann (1967) define subjective culture as being

> the *worldview* of people who interact in a particular context. It is their unique perspective on how to discriminate phenomena in the world, how to organize and coordinate communication, and how to assign goodness and badness to ways of being. (p. 15)

It is commonly acknowledged that a better understanding of a particular culture highly depends on the learning of its small c-components. However, this is not an easy task since these constituents tend to be unobservable, for in spite of their being "imparted to us from birth, [they] are deeply internalized and subconscious and are often noticed only in contrast with another culture" (Chlopek, 2008, p. 11). Ergo, it is worth shedding light on the immense impact exercised by these intangible elements on peoples' thinking, and consequently, on their own behaviours and on their interpretations of other cultural counterparts' behaviours (Chlopek, 2008; Bennett M. , 2009). Chlopek (2008) adds that in order to avoid misunderstandings, "stereotypes and prejudices" (Kramsch, 1995, p. 84), and to achieve successful communications, knowledge of small c-culture is necessary. Nonetheless, the role of Big C-Culture cannot be overlooked. Indeed, in the teaching/learning process, learners' cultural parts collide with those of the others' causing cultural misunderstandings and even conflicts; that is why equilibrium between objective and subjective cultures in designing curriculum and syllabi should be sought.

    2.2.8.1.2. Interculturality. In FLT contexts, learners have their own culture, and they encounter a new cultural repertoire which they do not recognise. Corbett (2003) claims that learners should be acquainted with the different components of their own

culture and with those of the target culture in order to assist them in grasping the

differences between their beliefs and practices and the others' as a first step toward

understanding the language. Nonetheless, if we are dealing with local interculturality,

students should better discover other local beliefs and practices in addition to theirs. This

cognitive recognition of cultural differences, or what is called intercultural awareness, is

believed to be the trigger of ICC. It, first, activates the "perception of cultural differences"

(Bennett M. J., 1993; 2004; 2009) or what is labeled intercultural sensitivity, and then

develops "the potential for enactment of culturally sensitive feeling into appropriate and

effective behavior in another cultural context" (M. J. Bennett & Castiglioni, 2004 as cited

in Bennett, 2009, p. 4): That is intercultural communicative competence (ICC).

2.2.9. Strategies for curriculum interculturalisation. In order to interculturalise

curriculum, the planning processes and operational schemes to put the IoC policy into

practice are proposed by different scholars and researchers. They fall within the following

streams:

ʃThe adoption of the communicative and intercultural approaches in teaching existing

curricula in order to broaden their objectives, contents, tasks and assessments.

ʃThe active prevention of formulating stereotypes and prejudices and the pertinent

avoidance of ethnocentric behaviours.

ʃThe variance of teaching/learning materials to include intercultural ones for the sake of

expanding academic faculty's learning experiences and knowledge.

2.3. Curriculum Design for Intercultural Communicative Language

Teaching/Learning

For the sake of improving the EFL teaching/learning process that dovetails with the

requirements of the current volatile epoch, designing the adequate curriculum (objectives,

syllabi, teaching methods and evaluation modes) and determining the pedagogy to be

adhered to are key vehicles in achieving the teaching/learning aims, goals and objectives. Indeed, a major tenet that seeks this particular purpose is the IoC. According to The Higher Education Academy (2014), the core tasks of the IoC are summarised in the following:

> […] providing students with global perspectives of their discipline and giving them a broader knowledge base for their future careers. You can also help to provide them with a set of values and skills to operate in diverse cultural environments; skills often labelled 'intercultural competencies' or 'cross-cultural capabilities'. (p. 3)

Therefore, intercultural competences, the ability to effectively and appropriately communicate in a rapidly changing world, and the need for developing a global citizenship and resilience are focused upon in this research through targeting the development of ICC. This section transcends dealing with affinities, and establishes solid grounds scaffolding the understanding and promotion of ICC. It focuses on EFL teaching/learning approaches and methods to achieve such an aim, being CLT, Task-Based Language Teaching (TBLT) and IcLT/L.

2.3.1. Targeting Intercultural Communicative Competence in EFL. English has the jewel in the crown; it is the most widely used language among the 4,000 to 5,000 living languages (Broughton, Brumfit, Flavell, Hill, & Pincas, 1980). It gained a remarkable reputation all over the world, especially after being claimed as the language of ICTs. It is among the most encouraged languages to be taught/learnt.

English is no longer monopolised by its native speakers; it is rather internationalised and under all nations control in the sense that it is spoken as a L2 in the outer circle and as a FL in the expanding circle. It is, according to the Cairo *Egyptian Gazette* (as cited in Broughton et al., 1980), "not the property of capitalist Americans, but

of all the world" (p. 4). It takes many regional forms, and it became an English variety in many nations representing many cultures such as British, American, Canadian, Indian, West-African, Australian, to name a few. These varieties represent different speech communities which differ in several language aspects such as pronunciation, syntax, semantics, pragmatics and culture which are shared and agreed upon in intracultural communications. However, in intercultural encounters, interlocutors find themselves in situations where they lack knowledge of the other language and culture (Kesckes, 2016) when they may wish to partake in the foreign language and culture. Thus, teaching learners the language and its culture in a way that stimulates them to tolerate, to embrace and to accept the counterpart culture is integrative in developing their ICC.

In this line, these considerations are mirrored to the local intercultural communications, where a language and/or a language variety reflect cultural differences of different speech communities at the segmental and the supra-segmental levels. Therefore, ICC between locally different individuals is sought.

2.3.1.1. Conceptualisation of Intercultural Communicative Competence. ICC is conceptualised differently. Wiseman (2002) posits that ICC involves "the knowledge, motivation and skills to interact effectively and appropriately with members of different cultures" (p. 208). This conception indicates that ICC can be conceptualised on the basis of four implications:

⏜**Different cultures**: Some researchers perceive culture in a traditional way using considerations like "race, nationality, ethnicity, or geographic region" (Bradford, Kane, & Meyers, 1999; Dean & Popp, 1990; Detzel et al., 2000 as cited in Wiseman, 2002, p. 208). Some other researchers conceptualise culture as a "learnt set of shared interpretations about beliefs, values and norms, which affect the behaviors of a relatively large group of people" (Lustig & Koester, 1999 as cited in Wiseman, 2002, p. 208).

However, the operational use of culture witnessed considerable changes. Wiseman (2002) posits that culture is no longer conceptualised with reference to one's place of birth or race; it is rather operationalised on "the commonalities in and interpretations of their behaviors" (p. 208). Indeed, culture can include language and communication styles, family relationships, gender roles, sexual orientations (Hofstede, 1980; Tannen, 1990; Herek, 1991), disabilities (Braithwaite, 1991; Wiseman, Emry, & Morgan, 1987; Shearer, 1984 as cited in Wiseman, 2002) and so many other aspects.

According to Wiseman (2002), operationalising culture can be established through different approaches which make it "move from a typological and discrete format to one that is based on degrees of differences on cultural dimensions" (pp. 208-209). Some approaches include (a) Gudykunst and Lim's (1986 as cited in Wiseman, 2002) qualitative distinction between individual characteristics that denote interpersonal communication and group features that indicate intergroup communication; (b) dependence on cultural dimensions such as individualism/collectivism (Triandis, 1995), or independent/interdependent self construals (Markus & Kitayama, 1991), or high/low power distance (Hofstede, 1980), or high/low-context with reference to individuals' cultural orientations (Gary & Brooklyn, 1999).

The latter approach is used in the present study in order to operationalise culture with the requirements of the research. Accordingly, the focus is on (a) individuals' perceptions of social relationships referring to the centrality of relationships in humans' lives and the extent to which they value, develop and maintain them; on (b) patterns of interaction which stand for the specificity and explicitness versus inferences and implicitness in speech; and on individuals' attitudes toward (c) time, which show their preoccupation with time, and (d) space which indicate their emotional, physical and psychological openness (Gary & Brooklyn, 1999).

Investigating such dimensions allows categorising individuals as being high-context persons or low-context persons. High-context persons value relationships as both means to establish networks and as ends. Thus, communication tends to be direct as maintaining relationships is central to this kind of persons. Besides, they willingly spend time in order to develop such relationships. However, they categorise individuals as insiders/outsiders, and they always use distinctive expressions like "we" Vs. "they." In contrast, low-context persons focus on accomplishing their goals without minding social relationships, which they consider as obstacles that hinder their tasks (Gary & Brooklyn, 1999).

Effectively and appropriately. Spitzberg (1988 as cited in Wiseman, 2002) advocates *effectiveness* and *appropriateness* as key criteria of ICC: "Competent communication is interaction that is perceived as effective in fulfilling certain rewarding objectives in a way that is also appropriate to the context in which the interaction occurs" (Wiseman, 2002, p. 209). In other words, effective and appropriate behaviours are the essence of ICC.

On the one hand, effective communication entails setting goals of communication and achieving them. According to Parks (1976 as cited in Wiseman, 2002), doing so requires controlling the social context, expecting others' responses, adopting adequate communication strategies and assessing one's desired personal outcomes. On the other hand, appropriate communication denotes using messages (verbal or non-verbal) that are conventional in a certain context (Wiseman, 2002). Therefore, interlocutors should show understanding and should act in an acceptable way that reflects their respect of the rules governing intercultural communication.

Effectiveness and appropriateness affect the quality of communication. Indeed, the extent to which interactants maintain these criteria demonstrates their communication

styles. Spitzberg (2000 as cited in Wiseman, 2002) distinguishes between four communication styles: (a) minimising communication (ineffective and inappropriate), (b) sufficing communication (appropriate but ineffective), (c) maximizing communication (effective but inappropriate) and (d) optimizing communication (effective and appropriate).

⌡**To interact.** Wiseman (2002) describes 'to interact' as the active part when conceptualising ICC. He posits that "when communicators interact, they are co-orienting and coordinating their behaviors (verbal and nonverbal) to accomplish social functions, obtain personal goals, and conform to the normative expectations of the situation" (p. 210). Thus, interactants are considered competent when they accomplish communicative behaviours effectively and appropriately. However, many scholars claim that interacting effectively and appropriately necessitates certain cognitive, affective and behavioural factors (Hammer, Gudykunst, & Wiseman, 1978; Abe & Wiseman, 1983; Gudykunst & Hammer, 1984; Wiseman & Abe, 1984; Hammer, 1987; Martin, 1993; Chen G. M & Starosta, 1996; 1998).

⌡**Knowledge, motivation and skills.** Intercultural communication necessitates certain conditions for someone to be interculturally competent. Indeed, Wiseman (2002) states that ICC "is not something innate within us, nor does it occur accidentally" (p. 211). Since the beginning of research on ICC, the latter has always been conceptualised as grounded on three dimensions: (a) cognition, (b) affect and (c) behaviour (Spitzberg & Cupach, 1984, 1989; Gudykunst & Kim 1992; Bennett, 1993, 1998, 2004, 2009; Knight, 1993; Chen G. M & Starosta, 1996, 1998; Leask, 1999, 2004, 2005, 2009, 2012, 2014; Byram, et al., 2002; Corbett, 2003; Deardorff, 2004, 2006, 2009, 2011).

Briefly speaking, conditions of competent intercultural communicators are, first, (a) k*nowledge* which stands for "awareness and understanding" (Wiseman, 2002, p. 211)

of rules and information governing one's culture and the other culture, which can be

obtained through sensitivity to culturally-distinct others' feedback and through cognitive

flexibility to process that feedback (Gudykunst & Kim, 1992). The second condition is (b)

motivation which refers to affect and intentions triggered when engaging in intercultural

communications, and which depends on the kind of feelings that dominate the interaction

with others; i.e., negative emotions like fear and anxiety will engender negative motivation

and avoidance of communication, but positive emotions like confidence and interests will

lead to positive motivation and great tendency to engage in communication with others

(Wiseman, 2002). The third condition is (c) *skills* which represent the actualisation of

behaviours that are thought and felt as effective and appropriate in the context of

intercultural communication. Wiseman (2002) labels them "skilled behaviors" (p. 212) in

contrast to mere behaviours that are not goal-oriented. These conditions are discussed

later with reference to the models of ICC devised by several researchers.

   2.3.1.2. Definitions of Intercultural Communicative Competence. Byram (1997)

posits that, in the wake of our globalised world, all peoples, not only "diplomats and

professional travelers" (p. 11), are uplifted to partake in diversified cultural and linguistic

groups as it is affirmed by Erin Tyler, an Assistant Cultural Affairs Officer at the US

Embassy in Algeria, whom we met when we had a teacher training program at Berlitz

School (Algiers). She said that one of the prerequisites of being a diplomat in a country

rather than theirs is to possess intercultural communication skills which are developed and

fostered in them through intensive intercultural training programs (E. Tyler, personal

communication, July 29th, 2016). However, all people of the society are encouraged to be

interculturally competent, for any kind of relationship between people of different

cultures, be it friendship or marriage or partnership, is "a context in which intercultural

communication occurs" (Chen L. , 2002, p. 241).

The focus on developing and promoting ICC within communicators is of paramount importance either informally within social groups or formally at the level of educational institutions (Byram, 1997). Indeed, societies ensure the acquisition of certain qualities that constitute individuals' identities which are, then, fostered and supported through "the processes of socialisation, particularly in educational institutions, but at the same time, schools and other educational institutions are also increasingly expected to prepare those entrusted to them for the inter-lingual and intercultural experiences of the contemporary world" (Byram, 1997, p. 12).

These required contemporary profiles of interactants are referred to by Byram (1997) as ICC. He linked it, but not limited, to FLT due to the diversity of linguistic and cultural aspects in both the FL and the students' native languages. Besides, introducing learners in the outer and expanding circles to otherness enables them to interact with FL users in the inner circle or to cope with different situations where the FL is spoken as a lingua franca.

Therefore, FLT is related not only to communication and interaction of information as it is believed in CLT, but to cultural understandings, to maintenance of relationships, to decentring of one's own perspective and to willingness to exhibit politeness as well. These aspects in addition to beliefs and behaviours differ from one culture to another, which seldom engender conflicts and violation of communications. That is why the intercultural approach ponders over communication as being the "interaction among people of complex cultural and social identities" (Byram, 1997, p. 14). In fact, Byram (1997) best describes the role of FLT in relation to ICC as follows:

FLT needs […] to take account of the ways of living out of which others speak

and write. Only then can FLT claim to prepare learners to communicate and

interact with foreigners who are 'other' and accepted as such, rather than being

reduced to people assumed to be (almost) 'like us'. (p. 14)

ICC is conceptualized differently by different researchers each of whom

concentrates on a certain perspective. Some researchers (Gudykunst, Wiseman, &

Hammer, 1977; Hammer, Gudykunst, & Wiseman, 1978; Abe & Wiseman, 1983;

Wiseman & Abe, 1984; Hammer, 1987; Wiseman, Hammer, & Nishida, 1989) approach

ICC from a cross-cultural perspective which conceptualises it as being the individual's

ability to have "a positive attitude towards the foreign culture" (Fritz et al., 2002, p. 166).

Others (Ruben, 1976; 1977; Ruben & Kealey, 1979; Hawes & Kealey, 1981; Kealey,

1989) view ICC from a behavioural skills approach that emphasises individuals' effective

behaviours and skills in intercultural interactions (Fritz et al., 2002). Another group of

researchers focuses on individuals' traits that mediate their attitudes and behaviours.

Others (Dinges & Lieberman, 1989; Parker & McEvoy, 1993; Hammer, Nishida, &

Wiseman, 1996) emphasise the salience attributed to context in influencing ICC (Fritz et

al., 2002).

Chen G. M and Starosta (1996) define ICC from behavioural, attitudinal and

affective perspectives strictly related to the context in which it is executed: ICC is "the

ability to effectively and appropriately execute communication behaviors that negotiate

each other's cultural identity or identities in a culturally diverse environment" (p. 28).

This complex concept has been the principal concern in EFL classrooms (Liaw,

2005). ICC should not be regarded as the intersection of cultures; it should rather "be

viewed and analyzed as a complex process" (Stier, 2006, p. 5) which is taught in context.

Byram (1997) identifies three main contexts of intercultural communications:

⟩ between people of different languages and countries where one is a native

speaker of the language used;

⟩ between people of different languages and countries where the language

used is a lingua franca; and

⟩ between people of the same country but different languages, one of whom

is a native speaker of the language used. (p. 32)

This reminds us of the dependence of the desired ICC on the nature of the context.

These considerations determine the formulation of ICC conceptual and assessment

models.

   2.3.1.3. Models of Intercultural Communicative Competence. Many researchers

and scholars developed a variety of ICC models in relation to education among which

Chen G. M and Starosta's (1996), Byram's (1997), Bennett's (1998) and Deardorff's

(2004) models are the most influential and workable ones in FLT.

   The first model is Chen G. M and Starosta's (1996) ICC model which brings

together all the dimensions of competence: (a) Affect, (b) Cognition and (c) Behaviour

resulting, respectively, into three components of ICC: (a) Intercultural sensitivity, (b)

Intercultural awareness and (c) Intercultural adroitness (Figure 3).
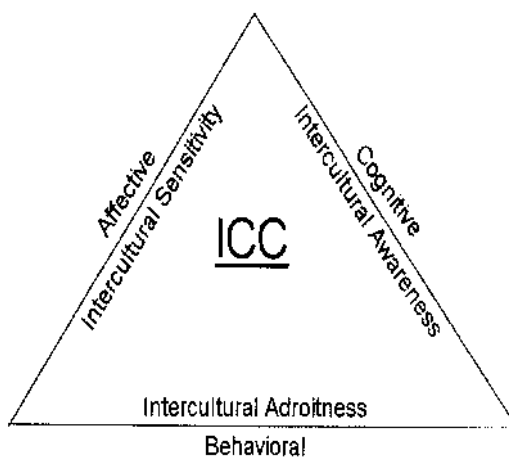
Figure 3. ABC Triangle
Source. Chen G. M and Starosta (1996)

First, intercultural sensitivity represents the affective element of ICC. It is the person's emotional desire to recognise, tolerate and accept cultural differences. It includes self-esteem, self-monitoring, empathy, open-mindedness and non-judgmental and social relaxation. Second, intercultural awareness represents the cognitive component of ICC that stands for the ability of a person to understand convergences and divergences between the native culture and others' cultures. It involves self-awareness and cultural awareness. Third, intercultural adroitness stands for the behavioural constituent of ICC which is the ability of a person to establish communications and to achieve desired communicative goals in intercultural communications. It consists of message skills, appropriate self-disclosure, behavioral flexibility and interaction management (Chen G. M & Starosta, 1996, 1998).

The second model of ICC is Byram's (1997); it mingles linguistic and intercultural competences, and delineates "clear, practical and ethical objectives" (p. 9). Byram et al. (2002) sketch the aim of intercultural language teaching as:

> to give learners intercultural competence as well as linguistic competence; to
> prepare them for interaction with people of other cultures; to enable them to
> understand and accept people from other cultures as individuals with other
> distinctive perspectives, values and behaviors; and to help them to see that
> such interaction is an enriching experience. (p. 6)

Byram's (1997) model (Figure 4) establishes a link between FLT and ICC. It consists of five factors: (a) Critical cultural awareness in relation to the other four: (b) knowledge, (c) intercultural attitudes, (d) interpreting and relating skills and (e) discovery and interaction skills.
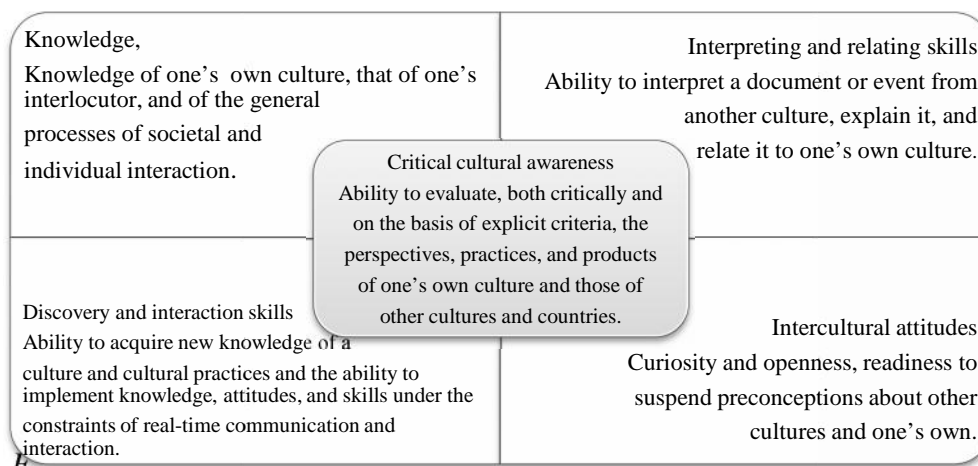
Figure 4. Byram's model of intercultural communicative competence
Source. Byram (1997)

Byram (2012) insists that critical cultural awareness "embodies the educational

dimension of language teaching" (p. 9), and that "skills, attitudes and knowledge, both

linguistic and cultural" (p. 6), should be focalised on the dimension of critical awareness.

However, though it is a complex process that describes the blueprint of teaching ICC, this

model does not show the role of the teacher. Therefore, teachers must construct and

formulate their own strategies that achieve this goal (Byram, 1997; Byram et al., 2002).

The other ICC model is Bennett's (1998) DMIS as shown in Figure 5.
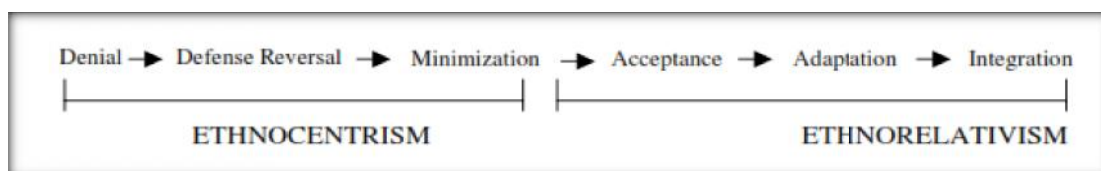
Figure 5. Developmental Model of Intercultural Sensitivity
Source. Bennett (1998)

It consists of six major stages each of which exhibits some characteristics of

individuals in intercultural exchanges and their reactions to cultural differences.

Denial. This stage denotes that people deny cultural differences. Bennett (2004)

describes them as

unable to experience differences in other than extremely simple ways. They

may be perplexed when asked about their own culture, because they have not

considered how culture impacts their own or others' lives. They might ask

well-meant but naive questions about other cultures ("do they have television

in Japan?") and make superficial statements of tolerance ("live and let live").

In some cases, people with this orientation may dehumanize others, assuming

that different behavior is a deficiency in intelligence or personality. (p. 1)

She adds that denial of differences can be in different forms: (a) disinterest in

noticing cultural differences and (b) avoidance of changing communication settings in

order to protect one's worldview. Bennett (2004) attributes this denial to "the failure to

differentiate 'culture' as a category, thus an inability to perceive or construe data from

differing cultural contexts" (p. 1).

⎠Defense reversal. People experiencing defense toward cultural differences

consider themselves and the 'other' as two distant extremes of the continuum. Bennett

(2004) portrays them as follows:

They feel 'under siege' by people that they stereotype in simplistic and

negative ways, protecting themselves with a hardened boundary between

themselves and the 'others.' Typically, one's own culture is exalted, and other

cultures are denigrated with negative stereotypes. This hierarchical view of

culture may lead people to assume a kind of social Darwinism wherein they

place their own culture at the acme of development and civilization. (p. 3)

Defense encompasses three perceptions of cultural differences: (a) denigration

refers to negatively evaluating culturally-distinct counterparts' behaviours and values, (b)

superiority stands for considering any other cultural trait as inferior and as a threat, and (c)

reversal is when people experiencing it consider other cultures as superior, and tend to

malign theirs: as Bennett (2004) puts it "going native' among long-term sojourners or the 'false ally' among some dominant-culture seekers of minority approval" (p. 3).

Minimisation. Bennett (2004) identifies such a status by "having 'arrived' at intercultural sensitivity" (p. 5). It denotes a humanistic recognition and awareness of the worldviews with no regard to their cultures and with acknowledgement of similarity and equality: "The assumed commonality with others is typically defined in ethnocentric terms: since everyone is essentially like us, it is sufficient in cross-cultural situations to 'just be yourself" (Bennett, 2004, p. 5). Minimisation consists of two views: (a) human similarity and (b) universal values. The former denotes the fact of recognising humans' similarities in their varying small c-culture such as their basic needs despite their differences in fulfilling them, whereas the latter emphasises humans' differences as far as their Big C-Culture, or worldview, is concerned such as religion.

Acceptance. This indicates the experience of cultural differences where people accept culturally-distinct behaviours and beliefs. Bennett (2004) perceives them as "see[ing] cultures as offering alternative viable solutions to the organization of human existence, and [… as] curious about what the alternatives to their own culture are" (p. 7). This does not reveal agreement upon such behaviours, but a mere acceptance of distinct cultural traits. The acceptance experience encapsulates (a) Behavioral Relativism which is "the perception that all behavior exists in cultural context and the pursuit of understanding complex interaction within and between cultural contexts," and (b) Value Relativism which represents "the perception that beliefs, values, and other general patterns of assigning 'goodness' and 'badness' to ways of being in the world all exist in cultural context, and that cultural worldviews can be understood in terms of these values" (Bennett, 2004, p. 7).

Adaptation. This experience represents a conscious shift in worldviews. Bennett

(2004) defines it as "the application of Acceptance, and it is likely to become the predominant experience when there is a need to actually interact effectively with people of another culture" (p. 9). It denotes one's reorganisation of cultural realities to dovetail with those of the other culture; Bennett (2004) calls it "intercultural empathy" (p. 9). According to Bennett (2004), adaptation takes two forms: (a) Cognitive Frame-Shifting which is "the conscious shift of perspective into an alternative cultural world view, thus creating access to a facsimile of the alternative cultural experience: Cognitive empathy," and (b) Behavioral Code-Shifting which stands for "acting in culturally appropriate ways based on an intuitive feel for the alternative worldview: Intuitive empathy" (p. 9).

⟩Integration: Bennett (2004) puts this experience as being simply "a person who is not defined in terms of any one culture –typically a person who is bicultural or multicultural," and adds that this experience takes place "when individuals intentionally make a significant, sustained effort to become fully competent in new cultures" (p. 11). This experience includes (a) Constructive Marginality and (b) Ethical Commitment. The former refers to "maintenance of a personal or organizational identity that is not primarily based in any one culture, combined with a tendency to facilitate constructive contact between cultures," whereas the latter stands for "the construction of an ethical system that allows for 'commitment in relativism" (Bennett, 2004, p. 11). This model tends to be hierarchical and iterative, for it is conceived as moving from one stage to another in a linear manner.

A responsive model of ICC to the previous one is Deardorff's (2004) through which she focuses on the process model. Prior to displaying her models, it is worth noting her study which elicited the most acceptable (80%-100%) definitions and components of ICC from a sample of experts including intercultural scholars and administrators of internationalisation. They define ICC in broader terms without an explicit reference to

what specifically constitutes it (Knowledge, skills and attitudes) (Deardorff, 2006).

Indeed, we (the researcher) intended to *separately* assess students' ICC in terms of its

components delineated by its scholars like Chen G. M and Starosta (1996, 1998 as

mentioned earlier), Byram (1997) "Knowledge of others; knowledge of self; skills to

interpret and relate; skills to discover and/or to interact; valuing others' values, beliefs, and

behaviors; and relativizing one's self. Linguistic competence plays a key role" (p. 34), and

Lambert (1994 as cited in Deardorff, 2004) "Five components: World knowledge, foreign

language proficiency, cultural empathy, approval of foreign people and cultures, ability to

practice one's profession in an international setting" (p. 230). Nevertheless, the study

conducted by Deardorff (2006) indicates that all sample experts prefer perceiving ICC in

general terms to formulate a workable definition that allows for the measurement and

assessment of ICC: "competence can be measured. But its measurement depends first on

its definition" (Klemp, 1979 as cited in Deardorff, 2006, p. 242). Once ICC is clearly

defined according to the desired outcomes, to the targeted priorities, to the skills aimed at

and to learners' attitudes, skills and knowledge; it can be easily measured (Deardorff,

personal communication, October 4th, 2016). Figure 6 is Deardorff's Framework of ICC.

DESIRED EXTERNAL OUTCOME:
Behaving and communicating effectively and appropriately (based on one's intercultural knowledge, skills and attitu-

DESIRED INTERNAL OUTCOME: Informed frame of reference/filter shift:
Adaptability (to different communication styles & behaviors; adjustment to new cultural environments);
Flexibility (selecting and using appropriate communication styles and behaviors; cognitive flexibility);
Ethnorelative view;
Empathy

Knowledge & Comprehension:
Cultural self-awareness;
Deep understanding and knowledge of culture (including contexts, role and impact of culture & others' world views);
Culture-specific information;
Sociolinguistic awareness

Skills:
To listen, observe, and interpret
To analyze, evaluate, and relate

Requisite Attitudes:
Respect (valuing other cultures, cultural diversity)
Openness (to intercultural learning and to people from other cultures, withholding judgment)
Curiosity and discovery (tolerating ambiguity and uncertainty)

Figure 6. Pyramid Model of Intercultural Competence
Source. Deardorff (2006)
Note. Move from personal level (attitude) to interpersonal/interactive level (outcomes)
Degree of intercultural competence depends on acquired degree of underlying elements

Despite the fact that several intercultural scholars define ICC and describe it in terms of different constituents, Deardorff (personal communication, October 4th, 2016) posits that they all prioritise the study of three to five components which fall within the trends of respect, openess, curiosity, reflection and knowledge of own and other cultures. Indeed, she formulated her process model in relation to individual attitudes throughout contextualised interactions (Figure 7).
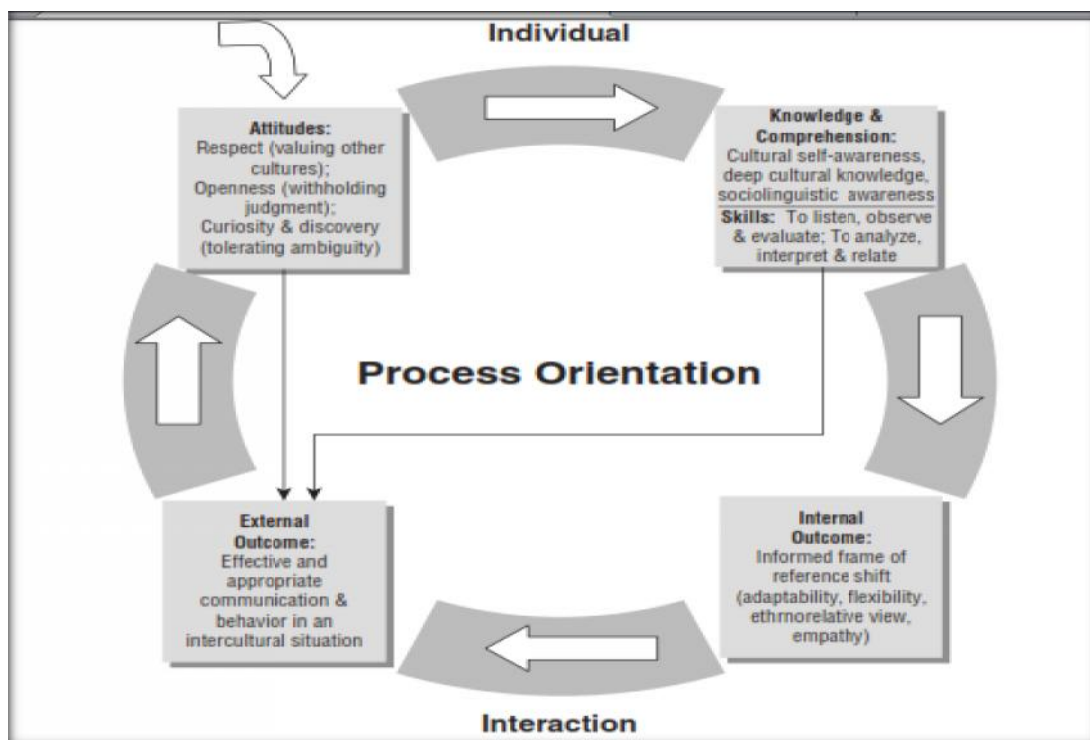
Figure 7. Process Model of Intercultural Competence
Source. Deardorff (2004).
Note. Begin with attitudes; move from individual level (attitudes) to interaction level
(outcomes).
Degree of intercultural competence depends on degree of attitudes,
knowledge/comprehension, and skills achieved.

Deardorff (2006) posits that the question that underpins her research is "what does

it mean to interact successfully with those from different cultures?" That is what led to her

formulation of an intercultural framework and an intercultural model of ICC as shown in

Figures 7 and 8. The intercultural framework comprises:

ʃAttitudes: Deardorff's studies reveal the attitudes of openness and curiosity that

unravel one's transcendence of his/her comfort zone in order to discover otherness with

the condition of showing respect to others as a sign of valuing them. These attitudes are

pivotal in intercultural communication, and are consensual among intercultural scholars.

They are claimed to be foundational and to be the basis of the development of

knowledge and skills underlying ICC (Deardorff, 2006).

ʃKnowledge: Intercultural scholars agree upon "the importance of understanding the

world from others' perspectives" (Deardorff, 2011, p. 76). However, they proclaim that

intercultural knowledge can be shaped within "cultural self-awareness […], culture-specific knowledge, deep cultural knowledge including understanding other world views, and sociolinguistic awareness" (Deardorff, 2006, pp. 249-250).

⟩Skills: Deardorff (2004, 2006, 2009, 2011) acknowledges that the skills required for ICC are observation, listening, evaluating, analysing, interpreting and relating. Therefore, acquainting students with inputs that target these skills fosters the acquisition and the processing of intercultural knowledge.

⟩Internal Outcomes: Promoting the development of intercultural attitudes, intercultural knowledge and intercultural skills leads to what Deardorff labels internal outcome. According to her, it consists of experiences that show empathy and ethnorelativism (Bennett M. , 1998). Indeed, Deardorff (2011) assumes that ethnorelativist and empathetic individuals accept other perspectives and try to respond to them accordingly.

⟩External Outcomes: They stand for individuals' externalisation of the sum of the aforementioned constituents into explicit intercultural communicative behaviours. In this vein, Deardorff (2006) affirms that intercultural scholars came to consensus that ICC is "the effective and appropriate behavior and communication in intercultural situations" (p. 255). To put it differently, behaviour effectiveness is determined by the individual in intercultural settings; however, behaviour appropriateness refers to otherness' cultural sensitivity.

The aforementioned components led Deardorff to develop a process model of ICC (Figure 8). It explicates that

it is possible for an individual to have the requisite attitudes and be minimally

effective and appropriate in behavior and/or communication, even without

further knowledge or skills. Adding the necessary knowledge and skills may

ensure that an individual can be more effective and appropriate in one's

intercultural interactions. With the added flexibility, adaptability, and

empathy, one can be even more effective and appropriate in intercultural

interactions. (Deardorff, personal communication, October 4th, 2016)

This clearly shows that developing ICC is a life-long process which intentionally

starts at post-secondary institutions in order to prepare global citizenry through exposure

to different languages and cultures that delineate one's own beliefs and behaviours and the

way they are deployed in intercultural settings.

2.3.2. EFL teaching methods for Intercultural Communicative Curriculum.

CLT and IcLT are the teaching methods used in the implementation of the combination of

our variables. Therefore, this section overviews these methods for a better understanding

of their origins and underpinning theories.

2.3.2.1. Communicative Language Teaching (CLT).

2.3.2.1.1. Overview. Due to the works of Richards and Rodgers (1986), the notion

of CLT has been plainly examined, among many other teaching methods and approaches.

The theory of language –structuralism– and the behavioural learning theory

governing Audiolingualism were subjected to critiques by Chomsky (1965), who argued

that they do not account for humans' abilities to generate an infinite number of unique

sentences. Therefore, the cognitive perspective became much more the basis of linguistic

theory and of learners' 'interlanguage' which instigated a paradigm shift from

Audiolingualism to CLT (Corbett, 2003).

However, "the communicative approach was never as monolithic as

audiolingualism" (Corbett, 2003, p. 6). CLT increasingly changed due to different studies that shaped its multifaceted nature such as Austin's (1962) *How to do things with Words* and Searle's (1969) *Speech Act theory*. Accordingly, in 1971, a group of experts tried to design a system in which tasks are split into interrelated portions or units (Van Ek & Alexander, 1980). Thus, Wilkins (1972; 1976) devised the Notional-Functional Syllabus which emphasises the notions that a language expresses and their communicative functions that learners need to be acquainted with in order to be familiar with the different language usage, instead of merely describing the hub of language using grammar and vocabulary.

As a learning theory, CLT is based on the belief that views language as communication. Thus, the most prominent applied linguists such as Hymes (1972), Canale and Swain (1980), Savignon (1983), Halliday (1975) and Widdowson (1994) were against Chomsky's view. They proclaimed that language should not be decontextualized, and that its functional and communicative aspects should be considered in curricula design by devising communicative tasks, mostly information gap tasks, that incorporate authenticity in order to promote knowledge transfer and the development of the four language skills (Corbett, 2003).

First, Hymes (1972) is the one who reacted to the Chomskian view of competence by introducing the sociolinguistic perspective that focuses on the ability to use knowledge. Hymes (1972) further criticised Chomsky's ideal speaker/hearer; he posits that speakers and hearers would seem "robot-like language users who produces correct grammatical sentences with no concern for their being appropriate" (p. 277). Therefore, appropriateness is a crucial aspect to be taken into consideration especially in Second Language Acquisition (SLA) and FLT. Hymes (1972) claims that language use should be in its communicative and social context so that the speaker/listener encounter would be governed by the acquisition of communicative competence that enables them to know

"when to speak, when not, and as to what to talk about, with whom, when, where and in what manner" (p. 277). Hymes (1972) defines competence as "dependent upon both (tacit) knowledge and (ability for) use" (p. 270). Therefore, being communicatively competent entails possessing both knowledge and the ability to actualise that knowledge into social meanings. He further categorises communicative competence into four core components:

⌡ Formal (linguistic competence): Whether (and to what degree) something is formally possible;

⌡ feasibility of usage: Whether (and to what degree) something is feasible in virtue of the means of implementation available;

⌡ social meaning: Whether (and to what degree) something is appropriate (adequate, happy, successful) in relation to a context in which it is used and evaluated; and

⌡ actual production: Whether (and to what degree) something is in fact done, actually performed, and what its doing entails. (1972, p. 171)

Another spectrum to communicative competence is added by Canale and Swain (1980) who conceptualise it as "a synthesis of knowledge of basic grammatical principles, knowledge of how language is used in social settings to perform communicative functions, and knowledge of how utterances and communicative functions can be combined according to the principles of discourse" (p. 9). Thus, they add the element of discourse principles by categorising communicative competence into (a) grammatical competence referring to the internalised system, (b) sociolinguistic competence which is the ability to appropriately actualise knowledge in pragmatically and socio-culturally conditioned situations, (c) discourse competence standing for the production of cohesive and coherent discourse, and (d) strategic competence which involves strategies of communication management. Therefore, acquiring such competences permits individuals to be

communicatively competent in a speech community.

Another scholar is Savignon (1983) who considers communicative competence as relative, interpersonal, dynamic and context-based. She defines it as "the ability to function in a truly communicative setting—that is, in a dynamic exchange in which linguistic competence must adapt itself to the total informational input, both linguistic and paralinguistic, of one or more interlocutors" (p. 54). For her, communicative competence is likened to language proficiency, for competence is knowledge while performance is its execution.

Moreover, Halliday (1975) came up with different functions of language as a communicative tool. According to Brumfit and Johnson (1979) and Savignon (1983), this theory is a continuation of Hymes's theory. It encapsulates seven key functions: (a) instrumental to obtain what one wants, (b) regulatory to control others' behaviors, (c) interactional to interact with others, (d) personal to express personal feelings and meanings, (e) heuristic to discover, (f) imaginative to create an imaginative world and (g) representational to communicate information.

Another theorist is Widdowson (1978) who expresses his views about the communicative nature of language, and who establishes the relationship between the use of linguistic features and their communicative functions to fulfill certain communicative purposes. He distinguishes between *competence* and *capacity*. Communicative competence is the linguistically and socio-linguistically oriented knowledge; however, capacity is "an active force for continuing creativity" (p. 53). In other words, it is the force of the individual to create meaningful language.

Another worth mentioning model of communicative competence is that of Bachman and Palmer (1996 as cited in K-Pawlak, 2014). It emphasises language ability as a whole, and it divides knowledge as being (a) organisational in reference to grammatical

and textual knowledge and (b) pragmatic in accordance with functional and sociolinguistic aspects.

Probing into the way communicative competence is perceived by different researchers, Corbett (2003) talks about "culture-free communicative competence" (p. 20). He acknowledges the marginal status of culture in CLT affirming that encoding and decoding meanings go beyond arranging discourse in a particular manner and performing a transactional language. It is rather that language which is generated for social purposes, and which is oriented by sociocultural aspects: This is communicative competence. Moreover, Loveday (1981 as cited in Corbett, 2003) argues that the marginality of culture is itself a neglect for "anticipate[ing] and make[ing] sense of differences in how even simple transactions operate in different countries" (p. 23). Despite the fact that curricula were culture-free, Stern (1992) asserts that there were teachers who introduced "cultural asides" (p. 224); i.e., they incorporate some cultural aspects in their instructions though they are not focused upon in curricula and syllabi design.

All in all, the aforementioned theories contributed in the foundation of a communicative approach to language teaching, and in the establishment of CLT that promotes the development of communicative competence. However, further achievements were established and transcended mere language- and culture-related competences. Indeed, intercultural competence became an integrative component of communicative competence in addition to those formulated by Canale and Swain (1980), for it is posited that acquainting learners with the knowledge of the target culture is not enough: it has to be interwoven with familiarising them with differences and with how "decentring from one's own taken-for-granted world can be structured systematically in the classroom" (Byram & Fleming, 1998, p. 7). Figure 8 represents the framework of intercultural-based communicative competence proposed by Usó-Juan and Martínez-Flor (2006a).
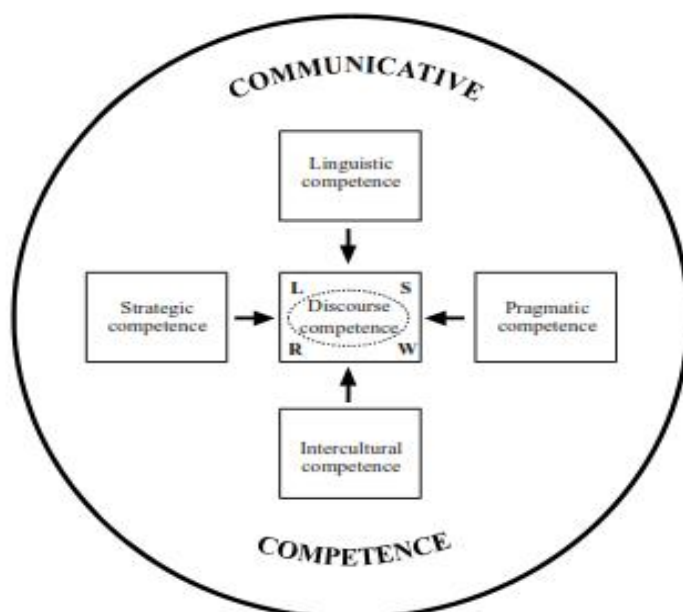
Figure 8. Framework of the components of communicative competence
Source. Usó-Juan and Martínez-Flor (2006a, p. 16)

2.3.2.1.2. Task-Based Language Teaching (TBLT). TBLT is the offspring of CLT;

it stems from the idea that learning occurs if learners are doing something while

communicating through language. Its main organisational principle is the completion of a

communicative task that is transformed from real-world situations to the classroom; that is

what Nunan (2004) labels a 'pedagogical task.' In TBLT, the focus is on directing

learners' attention to negotiating meaning. Nonetheless, Nunan (2004) emphasises

meaning without overlooking grammatical forms of language so that learners acquire the

linguistic system and its different meanings, and so that tasks can be completed in a lifelike

communicative milieu.

2.3.2.1.3. Communicative tasks. A communicative task is pivotal in CLT and

TBLT; it is defined by Nunan (1989) as:

a piece of classroom work which involves learners in comprehending,

manipulating, producing or interacting in the target language while their

attention is focused on mobilizing their grammatical knowledge in order to

express meaning and in which the intention is to convey meaning rather than

to manipulate form. (p. 4)

Ellis (2003 as cited in Nunan, 2004) describes it as involving pragmatic meaning,

being a kind of 'gap',[7] and providing freedom to participants to choose the linguistic

resources in task completion. Nunan (2004) states, furthermore, that it is not easy to make

a distinction between a communicative and a non-communicative task. Thus, he set six

components which form the communicative task as shown in Figure 9. The hereafter

described components interactively affect each other in the sense that the particular goals,

input and activities that are displayed in a particular setting dictate to the teacher to act

accordingly by selecting, modifying, adapting, changing or omitting elements of the

course. Besides, learners have a crucial role in assimilating and producing outcomes

(Nunan, 2005a).
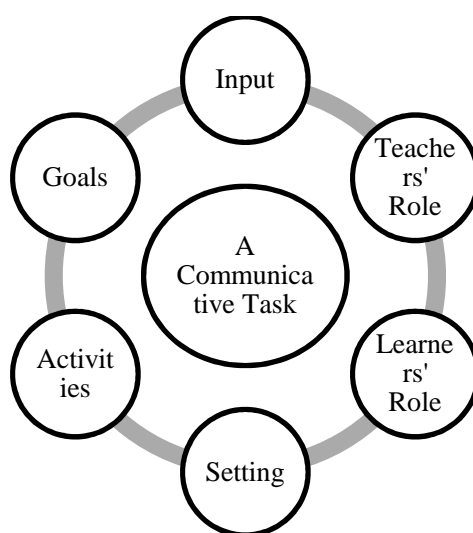
Figure 9. Nunan's six components of a communicative task
Source. Nunan (1989, pp. 10-11)

---

[7] Categorized by Prahbu (1987 cited in Nunan, 2004) into information gap (provision of partial information by all members discussing a topic), reasoning gap (deriving new information from pre-existing knowledge by inferring for instance), and opinion gap (Identifying one's preferences in a particular situation).

⟩Goals: The purpose of the communicative task is to develop and to maintain interaction and to foster the exchange of information and thoughts between learners to complete the task.

⟩Input: The content of a communicative task should be authentic and from real-life situations.

⟩Activities: After being provided with the task, learners are supposed to perform an activity that is meant to reflect the real world, to boost learners to acquire linguistic knowledge that serves them in communicative settings, and to enhance their accuracy and fluency of the TL.

⟩Settings: In a communicative task, the learning pattern (tasks for the whole class, group work, pair work) and the learning environment (indoor or outdoor) constitute the setting, and they should highlight learners' centeredness.

⟩Learner's role: In communicative tasks, learners play active roles, for they are viewed as members of a community who have independent contributions.

⟩Teacher's role: In communicative tasks, the teacher acts as a facilitator who eases the flow of the learning process, as a participant who participates in tasks along with learners to motivate them, and as an observer who observes the progress and regress of learners.

2.3.2.2. *Intercultural Language Teaching/Learning (IcLT/L).*

2.3.2.2.1. Overview. As it is mentioned earlier, the element of culture in the teaching/learning process has long been overshadowed, with few exceptions initiated by some teachers, until the late 1980s. It is during this era onward that scholars claimed the paramount importance attributed to the intercultural approach in EFL teaching/learning.

Prior to overviewing the intercultural approach in EFL, it is worth devoting some lines to the notion of "culture in the intercultural" (ALPLP, n.d.) in order to explicate the

clear cut distinction between "culture teaching/learning" and "intercultural teaching/learning" (Bennett M. , 1998, p. 192). Bennett (2009) defines culture teaching/learning as the instruction/acquisition of knowledge related to a particular foreign culture which is not necessarily a part of intercultural competence; she likens its teaching/learning to FLT/L which is not necessarily linked to a particular competence in FLT/L.

Thus, she identifies intercultural teaching/learning as the needs to teach/learn, know and engage with the different fundamental types, categories and constructions of culture in order to be able to successfully communicate with other cultural counterparts, and to deal with the world's cultural differences. Besides, Liddicoat, Scarino, Papademetre and Kohler (2003) assume that learners have their own culture, and that culture learning begins with being aware of the culturally determined worldviews in order to be able to construct, enact, examine and reflect on who one is and who others are.

IcLT/L builds its grounds on the ubiquitous relationship between language and culture (ALPLP, n.d.). As it is mentioned earlier, the importance attributed to culture in interactions and in one's own understanding frames its links to language. Liddicoat et al. (2003) define IcLT/L as

Intercultural language learning involves the fusing of language, culture and learning into a single educative approach. It begins with the idea that language, culture and learning are fundamentally interrelated and places this interrelationship at the centre of the learning process. This not only reformulates what it means to teach a language, but also provides new and richer ways of linking Languages to other learning areas. The concepts of 'language', 'culture' and 'learning' are therefore central to the design of the Languages curriculum, and importantly, of the curriculum as a whole. Intercultural language learning involves developing with learners an understanding of their own language(s) and culture(s) in relation to an additional language and culture. It is a dialogue that allows for reaching a common ground for negotiation to take place, and where variable points of view are recognised, mediated and accepted. (p. 43)

As a matter of fact, IcLT/L is pondered over as playing an integrative role in holistically conjoining the elements of language, culture and teaching/learning that all contribute to developing learners' skills and competences of discovery, analysis, evaluation, critical thinking and reflection, through making comparisons between their own and the other cultures, and between the different manifestations of cultural attitudes and behaviours in different cultures embodied in different languages (Byram, 1997; Deardorff, 2006). That is why an assertion of the early introduction and teaching/learning of culture should be in parallel with language teaching/learning since, according to the ALPLP (n.d.), "even simple language conveys culture" (n.d., p. 7). Indeed, being aware or not, language teaching/learning yields cultural considerations, for language and culture are likened to a sheet of paper wherein culture is the front and language is the back, and wherein cutting one part engenders the damage of the other (De Saussure, 1956 as cited in

Mahadi & Jafari, 2012). Consequently, language cannot be presented in vacuum leaving some space to be filled in later with cultural assumptions.

The goal of EFL classes has always been to reach native-like norms in speech production. However, this goal does not encompass social and cultural considerations that authenticate language use. Therefore, the aim of IcLT/L is to foster the "bilingual speaker as the norm" (ALPLP, n.d., p. 7) who is alleged to comfortably cope with requirements of intercultural settings through intercultural exploration; i.e., learners undergoing the intercultural approach are supposed to be guided to, first, know the way their culture is enacted and is reflected in their language in order to facilitate these notions before encountering other cultures. Indeed, when learners reach the stage of exposure to other cultures, they find themselves ready and well equipped with the knowledge that allows them to juxtapose the similarities, if any, and differences between the different worldviews. Therefore, in order to ensure the ongoing process of learning, learners should be constantly supported to explore more cultures, to analyse their experiences and to develop their intercultural awareness.

2.3.2.2.2. Theoretical frameworks underpinning the intercultural approach. In order to fully comprehend the intercultural approach and to unveil its equivocal aspects, it is indispensable to delve into the multidisciplinary streams (Corbett, 2003) that underlie it. These streams provide thoroughgoing insights on the starting point of the intercultural approach each of which moulds the principles, concerns and practices of intercultural classes.

⌡*Linguistic anthropology.* Anthropology is the study of the human race and its relation with its social and cultural behaviours. It contributes to the linguistic sphere. Language became associated with maintaining identities and establishing social aspects during the late 19th century and the dawn of the 20th century with the anthropologists Boas (1911),

Whorf (1956) and Sapir (1958). For instance, the Sapir-Whorf Hypothesis proclaims that

the language spoken determines thought; however, this hypothesis has been criticised and

adapted to newly found trends. According to Corbett (2003), pondering over language and

thought this way makes it banal, and the "language of thought goes beyond the boundaries

of any spoken language, and it is that which determines our cognitive limits" (p. 8).

Indeed, another view asserts that language of thought transcends speech to sketch "cultural

priorities" (Corbett, 2003, p. 8) instead of cognitive considerations.

  Therefore, linguistic anthropology investigates speech communities' cultural needs,

culture structure and worldviews that are reflected through their languages. It, then, deals

with interculturally-driven topics. The reason why it is highly co-joint with the

intercultural approach is that it derives its anthropological practices from ethnography

(Corbett, 2003).

Ethnography. Corbett (2003) describes ethnography as being the exploration of "how the

speech systems and behaviours of groups are related to their social structures and beliefs"

(p. 5). Thus, an ethnographic approach intends to systematically describe speech

communities. It also goes on to cover areas in media and cultural studies (Corbett, 2003).

This skill, on the one hand, is highly bolstered to be developed in EFL learners, which, on

the other hand, is an essential component of the intercultural approach since the skills of

observation, interpretation and explanation of social and cultural behaviours are at the very

core of this approach (Corbett, 2003).

Sociolinguistics. It is known as the discipline that studies "linguistic markers and

procedures [that] identify speakers and writers as members of a particular group, whether

that group is bound together by age, gender, class, region, nationality, ethnicity or some

other common affiliation" (Corbett, 2003, p. 10). As a matter of fact, Loveday (1981 as

cited in Corbett, 2003) acknowledges the contributive role of sociolinguistics to the

promotion of the cultural aspect in CLT. Indeed, Hymes (1972), basing his arguments in

sociolinguistics, criticises Chomsky's contentions, and values communicatively and

socially-constructed knowledge (Hymes, 1972; Stern, 1992). These argumentations

notwithstanding, did not give credit to the cultural dimension that impregnates within

communicative competence. However, the intercultural approach redresses the balance

between teaching/learning language and its culture.

⟩*Genre analysis.* It refers to dissecting the social purposes of a text. According to Corbett

(2003), doing so allows to explicate why a particular text has its particular form and to

determine its cultural context. Therefore, the particular act of "justify[ing] choices through

reference to cultural contexts" (p. 13) is the key correlation between genre analysis and the

intercultural approach.

⟩*Critical Discourse Analysis (CDA).* It is the discourse analysis that probes into

understandings of textual, sociological and political critiques (Fairclough, 1995). Corbett

(2003) proclaims the close interrelation of CDA to the intercultural approach since CDA

prompts to identify the aim of language teaching/learning as being to bolster and develop

intercultural awareness, which is part of ICC. CDA ponders over authentic materials,

being written, audio, visual or cultural, as discourse and as exhibiting socio-cultural

connotations (Corbett, 2003). This indicates that Fairclough's analysis is culturally-driven.

It also shows that power enacted by members of the speech community differs; thus, as it

is discussed later, the roles of the educational poles, teacher and learners, vary in power

throughout the implementation of IcLT/L. Indeed, Corbett (2003) maintains that

"language… a key social issue. Language is the weapon of hegemonic cultures in which an

unequal distribution of the power is maintained by negotiation and consent" (p. 14).

⟩*Literary, Media and Cultural Studies (CS).* Literary and media materials, with the new

arrival of CS, are presumed to be the key resources in language classes (Corbett, 2003).

However, at universities, these disciplines are taught/learnt within the literature

departments despite the fact that CS refers to the study of how members perform their

cultural traits as a way to represent who they are (Corbett, 2003). Thus, this field is

integrative in the intercultural approach through which it assists teachers and learners to be

aware of the differences between the native and the other cultures. The extent to which

Corbett's position is rational, Byram (1997) finds no clear relationship between CS and

TEFL. An anecdote is worth mentioning here; when we (the researcher) tried to get an

offer for traineeship at the Department of Media and Cultural Studies at King's College

London by contacting the teaching staff, they acknowledged that their area of expertise

does not dovetail with the intercultural approach (personal communication, July 2016). In

the same vein, Byram (1997) says:

> It [cultural studies] does not work with explicit learning theories, or with
>
> issues of adapting methods to particular age groups. It does not address issues
>
> of affective and moral development in the face of challenges to learners' social
>
> identity when they are confronted with otherness in the classroom or, just as
>
> significantly, in the hidden approach of the informal learning experience of
>
> residence in the country. CS discourse does not, furthermore, include
>
> discussion of teaching methods and learning styles appropriate to different
>
> kinds of classroom interaction, in different environments inside or outside the
>
> country in question. (p. 59)

Byram's conceptualisation of CS in relation to TEFL denotes his concern in

ignoring such correlation since CS pinpoints abstract matters and ideological critiques, and

in prioritising the development of the skills that ease intercultural communications. To put

it differently, Byram (1997) suggests that TEFL is given credit by virtue of critical cultural

analysis. Besides, CS is assumed to be influential on TEFL since CLT is embodied with

literature that is pivotal in acquiring language and in developing cultural awareness

(Brumfit & Carter, 1986; Lazer, 1993; McRae, 1991 as cite in Corbett, 2003). This impact

is apparent in task-based approach to teaching/learning the four language skills imbued

with culture, which are the same as those approached by CS. Therefore, CS and task-based

TEFL reciprocally influence each other as the former absorbs the lessons of the latter,

while the latter depends on the aims of CS.

       2.3.2.2.3. Approaches to teaching culture in the intercultural approach. Teaching

culture in the intercultural approach is approached through five different ways:

)*Using culture to motivate communication.* Tomalin and Stempleski (1993) focus in this

approach on the teaching/learning of what Bennett M. J (1998) calls small c-culture or

what Burger and Luckmann (1967) label Subjective Culture. This is posited because it

includes the aforementioned multifaceted but interconnected aspects. These elements,

used to communicate one's own worldview, motivate the usage of language and the

reception of its culture as Fantini (1997) asserts "communication is culture" (p. 5).

Therefore, learners exposed to languages other than theirs are alleged to re-categorise

worldviews and to reformulate their parts accordingly (Corbett, 2003).

)*Language learning as acculturation.* In countries which highly depend on foreign

students' mobility, one of their curriculum goals is acculturation. The latter is defined as

"the process by which learners are encouraged to function within the new culture, while

maintaining their own identity" (Byram, Morgan, & Colleagues, 1994, p. 7). This

approach encourages learners to know themselves as being "products of their own

cultures" in order to ready them to embrace others' differences non-judgmentally (Valdes,

1986, p. vii), and so that they become "bicultural learners" (Stern, 1992, p. 218). Indeed,

Corbett (2003) summarises these views by acknowledging the necessity of gradually

forming "a single political body that is both multilingual and multicultural" (pp. 25-26).

⟩*Language learning as enculturation.* Corbett (2003) defines enculturation as the process of "assimilation of learners into the host country" by means of forcing them to merge into the target culture with no reference to their own (p. 26). The countries valuing this approach believe that assimilating foreigners into their culture is the optimum way to preserve their culture, which is considered *the* sign of civilised communities and the component of Big C-Culture (Bennett M. , 1998) or Objective Culture (Berger & Luckmann, 1967). This predetermined goal in curricula goes hand in hand with that which seeks native-like proficiency; it further makes this approach in favour of the "elite culture" as the suitable resource in IcLT/L (Corbett, 2003, p. 27).

⟩*Language learning as social and political education.* Harrison and his contributors (1990) report their concerns yielding a critical conception of culture as follows: (a) "the procedural culture of the classroom," (b) "the effect of political decisions on the content of language teaching programmes," and (c) "how adequately [teaching materials] reflect, or how they distort, the culture they purport to represent" (p. 1). These worries meet reality whose political intricacies of power impregnate every area from the macro level (governmental policies) to the micro level (classroom). Indeed, Corbett (2003) claims that "an increased awareness of how various social and political pressures shape their [learners] own and others' national identity": That is what he calls "cultural turn" (p. 29). Hence, this approach emphasises the sociopolitical aspect of education by making educational stakeholders, including learners, aware of such considerations.

⟩*Moving culture toward the centre.* This approach centers its principles and practices in introducing culture into the communicative approach. It is the basis of the intercultural approach which supposes that:

- cultural topics (e.g. exploring how personal and group identities and values

are constructed) are interesting and motivating;

- acculturation (the ability to function in another culture while maintaining

one's own identity) is important;

- 'cultural awareness-raising is an aspect of values education' (Maley's

introduction to Tomalin & Stempleski, 1993, p. 3);

- intercultural language education should cast a critically reflective eye on its

own workings. (Corbett, 2003, p. 30)

The intercultural approach to language teaching/learning revolves around

intercultural knowledge and intercultural competences in curricula design through adapting

practices from the previously explained theoretical frameworks to adjust language

teaching/learning aims to meet the development of ICC.

2.3.2.2.4. Objectives of the intercultural approach. The rarely achieved goal of

language teaching/learning, being native-like proficiency, has been submitted to critiques

and re-evaluations (Kachru, 1986; Davies, 1991; Widdowson, 1994; Byram, 1997; Byram

& Fleming, 1998; Kramsch, 1998) by promoting the development of ICC in L2

teaching/learning.

Thus, the intercultural approach aims at valuing the intercultural speaker as the

ideal who smoothly navigates between speech communities' discourses, and who

adequately makes use of effective and appropriate language in appropriate contexts

(Corbett, 2003). That is what makes intercultural learners advantageous than monolingual

ones. In the same vein, Kramsch (1998) views ICC as the "shared rules of interpretation"

of different worldviews (p. 27). The intercultural approach boosts learners to be adept in

language production, skillful in distinguishing other speakers through identifying their

cultures and values that are overtly or covertly expressed through different languages, and

competent in enacting and negotiating them. That is what makes intercultural learners

"privileged" (Kramsch, 1998) than other monolinguals.

      2.3.2.2.5. Principles of Intercultural Language Teaching/Learning. Crichton and

Scarino (2007) set some principles of IcLL/T on the basis of some previously conducted

studies and of the principles set by Liddicoat et al. (2003). Table 7 sums up the gist of

these principles.

Table 7

Principles of IcLL/T

Principles	Definitions	Implication to languages	Elaboration
Active construction	Learning involves the purposeful and active construction of knowledge within a socio-cultural context.	Exploring language and culture through active engagement. Developing a personal, multi-perspective intercultural space	Learners: • use language purposefully in a range of tasks in which they discover and impose meaning in interaction with people, texts, and technologies. • develop personal ways of responding to linguistic and cultural difference. • explore the culturally conditioned nature of human behaviour. Teachers: • support students in making connections in their learning. • encourage interaction with peers and others. • encourage 'noticing'. • give time for formulating questions, observing, discovering, discussing, experimenting. • select/design tasks that stimulate student interest and extend their thinking about language and culture.
Making connections	Learning is based on previous knowledge and requires challenges to initial conceptions that learners bring. The challenges lead to new insights through which learners make connections, to reorganise and extend their existing framework of knowledge.	Comparing languages and cultures and drawing connections and building the relevant bridges between home and the target language and culture. Comparing existing knowledge of language and culture against new input.	Learners: • develop ways to re-think their initial conceptions, to transform themselves (identity) and their knowledge. • combine learning of language and culture with learning across the curriculum. • develop a growing understanding of language, culture, and values and their interdependence. Teachers: • begin tasks with understanding that learners bring from home or their local community; draw upon

			the diversity of their learners. • provide scaffolding through interactive questioning, instruction, resources, and technologies. • offer alternative explanations. • encourage learners to observe, predict, compare, explain, integrate, and enquire. • encourage interaction and connections across texts and contexts. • show how bridges are made.
Social interaction	Learning is social and interactive.	Communicating across linguistic and cultural boundaries and recognising them as boundaries and why they are constructed. Communicating about linguistic and cultural difference and similarity. Engaging with new conceptual systems through language. Expressing culturally contexted meanings.	Learners: • engage in interactive talk and questioning with the teacher and others through which they are encouraged to notice forms, processes, strategies, in the context of tasks. • work towards reciprocal relationships, directly exploring more than one culture, conceptual systems, sets of values, linguistic and cultural boundaries; seeing their own and others' cultures in a comparative light. • Recognise that social interaction is central to communication. Teachers: • promote social involvement of all learners. • Value and promote discussion, thinking, inquiry, experimentation. •Listen to and build upon student responses. • guide conversation to include learners' views, judgments, rationales. •Draw upon multiple ideas, knowledge, beliefs, values, behaviours.
Reflection	Learning involves becoming aware of the processes underlying thinking, knowing and learning through conscious awareness and reflection.	Reflecting on linguistic and cultural differences and similarities, and questioning the dichotomy. Reflecting on own intercultural behaviour. Articulating the multiple dimensions of own intercultural space.	Learners: • reflect critically on language, culture, knowing, and learning. • develop the capability to reflect upon and engage with difference, developing ways of modifying behaviour. • monitor own production and the effects of own production on others. • question stereotypes. • develop a metalanguage for discussing the relationship between language and culture. • understand the need for that development. Teachers: • encourage new learning through language and about language.

			• promote reflection on linguistic and cultural concepts. • create a multi-perspective, intercultural space for engaging with cultures, without students abandoning their first culture. • discuss goals, processes, judgments with learners. • provide clear and accurate feedback
Responsibility	Learning depends on learners' attitudes and dispositions to learning.	Accepting responsibility for contributing to successful communication across languages and cultures. Accepting responsibility for developing an intercultural perspective.	Learners: • seek and respond to feedback on their own learning. • take responsibility for their own learning. • show willingness to interact with people from other languages and cultures. • develop awareness of the validity of other value and conceptual systems. • recognise the need to decentre from own cultural perspective. • understand the naturalness of multiple perspectives. Teachers: • support the setting of personal goals. • foster engagement with difference. • foster awareness of reductionism. • foster cooperative learning. • develop awareness of the ethical uses of knowledge. • encourage self-monitoring and self-assessment. • demonstrate understanding through personal attitudes and behaviours

Source. Liddicoat et al. (2003, p. 19)

The first principle set by Critchton and Scarino (2007) is 'interacting and communicating' in which it is highly acknowledged that one's own understanding and others' understanding are not preset. However, meaning construction depends on ongoing interactions and communications between individuals in socially and culturally-oriented contexts.

Second, 'connecting the intracultural with the intercultural' refers to awareness that different speech communities are linguistically and culturally different. These variations which make different cultural groups distinguishable are manifested in intracultural and

intercultural interactions and communications (Crichton & Scarino, 2007).

The third principle is 'constructing intercultural 'knowing' as social action' in the sense that speech communities' linguistic and cultural traits including knowledge, behaviours, values and beliefs are not 'unique,' 'true' or 'independent.' They are rather associated with the speech communities' linguistic and cultural practices (Crichton & Scarino, 2007).

The fourth principle is 'reflection and introspection' which stands for the fact that the only way to successfully interact with linguistic and cultural counterparts and to assuredly be sensitive and aware of linguistic and cultural differences, is to fully understand and monitor one's own "linguistic and cultural identities" (Crichton & Scarino, 2007, p. 12).

The last but not the least principle is 'assuming responsibility' wherein a sense of recognition is needed to acknowledge the differences of linguistic and cultural identities from a cultural group to another, and to be responsible, respectful and sensitive toward those variables (Crichton & Scarino, 2007).

2.3.2.2.6. Intercultural tasks. Corbett (2003) draws the definition of intercultural tasks from Nunan's (1989) definition of communicative tasks. He proclaims that any learning task can be intercultural by means of interculturalising it. Therefore, intercultural tasks can be defined as the classroom work which aims at raising learners' awareness and sensitivity toward the differences between their own culture and others' cultures (Corbett, 2003).

2.3.2.2.7. Components of intercultural tasks. Following Nunan's (1989) categorisation of the components of communicative tasks, intercultural tasks comprise the same elements, but they are adjusted to be interculturally-framed (Corbett, 2003).

- Goals: The goals of intercultural tasks reside in interweaving the development of

linguistic knowledge along with intercultural explorations of the native and others'

cultures. Corbett (2003) adds that an amalgam of factors should be considered when

devising such tasks, mainly issues related to learners' access to, and their participation

nature and level in, the Target Language (TL).

– Input: It is generally assumed that authentic materials, being the written or spoken

classroom resources that are not primarily devised for the sake of teaching and

instruction, are the key stimulus for learning to take place in communicative language

classes. However, in intercultural teaching/learning, the focus is on the "authentic use

of authentic materials" (Corbett, 2003, p. 42); i.e., materials that yield authenticity

should be preserved to achieve such a purpose such as the use of literary texts which are

aimed at nothing but developing reading skills, for instance. Therefore, authentic

materials as perceived by the intercultural perspective ought not to be used as they are

by the target culture's community, but they are a proof of "how a culture operates"

(Corbett, 2003, p. 42). Corbett (2003) also posits that the teacher can devise his/her

own intercultural tasks that dovetail with the curricula goals.

– Activities: Communicative activities that encourage learners to perform tasks of

exploration, explanation, analysis, evaluation and discussion of their own and others'

cultural traits can apply to the intercultural class as well (Corbett, 2003).

– Settings: The introduction of intercultural tasks allows for creating different learning

settings and for performing tasks in different learning patterns, being individual,

collaborative or cooperative learning (pair, group, whole class works). The latter

settings exhibit "cultural connotations" (Corbett, 2003, p. 44) in EFL classes being

heterogeneous (students of different cultures) either locally or internationally (Jones,

2014).

– Learner's role: Learners' roles differ throughout the intercultural learning process in a

progressive manner. As they proceed and as they are exposed to intercultural goals, inputs and activities; they advance in terms of their level, responsibility, confidence, intercultural skills and contributions to outdo and even to be authors and actors of their own learning (Casanave, 1992; Corbett, 2003).

- Teacher's role: The teacher's role changes in parallel with learners' role shift. Indeed, in the early phases of intercultural instruction, the teacher is committed to introduce intercultural aspects and to suggest ways of probing into cultural behaviours of different speech communities. However, the more skills development learners show, the less teacher's authoritative role will be. Thus, the teacher becomes a negotiator, a facilitator and a mediator (Corbett, 2003). This role shift between learners and the teacher is considered as "offer[ing] opportunities for exploration" (Corbett, 2003, p. 44).

Conclusion

This chapter consists of four sections which yield a thorough discussion of the literature. The latter is initiated by a historical account of the educational hallmarks that shaped the current status of local interculturality among languages and language varieties in Algeria. Thus, local interculturality in Algeria is tangible, which makes developing local ICC feasible. The latter, being the dependent variable in this study, can be developed through IoC or the integration of an intercultural dimension into curriculum design, being the independent variable. The literature evinces the most prominent models that allow for the measurement and assessment of ICC. Moreover, it reveals communication and interculturality as principles underpinning three teaching methods (CLT, CBLT and IcLT) which, if combined together, are believed to be useful in the development of ICC. This theoretical framework scaffolds, and similarly justifies, the choice of our research methodology design, wherein the multi-dimensional approaches, methods, procedures and techniques of data collection and analyses are thoroughly explicated in the next chapter.

CHAPTER III: RESEARCH METHODOLOGY DESIGN

Introduction

The present research work is an attempt to delve into the EFL curriculum in the Algerian higher education in order to gain insight on the extent to which it accounts for the development of interculturally-oriented learners. After ascertaining the lack of such a dimension, the study investigates the impact of the intercultural dimension on the development of learners' ICC.

Kothari (1990) perceives research designs as "decisions regarding what, where, when, how much, by what means concerning an inquiry or a research study constitute a research design" (p. 31). Therefore, research designs are the conceptual blueprint of the detailed processes of collecting, measuring and analysing gathered data. Indeed, this chapter is a reflective thoroughgoing account of the research design (approaches, methods, procedures and techniques) adhered to in inquiring the research problem, and of the steps undertook in finalising the study.

First, this chapter explains the nature of the research as far as research paradigms are concerned, which is justified by the researcher's own philosophical stance and beliefs. Then, it discusses the population subjected to the study and the sampling methods and techniques used to select representative participants in addition to negotiating factors related to access. After that, it expounds data collecting methods and instruments, and how they are aimed at answering our research questions and testing our hypotheses. Next, it describes data analysis procedures. Finally, issues of translation, ethics and acknowledgement of bias are presented.

3.1. Research Paradigm

Prior to expounding the specific procedures adopted to answer our research questions and to test our hypotheses, an account of research paradigms within which our

study is placed is presented. The first time we decided to embark upon this study, we

thought about where it is situated, and which kind of study best answers our research

questions, in terms of its purpose, philosophies, approaches (inductive or deductive),

strategies (see data collection methods), methods (qualitatively and/or quantitatively-

oriented), time horizons and techniques and procedures (see data collection methods and

data analysis procedures) . So, we underwent the process that Chenail (1995) calls

'*mission question*' along the layers constituting the *research onion* (Figure 10)
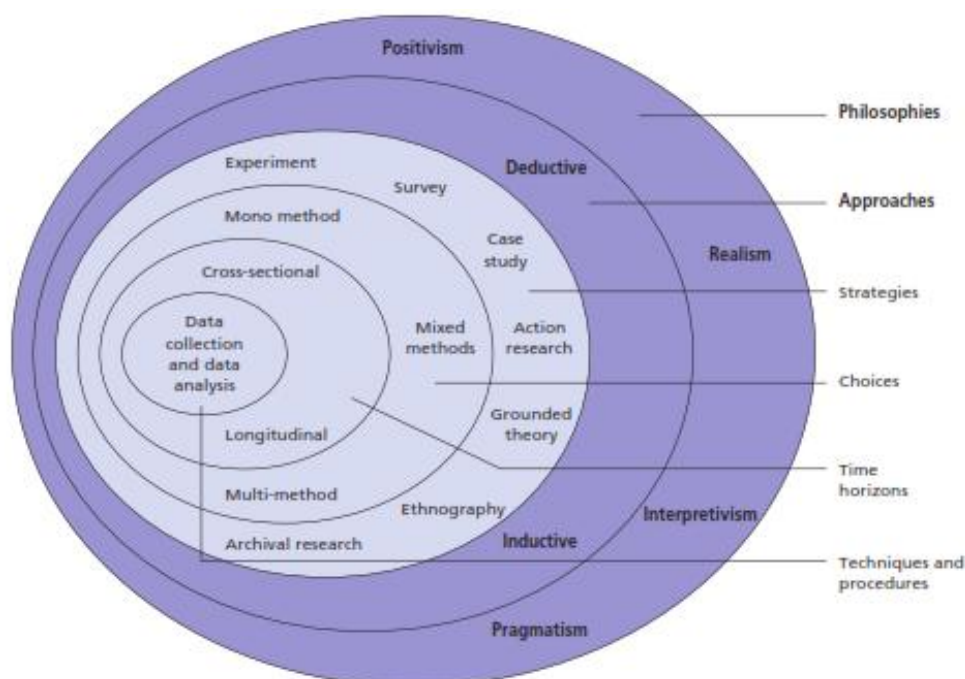
Figure 10. Research Onion
Source. Saunders, Lewis, and Thornhill (2007, p. 102)

3.1.1. Research Purpose. This research falls within the exploratory and

explanatory studies coupled with the descriptive study. Essentially, this study aims at

exploring the status quo by finding out "what is happening; to seek new insights; to ask

questions and to assess phenomena in a new light" (Robson, 2002, p. 59). Thus, exploring

the existence of the intercultural dimension in the EFL curriculum paves the way for

situating the problem and for formulating a hypothesis of the explanatory study. The latter

establishes relationships between variables (intercultural dimension and ICC) after having

statistically analysed quantitative data and explained qualitative data. An extension of

these studies is the descriptive study which necessitates having a clear description of data before and after collection.

        3.1.2. Research philosophies. Our research philosophies contain pragmatist assumptions as we believe that it is unrealistic to choose one philosophical stance especially in practice. Indeed, our worldviews can be categorised into three ways: (a) epistemologically (positivism and interpretivism), (b) ontologically (subjectivism) and (c) axiologically.

        From an epistemological point of view, which is concerned with what is accepted as knowledge in research, we find our research philosophy reflecting both positivism and interpretivism. In the former position (positivism), there is a preference to work with what is observed in social reality (Remenyi et al., 1998 as cited in Saunders et al., 2007). Indeed, what is observed generates credible data gathered by formulating hypothesis(es) on the basis of existing literature, and by testing it (them) for confirmation or refutation. Consecutively, more theory can be developed and based upon in further research. Indeed, the second hypothesis of this research is formulated from findings of the exploratory research, and is tested through the experiment. Besides, positivist researchers tend to collect quantitative data which are analysed statistically. In the latter (interpretivism), which is appropriate in social and human sciences, the researcher is alleged to "understand differences between humans in our role as social actors;" i.e., subjects of the research are humans instead of investigating objects (Saunders et al., 2007, p. 106). Moreover, research participants are pondered over as having social roles which they interpret in a particular manner, and which help the researcher partake in their experiences and delve into them. Thus, social and human behaviours are complex, unique and non-replicable, and are "functions of particular circumstances and individuals" (Saunders et al., 2007, p. 107); that is why there is no room for generalisability. Particularly, our interpritivist stance

originates from the intellectual tradition of *symbolic interactionism* (Mead, 1934) which refers to a "continual process of interpreting the social world around us" (Saunders et al., 2007, p. 107). According to Hanaki (2oo7), approaching data from such a stance means (a) analysing them inductively by extracting the essence from observed data and transforming them into general concepts, (b) focusing on participants' interpretations by immersing in communications being investigated, and (c) interacting with subjects and continuously and consistently interpreting meanings of their communicative acts. In reference to intercultural communication and as "self and society exist only within human symbolic interaction" (Mead, 1934), interpreting people's interpretations of their own experiences is one way to understand how they perceive themselves and the world surrounding them (Hanaki, 2oo7).

From an ontological standpoint, which denotes assumptions about the nature of reality, we incline to the subjectivist position as we believe that knowledge is dynamic, and is constructed through people's perceptions in social interactions. Indeed, this allows us to elicit intercultural skills that are reflected through participants' socially- and culturally-driven behaviours. This calls for the integrative role of social constructionism which is viewed as being the pattern where "the world of lived reality and situation-specific meanings that constitute the general object of investigation is thought to be constructed by social actors" (Schwandt, 1998, p. 221). Saunders et al. (2007) claim that social constructionism follows from interpretivism wherein interpreting participants' subjective meanings allows for better understanding of their behaviours, and for gaining grips on how reality is perceived and interpreted by students and how they make sense of it (Gahin & Myhill, 2001) in performing intercultural learning tasks. Furthermore, the subjectivist stance advocates that culture is a complex created and recreated entity, and that it is what a social group '*is*' and not what a social group '*has*'. These views scaffold our beliefs about

reality, life skills and knowledge construction as a researcher. In this respect, Guba and Lincoln (1998) advocate 'multiple realities.' Indeed, we believe in the fact that reality is socially constructed, that every individual in the community possesses a worldview which shapes the whole social group's reality, and that s/he behaves accordingly due to the acquired knowledge and experiences. Therefore, we believe that educational stakeholders' and students' personal and professional lives shape and influence, respectively, their opinions and intercultural skills.

From an axiological stance, which refers to the researcher's ethical values, we believe that any research method, strategy or technique yield some advantages and disadvantages (to be discussed in details later), that is why both qualitative and quantitative data are used to overcome the weaknesses of each. Besides, bias is another important factor that qualitative researchers should take into consideration from the very beginning of their studies (Street, 1993). That is why the researcher's "trustworthiness and credibility" should be expounded to readers in order to evaluate the researcher's stance (Dixon-Woods, Shaw, Agarwal, & Smith, 2004). Throughout the process of choosing the research paradigms within which our study is framed, we are quite aware of the intervening nature of our beliefs and background knowledge that play a significant role in the research processes of collecting and analysing data. We believe that the researcher's job is challenging and appealing in the sense that it requires truthful and faithful exploration, analysis and interpretation of the findings. The researcher yields an accountable relationship with his/her sample participants in terms of knowing, and being aware of, the socio-political and cultural aspects that govern the speech community, and thus, his/her study. This preserves the qualities of ethics, democracy and equality throughout, and after, the research. Besides, we believe that the researcher should better adhere to interdisciplinarity in the sense that we should mingle different perspectives to achieve our

goals. Furthermore, our aim does not reside in critiquing the curriculum analysed or the responses elicited from respondents (teachers and curriculum designers at the macro level). However, results sustain us in investigating some current realities as far as the EFL curriculum in the Algerian higher education is concerned, and in attempting to improve its quality to meet requirements of the current epoch.

3.1.3. Research approaches. A research approach refers to how theory is approached, so why choose one? According to Easterby-Smith, Thorpe, and Lowe (2002), research approaches enable researchers to have informed decisions about research design, strategies and methods that help them in catering for the weaknesses that may crop up. It is commonly believed that deduction suits natural sciences, whereas induction dovetails with social and human sciences. However, Saunders et al. (2007) proclaim that the principles of each approach can overlap and be adopted in both fields. This study is no exception.

First, it is approached deductively since we describe what is happening in terms of the actual EFL curriculum taught at Batna-2 University. Saunders et al. (2007) ponder over deduction as theory testing. Indeed, deduction refers to the process of using existing information upon which hypothesi(es) is(are) generated and tested. Besides, deduction is adhered to because, following its essence, we grapple to find a causal relationship between variables which are operationalised to facilitate their measurement. Therefore, variables are better understood when we understand their constituents (reductionism principle).

Second, since we are explaining why a phenomenon exists or happens, we adopt the inductive approach as well. Saunders et al. (2007) describe this approach as theory building, and claim that theory follows data. Eventually, in the exploratory study, we started by collecting data, then analysing them, and finally formulating a theory of the explanatory study. Inductive research has some characteristics which are applicable to this

study: (a) investigating behaviours in their context, (b) small number of subjects and (c) the use of variegated qualitative data in order to establish different views (Easterby-Smith, Thorpe, & Lowe, 2002) and different explanations of what is happening (Saunders et al., 2007).

    3.1.4. Research methods. According to pragmatism, we believe that it is important to reach an answer to our research questions; thus, we deploy the methods that we consider workable for such an aim. Many researchers and research methodologists argue that there is a clear cut distinction between qualitative and quantitative methods (e.g., Dobrovolny & Fuentes, 2008; Keenan & Van Teijlingen, 2004 as cited in Chenail, 2011). In metaphorical terms, the black and white divergence is emphasized.

    On the one hand, the qualitative tradition is concerned with researchers' observations where the five senses and background knowledge accompany them in their research journey. This research method favours investigators' own relative knowledge, ideas and opinions (subjectivity) that partake in the holistic ungeneralisable results obtained from a naturalistic exploratory inductive research which describes, analyses and interprets qualitative data (Nunan, 1992; Chenail, 2011).

    On the other hand, the quantitative tradition is fact-oriented, and is related to numbers obtained from measuring external and independent variables with no room for researchers' intervention. Consequently, this method is believed to be unbiased. Quantitative research is thought to be controlled, for inquirers manage every step in their research since they are dealing with measurements. Thus, they are aware, for instance, when more data are required and when theoretical saturation is reached. Quantitative research begins with question(s) and/or hypothesis(es). Then, it provides in-depth explanations for the phenomenon under inquiry on the basis of statistics. Finally, it deduces evidenced generalisable theories: Truths that underlie the confirmatory nature of

such a research (Nunan, 1992; Chenail, 2011).

Table 8 summarises key divergences that are ubiquitous between the qualitative

research and the quantitative tradition.

Table 8

Terms Associated with Qualitative and Quantitative Research

Qualitative research	Quantitative research
Advocates use of qualitative methods	Advocates use of quantitative methods
Concerned with understanding human behaviour from the actor's own frame of reference	Seeks facts or causes of social phenomena without regard to the subject state of the individuals
Naturalistic and uncontrolled observation	Obtrusive and controlled measurement
Subjective	Objective
Close to the data: the 'insider' perspective	Removed from the data: the 'outsider' perspective
Grounded, discovery-oriented, exploratory, expansionist, descriptive, and inductive	Ungrounded, verification-oriented, confirmatory, reductionist, inferential, and hypothetical deductive
Process-oriented	Outcome-oriented
Valid: 'real', 'rich', and 'deep' data	Reliable: 'hard' and replicable
Ungeneralizable: single case studies	Generalizable: multiple case studies
Assumes a dynamic reality	Assumes a stable reality

Source. Nunan (1992, p. 4)

In fact, there is an in-between grey view that emphasises the compatible nature and

role of both qualitative and quantitative research because, according to Reichardt and Cook

(n.d. as cited in Chaudron, 1988), researchers who are conducting a qualitative research

find themselves unintentionally adhering to some principles or aspects of the other

paradigm, and vice versa. Actually, some researchers deliberated to mingle, in their

methodology, procedures and principles from both traditions in the sense that they tackled

some confirmatory investigations qualitatively (e.g., Flemming, Adamson, & Atkin, 2008;

Verhoef, Casebeer, & Hilsden, 2002 as cited in Chenail, 2011). Ergo, novelty in both

traditions is encouraged, and this variegated initiative confirms Morse's (2006 as cited in

Chenail, 2011) position of embarking into "alternative forms of evidence" (p. 1713); i.e.,

researchers invest a lot of energy in their inquiries and do whatever it takes, even if they adhere to different ways, in order to reveal evidence and to achieve their objectives.

According to Grotjahn (1987), analysing research studies transcends categorising them as being either qualitative or quantitative; their analysis is rather alleged to be based on the amalgam of three variables: (a) strategies adhered to in collecting data (being experimental or non-experimental), (b) the nature of gathered data (being qualitative or quantitative) and (c) data analysis procedures (being interpretive or statistical). Therefore, the combination of such aspects brings about eight research paradigms: Two are pure and six are mixed. Table 9 sketches these different paradigms and their specificities.

Table 9

Types of research paradigms

Type	N°	Paradigm	Description
Pure research paradigm	1	Exploratory-interpretive	1. Non-experimental design 2. Qualitative data 3. Interpretive analysis
	2	Analytical-nomological	1. Experimental or quasi-experimental design 2. Quantitative data 3. Statistical analysis
Mixed research paradigm	3	Experimental-qualitative-interpretative	1. Experimental or quasi-experimental design 2. Qualitative data 3. Interpretive analysis
	4	Experimental-qualitative-statistical	1. Experimental or quasi-experimental design 2. Qualitative data 3. Statistical analysis
	5	Exploratory-qualitative-statistical	1. Non-experimental design 2. Qualitative data 3. Statistical analysis
	6	Exploratory-quantitative-statistical	1. Non-experimental design 2. Quantitative data 3. Statistical analysis
	7	Exploratory-quantitative-interpretive	1. Non-experimental design 2. Quantitative data 3. Interpretive analysis
	8	Experimental-quantitative-interpretive	1. Experimental or quasi-experimental design 2. Quantitative data 3. Interpretive analysis

Source. Grotjahn (1987, pp. 59-60); Nunan (1992, p. 6)

Accordingly, our research study falls within the two pure research paradigms since it requires the use of both qualitative and quantitative methods, data and analyses in order to attempt a thorough and reliable solution to the problem investigated.

3.1.4.1. Exploratory-interpretive research. As it is described earlier, the exploratory-interpretive research is charecterised by its being non-experimental, displaying qualitative data and undergoing interpretive data analysis. Indeed, the present study meets these requirements in the sense that it attempts to explore and to describe some facts in accordance with the curriculum designed for TEFL. Moreover, the study deploys case study as an approach in order to delve into educational stakeholders' opinions and expertise in a particular time and space (Cohen et al., 2018). Doing so helps us understand the issue at hand, and allows us to immerse in the respondents' culture, to be in direct interaction with them, and to access their own evaluations and perceptions. Therefore, the 'emic' perspective is adhered to in order to understand "the complex world of lived experience from the point of view of those who live it" (Schwandt, 1998, p. 221).

Our rationale for choosing this research paradigm resides in its role in unveiling respondents' intangible opinions, which dovetails with the nature of the exploratory function, and which paves the way for confirming our first hypothesis and for formulating the second working hypothesis to be tested through the analytical-nomological paradigm.

3.1.4.2. Analytical-nomological research. The other research paradigm is the analytical-nomological research since the study completely depends on the experimental design wherein we intend to implement a treatment designed on the basis of fallacies and deficiencies dissected from qualitative data as far as the EFL curriculum is concerned. Within this paradigm, case study design is adhered to as a method of investigation and of data collection (Cohen et al., 2018). Indeed, participants throughout the academic year of the experiment are the sole source from which quantitative data are derived. That is why

they are approached from an 'etic' perspective that ponders over "reality in a more objectivist stance and researches individuals from an outsider's point of view" (Schwandt, 1998, p. 221).

In our study, these conceptions about linguistic and cultural traits and intercultural communicative performances are measured quantitatively through different tests, and analysed statistically through statistical tests in order to investigate the extent to which our second hypothesis is true or false.

3.1.5. Time horizons. This study is twofold: exploratory and explanatory. Data exploring the existence of the intercultural dimension are gathered in a cross-sectional manner throughout different periods of time of the first doctoral academic year: (a) surveys took place in April 2016, (b) curriculum analysis took place in May 2016, and (c) observations took place in October 2016. However, data of the explanatory study are gathered on a two-semester experiment during the academic year of 2016-2017, which makes it longitudinal.

3.2. Sampling of Participants and Access Negotiation

3.2.1. Sampling of participants. The population alleged to undergo this research is a group of experts in the field (scholars and curricula designers) who donate credibility and deep theoretical understanding to our research, and 1st year teachers and students in 35 Departments of English Language amongst 50 universities all over Algeria (MESRS, 2016),[8] who would provide data from their experiences in applying the actual and suggested curricula. The data grounding this research are alleged to be drawn from categories in Table 10.

---

[8] Executive Decree n° 03-279 du 24 Djoumada el Thania 1424 corresponding 23 août 2003 which fixes the missions and the particular rules of organisation and functioning of universities (J.O.R.A.D.P Year 2003, n° 51, Pages 4-13), modified by the executive decree n° 06-343 du 4 Ramadan 1427 corresponding 27 September 2007 (J.O.R.A.D.P Year 2006, n° 61, Pages 21 - 22)

Table 10

The Supposed Organization of the Research

The Need for Integrating the Intercultural dimension			
Category one	Category two	Category three	Category four
To Develop ICC	**EFL**	**Algeria's**	**Higher Education**
All aspects of ICC	⌐ The 'Intercultural' between the English culture and students' cultures	35 departments of English all over Algeria.	⌐ All levels (LMD) enrolled at all universities ⌐ All subjects of all curricula.

Unfortunately, due to limitations we may encounter to account for all Algerian

universities; the previous categories are adjusted as shown in Table 11.

Table 11

The Adjusted Organization of the Research

The Need for Integrating the Intercultural dimension			
Category one	Category two	Category three	Category four
To Develop ICC	**EFL**	**Algeria's**	**Higher Education**
⌐ Knowledge of self ⌐ Knowledge of others ⌐ Non-verbal patterns ⌐ Empathy ⌐ Curiosity ⌐ Openness	⌐ The 'Intercultural' between students' local cultures	Department of English at Batna-2 University.	⌐ 1st year Oral Expression teachers and students. ⌐ 1st year LMD Oral Expression program

The variables being the intercultural dimension and ICC have already been

thoroughly identified and discussed in the background of the research and the literature

review.

The sample consists of Batna-2 University where the focus is on 1st year Oral

Expression program and 1st year Oral Expression teachers and students.

3.2.1.1. Level. Since we are constrained by time and budget, we are aware that we

cannot broaden our study to encompass all LMD system levels. Thus, the chosen level

whose curriculum is analysed, and on whom the experiment is conducted, is 1st year

Licence rather than Master or Doctorate. Such a choice is attributed to the fact that

language and culture should never be parted, and that they should be taught in parallel

from the very first exposure, not until an advanced level in language only is developed.

Furthermore, we opt for the subject of Oral Expression since the component of culture can

be easily integrated in the content taught and in the learning activities performed.

However, the intercultural approach can be used in teaching whatever the modules and

disciplines are. Therefore, we specified this particular level and module through the non-

probability method of sampling using the convenience technique which allows us to obtain

an inexpensive approximation of the truth (Kothari, 1990), and to choose respondents who

are likely to give the best picture of the problem under investigation.

Being ourselves a researcher, a doctoral student and a part-time teacher at the

Department of English at Batna-2 University, the study is conducted at our department

only (see limitations). It depends on teachers' opinions, on their instructions in Oral

Expression classes, and on students' performances in intercultural contexts.

3.2.1.2. Teachers. Teachers constitute the sample participants of the survey

questionnaire and observations. In our study, the sample size is not challenging, less strict

and limited, and must not be representative. Besides, the focus is on data generated from

the sample rather than respondents themselves. This makes the non-probability method of

sampling the most suitable one. Particularly, teachers are chosen through the purposive

sampling with a focus on '*in-depth'* (Figure 11).
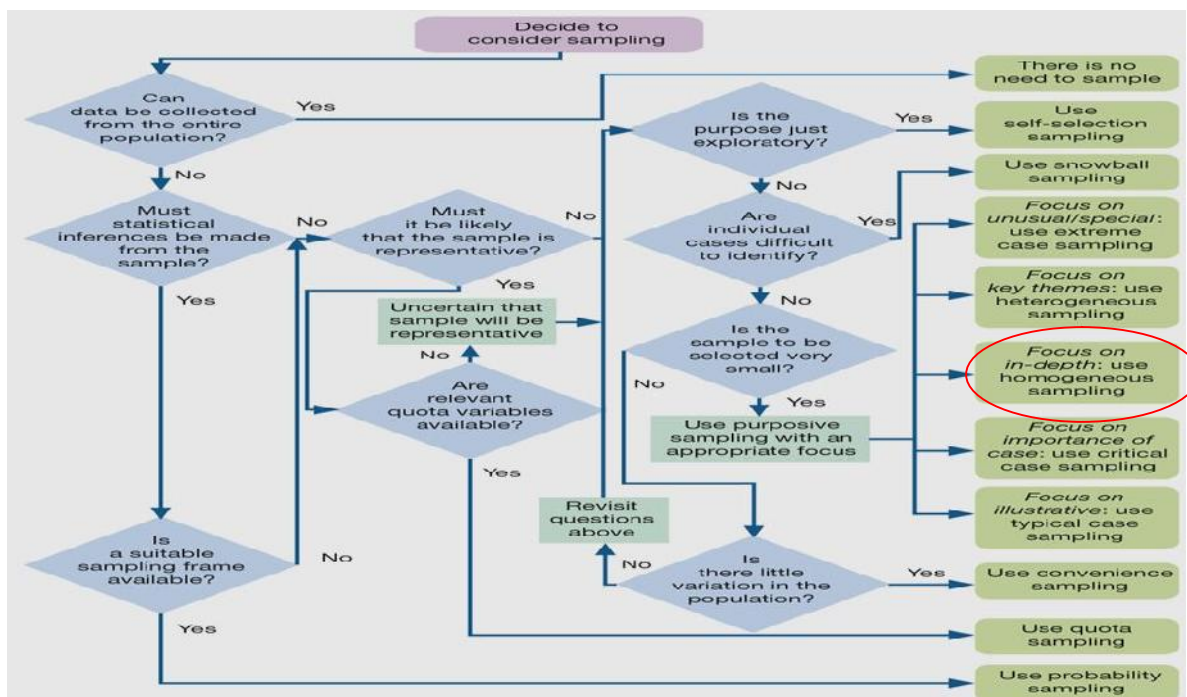
Figure 11. Selecting a non-probability sampling technique
Source. Saunders et al (2007, p. 227)

So, the homogeneous sampling technique is used as our focus is on a subgroup whose members share the same characteristics. Indeed, the exploratory research tries to gain in-depth understanding of all six first year oral expression permanent teachers at the Department of English at Batna-2 University. We just referred back to the Head of the Department of English who provided us with the list of their names.

3.2.1.3. Students. First year students at the Department of English at Batna-2 University are hugely numerous (see limitations), which urges us to choose a representative sample who are face-to-face contacted. Prior sample selection and as statistical inferences must be made from the sample per se, we tried to deal with students who share the same characteristics, being (a) newly admitted to the academic year 2016-2017 and (b) got their baccalaureate in the academic year 2015-2016. So, students who (a) failed their first year, (b) who have credits in some subjects, and (c) who have academic leaves are excluded. Doing so results in a population that consists of 15 groups of 526 first year students.

Sample students are chosen through the probability method which allows us to ensure that each sample has an equal probability of being chosen through a mathematical meaning of chance (Dornyei, 2007). Particularly, sample size is set through the systematic random sampling technique (Figure 12) since students constituting our sample are not homogeneous in the sense that they have different social and cultural backgrounds and orientations, and since the characteristic of students' cultures has a pivotal role in our study.
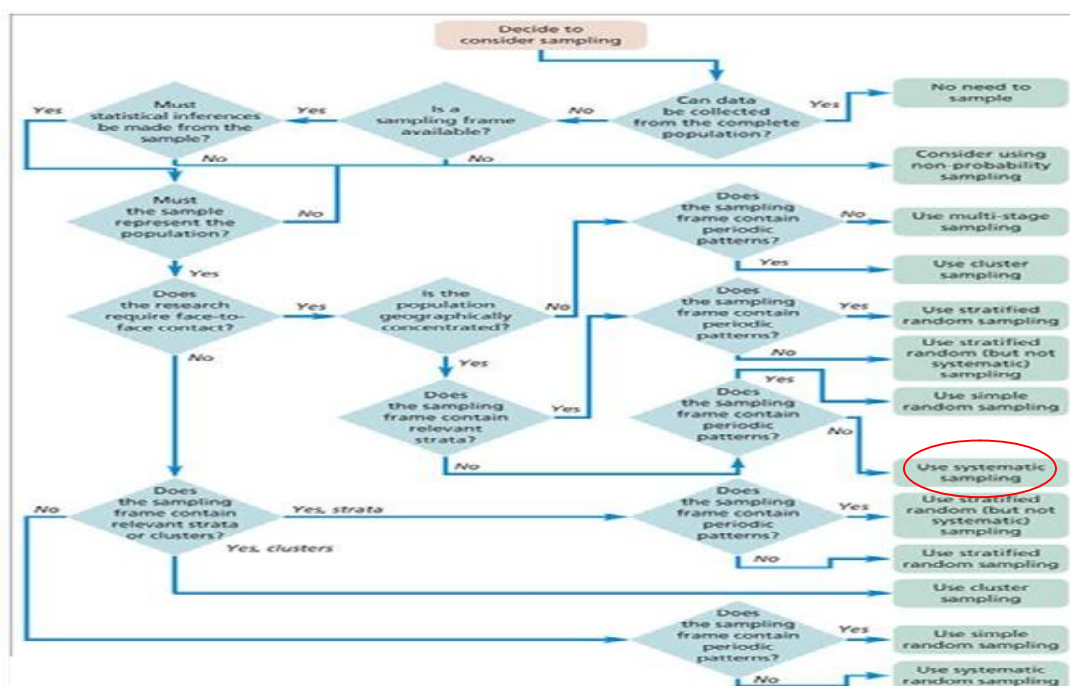
Figure 12. Selecting a probability sampling technique
Source. Saunders et al (2007, p. 227)

3.2.2. Negotiating access.

3.2.2.1. Participants for the exploratory study. The very first move in our research is the necessity to ascertain the need for an intercultural dimension in designing curricula for TEFL in the Algerian higher education in order to posit and formulate our title accordingly. Thus, we started by surveying the situation locally at the Department of English at Batna-2 University by means of administering a survey questionnaire to six oral expression teachers. Therefore, we could have a representative and reliable access to all teachers' views. Besides, these teachers' oral expression classes were easily accessed for

observations (except the ones included in limitations) after having obtained their consent to be observed (Appendix A).

After that, surveying teachers' views apropos the intercultural dimension was not enough; therefore, we decided to analyse the CANEVAS taught at the Department of English at Batna-2 University. So, we deliberated to go to the head of the department in order to get his consent and approval to make use of the CANEVAS for research purposes. We approached the given department with a request letter signed by the researcher and by the supervisor (Appendix B). He handed it to us since it is the department we teach at and at which we are pursuing our doctoral studies.

Another issue is related to access to the MESRS; there is no apparent contact to whom we address our concerns. When we tried to post a message in their messages section in the MESRS website, a window indicating confidentiality and the necessity to have an account appeared. Even when we tried to contact the pedagogy inspectors through their emails since they are mentioned in the staff's section, they never replied. Our attempt to access the MESRS did not cease, but we headed to the ministry accompanied by an authorisation letter signed by our supervisor, the Head of the Department of English, the Dean of the Faculty of Letters and Foreign Languages and the Rector of Batna-2 University (Appendix C). However, we couldn't get their consent for interviews.

3.2.2.2. Participants for the explanatory study. Before starting the implementation of the experiment, we planned to categorise and classify our sample students according to their cultural orientations by means of a questionnaire, and to choose a representative sample. Therefore, in order to ensure the return of all questionnaires, we asked for teachers' help to distribute and gather questionnaires in their sessions. However, when it comes to conducting the experiment, the difficulty lies in students' willingness to partake in the study by attending an extra session and their commitment to the experiment

for the whole academic year. Another impediment resides in gathering the selected

students in one shared time since they belong to different groups and in finding free

classrooms. However, the latter was never an obstacle since we obtained the consent of

the head of the department to sometimes teach in the yard.

3.3. Participants' Profiles

   3.3.1. Participants for the exploratory study. They include teachers and

pedagogy inspectors.

    3.3.1.1. Participants for the survey questionnaire and observations.

Respondents subjected to the survey and observations are six teachers of first year oral

expression at the Department of English at Batna-2 University. They are three males and

three females. They are all Algerians who have different qualifications, different teaching

experiences and different subjects taught at the university. Table 12 provides a summary

of teachers' profiles.

Table 12

Summary of teachers' profiles

	Gender	Age	Curriculum Subject	Qualification	Teaching Experience
1	Male	30	LL oral expression	Magister and Doctoral Student	6 years (Department of English) 1 year (Department of Economics) 1 year (Department of Earth Sciences)
2	Male	47	TTU Oral expression	Magister and Doctoral Student	12 years in secondary school) 9 years in university (Department of English)
3	Male		Oral expression	Magister and Doctoral Student	7 years in university (Department of English)
4	Female	34	Oral expression	Magister and Doctoral Student	Translation English-Arabic-English French (ESP) English
5	Female	43	Written expression Oral expression	Magister and Doctoral Student	7 years in secondary schools 13 years in university
6	Female	28	ICTs Grammar Written expression Oral expression	Magister and Doctoral Student	5 years in university

Note. LL: Literature of the Language
    TTU: Techniques de Travail Universitaire
    ICTs: Information and Communication Technologies

⦆Teacher 1: The first male has a Magister in Translation and Literature Studies and a BA in English Language. He has been teaching his specialty 'Thème et Versions' and Literature for 6 years in which he is preparing his Doctorate. He currently teaches LL (Litératture de la Langue) and oral expression.

⦆Teacher 2: The second male has a Magister in Language and Civilisation in which he is preparing his Doctorate. He taught English in secondary school for 12 years, and he has been teaching at the Department of English for 9 years. He currently is the head of the Department of English, and teaches TTU (Téchniques de Travail Universitaire) and oral expression.

⦆Teacher 3: The third male holds a magister in Civilisation in which he is carrying out his Doctorate. He currently is the pedagogy assistant at the Department of English, and teaches oral expression.

⦆Teacher 4: The first female is a lecturer of translation and French at Batna-2 University. She has been teaching English for 9 years with a magister degree. She currently teaches Oral expression at the Department of English.

⦆Teacher 5: The second female holds a Magister in translation in which she is pursing doctoral studies. She taught seven years at secondary schools, and she has been teaching at the Department of English of Batna-2 University for 13 years. She currently teaches written expression to junior classes and oral expression to freshmen classes.

⦆Teacher 6: The third female is a holder of Magister in Applied Linguistics and TEFL in which she prepares her doctoral dissertation. She has been teaching at the Department of English for 5 years. She currently teaches ICTs, Grammar, Written Expression and Oral Expression.

        3.3.1.2. Participants for interviews. Interviewees are a group of pedagogy responsible at the MESRS who were supposed to be personally interviewed. Personal

interviews were intended to be conducted with the pedagogy inspectors at the level of the

General Inspectorate of Pedagogy at the MESRS in order to get access to their views

concerning the intercultural dimension in curriculum design. They are five inspectors: (1)

General inspector Ouiza CHERIFI, (2) west regional inspector Noureddine BACHIR-

BOUIADJRA, (3) inspector Fattoum KHARCHI, (4) inspector Dalila MEKIDECHE and

(5) inspector Mustapha RAHMOUNI.

3.3.2. Participants for the explanatory study (experiment). The population

includes first year EFL students at the Department of English of Batna-2 University.

For the sake of conceptualising the culture of our population, and thus of our

sample, we delimited our sampling to be based on students' cultural orientations as far as

constituents of small c-culture are concerned, including the perception of social

relationships, patterns of interaction, and time and space in communication. Indeed, we,

first, designed a questionnaire which is adapted from Gary and Brooklyn's (1999) survey

of cultural orientation. The original questionnaire consists of twenty statements to which

respondents are supposed to indicate the extent to which they agree or disagree on a likert

scale of 1 to 5 denoting, respectively, strongly disagree to strongly agree. Before the

administration proper, the questionnaire was piloted to test its psychometric properties and

internal reliability. Students' directions are scored as follows:

⎠If they put 1 for a statement, the score is 4

⎠If they put 2 for a statement, the score is 8

⎠If they put 3 for a statement, the score is 12

⎠If they put 4 for a statement, the score is 16

⎠If they put 5 for a statement, the score is 20

Table 13 shows the reliability test.

Table 13

Psychometric properties of the questionnaire

Reliability test	
Cronbach's Alpha	N
,650	20

The questionnaire is reliable, for Cronbach's Alpha is higher than 0.5. However,

not all statements contribute to the internal reliability of the questionnaire, for if we omit

Statements 7, 8, 10, 13, 15, Cronbach's Alpha increases (Table 14).

Table 14

Cronbach's Alpha in case of deleting an element (Questionnaire)

Statement	Cronbach's Alpha in case of deleting an element
1	,626
2	,654
3	,599
4	,623
5	,648
6	,653
7	**,662**
8	**,690**
9	,569
10	**,681**
11	,596
12	,637
13	**,684**
14	,642
15	**,662**
16	,631
17	,625
18	,628
19	,607
20	,598

After omitting these elements from the questionnaire, we kept the remaining

statements after having reformulated them. The 15-statement questionnaire (Appendix D)

is, then, administered to all first year students whose positions show their tendencies as far as the dimensions of relationship, patterns of interaction, time and space are concerned. Their responses are scored as shown in the aforementioned scoring scheme, and are then, added up in order to have a final total of scores that indicates students' overall cultural orientations.

Scores fall within the interval [132-360] whose magnitude is 288. This interval is divided into three equal pieces representing the three cultural orientations. Therefore, each piece's magnitude is 288/3=76 on the basis of which the total scores are chunked and interpreted as follows:

⌡[284-360]: high-context person

⌡[208-284[: medium-context person

⌡[132-208[: low-context person

After that, all students are organised, categorised and classified into categories of cultural orientations in a form of a well-structured list (nobody is missing and no name is duplicated). However, not all students were present; there were 212 absentees in all groups. Thus, the number of students who responded is N=pop.=314 from which we extract a sample of n=50 students who are, then, divided into two groups.

The systematic random sampling technique denotes a systematic selection of the sample and a random choice of the starting point. This '*systematicity*' is set through creating a sampling fraction K, where K=n/N=50/314 $\approx$ 0.16=1/6. Thus, each sixth (6th) element takes part in our sample. The next step is to select our first case which is randomly chosen from 1 to 6 (determined by K). Therefore, we put numbered papers from 1 to 6 in a box, and pull out randomly one of the numbers: Our first case is Student 5, and then every K^{th} case; i.e., 6th student, is selected (5th, 11th, 17th, …). Table 15 clarifies the process of systematic random sampling.

Table 15

Selected cases through systematic random sampling

Culture Context	Students	Total Score
High	Lamia	360
	Hayam	360
	Sarra	352
	Imane	344
	Nada Rouya	336
	Manel	332
	Ayat Errahmane	332
	Zahra Boutehina	332
	Magdaline	328
	Dalia	324
	Sirine	324
	Ouarda	324
	Samah	320
	Samira	320
	Anouar	320
	Fela	320
	Ahlem	320
	Aya	320
	Kamla Lahssen	316
	Chaimaa	316
	Ilhem	316
	Meryem	312
	Yousra	312
	Dounia	312
	Asma	312
	Sara	312
	Lamia	312
	Manal	312
	Souheyla	312
	Younes	312
	Samah	312
	Khadidja	312
	Fiarouz	308
	Bouthaina	308
	Nouha	308
	Tahar	308
	Wissam	308
	Sara	304
	Intissar	304
	Fouad	304
	Anfal	304
	Souad	304
	Wafia	304
	Majdi	304
	Souhir	304
	Romaissa	304
	Nedjma	300
	Merieme Rayene	300
	Mohamed El Mahdi	300
	Athmane	300
	Fayza	300
	Afaf	300
	Amira	296
	Djallal	296
	Amna	296
	Abderrahmane	296
	Assia	296
	Ilham	296
	Mohamed	296
	Houda	296
	Neyira Abir	296
	Younes	296
	Amal	296
	Baraa	296
	Nour Elwiaam	296
	Hadjer	292
	Tarik	292
	Fedoua	292
	Nour El Imene	292
	Abdelhalim	292
	Hadjer	292
	Mostafa	292
	Abir	292
	Inasse Khadidja	292
	Mehdi	292
	Akram	292
	Moufida	292
	Ichrak	292
	Dounia	292
	Chamsi	292
	Meriem	292
	Ilham	288
	Hanine	288
	Abir	288
	Boutheyna	288
	Wissam	288
	Maha	288
	Abdenneur	288
	Chourouk	288
	Khaled	288
	Soumia	288
	Imen	288
	Moncef	288
	Rayene	288
	Hadjer	288
	Oussama	284
	Hatem	284
	Radja	284
	Rayane	284
	Fatma Samiha	284
	Nour El Houda	284
	Lemia	284
	Zineb	284
	Lyna	284
	Noureddine	284
	Nabila	284
	Fadwa	284
	Fatima Zohra	284
	Asma	284
Medium	Imane	280
	Salem	280
	Aya	280
	Nour Elhouda	280
	Djoumana	280
	Ahmed	280
	Insaf	280
	Samia	280
	Hana	280
	Amira	280
	Khaoula	280
	Assala	280
	Sabrina	276
	Dounia	276
	Razika	276
	Nour El Houda	276
	Nibras	276
	Cheyma	276
	Lina Rofaida	276
	Torkia	276
	Salima	276
	Amina	276
	Insaf	276
	Salima	276
	Randa	276
	Hakima	276
	Djamila	272
	Nesrine	272
	Meriem	272
	Nor Elhouda	272
	Louiza	272
	Dounyazad	272
	Rayene	272
	Amira	272
	Roumaissa	272
	Sifeddine	272
	Dhikra	272
	Chourouk	272
	Hadjer	272
	Abir	272
	Djamila	272
	Warda	272
	Brahim	272
	Mohammed-Mohsene	272
	Meroua	272
	Nassira	272
	Aya	268
	Islem	268
	Nadjat	268
	Chemseddine	268
	Assala	268
	Amira	268
	Mohamed Salah Eddine	268
	Mohammed Akram	268
	Chahrazed	268
	Abir	268
	Chaima	268
	Ikram	268
	Souha	264
	Amira	264
	Malak Meroua	264
	Samiha	264
	Amani-Rouida	264
	Nahed	264
	Meriem	264
	Naima	264
	Chahinez	264
	Khadidja	264
	Mounira	264
	Khaoula	264
	Achouak	264
	Nihed	264
	Salah Eddine	260
	Yousra	260
	Wassila	260
	Khadidja	260
	Nidhal	260
	Rim	260
	Safa	260
	Ahlam	260
	Hafidha	260
	Nesrine	260
	Hamza	260
	Khadidja	260
	Manar	260
	Fatima Zohra	260
	Chaima	260
	Loubna	260
	Amina	260
	Habiba	256
	Rofaida	256
	Aymen	256
	Selma	256
	Salah Eddine	256
	Imane	256
	Rania	256
	Mohammed Islem	256
	Dounya	256
	Saad	256
	Aymen	256
	Imane	256
	Abderrahim	254
	Maroua	252
	Khawla	252
	Chahinez	252
	Soundous	252
	Meriem	252
	Aldjia	252
	Lilia	252
	Heythem	252
	Ikram	252
	Nadjib	252
	Aya Chaima	252
	Selaka	252
	Lokmane	252
	Wafa	252
	Nour El Houda	252
	Hichem	248
	Khaoula	248
	Afaf	248
	Chaima	248
	Feriel	248
	Loubna	248
	Oussama	248
	Alaeddine	248
	Mohamed	248
	Wafa	248
	Akram Abdeldjalil	248
	Imane	248
	Sirag	248
	Chaima	248
	Insaf	248
	Rahma	248
	Selsabil	244
	Lotfi	244
	Khaoula	244
	Hadil	244
	Ilham	244
	Houssam	244
	Amira	244
	Inssaf	244
	Soumia	244
	Zineb	240
	Belkhir	240
	Roufaida	240
	Abdelkarim	240
	Houria	240
	Rima	236
	Fadoua	236
	Rahma	236
	Malika	236
	Melissa	236
	Lamis	236
	Djalal	236
	Haithem Abderraouf	236
	Merwa	236
	Haithem	236
	Meriem	236
	Dounia	232
	Sara	232
	Meriem Racha	232
	Abdelhak	232
	Wassila	232
	Manel	232
	Meriem	232
	Belkaise	232
	Mouna	228
	Oumaima	228
	Imen	228
	Mohammed Amine	228
	Zineb	228
	Mohammed Zakaria	228
	Loubna	224
	Ibtissam	224
Low	Darine	224
	Seif El Islam	224
	Abir	224
	Khadidja	220
	Amina	220
	Nor Elhouda	220
	Alaeddine	216
	Naima	216
	Massilia	216
	Leila	216
	Bochra	212
	Nora	212
	Amira	212
	Achouak	208
	Noura	208
	Rihane	204
	Ahmed Islam	200
	Belkisse	196
	Lhocine	196
	Hicham	192
	Khaoula	192
	Asma	192
	Merwa	184
	Saliha	180
	Aymen	180
	Soumia	176
	Amira	168
	Ali Zine Elabidine	156
	Maroua	156
	Sara	132

Note.

- High-context culture (yellow)
- Medium-context culture (green)
- Low-context culture (purple)
- Cases of experimental group (orange)
- Cases of control group (grey)
- Limitation [a] (red)
- [a]: cases that we could not have access to

The sample students are alleged to be 52 students, but we could not have access to six students who were not able to fit in the allotted time of the experiment. Besides, the control and experimental groups are not equal in terms of number, for some students were not able to attend with the experimental group whose time coincides with their study time.

3.3.2.1. Demographic description of the sample. Initially, it is worth mentioning that we assigned IDs to the sample units in order to ease data organisation and classification and to preserve anonymity. Concerning the profile of the sample, we had discussions with the participants in order to elicit their ages, origins and languages. The sample consists of 19.56% of males and 80.43% of females. Their ages are summarised in Table 16.

Table 16

Gender and age of the sample students

	Experimental group						Control group					
	[18-19]		[20-21]		[22-23]		[18-19]		[20-21]		[21-22]	
	N	%	N	%	N	%	N	%	N	%	N	%
Males	2	9.52	1	4.76	0	0	2	7.69	3	12	1	3.85
Females	10	47.62	7	33.33	1	4.76	14	53.85	4	16	1	3.85
Total of students	21						25					

Discussions with students revealed that they are from different origins (Table 17)

Table 17

Origins of the sample students

Group	Students	Birth	Places of Growing up			
			Students	Parents	Grandparents	Great Grandparents
Experimental Group	1001	Merouana	Merouana	Almaadher	Almaadher	Almaadher
	1002	Setif	Chelghoum Laid	Chelghoum Laid	Ouled Kebab	Ouled Kebab
	1003	Batna	Batna	Batna	Village outside Batna	No idea
	1004	Batna	Batna	Batna	Batna	Batna
	1005	Barika	Barika	Barika	Barika	Barika
	1006	Batna	Batna	Batna	Constantine	Constantine
	1007	Batna	Batna	Batna	Batna	Batna
	1008	Batna	Ain Touta	Ain Touta	Ain Touta	Ain Touta
	1009	Batna	Batna	Thniet El Abed	Batna	Batna
	1010	Ain Touta	Ain Touta	Batna	Batna	Batna
	1011	Arris	Arris	Arris	Arris	Arris
	1012	Batna	ain Djasser	Ain Djasser	Ain Djasser	Ain Djasser
	1013	N'gaous	Ras El Ayoun & L'gsoubat	Ras El Ayoun & L'gsoubat	Ras El Ayoun & L'gsoubat	Ras El Ayoun & L'gsoubat
	1014	Batna	Batna	Batna	Batna	Batna
	1015	Batna	Batna	Batna	Batna	Batna
	1016	Arris	Arris & Biskra	Tkout	Tkout	Tkout
	1017	Merouana	Merouana	Almaadher	Almaadher	Almaadher
	1018	Merouana	Merouana	Merouana	Merouana	Merouana
	1019	Ain Touta	Ain Touta	Ain Touta	Ain Touta	Ait Touta
	1020	Merouana	ain Djasser	ain Djasser	Lana Baida	ain Djasser
	1021	Batna	Batna	Chomera	Chomera	Chomera
Control Group	1022	Batna	ain Djasser	Ain Djasser	Ain Djasser	Ain Djasser
	1023	Batna	Ain Touta	Ain Touta	Ain Touta	Ain Touta
	1024	N'gaous	N'gaous	N'gaous	Boumagar	Boumagar
	1025	Batna	Batna	Doesn't know	Doesn't know	Doesn't know
	1026	N'gaous	Ras El Ayoun & L'gsoubat	Ras El Ayoun & L'gsoubat	Ras El Ayoun & L'gsoubat	Ras El Ayoun & L'gsoubat
	1027	Batna	Batna	Batna	Batna	Batna
	1028	Barika	Barika	Barika	Barika	Barika
	1029	Merouana	Merouana	Merouana	Merouana	Merouana
	1030	Merouana	Merouana	Oued Elma	Oued Elma	City Ben Ali
	1031	Batna	Batna	Batna	Railways (Batna)	Boyelf (Batna)
	1032	Batna	Batna	Thniet El Abed	Batna	Batna
	1033	Batna	Batna	Batna	Batna	Batna
	1034	Batna	Merouana	Merouana	Merouana	Merouana
	1035	Batna	Batna	Batna	Ain Touta, Algiers, Ain Mlila	Ain Touta, Merouana
	1036	oued elma	oued elma	oued elma	oued elma	oued elma
	1037	Barika	Barika	Barika	Barika	Barika
	1038	N'gaous	Ras El Oyoun	Ras El Oyoun	Batna	Batna
	1039	Merouana	Merouana	Merouana	Merouana	Merouana
	1040	Batna	Batna	Batna	Batna	Batna
	1041	Merouana	Merouana	Almaadher	Almaadher	Almaadher
	1042	Ain Touta	Ain Touta	Ain Touta	Ain Touta	Ait Touta
	1043	Batna	Batna	Batna	Batna	Batna
	1044	France	France, Algeria	Algeria	Algeria	France
	1045	Batna	Batna	Batna	Batna	Batna
	1046	Batna	Chomera	Chomera	Batna	Batna
	1047	Algeria	Algeria	Algeria	France	Syria

3.4. Data Collection Methods and Instruments

During the process of data collection, we opted for a variegated amalgam of data gathering methods and techniques that best suit the answering of our research questions and the formulation and testing of our hypotheses. The researcher intentionally adhered to triangulation and some of its types whose bulk is the use of multiple theories, methods, data and environments (Cohen et al., 2018). Data gathering tools fall within the mixed approach since we relied upon both qualitative and quantitative data in our inquiry. To inquire the different facets and the complexity of human behaviours from different perspectives (theory triangulation), qualitative data collection methods, (a) the survey questionnaire, (b) curriculum analysis, (c) interviews and (d) observations; are utilised.

These qualitative tools, according to Spada (1990 as cited in Nunan, 1992), help collect and interpret quantitative data which are obtained by means of quantitative methods which take the form of tests that measure and assess students' progress or regress (development of students' ICC) after the application of the treatment (syllabus for IcLL) (methodological triangulation). Furthermore, in the process of collecting data, data triangulation (different sources of data) and environmental triangulation (several times and places) are adopted. Indeed, according to Campbell and Fiske (1959 as cited in Nunan, 1992), triangulation represents a powerful source of validity.

3.4.1.   Data collection tools of the exploratory study.

3.4.1.1. Survey questionnaire. Several researchers and research methodologists acknowledge the integrative role that surveys play in our day-to-day life in general and in social sciences in particular (Kothari, 1990; Nunan, 1992; Dornyei, 2007; Kumar, 2011; Griffee, 2012). For instance, results of surveys about some phenomena are daily displayed in newspapers and on the TV. Besides, surveys are frequently posted on the net in the form of polls or questionnaires to get peoples' subjective (Nunan, 1992)

opinions, attitudes or characteristics. Rea and Parker (1992 as cited in Griffee, 2012) posit that "surveys have broad appeal, particularly in democratic cultures, because they are perceived as a reflection of the attitudes, preferences, and opinions of the very people from whom the society's policy makers derive their mandate" (p. 52). Surveys also aim at extracting the features that characterise a group of people (Nunan, 1992; Dornyei, 2007), or what Nunan (1992) labels "snapshot of conditions, attitudes, and/or events at a single point in time" (p. 139). Indeed, a survey is used in this study as a tool that elicits teachers' opinions about the status of their curriculum and their attitudes toward the interculturalisation of curriculum.

Despite the fact that surveys are executed through structured interviews, it is commonly acknowledged that the "main data collection method in surveys is the use of questionnaires" (Dornyei, 2007, p. 101). Indeed, questionnaires are preferred because they are believed to be "relatively easy to construct, extremely versatile and uniquely capable of gathering a large amount of information quickly in a form that is readily processible" (Dornyei, 2007, p. 102). The type of the survey questionnaire used in this study is the *self-administered pencil-and-paper questionnaire* which is defined by Brown (2006 as cited in Dornyei, 2007) as "any written instruments that present respondents with a series of questions or statements to which they are to react either by writing out their answers or selecting from among existing answers" (p. 102).

The survey questionnaire is deployed in this study as both quantitative and qualitative data collection tool. It seeks facts (descriptive, Griffee, 2012) as it attempts to elicit some teachers' perceptions of the intercultural dimension in the EFL curriculum by means of rating scales. Moreover, the survey questionnaire seeks opinions (explanatory, Griffee, 2012) because it aims at investigating the existence/absence of, or the extent to which curricula designers account for, the intercultural dimension in course design at the

micro level by means of open-ended questions. The survey questionnaire uses the

interviewing technique; it consists of two sections (Appendix E): (a) general information

which collects data about participants' profiles, and (b) intercultural dimension in

curriculum wherein participants are asked to rank the status of their own curriculum, and to

report their views apropos the IoC according to Bell's (2004) Spectrum of Acceptance of

Interculturalising Curriculum.

3.4.1.1.1. Rationale and limitations. Survey designs yield good qualities

and some bad aspects. On the one hand, they provide descriptive or explanatory data

which are subject to generalisations since they undergo statistical analyses especially those

based on questionnaires, which can collect useful and reliable data in a relatively record

time (Cohen et al., 2018). Besides, it is overtly acknowledged that surveys best suit

researches on curriculum development (Brown, 1997). On the other hand, Griffee (2012)

posits that survey designs are not workable when trying to establish cause-and-effect

research. Moreover, despite the fact that they are used to investigate opinions and

attitudes, they cannot be considered as tools that measure the progress or regress of any

kind of learning. Furthermore, Griffee (2012) describes surveys as being "a mile wide and

an inch deep" (p. 55) in the sense that they provide thorough descriptions, but they fail in

dealing with complexities and subtleties. Finally, Griffee (2012) claims that surveys and

particularly survey questionnaires are not adequate tools to highlight new insights; that is

why they need to be backed up by other data collection tools.

3.4.1.2. Document analysis. Document analysis is the main data source in

archival research (Saunders et al., 2007). It is secondary data analysis because documents

represent already existing reality that researchers merely analyse and not collect as primary

data. Any document, print or electronic, can be evaluated qualitatively by examining and

interpreting it to elicit meanings and new understanding of the content (Corbin & Strauss,

2008). Bowen (2009) describes the procedure of document analysis as "[…] finding, selecting, appraising (making sense of), and synthesising data contained in documents. Document analysis yields data—excerpts, quotations, or entire passages—that are then organised into major themes, categories, and case examples specifically through content analysis" (p. 28).

Performing document analysis requires superficially going through the content of the document (skimming), thoroughly examining the content (scanning) and finally interpreting it by deploying in the process content analysis and/or thematic analysis (Bowen, 2009). In this study, content analysis is useful especially when there is a *predefined code* (category of analysis, Fereday & Muir-Cochrane, 2006) used in other supplementary data sources. Our predefined code is 'the intercultural dimension' in the higher education EFL curriculum (program level). The latter is analysed to discern the extent to which the intercultural dimension is taken into consideration in the different processes of curriculum design (objectives, syllabi, teaching methods and evaluation modes).

We adapted the Curriculum Framework Rating Rubric from Pretti-Frontczak, Robbins, Jackson, Korey-Hirko and Harjusola-Webb (2008) as shown in Appendix F in order to score the CANEVAS taught at the Department of English of Batna-2 University. According to Grisham-Brown, Hemmeter and Pretti-Frontczak (2005 as cited in Pretti-Frontczak et al., 2008), the Curriculum Framework Rating Rubric is designed to found high quality programs that "(a) promote active engagement and learning; (b) individualize and adapt practices for each child based on current data; (c) provide opportunities for children's learning within daily routines; and (d) ensure collaboration and shared responsibilities among families and professionals" (p. 2): This is what curriculum for IcLT/L seeks to achieve. The scale is divided into six ratings representing the degree to

which the current curriculum processes dovetail with the selected code. Scores are next reviewed to determine the status of, and the gaps in, the current curriculum as far as our code is concerned.

        3.4.1.2.1. Rationale and limitations. Findings of document analysis are scaffolds to other data sources (survey and observation). Indeed, when data from these sources corroborate, readers will be confident that the findings are trustworthy, which sustains credibility (Bowen, 2009). Document analysis has advantages and some limitations. Bowen (2009) describes document analysis as "data selection, instead of data collection" (p. 31); thus, document analysis tends to be efficient in terms of time consumption and cost. However, document analysis is disadvantageous too. In terms of availability, research methodologists consider documents available as most of them are accessible to the public. Indeed, when we limited our study to the Department of English at Batna-2 University, we easily had access to the EFL CANEVAS as we teach at the same department. However, this is not always the case. At the beginning of our research, we tried to investigate the EFL curriculum taught at different Algerian universities, so we surfed the given universities' websites where the CANEVAS is not available online. Consequently, we headed to the given universities in person where some head of the departments supportively handed their CANEVASs, while others reluctantly refused to help though we explained that they are used for research purposes only. Eventually, we resorted to the Head of the Conférence Régionale des Universités d'Est (CRUest) who gave us all the east universities' CANEVASs with a click of button. This raises the issue of retrievability (Yin, 1994 as cited in Bowen, 2009). Another weakness of document analysis is their being too concise; they lack sufficient details as they are not produced for research purposes (Bowen, 2009). CANEVASs are created within the educational agenda as guidelines for teachers of what to teach, so they are better be backed up by other sources

of data.

   3.4.1.3. Expert interview. This data gathering tool is alleged to be administered to the pedagogy responsible at the MESRS (Appendix G). The interview method is defined as the "presentation of oral-verbal stimuli and reply in terms of oral-verbal responses" (Kothari, 1990, p. 97). Nunan (1992) perceives it as "the elicitation of data by one person from another through person-to-person encounters" (p. 231). Kvale (1996) posits that it is "a conversation that has a structure and purpose" (p. 6). Indeed, an interview is a "social, interpersonal encounter, not merely a data collection exercise" (Cohen et al., 2018, p. 279). Therefore, an interview can be defined as a method of data collection that has a particular structure, form and function; and that elicits interviewees' responses by an interviewer. It can be conducted in several forms, but the group of inspectors is alleged to be personally interviewed.

   3.4.1.3.1. Personal interview. In this kind of interview, the researcher plays the role of the interviewer who is in direct instant face-to-face contact with the concerned interviewees from whom direct responses are extracted. Consequently, intensive investigations of respondents' perceptions and views about the intercultural dimension in designing the general guidelines of the CANEVAS and in accepting the different institutions' proposals of the LMD training are sought. It is intended to be conducted in French given the sample's educational level and preferences.

   This intended personal interview is structured or 'strict' (Griffee, 2012) in the sense that the interviewer abides by the sequence of the "structured set of predetermined questions" (Dornyei, 2007, p. 97) during discussions with interviewees, or what Griffee (2012) labels 'Protocol.' Consequently, this type of interviews is believed to extract the exact and precise information the researcher is looking for and to prevent any extra discussions or deviations from the main topic. Thus, the comparability of interviews and

their analyses are not difficult, and hence, they save time. In addition, in descriptions as it

is the case in this particular data collection, structured interviews are suitable for such

purposes because they tend to be "more economical, providing a safe basis for

generalization and requiring relatively lesser skill on the part of the interviewer" (Dornyei,

2007, p. 98). However, they show reluctance to flexibility in questioning as required by

the context (Dornyei, 2007).

       3.4.1.3.2. Rationale and limitations. Personal structured interviews have

their pros and cons. According to Dornyei (2007), this technique of interviewing is

characterised by its role in collecting intensive in-depth general and personal data, by its

representativeness as far as the generalisation of the sample's results to the lager

population is concerned, by its controlling nature in avoiding the non-returning of

responses, and by its being adaptive apropos the language used which dovetails with the

educational level of the respondents. Nevertheless, Dornyei (2007) does not overlook the

other side of the technique; he posits that interviews may be expensive in the case of

geographically distant samples. Besides, bias from the part of both the interviewer and

interviewees unavoidably takes place. Moreover, difficulties in approaching executives or

responsible tends to "prove inadequate" (p. 99).

       3.4.1.4. Observation. This is the fourth data collection method deployed in

our study for the sake of detecting the intercultural dimension in classroom instructions.

Nunan (1992) posits that conducting observations is not an easy task because they are

considered to be among the schemes which are increasingly sophisticated. The

Communicative Orientation of Language Teaching (COLT) is a scheme that enables

researchers as observers to deepen their understanding of the language classrooms and to

describe what they explore as accurately as possible (Spada & Fröhlich, 1995). This

scheme is derived from "theories of communicative competence, from the literature on

communicative language teaching, and from a review of recent research into first and second language acquisition" (Nunan, 1992, p. 96). This observational scheme covers two major parts: the former concerns the description of activities held in the classroom while the latter is related to its communicative aspects.

Lemke (1985) approaches such a scheme from a social perspective which acknowledges the role of the society and its people in constructing knowledge. He backs up his argument by saying that "classroom education is talk" (p. 1); i.e., humans' activities and relationships are enacted by virtue of the social usage of the language. This is applicable to the classroom where meaning is socially constructed between all educational poles (teacher, students and knowledge). Therefore, this scheme permits the researcher as observer to plainly observe, record, analyse and interpret the findings according to his/her aim of the observation. Indeed, to do so, Lemke (1985) refers to two core constructs: (a) activity structures and (b) thematic systems which are deployed in the observation in order to, respectively, (a) dissect the traits of social and intercultural interactions between the teacher and students, and (b) unveil the thematic content taught in the given curriculum subject.

Observations are resorted to in our study in order to measure the complexities that impregnate the social and cultural phenomena; to achieve a better understanding of the social, cultural and intercultural processes; and to enhance knowledge of the surrounding events (Kothari, 1990; Kumar, 2011). Therefore, they are used as primary qualitative data collection methods in order to describe what we, being the researcher and the observer, actually see, and to interpret the findings according to the aim that we set before hand. Indeed, this method suits the achievement of our aim when grappling to explore the intercultural dimension in delivering courses. Besides, observations are also used as quantitative data gathering tools to rank how frequently the aspects being investigated

occur (Kothari, 1990; Kumar, 2011).

Furthermore, the type of observation we adhere to is naturalistic, for we deliberate to have access to the day-to-day settings of participants (Dunn, 2005). Another point to be considered when conducting our observations is the extent to which we, the researcher, partake in the observation process. That is why we intend to be an observer only (Kothari, 1990; Kumar, 2011) without informing participants about the research and the aim of the observation to avoid altering the sample's behaviours toward the research, which may engender getting unauthentic and non-naturalistic results. In addition, we intend to be part of the class being observed in order to have an insider's view of what is actually happening.

For the sake of recording our observations, we deliberated to adhere to scale and categorical recordings of quantitative ratings and categories, particularly through observation checklist (Kumar, 2011) to record classroom intercultural communicative language teaching and the principles of such a teaching method. As the name implies, categorical recording makes use of categories that the observer intends to observe and concentrate on. They are highly dependent upon the types and numbers of aspects subject to observations, and on the observer's choice about how to classify them. This type of recording is at the core of the observation task which guarantees non-deviation of the main task which is observing. Besides, it saves time in the sense that not much writing or note-taking are performed. However, categorical recording overlooks the depth of observed aspects (Kumar, 2011).

 3.4.1.4.1. Checklist. It is also called a ticklist or a tick chart. It is considered "a strategy to monitor specific skills, behaviors, or dispositions of individual[s]" (Burke, 1993, p. 106). In other words, it is an "inventory of behaviors or skills that the observer marks or checks" (Observational Methods, n.d., p. 2). It is designed

by the researcher observer in the form of categories and sub-categories constituting aspects of the intercultural communicative language teaching and principles of the intercultural approach (Appendix H), and is conducted with each teacher in several sessions. We are familiar and acquainted with the designed items, since they are our design, in order to clearly determine which aspect(s) deserve(s) a tick. We also deliberated to use coloured pens in marking dates and timing so that we detect changes.

We chose the observation checklist for its efficacy and efficiency in saving time and in assessing different skills and behaviours simultaneously. Nevertheless, this tool has its cons as well; it dissects the presence or absence of a particular behaviour or skill with no reference to their context. Indeed, a checklist is not a totally reliable data collection tool; it is believed that it can be considered as the basis of subsequent observations (Burke, 1993; Kumar, 2011; Observational Methods, n.d.) since it tries, in our study, to elicit the audit of the intercultural teaching within the curriculum subject of oral expression. That is why different compatible and complementary tools are deployed to assure the collection of enough workable data.

Observations best suit the investigation of behaviours, rather than perceptions, and situations where participants are engaged in the interaction. However, observation methods are never perfect. Kumar (2011) explains some errors and traps that we, as observer, took into consideration before observations proper, and that we seldom fell into:

⌡Central tendency: It refers to the tendency to move away from the extremes of the scale and stick to the central options.

⌡Elevation effect: Observers may fall in the trap of preferences in the sense that they may prioritise a section or an item being observed over the others.

⌡Halo effect: This error refers to the act of gauging the individual(s) being observed on the basis of the very first aspect observed.

⎰ Hawthorne effect: It stands for the change in participants' behaviours when they are told and are aware of the fact that they are being observed. Consequently, they may perform in a different manner that does not really reflect their behaviours in other situations outside observation sessions.

⎰Observer's bias. Throughout our study, we were influenced by our subjectivity. Indeed, our life experience and background knowledge and factors, such as "culture, class, religion, level of education and past life experiences all contribute to the way we interpret what we see. We bring to the observation process our opinions and prejudices" (Coffey, 1999 as cited in Nunan, 1992, pp. 96-97), that assuredly make a difference in recording and in interpreting the findings (Reinharz, 1997). That is why it is widely agreed upon that objectivity should be heightened by avoiding "evaluations, judgments, impressions and personal speculations when recording observations" (Nicolson & Shipstead, 1998, p. 13).

Other considerations that ensure reliability when conducting observations concern physical conditions of the observer which highly affect his/her attention span and the ability to pursue recordings. This was never a problem as all observed sessions were in the morning.

3.4.2. Data collection tools of the explanatory study (experiment). The experimental design is the last data collection strategy undertaken to test our second hypothesis, being the enhancement of students' ICC trough the intercultural dimension. Cook and Campbell D. T (1979) describe the experimental design as follows: "all experiments involve at least a treatment, an outcome measure, units of assignment, and some comparison from which change can be inferred and hopefully attributed to the treatment" (p. 5). Thus, the experimental design can be defined as establishing a causal link (Saunders et al., 2007) by manipulating the independent variable (treatment) in order

to change the dependent one, or what Kothari (1990) describes as "the truth of a statistical hypothesis, relating to some research problem" (p. 35). The type of experiment undertaken in our inquiry is the comparative one as the sample is divided into two groups (experimental and control) whose progress/regress is based on measuring and assessing the development of certain aspects of the dependent variable (Nunan, 1992; Kumar, 2011; Griffee, 2012), and comparing them.

Griffee (2012) identifies the components of the experimental design as

⌡A *treatment* is something the researcher does. Often, language teachers want to evaluate the results of an innovation they have done in their class. In that case, the innovation is the treatment.

▪ A *unit of assignment* is the persons or things the researcher studies.

▪ An *outcome measure* is typically a test that provides numerical data. (pp. 71-72)

Therefore, a treatment can be defined as the researcher's intervention and the conditions that experimental units (the sample) undergo; and whose outcomes are then measured by different numerical tests at different levels in order to detect the progress or the regress attributed to the treatment in comparison to the control group (Kothari, 1990).

Figure 13 shows the comparison between the experimental and the control groups by means of a pre-test, progress tests and a post-test.
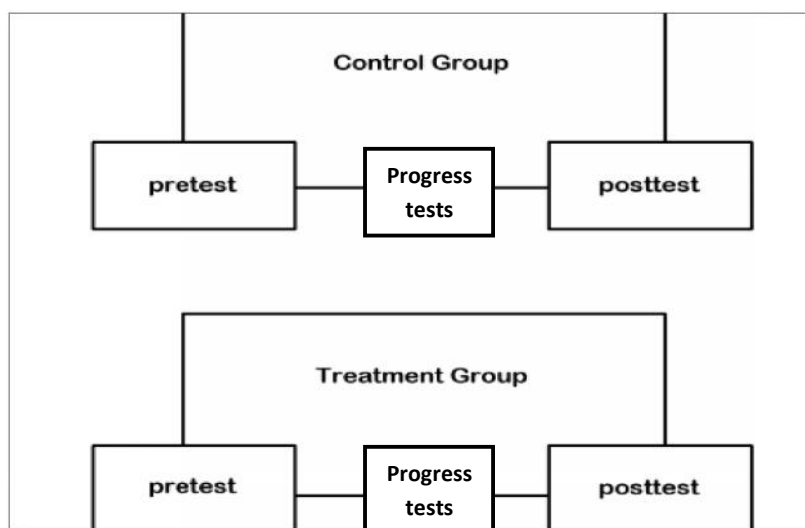
Figure 13. A visual representation of an experimental research design
Adapted from Griffee (2012, p. 74)

Both the control and the experimental groups undergo a pre-test, progress tests and

a post-test (Appendix I) which are compared, respectively, at the beginning and at the end

so that relative effectiveness of the treatment is established (Kumar, 2011). Indeed, both

groups should be similar in several research aspects (Saunders et al., 2007) such as content

taught, course time allocation, settings and students' level in relation to what is being

investigated. Thus, the difference lies in the type of instruction only wherein the control

group is taught through the actual way of teaching, whereas the experimental group is

introduced to the treatment being intercultural teaching. Doing so assures avoiding the

threat to internal validity as well (Saunders et al., 2007). Throughout instruction, progress

tests are introduced with the groups whenever it is assumed that the treatment has had its

effect in order to detect any changes exercised by the treatment.

3.4.2.1. The pre-test. According to Griffee (2012), a pretest is a test which is

administered before introducing the treatment of the experiment and before starting the

teaching/learning process. It aims at "establish[ing] baseline data" (p. 91); i.e., it tries to

elicit all participants' actual level before the treatment takes place in order to make sure

that they are the same. Indeed, results of the pre-test gave us a clear picture of students'

actual ICC, and the extent to which the desired ICC components are present. Since our

principal concern in this study lies on ICC, the pre-test is tailored to investigate some aspects related to knowledge, skills and attitudes of ICC.

Both control and experimental groups completed the pre-test. It is in the form of a story circle in which we (the teacher researcher) got students out of the classroom and called them individually. The principle of the story circle lies in the consecutive turns of students in telling the story first introduced by the teacher. This aims at investigating students' worldviews and perspectives on the basis of their own way in reporting the story to the next peer. The story was intended to be authentic and intercultural in the sense that it yields intercultural misunderstandings. This choice is meant to activate students' curiosity and open-mindedness toward others' worldviews in reporting and receiving the story, and to engage them in empathy. After that, students were interviewed in order to determine the level of their intercultural knowledge, skills and attitudes. Therefore, for the sake of establishing a baseline as far as students' ICC is concerned, we video-recorded each student's story telling in order to rate their ICC later according to the holistic rating scale we designed.

The scale is based on Bennett M. J's (1993) DMIS, Deardorff's (2006) first research-based consensus intercultural framework and model and Byram's (1997) model of ICC. Bennett M. J (2008) defines Intercultural Knowledge and Competence as "a set of cognitive, affective and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts" (p. 95). Indeed, it goes hand in hand with our focus and the desired ICC components that transcend exposure to language and culture. The AACA (2010) frames these components as suggesting "a systematic way to measure our capacity to identify our own cultural patterns, compare and contrast them with others, and adapt empathically and flexibly to unfamiliar ways of being" (Para. 2). Figure 14 represents the process we underwent in order to come up with our own scale.
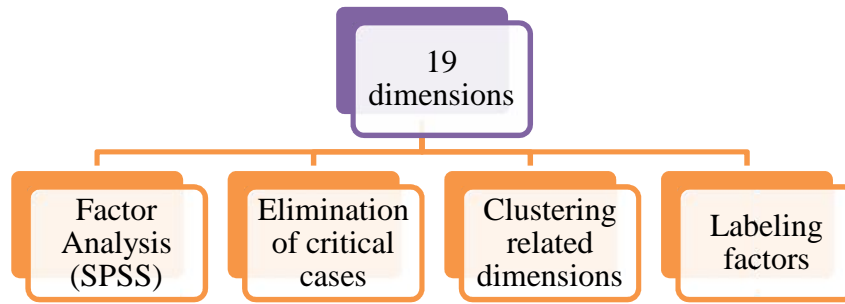
Figure 14. Procedure of Factor analysis

We set forth 19 dimensions in an analytic scale (Appendix J) on the basis of the ICC components we aim at developing. They are piloted and subjected to factor analysis in order to reduce large data into manageable factors. According to the correlation matrix from factor analysis of the analytic rating scale, there are critical cases which should be eliminated because (a) some are not significant (sig. 0.05), (b) some are highly correlated (multicollinearity: r 0.9), and (c) some others are perfectly correlated (singularity: r 1) (Tabachnick & Fidell, 2012). These dimensions are: detect differences, interaction, initiating interactions, developing interactions, interpretation, complexities, judgment and questioning and answering. Table 18 shows how related dimensions are clustered into factors after eliminations.

Table 18

Factor analysis of the analytic rating scale

Pattern Matrix[a]			
	Factor		
	1	2	3
Shared Understanding	,750	,033	,320
Challenges	,591	,320	,149
Interest	,582	,047	,572
Complexity	-,041	,815	,172
Explanation	,081	,759	-,053
Perspectives	,380	,655	-,201
Differences	,482	,548	-,079
Understanding	,374	,530	-,148
Recognition	,311	,518	-,512
Worldviews	,184	,482	,603

Extraction Method: Analysis in principal components.

Rotation Method: Oblimin with Kaiser normalisation.[a]

a. Convergence of rotation in 12 iterations.

As shown in the table, the dimensions are reduced into three factors: (a) intercultural attitudes, (b) skills of interpreting, relating and interaction and (c) knowledge of the self and the other; resulting into a holistic rating scale of ICC (Appendix K) on the basis of which students' ICCs are detected.

3.4.2.2. After the pre-test. After having obtained the syllabus for the curriculum subject of Oral Expression, we designed lessons for the experimental group which are different from those taught to the control group in terms of objectives, content, teaching method and assessment. Indeed, all these stages were interculturally-driven in order to investigate students' IcLL of the cultural elements in their cultures. The presence of their cultures during instruction is intentional in an attempt to establish differences between them so that students develop local ICC. Accounting for ICC components in one study is irrational, that is why we focused on promoting some of them in the three dimensions:

⌡Intercultural knowledge: Knowledge of one's and others' cultures;

⟩Intercultural skills: Intercultural empathy and non-verbal communications; and

⟩Intercultural attitudes: Curiosity and openness.

It is a very appealing and challenging task to proceed according to the intercultural

approach; however, doing so preserves the essence of the Oral Expression class which is

the emphasis on both speaking and listening during which these ICC components are

assumed to be developed (Deardorff, personal communication, October 4th, 2016).

3.4.2.3. *Progress tests*. Teaching is not an ad hoc activity; it is rather a process

that undergoes some steps. Indeed, Haynes (2010) considers it as a three-step process:

"The first step consists of activities about **planning and preparation**; the second of

activities in the classroom is about **classroom management,** teaching, learning; and the

third of activities that take place after the lesson is about **assessmen**t" (p. 1). Therefore,

the most important stage is planning which determines the success of subsequent stages.

Lesson planning is known as the detailed organised blueprint that guides teachers

throughout instructional periods (Mahon, 2011), and which delineates what and how to

teach (Edge & Garton, 2009; Mahon, 2011), what for and how to assess (Edge & Garton,

2009).

In our experiment, we deliberated not to plan lessons for the control group which

was taught through the actual habitual objectives, content and evaluation mode mentioned

in the CANEVAS. However, we prepared lesson plans for all oral expression courses

delivered to the experimental group, for we believe teaching without an organised plan

certainly leads to disorganised instruction. Lesson planning coupled with the introduction

of novelty that lies in IcLT are believed to make the experimental group advantageous.

According to Haley and Austin (2004), there are three main stages of lesson

planning. The first stage is planning wherein teachers set objectives and recognise content.

When doing so, we have to make reference to Bloom's Taxonomy which is pondered over

as "a good reference when writing objectives for lesson plans" (Wilson, 2004, p. 74), and which identifies educational objectives according to three levels: (a) cognitive (intellectual and rational potential), (b) affective (emotions and feelings) and (c) psychomotor (skills). Indeed, these considerations dovetail with our aim of developing the aspects of ICC. Therefore, it is assumed that, at the end of the academic year, students of the experimental group will develop a certain level of ICC at the cognitive, affective and behavioural levels:

✓ **Cognitive**

⎠To show self-cultural awareness

⎠To show awareness of others' cultures

✓ **Affective:** Experience emotions involved in intercultural communications by

⎠Showing a sense of curiosity and reflection toward cultural challenges

⎠Exhibiting a sense of openness toward culturally-distinct others by valuing intercultural interactions and by avoiding prejudices

✓ **Behavioural**

⎠To empathise with culturally-different challenges in a manner that reveals their intercultural knowledge and attitudes in supporting the others' emotions

⎠To understand cultural differences in non verbal communications, and to skillfully share understanding in intercultural communications

As far as content is concerned, these competences are fostered throughout three interculturally-based tracks within each of which two instructional chunks are devised: (a) intercultural competence and the 'self' including knowledge of cultural self (how related to others and how different from others), (b) intercultural competence and the 'other' including intercultural non-verbal communication and empathy, and (c) intercultural competence in context including intercultural curiosity and intercultural openness.

The first unit encourages students to discuss their own worldviews including their

small c-culture and Big C-Culture in order to draw their attention and awareness to the different constructions of any culture and to make them observe their cultural behaviours. We used topics covering food, clothing, lifestyle, celebrations, customs, traditions, religion, education, history and so on. At the end of this phase, students are subjected to the first progress test in order to assess their cultural self-knowledge by means of a guidebook, a poster or a video in which they describe who they are. They are judged on the ability to identify themselves from different cultural components.

The second unit intends to establish differences between and among students' native worldviews. Their cultural categories are introduced in a way that bolsters students' sensitivity and awareness to respect, accept and embrace the similarities and differences between and among their cultures. This stage ends with a second progressive test in which students present projects about the country they wish to visit. In this case, they are gauged on their willingness to account for all cultural elements we provided as guidelines for their research.

The third unit introduces the non-verbal aspect of communication wherein students experience body language and gestures different from theirs. This allows them to recognise differences and similarities, if any, at this particular component, and to experience others' feelings and behaviours when behaving accordingly. This unit ends with a third progress test that requires students to record people's verbal and non-verbal communications, and to try to analyse them from different perspectives.

The fourth unit promotes the ability to understand others' feelings and experiences as far as being insiders and outsiders is concerned. Indeed, it intends to put students in others' shoes and to make them feel and experience being the 'other.' Sample students are subjected to the 'parable exercise' where they are expected to read a short story, and then try to understand each character's behaviours. Students are assessed on the extent to which

they identify, describe, interpret and evaluate such behaviours

The fifth and sixth units engage students in intercultural communications; an opportunity to externalise the acquired intercultural attitudes, knowledge and skills in order to put them into practice. The progress test for this unit is in the form of a Photo Voice which is meant to give chances to all students to be heard. In this test, students are asked to use their cameras or cell phones to record places, landscape, objects, persons, animals or any other pictures that represent their interests and feelings. This activity raises their awareness to engage in conversations about what is significant for each student's community aspects. It also allows them to listen and to build understanding of the other in order to establish relationships and to share one's self, and to be open to otherness.

It is worth noting that the development of ICC does not overlook the essence of the course which is the speaking skill. Essentially, we pay a special attention to developing the speaking skill since all designed content and activities are pursued in the oral mode of expression and in different learning patterns (individualistic, in pairs and in groups).

The experiment lasted 45 hours during the academic year 2016-2017. Table 19 summarises the experiment schedule.

Table 19

Schedule of the experiment

N	Tracks	Units	Lessons	Date	Time allotted	Place
1	Intercultural competence and the 'self'	Knowledge of Cultural self (how relate to others)	Cultural Iceberg	03/01/2017	1h30	Hall 1
			Social Identity (One's self)	05/01/2017	1h30	R 101
			Social Identity (Similarities)		1h30	R 101
			Progress Test	12/01/2017	3h00	R 101
		Knowledge of Cultural self (how different from others)	See Similarities and Differences	31/01/2017	3h00	R 101
			Building with Differences	09/02/2017	1h30	R 101
			Cultural Awareness through Self-Reflection	16/02/2017	1h30	R 101
			Bridging Differences		30 mn	R 101
			Progress Test		1h00	R 101
2	Intercultural competence and the 'other'	Intercultural verbal and non-verbal communication	Verbal and Non-verbal Understanding	22/02/2017	1h30	The yard
			Act out others' verbal and non-verbal communication		1h30	
			Silent Interviews	23/02/2017	2h00	R 101
			Progress test	26/02/2017	2h30	R 101
		Intercultural empathy	Outsiders and Insiders	01/03/2017	1h00	The yard
			Forced Choices	12/03/2017	1h30	R 25
			Networking	16/03/2017	2h00	The yard
			Communication Continuum	06/04/2017	1h30	R 101
			Progress Test		1h30	
3	Intercultural competence in context	Intercultural curiosity and openness	The 'why' and 'how' master	13/04/2017	2h30	The yard
			Life without questions			
			Internet dating through 'RSVP'	20/04/2017	1h30	R 27
			Culture shock through 'thirty-five'	27/04/2017	1h30	R 27
			Progress test	04/05/2017	1h30	R 101

We proceeded in the aforementioned lessons through intercultural icebreakers, warm-ups and energisers, communication tasks, perception tasks, intercultural communication tasks, building and cooperation tasks, conflict management tasks, role plays, sensitisation tasks, creativity and problem solving, relaxation and mediation tasks, evaluative tasks and end games. They are based on several resources from which we adapted our content, activities and assessment tasks, among which the following are

helpful:

⌡A manual for facilitators and trainers involved in participatory group events:

Visualization In Participatory Programmes (VIPP) (McKee, Solas, & Tillmann, 1998).

⌡Cultural and Linguistic Competence Icebreakers, Exercises, Videos and Movies

(Cultural and Linguistic Competence Community of Practice, 2012).

⌡Global competence: 50 Training activities for succeeding in international business

(Lambert, Myers, & Simons, 2000).

⌡Icebreaker for international workgroups

⌡NAFSA icebreakers and cultural games

The second stage of lesson planning is the teaching stage which is organised into

six steps: (a) setting the stage, (b) providing input, (c) guided participation, (d) extension,

(e) approach/method/ strategies and (f) other activities (Haley & Austin, 2004). Therefore,

the model of lesson planning that best suits the steps of this stage is the WIPPEA model.

Figure 15 represents a WIPPEA planning wheel with a backward design (Hunter, 1982).
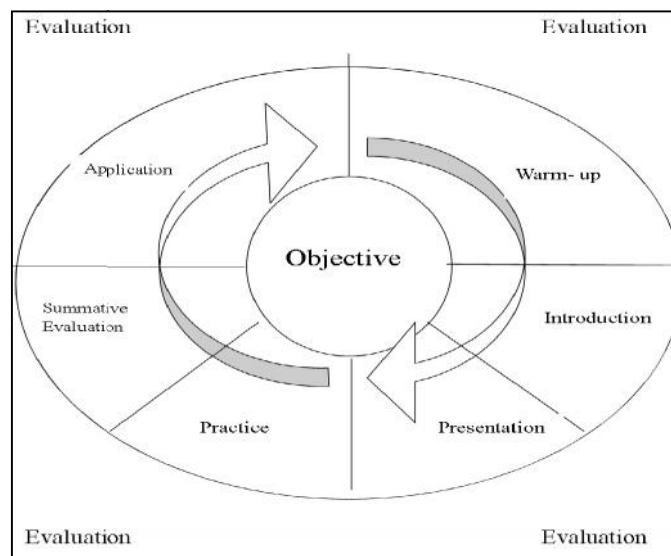
Figure 15. WIPPEA model of lesson plan (planning wheel)
Source. Hunter (1982)

WIPPEA is an acronym which stands for **W**arm-up, **I**ntroduction, **P**resentation,

Practice, **E**valuation, **A**pplication; which is considered as a cyclical model that guides the

teaching/learning process; and whose phases are inevitably interrelated.

⟩Warm-up: They are also called icebreakers. This stage is essential to prepare the ground for the lesson proper by reviewing previously learnt aspects, asking questions that get students involved, telling a joke and so on and so forth.

⟩Introduction: The teacher introduces the topic by setting the objective of the lesson and starting discussion of the topic with students in the form of question/answer, for instance.

⟩Presentation: The new item to be learnt in the session is introduced at this stage. The teacher can design activities through which s/he presents such new concepts, and can scaffold students' comprehension through teaching materials.

⟩Practice: Teachers guide their students to practice the new items presented at the given session. These practices can be performed in different learning patterns (in groups, in pairs or individually).

⟩Evaluation: The teacher designs tests in order to evaluate students' achievement, skills, understanding and aptitude.

⟩Application: Students are given, at the end of the session, the opportunity to perform extra activities in order to instill what they learnt. This can be in the form of extra-curricular activities or homework.

To wrap up, a sound lesson plan starts with reviewing previous lessons (warm-up), introducing the new item (introduction), providing new input about the topic (presentation), engaging students in practicing the new information (practice), assessing the extent to which students achieved the desired objectives (evaluation), and giving them opportunities to apply what is learnt (application).

The third and last stage in the teaching process is reflection where teachers are supposed to reflect on what happened during the lesson. Therefore, revision of lesson

plans is a key step in ameliorating the effectiveness of lessons and in spotting weaknesses

that should be avoided. Haley and Austin (2004) propose the following questions for

reflection purposes:

> What is more apt for me and my learners?

> What am I supposed to adjust next time?

> How can I pick up and improve my lesson plan?

> What is the important thing that I have learned?

    3.4.2.4. The post-test. The post test is defined by Griffee (2012) as being "the

same or very similar to the pretest, and is administered after the experiment or teaching

takes place" (p. 91). Therefore, students are supposed to perform an intercultural play after

which they are asked the same questions of the interview in the pre-test to ascertain the

effectiveness of the treatment, and to figure out differences between the control and the

experimental groups as far as their ICCs are concerned.

    In the post-test, the control group is supposed to perform ready-made or self-

created role plays. They are given space to choose any role play without any kind of

guidance or exigencies from the part of the teacher (researcher). However, students of the

experimental group are engaged in creating and performing an intercultural dramatised

play (Adapted from Schmidt, Heathcote, & Bolton's intercultural theatre, as cited in

Byram & Fleming, 1998). Theatre and plays are assumed to be the 'milieu' where "human

relationships beyond the boundaries of languages" are established (Byram & Fleming,

1998, p. 193). Nonetheless, intercultural theatre, and thus intercultural plays, are a very

appealing and challenging task especially when being incorporated with participants'

cultures and performed in another language (English). Indeed, Byram and Fleming (1998)

note that "it is often taken for granted that theatre should be practised in one's own

language and it is therefore often assumed that the theatre workshop in English is a new

method of teaching the language through theatre" (p. 194). They posit that theatre and plays are the optimum means that facilitate students' learning by deploying their feelings, emotions and experiences.

Byram and Fleming (1998) claim that plays transcend any linguistic barrier since they awaken students' creativity which is the fuel of any theatrical work. They backed up their proposition through the following example:

> The point is not to promote a particular language. In this case, the English theatre director, when visiting the Saint-Denis high school and being asked by students to teach them the art of theatre, took up the challenge of running a theatre workshop in her own language with young people in a deprived area. It did not cross their minds that theatre had to be in any one particular language, maybe because they themselves came from different cultural backgrounds and also their longing for theatrical activity was stronger than any linguistic barrier. (p. 194)

Therefore, the play is used for artistic purposes. That is why we intend to incorporate the element of drama as a pedagogical tool (Byram & Fleming, 1998) into the intercultural play. Doing so permits to integrate students' social lives, for it is up to them to improvise the story of the intercultural play according to their preoccupations in order to let them "express their anxieties and giving their frustration a voice" (Byram & Fleming, 1998, p. 199).

However, the most difficult part is that students do not master English since they are first year and since it is a foreign language to them. This aspect makes all students equal before EFL, which guarantees the intercultural competence revealed through students' empathy and clear expressions of their cultures. Moreover, as Byram and Fleming (1998) argue, "Acting in a foreign language is a journey into the unknown which

precludes self-indulgence as one is deprived of one's landmarks, and yet it provides one with the freedom of daring to be oneself" (p. 198).

The principle of the intercultural dramatised theatre is to allow students to create and perform an intercultural play. The intercultural element lies in expressing students' cultural preoccupations through EFL. Byram and Fleming (1998) argue that "… a play in a foreign language can be developed from non-verbal theatre which simultaneously reflects a foreign country and yet is rooted in the students' lives" (p. 196). Indeed, this is applicable to our milieu; however, this is, again, appealing for both the teacher and the students since it is hard to "transpose elements of one culture into another, because the history of a country and its traditions have moulded it so deeply that it becomes necessary to look for the essence of the set rather than for its direct translation" (p. 200). That is why some of the students' cultural expressions are used in their language.

3.4.2.5. Rationale and limitations. The experimental design is a double-edged sword. On the one hand, the pros of experimental designs lie in their role in the manipulation and examination of each research variable in isolation so that possible relations between them in accordance with the research questions and hypotheses are established: "The unique strength of experimentation is in describing the consequences attributable to deliberating varying a treatment" (Shadish, Cook, & Campbell, 2002, p. 9). Griffee (2012) calls this "causal description" (p. 74). Furthermore, experimental designs best fit in classroom research especially when the teacher researcher teaches more than one class (control group and treatment group) within which s/he establishes descriptions and comparisons between them (Griffee, 2012).

On the other hand, experimental designs have their cons as well due to their being subjected to several critiques. It is assumed that the comparison of results of both control and experimental groups is merely a comparison of averages which do not unravel the

differences between participants of the same experimental group and the extent to which

the treatment has had its effect on each one of them (Griffee, 2012). Indeed, Shadish et al.

(2002) posit that a "causal *description* does not equal causal *explanation.* Explaining *what*

happened does not explain *why* it happened–for that, we need a theory that is external to an

experimental design" (p. 9). However, this can be overcome by performing effect size and

inter-group analyses. Furthermore, it is generally claimed that the experimental design is

the only method that establishes causality: "If rival causes or explanations can be

eliminated from a study then, it is argued, clear causality can be established" (Cohen et al.,

2018). However, threats are ubiquitous no matter the researcher tried to eliminate them

(Shadish & Luellen, 2006).

The concept of 'threats' is worth noting in experimental designs where the use of

variables and comparisons are peculiar. Griffee (2012) defines a threat as "any condition

which blinds or misleads researchers when they interpret their results" (p. 38). Therefore,

it is preferable to point out the possible threats by an external reviewer (Griffee, 2012),

being our supervisor in this research. The major threats in experimental designs are dealt

with in Campbell D. T and Stanley (1963; 1966) and Cook and Campbell D. T (1979).

However, the ones interfering in our research are related to reliability and validity.

Reliability is concerned with reliability as stability and reliability as equivalence

(Cohen et al., 2018). Stability refers to the consistency of tools if replicated by the

researcher himself/herself or by other researchers with different samples and over different

periods of time (external reliability), so a tool is externally reliable if yielding similar data

whenever replicated. Equivalence stands for using equivalent forms of tests and tools, yet

data are always similar (internal reliability). As far as the tools used in this research, some

are adapted from other researches, and we found reliable. However, there are some others

whose internal reliability is very low, so they are adjusted to meet the given context.

Validity is concerned with two main aspects mainly: (a) generalisability (external validity) and (b) sustainability of interpretations by gathered data (internal validity). First, generalisibility is threatened by *ecological validity* which is defined by Cohen et al. (2018) as "the extent to which behaviour observed in one context can be generalised to another" (p. 255). Particular to this study, intercultural behaviours reflect their performers' own cultural backgrounds which are triggered in particular intercultural settings. Therefore, such behaviours are unique; they cannot be replicated by the same performers, and thus cannot be generalised to a larger population. Second, we made sure that instruments used in this study measure what they purport to measure in the sense that data interpretations are sustained by the data used, and findings accurately justify the research problem.

Other threats include:

The Hawthorne effect. As it is explained earlier, this threat takes place when participants are aware of being under experiment which engenders changes in their actual behaviours. Indeed, Griffee (2012) claims that

> If participants, probably students in our case, come to know they are in a special study, they may be impressed by the attention they are receiving, and this attention may cause them to do better, or at least act differently, then they normally would. (p. 77)

That is why it is highly recommended to account for this interfering factor in order to ensure internal validity and external validity (Tuckman, 1995). They can be established by means of keeping participants less aware of the fact that they are being under investigation. Indeed, being ourselves the researcher and the teacher, our students are the participants, and the treatment is part of the curriculum subject taught: These minimise such a threat.

Maturation. It stands for the change, either physical or psychological, that may be

instigated among students during the research which may influence results revealed from the treatment. In this study, students have two 15-day holidays, so they might lose track with what was acquired before vacation. Besides, maturation can also refer to "events happening during the year … affect[ing students'] styles" (Saunders et al., 2007, 150). Particularly, the experiment was delayed by some students' organisations' strikes that impregnated the year.

⎨Reactivity. It stands for the interaction between data collection methods that influence the treatment, especially when it relies on self-report (Droitcour & Kovar, 2008). Therefore, self-report should be accompanied by other teacher observation such as interviews before and after the experiment (Griffee, 2012; Deardorff, personal information, October 4th, 2016).

⎨Selection. It refers to the selection of the control and experimental groups. Griffee (2012) attributes this problem to the initial differences of the groups which, consequently, generate different scores due to inequity; and he likened it to "comparing apples and oranges" (p. 80). Indeed, falling in this particular trap engenders changes in participants' behaviours because of the differences in groups, not because of the treatment. In fact, our research provides similar circumstances for both groups, and makes use of the Multivariate Analysis of Variance (MANOVA) that better elicits the extent to which groups are significantly similar. It also accounts for students' cultural characteristics, which minimises this threat.

⎨Mortality. It refers to "the loss of students in either or both the control or experimental groups" (Griffee, 2012, p. 80). In our case, the threat lies in students' lack of commitment to the study since they are not selected through randomisation. Griffee (2012) suggests that "a good recordkeeping may be useful" (p. 80) including all participants' names and their contact information to get in touch with them whenever

needed. In our study, we asked each group to create Facebook groups in which we are a member in order to keep in touch with them and to share updates as well.

⌡Researcher expectancy. Brown (1995) explains this threat as follows: Researchers expect and cause certain outcomes to happen. However, Griffee (2012) suggests using "a research log in which to write expected results" (p. 9). Such a record can alert the TREE[9] to this threat because if a researcher expects something to happen, and it happens just as expected, this could serve as a warning to be especially careful and critical.

3.5. Data Analysis

Triangulation of methods necessitates adhering to a collection of both qualitative and quantitative methods. This coupled with the research paradigms and the researcher's stance delineate theories and procedures of data analyses implemented. Our research undergoes the multivariate analysis through working out various measures of proportion, difference and relationships. First, qualitative data including the survey questionnaire, document analysis, interviews and observations are submitted to the qualitative content analysis and proportion measures. Second, tests from the experiment are submitted to quantitative methods including reliability tests mainly Cronbach's Alpha, factor analysis and MANOVA.

Data are, first, prepared for analysis by (1) editing them to make sure that all data are accurate and consistent with other gathered information, and that all data are transcribed and written in order to facilitate the stages of (2) coding with reference to classes of analysis, (3) classification of data into categories especially in the case of large collected data, and (4) tabulation where logical arrangements of data on tables take place. Data are, then, applied to proper analysis by means of content analysis in the qualitative case, and by means of comparative and correlation analyses in the quantitative case. Data

---

[9] stands for Teacher-Researcher-Educator-Evaluator (Griffee, 2012, p. 9)

are organised and tabulated in Excel and processed by the SPSS software.

Before explaining data analysis procedures, we first give a brief overview of what excel and SPSS are. The former is a part of Microsoft Office in the form of a spreadsheet which performs calculations, graphs and several functions (Excel). The latter stands for the Statistical Package of the Social Sciences. It is a software package for data statistical analyses. In this study, we used the 2015 last version called IBM SPSS Statistics (SPSS).

3.5.1. Qualitative analysis. Given the exploratory-interpretive paradigm which dovetails with the nature of our research being interculturalising curriculum, the latter is a process which is believed to be socially-constructed with "historical and cultural locatedness" (Scott & Usher, 1996, p. 13). Thus, rationales and conceptualisations of such a process are better understood through the eyes of its educational stakeholders. Bearing in mind our research questions and our first hypothesis, qualitative data were primarily gathered through (a) surveys during the month of April 2016, (b) document analysis in the months of May and June 2016, and (c) observations in the second semester of the academic year 2016. These data are analysed through qualitative content analysis.

3.5.1.1. Qualitative content analysis. Qualitative content analysis is defined differently as being "a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns" (Hsieh & Shannon, 2005, p. 1278). Another researcher, Mayring (2000), conceives it as "an approach of empirical, methodological controlled analysis of texts within their context of communication, following content analytic rules and step by step models, without rash quantification" (p. 2). Besides, it is also considered to be as "any qualitative data reduction and sense-making effort that takes a volume of qualitative material and attempts to identify core consistencies and meanings" (Patton, 2002, p. 453). These definitions denote the emphasis on contextualising the text/speech being analysed

through qualitative content analysis. Therefore, it transcends the superficial discourse

analysis of "counting words or extracting objective content from texts to examine

meanings, themes and patterns that may be manifest or latent in a particular text" (Zhang &

Wildemuth, n.d., p. 1) to dealing with the communicative functions of the language.

   Data subjective to qualitative content analysis can be print, spoken or electronic

derived from surveys, interviews, observations and documents (Hsieh & Shannon, 2005).

These data can be analysed through different approaches to qualitative content analysis.

The first approach is the *conventional* that is used to describe what is being investigated.

Hsieh and Shannon (2005) find this approach "appropriate when existing theory or

research literature on a phenomenon is limited" (p. 1279). So, researchers adhering to this

approach immerse into data, and generate codes from the data in order to build theories

(induction). The second approach is the *directed* which tends to be "guided by a more

structured process" (Hickey & Kipping, 1996 as cited in Hsieh & Shannon, 2005, p. 1281).

Indeed, this approach is deductive as it builds upon previous theories from which

researchers specify the initial coding scheme. The third approach is the *summative* which

is based on selecting predetermined codes (keywords) that dovetail with the researcher's

research interest (Cohen et al., 2018).

   The latter approach, summative qualitative content analysis, is applicable to the

goals of this study, being dissecting the intercultural dimension in gathered data. Thus, the

code is already determined before even starting the analysis proper. Firstly, qualitative

data are all transformed into written records except for those which are already written

(CANEVAS). Typically, summative content analysis proceeds through "identifying and

quantifying certain words or content in text with the purpose of understanding the

contextual use of the words or content" (Hsieh & Shannon, 2005, p. 1283). This allows us

to figure out the use of the code which Potter and Levine-Donnerstein (1999 as cited in

Hsieh & Shannon, 2005) label as '*manifest content analysis*.' Nevertheless, summative

qualitative content analysis transcends quantification and performs '*latent content*

analysis' (Hsieh & Shannon, 2005). The latter entails the qualitative nature of analysis, for

interpretation of content begins at this stage.

    3.5.1.1.1. Rationale. Qualitative content analysis allows gaining a scientific

understanding of social realities in the sense that it dissects different aspects of the text or

speech being analysed such as syntax, semantics, pragmatics and so on (Weber, 1990).

Zhang and Wildemuth (n.d.) posit that "Qualitative content analysis pays attention to

unique themes that illustrate the range of the meanings of the phenomenon rather than the

statistical significance of the occurrence of particular texts or concepts" (p. 2).

    3.5.2. Quantitative analysis. With reference to our second hypothesis, we try to

manipulate our variables in order to establish a cause/effect relationship. This necessitates

conducting experiments, and data analyses in this design tend to be quantitative. Results

are analysed through reliability tests, factor analysis and MANOVA followed up by

discriminant analysis.

    3.5.2.1. Reliability test. This test is used in order to assure internal reliability of

data gathering tools. Particularly, Cronbach's Alpha test is calculated. Its value falls

within [0-1], and it is considered indicative of reliability when   0.5. Besides, we also

make reference to Cronbach's Alpha in case of omission of some elements (statements,

questions, categories…) of the data gathering tools. Indeed, when omitting some elements,

Cronbach's Alpha tends to either increase or decrease. This allows us to keep only

elements that add value to the given test: If Cronbach's Alpha decreases, the element

should be kept; and when it increases, the element should be eliminated.

    3.5.2.2. Factor analysis. Factor analysis started in psychology with the IQ test

which was originated from a set of other tests. It was developed by Hotelling to

"maximize the sum of squared loadings of each factor extracted in turn" (Kothari, 1990, p. 330). In other words, factor analysis, particularly principal components factor, is used in this study in order to extract fewer factors (principal components) out of a set of variables. The principal components should satisfy two conditions: (a) not to be too correlated and (b) their classification is established through the sequence of variances (Kothari, 1990).

3.5.2.2.1. Rationale and limitations. Factor analysis can be as advantageous as disadvantageous. It serves to simplify multivariate data, to elicit intangible relationships among data and "latent factors (i.e., underlying factors not directly observed)" as well (Kothari, 1990, p. 336), and to group related variables into one factor. However, results of factor analyses are pondered over as unreliable, but we deliberate to overcome this deficiency by conducting it twice in order to assure similarity of multiple factor analyses. Wells and Sheth (n.d. as cited in Kothari, 1990) posit that "when it works well, factor analysis helps the investigator make sense of large bodies of intertwined data. When it works unusually well, it also points out some interesting relationships that might not have been obvious from examination of the input data alone" (p. 337).

3.5.2.3. Multivariate Analysis of Variance (MANOVA). This is a test which is used in order to calculate "the ratio of among-groups variance to within-groups variance… on a set of variables instead of a single variable" (Kothari, 1990, p. 321). This technique is deployed when the researcher is testing a hypothesis of differences between groups' and sample units' responses to the independent variable. It also suits researches where trying to manipulate an independent variable to instigate change in several components of the dependent variable. This is the case in our research since we are manipulating the intercultural dimension to develop knowledge, skills and attitudes of ICC. In other words, MANOVA allows us to compare the differences of newly created combinations between different groups of the independent variable, and to figure out whether the latter explains a

statistically significant amount of variance in dependent variables.

However, prior to performing this test, certain assumptions related to it should be satisfied: (a) categorical independent variable, (b) scale dependent variables, (c) sufficient sample size, (d) absence of multicollinearity (r = 0.9, Tabachnick & Fidell, 2012), (e) homogeneity and (f) equality of co-variance matrices (sig.   0.001). Assuring these assumptions leads to the next step of MANOVA to discern the existence/absence of significant differences between groups on the set of dependent variables, and finally to perform follow up tests (such as Univariate Analyses of Variances (ANOVAs), stepdown analysis and discriminant analysis), in case of differences and multivariate effects, in order to point out where they lie. The appropriate follow up test in our study is the discriminant analysis since we are trying to describe the combination of variables that most discriminate between groups taking into consideration the intercorrelations between all dependent variables.

3.5.2.3.1. Rationale and limitations. MANOVA is used in order to avoid Type I error[10], to avoid analysing and reanalysing the same variation between groups again and again, and to factor out correlations between variables, which gives a clear picture of the pattern of differences between groups. However, being among the tests used to test hypotheses, MANOVA is subject to some of their limitations. Kothari (1990) claims that it is advisable not to use tests in a "mechanical fashion" (p. 229) in the sense that researchers consider them decision-making per se, which are reversely mere aids to make final decisions. Indeed, Ya-Lun-Chou (n.d. as cited in Kothari, 1990) proclaims that "proper interpretation of statistical evidence is important to intelligent decisions" (p. 229). Besides, tests themselves do not provide explanations of, and reasons behind, differences for instance; they rather show assumptions-related reasons such as changes in group size,

---

[10] To reject the null hypothesis when it is in fact true (Kothari, 1990)

inequality in variances and so on and so forth. Furthermore, Kothari (1990) posits that

"results of significance tests are based on probabilities and as such cannot be expressed

with full certainty" and as "evidences concerning the truth of the hypotheses" (p. 229). In

other words, statistically significant observations may be mere indications that

observations are not due to chance.

3.6. Issues of Translation and Acknowledgment of Bias

Throughout the study, the report of findings and their analyses and interpretations;

we (the researcher) encountered some issues related to bias and translation. Firstly, bias

and the researcher's subjectivity interfere in all qualitative researches, and the extent to

which they influence the study as a whole is perceived differently. Peirce (1995) responds

to this dilemma by positing that, and we totally agree, no research is bias-free. Therefore,

the researcher partakes in the various processes of the research which urges him/her to

frankly acknowledge this issue (Street, 1993). Indeed, when researchers interpret research

findings, their beliefs, research philosophies, assumptions and sociopolitical stance

assuredly influence such interpretations. Palaganas, Caricativo, Sanchez and Molintas

(2017) suggest *reflexivity* to avoid the consequences of bias and subjectivity and to ensure

openness and transparency of the research. Reflexivity entails the researcher's awareness

that not only his/her own life experiences and assumptions shape the research, but the latter

are also shaped and influenced by participants of the study and gathered data.

Secondly, we are aware of issues in relation to translation which is, again, another

source of bias in qualitative researches. Indeed, the researcher finds himself/herself

involved in a process of interpretation of meanings of different qualitative data on the basis

of his/her own schemata. In our research, CANEVAS are written in French, so we

encountered the issue of translating data in CANEVAS into English. We are not a

professional translator, and we do not master the French language either; however,

translation is part of our day-to-day life (TV, news, readings). We did not resort to professional translators because we could not afford to pay such translations, because we believe these translators are not acquainted with the academic background of our research, and because we were eager to anchor our understanding of attitudes and perceptions. It was a long process, for we, first, applied the summative approach to content analysis on the original text (French), and then translated the needed data into English (for writing up purposes).

3.7. Issues of Ethics

Ethical considerations in research are among the researcher's responsibilities toward all parties that surround him/her such as participants, audience, colleagues and the society as a whole (Judd, Smith, & Kidder, 1991; BERA, 1992; BAAL, 1994; Cameron, Frazer, Harvey, Rampton, & Richardson, 1994).

In our research study, we adapted a checklist from Judd et al. (1991) summarising some ethical points related to our surroundings (Appendix L). It assisted us in monitoring our performances throughout observation sessions and the experiment in order to account for all participants' rights including the researcher. The checklist also helped us in assessing our adherence to ethical factors which, to the best of our knowledge, were fulfilled through the whole research journey.

3.7.1. The ethic of respect. According to BERA (1992), the "ethic of respect" (p. 6) and trust should be maintained throughout the whole research and with all parties involved in it. Indeed, respect accompanied us all along and was shown to all participants with no regard to our and their differences in age, gender, academic status, beliefs and so on (BERA, 1992). Participants of observations and the experiment were all treated equally. Besides, we were highly attentive to whatever they say or perform; even when we interact with them, we prioritised participants' talks without interference. We also tried to

minimise reference to our opinions and perspectives, and we merely presented facts. Another ethical factor which is worth considering is our relationship with the participants (Halasa, 2005); we always resort to transparency in order to draw a clear cut line between our personal relationship and relations with colleagues.

      3.7.2. Informed consent. Prior to collecting data, we got the "voluntary informed consent" (BERA, 1992, p. 6) of every participant. Therefore, as we mentioned earlier, a letter requesting consent (Appendix B) to get the EFL CANEVAS from the sample university was written and signed by both the researcher and the supervisor of the dissertation. Moreover, in order to facilitate access the MESRS for personal interviews, our supervisor wrote a request which she signed along with the Head of the Department of English, the Dean of the Faculty of Letters and Foreign Languages and the Rector of the University of Batna-2 (Appendix C). Furthermore, observed teachers are also concerned with the consent. Thus, we first asked them face-to-face to attend their sessions for research purposes, and at the end of each session, they signed the informed consent which is primarily approved by the supervisor.

      3.7.3. Confidentiality and anonymity. In reporting the research, we did our best to guarantee participants anonymity and the data confidentiality (Dane, 1990; Miles & Huberman, 1994). We made sure that each and every participant is aware of these two issues, and only our supervisor had access to their data.

      3.7.4. Trustworthiness. Another issue which should be borne in mind is confidence in the researcher (Lincoln & Guba, 1985; Flick, 1998; Olshansky, n.d.). This refers to the researcher's bias and subjectivity which may interfere especially in qualitatively-driven research. Boulton and Hammersley (1996) explain trustworthiness as dealing with the degree to which "data may have been shaped by the presence of the researcher in such a fashion as to lead to misleading conclusions" (p. 295). Therefore,

reducing biases results into trustworthiness, which can be achieved through some strategies devised by Lincoln and Guba (1985), Miles and Huberman (1994), Boulton and Hammersley (1996), Flick (1998) and Olshansky (n.d.):

)Prolonged engagement: Throughout the whole research processes, we kept trust, honesty and transparency as leading principles and philosophies in our relations with our samples.

)Triangulation: Our research design is established through triangulation of paradigms and methods in order to gain multiple sources that ensure the credibility of findings. Indeed, qualitative data scaffold each other in confirming the fact that the intercultural dimension is absent in curriculum designed for TEFL, and that it is absolutely needed. Furthermore, participants are diversified in terms of age, gender, culture and academic status: These factors give our research an amalgamation of perspectives.

)Peer debriefing: Chenail (1995) talks about sharing one's research with colleagues. Indeed, we exchanged ideas and thoughts with two Doctor of Philosophy (PhD) students -one is at the West of Scotland University and the other is at Queen Mary University of London. Discussions held with them were constructive and helped us stay focused on the study.

)Reflectiveness: We used another strategy that assisted us in reflecting upon our research work. It is a reflexive journal (some researcher's notes in Appendix M as an audit trail) in which we recorded our reflections, feelings, conflicting thoughts and some discussions which then helped us make sense of them.

Conclusion

The present chapter yielded an in-depth detailed account of the research methodology design. It displayed research paradigms and the researcher's stance that draw the framework within which the study is situated. Besides, it described the methods and

techniques of sampling participants who underwent our data collection tools. Indeed, an amalgam of triangulated data collection methods and techniques were thoroughly explained as to their role in achieving our research aim, in answering our research questions, and in testing our hypotheses. Finally, data analysis procedures were exposed which are designed in accordance with the type and the nature of data. Some other considerations were discussed in this chapter such as access to the different participants, issues of translation and bias and issues of ethics.

CHAPTER IV: ANALYSIS AND INTERPRETATION OF THE FINDINGS

Introduction

After having collected both qualitative and quantitative data, the next step is to record and to provide in-depth analyses and interpretations of findings revealed by the variegated data collection methods and techniques designed for the sake of achieving our aim, answering our questions, and testing our hypotheses. Each set of findings plays an integrative role in eliciting some particular ambiguities and in bringing to light some fallacies and realities that help us manipulate the combination of our independent and dependent variables, and that pave the way for scaffolding the implementation of the treatment to develop ICC as the ultimate objective of our study.

Trying to be as much unbiased as we can and in light of the theoretical considerations reviewed on interculturalising curriculum and ICC, the present chapter is twofold: (a) A faithful thoroughgoing account and presentation of the findings we come up with; and (b) an analysis and interpretation of qualitative data ascertaining the absence of the intercultural dimension in curriculum at both the course and program levels, and of quantitative data proving the development of students' ICC. This chapter is subdivided into five sections each of which provides a profound understanding of the core elements constituting each data collection method. First, it presents findings of the survey questionnaire that we conducted after the formulation of our first hypothesis and prior to formulating the title and the second hypothesis. It helped us extract realities about the EFL curriculum at Batna-2 University apropos the intercultural dimension. Second, the chapter yields an account of results of curriculum analysis of the EFL 'Socle Commun' which further made us confirm results of the survey. The analysis accentuates the intercultural dimension in designing (a) curriculum subjects, (b) objectives, (c) syllabi, (d)

teaching/learning activities and (e) evaluation modes. Third, to further make sure that the

intercultural dimension is absent in classroom instructions as well, the chapter accounts for

findings revealed from observations conducted with Oral Expression teachers. Finally, the

chapter provides a set of quantitative data, in terms of scores in the form of formative and

summative evaluations, gathered from our sample subjects of the experiment throughout

the whole academic year by means of statistical tests.

4.1. Findings of the Exploratory Study

4.1.1.   Findings of the survey questionnaire. As explained in the previous

chapter, the survey questionnaire is used in order to ascertain the absence of the

intercultural dimension at the micro (course) level. Section 1 of the survey is about the

respondents' profile (see 3.3.1. in Chapter 3).

4.1.1.1. The intercultural dimension in the curriculum. Section 2 of the

questionnaire is concerned with the extent to which the intercultural dimension is

absent/present in the EFL curriculum. Teachers subjected to the survey ranked their

curriculum as shown in Table 20.

Table 20

English language curriculum status

	Type	Frequency	Comments
English Language Curriculum	Localised	1	✓ Each university has its own curriculum
	Regionalised	0	---------
	Nationalised	3	✓ It is a national one with slight differences among universities ✓ It is nationalized taking into account learners' psychological reality and social one ✓ ---
	In-between	1	✓ It is neither nationalized since the target language (thus culture) is taken into consideration, nor internationalized because it does not meet the requirements of an international curriculum
	Internationalised	0	----------
	Neutral	1	I am teaching my students what I've been studying abroad

One teacher reported that the EFL curriculum taught at Batna-2 University is

localised, three consider it nationalised, one ponders over it as neither nationalised nor

internationalised, and one teacher remains neutral. We applied summative qualitative

content analysis to teachers' responses by counting occurrence of the predefined code

'intercultural dimension' and any other sub-codes related to it (manifest content analysis,

Table 21).

Table 21

Manifest content analysis of teachers' responses

Teachers	Comments	Frequency of words related to "intercultural dimension"
Teacher 1	✓ Each university has its own curriculum	0
Teacher 2	---	0
Teacher 3	✓ It is a **national** one with slight differences among universities	1
Teacher 4	✓ It is neither nationalized since the target language (thus culture) is taken into consideration, nor internationalized because it does not meet the requirements of an international curriculum	0
Teacher 5	✓ 0 It is **nationalized** taking into account learners' psychological reality and social one	1
Teacher 6	I am teaching my students what I've been studying **abroad**	1

We can see that three teachers' answers denote interculturality, but it is not clear if

teachers perceive them interculturally. Teachers 3 and 5 use the terms *national* and

nationalized, respectively, which implies dealing with local cultures of the nation

(Algeria). They posit that EFL curricula all over Algeria are the same with slight

differences. Indeed, this is a reality that seems to be compatible with the MESRS's

conformability decisions which prevailed the Licence level at all universities. However,

each university, and thus faculties and departments, shows a great deal of autonomy at the

level of its (a) administration, (b) curriculum design and (c) budget. The European

Commission Tempus (2010) explains these criteria as follows:

- Administrative autonomy: university institutions are administered by a rector

(university) or a director (campus, school or institute) appointed by the

supervisory ministry.

- Academic autonomy: universities determine the teaching programmes for the

subjects within their sphere of competence. For some courses there is a core

curriculum that applies to all institutions.

- Financial autonomy: each institution has a budgetary allocation assigned by

the state but also its own funding from public or private sources. The use of

university finances is subject to *ex post* auditing. (p. 3)

Hence, this proposition advocates the uniqueness of each university which makes

the intercultural dimension not adhered to in the university functions in general and in

curriculum design in particular since they do not account for other universities' cultures.

Thus, neither local interculturality nor international one are established. Teacher 1

supports this view as s/he believes that curricula all over Algeria are localized, thus

different with slight similarities. Indeed, each Department of English throughout the

Algerian universities set different objectives, competences sought, curriculum subjects and

syllabi, for the latter depend on local designers' social realities, beliefs, philosophies and

preferences (Dean of the Faculty of Letters and Foreign Languages of Batna-2 University,

personal communication, November 2015). Similarities are the general guidelines

delineated by higher authorities at the MESRS as far as the layout of the CANEVAS, TUs,

time allocation, coefficients and credits are concerned. Besides, students' local cultures

are not referred to, which refutes the idea that the sample curriculum is localised.

Teacher 6 uses the term *abroad* referring to what s/he was taught abroad. Thus,

this teacher tends to bring the competences s/he acquired abroad to develop them 'at

home,' for s/he realises his/her students' inability to have access to international education.

Yet, it is not clear if s/he combines different cultures in a manner that triggers the intercultural.

Teacher 4 accurately described the actual status of the EFL curriculum by emphasising the target language and culture only, so the intercultural dimension, according to him/her, is again absent. Indeed, despite the fact that curriculum designers specified a curriculum subject, being CCL, which deals with the culture of the 'other' (two English-speaking countries: British and American), its teaching, and of other curriculum subjects, does not meet the requirements of an interculturalised curriculum (personal information). This further affirms the fallacies that penetrate this curriculum as far as the intercultural dimension is concerned. Nonetheless, we cannot overlook the other side of IoHE, for it is commonly believed that the "Bologna three-cycle model of higher education [LMD], the creation of and co-operation between doctoral schools," and the cross-borders activities such as students' and staff's mobility through an amalgam of mobility programmes such as "Tempus, Erasmus Mundus, Tassili, universities mutual agreements…" are considered as strategies of IoHE in Algeria, for they promote cultural diversity abroad (Algeria Country Sheet, 2013, p. 1).

4.1.1.2. Teachers' views about IoC. The second part of Section 2 of the survey questionnaire further asked the teachers whether interculturalising curriculum; i.e., the integration of an intercultural dimension into the EFL curriculum, should be done. According to Bell's (2004) Spectrum of Acceptance of Internationalising Curriculum, there are four teachers who embraced the process of interculturalisation, so they eventually transcend Ellingboe's (1998) Divide to be in the right divide. However, the other two teachers are reluctant, and remain in the left divide.

The first category backs up their acceptance by positing the following:

) "Having the objective of raising learners' awareness to the differences in

communication patterns between source culture and target culture."

) "Not to be lost in local or foreign communications."

) "To make of the learner someone who has a universal outlook in order to manage to adapt himself to globalization focusing on global features rather than specific ones."

) "Give students the chance to have access to the same information as other students of other cultures."

This group of teachers is divided into two sub-categories according to the levels of the spectrum (see Figure 2, Chapter 3):

) Level 3: Internationalisation is possible. As it is mentioned earlier, this level promotes the development of students' global citizenships. Indeed, the views of two teachers are framed within this belief since they emphasise students' "awareness" and "global outlook" as pivotal competences that enable them to effectively and appropriately communicate in different communication settings. Besides, these skills are perceived as crucial in coping with the current volatile world unfolded by globalisation.

) Level 4: Internationalisation is integral. This level mingles the previous beliefs with perceiving the teaching/learning process as intercultural. In this vein, teachers' opinions within this level claim that interculturalising curriculum develops students' local and global profile of ICC and local and global knowledge and skills.

The second category of teachers among whom only one commented on refusing the process of interculturalising curriculum says that "curriculum should meet the national (Algerian) needs." This teacher's opinion shows that it falls within Level 1 of the spectrum which ponders over interculturalising curriculum as having a negative impact. Indeed, this teacher posited that the curriculum needs not being interculturalised, but it just needs to meet the national Algerian requirements and to comply with the country's own

context. This further indicates this teacher's reluctance to incorporate the curriculum with an intercultural dimension because of the ignorance of the 'other' culture.

The survey questionnaire elicited workable truths about the EFL curriculum taught at Batna-2 University. However, they remain affinities, lamentably, that do not build solid grounds for an in-depth understanding of the specificities of such aspects. Therefore, the following analyses (curricula analyses and teacher observation) fulfill such an aim.

4.1.2. Findings of document analysis. The second data collection tool that scaffolds prior findings, and that affirms deficiency as far as the intercultural dimension is concerned at the macro (program) level is curriculum analysis. Differences revealed from results of the survey questionnaire on teachers' conceptions and opinions about the type of EFL curriculum taught at Batna-2 University and about interculturalising curriculum urge us to deepen our understanding of the blueprint of the EFL CANEVAS at the given university. Findings of curriculum analysis are structured one by one and step by step according to the sequence presented in the CANEVAS. Besides, methodologically speaking, findings are reported and analysed according to the summative approach to qualitative content analysis. Prior to presenting and analysing the findings of curriculum analysis with a special focus on 1st year, it is worth noting that Batna-2 University's EFL CANEVAS is designed within the conformability decisions (Socle Commun) that have been rectified at the level of the ministry in 2013 (Appendix N). The latter provides guidelines[11] that usher curriculum designers at the micro level throughout the processes of curriculum design. These guidelines dictate the precision of, among other aspects,

⌡objectives of the training;

⌡the target competences to be fostered;

⌡curriculum subjects in accordance with the Teaching Units (TU) which are

---

[11] For a sample of CANEVAS of Conformability, visit http://cruo.univ-oran1.dz/images/documents/Canevas_Mise_en_conformite_-_licence_academique_2014_Fr.doc

Fundamental Teaching Units (FTUs), Methodological Teaching Unit (MTU), Discovery

Teaching Unit (DTU) and Transversal Teaching Unit (TTU); hours; coefficients and

credits;

⌡general tracks representing contents of the subjects and the teaching/learning

activities; and

⌡modes of evaluation.

Therefore, all EFL CANEVASs in Algerian universities share in common these

considerations, but the very core of these aspects varies from one university to another.

Indeed, aspects constituting curricula design are "compiled by higher education institutions

on the basis of the objectives of their respective training and research policies, their

capacity, their areas of specialization and the needs of their socioeconomic environment"

(European Commission Tempus, 2010, p. 7).

Models of curriculum design set by Tyler (1949), Wheeler (1967) and Kerr (1968)

identify, though differently, four basic components of curriculum focusing on:

⌡Aim and objectives: 'why' educational purposes are sought by means of setting

educational objectives in advance to be achieved at the end of the teaching/learning

process;

⌡Syllabi: 'what' educational experiences that can be used in order to meet the

establishment of objectives; i.e., syllabi or course contents to be taught are carefully

selected in a way that assures the achievement of objectives;

⌡Teaching methods: 'how' syllabi are orchestrated and introduced in terms of the use

of suitable methods and methodologies that ease the transferability of the content to

learners; and

⌡Evaluation mode: whether objectives set at the very beginning are achieved by means

of evaluating learners' end products.

In this study, our analysis is concerned with the intercultural dimension in the core components of curriculum design which are (a) objectives, (b) syllabi (content and teaching/learning activities), (c) teaching methods and (d) evaluation modes. It is worth noting that neither the guidelines of the CANEVAS nor curricula designers at universities take into consideration the teaching methods explicitly. They may be either covertly embedded in the contents and the types of activities adhered to, or it is up to the teaching staff to embrace the teaching method that best suits them. This is why classroom observations are conducted to inquire into teachers' ways of putting the curriculum content into practice.

4.2.1.1. Findings of curriculum analysis (Batna-2 University). The EFL curriculum taught at Batna-2 University establishes neither intercultural specific objectives nor intercultural content and activities. Table 22 summarises these analyses using the Curriculum Framework Scale that rates the extent to which components of the EFL curriculum meet the interculturally-fronted criteria of the scale (manifest content analysis).

Table 22

Manifest content analysis of the EFL curriculum (Batna-2 University)

	N°	Aspects						
Objectives	1	The objectives are interculturally-driven	1	2	3	4	(5)	6
	2	The objectives target the development of students' active engagement	1	2	3	(4)	5	6
	3	Objectives aim at comparing languages and cultures and drawing connections and building the relevant bridges between home and the target language and culture.	(1)	2	3	4	5	6
	4	Objectives are set to compare existing knowledge of language and culture against new input.	(1)	2	3	4	5	6
	5	The objectives promote intercultural interactions	(1)	2	3	4	5	6
	6	The objectives enhance reflection on linguistic and cultural differences and similarities, and questioning the dichotomy.	(1)	2	3	4	5	6
	7	The objectives foster reflection on own intercultural behaviour.	(1)	2	3	4	5	6
	8	The objectives promote a sense of acceptance toward responsibility for contributing to successful communication across languages and cultures.	(1)	2	3	4	5	6

	9	The objectives enhance accepting responsibility for developing an intercultural perspective	(1)	2	3	4	5	6
	10	The objectives are aligned with, and structured to develop, more than one learning outcomes.	1	2	3	4	5	(6)
	11	The objectives demonstrate willingness to act upon knowledge and attitudes, both at local and global levels	1	2	3	4	5	(6)
	12	The objectives recognize oneself and one's culture through the perception of others	(1)	2	3	4	5	6
	13	Retain deep and contextualized knowledge about at least one culture and/or nation beyond the US	1	(2)	3	4	5	6
Syllabi	1	The curriculum includes scope (what should be taught) and sequence (guidance for the order in which to teach)	1	2	3	4	5	(6)
	2	The scope addresses all developmental areas	1	2	3	4	5	(6)
	3	The scope addresses all content areas	1	2	3	4	5	(6)
	4	The sequence reflects known developmental, pedagogical, and logical principles and practices	1	(2)	3	4	5	6
	5	The scope and sequence include meaningful and functional skills and concepts	1	2	3	(4)	5	6
	6	The scope and sequence are aligned with intercultural standards and outcomes	1	(2)	3	4	5	6
	7	The scope and sequence are set according to the predetermined objectives	1	(2)	3	4	5	6
	8	The scope and sequence are interculturally oriented	1	(2)	3	4	5	6
	9	The curriculum framework includes activities and instructional practices	1	(2)	3	4	5	6
	10	The activities and instructional practices are accessible to all students	1	2	3	4	5	(6)
	11	The activities and instructional practices are developmentally appropriate and culturally and linguistically responsive	1	2	3	(4)	5	6
	12	The activities and instructional practices address all areas of development and learning	1	2	3	4	5	(6)
	13	The activities and instructional practices are responsive to students' intercultural needs	(1)	2	3	4	5	6
	14	The activities and instructional practices include multiple and varied interculturally-embedded learning opportunities	(1)	2	3	4	5	6
	15	The activities and instructional practices include hands-on Experiences	1	(2)	3	4	5	6
	16	The activities and instructional practices are presented in a variety of intercultural daily events	(1)	2	3	4	5	6
	17	The activities and instructional practices link directly to students' immediate and long-term goals	1	2	3	(4)	5	6
	19	The use of case studies, resources, readings, assignments, newspapers, presentations, films, lectures, blogs, explanation of various concepts, examples of skills in practice, discussions, dialogue with international colleagues and students, various forms of experiential learning both abroad and with international communities in the U.S., etc.	1	2	(3)	4	5	6

Teaching Methods	1	The curriculum framework includes methods of teaching and for ongoing monitoring of students' progress	(1)	2	3	4	5	6
	2	Progress monitoring methods are authentic	(1)	2	3	4	5	6
	3	Progress monitoring methods are culturally, linguistically, and individually non-biased	(1)	2	3	4	5	6
	4	All areas of development and learning are monitored	(1)	2	3	4	5	6
	5	Changes in students' emerging skills are detected	(1)	2	3	4	5	6
	6	Instructional methods introduce a variety of perspectives	1	2	(3)	4	5	6
	7	Instructional methods provide alternative paradigms of learning,	1	2	(3)	4	5	6
	8	Teaching methods allow for student reflection	1	(2)	3	4	5	6
	9	Instructional methods encourage dialogue and discussion	1	2	(3)	4	5	6
	10	Teaching methods facilitate encounters with difference, and create an environment that inspires advocacy, engagement, and curiosity.	1	(2)	3	4	5	6
	11	Interactive technologies and social media are used to craft learning environments that promote global dialogue, multiple viewpoints, and encounters with difference	(1)	2	3	4	5	6
Evaluation Mode	1	The evaluation items and procedures are authentic	(1)	2	3	4	5	6
	2	The evaluation items and procedures are culturally and linguistically non-biased	(1)	2	3	4	5	6
	3	The evaluation items and procedures are pursued in intercultural settings.	(1)	2	3	4	5	6
	4	The evaluation items and procedures are devised for the sake of assessing students' intercultural competences	(1)	2	3	4	5	6
	5	The evaluation items and procedures are flexible and allow students to respond in multiple ways depending on the context	(1)	2	3	4	5	6
	6	Evaluation results provide a comprehensive description of The students' current competencies, skills and abilities	(1)	2	3	4	5	6
	7	Evaluation results are purposefully used for program planning	(1)	2	3	4	5	6
	8	Students are evaluated through multiple forms of learning evidence	(1)	2	3	4	5	6
	9	Evaluation is pursued through authentic course-based measures of learning outcomes	1	2	(3)	4	5	6

The EFL curriculum at Batna-2 University takes into account some objectives concerning the development of the university in general and of students in particular. Broadly speaking, the major purposes revolve around putting theory into practice, coping with academic needs and promoting strategies of mobility and openness to the West to adapt to globalisation. Therefore, it is targeted toward training students to be future teachers with competences that assure their rapid merging in the background by virtue of some of the teaching staff's intercultural competences, given the fact that few are members

of international institutions, others lived and/or studied abroad, and all teachers benefit

from short-term academic visits abroad.

Subjects of the Licence are categorised into 'cours' and 'Travail Dérigé' (TD) only

as shown in Table 23.

Table 23

Global summary of the ELT training at Batna-2 University

UE / VH	UEF	UEM	UED	UET	Total
Cours	540h	/	135h	135h	810h
TD	135h	135h	/	/	270h
TP	/	/	/	/	/
Travail personnel	/	/	/	/	/
Autre (préciser)	/	/	/	/	/
Total	675h	135h	135h	135h	1080h
Crédits	128	24	16	12	**180**
% en crédits pour chaque UE	71.11 %	13.33%	8.88%	6.66%	100%

Source. CANEVAS De Mise En Conformité (2015–2016, p. 26)
Note. TP: Travail Personnel

The curriculum subjects taught at Batna-2 University are the same in Semester 1

(S1) and Semester 2 (S2) throughout the first year Licence except for the FTU3 in which

Initiation to Literary Texts is taught in S1, while *Literature of the Language* is taught in

S2. The detailed TUs are shown in Appendix O. The major findings as far as objectives,

contents, teaching/learning activities and the mode of evaluation of each curriculum

subject taught are concerned, are summarised in Table 24.

Table 24

Objectives, syllabi, and evaluation mode of curriculum subjects at Batna-2 University

TU	Curriculum Subject	Semester 1			Semester 2		
		Objectives	Syllabus	Evaluation Mode	Objectives	Syllabus	Evaluation Mode
FTU 1	Written Expression	1. Knowledge of different discourses 2. Mastery of reading strategies 3. Writing different types of discourses	1. Contents - The use of different resources 2. Activities - The use of iconic messages to be transformed into texts	1. Formative Evaluation 2. Summative Evaluation	1. Knowledge of different discourses 2. Mastery of reading strategies 3. Writing different types of discourses 4. Inferences in implicit texts	1. Contents - The use of different resources 2. Activities - The use of iconic messages to be transformed into texts	1. Formative Evaluation 2. Summative Evaluation
	Oral Expression	1. Development of segmental and supra-segmental of features of speech 2. Development of the ability to partake in a an exchange	1. Contents - segmental and supra-segmental elements of speech - Speech acts 2. Activities - Listening - Identification of voices	1. Formative Evaluation 2. Summative Evaluation	1. Spontaneous Comprehension of the most essential parts of speech 2. Spontaneous interaction in everyday conversations	1. Contents - Different registers and idiomatic expressions - Exposé, debates,… 2. Activities - Listening TV and Radio - Oral presentations and speeches	3. Formative Evaluation 4. Summative Evaluation
FTU 2	Grammar	1. Comprehend the Nature and functions of the language 2. Adequate use of the language in different situations	Parts of Speech	1. Formative Evaluation 2. Summative Evaluation	1. Comprehend the Nature and functions of the language 2. Adequate use of the language in different situations	Parts of Speech	1. Formative Evaluation 2. Summative Evaluation
	Phonetics	Pronunciation	Segmental and supra-segmental features	1. Formative Evaluation 2. Summative Evaluation	Pronunciation	Segmental and supra-segmental features	1. Formative Evaluation 2. Summative Evaluation
	Initiation to Linguistics	Mastery of linguistics-related terminology	Introduction of linguistic concepts and their origins	1. Formative Evaluation	Mastery of linguistics-related	Introduction of linguistic concepts and their origins	1. Formative Evaluation

				2. Summative Evaluation	terminology		2. Summative Evaluation
FTU 3	Initiation to Literary Texts	Capacity to convert texts to L2	1. Use of different genres of literary texts 2. Literary terminology	1. Formative Evaluation 2. Summative Evaluation			
	Literature of the Language				Initiation to Literature	Reading and analysis of different genres of literary texts using specific structural and terminological analyses	1. Formative Evaluation 2. Summative Evaluation
	Culture and Civilisation of the Language	Knowledge of the English-speaking countries	Life aspects of English-speaking countries through related materials	1. Formative Evaluation 2. Summative Evaluation	Knowledge of the English-speaking countries	Life aspects of English-speaking countries through related materials	1. Formative Evaluation 2. Summative Evaluation
MTU	Techniques of University Work	Autonomy by means of knowing the university work and mastering the techniques of such work	Study skills (integration of four language skills)	Formative Evaluation - Reports - Reading report - Note-taking - Oral exposé	Autonomy by means of research and making reports	1. Documentary research 2. Bios 3. Reports of articles	Formative Evaluation
DTU	Social and Human Sciences	Basic knowledge of social and human sciences in relation to linguistics, didactics, literature and civilisation	1. Social and human sciences 2. Linguistic and cultural anthropology	Summative Evaluation (Exam)	Basic knowledge of social and human sciences in relation to linguistics, didactics, literature and civilisation	1. Social and human sciences 2. Linguistic and cultural anthropology	Summative Evaluation (Exam)
TTU	Foreign Language	Have a mastery of another foreign language		1. Formative Evaluation 2. Summative Evaluation	Have a mastery of another foreign language		1. Formative Evaluation 2. Summative Evaluation

The EFL curriculum taught at Batna-2 University seems to be driven by some philosophical and ideological conceptions, approaches and beliefs. According to objectives of the Licence training and the competences sought, this curriculum seems to be fronted by (a) the classical humanism conception since it aims at transferring the necessary cultural aspects of the target language by taking into consideration the needs ushered in by globalisation, and (b) the constructionist conception in the sense that it accounts for the needs of the society as far as the training of future teachers is concerned. Besides, the objectives set for this curriculum reflect its designers' approach to curriculum as process, for it targets developing competences that dovetail with the current volatile world. Ergo, a reference to the intercultural dimension is inferred in the objectives of this curriculum due to implicitly acknowledging the needs of the current epoch. Moreover, such considerations show teachers' social-critical beliefs toward promoting a socio-constructivist view to ELT curricula that emphasises the firm relationship between speech communities and societies.

Furthermore, curriculum subjects constituting the TUs reveal no association with the intercultural dimension except for the FTU3 which consists of CCL and Initiation to Literary Texts in S1/Literature of the Language in S2. As the names imply, these subjects introduce foreign language learners to otherness, and explicitly speak of the cultural aspects of the target language being taught; i.e., English, and they are also referred to in their SWABATs[12]. Nonetheless, the syllabus and the evaluation mode of each curriculum subject do not comply with the principles of the IcLL/T. All the subjects are assessed through written formative and summative evaluations except for the oral expression class, but there is absolutely no specification of the way they are pursued and of the principles they undergo. Therefore, it all depends on teachers' decisions on methods and methodologies, in order to evaluate what s/he thinks is evaluable.

---

[12] Students Will Be Able To

A last point but not the least refers to the fact that activities are not specified in the subjects related to abstract concepts and culturally-oriented matters (FTU2, FTU3, MTU, DTU and TTU). This can be attributed to the nature of subjects which necessitate more Teacher Talking Time (TTT) in order to transmit the necessary knowledge and/or skills to students. Therefore, this curriculum can be classified within the vocational/neo classical belief and within the transmissionist view of FLT curriculum.

4.2.1.1.1. Written expression. The first glance on the learning objectives of S1 and S2 set for this curriculum subject determines the focus on general knowledge of typologies of writing and the mastery of reading strategies. It is in S2 that intentions inferred from implicit texts are targeted. The latter may go hand in hand with the intercultural approach since it engages students in socio-pragmatic active meaning constructions, and in performing a variety of learning outcomes (reading, writing, inferences…). The syllabus, on the other hand, tends to be vague since it does not specify the way or the teaching method of presenting the content and of performing activities. However, it tends to be sound for interculturality if the teacher applies it in accordance with the principles of the intercultural approach. Different resources and iconic messages, being contextualised in students' local cultures and/or in the target English cultures, better suit the development of the intercultural perspective.

4.2.1.1.2. Oral expression. This module targets the mastery of the segmental and supra-segmental features of speech, and the development of conversation skills with a special emphasis on spontaneity when communicating during S2. Therefore, the main purposes of this subject are accuracy and fluency when partaking in English conversations. Indeed, this meets what Byram and Fleming (1998) claim about the persistent aim of all the teaching methods after World War II (WWII) being the focus on training learners of EFL to be native-like speakers. Consequently, principles of the intercultural approach are

not taken into consideration when designing the oral expression course. Nonetheless, contents and activities of the oral expression subject sound integrating and variegated in terms of materials used and learning tasks performed. Again, they highly promote students' active engagement, sense of responsibility and social interaction if they are taught through IcLT and CLT; thus, it all depends on teachers. Hence, objectives and syllabi tend to compatible.

4.2.1.1.3. Grammar. Objectives of the grammar course focus on both form and function of the language through teaching parts of speech as the content of the curriculum subject. First, there is no specification of learning activities which scaffold the content taught, and which enhance students' progress in realising and in assimilating the different forms and uses of the language. Second, the way in which such objectives are achieved is not explicit, and it tends to be totally dependent upon teachers' methods and techniques. Therefore, objectives are well reflected in the content as far as language forms are concerned; however, they both show no relation with, or commitment to, intercultural principles.

4.2.1.1.4. Phonetics. The main objective of this subject is to develop pronunciation through teaching the segmental and supra-segmental features of speech being the content. Teaching this curriculum subject in this particular way is merited for its role in developing and enhancing the articulation and the production of accurate speech sounds according to the norms of the inner circle countries. However, the intercultural dimension in this module is not apparent in curriculum design, and it all depends on teachers whether to adhere to the intercultural approach or not.

4.2.1.1.5. Initiation to linguistics. This is an introductory subject to different notions that govern the science of linguistics. According to the objectives, knowledge and mastery of linguistic notions are targeted by introducing the concepts and their origins in

relation to their proponents. In fact, this subject deals with abstract and rigid matters to the extent that courses are manipulated by TTT. It is the case in this curriculum since there is no overt reference to Students Talking Time (STT) or their engagement in the learning process. That is why this subject is assumed not to be matching the principles of the intercultural approach though the objectives and the content of this curriculum subject are extremely compatible.

   4.2.1.1.6. Initiation to literary texts. As shown in Table 30, this subject is taught in S1 only. It aims at converting literary texts into English. Eventually, this reflects the intercultural perspective since there is an explicit reference to more than one language and their cultures, which are dealt with in the different genres of literary texts to which students are exposed. In particular, this subject allows students to assuredly engage in the processes of sensitivity toward, and awareness of, similarities and differences embedded in languages and their cultures. Besides, the introduction of terminologies related to literary texts in both languages draws students' attention to their different uses in different linguistic and cultural contexts. Consequently, the objectives dovetail with the content taught in a way that promotes interculturality. Nevertheless, there is no mentioning of the learning activities used to achieve such a purpose which makes this module susceptible to IcLT since it is up to teachers to decide upon teaching methods and techniques. If this subject is not taught through IcLT and CLT, it loses its sense of interculturality.

   4.2.1.1.7. Literature of the language. As a continuation of the previous subject, literature of the language is taught in S2 only. This curriculum subject is supposed to introduce structural and terminological analyses of different genres of literature in order to foster students' recognition of, and knowledge about, the constituents of literary texts. Actually, this is a very engaging module that allows students to have hands-on socially constructing meanings and knowledge on their own. Ergo, the compatibility between

objectives of the subject and its content is patent. Nonetheless, the learning activities, again, are not taken into consideration, and the way in which objectives are achieved is not clearly specified or associated with the principles of interculturality though the objectives and content overtly reflect a sense of interculturality.

On the basis of objectives and the content of the subjects of 'Initiation to Literary Texts' and 'Literature of the Language,' it is worth noting that the sequence of teaching them tends not to be logical, and it is more rational to reverse them. This is posited because the logical order in proceeding with such literary matters is to actively involve students in the given analyses in order to make them acquire the basics and to have a firm command of different literary genres. After that, the stage of engaging them in having their share in the performance of literary genres and in converting them from one language to another takes place.

4.2.1.1.8. Culture and Civilisation of the Language (CCL). This curriculum subject aims at equipping students with the required knowledge about the life aspects of English-speaking countries. This is considered part of ICC since it is the first step toward developing cultural competence. However, there is no explicit reference to other prerequisites of developing ICC which is students' cultures. Indeed, teaching this subject this way does not allow students to establish sensitivity toward, and awareness of, the differences that exist between their own local cultures and the foreign ones. Besides, activities are not taken into consideration, which makes the teaching of this module unclear as far as STT is concerned. Nevertheless, despite the fact that objectives of this curriculum subject go hand in hand with its content, it does not adhere to the principles of the intercultural approach.

4.2.1.1.9. Techniques of university work. Objectives of this subject tend to be compatible with the ones predetermined for the Licence training. It promotes autonomy as

the core skill which prepares students for educational and research work at the local level (university) and at the global level (globalised world). This particular objective dovetails with the requirements, principles and strategies of an interculturalised curriculum. Besides, it integrates the four language skills (listening, speaking, reading and writing), but the way they are mingled is not explicitly referred to. Therefore, it is highly assumed that the mere development of these skills has nothing to do with interculturality. Nevertheless, during S2, students are supposed to perform some activities that may be interculturally-driven if being guided by the teacher to be so. For example, if documentary research is targeted toward comparing the cultural aspects of different cultural countries with a special emphasis on methodological issues, it will be interculturally enhancing.

It is worth noting here that there is no summative evaluation. On the one hand, this can be an adequate aspect because priority is given to formative evaluation which better indicates students' progress or regress. On the other hand, this can be illogical because it is the summative evaluation that shows the difference in learning outcomes and in students' levels as compared to those detected at the very beginning.

4.2.1.1.10. Social and human sciences. Basic knowledge of social and human sciences is accentuated in this curriculum subject with a reference to linguistic and cultural anthropology. These objectives pave the way for developing an understanding of the interdisciplinary relationship between the tenets advocating interculturality. However, there is absolutely no specification of the content and the learning activities of this subject. Besides, we can notice that evaluation is established through the summative one only. Therefore, students' progress and the development of students' evolving knowledge and skills are not detected.

4.2.1.1.11. Foreign language (French). The integration of another FL, and thus another foreign culture, in the EFL curriculum design is a reasonable component in

intercultural curricula which makes the enhancement and promotion of students' ICC coherent. Besides, it should be taught interculturally with a special reference to the differences between, and among, students' local cultures, the English one and the French one. This is determined neither in syllabi nor in teaching methods, which makes this module interculturally-free.

4.2.2. Findings of interviews. The third data collection method is interviewing inspectors at the level of the MESRS in order to investigate the status of the intercultural dimension at the macro level. However, their refusal to be interviewed prevented us from achieving such a goal.

4.2.3. Findings of observations. Since there is no reference to teaching methods in the EFL CANEVAS of Batna-2 University, inquiries are further extended to include oral expression teachers who were observed in order to discover their way of teaching in accordance with the intercultural dimension. It is worth mentioning that only two teachers were fully observed during the whole semester (Teachers 4 and 5), two other teachers were observed once (Teachers 2 and 3), and the two remaining teachers were not observed at all (Teachers 1 and 6).

4.4.1.1. Observation checklist. Each teacher's way of teaching is observed on the basis of the categories in the checklist (Appendix H). Results from each teacher's observation are presented and analysed separately so that we have a closer look on individual preferences, views and perspectives in planning lessons. This allows establishing an in-depth comparison between teachers' ways of teaching oral expression. Besides, observations also help us (the teacher researcher) to build solid grounds on how to teach the control group.

4.4.1.1.1. Observations of Teacher 4. Table 25 presents data from observations of Teacher 4 during six sessions of 1h30 each.

Table 25

Observations of Teacher 4

			Teacher 4					
		The activity	Session 1 — Telling stories of one's self	Session 2 — Romantic relationships	Session 3 — Illnesses and diseases	Session 4 — Stress	Session 5 — Holidays and travelling	Session 6 — Quiz
General course aspects	The students organization	individually	+	+	+	+	+	
		in pairs	o	o		o	o	
		in groups	o	o	o	o	o	/
		males only/females only	o	o	o	o	o	
		Mixture of males and females	o	o		o	o	
	The student modality	Visual Learning				o		
		Auditory Learning			o			
		Gustatory Learning	o	o	o	o	o	/
		Olfactory Learning	o	o	o	o	o	
		Kinesthetic Learning	o	o	o	o	o	
		Talking	+	+	+	+	+	
The content		Upper-case culture		o	o	o	o	
		Lower-case culture	+	+	+	+	+	/
		Intercultural settings	o	o	o	o	o	
The materials		The use of technology				+	+	
		The use of intercultural materials	o	o	o	o	o	
		The use of variegated modalities of materials	+	+	+	+	+	/
		The use of culture-based materials		o		o	o	
Communicative teaching		Communication	+/	+/	+/	+/	+/	
		students engagement	+	+		+	+	
		Meaningful input	+	+	+	+	+	
		Meaningful interaction	+/	+/	+/	+/	+/	
		Meaningful outcome	+	+	+	+	o	
		The use of communicative tasks	o	o		o	o	/
		The use of information gap activities		+	+		o	
		Incorporation of preceding utterance					o	
		Discourse initiation	+	+	+		o	
		Relative restriction to linguistic forms		+	+	+	o	
Intercultural teaching		Reference to the target culture			o	o	o	
		Reference to students' native cultures	+		o	o	+	/
		The use of the target language	+	+	+	+	+	
		The use of the native language		o			o	

Reaction to code or message	+	o	+	+	o

Note. + Frequently
     Sometimes
     Not yet

Teacher 4 prepares variegated types of lessons which are based on both listening and speaking, grammar and vocabulary. Before starting the lesson, Teacher 4 always asks about her students and whether they have something to talk about prior the lesson proper. This creates a non-threatening atmosphere where students learn in a relaxed manner. Another point concerning the activities and learning materials she prepares, they represent different lower-case cultural categories of English, and are delivered in a way that fosters cultural understanding only.

Despite the fact that all students speak due to the pattern of teacher/student communication, all tasks are designed to be performed individually. This leaves no room for student/student interaction, and hinders their abilities to vary communication patterns with other audiences. Thus, their communication is restricted to, and guided by, the teacher. In addition to speaking, Teacher 4 uses different modalities including visual and auditory learning which take the form of audio-tapes and exercise sheets in relation to the topic tackled in a particular session.

All lessons are based on students' own experiences in the sense that each student talks about his/her own life in relation to the topic. Nonetheless, the way of teaching does not make explicit the similarities and differences that exist between students' worldviews and/or in relation to the target culture (English).

4.4.1.1.2. Observations of Teacher 5. Teacher 5 was observed during three sessions of three hours (3h) each (Table 26).

Table 26

Observations of Teacher 5

			Teacher 5		
			Session 1	Session 2	Session 3
		The activity type	Listening/Speaking Argumentation	Describing people	Friends and relationships
General course aspects	The students organization	individually	+	o	+
		in pairs			o
		in groups	o	o	
		males only/females only	+	+	o
		Mixture of males and females	o		
	The student modality	Visual Learning	+		o
		Auditory Learning	+		
		Gustatory Learning	o	o	o
		Olfactory Learning	o	o	o
		Kinesthetic Learning	o	o	o
		Talking	+	+	+
The content		Upper-case culture	+	o	
		Lower-case culture	+	+	
		Intercultural settings	o	o	o
The materials		The use of technology		+	
		The use of intercultural materials	o	o	o
		The use of variegated modalities of materials	+	+	+
		The use of culture-based materials	o		+
Communicative teaching		Communication	+/	+/+	+/+
		students engagement	+	+	
		Meaningful input	+	+	+
		Meaningful interaction	+	+	+
		Meaningful outcome	+	+	
		The use of communicative tasks	+	+	o
		The use of information gap activities	+	+	o
		Incorporation of preceding utterance	+	+	o
		Discourse initiation	+	+	+
		Relative restriction to linguistic forms	+	+	o
Intercultural teaching		Reference to the target culture	+	o	o
		Reference to students' native cultures		+	
		The use of the target language	+	+	+
		The use of the native language	o	+	
		Reaction to code or message	+	+	o

Note. + Frequently
Sometimes
Not yet

Like Teacher 4, Teacher 5 varies her lessons which are also organised to cover both listening and speaking, grammar and vocabulary. She plans activities and learning materials that deal with both upper-case and lower-case cultural categories, but the way they are presented denote promoting cultural understanding only.

Unlike Teacher 4, Teacher 5 varies students' organisation; i.e., she mingles learning patterns including individualistic, pairs and groups; and she also mixes both genders while performing tasks. Therefore, communication patterns in her class are established among students and between students and the teacher. Eventually, this organisation allows students to extend their communications beyond the teacher, and to get in touch with others whether males or females. Furthermore, Teacher 5 deploys other modalities of learning including visual and auditory learning by displaying audio-tapes, exercise sheets and puzzle strips in relation to the lesson.

The observed sessions are based on discussions of the materials listened to, which usually deal with aspects of the target culture, being English. This allows the students to develop understanding of the target culture. Nonetheless, there is no explicit reference to their cultural categories in order to establish the intercultural.

4.4.1.1.3. Observation of Teacher 2. The only session during which we observed Teacher 2 was carried out through students' presentations. Indeed, Teacher 2 confirmed that all sessions are presentation-based, and it is up to the students to prepare a topic at home to be delivered in the classroom. This way can be beneficial in allowing students to overcome their fear to talk in public. However, it does not seem helpful when conversing with others, for conversations are instantaneous and do not need prior preparation to speak. Therefore, this way of teaching oral expression denotes the lack of communicative teaching; i.e., communication is absent among students and between students and the teacher.

After the presentation, the session is dominated by TTT who speaks, and allows using, AA or French in discussions. Thus, English is seldom used. Such a language practice reduces students' exposure to the target language, and hinders, in turn, their English Language Learning (ELL). Besides, the absence of any pattern of communication makes students lag behind as compared to other students who are given opportunities to talk during oral expression classes through different modalities.

4.4.1.1.4. Observation of Teacher 3. This teacher is also observed once. The session was based on theories of phonetics and phonology where the teacher refers to segmental and suprasegmental features of speech theoretically speaking. Eventually, such a way of teaching maximises TTT through lecturing, does not engage students, and bans their turn to speak. Indeed, students seemed to be bored (sleep, listen to music, chat…) in the oral expression class where they expect chances to express themselves and to learn the language. Undoubtedly, the teacher delivers meaningful input, but it is misplaced. In other words, the given input better suits phonetics classes. Therefore, meaningful interaction and meaningful outcomes that meet the objectives of the oral expression class cannot take place.

4.5. Findings of the Explanatory Study (Experiment)

Prior displaying and analysing findings from the experiment, it is worth establishing solid grounds concerning students' initial level of ICC and assuring that they are roughly the same. This urges the need for a pre-test analysed through MANOVA.

4.5.1. The pre-test. It is administered to both the control and the experimental groups. Students' ICCs are gauged on the basis of their performances in story circles after having recorded them. The pre-test is totally based on our observation by means of the holistic scale we designed (Appendix K). Results of the pre-test are summarised in Table 27.

Table 27

Students' Scores (pre-test)

ID	Group	Knowledge of self	Knowledge of others	Verbal and non-verbal	Empathy	Curiosity and openness
1001	2	2	1	1	1	2
1002	2	2	2	2	2	2
1003	2	2	2	2	1	1
1004	2	1	1	1	1	1
1005	2	1	2	1	1	1
1006	2	1	1	1	1	1
1007	2	2	1	1	1	1
1008	2	3	2	2	2	2
1009	2	2	1	1	1	1
1010	2	1	1	1	1	1
1011	2	1	1	1	1	1
1012	2	2	1	1	1	2
1013	2	1	1	1	1	1
1014	2	1	1	1	1	2
1015	2	2	1	1	1	1
1016	2	1	1	1	1	1
1017	2	1	1	1	1	1
1018	2	1	1	1	1	1
1019	2	2	1	1	1	1
1020	2	1	1	1	1	1
1021	2	3	3	3	2	3
1022	1	1	1	1	1	1
1023	1	1	1	1	1	1
1024	1	2	1	1	1	1
1025	1	1	2	1	1	1
1026	1	1	1	2	1	1
1027	1	2	2	2	2	2
1028	1	1	1	1	2	1
1029	1	1	1	1	1	1
1030	1	1	2	1	1	1
1031	1	2	2	2	1	1
1032	1	1	1	1	1	1
1033	1	2	1	1	1	2
1034	1	3	2	2	2	2
1035	1	1	1	1	1	1
1036	1	1	1	1	1	1
1037	1	1	1	1	1	1
1038	1	1	1	1	1	1
1039	1	1	1	2	1	1
1040	1	1	1	1	1	1
1041	1	1	1	1	1	1
1042	1	1	1	1	1	2
1043	1	1	1	1	1	1
1044	1	1	1	1	1	1
1045	1	1	1	1	1	1
1046	1	1	1	1	1	2
1047	1	3	3	3	2	2

Note. Group 2: experimental group
Group 1: control group

Results are subjected to MANOVA processed in SPSS. From the first glance on the descriptive statistics and when comparing means and Standard Deviations (SD) between the two groups on the set of dependent variables, we notice that they are roughly in the same area (Table 28), which guarantees the homogeneity assumption.

Table 28

Descriptive statistics (pre-test)

Dependent Variables	Group	Mean	SD
Knowledge of self	Control	1,31	,618
	Experimental	1,57	,676
Knowledge of others	Control	1,27	,533
	Experimental	1,29	,561
Verbal and non-verbal communication	Control	1,27	,533
	Experimental	1,24	,539
Empathy	Control	1,15	,368
	Experimental	1,14	,359
Curiosity and openness	Control	1,23	,430
	Experimental	1,33	,577

Another assumption which should be met is the absence of multicollinearity. Indeed, the correlation matrix (Table 29) indicates that variables are not too correlated and their correlations show moderate positive relationships since *sig.* is less than 0.01 (sig. < 0.01, r < 0.9 and r ϵ [0.404-0.822]).

Table 29

Correlation Matrix (pre-test)

		Knowledge of self	Knowledge of others	Empathy	Verbal and non-verbal communication	Curiosity	Openness
Knowledge of self	Corrélation de Pearson	1	,648**	,652**	,686**	,635**	,404**
	Sig. (bilatérale)		,000	,000	,000	,000	,005
	N	47	47	47	47	47	47
Knowledge of others	Corrélation de Pearson	,648**	1	,679**	,811**	,518**	,822**
	Sig. (bilatérale)	,000		,000	,000	,000	,000
	N	47	47	47	47	47	47
Empathy	Corrélation de Pearson	,652**	,679**	1	,708**	,614**	,458**
	Sig. (bilatérale)	,000	,000		,000	,000	,001
	N	47	47	47	47	47	47
Verbal and non-verbal communication	Corrélation de Pearson	,686**	,811**	,708**	1	,550**	,663**
	Sig. (bilatérale)	,000	,000	,000		,000	,000
	N	47	47	47	47	47	47
Curiosity	Corrélation de Pearson	,635**	,518**	,614**	,550**	1	,545**
	Sig. (bilatérale)	,000	,000	,000	,000		,000
	N	47	47	47	47	47	47
Openness	Corrélation de Pearson	,404**	,822**	,458**	,663**	,545**	1
	Sig. (bilatérale)	,005	,000	,001	,000	,000	
	N	47	47	47	47	47	47

**. The correlation is significant at 0,01 (bilateral).

The last assumption that should be met is equality of co-variance matrices. It is

tested by means of Box's M (Table 30). We can say that this assumption has been met

since *sig.* is higher than 0.001 (*sig.   . 001*).

Table 30

Box's test of equality of co-variance matrices

Box's Test	27,444
F	1,115
ddl1	21
ddl2	6738,541
Significance	,323

From the MANOVA tests, we can infer the overall group differences on the set of

dependent variables. It is worth noting that there are several ways of testing such

differences (Pillai's Trace, Wilks' Lambda, Hotelling's Trace, and Roy's largest root).

However, Wilks' Lambda is the most powerful value often referred to especially when all

assumptions have been met (Table 31).

Table 31

MANOVA tests (pre-test)

	Effect	Value	F	Hypothesis ddl	Error ddl	Significance	Partial Eta-squared
Group	Pillai's Trace	,115	,863[b]	6,000	40,000	,530	,115
	Wilks' Lambda	,885	,863[b]	6,000	40,000	,530	,115
	Hotelling's Trace	,129	,863[b]	6,000	40,000	,530	,115
	Roy's largest root	,129	,863[b]	6,000	40,000	,530	,115

a. Plan : Constant + Group

b. Exact Statistics

As shown in the table, the corresponding significance of Wilks' Lambda is

sig.=0.530, which is much greater than 0.05 (*sig.*   0.05). This denotes that there are no

group differences on the set of dependent variables. These results seem to serve the

purpose of the pre-test since they establish appropriate conditions for the implementation

of the treatment.

4.5.2. The experiment. For the sake of validating the effectiveness of our

treatment, we devised progress tests at the end of each instructional chunk as described in

Chapter 3. We followed the same data analysis procedures of the pre-test. Progress tests

are intended to test students' progress in the development of intercultural knowledge, skills

and attitudes. Indeed, we depend on diagnostic evaluation during each instructional unit,

which is ended up by administering a test (formative evaluation) in order to detect any

progress in the knowledge, skill or attitude that each instructional unit aims at developing.

4.5.2.1. Instructional unit 1. This unit aims at boosting the sample to articulate

self-awareness and recognition of their own cultural identities. From students' reflections

on the first lesson on understanding the different parts and categories of culture (C-Culture

and c-culture), it is clear that they found the session different, funny and serious at the same time, and game-like. They admit that it is a break from routine especially when they exchange and share ideas and thoughts, learn new concepts, speak exclusively in English, and experience the freedom to self-express in different learning patterns, and particularly, in group work where they felt and enjoyed the group spirit. Only one student (Student 1020) hates groups. The other aspect that two students (Students 1009 and 1018) explicitly dislike is recording their speech.

The second session encompasses Lessons 2 and 3. It was recorded (3 hours), and there was a set of students' recordings of 2 to 5 minutes. All recordings were transcribed, and the process took nearly four hours and a half (4h30). In this session, students learnt some commonalities and differences about themselves, described one's self, made expectations about the other, and shared their own identities with others. After having drawn their identity maps, they looked for similarities among each other:

⌡Males (Students 1018 and 1020) were not willing to go and chat with females except Student 1021 who was very interactive with both genders.

⌡When males (Students 1018 and 1020) were asked to move around and share with the females their identities, only the former gradually mingled with them. However, the latter stood still and said "girls have to come to me, not the other way round."

⌡Females started sharing among themselves, and Students 1002, 1003 and 1008 quickly moved to share with the males as well. Nevertheless, the rest of the females did not do so unless they are asked to.

These observations reveal some of the students' orientations toward the other gender, which is part of the intercultural. Indeed, differences in dealing with other genders denote differences in individuals' cultural backgrounds and perceptions of the other gender.

Table 32 summarises how students identify themselves, how they felt when they were describing themselves, and the non-verbal behaviours they performed.

Table 32

Students' self description

Students	Identity	Feelings	Non-verbal Behaviour
1001	ʃ Cold-hearted ʃ Merciful	ʃ It felt great to tell others who she really is and to realise what makes her special ʃ An opportunity to know what others think of her	
1002	ʃ Bossy ʃ Aunt ʃ Student ʃ Good listener	ʃ It felt nice when she described herself ʃ She started discovering and knowing herself ʃ An opportunity to get others to know who she is	ʃ Direct eye contact with all audience
1003	ʃ Nervous ʃ Good ʃ Different	ʃ Good to tell people about her before they hear from someone else	
1004	---	----	----
1005	ʃ Honest ʃ Talkative ʃ Sensitive ʃ spoiled	ʃ Good and nice to describe herself in terms of known characteristics ʃ She wants to add more descriptors, but she did not because she might be misunderstood as showing off	ʃ Hides her face behind a paper or covers it with her hands ʃ No eye contact unless she is asked a question
1006	ʃ Scholar ʃ Dreams to be true ʃ Shy	ʃ Good to describe herself ʃ Confused about how to tell others who she really is	ʃ Trembling voice ʃ Reddish face
1007	ʃ Shy ʃ Sensitive	ʃ Proud to describe herself ʃ Afraid of others' assumptions about her	ʃ Reddish face
1008	ʃ Great friend ʃ Reader ʃ Unsocial ʃ Horror story writer	ʃ It felt great to describe herself and to know the real her	ʃ Eye contact
1009	ʃ Dreamer ʃ Cheerful ʃ Trusted	ʃ Pleasured to describe herself and to introduce how she thinks and who she is	ʃ Hides her face behind a paper or covers it with her hands ʃ No eye contact unless she is asked a question
1010	ʃ Patient ʃ Calm ʃ Listener ʃ Good daughter	ʃ It felt good to describe herself ʃ Let people know who she is ʃ Get to know how others think of her	ʃ Trembling voice ʃ Reddish face
1011	ʃ Sensitive ʃ Adventurous ʃ Cheerful ʃ Arrogant	ʃ Good to describe herself ʃ Appreciates the fact of getting to be known in order to avoid misunderstandings	ʃ Hides her face behind a paper or covers it with her hands ʃ No eye contact unless she is asked a question
1012	ʃ Nervous ʃ Arabic Novels ʃ Fashion Addict	ʃ First time revealing her identity to others. ʃ Telling the truth about herself and not describing another character.	ʃ Looks up when she speaks ʃ Uses her fingers as if she is counting
1013	ʃ Serious ʃ Nervous	ʃ Good and interesting to describe herself	

	) Polite) Calm		
1014	-----	-----	------
1015	) Shy) Spoiled) Nervous and crazy) Optimistic	) It felt better) Happy to describe who she is) An opportunity to get people to know her better) A way to build connections) Confused about others' identities because of her lack of focus on others	) Hides her face behind a paper or covers it with her hands) Reddish face) No eye contact (with teacher only)
1016	) Girl) Student) Lovely) Optimistic	) Good to describe herself because she has been truthful to herself about who she is.) An opportunity to introduce herself to those who do not know her	) Looks down) No eye contact
1017	) Sister) Funny) Trusted) Strong	) Shy when describing herself) It made her confident of who she is and to share	) Hides her face behind a paper or covers it with her hands) No eye contact unless she is asked a question
1018	) Student) Freak) Wise) Good	) It felt nice to share his identities, and to get to know others	) (hands in pocket) defensive/preservative
1019	------	------	-------
1020	) Simple with complicated mind) Good) Open-minded	) Shy when he described himself	) Swings like a balance
1021	) Berber) Nervous) Friendly) Unique/Different	) Restricted and overwhelmed to choose the four important descriptors	) Expressive in an elaborative way

Seven students were surprised of others' descriptors, and they did not expect them to be the way others described themselves. Indeed, they had previous expectations and prejudices. This session contributed to unraveling misconceptions and to introduce new perspectives of looking to the other.

Besides, some students (1020 and 1021) seldom listen to their peers, and sometimes lose their attention to what is being said. This reveals a lack of curiosity, openness and empathy. However, the latter student gradually learnt to listen and not to be selfish in just waiting for one's turn. Therefore, he admitted and realised that his inattention reflects disrespect to the other. Shifting discussions to respect, all students agreed on respecting others' views but not necessarily accept them, except for Student 1020 who stuck to his opinion and considered everyone else's view point as wrong. He insisted on the fact that

his peers should follow him. Otherwise, he does not utter their names pretending he does not know them. Furthermore, all the sample, except Student 1020, shares understanding of some concepts which are based on their cultural components, and appreciate each others' descriptors and comments by saying 'thank you' and the like.

The major objectives achieved in this session are

⟩Knowing one's self and the other

⟩Introducing one's self to avoid misunderstanding

⟩Not to be shy

⟩Not to talk only, but to listen as well

⟩Diversity but respect

⟩Respecting each other

⟩Not to change one's self to please others, but accept who you are in order to make others accept you

⟩Accepting and being accepted

⟩Discovering different identities

4.5.2.1.1. Progress test 1. Students of both experimental and control groups prepare projects, which they present orally, about who they are. The control group is given freedom to include anything that identifies them; however, for the experimental group, it transcends displaying mere facts to dealing with the different categories of their cultures including strange and unusual aspects, as dealt with during instruction. After students' presentations, they are administered two tests: 'Who am I?' and 'Identity dialogue' on the basis of which their knowledge of cultural self-awareness is detected. Table 33 indicates the evaluation code.

Table 33

Evaluation code (progress test 1)

	Proficient	Emerging	Developing	Basic
Who am I?	More than 12 identifiers	12 identifiers	Less than 12 identifiers	6 or less identifiers
Identity Dialogue	completed 6 items with clarity, depth, and self-perception	completed 4 to 5 items with clarity, depth, and self-perception	completed 2 to 3 items with clarity, depth, and self-perception	completed 1 item with clarity, depth, and self-perception

These evaluations are projected on the scale to indicate students' levels of cultural self-awareness (Tables 34 and 35).

Table 34

Students' levels in knowledge of cultural self-awareness (Experimental Group)

Students	1001	1002	1003	1004	1005	1006	1007	1008	1009	1010	1011	1012	1013	1014	1015	1016	1017	1018	1019	1020	1021
Who am I?	4	3	3	2	3	2	3	3	--	3	3	3	2	3	2	3	3	2	2	--	3
Identity Dialogue	4	4	4	4	4	4	3	4	--	3	3	3	2	4	2	2	3	3	2	--	4

Table 35

Students' levels in knowledge of cultural self-awareness (Control Group)

Students	1022	1023	1024	1025	1026	1027	1028	1029	1030	1031	1032	1033	1034	1035	1036	1037	1038	1039	1040	1041	1042	1043	1044	1045	1046	1047
Who am I?	1	1	2	1	1	2	1	1	1	2	1	2	3	1	1	1	1	1	1	1	1	1	1	1	1	3
Identity Dialogue	1	1	2	1	1	2	1	1	1	2	1	2	3	1	1	1	1	1	1	1	1	1	1	1	1	3

Comparing results of both groups, it is evidently clear that, on the one hand, students of the control group are ethnocentric in the sense that they described what is related to themselves only such as likes, dislikes, dreams and studies. On the other hand, students of the experimental group put into practice different cultural categories in

identifying who they are by including different social identities.

   4.5.2.2. Instructional unit 2. The present unit exposes students to lessons where

they start discovering the similarities and differences alike that are ubiquitous among their

peers. Their reflections revealed that the first lesson taught them a lot, and made them

encounter situations where they share information without judging each other, where they

learn and find out at least one novel thing about the other, and where they enjoyed the

grouping warm-up according to their commonalities. Moreover, they simultaneously felt

unity and diversity, experienced the group spirit, and spoke exclusive English. Only one

student (Student 1009) expressed her unwillingness to share personal information. In

essence, students unveiled their surprise in all sessions in which they found novelty,

innovation and suspense.

   In describing themselves in group works and how they expect the other to deal with

them, the students answered all the statements as shown in Table 36.

Table 36

Students' Expectations

Students	What I want you to know about me	Why I am here	What I like others to understand about my culture	When I work on projects, these things are important to me	When I work with people, these things are important to me
1002	Does not want others to know her	Study, graduate, doctorate, and job	------	Group spirit Dividing work Reaching goal	No leader Everyone has to work Respect each others' opinions Seriousness
1008	Puts rules and plans for everything Puts limits with all people including close ones Treats people the way they treat her Tries to be successful in life and studies	Dreams to study English and to develop it Challenges her father about her choices Defends what she believes in	Muslim (as others) Dislikes others when they downplay her culture (muslim/Berber) Patriot	Be the leader Make plans of the work Takes her father's advice Better works alone	Sets and emphasises limits Divide roles in groups Gets angry if others do not work seriously Likes sharing with others Prefers working with her friends only
1009	Good person	Loves English	------	Calm and focus	Loyalty Honesty Respect
1010	Nice person who treats others well Forgiving and lets revenge to God if she gets hurt Patient Good listener Dreamer	To study English because it is world's language	Muslim Hates people judging her religion	Share responsibility Respect each other Control anger Helpful and hopeful Make plans	Helpful responsible
1014	Dreams Goals What makes her cry or happy Ike peanut and chocolate	Learn English Enjoy it	Rules Traditions and manners Food Respect Special community	Seriousness Plan Share skills Time management	Punctuality Respect each others' opinions Communication Listening Learn from others Trust

The second session engaged the students in building with differences. They were, first, categorised into low-context and high-context cultures. Then, two voluntarily chosen students from each context were asked to build a tower with paper-clips (Figures 16 and 17), and they were observed by members of the 'other' cultural context after having oriented them with the characteristics they ought to observe.

Figure 16. High-context culture   *Figure 17.* Low-context culture

After finishing the task, students (performers and observers) were asked about their feelings. On the one hand, Students 1002 and 1018 belong to high-context culture where relationships and team work are important. The former student prefers to work alone in order to generate her desirable outcomes, but she found it nice to work with someone else. However, the latter student sarcastically expressed that he felt backache, and honestly revealed that he did not understand how to accomplish the task (building a tower with paper clips). On the other hand, Students 1003 and 1010 are from the low-context culture in which cooperation, accepting opinions, arguing, equality and responsibility are the key characteristics. These students agreed that they did not work by their own, but helped each other in sharing a new experience despite the fact that the former prefers to work alone.

As far as observers are concerned, some of them were supportive, some were objective, while others were accusing. Students 1001 and 1011 observed the high-context culture group, and they both agree that there is no adherence to the given characteristics of the group especially working with others and sharing responsibility which provides a sense of confidence among group members. Student 1002 admits preferring to work alone, and is observed to work by herself and to be the leader. Student 1018 was simply following 1002's instructions, which is attributed to his hatred of games and team work.

Students 1005, 1008, 1009, 1019 and 1021 observed the low-context group. They

noticed that these group members enjoy working with each other, discuss and share ideas, and do their share to accomplish the task despite 1003's preferences to work alone. Student 1021 added that this group came up with an original work in a way that made them different. Nevertheless, Students 1009 and 1019 accused Student 1003 to be bossy in imposing ideas and in avoiding discussions with the other, but the latter and her peer (Student 1010) defended themselves by positing that they did discuss and agree on every idea to the extent that they were absolutely alright about their 'democratic relationship.'

Students learnt through this task that

)They belong to a cultural context

)The cultural context quiz does not always reflect who the person really is

)Working with others is important and is a necessity no matter the differences

)Tasks should be accomplished despite differences and preferences

)Team work is helpful in realising one's strengths and weaknesses

)Exchanging ideas is contributive to the accomplishment of the task

The third and fourth lessons were delivered in a single session of three hours (3h) in which students were alleged to work in unfamiliar surroundings, to self-reflect and to bridge and respond to differences they experience. First of all, the unfamiliar surroundings were framed in mathematical signs which do not represent what they actually stand for. In these lessons, there were only eleven students who attended class. Only two students (Students 1007 and 1019) tried to familiarise the situation by erasing each sign and substituting it with what they refer to in spite of having the coding scheme on their sheets. When being asked about the reason of behaving accordingly, they responded as follows:

)Student 1007: "It is OK, there is no difference if we write them or not, and it is

much more easier to answer directly"

)Student 1019: "I am weak at calculating"

Student 1019 justified her behaviour by her weakness, which is a sign of self-esteem and appropriate self-disclosure. However, Student 1007 looked for sameness by considering all perspectives and worldviews similar. She failed to realise that people and their ways of viewing the world and the 'other' are different. Therefore, she resorted to the *easiest* worldview, which is *hers*, and she did not attempt any degree of understanding of the distinct settings.

The rest of the students re-wrote the coding scheme in a way that better helps them. Such strategies include memorising the new representations, using arrows and equal sign (=), and writing in words the new representations (Figure 18).

Figure 18. Students' strategies in problem-solving

Students learnt in such an experience how to manage time, how to adjust to new situations, and how to solve problems in due time in order to achieve the ending point of the task. This is one side of the activity which generated a sense of competition among students. Another angle of this activity made students realise the urge to change the usual and to be out of one's comfort zone. Indeed, they felt zeal, enthusiasm and excitement to work in unfamiliar surroundings wherein they experienced following new rules and pondering over different settings from different perspectives that are different from theirs and from the norms. Some students (Students 1009 and 1017) felt confusion in doing the task. The latter is devised to perform simple calculations of small numbers; however, these students attributed their confusion to their deficiencies in doing mental calculations and to their hatred of mathematics since their background is grounded in the literary stream.

Second, when self-reflecting, students made connections between what they experienced in class and in their real-life situations. Their discussions revealed their

adequate understanding of what culture is by transcending its general meaning, and by referring to different small c-culture categories such as daily-life practices, weddings, games and performance patterns (group work). However, their correlations were surface to some extent in the sense that they were interested in the dimension of time. Exceptionally, Student 1003 insisted on respecting others' worldviews and on engaging with them in discussions until reaching consensus.

Moreover, students reflected on what is learnt, felt and performed by agreeing that nothing would make them change or act contrary to their actual qualities until faced with some challenges. They posited that they would cope except for some concepts such as honesty and truthfulness, which they consider non-discussable. Eventually, they started changing some of/all their qualities and preferring other identity traits, instead (Table 37).

Table 37

Changes in students' qualities

One change	Two changes	Three changes	Five changes	No changes
Student 1010	Student 1008	Student 1004 Student 1006 Student 1015	Student 1001 Student 1003 Student 1011 Student 1016 Student 1019	Student 1002 Student 1005 Student 1007 Student 1012 Student 1013 Student 1014 Student 1018 Student 1020 Student 1021

Third, students were asked to reflect on a time they worked with different 'others.' Several attitudinal, affective and behavioural considerations as shown in Table 38 guided the categorisation of students' responses to differences.

Table 38

Aspects of responses to differences

Scores	1	2
A	Pause and Reflect	Respond Quickly
B	Emphasise Commonality	Acknowledge Uniqueness
C	Explore and Clarify	Assume Understanding
D	Describe	Evaluate
E	Act Separately	Cooperate
F	Persuade	Listen
G	Choose "either-or"	Adjust or Create "in between"
H	Rational	Emotional

Accordingly, students' responses are reported in Table 39.

Table 39

Students' reactions to differences

N	A	B	C	D	E	F	G	H
1001	2	1	1	1	2	2	2	2
1003	1	1	2	1	1	1	1	1
1004	1	1	1	1	1	1	1	1
1005	1	2	1	1	1	2	1	1
1006	1	2	1	1	2	1	2	2
1008	1	2	1	2	1	1	1	1
1009	2	2		2	1	1	1	2
1010	1	1	1	1	2	2	1	1
1011	2	1	1	1	2	1	2	2
1014	2	2	1	2	2	2	1	1
1015	1	2	1	1	2	1	2	2
1016	1	2	1	1	2	1	2	2
1019	1	2	1	1	2	2	2	1

Students' reactions to each dimension are observed in their discussions about 'Celebrating a Differences Day' after having recorded them. Therefore, their responses to differences are alleged to appear in such a kind of activities. Besides, the following criteria are taken into consideration when assessing recordings:

⌡Identify similarities and differences in how group members approach differences

⌡Affirm advantages of each approach, and discuss its downsides

⌡Apply their styles to the task

⌡Discuss how to use the strength of each group member, and how they might

help each other develop new skills and styles. (Technical Assistance

Partnership, 2012)

Going through students' discussions revealed their responses to differences as they

acknowledged earlier. However, when doing the task, three groups identified similarities

and differences among each other making their discussions ethnocentric. Only one group

did so in addition to looking for members' strengths and styles in order to deploy them for

the accomplishment of the task, and discussing pros and cons of each idea to come to

consensus concerning the end product.

4.5.2.2.1. Progress test 2. In this test, groups present a project which is research-

based on different aspects about the place they would like to visit one day. The

experimental group is guided through what to include in the project, while the control

group is not. Their outcomes are gauged on the basis of the extent to which they account

for the required information (Table 40).

Table 40

Evaluation code (progress test 2)

	Proficient 4	Emerging 3	Developing 2	Basic 1
Responses	7 or more topics	5 to 6 topics	3 to 4 topics	2 or less topics

Students' outcomes concerning knowledge of cultural worldviews are summarised

in Tables 41 and 42.

Table 41

Students' levels in knowledge of cultural worldviews (Experimental Group)

Students	1001	1002	1003	1004	1005	1006	1007	1008	1009	1010	1011	1012	1013	1014	1015	1016	1017	1018	1019	1020	1021
level	3	3	3	4	4	3	3	4	1	4	4	4	4	4	4	4	--	--	--	--	4

Table 42

Students' levels in knowledge of cultural worldviews (Control Group)

Students	1022	1023	1024	1025	1026	1027	1028	1029	1030	1031	1032	1033	1034	1035	1036	1037	1038	1039	1040	1041	1042	1043	1044	1045	1046	1047
Level?	2	1	1	1	1	3	1	1	3	1	1	1	1	3	1	1	1	1	1	3	1	1	1	--	1	--

Apparently, students of the experimental group, except for one and the missing elements, showed a high rate of eagerness toward knowing different aspects of culturally-distinct others by accounting for almost all required information and by adding extra information as well. However, and reversely, students of the control group, except four, presented surface information merely as their presentations denote straightforward and undemanding aspects.

4.5.2.3. Instructional unit 3. In this unit, students are exposed to lessons where they experience differences in verbal and non-verbal communication. This aims at developing recognition and the ability to negotiate shared understanding of such differences.

The first lesson underwent the Oxford Debate Style through which students are divided into 'for' and 'against' groups. They are given a motion to discuss by preparing arguments to be used in the debate. The majority of the students have an argumentative style which made them convincing during the debate through their eye contact, tone of the voice, hand gestures, and the way of asking and answering questions.

The second lesson implicitly deals with verbal and non-verbal patterns of communication. It aims at practicing communication skills by learning and experiencing how to ask questions, to listen to their peers, and to use gestures and physical and visual movements. The warm up of this session aims at developing shared understanding between participants' different worldviews. Students are divided into two groups and are given two different pictures which are easy to describe and to draw (Figures 19 and 20).
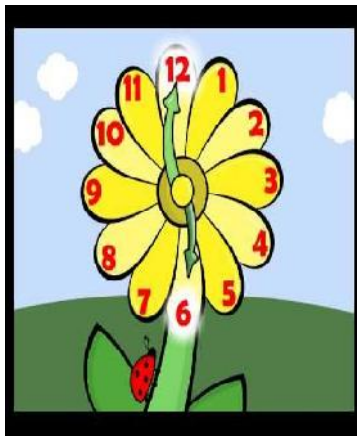
Figure 19. Group 1's picture   *Figure 20.* Group 2's picture

Then, Group 1 is asked to pair up with members from Group 2 and to sit facing each other. First, Group 1 describes their picture without clear reference to objects and Group 2 draws, and then they reverse turns. At the end of each round, participants compare the original picture with the drawn one. Students are engaged in a general discussion in which they admit that their partners' instructions are easy to the extent that they considered all details. However, they were surprised when comparing the final drawing with the original one since the overall picture is not the same. They attributed this to their partners' ambiguity in describing the general traits of the picture. Moreover, students concede that others' communication styles are different from theirs, and realise that this may engender making wrong assumptions that might lead to conflicts and misunderstandings.

Therefore, students are engaged in an enjoyable and informative activity in which

they carry out a conversation using a set of instructions concerning their non-verbal

communication (Figure 21).

Group A Instructions
- Avoid eye contact when speaking to your partner.
- Touch your partner as you speak.

Group B Instructions
- Stand about six inches closer to your partner than you normally would.
- Point at your partner often while you are speaking.

Group C Instructions
- Speak more loudly than you normally would, and interrupt your partner fairly frequently.
- Give your partner signs of approval (such as the U.S. gesture "okay," the "thumbs up" signal, and the "V" for victory sign).

Group D Instructions
- Speak more softly than you normally would, and don't interrupt your partner.
- Use a lot of gestures when you are speaking.

Figure 21. Instruction slips for non-verbal communication

Students found it difficult to follow such instructions because they are not

accustomed to them, and they thought they would be misunderstood. Eventually, the other

group members were surprised from certain members' behaviours which they found

inconvenient and denoting undesired behaviours. They revealed that some gestures

indicate that those persons are bored or uninterested. Again, they acknowledged that

making assumptions on the basis of their perception of others' non-verbal patterns of

communication leads, undoubtedly, to misunderstandings.

The third lesson further scaffolds previous sessions; it introduces the 'silent

interview' through which pairs take turns trying to complete the silent interview chart

about their partner with no talking allowed. All students, except one, made wrong

assumptions with varying degrees (1 to 4 wrong assumptions). However, the activity gave

students the chance to share their misconceptions about others and to correct them as well

for a better understanding.

At the end of the unit, students developed

⟩Awareness of differences in verbal and non-verbal communication

⟩Recognition that cultures are governed by their own rules and communication styles

⟩Knowledge about communication avoids offence, misunderstanding and embarrassment

⟩Awareness that first impressions tend to be wrong because they are based on our own feelings

⟩Awareness that people tend to be uncomfortable with sharing first impressions, for they are stereotypical

⟩Asking for and receiving feedback are crucial in correcting first impressions

4.5.2.3.1. Progress test 3. Students of the control and the experimental groups are asked to observe a group of people in a public place as far as their verbal and non-verbal communication patterns are concerned. Their projects are assessed on the basis of the description of what is observed, the description of practices and behaviours, the discussion of similarities and differences, and students' reactions (Table 43).

Table 43

Evaluation code (progress test 3)

	Proficient 4	Emerging 3	Developing 2	Basic 1
Description of what is observed	Adequate description	Good description	Clear description	Poor description
Description of practices and behaviours	Adequate description	Good description	Clear description	Poor description
Discussion of similarities and differences	Adequate discussion	Good discussion	Clear discussion	Poor discussion
Students' reactions	Adequate reaction	Clear reaction	Poor reaction	Ambiguous reaction

Students' outcomes concerning understanding of different verbal and non-verbal communication styles are summarised in Tables 44 and 45.

Table 44

Students' levels in understanding verbal and non-verbal communication styles

(Experimental Group)

Students	1001	1002	1003	1004	1005	1006	1007	1008	1009	1010	1011	1012	1013	1014	1015	1016	1017	1018	1019	1020	1021
level	4	2	3	--	2	2	3	4	2	2	1	1	1	1	2	2	1	1	1	2	1

Table 45

Students' levels in understanding verbal and non-verbal communication styles (Control

Group)

Students	1022	1023	1024	1025	1026	1027	1028	1029	1030	1031	1032	1033	1034	1035	1036	1037	1038	1039	1040	1041	1042	1043	1044	1045	1046	1047
Level?	-	1	1	1	--	--	--	1	3	2	2	2	1	1	1	1	1	--	1	1	1	1	--	--		1

Results reveal that the majority of the sample, be it experimental or control, has not

progressed in understanding verbal and non-verbal communication styles. They stop at the

level of describing encounters and communication patterns only without going beyond in

order to show a higher level of interpretation and reflection.

    4.5.2.4. Instructional unit 4. Throughout this unit, students of the experimental

group are alleged to develop their abilities to understand others' feelings and experiences;

i.e., courses content is empathy-oriented. Indeed, the first lesson made students experience

how it feels to be outsiders and insiders through games and discussions. The warm up of

this lesson revolves around being 'outside the in-group' wherein students form a tight

circle by locking their arms, and one student, outside the group, tries as hard as s/he can to

break into the group. It is about successfully becoming part of the group at any expenses.

Some students succeeded, but some others did not. After that, students are asked to reflect

on how they felt being outsiders after few unsuccessful attempts to get in, and on when getting in the group. Their responses at first indicate that they felt stranger, outsider, non-belonging, isolated, left out and alone. However, albeit funny, the more they try hard to get in, the more they feel aggressive and clowning around without giving up until, at some point, they decide to withdraw and bar from getting in.

Students likened their feelings and behaviours to some real-life experiences wherein outsiders thrive to get in a different group. Their responses are recorded in Table 46.

Table 46

Real-life experiences like the 'outside the in-group' warm up

Student	Real-life experiences
1002	This game resembles when trying to blend in a different group on the basis of similar ways of thinking in order to avoid misunderstandings
1003	Realises that when dealing with different people, they may accept or refuse the outsider depending on his/her way of getting in
1005	Likens this warm up to the bride's unsuccessful attempts to blend in her family-in-law
1009	Similarity in children trying so hard and show eagerness to get in elders' discussions especially when they use metaphors and non-understandable words
1015	Gives a vague example about not giving up easily when encountering a difficult situation, but one should fight and try hard to get in, instead
1018	Talks about getting out of a group especially when one feels that s/he does not belong to that group such as innocent prisoners
1008	A new employee who tries his/her best to fit in the workplace

Only these seven students reflected on what they experienced; the others were not able to think of an experience that is similar to the classroom activity. As sketched in the table, students, except one, indicate an understanding of an outsider's feeling and behaviours when being in culturally-different groups.

After these reflections, students were asked to identify situations where they have been left out or kept someone out of a group, and to justify such behaviours. Only two students provided some examples: Student 1003 posits that her friends kicked her out of a group, but she does not know the reason; she carried on by adding that she got revenge. Student 1008 thought that she left a family group on messenger because they were boring,

but she gradually admits that they left her out by ignoring her since she is annoying. She also referred to group works were she felt left out when her ideas were rejected and ignored. The rest of the students claimed that they have never been excluded and they have never left someone out.

After that, students are allowed to feel being both an insider and an outsider. They are asked to think of a time when they were part of a group, and they felt different from the group and similar to the group, respectively. They introduced themselves to the group using one word that describes their feelings (Table 47).

Table 47

Students' feelings in groups

	Different	Similar
Feelings	Abandoned, unique, honest, different, young, sad, perfect, weird, weirdo, wise, freak, bossy, crazy, extraneous, lonely	Optimistic, happy, comfortable, mirror-like, twins, lucky, be one's self, home, soul mates, satisfied, ordinary

Students expressed several feelings in accordance with each context. Some of them are compatible with the given feelings, but some others seem contradictory. Accordingly, students exhibited different behaviours (Table 48).

Table 48

Students' behaviours in groups

	Different	Similar
Behaviours	Hide, upset, convince or leave, convince or adjust, careless and step back, withdraw, reject ideas and create one's own, disappointment, respect and accept if convincing, hope they understand	Mutual, unworried, easy-going, proud, be one's self

At the end of this session, students realised that they are together as a one group, and that it is important to include and get to know each other without any overt or covert expressions of exclusion. Besides, they became aware that there are multiple ways of identifying one's self, feelings and behaviours in different and similar groups.

The second lesson is labeled 'forced choices' in which students are obliged to

choose one of the two positions, either 'agree' or 'disagree,' no in-between positions.

They are exposed to interculturally-based trigger statements, which are:

⌡I am ready to work effectively across cultures

⌡"When in Rome, do as the Romans do"

It is worth noting that, for each trigger statement, we asked the students to write their positions first before moving to the 'agree' and the 'disagree' posts so that they express their actual positions without following others. After that, groups are engaged in discussions where they try to justify their choices. Table 49 sums up all these steps.

At the end, a general discussion is initiated so that groups try to convince each other about their positions. They realised that there are more areas of shared agreement than areas of disagreement. Indeed, this is an opportunity to trigger their understanding of the other, and to build bridges on the basis of common ground that has to avoid conflicts and misunderstandings. Besides, focusing on promoting listening among students paves the way for developing openness toward others' opinions.

Table 49

Students' discussions on 'forced choices'

Statement	Positions	Students	Justifications
1	Agree	1001	-------
		1002	-------
		1003	Trying to understand others cultures may enhance working across cultures
		1004	Learning better takes place in diversity
		1005	Mutual respect makes working across cultures easy
		1006	Caring about the work itself, not cultures
		1007	-------
		1008	I work effectively in all context no matter what the culture is
		1009	Appreciate working with others generates better work
		1010	Exchanging ideas without focusing on who a person is
		1011	-------
		1013	Discovering different cultures
		1015	-------
		1016	Knowing others, their way of thinking and their cultures
	Disagree	1014	My ideas are different I don't feel comfortable We do not form a homogeneous group
2	Agree	1008	Deal with people, To know how to live and survive in another culture You need to drop what you used to do, and to follow the other Do as the other does Become a habit
		1014	To survive but without giving up one's principles After understanding their ideas and thoughts, I will do what they do
	Disagree	1001	I have my principles
		1002	I cannot give up on my principles
		1003	Living with others does not mean doing everything they do
		1004	-------
		1005	-------
		1006	-------
		1007	-------
		1009	I want to be free
		1010	I have my own personality
		1011	-------
		1013	-------
		1015	-------
		1016	-------

To further foster understanding others' feelings and experiences, the session was carried out outdoor where all students were in a relaxed atmosphere, and were given the chance to reveal feelings and life experiences that really hurt them. It is done using a ball of yarn which rolled among participants generating a web through which students experience networking and empathy. The majority of the students were willing to share

personal secrets and family issues with their peers; they showed understanding of those experiences by empathising, sympathising, crying and showing a sense of solidarity.

The last lesson of this unit is concerned with understanding others' communication styles since each society tends to focus on certain cultural values to teach a desired communication style. However, the latter changes depending on communication contexts and aims. Students were placed within the REI triangle (Rational, Emotional, Intuitive) according to their preferred style, and they were oriented with each style's characteristics. We told the students that we understand their use of different styles in different contexts, but we stressed that we want them to behave according to the most preferred one. Each group of each communication style was asked to discuss (a) the strength and the weakness of their preferred style, and (b) how the two other styles help or impede them in communications. Transcription of all students' recordings took 1h30 in order to extract the major responses (Table 50).

Data presented in this table indicate that students are aware of the strengths and weaknesses of their communication styles, which assures understanding of the self. Besides, and more importantly, they know how others help them or impede shared tasks, and they show awareness of how others behave according to their communication styles. Assuredly, they tend to understand others, how they feel, and why they behave accordingly.

Table 50

Students' discussions on the REI communication styles

Communication styles	Students	Born with or learnt	Strengths	Weaknesses	How other styles help	How other styles impede
Rational	1004 1006 1008 1009	Born with Born with Learnt (kids are not rational) Born with	Mind-based decisions, Objectivity, No room for emotions, Leads to right decisions Listen to others and consider their opinions Separate right from wrong	Not workable in all contexts	Emotional helps express emotions Intuitive makes one benefit from experiences and past events	--------
	1003 1010 1013 1018	Learnt Born with Born with Born with	--------	Treating people without emotions	Emotional helps in intimate relationships Intuitive provides wisdom and knowledge	--------
Emotional	1002 1005 1012	All realised that they are not emotional	Protective (protect others' feelings) Caring	Being emotional Emotions get over a person's decision Emotional persons are always criticized, hasty, irrational	--------	Other styles do not help, for simply we do not belong to them Cooperation with other styles give bad reflections and ruined work
Intuitive	1007 1015	Learnt Learnt	Cultivated Experienced Have belief in one's self Confident Trustful	Not taken seriously when talking about things they know Called Ms./Mr. know it all	Emotional persons make student 1007 better know people and their feelings so that she avoids hurting them Emotional persons make student 1015 a perfect person since she helps people when they need her	--------
	1001 1014	Learnt Learnt	No regret Understand others	--------	Emotional style is close to this style in emotional aspects and way of thinking	Rational style is not compatible with this style, for they differ in their comfort with feelings

At the end of this unit, students are able to:

) Practice several communication skills and patterns

) Use physical and visual movements when conversing with others

) Communicate differences and similarities

) Discuss meaning in groups

4.5.2.4.1. Progress test 4. Students of both the control and the experimental groups are administered the 'parable exercise' where they read a short story, and then try to understand each character's behaviours. Students are assessed on the extent to which they identify, describe, interpret and evaluate such behaviours (Table 51).

Table 51

Evaluation code (progress test 4)

	Proficient 4	Emerging 3	Developing 2	Basic 1
Identify	Ranks all 4 characters	Ranks 3 characters	Ranks 2 characters	Ranks 1 characters
Describe	Describes all 4 characters	Describes 3 characters	Describes 2 characters	Describes 1 characters
Interpret	Interpretation for all 4 characters	Interpretation for 3 characters	Interpretation for 2 characters	Interpretation for 1 characters
Evaluate	Thoughtful evaluation for all 4 characters	Thoughtful evaluation for 3 characters	Thoughtful evaluation for 2 characters	Thoughtful evaluation for 1 characters

Students' outcomes of intercultural empathy are summarised in Tables 52 and 53.

Table 52

Students' levels in empathy (Experimental Group)

Students	1001	1002	1003	1004	1005	1006	1007	1008	1009	1010	1011	1012	1013	1014	1015	1016	1017	1018	1019	1020	1021
level	1	4	4	--	4	4	4	4	--	4	4	3	4	4	1	1	--	2	--	--	4

Table 53

Students' levels in empathy (Control Group)

Students	1022	1023	1024	1025	1026	1027	1028	1029	1030	1031	1032	1033	1034	1035	1036	1037	1038	1039	1040	1041	1042	1043	1044	1045	1046	1047
Level?	1	-	1	-	-	1	-	1	-	2	1	1	1	-	-	1	1	-	1	-	-	-	1	-	-	-

Students of the experimental group, except four and the missing students, evinced high scores in understanding others' feelings and experiences since they managed to interpret behaviours from different perspectives and to evaluate them accordingly. Indeed, they recognise different emotional dimensions of more than one worldview, and use them in their interactions. However, all eleven present students of the control group failed to recognise, interpret and evaluate others' behaviours, and sufficed to provide mere descriptions.

4.5.2.5. Instructional unit 5. The fifth and last unit is intended to trigger students' curiosity and openness toward others' worldviews. Therefore, it encompasses lessons that target asking questions, setting off the desire to know, and triggering the ability to be honest, to accept and listen to others' ideas, and not to be confined to one's self.

The first session of this unit comprises the first and the second lessons. The first part introduces an activity in which students play the role of a 'why master' and a 'how master.' In other words, while students are discussing and sharing ideas, selected students are responsible for asking 'why' and 'how' questions. At the beginning, students forget to do so, but as the discussion deepens, they are eager to know more. Thus, they unconsciously ask questions.

Reversely, in the second part, students are prevented from asking questions in an activity called 'A life without questions' in an attempt to explore how and what to learn when we do not ask questions, and to elicit some aspects related to listening and to the

power of relationship-building with and without questions. Students are paired up and asked to role play a doctor/patient encounter or an architect/client encounter. So, the former players have to figure out the needs of the latter players without asking questions. At the end of the activity, although students felt awkward and incompetent in carrying out such conversations, they learnt how to appropriately seek information, share the self, and interact with others without asking questions using different ways of knowing and several communication styles. Besides, they realised that asking questions fulfils their curiosity to know everything about the other, but not in a nosy manner.

The third lesson is based on problem-solving in a way that makes students clarify a daily-life problem (internet dating), and find possible solutions by asking questions, sharing thoughts, and listening to and accepting others' concerns and expertise. This allows them, on the one hand, to have their share in creating the lesson content and in leading their own learning, and to develop a sense of curiosity and openness, on the other hand. Consequently, students are provided with a blank envelope and 4 index cards, and are split into groups of five. They are asked to write a question or to pose a problem on the front of the envelope for which they seek answers or solutions. Then, they are asked to pass their envelopes to the right, read the envelope, write an answer or a solution on an index card, and insert the card in the envelope. After that, they keep doing so until each student gets his/her own envelope back. At this stage, students review the contents, share favourite responses, add new thoughts, and may pose extra questions. From their discussions, students accepted others' suggestions and tried to negotiate them; they were eager to know more about others' choices and suggested solutions. Besides, they expressed a great deal of openness at this session, as compared to previous units, for they were attentive, were listening to their classmates' talks, and were stopping at each point for more discussions.

The fourth lesson is a scaffold of the previous one since it has the same principle but a little more energised. Students are given index cards, and asked to (a) write one strategy of avoiding culture shock, (b) appreciate their ideas, and (c) emotionally detach themselves from them. This is one way to make students open and bring them out of their shells. Then, the cards are mixed by moving and exchanging them with their partners. Once they stop, each student pairs up with a partner, they compare the two ideas on their index cards, and try to mark them by distributing seven marks between these two ideas to indicate how workable they are. This procedure is repeated five times until each card has five numbers. The latter are summed up, and the card having the highest score is the most useful strategy. Students initiated a debate about each strategy in order to be more acquainted with the specificities of how to effectively use the given strategies. They were curious about their uses, and they showed a great deal of openness by listening and not sticking to their own ideas, but by accepting others' as well.

At the end of this unit, students are able to:

⌡Listen attentively to their peers

⌡Share their experiences and feelings with their peers

⌡Ask questions

⌡Formulate appropriate informative answers

4.5.2.5.1. Progress test 5. The sample students (experimental and control groups) are asked to take a photo of anything they would like to talk about, and to insert a comment as shown in our (researcher's) model (Figure 22).
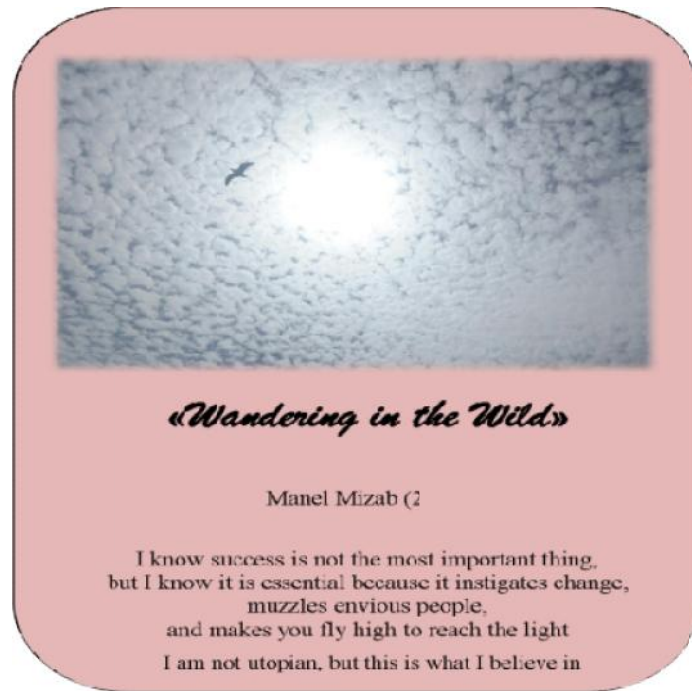
Figure 22. Teacher's model of Photo VOICE

The difference between groups lies in the experimental group's awareness of the aim of the task. It is informed that this picture is called Photo VOICE, which stands for Voicing Our Individual and Collective Difference, and through which they are going to make their voices heard. This way started as a method to do action research in order to foster commitment to hear those who are not often heard. It is pursued through a camera to record anything in order to "raise awareness, advocate for change, and engage in dialogue about significant aspects of community interaction. It can be readily adapted to engage learners in intercultural team projects" (Photovoice manual).[13]

Besides, the test is in the form of a workshop for the experimental group where their photo VOICE are hang on the wall for discussions and reflections, but it is an ordinary test for the control group wherein they bring the photos and talk about them orally. Another difference lies in engaging students in discussions, which are explicitly referred to and guided in the case of the experimental group, but the control group was given the freedom to ask questions or not. The following figures are some of the students'

---

[13] Retrieved from http://www.pwhce.ca/photovoice/pdf/Photovoice_Manual

outcomes.

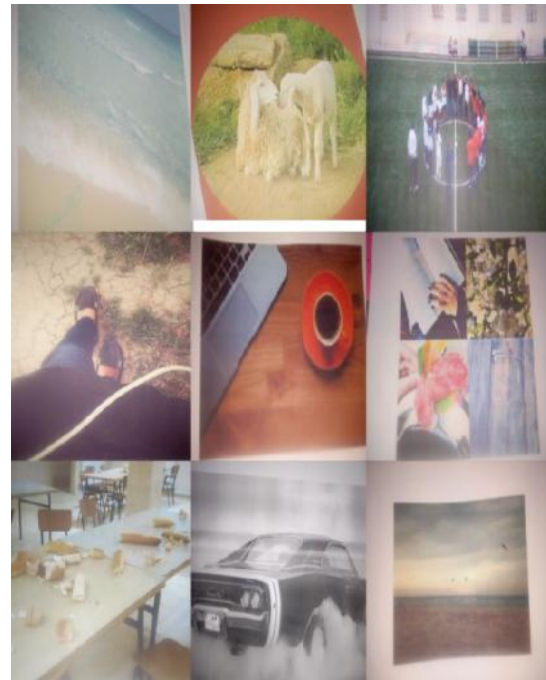*Figure 23.* Photo VOICE (experimental)

Figure 24. Photo VOICE (control)

Students' performances are assessed on the basis of their curiosity to know more about others and their willingness to share their ideas and feelings with others. Table 54 sums up the evaluation code.

Table 54

Evaluation code (progress test 5)

	Proficient 4	Emerging 3	Developing 2	Basic 1
Asking questions	Always asks questions	Often ask Questions	Rarely asks Questions	Never asks Questions
Desire to know	Powerful desire to know	Strong desire to know	Weak desire to know	No desire to know
Ability to be honest	Always honest	Often honest	Rarely honest	Never honest
Accept and listen to others	Skillfully accepts and listens to others	Adequately accepts and listens to others	Partially accepts and listens to others	Ignores accepting and listening to others
To be open	Always shares own ideas and feelings	Often shares own ideas and feelings	Rarely shares own ideas and feelings	Never shares own ideas and feelings

Students' outcomes of curiosity and openness are summarised in Tables 55 and 56.

Table 55

Students' levels in curiosity and openness (Experimental Group)

Students	1001	1002	1003	1004	1005	1006	1007	1008	1009	1010	1011	1012	1013	1014	1015	1016	1017	1018	1019	1020	1021
level	--	3	4	2	--	--	4	4	3	4	3	3	--	3	3	3	--	2	--	--	4

Table 56

Students' levels in curiosity and openness (Control Group)

Students	1022	1023	1024	1025	1026	1027	1028	1029	1030	1031	1032	1033	1034	1035	1036	1037	1038	1039	1040	1041	1042	1043	1044	1045	1046	1047
Level?	1	-	1	-	-	2	-	1	-	2	2	-	2	-	-	2	-	-	-	-	-	1	-	-	-	-

Students' outcomes are undoubtedly different in terms of performing the task as it is supposed to be, expressing their worldviews, and voicing some aspects of the community that are not tangible. 15 students of the experimental group and nine students of the control group did the work. On the one hand, the former group took into consideration the elements modeled in our example and their works reflected the VOICE aspect. They also shared their worldviews, asked about each one's source of inspiration to present the given photos and the reasons of choosing such motions, and posted comments on each others' photos. On the other hand, however, the latter group took pictures only, and was not eager to know others' worldviews and perceptions of their works.

4.5.3. Students' progress. Results from all the progress tests administered at the end of each instructional unit are summarised in Table 57.

Table 57

Results of all progress tests

Students' IDs	Group	Cultural self-awareness	Cultural worldviews	Verbal and non-verbal	empathy	Curiosity and openness
1001	2	4	3	4	1	--
1002	2	3	3	2	4	3
1003	2	3	3	3	4	4
1004	2	3	4	--	--	2
1005	2	3	4	2	4	--
1006	2	3	3	2	4	--
1007	2	3	3	3	4	4
1008	2	3	4	4	4	4
1009	2		1	2		3
1010	2	3	4	2	4	4
1011	2	3	4	1	4	3
1012	2	3	4	1	3	3
1013	2	2	4	1	4	--
1014	2	3	4	1	4	3
1015	2	2	4	2	1	3
1016	2	2	4	2	1	3
1017	2	3	--	1	--	--
1018	2	2	--	1	2	2
1019	2	2	--	1	--	--
1020	2	--	--	2	--	--
1021	2	3	4	1	4	4
1022	1	1	2	--	1	1
1023	1	1	1	1	--	
1024	1	2	1	1	--	1
1025	1	1	1	1	1	--
1026	1	1	1	--	--	--
1027	1	2	3	--	1	2
1028	1	1	1	--	--	--
1029	1	1	1	1	--	1
1030	1	1	3	3	1	--
1031	1	2	1	2	2	2
1032	1	1	1	2	1	2
1033	1	2	1	2	1	--
1034	1	3	1	1	1	2
1035	1	1	3	1	--	--
1036	1	1	1	1	--	--
1037	1	1	1	1	1	2
1038	1	1	1	1	1	--
1039	1	1	1	--	--	--
1040	1	1	1	1	1	--
1041	1	1	3	1	--	--
1042	1	1	1	1	--	--
1043	1	1	1	1	--	1
1044	1	1	1	--	1	--
1045	1	1	--	--	--	--
1046	1	1	1	1	--	--
1047	1	3	--	--	--	--

Note. Group 2: Experimental
　　　Group 1: Control

Results are processed in SPSS through MANOVA and followed up by discriminant analysis in order to describe the combination of variables that discriminate between groups. Means and SDs of the two groups are highly divergent, except for the mean and SD of 'verbal and non-verbal communication' which is roughly the same between groups (Table 58).

Table 58

Descriptive statistics (progress tests)

	Group	Mean	SD
Knowledge of self	Control	1,75	,405
	Experimental	2,82	,957
Knowledge of others	Control	1,38	,000
	Experimental	3,38	,467
Verbal and non-verbal communication	Control	1,50	,577
	Experimental	2,00	1,000
Empathy	Control	1,69	,500
	Experimental	3,14	1,206
Curiosity and openness	Control	2,00	,000
	Experimental	3,45	,522

Comparing the means of both groups, we can see that means of the experimental group on the set of dependent variables are higher than means of the control group. This means that the experimental group's ICCs improved in comparison with the control group. As far as SDs on the set of dependent variables are concerned, we can notice that SDs of the experimental group are higher than SDs of the control group. Therefore, ICCs of the experimental group are in constant change in comparison with the control group whose ICCs are closely the same all the time

Besides, the set of dependent variables moderately and positively correlate with each other since *sig.* is less than 0,01, and *r* ranges between 0,368 and 0,812 (except for the combination of 'verbal and non-verbal communication' with 'empathy' and with 'knowledge of cultural worldviews') (Table 59).

Table 59

Correlation Matrix (progress tests)

		Knowledge of self	Knowledge of others	Verbal and non-verbal communication	Empathy	Curiosity and openness
Knowledge of self	Pearson correlation	1	,693**	,466**	,674**	,748**
	Sig. (bilateral)		,000	,004	,000	,000
	N	45	40	36	28	22
Knowledge of others	Pearson correlation	,693**	1	,337	,665**	,687**
	Sig. (bilateral)	,000		,051	,000	,000
	N	40	41	34	27	22
Verbal and non-verbal communication	Pearson correlation	,466**	,337	1	,089	,602**
	Sig. (bilateral)	,004	,051		,672	,005
	N	36	34	38	25	20
Empathy	Pearson correlation	,674**	,665**	,089	1	,791**
	Sig. (bilateral)	,000	,000	,672		,000
	N	28	27	25	28	18
Curiosity and openness	Pearson correlation	,748**	,687**	,602**	,791**	1
	Sig. (bilateral)	,000	,000	,005	,000	
	N	22	22	20	18	23

Note. ■ Not correlated (sig. 0.05)
** The correlation is significant at 0.01

These results denote that these variables are co-joint; i.e., the increase in one variable is accompanied by an increase in all other variables. Thus, these variables contribute to the development of the overall competence (ICC) when developed together.

From the MANOVA tests, we can infer the overall group differences on the set of dependent variables. The focus is on Wilk's Lambda (Table 60).

Table 60

MANOVA tests (progress tests)

Effect		Value	F	Hypothesis ddl	Error ddl	Sig.	Partial Eta-squared
Group	Pillai's Trace	,948	33,040[b]	5,000	9,000	,000	,948
	Wilks' Lambda	,052	33,040[b]	5,000	9,000	,000	,948
	Hotelling's Trace	18,355	33,040[b]	5,000	9,000	,000	,948
	Roy's largest root	18,355	33,040[b]	5,000	9,000	,000	,948

Significance for Wilks' Lambda is *sig.*=.000, which is much lesser than 0.05 (*sig.* <

0.05). This denotes that there are differences between the experimental and the control

groups on the set of dependent variables. These results seem to indicate the effect that our

independent variable exercised on the set of dependent variables.

In order to confirm the role of the independent variable in enhancing the set of

dependent variables constituting ICC, a test of between-subjects effects is carried out

through SPSS (Table 61). Briefly speaking, this test is a more accurate test of differences;

it takes the form of separate ANOVAs including each dependent variable.

Table 61

Between-subjects effects (progress tests)

Source	Dependent Variable	Sig.	Partial Eta-squared
	Knowledge of self	,008	,433
	Knowledge of others	,000	,909
Group	Verbal and non-verbal communication	,369	,062
	Empathy	,005	,461
	Curiosity and openness	,000	,695

Given its accuracy, results show that the experimental and the control groups are

not different on 'verbal and non-verbal communication' since *sig.* is greater than 0,05; i.e.,

there is no statistical significance. Moreover, the effect size is 0,062 which stands for a

medium effect of the independent variable on this particular variable (Cohen J. , 1988);

i.e., a percentage of only 6.2% is exercised by the independent variable on the given

dependent variable.

However, the experimental and the control groups are different on the rest of

dependent variables whose corresponding *sig.* are much lesser than 0,05 (statistical

significance). Besides, the effect size of the independent variable on the same dependent

variables ranges from 0,433 and 0,909, which shows a large effect (Cohen J. , 1988); i.e.,

from 43.3% to 90.9% of variance in the dependent variables can be explained by the

independent variable

4.5.4. The post-test. Both students of the control and the experimental groups are subjected to a post test in order to compare them in terms of progress in ICC. The former is asked to prepare role plays without specifying any requirements, while the latter is asked to prepare an intercultural play of cultural differences.

Students of the control group presented role plays of different ready-made topics including: drug dealers, boyfriends, theft, complaints about work, Palestine, students' show, kingdoms, friendship, show about women, betrayal, marriage, mocking, mothers and daughters and so on and so forth. However, students of the experimental group created their own play with the teacher's guidance. It is organised into two parts being life in the past and life in the present. It resembles theater since it took the form of scenes in which students perform several cultural rules in the past and in the present, which establishes a comparison of similarities and differences between both periods. After the plays, students were interviewed using the same questions asked in the pre-test, which are based on the components of our dependent variable. According to their answers, students are assigned scores (Table 62).

Table 62

Students' Scores (post-test)

ID	Group	Knowledge of self	Knowledge of others	Verbal and non-verbal	Empathy	Curiosity and openness
1001	2	4	3	4	1	3
1002	2	3	3	2	4	3
1003	2	3	3	3	4	4
1004	2	3	4	--	3	2
1005	2	3	4	2	4	3
1006	2	3	3	2	4	3
1007	2	3	3	3	4	4
1008	2	3	4	4	4	4
1009	2	3	1	2	3	3
1010	2	3	4	2	4	4
1011	2	3	4	1	4	3
1012	2	3	4	1	3	3
1013	2	2	4	1	4	3
1014	2	3	4	1	4	3
1015	2	2	4	2	1	3
1016	2	2	4	2	1	3
1017	2	3	3	1	3	3
1018	2	2	3	1	2	2
1019	2	2	3	1	3	3
1020	2	2	2	2	2	2
1021	2	3	4	1	4	4
1022	1	1	2	1	2	1
1023	1	1	1	1	2	2
1024	1	2	1	1	2	1
1025	1	1	1	1	2	2
1026	1	1	1	1	2	2
1027	1	2	3	1	2	2
1028	1	1	1	1	2	2
1029	1	1	1	1	2	1
1030	1	1	3	3	1	2
1031	1	2	1	2	2	2
1032	1	1	1	2	1	2
1033	1	2	1	2	1	1
1034	1	3	1	1	1	2
1035	1	1	3	1	2	2
1036	1	1	1	1	2	2
1037	1	1	1	1	1	2
1038	1	1	1	1	1	2
1039	1	1	1	1	2	2
1040	1	1	1	1	1	2
1041	1	1	3	1	2	2
1042	1	1	1	1	2	1
1043	1	1	1	1	2	1
1044	1	1	1	1	1	1
1045	1	1	1	1	2	1
1046	1	1	1	1	2	1
1047	1	3	2	1	2	1

Note. Group 2: experimental group
Group 1: control group

In order to compare the progress of the sample on the set of dependent variables,

MANOVA followed up by discriminant analysis are executed through SPSS.

From the descriptive analysis, we can notice that means and standard deviations are

different except for the variable of 'verbal and non-verbal communication,' whose results

are nearly the same with a difference of   0,71 (Table 63).

Table 63

Descriptive statistics (post-test)

	Group	Mean	SD
Knowledge of self	Contorl	1,31	,539
	Experimental	2,76	,618
Knowledge of others	Contorl	1,00	,752
	Experimental	3,73	,805
Verbal and non-verbal communication	Contorl	1,19	,491
	Experimental	1,90	,944
Empathy	Contorl	1,25	,471
	Experimental	3,36	1,108
Curiosity and openness	Contorl	1,62	,496
	Experimental	3,10	,625

Comparing the means of both groups, we can see that means of the experimental

group on the set of dependent variables are higher than means of the control group. This

means that the experimental group's ICCs improved in comparison with the control group.

As far as SDs on the set of dependent variables are concerned, we can notice that SDs of

the experimental group are higher than SDs of the control group. Therefore, it is clear that

the experimental group outperformed and outscored the control group whose results

remained almost constant all the time on the set of all dependent variables.

From the MANOVA tests, we can infer the overall group differences on the set of

dependent variables (Table 64).

Table 64

MANOVA tests (post-test)

Effect		Value	F	Hypothesis ddl	Error ddl	Sig.
Group	Pillai's Trace	,810	34,912[b]	5,000	41,000	,000
	Wilks' Lambda	,190	34,912[b]	5,000	41,000	,000
	Hotelling's Trace	4,258	34,912[b]	5,000	41,000	,000
	Roy's largest root	4,258	34,912[b]	5,000	41,000	,000

b. Exact statistics

c. Calculated when alpha = ,05

There is a statistical significance in Wilks' Lambda (*sig.*=.000) as it is much lesser than 0.05 (*sig.* < 0.05). This indicates that the experimental and the control groups are different on the set of dependent variables. To scaffold this result; we make reference to the test of between-subjects effects (Table 65).

Table 65

Between-subjects effects (post-test)

Source	Dependent variable	Sig.	Partial Eta-squared
	Knowledge of self	,000	,615
	Knowledge of others	,000	,631
Group	Verbal and non-verbal communication	,002	,198
	Empathy	,000	,448
	Curiosity and openness	,000	,646

Results show that the experimental and the control groups are different on the set of dependent variables, for their corresponding *sig.* are much lesser than 0,05. Besides, the effect size of the independent variable is moderate on all variables (Partial Eta-squared ϵ [0,448-0,646] except for the variable of 'Verbal and non-verbal communication' on which the effect is small (Partial Eta-squared=0,198) (Cohen J. , 1988).

Conclusion

The present chapter thoroughly analyses and interprets data gathered using different qualitative and quantitative methods and techniques of data collection. The analysis of the survey questionnaire administered to teachers of oral expression coupled with analyses of

Batna-2 University EFL curriculum with a special focus on the processes of curriculum design, and of oral expression teachers' way of teaching answer the first research question, and reveal that the intercultural dimension is absent. Accordingly, such results ground the explanatory research. An experiment was designed and aimed at improving students' ICCs through integrating the intercultural dimension in the oral expression lessons. Its results, statistical analyses and interpretations, answer the second research question, and show that the intercultural dimension influences students' ICC except for the variable of 'verbal and non-verbal communication' which is slightly developed.

CHAPTER V: CONCLUSIONS, RECOMMENDATIONS AND IMPLICATIONS

Introduction

The present study is two-fold. It has explored the status quo in regard to the intercultural dimension in EFL curriculum and syllabus design, and it has suggested an interculturally-fronted syllabus for the subject of first year oral expression whose overriding purpose is to develop some aspects of ICC. This study has sought to answer the following questions:

1. Do Algerian policyholders account for the vision of generating interculturally competent learners when devising the EFL curriculum?

2. How does the integration of an intercultural dimension into curricula and syllabi affect students' ICC?

Chapter four presented a record of the results, revealed from data collection methods and techniques, along with their analyses and interpretations. Findings from the survey, document analysis and observations answered the first question, and findings from the experiment answered the second question. In light of what was found in chapter four, this chapter proposes some of the drawn conclusions from this study. Finally, the chapter ends with some recommendations and implications for the integration of the intercultural dimension in the different processes of teaching/learning and design.

To illustrate the way we proceeded in drawing conclusions and recommendations, Figure 25 shows the process of connecting them with the research findings.
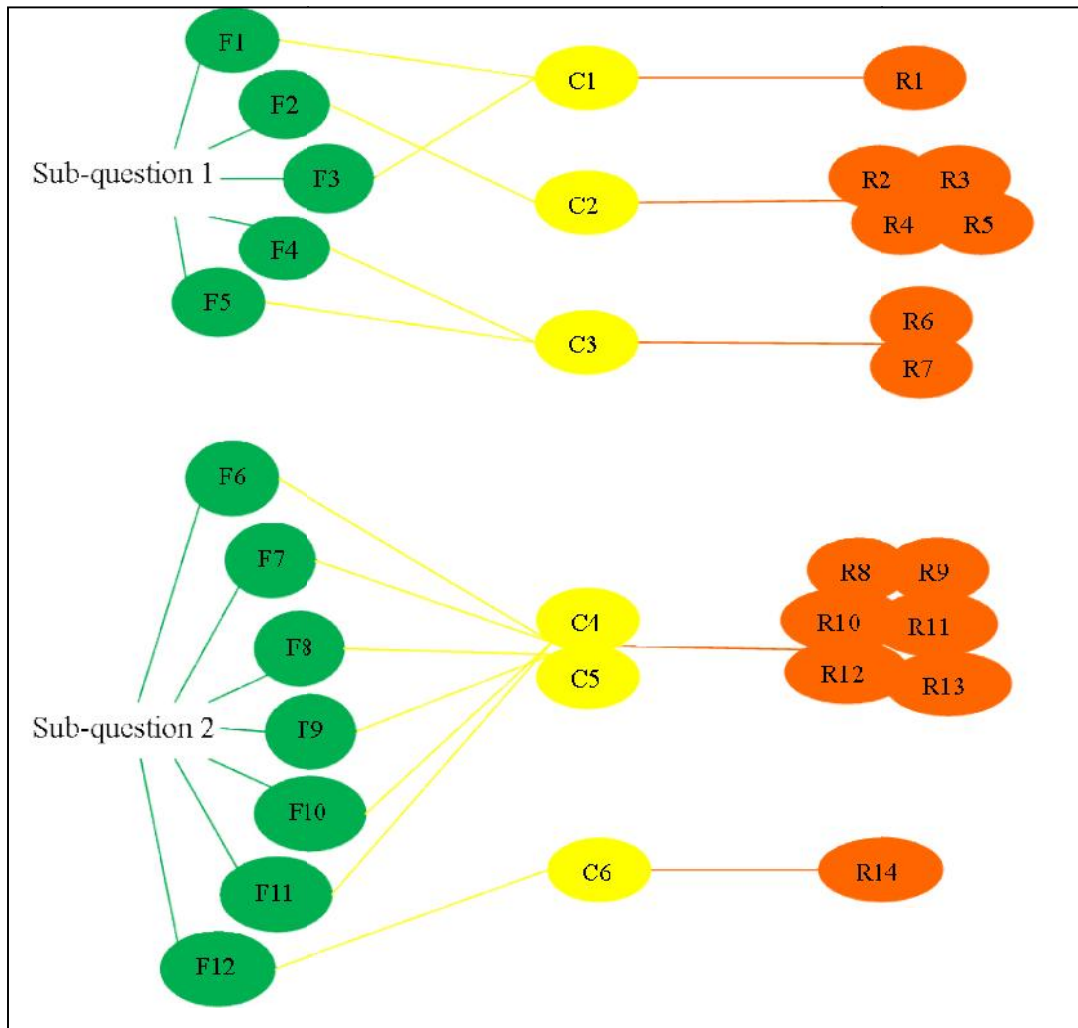
Figure 25. Connecting findings, conclusions and recommendations
Note. F: Finding
         C: Conclusion
         R   Recommendation

5.1. Conclusions

5.1.1. Conclusions for research Question 1. First, it was found that all

educational stakeholders agree that EFL curricula in general and syllabi in particular are

not interculturalised. Indeed, all of them opine that the intercultural dimension is absent

either between the target and native cultures or between local cultures. Therefore, teachers

and curriculum designers overlook the intercultural dimension in the teaching/learning

process and in curriculum and syllabus design.

Actually, they identify the processes of teaching, learning and design as deficient in

the intercultural dimension despite the fact that they hold in high regard the necessity of

developing ICC. Indeed, the majority accepted and supported interculturalising the EFL curriculum by integrating the intercultural dimension into its processes. They also believe that this dimension is inextricably linked to international and global contexts which cannot be known unless they spend some time abroad. Consequently, such a deficiency is attributed to the inability to bring the intercultural to the local context.

Furthermore, it is noted that objectives and competences sought through the EFL curriculum may be intercultural, but the way of achieving them is not. This is scaffolded by findings from observations wherein 2 teachers lecture and the 2 others rarely use communicative activities and make reference to the English culture only. Hence, it is deduced that issues of policy and power contributed to the incompatibility of educational stakeholders' beliefs and their designs and ways of teaching.

5.1.2. Conclusions for research Question 2. Findings revealed that there are differences between the experimental group and the control group at four components of ICC but one. Indeed, students of the former group showed better understanding of one's self, better understanding of the culturally-distinct other, empathy with others, appropriate self-disclosure, and appropriate questioning and answering. This progress is attributed to the effectiveness of our treatment, being the implementation of the intercultural dimension to all steps including objectives of teaching, the content taught, the way of teaching and the evaluation mode. As the philosopher George Santayana (1863-1952) said: "There is wisdom in turning as often as possible from the familiar to the unfamiliar: it keeps the mind nimble, it kills prejudice, and it fosters humor." Therefore, introducing such a dimension at earlier stages helped raise the experimental group's awareness, and assisted them in realising and respecting their similarities and differences, in empathising with others, and in showing a sense of curiosity and disclosure toward others. Besides, students of the experimental group developed their speaking skills including pronunciation,

grammatical structures, vocabulary, fluency of ideas and their willingness and eagerness to self-express in comparison with the control group. Therefore, intercultural pedagogy leads to developing certain aspects of ICC in local or global intercultural encounters, which consequently contribute to elaborating the linguistic competence.

However, the experimental group's level at understanding non-verbal communication patterns is as poor as the control group. This can be attributed to the inappropriate test used in assessing such patterns. Assessment of non-verbal behaviours was decontextualised in the sense that it was not based on students' performances in communications

5.2. Recommendations

The aforementioned conclusions enable us to suggest some recommendations in light of the results we obtained in relation to the intercultural dimension in the oral expression syllabus and to developing ICC of first year students of English at Batna-2 University. However, introducing the intercultural dimension and developing ICC are not bound neither to oral expression nor to first year LMD students. That is why our recommendations are first subjected to evaluations of all teachers at the Department of English of Batna-2 University so that we get their views concerning the applicability of these recommendations to our context.

∫**Recommendation 1**

An intercultural dimension should be integrated in syllabus design in general and in oral expression syllabus in particular at all processes (objectives, content, teaching methods and evaluation mode).

The intercultural dimension is important and essential in nowadays globalised world. Indeed, the intercultural dimension became a necessity in teaching/learning languages and in the learning process in particular. It also plays a vital role in promoting

ICC; a competence which helps students to learn more about their own language and culture and others' as well, and which helps them to deal with culturally-distinct others in future intercultural encounters.

Teachers at the Department of English hold in high regard the inextricable relationship between language and culture as they are hardly attached to each other. Culture at the sample department is taught to freshmen in some subjects and to advanced levels as a separate subject. That is what curriculum designers think because, first, the Licence EFL curriculum at Batna-2 University pinpoints the intercultural dimension in its objectives. However, when it comes to syllabi and courses, the intercultural dimension is absent. Second, at the Master degree (advanced level), intercultural communication is taught as a separate subject. This act confronts teachers' views, for culture should not be detached from the language even at first stages. Besides, intercultural matters should be taught in an integrative way with the other skills rather than as a separate skill.

Integrating the intercultural dimension presupposes teaching learners about both conversation norms and cultural principles that govern communication so that they can develop intercultural competence. In other words, intercultural components should be dealt with within the frame of students' language mastery and oral and communication skills which embed the intrinsic and extrinsic dimensions of culture through understanding the conceptual mechanisms that underlie people's thinking. Therefore, better learning would increase, and cultural and intercultural awareness would be developed, generating in the process intercultural speakers or mediators who are able to engage with multiple identities.

The specification to oral expression sessions is intentional as they are rich resources for culture learning due to the variety of activities that might be introduced, and that might mingle both the student's culture and the other's culture (not necessarily the culture of the

target language being taught). Doing so enables students to acquire vocabulary and knowledge that help them speak fluently, and that assist them in communicating effectively. Besides, adopting the intercultural dimension gives learners the ability to deal across cultures, and thus, to develop ICC. We can recall here our experience with the intercultural dimension which, especially in oral expression classes, always generates animated discussions and variegated opinions. Indeed, being exposed to culture-related content (local or global) develops students' knowledge, attitudes and skills to communicate interculturally.

Some teachers are working on integrating interculturality in their courses (informal discussions), for they are aware of its positive impact. One of the teachers claims that "exposure to culture works as a linguistic scaffold," which makes it a necessary element in the oral expression syllabus. Moreover, another teacher states that the intercultural dimension should be taught in all courses "integratively and inclusively as a background skill accompanying not only the four language skills, but also content teaching units such as literature and civilization." Certainly, content subjects are loaded with cultural components that play a vital role in increasing awareness and sensitivity toward the 'other' culture. However, they lack, or are deficient in, communication which enables students to externalise the attitudes and knowledge they developed in intercultural encounters. This makes oral expression classes the optimum place to develop ICC.

We cannot deny the fact that culture is more complex than we realise, and the way of integrating the intercultural dimension is much more complex: "would it be a radical change?" In response to such a wonder, it is not mandatory to change everything and start from scratch, but setting interculturally-fronted objectives, adopting intercultural teaching methods, and embedding the existing content with the intercultural dimension can be the first initiatives toward the development of intercultural knowledge, skills and attitudes.

Another wonder arises concerning limiting the intercultural dimension to oral expression classes and not including it in culture-related content subjects where culture is explicitly highlighted. As stated in the previous chapters and according to many researchers, the intercultural dimension is applicable to all subjects (written expression, literature, civilisation) and fields of study as there are plenty of studies that implemented it to nursing, medical sciences, economics and so on. However, it is worth noting and reminding the reader that these recommendations are drawn from our case study which is conducted in oral expression courses. That is why each recommendation is bound to its findings and conclusions; otherwise, it would not reflect the real study.

Recommendation 2

Teachers and students alike should be sensitised that intercultural training is indispensable for global education.

Teachers, first, should undergo intercultural training so that they themselves would be able to train their students. Teachers' interest in, and eagerness for, developing their own intercultural competences and their students' as well are the first step toward intercultural training. Indeed, intercultural training is a prerequisite for adequate performances. Without intercultural training, teachers tend to lack the necessary intercultural knowledge that allows them to explain the essence of different cultures, and eventually, skip acquainting their students with the necessary knowledge and fail in developing their skills as required by the market place. Hence, this makes teachers more concerned than students, for they are responsible for assisting their students and preparing them for the required frame of suitable learning.

We can even proclaim that such an objective precedes adopting and integrating the intercultural dimension in education, and even consider the former as a condition to the success of the latter. That is why we appraise raising awareness of such an issue, first, so

that teachers guarantee an appropriate preparation as intercultural trainers who, then, are responsible for fostering the skills of global citizenship in their students. Though debates on adhering to implicit or explicit instruction in intercultural pedagogy are not yet settled, one of the evaluators admits that "explicit sensitization based on contrast between cultures is the key element for creating global citizens."

Sensitisation toward intercultural training is not enough. However, building a nationwide communication strategy in partnership with the MESRS to design the most suitable content is what is needed. This is a suggestion which is worth considering in future decisions, and which is compatible with Recommendation 7 which claims coordination work between the macro (MESRS) and the micro (teachers) levels. Therefore, if this strategy is to be promoted, there should be a consideration of the socio-cultural differences among local cultures and cultures of the target languages when setting objectives and when designing content in both curricula and syllabi.

Pedagogically speaking, intercultural training is essential to creating intercultural contexts -especially at the local level given the Algerian students' cultural backgrounds-that offer teachers and learners alike the chance to learn about a variety of skills, knowledge and attitudes; and that teach them to adjust to other cultures (locally or globally). This is supported by the most experienced evaluator who opines that: "the more we learn about the 'other,' the more we understand; and the more our vision broadens, the more we become accepting of the 'other,' and the more we'll be able to share." Therefore, intercultural training would undoubtedly contribute to developing awareness of interculturality and to fostering attitudes of curiosity to know more about the 'other,' openness to share one's own feelings and knowledge, and objective and non-judgmental perceptions of others. Indeed, reaching such a level of ICC may lead teachers themselves to unconsciously incorporate instances of different cultures (local or global) in their

lessons. Hence, they generate opportunities for their students to be guided and to get acquainted with intercultural communication issues: A valuable way to increase mutual tolerance and acceptance of others and to promote global education.

In addition to intercultural skills, interculturally-trained teachers contribute to improving students' language proficiency and to understanding the various functions of language. Indeed, intercultural skills coupled with communicative skills ready teachers and students for intercultural situations that they may encounter at both the local and the global levels. This opposes the views restricting the development of ICC to international communications. It is unfair as Algeria is interculturally rich given its language varieties and, thus, cultures. Hence, ICC is needed locally first, and then transcends the borders.

In the case of students, one of the evaluators claims that intercultural training "should not be introduced at early levels, but at advanced levels." Indeed, especially that first year students do not possess the critical skills that allow them to distinguish what to accept if exposed to foreign cultures (the English culture in the case of ELL). However, intercultural training is bound neither to foreign languages nor to foreign cultures. It can be pursued in the country per se by establishing differences and similarities between regional cultures (as in the case of our experiment).

If anyone wonders how to train teachers and students interculturally, training starts from the macro level (MESRS) which should strive to meet the requirements of the market place and of the needed global profile. As trainings in using e-learning have already taken place (e.g. Batna-2 University), the MESRS can devise training programs that promote intercultural competences in teachers, and that provide them with guidelines on the application of intercultural pedagogy at the micro level (syllabi and course design). Consequently, having trained teachers interculturally would certainly guarantee better students' training. However, the financial factor may be an obstacle in the sense that

intercultural training presumes lots of financial means that institutions cannot afford. Nevertheless, we should not give up on this initiative, and we should always find alternative solutions. Thus, if such a training cannot be provided to all teachers in their country, higher authorities (MESRS) and institutions would undoubtedly be able to finance at least one teacher to go abroad and receive such a training. Eventually, when this teacher comes back, s/he can in his/her turn share what s/he acquired/learnt with his/her colleagues in the form of training workshops, for example.

One evaluator believes that, in EFL contexts, linguistic intakes, knowledge intakes, pragmatic competence and critical thinking skills are misfired, and are worth the focus more than intercultural competences. This generally stems from the erroneous idea that TEFL aims at raising students' linguistic competence through non-communicative tasks, for TEFL is pondered over as a source of isolated and decontextualised linguistic features. However, research objects the traditional perspective, and highlights the necessity to target several competences, including pragmatic competence, intercultural competence and critical thinking along with language instruction in order to develop students' communicative competence.

Recommendation 3

Teachers should be acquainted with knowledge of other cultures (local or global) in order to avoid being afraid of teaching them.

Cultural background knowledge is assuredly necessary in teaching. Indeed, possessing enough knowledge of others' cultures makes it easy to teach them. That is why teachers are always advised to know who their students are, first, in order to always engage them in successful interactions and to avoid disrupting classroom learning. Besides, being knowledgeable of others' cultures allows developing students' communicative competence. From a linguistic point of view, code-switching facilitates language exchange

and communication of meanings. The latter can also be obtained from knowing about the discrepancies and rudiments of various cultures; i.e., a melting pot is always suggestive of the complementary role of differing cultures. Doing so ensures creating culturally-diverse lessons that allow teachers and students alike to develop awareness of one's own culture and to widen understanding of local and global common issues worldwide. Thus, it is worth accentuating the importance of focalising understanding one's own culture first before going beyond to perceive foreign ones.

Furthermore, teachers' intercultural competence is a door through which they can gain self-confidence to present different cultural aspects. Thus, they should be fully-immersed within the culture they transmit throughout courses, lectures or discussions in order to be 'comfortable' dealing with a culture other than theirs. Such a feeling of always being in one's 'comfort zone' can be achieved by being non-judgmental when dealing with culturally-distinct others; i.e., this requires, according to one of the evaluators, "understanding not only the points of divergence, but also what makes them so." That is what makes the teaching process easier.

Another point concerns the importance of knowing other cultures but without alienation. In other words, teachers, and then students, should never feel that they do not belong to their culture by acquiring knowledge about other cultures. For instance, if a teacher intends to teach paganism, s/he should always remind the students of who they are in a manner that allows them to recognise and respect existing differences. In addition, cultural knowledge helps not only teachers become eager to teach cultures easily, but also students who would become stimulated to know more about the differences between their and other cultures. Again, this recommendation shows the benefits of knowing cultures for both teachers and students, and it further supports intercultural training.

Some evaluators consider acquainting teachers with cultural knowledge as a

solution to teachers' fear of teaching cultures. They confirmed that such a feeling exists

(as found at the beginning of the research), which probably stems from teachers'

unawareness of the importance attributed to cultural knowledge. One of these evaluators

added other concerns to be taken into consideration in addition to fear. The lack of

understanding cultures well and the inability to share, to tolerate and to accept diversity are

also ubiquitous problems. Some other evaluators approve the necessity of knowing

cultures before teaching them, but they do not consider it as a real handicap, for teaching

cultures requires a critical mind which alerts teachers of what to teach and of what not to

teach: A skill which every teacher possesses, according to them. Besides, this group of

evaluators even found the term 'afraid' as inappropriate as teachers should never be afraid

of something in their teachings. One teacher inserted the condition of not involving his/her

own culture in order not to be afraid; s/he said: "why being afraid, I am never afraid of

teaching other cultures as long as it's not my culture and as long as I preserve it." This

proposition is a sign of fear of encountering situations where s/he finds himself/herself

obliged to compare and contrast, and to choose between, own and others' cultures.

However, interculturality is not about choosing, or about prioritising a culture over the

other, or about cultures outperforming each other, for all cultures are equal. It is simply

about tolerance and acceptance of the differences existing between cultures. Another

evaluator states that "the teacher does not have to know about any culture (impossible in

any case)." This denotes that teachers, or any other individual, cannot acquire knowledge

about cultures other than theirs, which is a sign of one's inability to 'decenter' and/or to go

beyond one's own comfort zone.

   It is worth reflecting on the status quo and pondering over this recommendation

from different perspectives. Teachers may not be afraid of teaching cultures; they may

know about other cultures, but they may not know how to integrate them in their teachings.

Nonetheless, if teachers underwent appropriate pre-service and even in-service training before dealing with cultural matters in their courses, they would have certainly improved their 'savoirs' as well as their 'savoirs faire.' Besides, teachers may be afraid of teaching other cultures since they know them very well, and are conscious of the differences between those cultures and theirs, so they avoid teaching what they disagree with. Indeed, what teachers disagree with may not be teachable as teachers are qualified to possess a critical mind. However, if we consider this issue from another stance, what someone disagrees with might be agreed upon by someone else. That is why undergoing training plays a vital role in determining what to teach.

Some teachers posit that "culture should not be considered as an aim itself" as "we need fluent professional teachers in the foreign language first, and knowledge of other cultures as a second prerequisite." Nonetheless, in the context of foreign language and foreign culture, we, foreign language teachers and learners, are not alleged to look like natives of the given foreign language; as Bennett J, Bennett M. J., and Allen (2003) liken "the person who learns language without learning culture […] [to] a fluent fool" (p. 241). Besides, language and culture should not surpass each other; they are rather inseparable in the sense that it is inappropriate to reach a certain advanced level in language before introducing cultural content of the local cultures at early stages and of the language being taught at advanced stages. Moreover, in the context of intercultural pedagogy, intercultural communication is focused, so the foreign language being taught can only play the role of a Lingua Franca that both interlocutors understand, but none of them represents the culture of such a language.

Recommendation 4

Teachers should be guided to what cultural aspects to be covered at class

There are some teachers who wonder what cultural aspects to be taught. This

clearly indicates their unawareness of which ones should/should not be covered. Consequently, the majority of evaluators agree that teachers should be guided to what cultural aspects to teach as they are themselves learners. Also, they pinpoint that all cultures have positive and negative aspects, and that not all cultural aspects are teachable such as taboos. That is why teachers should be aware of this fact, and why they should be guided on how to adopt a selective approach of the appropriate cultural content (local or global) that helps students develop interest in, and thorough understanding of, other cultures. Evaluators state that teaching cultural content highly depends on lesson objectives and aims to be attained (what cultural aspects students are expected to be familiar with) at the end of the lesson, the unit and the syllabus. Teaching cultural content is also pertinent to students' actual level of knowledge which necessitates selecting what to teach accordingly. Therefore, guidance is indispensable as dealing with all cultural aspects in class is an unattainable objective.

Some other evaluators posit that it is the teachers' responsibility to determine what cultural aspects to teach; however, they admit that guidance is necessary especially by experts in the field and by syllabus designers. Indeed, the latter play an important role in selecting and feeding teachers with what they need, but as the existing syllabi are too general and sometimes deficient, teachers find themselves burdened with designing syllabi, and eventually, specifying all the content to be covered in their courses. Therefore, pre-set quite detailed syllabi should be set forth at the disposal of teachers, and reaching consensus of what cultural aspects to teach would play an important role in aiding and motivating teachers to teach culture, on the one hand, and to facilitate their task on the other hand.

One can wonder how to obtain guidance on what cultural aspects to teach and from whom. Teachers' development can be achieved through self-formation. It can be accomplished by readings and updates, for they are fundamental means of learning that

anchor teachers' knowledge in their domain of expertise. Some teachers tend to be reluctant to change their attitudes and their behaviours. For example, there are some teachers who are still using the lessons written on archaic papers that they prepared ten or more years ago without checking what is new so far and without including any up-to-date matters of interest (personal observation).

This leads us to make reference to teachers who believe that university teachers are competent and are course designers, which makes them need no guidance or orientation. Also, they think that teaching cultural content depends on the subject, on pedagogical objectives and on learners' type, background knowledge, interests, needs and future requirements. This kind of teachers tends to be reluctant to change the tradition that says the teacher is the 'sage on the stage' who is knowledgeable, and who does not need guides in his/her teaching. Teachers, and especially novices, need to be guided, for they are learners themselves. They should accept guidance so that they, in turn, forge such a habit in their students, and habituate them that the teacher is rather a 'guide on the side.'

In the Gender Studies Conference that we attended, some teachers postulated that all cultural aspects should be covered, for culture is a whole entity. Undoubtedly, it is important to know the different cultural aspects specific to different cultures. However, not all cultural aspects are teachable; for instance, taboo topics should be carefully treated in regard to students' accepting attitudes and cultural background.

Recommendation 5

Teachers should be trained on how to bring the intercultural, international and/or global dimensions to the country per se (ICC is no longer bound by mobility).

Any kind of training is a plus for teachers as they are themselves learners. Indeed, we believe that research brings about new and innovative trends and methods of how to convey cultural aspects to students, and that we need to be informed about them via

training. Thus, it is highly recommended that teachers wishing to bring such dimensions to their country undergo special trainings in order to get prepared for such a task, for teaching the intercultural 'randomly' may end up creating more problems than solutions (problems of cultural convergence/divergence, acculturation-related issues, identity issues…etc). Therefore, adequate knowledge transmission and competences enhancement require adequate training in order to create classroom atmospheres where students experience different thinking and feelings, and in order not to end up creating disastrous conceptions.

Moreover, the integration of in-service training of the global updates is highly needed. This should be initiated from the MESRS which is the higher authority in higher education, and which should be responsible for delineating appropriate trainings. The latter ensures adequate teaching/learning that dovetails with the requirements dictated by the market place and by the demands of the current epoch. Nonetheless, one evaluator presumes that training teachers to bring the given dimensions into their classrooms is valid for "pre-service teachers who are commencing their career, and teachers who are not exploring such dimensions." This is true to a certain extent; teachers who spent some time abroad may be acquainted with such dimensions, and may have encountered situations on how to exploit them in teaching. However, teachers who have never been abroad or who do not get chances to go to other countries may lack such acquaintances. Therefore, training (e.g. workshops) is needed for this group of teachers as well as for novices.

From the latter teacher's view, we deduce that the problem is not related to devising training sessions, but it is much more associated with teachers' orientations and attitudes toward such an initiative. We do not aim at suppressing teachers' roles and filtering skills (critical thinking skills), but 'do they accept guidance and training?,' 'are they open to others' suggestions?,' and 'are they eager to develop their teaching skills that go hand in hand with what is needed?': That is what an intercultural individual seeks to develop.

Another aid in training teachers to learn about those dimensions and about the way of using them in their country is technology. Indeed, ICTs and social media are effective ways to bridge the gap between cultures, and are of paramount importance in providing genuine representations of the cultures being communicated. At the beginning of this research, we intended to use the DVC as a tool that provides intercultural situations, that broadens participants' cultural knowledge, and that develops their intercultural sensitivity and awareness. Yet, limitations urged us to bring the intercultural dimension at the local level.

One can have reservations to such trainings as teachers should have their share in designing the cultural content to be taught. As a matter of fact, teachers are course designers, but they need specific guidelines upon which they base their designs, which calls for training as far as interculturality is concerned. Besides, if teachers do not consider what they do and receive in a professional manner, and if they do not set certain objectives to be attained by the end of the lesson, the unit and the syllabus; training will be useless, and efforts will go in vacuum.

Furthermore, there are obstacles to training in general, and intercultural training in particular, in all teaching contexts where the least of conditions are not available. Eventually, intercultural training requires specific requirements and contexts which can be afforded bit by bit. We believe that change cannot be instigated once we decide to; it rather needs time, effort, perseverance and collaborative work. For example, the same problem with ICTs training existed before (no equipments, no trainers, no financial means, no support, no acceptance attitudes), but it seems that these impediments vanished, and teachers are receiving technology-related trainings now (e.g. Batna-2 University).

Finally, there is a common belief that mobility and spending some time abroad are the best ways to bring the intercultural and international/global dimensions to the country.

This denotes sending every teacher abroad to gain acquaintance with such dimensions. However, this seems to be utopian as we tend to pursue idealism, and as reality shows that neither authorities accept nor budget suffices to support such a proposition. Besides, the teacher's role is pondered over as transferring what educational policy-makers have decided to teach. Again, the teacher's role is limited to implementing and to practicing in the classroom what has been designed by others elsewhere. This view considers teachers as receivers only resembling empty vessels in which designers at the macro level pour ready-made content to be taught. This makes teachers passive puppets in the hands of decision makers.

Recommendation 6

More time span should be devoted to teaching cultures.

This recommendation is adjusted to one of the evaluators' logical and appropriate suggestion: *Adequate time span should be devoted to teaching cultures.*

First of all, one may wonder what culture is. Research has not yet specified the exact definition of culture as it is multifaceted and multidimensional. However, there is reference to the different aspects that constitute the essence of culture. Thus, being aware of such cultural categories (subjective and objective cultures) determines somewhat what culture is. Besides, if culture (the foreign culture in case of Foreign Language Learning, FLL) were sufficiently dealt with, students would be able to recognise the different functions of the language in context, and would be able to use them appropriately as required by the communicative and intercultural situations.

Indeed, language and culture are intimately intertwined; hence, they should be given similar attention. Besides, culture is given high importance in nowadays' teaching curricular and paradigms, which necessitates not only more time, but energy and research as well in terms of training on how to design appropriate cultural content and how to bring

authenticity into the classroom. Evaluators also suggest transcending the classroom by devoting time for workshops, seminars, conferences and meetings to debate how to teach cultures.

All teachers admit that teaching culture is devoted little time than it should be: "90 minutes are not sufficient to include cultural content in the module," one teacher said. It goes without saying that not all subjects are culture-specific, and that all cultural content cannot be tackled in one subject. As a result, and as curricula tend not to be elaborate, coordination work among teaching staff can determine which cultural aspects to be inserted in each subject, so that teachers avoid repetition of the same aspects in all subjects, and so that as many aspects as possible would be covered. This is in case an additional time span cannot be added for culture alone. Eventually, evaluators accentuate that culture (local or foreign) cannot be taught separately, but it is better to insert it in as much subjects as possible to be integrated and part of the actual teaching subjects. One of the evaluators mentions the EFL Master degree in particular, where students should be much more exposed to culture teaching since they are expected to have an advanced level of proficiency in the language. Allocating time to the explicit teaching of culture would undoubtedly ease bridging the gap between cultures, and would establish an increased understanding of the differences and similarities between them.

Consequently, students would be well-prepared for future communications with people from other cultures since they developed the ability to accept them as individuals with different perspectives, values and behaviours. This can be attributed to adequate culture teaching which allows students to develop intercultural attitudes and knowledge. However, if ICC is targeted, there should be reference to more than one culture (students' local cultures or local/foreign cultures), and communication between more than one culture should be established.

Some teachers think that teaching culture to a variety of students' learning strategies requires the use of different teaching/learning strategies. It is apparent that the problem is not in teaching culture or in maximising its teaching time. It rather lies on teachers themselves who find such a task too demanding in taking into consideration every student's learning style, and thus, design lessons that undergo different teaching/learning strategies. Thus, what is needed is a reconciliation of the existing teaching process with the intercultural dimension.

One may shift our attention to the fact that culture is already devoted time as it is taught through teaching content subjects such as Literature and Civilisation. However, these content subjects generally tackle Big C-Culture categories, and do not delve into the specificities of the small c-culture which are an integral part of communication. Indeed, the meanings that small c-culture conveys are often associated with the social and cultural contexts and with non-verbal patterns rather than with the linguistic form; which makes students maintain comfortable relationships with culturally-distinct others (Galloway, 1980; Berkowitz, 1982; Seaver, 1992; Walker, 2000; Kubler, 2006; Tang, 2006).

Finally, one of the evaluators posits that

> We have to be cautious, practical and critical at this level.
> Mostly, teaching cultures as discussed by foreign researchers is
> due to the need for graduates in cultures to serve in the domain
> of tourism, culture institutions, but in Algeria such an
> employment market is so tight that makes of culture learning
> just a matter of being imprisoned for some years in a learning
> institution.

We respect all views and attitudes, but we disagree with this evaluator in particular. If we continue to think of developing only what is needed, we will never reach a well-

equipped profile that allows individuals to be self-contained, with a self-contained life in a self-contained community. In fact, such an attitude is already forged in our students who strive to get marks only. For example, when we give our students the mark of an exam or a quiz, they never ask about their mistakes or fallacies in order to improve them in the coming exam or quiz. Instead, they try to find ways, even illegal ones, to increase that mark as much as possible. This is just a simple example of students' attitudes toward learning which engenders stagnation in their profile development. Alas, if teachers behave in the same manner, there will be no change and no hope in learning at all.

Recommendation 7

Work in coordination so that interculturality is taken into consideration at all processes at the macro level to be, then, put into practice at the micro level.

This recommendation is adjusted due to its ambiguity to nine evaluators, for the parties which are supposed to work in coordination are not explicitly clear. Therefore, Recommendation 7 proper is: ***Designers at the macro (curricula) level should work in coordination with designers at the micro (syllabi and course) level to consider interculturality at all processes.***

This suggestion guarantees accountability at all levels. Coordination, especially in the form of pedagogical meetings, is necessary and sometimes a must as it enhances consistency, and helps teachers to reach consensus on the cultural teaching syllabus. However, coordination tends to be restricted at the level of the department which does not transcend the micro level. Teachers mainly arrange coordination sessions as to agree on what and how to teach and how to evaluate (personal information).

However, coordination ought to go beyond the departments' doors to reach the MESRS. One of the evaluators posits that "coordination eases determining the cultural basics of each country at the macro level, then it is the role of the teacher to accommodate

those basics in his/her course objectives (micro level)." Indeed, general guidelines

concerning interculturality have to be provided and agreed upon at the macro level which

is supposed to work in coordination with syllabi and courses designers at the micro level,

for it is up to them to determine what is teachable in their teaching contexts. We can recall

the teaching of culture as a separate subject in the Master degree. If there were

coordination between the MESRS and the teachers, the former would realise that the latter

perceive culture as integral into the four language skills and should never be separated. If

there were coordination between the MESRS and the teachers, there would be annual or

term seminars, for instance, where the two parties exchange ideas and views about dealing

with culture. However, as two evaluators state, this would be an idyllic version of

teaching, and we will never reach it as long as "those responsible for achieving harmony

and coordination do not believe in what they are supposed to do or they are the ones who

have killed initiatives and cooperative work."

We can argue that coordination is not necessary as we can avoid it through a

unification of syllabi. The 'Socle Commun' is already established in terms of TUs,

subjects, time allocation, credits and coefficients. However, although general guidelines of

syllabi are needed, we cannot deny the fact that syllabi and courses designs are part of

teachers' tasks. Therefore, coordination -in relation to interculturality- entails taking into

consideration the socio-cultural idiosyncrasies when approving CANEVAS at the level of

the MESRS, and adapting them by teachers according to their teaching contexts that differ

from one region to another.

⌡Recommendation 8

The intercultural approach and Intercultural Language Teaching (IcLT) should be

adopted as teaching methods especially in oral expression classes.

Evaluators consider the existing teaching methods as outdated. Consequently, as

the intercultural dimension and the development of ICC are accentuated, teaching

approaches and methods should be designed accordingly. So, as long as there is agreement

on emphasising culture teaching, the principles of the intercultural approach and IcLT are

the best ways to achieve such an aim. Oral expression classes are golden opportunities to

apply such new methods. Indeed, their principles allow to familiarise students with other

cultures and to infuse in them certain qualities that help them to communicate effectively

and appropriately. Besides, adopting these teaching methods would contribute to solving

the problem of the lack of understanding of interculturality, and would probably diminish

the lack of tolerance among teachers, and thus, among students.

        This approach is undoubtedly too demanding. It requires appropriate knowledge

and skills to choose and design course content and activities that are driven by the

principles of the given approach and method. That is why we suggested training as the

first step before embarking upon any integration of new dimensions and any adoption of

new approaches and methods. Therefore, training accustoms teachers to what to teach and

how to teach. Besides, the intercultural approach and IcLT suit establishing intercultural

contexts and developing ICC, but there should be reference to students' own cultures

especially at early stages because we strongly believe that we are not quite aware of what

culture we possess.

        It might be claimed that the oral expression course is not the suitable context to

achieve ICC since it is where students practice their speaking skill, and that other subjects

where culture content can be tackled are better. In contrast, in the last decade, intercultural

competence became an integral component of communicative competence (Usó-Juan &

Martínez-Flor, 2006a). If culture content is available in content subjects, the latter lack

interaction and communication, which impedes the development of ICC. Besides, if

culture content is absent in oral expression courses, students risk being "fluent fools"

(Bennett J, Bennett M. J, & Allen, 2003) who speak in a decontextualised manner. Therefore, culture can be easily integrated in the oral expression lessons as long as communication and speaking skills can be better practiced in these classes.

Some evaluators claim that before adopting the intercultural approach and methods, we should make sure that they fit our students. However, teaching approaches and teaching methods can be assuredly implemented in all contexts as they are universal. It is up to the teachers to put the theories of these approaches and methods into practice and according to what dovetails with their teaching contexts.

Recommendation 9

Students should be consciously involved in activities about their own culture in order to perceive it from an objective viewpoint

There is a preconception among EFL students who expect to study the English culture only since they are studying English. This view must be changed, and it is the teachers' responsibility to remind them of who they are. Therefore, consciousness in interculturalism is vital as it allows students to draw parallels between their own culture and the other's. As such, they learn to think, innovate and possibly survive in a global world. One of the evaluators, being himself/herself an advocate of Kramsh's theories of intercultural teaching, said:

> I do agree that a conscious, objective conception of the competence can never be attained without the contrast between one's own culture and the target one. And the interesting thing is that we all tend to think that the only "unfamiliar" culture is the target one, but when systematic questions are raised, we realize that even our own culture is strange to us as well. So yes, before setting up to teach someone else's culture, one has to engage students in activities to make them know about their own culture beforehand (knowledge of the self first,

then decentering the self as Byram calls them 'le savoir' and 'le savoir être,'
respectively).

Students tend to underestimate the importance of knowing about their own cultures,
and tend to consider the foreign culture as the best. Besides, they ignorantly perceive some
cultural elements as being strange to them when they are, in fact, the essence that makes
them who they really are. Therefore, students should be familiarised and more acquainted
with their own culture and other local cultures before trying to access other ones.

Indeed, engaging students in such a type of activities encourages them to respect, to
appreciate and to value their own cultures. Eventually, as knowledge of their own cultures
widens, it helps them to never forget their own culture and identity, and to increase their
self-awareness, and thus ICC. We can recall our students in oral expression classes when
we involved them in activities about the local cultures: The cultural misconceptions they
discovered to have about their compatriots from other regions are amazing. This indicates
that students, especially at early stages, are still discovering their own and compatriots'
cultures, so it is illogical to put them in higher levels of the ladder (expose them to foreign
cultures) without giving them the chance to discover the first rungs/steps (know their own
culture).

Activities about one's own culture can be intentionally coupled with other activities
of comparison/contrast with the other cultures (other local culture or the culture of the
language being taught). This makes students aware of the similarities and differences in
culture in general as they already know enough about their own culture. This way allows
students to avoid culture shock and other culture-related problems. However, we believe
that students are expected to learn first how to identify themselves, then to develop their
proficiency in the target language, and finally to identify themselves with regard to what is
strange to them.

Some teachers prefer devising activities which "deal with two cultures at least." If we expose students to other cultures before theirs, they will tackle them subjectively as they get involved in comparisons and contrast as regards their own culture. Indeed, they will consider their culture as the best, and whatever they confront will be judged on the basis of what exists in their own culture. However, if we expose them to their culture first, especially at earlier stages when their critical thinking skills are not yet well-developed to perceive foreign ones, they will have a firm grasp of what constitutes their culture and an awareness of who they really are.

One of the evaluators considers this a problem as to "whether we teach the foreign language through its culture or adopt the language to express the students' culture." Both are doable as long as there is cultural content, but it is advisable to acquaint students with their cultures and the other local cultures first so that they have a weapon with which they have access to other cultures, and to build a solid ground to which they refer whenever confused about others' cultures. This opposes another evaluator's proposition that such activities are not needed as long as students know their culture. In contrast, students are ignorant of the essence of their cultures, and they simply identify themselves as Muslim Algerians. They do not know that elements of the small c-culture such as food, clothes and the like are part of who they are. They cannot identify their culture and their different identities clearly and adequately.

Recommendation 10

Students should widen their perspectives to perceive other local cultures, and global ones later

First of all, it is worth noting that such a process is not instant, but it comes gradually on the long term. Perceiving cultures, starting from local to global ones, is of paramount importance, and it is precisely the teachers' task to help and guide their students

achieve such an aim. One can wonder: Which culture should be perceived first?

Assuredly, evaluators agree that there is no good or bad culture, but every culture, be it local or global, is deemed to respect and appreciate. However, they postulate that local cultures should be tackled first since they contribute to forming up a solid basis for students to make assimilations, comparisons and conclusions about the status of their culture in comparison/contrast with other cultures. Local cultures also contribute to fostering a sense of easy acceptance and positive perspective of global cultures later. We can recall Byram's (1997) classification of intercultural communication skills. Byram (1997) claims that ethnographic and discovery skills are the main constituents of 'savoir apprendre.' Therefore, one can think of exploring cultures as a strategy that equip culture learners with the required skills to delve into different cultures, starting with the 'closer' ones (local), and moving eventually to other different cultures. Adopting such a strategy allows enhancing students' flexibility toward other cultures by accepting one's self first. Thus, students would be able to develop flexible thinking that enables them to perceive all sorts of other cultures, and to train their minds to accept, respect and tolerate all what is new.

Global awareness, indeed, encourages students to have different insights and to see things from different perspectives, helps them make informed decisions, and prepares them eventually for the global world and life. This is no easy task, for any culture-related issue is undoubtedly difficult to solve. Nevertheless, being reluctant to change and to instigate change complicates culture teaching more. Instead, we should strive to find possible, doable and safe bet solutions. One of the evaluators suggests reading as a solution. Reading is undeniably vital and fruitful; it also entails communication in general and intercultural communication in particular between the reader, the writer and the discourse (what is being communicated). However, reading does not provide real day-to-day

communications where interlocutors externalise and communicate their intercultural attitudes and knowledge. Instead, in case of local cultures, such intercultural communications can be easily established in the classroom as students come from different cultural backgrounds. In case of national cultures, as we suggested earlier, the DVC can bridge the gap between cultures.

Some teachers believe that, as they are teachers of English, they should be dealing with the cultural aspects of the language they are teaching only, and that the local culture ("whatever the learner does," one of them said) is obvious. However, English majors, and specifically teachers of English or any other FL, should not be confined to the culture of that language. They should be aware that they (teachers and students alike) need to understand their own culture to better understand and perceive other cultures: That is the essence of intercultural communication.

♩Recommendation 11

Teachers and students alike should be encouraged to develop appropriate intercultural attitudes

Intercultural attitudes stand for the way one thinks and feels that is manifested in one's behaviours. Therefore, it is a vital skill to effective appropriate intercultural communications. Appropriate intercultural attitudes are the first step toward ICC. We should promote the legacy of developing intercultural attitudes as we should think as global citizens and as the market place requires. Intercultural attitudes can be developed by starting to accept differences. For teachers and students alike, the attitudes of openness and curiosity to know about their and others' cultures are of paramount importance. Indeed, they allow them to adopt a detached attitude, to objectively evaluate, to learn from the unfamiliar, and to relativise and try to find explanations to the values and norms of others. Consequently, intercultural attitudes allow them to erase their initial stereotypes

and disbeliefs, to suspend misconceptions and misjudgments, and to develop their tolerance, openness, mind flexibility and adaptation abilities. Teachers and students are highly encouraged to explore new trends and approaches if they move out of their comfort zone and most importantly think out of the box. So, when one displays certain attitudes, the other has to be fair by relating what was manifested to some sort of causes instead of blaming him/her.

⌡Recommendation 12

Promoting intercultural skills paves the way for better speaking/communication skills

Promoting intercultural skills impacts language development, and thus communicative skills. Indeed, it is evident that effective communication is constructive and free of misunderstandings, misconceptions and breakdowns. This requires knowledge of the self and of others, positive attitudes toward other cultures, and skills. The more one possesses knowledge, attitudes and skills, the more one can easily, effectively, efficiently, accurately and appropriately express one's self and interpret the other. Therefore, extended knowledge contributes to developing a more elaborated linguistic register.

Within the context of intercultural pedagogy, students need to be engaged in intercultural exchanges, locally or globally, in order to develop intercultural skills. These skills, "savoir," "savoir-être;" "savoir-faire" and "savoir-apprendre," are believed to raise self-confidence and to promote tact and diplomacy in the intercultural individual. In the EFL context, intercultural skills cannot be taught in a classroom context. This is evident as there is no room for communication between the students and speakers of the language being taught. Interaction with native speakers of English enhances the mastery of some concepts that might not be included in the curriculum.

One of the evaluators posits that "as long as there is communication, there is the

cultural element. Only an open mind is required in communication." Openness is a vital attitude in interculturalism as it allows individuals to disclose and to be open with others. It entails openly sharing one's own experiences and attentively listening to others. However, given open-mindedness, if one does not possess the appropriate register to use in communication, the latter will be deficient lacking not only consistency, but understanding as well. Some teachers suggest that we can improve intercultural and communicative skills by using authentic data. Authenticity is effective, but it raises linguistic skills, intercultural awareness and intercultural sensitivity. ICC needs communication.

One evaluator posits that intercultural skills promote tolerance and expand understanding, and researchers have never provided evidence that culture learners are more proficient than language learners. Actually, the focus is not on culture learning, but much more on inter-culture learning. As mentioned earlier, intercultural competence is perceived as one of the components of communicative competence wherein intercultural skills are ubiquitous in all language aspects. This confirms our statement in relation to the improvement of communication skills. If learners are accustomed to all aspects of the language which are embedded with cultural content, they will certainly have a firm mastery of the different functions of the language and its usage in different communicative contexts, regardless of the cultural backgrounds of the speakers or the language they communicate in. Besides, possessing intercultural competence entails having intercultural knowledge of the given culture and intercultural attitudes that allow the individual to effectively communicate his/her thoughts and feelings. That is what this research proved patent.

Recommendation 13

The four skills should be promoted in performing learning tasks to develop communicative competence coupled with intercultural awareness and understanding

This recommendation is adjusted according to one of the evaluators' suggestion in order to be clear to the reader: *The four skills should be **developed in such a way as to** promote communicative competence coupled with intercultural awareness and understanding.*

Evaluators agree that this is a sine qua non condition. Integrating the intercultural dimension will certainly make results tangible and will optimise them, especially if interculturality is perceived in all language skills. As skills are complementary, ICC is better promoted when culture instruction is planned as an integral part of syllabi. Skills and culture can be likened to the engine as one evaluator asserts: "The four skills are the engine; knowledge of the world is the fuel." The integration of both productive and receptive skills is meant to incorporate cultural and intercultural knowledge, which are consciously and sometimes unconsciously delivered. Thus, the four skills should be merged with the intercultural dimension in order to motivate learners, to ensure authenticity, and to allow communication of ideas in all skills: That is the essence of communicative competence.

Consequently, ICC would be developed in the process, for students would develop awareness of different values, attitudes and behaviours of the other as well as skills to deal with them in a non-judgmental way. They would also acquire the knowledge required in intercultural communications. All these dimensions help to gradually possess critical culture awareness (Byram, 1997).

ʝRecommendation 14

Non-verbal communication patterns should be tackled in an integrative way with verbal communication.

The aspect of non-verbal communication patterns is part of the components of ICC that we tried to develop in our sample students. However, results showed no progress; that

is why we recommend more focus on them as they are associated with verbal acts. Assuredly, this is no easy task. Teaching such patterns depends on the course, the content, objectives, time allotted and evaluation modes. As the ability to use and understand non-verbal communication and body language are powerful tools that can help students connect with others, express what they really mean, and build better relationships; such patterns should be integrated with other verbal communication patterns, and should occupy the lion's share when observing them; i.e., the focus should be either on verbal patterns or non-verbal patterns each at a time.

Evaluators find this recommendation as a great contribution to the teacher. They believe that successful communication is not only language and code, non-verbal communication together with paralinguistic features also convey meaning which is also cultural. Non-verbal communication patterns are the hidden aspect of ICC, and using them effectively is a clear sign of the communicators' intercultural knowledge, abilities and potential. One of the evaluators illustrates this with some cultures that rely on non-verbal patterns and respectful silence to express their feelings.

In intercultural pedagogy, students should be given the opportunity to delve more into the visible aspects of cultures. Undoubtedly, non-verbal communication patterns are culture-bound, and are included in one's ability to express/communicate and in one's social identity. Therefore, they differ from a culture to another, which makes knowing them vital to effectively communicate and to avoid misunderstanding as individuals may adjust their non-verbal behaviours to the intercultural context.

That is why explicit reference to non-verbal communication patterns, as activities at the end of each unit, should break the routine students may feel during class, and will be a big learning booster for both students and teachers. However, some of the paralinguistic features are not universal, and this might not be accepted. Indeed, that is why further

investigations are required as our research could not improve this aspect in particular.

5.3. Pedagogical Implications

Pedagogically speaking, the following implications address curricula designers and teachers, and are drawn with regard to theory, research, practice and policy.

5.3.1. Curricula designers at the macro and micro levels.

)Consistency and compatibility between the macro and micro levels

Curricula designers at the macro level (MESRS) and at the micro level (teachers) are both responsible for designing curriculum and for bringing about innovations that dovetail with the requirements of the current teaching/learning contexts. Therefore, these authorities of curriculum design should work in coordination in order to generate feasible curricula. However, in his investigation on curricula, Bellalem (2008) makes reference to the "culture of blame" (p. 192) which prevailed in Algeria. It entails that stakeholders at the macro and micro levels are both blaming each other for the problems they face. On the one hand, the ministry is considered the higher authority which dictates the implementation of policies it puts forth, but once such policies fail, the ministry blames teachers as they are implementers. On the other hand, some teachers who evaluated our recommendations assert that the ministry is reluctant to the core to change especially when cultural matters are involved. This endless unjustifiable two-sided blame engendered a lack of dialogue which Bellalem (2008) describes as conflict between the two parties.

With this in mind, the ministry and teachers alike need to work in coordination as equal "partners in policy" (Bellalem, 2008, p. 194) whose relationships are geared by respect and dialogue taking into account all parties' reflections (Luke, 1995), with a special emphasis on teachers' reflections as they are working in-context, and they are more aware of what best fits within the educational system. Indeed, in relation to our study, teachers play a significant role in determining the premises of the curriculum, for they reflect their

own culture and the learning culture particular to their settings. Culturally speaking, if culture learning and intercultural pedagogy, local or global, are integrated in curricula design, teachers are the best designers who would mirror the different aspects of their cultures. This can be established through creating a sense of openness toward accepting others' views regardless of their position in the educational sphere, and through having constructive and informative dialogues among all parties.

)Social capital in relation to education

Recalling our experience with the MESRS and what has been found in other studies (Bouhouche, 1998; Zoubir, 1998; Bellalem, 2008), we realise that dialogue and trust between the macro level (ministry) and the micro level (teachers) are totally absent. Thus, conflict takes place because of the absence of "social capital" (Gamarnikow & Green, 1999a; 1999b; Hobbs, 2000; Green & Vryonides, 2005). In other words, conflict occurs when there is "distrust, social exclusion, denial of status" (Bellalem, 2008, p. 195) between both levels, particularly the one exercised by the ministry.

Therefore, "social capital" is a strategy, which can be adopted by all educational stakeholders, whose principles are "interaction, trust and critical reflection" (Bellalem, 2008, p. 196) and "socially negotiated ties and relationships" (Gillies & Edwards, 2006, p. 42). Indeed, proponents of "social capital" advocate its role in establishing social integration (Bellalem, 2008) and democracy-based education and curriculum (Gamarnikow & Green, 1999a; 1999b; Aldridge, Halpern, & Fitzpatrick, 2002; Winch, 2003; Gillies & Edwards, 2006). Consequently, if such a philosophy were put into practice, teachers would partake –next to the ministry- in making decisions apropos curricula; i.e., design would no longer be bound to the macro level and implementation would not be the task of teachers only. Besides, a culture of tolerance and acceptance would be spread among all decision makers regardless of their status and their power.

) *The intercultural dimension for an innovative EFL curriculum design*

In relation to curriculum design, educational innovations should go hand in hand with the socio-political advances. As mentioned in chapter two, educational policies seemed to be ad hoc and politically-driven which marginalised teachers, and led to conflict between teachers and the ministry (Bellalem, 2008). Zoubir (1998) claims that, since independence, change in Algeria has always been politically-driven in favour of the ones in power. Indeed, power is the only authority that dictates policies in general, and educational policies in particular. This can be well-illustrated in Bouhouche's (1998) quote about reforms:

> reforms in Algeria have been primarily meant to strengthen the personal power of each leader, not to serve the interests of the country and its citizens…As a consequence of this pattern, whenever a leader leaves the political arena, his reform program disappears with him, and a new process of trial and error starts again. (p. 8)

This leaves a bad connotation about the Algerian educational system wherein education is perceived as a means of social control (Quinn, 1998). Hence, teachers would feel discarded and uninvolved in what they are alleged to do. This calls for instigating change in the status of teachers to have their share in designing curricula. Teachers at the Department of English of Batna-2 University are eager and willing to innovate their curriculum by adopting new dimensions, particularly the intercultural dimension, that are needed nowadays, and that add value to teachers' and students' profiles as required by the market place and by the current globalised world. This shows the importance of such a dimension in improving teachers' development, curricula, syllabi and courses. By integrating the intercultural dimension and insights about cultures, about people manifesting them and about potential relations between them; the processes of teachers'

development, curricula, syllabi and courses would be targeted toward intercultural

communication and toward equipping citizens with the required profile to adjust with a

world fueled by diversity.

However, change should start from the macro level. Decision makers have always

believed that teaching/learning the culture of the other is a threat to one's own culture.

This has progressively led Algerians to hate and reject all that is different from their

culture which they themselves ignore. This is the first dilemma they have to get out of.

The one who does not know his/her culture can never have access to other cultures. This is

what has contributed to weakening the Algerians' identity. Eventually, all evaluators

recommend teaching/learning local cultures especially at early stages; then, delving into

others' cultures. This aims at raising awareness toward the socio-cultural backgrounds of

the teachers and students as cultural citizens who, then, ought to develop their global

citizenship.

⟩*Developing local ICC as a first step to develop global ICC*

Universities in the UK, USA, Australia, China, to name a few, enroll several

culturally-distinct students who either migrated, or who received scholarships within the

frame of educational mobility and exchange. Indeed, contact between world cultures is

inevitable generating in the process inevitable intercultural contexts. Therefore, this makes

interculturality highly needed for education. Besides, ICC is at the center of interest

among researchers across all disciplines, so interculturality is no longer bound to cultural

and intercultural studies. ICC is rather perceived as "a capability for the 21st century"

(Hammer, 2011 as cited in Liu & Gallois, 2014, p. 11). Hence, students should be

equipped with the necessary adequate knowledge, attitudes and skills that allow them to

effectively and appropriately communicate in intercultural encounters.

However, given our context, such a level of intercultural encounters cannot be

established yet, unless Algerian universities enroll students from the entire globe, or unless we spread the use of the DVC at all universities for all disciplines and for all levels. That is why we suggest the development of local ICC first until we reach the level of communicating with foreign cultures within the frame of education. So, what students really need is overcoming their ignorant behaviours toward their own cultures, developing understanding of who they are, and gaining the ability to effectively interact at the local level (local ICC). Only then can teachers and students reach the global level (ICC), which can be established in the context of TEFL.

Indeed, developing local ICC at early stages also paves the way for improving important skills such as critical thinking. Liu and Gallois (2014) posit that developing ICC enhances critical thinking and critical reflection on "the right way of doing things" (p. 11). Some questions like the following are integral to such skills:

> Is what I know to be true for one cultural group also true for another? […], How do people's perceptions of their own culture affect their communication with members of other cultures? How do speakers modify their use of language and non-verbal behaviour depending on the cultural affiliation of their audience? How do these variations influence the audience's attitude towards the speaker and his or her group? (p. 11)

Hence, the first step toward developing critical thinking, and eventually ICC, includes developing a certain level of cultural knowledge and understanding, for having a good linguistic repertoire and a good accent do not suffice in intercultural communication. Indeed, the lack of cultural knowledge would engender misunderstanding and communication breakdowns. That is why the tradition of teaching students to be native-like speakers, in terms of native-like accents, fluency and speaking attitudes, should be eradicated. So, students need to learn the language in a way that helps them to

appropriately deliver their messages in parallel with learning about cultures, local or global.

⟩*Oral expression classes as optimum contexts to develop ICC*

As mentioned earlier, culture learning is as important as language learning. Therefore, the focus should be on ICC which encompasses both communicative competence and intercultural competence. That is why we suggest oral expression classes in particular as they are opportunities to practice such skills between students from different local cultures. In oral expression classes, communication can be easily established if teachers adopt a communicative approach wherein students have to interact. Actually, this is the aim of oral expression classes, which is almost absent in other curriculum subjects especially those driven by lecturing. Besides, topics in oral expression classes, regardless of the type of activities, can be manipulated by teachers in a way that mingles both communication and variegated aspects of different cultures, local or global. Therefore, students acquire knowledge, culture, values and attitudes of the other, which can be utilised in both teachers' and students' lives beyond the classroom. Undoubtedly, this generates intercultural speakers or mediators who can interact effectively and appropriately with culturally-distinct others.

⟩*Observation and earnestness as strategies of understanding other cultures*

Communication crisis and breakdowns occur when interlocutors are not knowledgeable and are not aware of what is important to culturally-distinct others. However, such communicative misunderstandings may be the start of understanding if they are realised by interlocutors (Qin, 2014). Thus, adopting observation and earnestness as strategies of understanding other cultures may work in avoiding intercultural misunderstanding.

In the same vein, Shepherd (2005) defines observation as the act of knowing

"something exists" (p. 161), regardless of understanding. People believe that their own culture is the best, and that it outperforms other cultures. However, this perception is what impedes understanding others the most. Hall (1977) claims that "the essence of cultural understanding" (p. 213) lies in putting one's self in the culturally-distinct others' shoes, and in accepting and tolerating the way their cultures, in terms of attitudes, feelings and behaviours, function. Besides, cultural understanding relies on observation that transcends mere tangible differences such as clothes and food, to reach the intangible ones as well.

The second strategy to understand other cultures is to exhibit earnestness in those cultures. In other words, individuals should perform and do what culturally-distinct others do (Qin, 2014), but at the same time in a way that is acceptable for them especially from a religious perspective. This can be a workable way of understanding not only what others do, but also why they do it. The pianist Yanni said in the TV Show 'ET Arabic,' "Every culture touches me, I feel and I'm aware of the differences, and it inspires me and my music" (Yanni, 2016). Indeed, understanding cultures and being practitioners of those cultures help culture learners to unconsciously change their "perspectives, relationships and behaviors" (Qin, 2014, p. 79). This strategy in culture teaching/learning seems to be compatible with learning by doing which centralises students, and which advocates better learning when students are engaged in what they learn.

5.3.2. Teachers.

)*Spreading a culture of training among teachers*

Some studies (Pajares, 1993; Raths, 2001; Keren-Kolb & Fishman, 2006) argue that teachers generally consider themselves knowledgeable, and believe that receiving training is needless. Indeed, some of the teachers who evaluated our recommendations, and who opposed training in general and intercultural training in particular, posit that they are experts and knowledgeable agents who do not need any kind of training. Undoubtedly, the

teaching experience shapes the current status of the teacher; however, being trained in the field of interest by more experienced trainers adds credit to teachers' profiles and more knowledge on what to teach and how to teach. Advocating the necessity for training teachers does not mean imposing on them what to do, but rather aims at engaging with them in discussions to reflect on the status quo and to invest in their critical evaluations of the existing curricula (Odgers, 2003). That is what forges a culture of collaborative work (James, 1999) between all parties.

⟩Training Programs

As far as our study is concerned, any teacher can choose cultural contents and can deliver them to his/her students in the way s/he favours. Nevertheless, receiving cultural and intercultural training would certainly guide teachers to set appropriate interculturally-driven objectives to be achieved by the end of the lesson, unit and year; to choose appropriate cultural aspects and appropriate combinations of distinct cultures; and to teach and evaluate them appropriately.

Attending training programs in the country may help and assist teachers to deal with local cultures and to develop their students' local ICCs. Indeed, trainers and teachers of the country are the best agents who better reflect their own regional cultures. However, intercultural pedagogy is what calls for training as it is rarely –if not never- raised in our country (evaluators' comments). Besides, given the context of FLs, teachers -most of them- who have never been abroad may have deficiencies in bringing the intercultural dimension to their classes and in promoting their students' global ICC. Teachers may compensate this deficiency by reading about foreign cultures, but they cannot deliver them in a way that promotes ICC.

As a result, training programs can be suggested. As mentioned earlier, universities cannot afford to provide all teachers trainings abroad, but they can suggest programs to be

fully-funded by the ministry in which they sponsor one teacher to go abroad and receive such trainings: The culture of EFL and intercultural pedagogy. Once that teacher is back, s/he can be assigned to deliver workshops or seminars to other teachers in order to transfer what s/he learnt in his/her training abroad. This way, we ensure better training to teachers, and eventually to students; we promote teachers' Continuous Professional Development (CPD); and we change teachers' beliefs that spending some time abroad is the only solution to bring the intercultural, international/global dimensions to the home country.

Conclusion

This chapter yields conclusions and recommendations drawn from the research findings presented in chapter four. First, it showed that the curriculum, syllabi and courses are deficient in the intercultural dimension, and that integrating such a dimension in oral expression classes helped develop certain aspects of ICC. It also showed that one of the components of ICC, being non-verbal communication patterns, was not improved due to separating it from verbal communication patterns and to decontextualising its assessment. Second, we recommended integrating the intercultural dimension in order to develop ICC and its different components (knowledge of self, knowledge of others, non-verbal communication patterns, empathy, curiosity and openness), as well as intercultural training for teachers as far as their ICCs and intercultural pedagogy are concerned. Finally, the chapter ends up with some pedagogical implications with regard to curriculum design and teaching, which can be summed up in consistency, compatibility and joint work between the macro level (ministry) and the micro level (teachers); the intercultural dimension in developing local or/and global ICC; the genuine context of developing ICC being oral expression classes; strategies of understanding other cultures (observation and earnestness); and teachers' intercultural training.

References

AACA, A. o. (2010). *Intercultural Knowledge and Competence VALUE Rubric.* Retrieved

October 5, 2016, from Association of American Colleges and Associations:

https://www.aacu.org/value/rubrics/intercultural-knowledge

Abdellatif, M. N. (2013). Teaching English under the LMD reform: The Algerian

experience. *International Journal of Social, Behavioral, Educational, Economic,*

Business and Industrial Engineering, 7(4), 910-913.

Abe, H., & Wiseman, R. L. (1983). A cross-cultural confirmation of the dimensions of

intercultural effectiveness. In *International Journal of Intercultural Relations* (Vol.

7, pp. 53-69).

Al Ahram International. (1997, January 07). The Arabisation Policy in Algeria: Present

Situation and Future Prospects. (Me, Trans.)

Aldridge, S., Halpern, D., & Fitzpatrick, S. (2002). Social Capital: A discussion paper. In

Performance and Innovation Unit. London : Admiralty Arch, The Mall.

Algeria Country Sheet. (2013, September). Rome.

Al-Harthi, H., & Ginsburg, M. B. (2003). Student-Faculty Power/Knowledge Relations:

The implications of the Internet in the College of Education, Sultan Qaboos

University. *Current Issues in Comparative Education, 6*(1), 5-16.

ALPLP, A. L. (n.d.). *Getting Started With Intercultural Language Learning: A Resource*

For Schools Based On Teachers' Ideas And Experiences.

Anderson, L. M., Raphael, T. E., Englert, C. S., & Stevens, D. D. (1991). *Teaching Writing*

with a New Instructional Model: Variations in the Teachers' Beliefs, Instructional

Practice, and their Students' Performance. Paper presented at the Annual Meeting

of the American Educational Research Association , Chicago.

Austin, J. L. (1962). *How to Do Things With Words.* Oxford, England: Oxford University Press.

BAAL, B. A. (1994). Recommendations on Good Practice in Applied linguistics.

Baldauf, J. R. (n.d.). *Language Planning and Policy: Recent Trends, Future Directions.*

Barnett, G. A., & Lee, M. (2002). Issues in intercultural communication research. In W. B. Gudykunst, & B. Mody (Eds.), *Handbook of International and Intercultural Communication* (2nd ed.). London: Sage Publications.

Bell, M. (2004). *Internationalising the higher education curriculum–Do academics agree?*

Bellalem, F. (2008, August). An Exploration of Foreign Language Teachers' Beliefs about Curriculum Innovation in Algeria: A Socio-Political Perspective. (Doctoral Thesis in Education, University of London, London).

Bennett, J., Bennett, M. J., & Allen, W. (2003). Developing intercultural competence in the language classroom. In L. Dale, & M. P (Eds.), *Culture as the core: Perspectives on culture in second language learning* (pp. 237-270). Greenwich, CT: Information Age Publishers.

Bennett, M. J. (1993). Toward ethnorelativism: a developmental model of intercultural sensitivity. In R. M. Paige (Ed.), *Education for the intercultural experience* (pp. 21–71). Yarmouth, ME: Intercultural Press.

Bennett, M. J. (1998). Current perspectives of intercultural communication. In M. J. Bennett (Ed.), *Basic concepts in intercultural communication: selected readings* (pp. 191–214). Yarmouth, ME: Intercultural Press.

Bennett, M. J. (2004). Becoming interculturally competent. In J. S. Wurzel (Ed.), *Toward multiculturalism: a reader in multicultural education.* Newton, MA: Intercultural Resource Corporation.

Bennett, M. J. (2008). Transformative training: Designing programs for culture learning. In

M. A. Moodian (Ed.), *Contemporary leadership and intercultural competence:*

Understanding and utilizing cultural diversity to build successful organizations (pp.

95-110). Thousand Oaks, CA: Sage.

Bennett, M. J. (2009). *Defining, measuring, and facilitating intercultural learning: A*

conceptual introduction to the Intercultural Education. Intercultural Education,

20(1–2), 1–13.

Benrabah, M. (2007). Language-in-education planning in Algeria: Historical development

and current issues. *Language Policy, 6*, 225–252.

Benyelles, L. C. (2011). Language Contact and Language Conflict: The case of Arabic -

French Bilingualism in the Faculty of Medicine, University Abou Bekr Belkaid–

Tlemcen. (Magister Dissertation in Sociolinguistics, University of Abou Bekr

Belkaid, Tlemcen, Algeria).

BERA, B. E. (1992). *Ethical Guidelines for Educational Research.* Edinburgh: British

Research Association, Scottish Council for Research in Education.

Berger, P., & Luckmann, T. (1967). *The social construction of reality: a treatise in the*

sociology of knowledge. Garden City, NJ: Anchor.

Berkowitz, P. (1982). Foreign language: The university's sleeping giant. *Canadian Modern*

Language Review, 38, pp. 311–314.

Boas, F. (1911). Linguistics and Ethnology. In F. Boas (Ed.), *Handbook of American*

Indian Languages. Washington DC: Smithsonian Institute.

Bouakel, T. (2017). Assessing the Intercultural Dimension of Algerian ELT Textbooks:

Case of 3rd Year Secondary School Textbook 'NewProspects'. (Magister thesis,

Tlemcen University, Algeria)

Bouhouche, A. (1998). The Essence of Reforms in Algeria. In A. Layashi (Ed.), *Economic*

    Crisis and Political Change in North Africa. Westport, CT: PRAEGER.

Boulton, D., & Hammersley, M. (1996). Analysis of Unstructured Data. In R. Sapford, &

    V. Jupp (Eds.), *Data Collection and Analysis.* London: SAGE Publications.

Bourdieu, P. (1997). The Forms of Capita. In A. H. Halsey, H. Lauder, P. Brown, & A.

    Stuart (Eds.), *Education: Culture, Economy and Societ.* Oxford: Oxford University

    Press.

Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative*

    Research Journal, 9(2), 27-40.

Breen, M. P., & Candlin, C. N. (2001). The essentials of a communicative curriculum in

    language teaching. In D. R. Hall, & A. Hewings (Eds.), *Innovation in English*

    Language Teaching. London and New York: Routledge in association with

    Macquarie University.

Broughton, G., Brumfit, C., Flavell, R., Hill, P., & Pincas, A. (1980). *Teaching English as*

    a foreign language (2nd ed.). UK: T. J. Press (Padstow) Ltd.

Brown, J. D. (1995). Language program evaluations: Decisions, problems and solutions.

    Annual Review of Applied Linguistics, 15, pp. 227-248.

Brown, J. D. (1997). Designing surveys for language programs. In D. T. Griffee, & D.

    Nunan (Eds.), *Classroom Teachers and Classroom Research* (pp. 109-121). Tokyo:

    Japan Association for Language Teaching.

Brumfit, C. J., & Johnson, K. (Eds.). (1979). *The Communicative Approach to Language*

    Teaching. Oxford: Oxford University Press.

Burke, K. (1993). Observation checklists. In *How to Assess Authentic Learning* (pp. 106-

    113). IRI/SkyLight Publishing, Inc.

Byram, M. (1997). *Teaching and assessing intercultural communicative competence.* Clevedon, UK: Multilingual Matters.

Byram, M. (2012). Language awareness and (critical) cultural awareness– relationships, comparisons and contrasts. *Language Awareness, 21*(1-2), 5–13.

Byram, M., & Fleming, M. (Eds.). (1998). *Language Learning in Intercultural Perspective: Approaches Through Drama and Ethnography.* Cambridge: Cambridge University Press.

Byram, M., Gribkova, B., & Starkey, H. (2002). *Developing the intercultural dimension in language teaching: A practical introduction for teachers.* The Council of Europe.

Byram, M., Morgan, C., & Colleagues. (1994). *Teaching and Learning Language and Culture.* Great Britain: WBC.

Calderhead, J. (1996). Teachers: Beliefs and knowledge. In D. Berliner, & R. Calife (Eds.), *Handbook of Educational Psychology.* New York: Simon & Schuster Macmillan.

Cameron, D., Frazer, E., Harvey, P., Rampton, M., & Richardson, K. (1994). The Relation between Researcher and Researched: Ethics, Advocacy and Empowerment. In *Researching Language and Literacy in Social Context.* The Open University.

Campbell, C. (1996, October 06). English takes command in the world of words. *The Sunday Telegraph*, 31.

Campbell, D. T., & Stanley, J. (1963). *Experimental and quasi-experimental designs for research.* Chicago, IL: Rand-McNally.

Campbell, D. T., & Stanley, J. C. (1966). *Experimental and quasi-experimental designs for research.* Boston: Houghton Mifflin Company.

Canale, M., & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics, 1*(1), 1-47.

Carlson, D. (1997). *Making Progress – Education and Culture in New Times.* New York: Teachers College Press.

Carter, R. (2001). Politics and Knowledge about Language: The Link Project. In D. R. Hall, & A. Hewings (Eds.), *Innovation in English Language Teaching.* London and New York: Routledge in association with Macquarie University and The Open University.

Casanave, C. (1992). Cultural diversity and socialization: A case study of a Hispanic woman in a doctoral program in sociology. In D. Murray (Ed.), *Diversity as Resource* (pp. 148–182). Alexandria, VA: TESOL.

Chaker, S. (. (1997). La Kabylie: Un processus de développement linguistique autonome. *International Journal of the Sociology of Language, 123*, 81-99.

Chaudron, C. (1988). *Second language classrooms: Research on teaching and learning.* New York: Cambridge University Press.

Chauveau, M. (2013). Algerian Colonial History in French Textbooks: At the Crossroad of Nationalism and Memory Clashes. *Master thesis*. Erasmus University, Rotterdam.

Chen, G. M. (2014). Intercultural Communication Competence: Summary of 30-year Research and Directions for Future Study. In Dai, X & Chen, G. M. *Intercultural Communication Competence: Conceptualization and its Development in Cultural Contexts and Interactions.* p. 14-40. Cambridge: Camnbridge Scholars Publishing

Chen, G. M., & Starosta, W. (1998). A review of the concept of intercultural awareness. In *Human Communication, 2*, 27-54.

Chen, G. M., & Starosta, W. J. (1996). Intercultural communication competence: A synthesis. *Communication Yearbook, 19*, 353-383.

Chen, L. (2002). Communication in intercultural relationships. In W. B. Gudykunst, & B. Mody (Eds.), *Handbook of International and Intercultural Communication* (2nd ed., pp. 145-162). London: Sage Publications.

Chenail, R. J. (1995, December). *Presenting qualitative data.* Retrieved August 11, 2016 from The Qualitative Report: http://www.nova.edu/ssss/QR/QR2-3/presenting.hml

Chenail, R. J. (2011, November). Ten steps for conceptualizing and conducting qualitative research studies in a pragmatically curious manner. *The Qualitative Report, 16*(6), 1713-1730.

Chlopek, Z. (2008). The intercultural approach to EFL teaching and learning. *English Teaching Forum, 4*, 10-19.

Chomsky, N. (1965). *Aspects of the Theory of Syntax.* Boston: MIT Press.

Ciment, J. (1997). *Algeria: The Fundamentalist Change.* New York: Facts of File.

Cohen, J. (1988). *Statistical Power Analysis for the Behavioral Sciences* (2nd ed.). Hillsdale, N.J.: Lawrence Erlbaum.

Cohen, L., Manion, L., & Morrison, K. (2018). *Research methods in education* (8th ed.). New York: Routledge Taylor and Francis Group.

Congres Mondial Amazigh. (1997). *Révision Constitutionnelle en Algérie.* Retrieved June 22, 2016 from http://www.metrotron.com/~hsen/tamazgha/aswirz.html

Cook, T. D., & Campbell, D. (1979). *Quasi-experimentation: Design and analysis issues for field settings.* Chicago, IL: Rand-McNally.

Cook, T. D., & Campbell, D. T. (1979). *Quasi-experimentation: Design and analysis issues for field settings.* Boston, MA: Houghton Mifflin.

Cooper, R. L. (1989). *Language Planning and Social Change.* Cambridge: Cambridge University Press.

Corbett, J. (2003). *An intercultural approach to English language teaching.* Great Britain:

> Cromwell Press Ltd.

Corbin, J., & Strauss, A. (2008). *Basics of qualitative research: Techniques and

> procedures for developing grounded theory* (3rd ed.). Thousand Oaks, CA: Sage.

Crichton, J. A., & Scarino, A. (2007). How are we to understand the "intercultural

> dimension"? An examination of the intercultural dimension of internationalisation

> in the context of higher education in Australia. *Australian Review of Applied

> Linguistics, 30*, 401–421.

Crichton, J. A., Paige, M., Papademetre, L., & Scarino, A. (2004). *Integrated resources for

> intercultural teaching and learning in the context of internationalisation in higher

> education.* University of South Australia: Research Centre for Languages and

> Culture Education.

Crichton, J. A., Scarino, A., Papademetre, L., Barker, S., Lushington, K., & Woods, M.

> (2006). *Assessing and evaluating intercultural teaching and learning: A focus on

> sites of interaction.* University of South Australian: Research Centre for Languages

> and C.

Cultural and Linguistic Competence Community of Practice. (2012, July). Cultural and

> Linguistic Competence Icebreakers, Exercises, Videos and Movies. Technical

> Assistance Partnership.

Dane, F. C. (1990). *Research Methods.* Brooks/Cole: Pacific Grove, CA.

Daoud, M. (1996). English language development in Tunisia. *TESOL QUARTERLY Brief

> Reports, 30*(3).

Das Gupta, J., & Ferguson, C. A. (1977). Problems of language planning. In J. e. Rubin

> (Ed.).

Davies, A. (1991). *The Native Speaker in Applied Linguistics.* Edinburgh: Edinburgh

    University Press.

De Wit, H. (2011). Globalisation and internationalisation of higher education [introduction

    to online monograph]. *Revista de Universidad y Sociedad del Conocimiento*

    (RUSC), 8(2), 241-248.

Deardorff, D. K. (2004). The identification and assessment of intercultural competence as a

    student outcome of international education at institutions of higher education in the

    United States. (Unpublished Dissertation, North Carolina State University,

    Raleigh).

Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a

    student outcome of internationalization. *Journal of Studies in International*

    Education, 10(3), 241–266.

Deardorff, D. K. (2009). *How do I approach my role in teaching students with very*

    different cultural backgrounds? Chapel Hill: University of North Carolina.

Deardorff, D. K. (2011). Assessing Intercultural Competence as a Learning Outcome. In

    Jossey-Bass, *Penn's New Directions in Institutional Research: Measuring Complex*

    General Education Student Learning Outcomes.

Dinges, N. G., & Lieberman, D. A. (1989). Intercultural communication competence:

    coping with stressful work situations. In *International Journal of Intercultural*

    Relations (Vol. 13, pp. 371-385).

Dixon-Woods, M., Shaw, R. L., Agarwal, S., & Smith, J. A. (2004). *The Problem of*

    Appraising Qualitative Research. Consulté le April 8, 2016, sur

    http://www.qshc.com

Djite, P. G. (1992). The Arabisation of Algeria: Linguistic and sociopolitical motivations.

    International Journal of the Sociology of Language, 98, 15-28.

Dornyei, Z. (2007). *Research Methods in Applied Linguistics: Quantitative, Qualitative, and Mixed Methodologies* (Vol. 1). Oxford: Oxford University Press.

Droitcour, J. A., & Kovar, M. G. (2008). Multiple threats to the validity of randomized studies. In N. Smith, & P. Brandon (Eds.), *Fundamental issues in evaluation.* New York, NY: Guilford Press.

Dunn, J. (2005). Naturalistic observations of children and their families. In S. Green, & D. Hogan (Eds.), *Researching Children's Experience: Methods and Approaches.* London: Sage.

Easterby-Smith, M., Thorpe, R., & Lowe, A. (2002). *Management Research: An Introduction* (2nd ed.). London: Sage.

Edge, J., & Garton, S. (2009). *From Experience to knowledge: Oxford Handbook for language Teachers.* China: Oxford University Press.

El Nather, M. (1997, July). Algeria: economic investment. *El Hayat*. (Me, Trad.)

El-Hayat. (1996, December 24). *El-Hayat*(12356).

Ellingboe, B. (1998). Divisional strategies to internationalize a campus portrait: Results, resistance, and recommendations from a case study at a U.S. University. In J. A. Mestenhauser, & B. Ellingboe (Eds.), *Reforming Higher Education Curriculum: Internationalizing the Campus. Series on Higher Education.* Phoenix: ORY X Press and the American Council on Education.

Eltayeb, E. Z. (1989). The Ulama and Islamic Renaissance in Algeria. *The American Journal of Islamic Social Sciences, 6*(2).

Ennaji, M. (1991). Aspects of multilingualism in the Maghreb. *International Journal of the Sociology of Language, 87.*

Ennaji, M. (2005). *Multilingualism Cultural Identity.* Morroco: Springer.

European Commission Tempus. (2010). *Higher Education in Algeria.* Ministère de
l'enseignement supérieur et de la recherche scientifique, Direction de la formation
supérieure graduée.

Excel. (s.d.). Retrieved March 17, 2018 from
https://en.wikipedia.org/wiki/Microsoft_Excel

Ezzaki, A., & Wagner, D. A. (1992). Language and literacy in the Maghreb. *Annual
Review of Applied Linguistics, 12*.

Fairclough, N. (1989a). *Language and Power.* London: Longman.

Fairclough, N. (1989b). Language and Ideology. In *English Language Research.*

Fairclough, N. (1995). *Critical Discourse Analysis.* London: Longman.

Fantini, A. E. (1997). *New Ways in teaching Culture.* Alexandria, VA: TESOL Inc.

FAO Corporate Documentary Presenter. (n.d.). *Definition of Policy.* Retrieved August 1,
2016 from FAO Corporate Documentary Presenter:
http://www.fao.org/wairdocs/ilri/x5547e/x5547e05.htm

Fasold, R. (1990). *The sociolinguistics of language.* Oxford: Blackwell.

Fereday, J., & Muir-Cochrane, E. (2006). Demonstrating rigor using thematic analysis: A
hybrid approach of inductive and deductive coding and theme development.
International Journal of Qualitative Methods, 5(1), 80–92.

Flick, U. (1998). *An Introduction to Qualitative Research.* London: SAGE Publications.

Foucault, M. (1980). *Power/Knowledge: Selected Interviews and Other Writings 1972-
1977.* (C. Gordon, Ed.) London: Harvester.

Fritz, W., Möllenberg, A., & Chen, G. (2002). Measuring intercultural sensitivity in
different cultural contexts. *Intercultural Communication Studies, 11*(2), 165-176.

Fuller, G. E. (1996). *Algeria: The Next Fundamentalist State?* Santa Monica, CA: RAND.

Gahin, G., & Myhill, D. (2001). The communicative approach in Egypt: Exploring the secrets of the Pyramids. *TEFL Web Journa, 1*(2).

Galloway, V. (1980). Perceptions of the communicative efforts of American students of Spanish. *Modern Language Journal, 64*, 428–433.

Gamarnikow, E., & Green, A. (1999a). Social Capital and the Educated Citizen. In *The School Field* (Vol. X).

Gamarnikow, E., & Green, A. (1999b). The Third Way and Social Capital: Education Action Zones and a New Agenda for Education, Parents and Community? In *International Studies in Sociology of Education* (Vol. 9).

Gary, O., & Brooklyn, D. (1999). Managing Internationally: A Personal Journey. Forth Worth: The Dryden Press.

Gelluer, E. (1983). *Nations and Nationalism.* Oxford: Blackwel.

Gillies, V., & Edwards, R. (2006). Qualitative Analysis of Parenting and Social Capital: Comparing the Work of Coleman and Bourdieu. *Qualitative Sociology Review, 2*(2).

Gordon, D. C. (1966). *The passing of French Algeria.* London: London University press.

Grandguillaume, G. (2004). *Country Case on the Language of Instruction and the Quality of Basic Education Policy of Arabization in Primary and Secondary Education in Algeria.*

Green, A., & Vryonides, M. (2005). Ideological tensions in the educational choice practices of modern Greek Cypriot parents: the role of social capital. *British Journal of Sociology of Education, 26*(3).

Griffee, D. T. (2012). *An Introduction to Second Language Research Methods: Design and Data.* Berkeley, California, USA: TESL-EJ Publications.

Grotjahn, R. (1987). On the methodological basis of introspective methods. In C. Faerch, & G. Kasper (Eds.), *Introspection in Second Language Research.* Cleve-don Avon, England: Multilingual Matters.

Guba, E. G., & Lincoln, Y. S. (1998). Competing Paradigms in Qualitative Research. In N. K. Denzin, & Y. S. Lincoln (Eds.), *The Landscape of Qualitative Research – Theories and Issues.* Thousand Oaks, CA.: SAGE.

Gudykunst, B. W., Ting-Toomey, S., Hall, B., & Schmidt, K. (1983). Language and intergroup communication. In A. M. S, & G. B. W (Eds.), *Handbook of International and Intercultural Communication* (pp. 145-162). London: Sage Publications.

Gudykunst, W. B., & Hammer, M. R. (1984). Dimensions of intercultural effectiveness: Culture specific or culture general? In *International Journal of Intercultural Relations, 1*, 99-110.

Gudykunst, W. B., Wiseman, R. L., & Hammer, M. R. (1977). An analysis of an integrated approach to cross-cultural training. In *International Journal of Intercultural Relations, 1*, 99-110.

Gudykunst, W., & Kim, Y. (1992). *Communicating with strangers: an approach to intercultural communication.* Addison-Wesley: Reading (Mass.).

Guibernau, M. (1998). *Nationalisms.* Cambridge: Polity.

Halasa, K. (2005). *Annotated Bibliography – Ethics in Educational Research.* Retrieved April 26, 2017 from http://www.aare.edu.au/ethics/aareethc.htm

Haley, M. H., & Austin, T. Y. (2004). *Content-Based Second Language Teaching and Learning; an Interactive Approach.* Boston, MA: Pearson.

Hall, E. (1977). *Beyond culture.* New York: Anchor Press.

Halliday, M. A. (1975). *Learning How to Mean: Explorations in the Development of Language.* London: Edward Arnold.

Hammer, M. R. (1987). Behavioral dimensions of intercultural effectiveness: a replication and extension. In *International Journal of Intercultural Relations, 11*, 65-88.

Hammer, M. R., Gudykunst, W. B., & Wiseman, R. L. (1978). Dimensions of intercultural effectiveness: an exploratory study. In *International Journal of Intercultural Relations, 2*, 382-393.

Hammer, M. R., Nishida, H., & Wiseman, R. (1996). The influence of situational prototypes on dimensions of intercultural communication competence. *Journal of Cross-Cultural psychology, 27*(3), 267-282.

Hanaki, T. (2oo7). Reconnecting symbolic interactionism to intercultural communication research: an illustrative analysis of a Japanese student's intercultural experiences. In *Multicultural Relations, 4*, 83-99.

Harrison, B. (1990). *Culture and the Language Classroom.* Hong Kong: Modern English Publications and the British Counci.

Hawes, F., & Kealey, D. J. (1981). An empirical study of Canadian technical assistance. In *International Journal of Intercultural Relations, 5*, 239-258.

Haynes, A. (2010). *100 Ideas for Lesson Planning.* New York: Continuum.

Herek, G. M. (1991). Stigma, prejudice, and violence against lesbians and gay men. In J. Gonsiorek, & J. Weinrich (Eds.), *Homosexuality: Research Implications for Public Polic* (pp. 60-80). Newbury Park, CA: Sage.

Hobbs, G. (2000). What is Social Capital? A Brief Literature Overview. In *Economic and Social Research Foundation.*

Hofstede, G. (1980). *Culture's consequences: International differences in work-related values.* Beverly Hills, CA: Sage.

Hsieh, H. F., & Shannon, S. E. (2005). Three approaches to qualitative content analysis. *Qualitative Health Research, 15*(9), 1277-1288.

Hunter, M. (1982). *Mastery teaching.* Thousand Oaks, CA: Corwin Press.

Hymes, D. (1972). On communicative competence. In B. Pride, & Holmes (Eds.), *Sociolinguistics* (pp. 269-293). Harmondsworth: Penguin.

James, C. (1999). Institutional Transformation and Educational Management. In *Educational Management: redefining theory, policy and practice.* London: Paul Chapman Publishing.

Jernudd, B., & Das Gupta, J. (1971). Towards a theory of language planning. In J. Rubin, & B. Jernudd (Eds.).

Jones, E. (2014). Graduate employability and Internationalization of the Curriculum at home. *International Higher Education*(78), 6-8.

Judd, C. M., Smith, E. R., & Kidder, L. H. (1991). *Research Methods in Social Relations* (6th ed.). Texas: Harcourt Brace Javanovich.

Kable, E. (2001). Making sense of a new curriculum text within competing discourses and complex contexts. *Contemporary Issues in Early Childhood, 2*(3), 321–336.

Kachru, B. (1986). *The Alchemy of English: The spread, functions and models of non-native Englishes.* Oxford: Pergamon.

Kaplan, R. B., & Baldauf, J. R. (1997). *Language Planning - From Practice to Theory.* Clevedon: Multilingual Matters.

Kealey, D. J. (1989). A study of cross-cultural effectiveness: theoretical issues, practical applications. In *International Journal of Intercultural Relations, 13*, 349-370.

Kelly, A. (1999). *The Curriculum – Theory and Practice 4 .* Chapman Publishing Ltd.

Kemmis, S., Cole, P., & Suggett, D. (1983). *Orientations to Curriculum and Transition: Towards the Socially-Critical School.* Melbourne: Victorian Institute for Secondary Education.

Keren-Kolb, E., & Fishman, B. (2006). Using Drawing and Interviews to Diagram Entering Preservice Teachers' Preconceived Beliefs about Technology Integration. *7th International Conference on Learning Sciences.* Indiana: Bloomington.

Kerr, J. F. (1968). *Changing the curriculum.* London: University of London Press.

Kesckes, I. (2016). Can Intercultural Pragmatics Bring Some New Insight into Pragmatic Theories? In A. Capone, & J. L. Mey (Eds.), *Interdisciplinary Studies in Pragmatics, Culture and Society.* Switzerland: Springer International Publishing.

Kheir Allah, K. A. (1997, October 17). America and Europe...and Algeria's oil and gaz. *Al Hayat*.

Kloss, H. (1969). *Research possibilities on group bilingualism: A report.* Quebec: International Center for Research on Bilingualism.

Knight, J. (1993). Internationalization: Management strategies and issues. *International Education Magazine, CBIE, 9*(1), 621-622.

Knight, J. (2004). Internationalization remodeled: Definition, approaches, and rationales. *Journal of Studies in international education, 8*(1), 5-31.

Knight, J. (2008). *Higher Education in Turmoil. The Changing World of Internationalization.* Rotterdam: Sense Publishers.

Kothari, C. R. (1990). *Research Methodology: Methods and Techniques.* New Delhi: New Age International .

K-Pawlak, A. (2014). Learning English for Intercultural Communication. Towards the
Pragmatic Core of English for European Communication: The Speech Act of
Apologising in Selected Euro-Englishes. Switzerland: Springer International
Publishing.

Kramsch, C. J. (1995). The cultural component of language teaching. In *Language, Culture
and Curriculum, 8,* 83–92.

Kramsch, C. J. (1998). *Language and Culture.* Oxford: Oxford University Press.

Kubler, C. (2006). *NFLC guide for basic Chinese language programs, 2*. Columbus, Ohio:
National Foreign Language Resource Center, The Ohio State University.

Kumar, R. (2011). *Research Methodology: A Step-by-step Guide for Beginners* (5th ed.).
London: Sage Publications.

Kvale, S. (1996). *Interviews: An introduction to qualitative research interviewing.*
Thousand Oaks, CA: Sage.

Lambert, J., Myers, S., & Simons, G. (2000). *Global competence: 50 Training activities
for succeeding in international business.* US and Canada: Human Resources
Development Press.

Lawton, D. (1983). *Curriculum Studies and Educational Planning.* London: Hodder and
Stoughton.

Lawton, D. (1989). *Education, Culture & the National Curriculum.* London: Hodder and
Stoughton.

Leask, B. (1999). Internationalisation of the curriculum: Key challenges and strategies. *The
State of the Art in Internationalising the Curriculum-International Perspectives,
Seminar in association with 'International Education: the Professional Edge.* IDP
Education Australia, Fremantle: Australian International Education Conference.

Leask, B. (2004). Transnational education and intercultural learning: Reconstructing the offshore teaching team to enhance internationalisation. In S. Adelaide, *Australian Universities Quality Forum.* Australian Universities Quality Agency.

Leask, B. (2005). Internationalisation of the curriculum and intercultural engagement: A variety of perspectives and possibilities. *Australian International Education Conference* (pp. 1-9). Queensland: Gold Coast.

Leask, B. (2009). Using formal and informal curricula to improve interactions between home and international students. *Journal of Studies in International Education, 13*(2), 205-221.

Leask, B. (2012). *Questionnaire on Internationalisation of the Curriculum; A Stimulus for Reflection and Discussion, ALTC National Teaching Fellowship: Internationalisation of the Curriculum in Action, University of South Australia.* Retrieved from http://www.ioc.net.au/main/course/view.php?id=2

Leask, B. (2014). Internationalizing the curriculum and all students' learning. *International Higher Education*(78), 5-6.

Lemke, J. L. (1985). *Using Language in the Classroom.* Geelong, Australia: Deakin University Press.

Liaw, M. (2005). E-learning and the development of intercultural competence. *Language Learning &Technology, 10*(3), 49–64. Retrieved from http://llt.msu.edu/vol10num3/liaw/default.html

Liddicoat, A., Scarino, A., Papademetre, L., & Kohler, M. (2003). *Report on intercultural language learning.* Canberra: Commonwealth Department of Education, Science and Training.

Lincoln, Y. S., & Guba, E. G. (1985). *Naturalistic Inquiry.* Beverly Hills, CA: Sage Publicatins.

Liu, S., & Gallois, C. (2014). Integrating intercultural communication and cross-cultural psychology: Theoretical and pedagogical implications. *Online Readings in Psychology and Culture, 2*(1).

Luke, A. (1995). Text and Discourse in Education: an introduction to critical discourse analysis. *Review of Educational Research in Education, 21*.

Mahadi, T. S., & Jafari, S. M. (2012, September). Language and Culture. *International Journal of Humanities and Social Science, 2*(17), 230-235.

Mahon, M. A. (2011). *Lesson Plan to train like you fly: A flight instructor's reference for scenario based training.* Washington: Aviation supplies and academic.

Malley, R. (1996). *The Call from Algeria: Third Worldism, Revolution, and the Turn to Islam.* California: University of California Press.

Marczyk, G., Dematteo, D., & & Festinger, D. (2002). *Essentials of Research Design and Methodology.* Hoboken, New Jersy: Wiley & Sons, Inc. Publication.

Markus, H., & Kitayama, S. (1991). Culture and self. In *Psychological Review, 98*, 224-253.

Martin, J. (1993). Intercultural communication competence: A review. In R. Wiseman, & J. Koester (Eds.), *Intercultural communication competence* (pp. 16-29). Sage: Newberry Park, CA.

Mayring, P. (2000). *Qualitative content analysis.* Retrieved July 28, 2017 from Forum: Qualitative Social Research: http://217.160.35.246/fqs-texte/2-00/2-00mayring-e.pdf

McKee, N., Solas, M., & Tillmann, H. (1998). A Manual for Facilitators and Trainers Involved in Participatory Group Events. *Visualization In Participatory Programmes (VIPP).* UNICEF.

Mead, G. H. (1934). *Mind, Self and Society from the Standpoint of a Social Behaviorist.* (C. W. Morris, Ed.) Chicago: University of Chicago Press.

Miles, M., & Huberman, A. (1994). *Qualitative data analysis: An expanded sourcebook.* Thousand Oaks, CA.: SAGE Publications.

Ministry of Education. (1989, May). Summary of Recommendations for the Reform of the Educational System. *The National Commission for the Reform of the Educational System.* (Me, Trad.)

Ministry of Foreign Affairs. (2015, September). Algeria and Deradicalization: An Experience to Share .

Mize, D. (1978). *ALGERIA: a study of the educational system of Algeria and guide to the academic placement of students in educational institutions of the United States.* Washington, D.C: National Council on the Evaluation of Foreign Educational Credentia.

Mostari, H. A. (2004). A Sociolinguistic Perspective on Arabization and Language Use in Algeria, Language Problems and Language Planning. *Doctoral Thesis*. University of Oran, Oran, Algeria.

Murphy, D. (1977). Colonial and post-colonial language policy in the Maghreb. *The Maghreb Review, 2*(2).

Nicolson, S., & Shipstead, S. (1998). *Through the looking glass : observations in the early childhood classroom* (2nd ed.). New York: Maxwell Macmillan International.

Nordquist, R. (2014, November). *Language Planning.* Retrieved February 12, 2016 from http://grammar.about.com/od/il/g/Language-Planning.htm

Nunan, D. (1989). *Designing Tasks for the Communicative Classroom.* Cambridge: Cambridge University Press.

Nunan, D. (1992). *Research methods in language learning.* Cambridge: Cambridge University Press.

Nunan, D. (2004). *Task-Based Language Teaching.* Cambridge: Cambridge University Press.

Nunan, D. (2005a). Important Tasks of English Education: Asia-wide and beyond. *Asian EFL Journal, 7*(3), 5-8.

Nunan, D., & Lamb, C. (2001). Managing the Learning Process. In D. R. Hall, & A. Hewings (Eds.), *Innovation in English Language Teaching.* London and New York: Routledge in association with Macquarie University and The Open University.

Observational Methods. (n.d.). Retrieved March 10, 2016 from http://complexneeds.org.uk_modules_Module-2.4-Assessment-monitoring-and-evaluation_observational_methods.pdf

Odgers, B. M. (2003). *Teachers' Beliefs about the Nature of Science and Science Education in relation to recently introduced Constructivist Syllabuses in Secondary Schools in Queensland, Australia.* Retrieved Ocrober 2, 2017 from http://www.hiceducation.org/edu_proceedings/Barbara_M._Odgers.pdf

Olshansky, E. (n.d.). *Credibility and Trustworthiness.* Retrieved May 8, 2017 from Reliability and Validity in Qualitative Research: http://cre.nursing.pitt.edu/RMS_Presentations/Reliability_and_Validity_in_Qualitative_Research.ppt

Pajares, F. (1993). *Preservice Teachers' Beliefs: A Focus for Teacher Education.* Retrieved October 2, 2017 from http://des.emory.edu/mfp/Pajares1993ATE.html

Palaganas, E. C., Caricativo, R. D., Sanchez, M. C., & Molintas, M. V. (2017). Reflexivity in qualitative research: A journey of learning. *The Qualitative Report, 22*(2), 426-438.

Parker, B., & McEvoy, G. M. (1993). Initial examination of a model of intercultural adjustment. *International Journal of Intercultural Relations, 17*, 355-379.

Patton, M. (2002). *Qualitative Research and Evaluation Methods.* Thousand Oaks, CA: Sage.

Peirce, B. N. (1995). The Theory of Methodology in Qualitative Research. *TESOL QUARTERLY, 29*(3).

Prawat, R. (1992). Teachers' beliefs about teaching and learning: A constructivist perspective. *American Journal of Education, 100*.

Pretti-Frontczak, K., Robbins, S. H., Jackson, S., Korey-Hirko, S., & Harjusola-Webb, S. (2008, January). Curriculum Rating Rubric. Center for Excellence in Early Childhood Research and Training: Kent State University.

Pride, J. B., & Holmes, J. (1972). *Sociolinguistics: selected Readings.* Pinguin Books, G. B.

Qin, X. (2014). Teaching Foreign Languages by Exploring Intercultural Misunderstanding. In *Intercultural Communication Studies*, *XXIII*, 66-82.

Quinn, P. (1998). *Knowledge, Power and Control: Some Issues in Epistemology.* Retrieved April 23, 2016 from http://www.bu.edu/wcp/Parers/Poli/PoliQuin.htm

Raths, J. (2001). *Teachers' Beliefs and Teaching Beliefs.* Retrieved May 19, 2017 from http://ecrp.uiuc.edu/v3n1/raths.html

Reinharz, S. (1997). Who am I? The need for a variety of selves in the field. In R. Hertz (Ed.), *Reflexivity and voice.* London: Sage.

Richards, J., & Rodgers, T. (1986). *Approaches and Methods in Language Teaching.* Cambridge: Cambridge University Press.

Robinson, D. (1988). *Language policy and planning.* Washington DC: ERIC Clearinghouse on Languages and Linguistics.

Robson, C. (2002). *Real World Research* (2nd ed.). Oxford: Blackwell.

Ruben, B. D. (1976). Assessing communication competency for intercultural adaptation. In *Group & Organization Studies, 1*, 334-354.

Ruben, B. D. (1977). Guidelines for cross-cultural communication effectiveness. In *Group & Organization Studies, 2*, 470-479.

Ruben, B. D., & Kealey, D. J. (1979). Behavioral assessment of communication competency and the prediction of cross-cultural adaptation. In *International Journal of Intercultural Relations, 3*, 15-48.

Rubin, J. (1973). Language planning: discussion of some current issues. In J. Ruhin, & Shuy (Eds.).

Sapir, E. (1958). *Language, Culture and Personality.* Berkeley: University of California Press.

Saunders, M., Lewis, P., & Thornhill, A. (2007). *Research Methods for Business Students* (4th ed.). Edinburgh: Pearson Education.

Savignon, S. (1983). *Communicative Competence: Theory and Classroom Practice.* Addison-Wesley: Reading, Mass.

Schwandt, T. A. (1998). Constructivist, Interpretivist Approaches to Human Inquiry. In N. K. Denzin, & Y. S. Lincoln (Eds.), *The Landscape of Qualitative Research – Theories and Issues.* Thousand Oaks, CA.: SAGE.

Scott, D., & Usher, R. (Eds.). (1996). *Understanding educational research.* London, UK: Routledge.

Searle, J. (1969). *Speech acts: An essay in the philosophy of language.* Cambridge, England: Cambridge University Press.

Seaver, P. (1992). Pantomime as an L2 classroom strategy. *Foreign Language Annals, 25*, 21–31.

Shadish, W. R., & Luellen, J. K. (2006). Quasi-experimental design. In J. L. Green, G. Camilli, & P. B. Elmore (Eds.), *Handbook of complementary methods in education research* (pp. 539-550). Mahwah, NJ: Erlbaum.

Shadish, W. R., Cook, T. D., & Campbell, D. T. (2002). *Experimental and quasi-experimental designs for generalized causal inference.* Boston, MA: Houghton Mifflin.

Shepherd, E. (2005). *Eat Shandong.* The Ohio State University: National East Asian Languages Resource Center.

Smith, M. K. (2000). *Curriculum theory and practice.* Retrieved March 10, 2016 from The Encyclopaedia of Informal Education: http://www.infed.org/biblio/b-curric.htm

Spada, N., & Fröhlich, M. (1995). *Communicative orientation of language teaching observation scheme. Coding conventions and applications.* Sydney: NCELTR, Macquarie University.

Spitzberg, B. H., & Cupach, W. R. (1984). *Interpersonal communication competence.* Beverley Hills, CA: Sage.

Spitzberg, B. H., & Cupach, W. R. (1989). *Handbook of interpersonal competence research.* New York: Springer.

SPSS. (s.d.). Retrieved March 17, 2018 from https://en.wikipedia.org/wiki/SPSS

Squires, G. (1987). *The Curriculum Beyond School.* London: Hodder and Stoughton .

Stern. (1992). *Issues and options in language teaching.* Oxford: Oxford University Press.

Stier, J. (2006). Internationalisation, intercultural communication and intercultural

      competence. *Journal of Intercultural Communication* (11), 1 – 12.

Street, B. (1984). *Literacy in Theory and Practice.* Cambridge: Cambridge University

      Press.

Street, B. (1993). Introduction: The New Literacy Studies. In B. Street (Ed.), *Cross-*

      Cultural Approaches to Literacy. Cambridge: Cambridge University Press.

Street, B. (1996). Literacy and Power? *Open Letter, 6*(2).

Street, B. (1997). Social Literacies. In V. Edwards, & D. Corson (Eds.), *Encyclopaedia of*

      Language and Education, 2. The Netherlands: Kluwer Academic Publishers.

Street, B. (1998). New Literacies in Theory and Practice: What are the Implications for

      Language in Education? *Linguistics and Education, 10*(1).

Tabachnick, B. G., & Fidell, L. S. (2012). *Using Multivariate Statistics* (6th ed.). Boston:

      Person Education.

Tang, Y. (2006). Beyond behavior: Goals of cultural learning in the second language

      classroom. *The Modern Language Journal, 90*, 86-99.

Tannen, D. (1990). *You just don't understand: Women and men in conversation.* New

      York: Ballantine.

Taylor, P. (1990). *The influence of teachers' beliefs on constructivist teaching practices.*

      Paper presented at the Annual Meeting of the American Research Association,

      Boston, MA.

Technical Assistance Partnership. (2012, July). Cultural and Linguistic Competence

      Community of Practice.

The Higher Education Academy. (2014). Internationalising the curriculum.

(1993, December). The society and its environment modern domed houses at El Oued in

      eastern Algeria.

Tollefson, J. W. (1991). *Planning Language Planning Inequality - Language Policy in the Community.* London: Longman.

Tomalin, B., & Stempleski, S. (1993). *Cultural Awareness.* Oxford: Oxford University Press.

Triandis, H. (1994). *Culture and social behavior.* New York, NY: McGraw-Hill.

Triandis, H. (1995). Subjective culture and interpersonal relations across cultures. *Annals of the Newacademy of Science, 285*, 418-434.

Tuckman, B. (1995). *Conducting educational research* (4th ed.). New York, NY: Harcourt Brace.

Tyler, R. (1949). *Basic principles of curriculum and instruction.* Chicago: The University of Chicago Press.

Usó-Juan, E., & Martínez-Flor, A. (2006a). Approaches to language learning and teaching: Towards acquiring communicative competence through the four skills. In E. Usó-Juan, & A. Martínez-Flor (Eds.), *Current Trends in the Development and Teaching of the Four Language Skills* (pp. 3-26). Berlin: Mouton de Gruyter.

Valdes, J. M. (Ed.). (1986). *Culture Bound: Bridging the Cultural Gap in Language Teaching.* Cambridge: Cambridge University Press.

Van Ek, J., & Alexander, L. (1980). *Threshold Level English.* Oxford: Pergamon.

Walker, G. (2000). Performed culture: Learning to participate in another culture. In R. D. Lambert, & E. Shohamy (Eds.), *Language policy and pedagogy: Essays in honor of A. Ronald Walton* (pp. 221-236). Philadelphia: J. Benjamins.

Walters, K. (1997). Book reviews. *International Journal of the Sociology of Language, 123*.

Weber, R. P. (1990). *Basic Content Analysis.* Newbury Park, CA: Sage Publications.

Whalley, T. R. (1997). Best practice guidelines for internationalizing the curriculum. *Skills and Training and the Centre for Curriculum, Transfer and Technology*. Douglas College, for the Ministry of Education, British Columbia.

Wheeler, D. K. (1967). *Curriculum process.* London: University of London Press.

Whorf, B. L. (1956). *Language, Thought and Reality.* Cambridge: Mass: MIT Press.

Widdowson, H. G. (1978). *Teaching Language as Communtcatlon.* Oxford: Oxford University Press.

Widdowson, H. G. (1994). The ownership of English. *TESOL Quarterly, 28*(2), 377-389.

Wilkins, D. A. (1972). *The linguistic and situational content of the common COfe in a unit/credit system.* Strasbourg: Council of Europe.

Wilkins, D. A. (1976). *Notional Syllabuses.* Oxford: Oxford University Press.

Wilson, H. (2004). *Teaching 201: Travelling beyond the basics.* United state of America: Scarecrow education.

Winch, C. (2003). Education and the Knowledge Economy: a response to David & Foray. In *Policy Futures in Education*, *1*.

Wiseman, R. L. (2002). Intercultural communication competence. In W. B. Gudykunst, & B. Mody (Eds.), *Handbook of International and Intercultural Communication* (2nd ed., pp. 207-224). London: Sage Publications.

Wiseman, R. L., & Abe, H. (1984). Finding and explaining differences: a reply to Gudykunst and Hammer. In *International Journal of Intercultural Relations, 8*, 11-16.

Wiseman, R. L., Hammer, M. R., & Nishida, H. (1989). Predictors of intercultural communication competence. In *International Journal of Intercultural Relations, 13*, 349-370.

Woodward, K. (1997). Introduction. In K. Woodward (Ed.), *Identity and Difference* (pp. 1-

     6). London & Thousand Oaks: SAGE Publications.

Yanni. (2016, March 10). ET Arabic. *[Television Broadcast]*. (Lara, Intervieweur) MBC 4.

     Dubai.

Young, M. (2003). Curriculum Studies and the problem of knowledge: updating the

     Enlightenment? *Policy Futures in Education, 1*(3).

Zhang, Y., & Wildemuth, B. M. (n.d.). *Qualitative Analysis of content.*

Zoubir, Y. H. (1998). Algeria: Democratic Transition at a Standstill. In A. Layashi (Ed.),

     Economic Crisis and Political Change in North Africa. Westport, CT: PRAEGER.

Bibliography

Bouzid, N. (2010). La qualité de l'enseignement supérieuret son évaluation. *Colloque International sur Les Enjeux de l'Assurance Qualité dans l'Enseignement Supérieur*, (pp. 149-164).

Canevas De Mise En Conformité. (2015–2016). Offre de Formation L.M.D. Licence Academique. . Batna-2 University.

Chaker, S. (. (1997). La Kabylie: Un processus de développement linguistique autonome. *International Journal of the Sociology of Language, 123*, 81-99.

Congres Mondial Amazigh. (1997). *Révision Constitutionnelle en Algérie.* Retrieved June 22, 2016 from http://www.metrotron.com/~hsen/tamazgha/aswirz.html

European Commission Tempus. (2010). *Higher Education in Algeria.* Ministère de l'enseignement supérieur et de la recherche scientifique, Direction de la formation supérieure graduée.

Hayane, O. (1989). *L'Enseignement de la Langue Anglaise en Algérie Depuis 1962.* Alger: Office des Publications Universitaire.

Ibrahimi, K. T. (1976). *De la decolonization à la revolution culturelle (1962-1972).* SNED : Alger.

Ibrahimi, K. T. (1997). *Les Algériens et leur(s) langue(s). Eléments pour une approche sociolinguistique de la société Algérienne.* Alger: Les Editions El Hikma.

Lacoste, Y. (2007). Enjeux politiques et géopolitiques de la langue française en Algérie: contradictions coloniales et postcoloniales. *Hérodote: Revue de géographie et de géopolitique, 126*.

Le Soir Algérie. (2006). *Le Soir Algérie.* Retrieved Mai 30, 2017

MESRS. (2016, May). Retrieved from https://www.mesrs.dz/universites

Tripoli Congres. (1975, January 14). *El-Moudjahid*. Libya.

Appendices

Appendix A: Teachers' Consents for Observations

Teacher 4

Manel MIZAB
Email! man1108@hotmail.fr
Mobile: 0779742772

Batna: 08/01/2017

Ms. Maha AGGOUNE
Department of English
Batna-2 University

Object: Consent for Observation

Dear Ms. Maha AGGOUNE,

I am, the undersigned, Manel Mizab, a doctoral student of Applied Linguistics and TEFL at the Department of English of Batna-2 University, and with the approval of my supervisor, Pr. Amel BAHLOUL (Batna-2 University), I would like to conduct one-semester observations of your 1st year Oral expression class for research purposes.

Your consent to be observed is highly needed for our research ethics.

Regards,

Doctoral Student	**Supervisor**	**Teacher Observed**
Manel MIZAB	Pr. Amel BAHLOUL	Ms. Maha AGGOUNE
08/01/2017	08/01/2017	

1	08./02/2017	Aggoune
2	15./02/2017	Aggoune
3	28./02/2017	Aggoune
4	01./03/2017	Aggoune
5	11./04/2017	Aggoune
6	18./04/2017	Aggoune
7	..../..../2017	
8	..../..../2017	
9	..../..../2017	

Teacher 5

Manel MIZAB
Email! man1108@hotmail.fr
Mobile: 0779742772

Batna: 08/01/2017

Ms. Ibtissem CHIBANI
Department of English
Batna-2 University

Object: Consent for Observation

Dear Ms. Ibtissem CHIBANI,

I am, the undersigned, Manel Mizab, a doctoral student of Applied Linguistics and TEFL at the Department of English of Batna-2 University, and with the approval of my supervisor, Pr. Amel BAHLOUL (Batna-2 University), I would like to conduct one-semester observations of your 1st year Oral expression class for research purposes.

Your consent to be observed is highly needed for our research ethics.

Regards,

Doctoral Student   **Supervisor**   **Teacher Observed**

Manel MIZAB   Pr. Amel BAHLOUL   Ms. Ibtissem CHIBANI
08/01/2017   08/01/2017

1	21../02/2017	
2	11../04/2017	
3	18../04/2017	
4	..../.../2017	
5	..../.../2017	
6	..../.../2017	
7	..../.../2017	
8	..../.../2017	
9	..../.../2017	

Teacher 2

Manel MIZAB
Email! man1108@hotmail.fr
Mobile: 0779742772

Batna: 08/01/2017

Mr. Nour Eddine BENTAYEB
Department of English
Batna-2 University

Object: Consent for Observation

Dear Mr. Nour Eddine BENTAYEB,

I am, the undersigned, Manel Mizab, a doctoral student of Applied Linguistics and TEFL at the Department of English of Batna-2 University, and with the approval of my supervisor, Pr. Amel BAHLOUL (Batna-2 University), I would like to conduct one-semester observations of your 1st year Oral expression class for research purposes.

Your consent to be observed is highly needed for our research ethics.

Regards,

Doctoral Student	**Supervisor**	**Teacher Observed**
Manel MIZAB	Pr. Amel BAHLOUL	Mr. Nour Eddine Bentayeb
08/01/2017	08/01/2017	

1	22.0.2/2017	
2	..../..../2017	
3	..../..../2017	
4	..../..../2017	
5	..../..../2017	
6	..../..../2017	
7	..../..../2017	
8	..../..../2017	
9	..../..../2017	

Teacher 3

Manel MIZAB
Email! man1108@hotmail.fr
Mobile: 0779742772

Batna: 08/01/2017

Mr. HADJIRA
Department of English
Batna-2 University

Object: Consent for Observation

Dear Mr. Houssem Eddine KHALFI,

I am, the undersigned, Manel Mizab, a doctoral student of Applied Linguistics and TEFL at the Department of English of Batna-2 University, and with the approval of my supervisor, Pr. Amel BAHLOUL (Batna-2 University), I would like to conduct 3-session observations of your 1st year Oral expression class for research purposes.

Your consent to be observed is highly needed for our research ethics.

Regards,

Doctoral Student   Supervisor   **Teacher Observed**

Manel MIZAB   Pr. Amel BAHLOUL   Mr. HADJIRA
08/01/2017   08/01/2017

1	20th/01/2017	
2	..../01/2017	
3	..../01/2017	
4		
5		
6		
7		
8		

Appendix B: Consent of the Head of the Department of English of Batna-2

University to Obtain CANEVAS

Appendix C: Interview Authorisation

<div dir="rtl">

الاستاذة الدكتورة آمال بهلول

البريد الالكتروني: bahloul_amel@yahoo.fr

الهاتف: 0698388314

باتنة في: 28-11-2017

إلى

المفتشية العامة للبيداغوجيا

وزارة التعليم العالي و البحث العلمي

الموضوع: طلب تسهيل إجراء مقابلة

يشرفني أن أتقدم لسيادتكم بطلبي هذا من أجل تسهيل إجراء مقابلات مع مسؤولي المفتشية العامة للبيداغوجيا على مستوى وزارة التعليم العالي و البحث العلمي. هذه المقابلات ستمكن طالبة الدكتوراه، ميزاب منال و التي أشرف على تأطيرها، من استكمال أطروحتها.

تقبلوا منا فائق التقدير و الاحترام
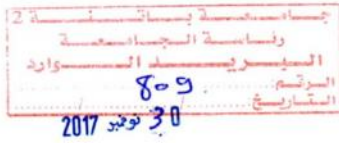
المشرفة على الأطروحة

Pr. Bahloul Amel
le 28.11.17

رئيس قسم اللغة الانجليزية

2 8 NOV. 2017

رئيس جامعة باتنة 2

عميد كلية الآداب و اللغات

</div>

Appendix D: Cultural Orientation Questionnaire (Adapted from Gary and Brooklyn, 1999)

Full Name: ……………………………   Group:…………….

Cultural Orientation Questionnaire

Dear students,

The present questionnaire is an attempt to investigate your cultural orientation.

Your answers will be anonymously used for research purposes only.

Therefore, you are kindly asked to read each statement and use a tick ( ) to determine to what degree you agree with the statement on a scale of 1 to 5.

N°	Statements	Strongly disagree	Disagree	Neutral	Agree	Strongly agree
1	I typically find myself much more preoccupied with making short-term plans (i.e., what I'm going to do this weekend) than long-term ones (i.e., what I'm planning on doing or being in several years).	1	2	3	4	5
2	In my spare time, I am more likely to be found doing something by myself than with others.	1	2	3	4	5
3	I probably feel more comfortable having a clearly defined place that is mine where I can control whom I interact with.	1	2	3	4	5
4	When someone is correcting me, I would rather the person just tell me what he or she doesn't like and not make "suggestions."	1	2	3	4	5
5	My natural work style is to finish one thing before moving on to the next.	1	2	3	4	5
6	A commitment I have made to others is more likely to supersede one I've made to myself.	1	2	3	4	5
7	I dislike it when things don't go according to plans.	1	2	3	4	5
8	Beyond knowing my first name, I consider my age, my family status, my profession (or my parent's profession) as private matters reserved for only a few close friends.	1	2	3	4	5
9	I would feel more uncomfortable having a contract that doesn't list every detail pertaining to the agreement than to have some "gray" areas which would require negotiating later on.	1	2	3	4	5
1	A fair amount of my spare time is spent phoning or writing friends I don't see often.	1	2	3	4	5
11	It is usually better to call "a spade a spade" (be direct) than to hide a situation's "true colors" (be indirect).	1	2	3	4	5
12	It bothers me when I am later to appointments.	1	2	3	4	5
13	If I had some significant problems I needed help solving, I have any number of friends I could easily turn to for help.	1	2	3	4	5
14	Those I term my "best friends" know just about everything about me and I would never have a problem telling them things that are very personal.	1	2	3	4	5
15	If my boss or teacher were wrong, I would be more likely to tell her or him than to simply suggest there might be another answer.	1	2	3	4	5

Appendix E: Teachers' Survey Questionnaire

The purpose of this questionnaire is to get university teaching staff's attitudes about the Internationalization of the Algerian English curricula in higher education. It aids identifying what is happening already, and what action might be taken to achieve the overall purpose.

Internationalizing curricula is defined as "the process of integrating an international, intercultural […] dimension into the purpose, functions or delivery of post-secondary education"[14]. Therefore, the researcher designed this questionnaire in order to ascertain the degree to which the international/intercultural dimension exits in the English curricula for TEFL.

In this respect, you, being Algerian university teachers of TEFL, are kindly requested to devote few minutes to answer the following questions.

Thank you for your time and collaboration.

PhD student Manel MIZAB

Batna-2 University/Algeria

I. Section One: General Information

1. Please, specify your gender
   a) Male ☐   b) Female ☐

2. Please, specify your age:……………

3. What is your nationality?………………

4. What is your teaching qualification?
   a) magister ☐   b) master ☐   c) Doctorate ☐   d) Professor ☐
   e) others ………………………………………………

5. How many years have you been teaching at the university?
   a) 0-2 years ☐   b) 3-5 years ☐   c) 6-9 years ☐   d) other ☐

6. What is (are) the module(s) that you are currently teaching?
   ……………………………………………………………….

7. Are you a member of a national or an international organization?
   a) Yes ☐   b) No ☐

8. If yes, state it ………………………………………..

9. From your personal point of view, what is the purpose of higher education?

………………………………………………………………………………………………………
………………………………………………………………………………………………………
……………………………….

II. Section Two: Intercultural dimension in curricula

10. Where would you locate the curriculum (not syllabus) of your program on this scale?

1	2	3	4
A localized internationalised curriculum	A regionalized curriculum	A nationalized curriculum	An curriculum
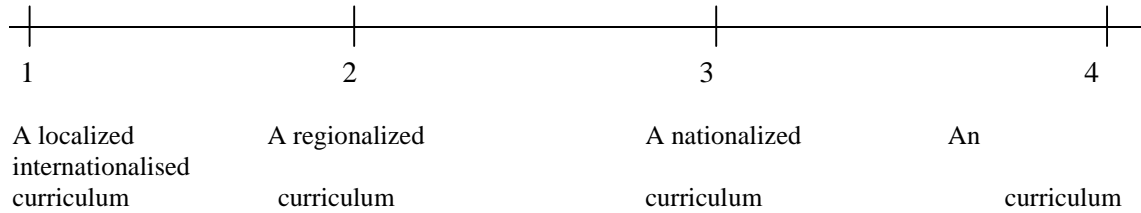
Comments:

……………………………………………………………………………………………
……………………………………………………………………………………………
……………………………………………………………………………………………
……………………………………………………………………………………………
………………………………………………………..

11. Should the curriculum be internationalized (integration of an international/intercultural dimension)? ☐   ☐

   a) Yes   b) No

12. (A): If yes, please explain.

……………………………………………………………………………………………
……………………………………………………………………………………………
……………………………………………………………………………………………
……………………………………………………………………………………………
……………………………………………………………………………………………
……………………………………………………………………………………………
……………………………………………………………………………………

12. (B): If no, please explain.

……………………………………………………………………………………………
……………………………………………………………………………………………
………………

Appendix F: Curriculum Framework Rating Rubric

Curriculum Framework Likert Scale

Ratings

1	2	3	4	5	6
Does not meet any criteria	Sometimes meets all criteria	Often meets all criteria	Most of the time meets all criteria	Almost always meets all criteria	Consistently meets all criteria

Processes	N°	Aspects						
Objectives	1	The objectives are interculturally-driven	1	2	3	4	5	6
	2	The objectives target the development of students' active engagement	1	2	3	4	5	6
	3	Objectives aim at comparing languages and cultures and drawing connections and building the relevant bridges between home and the target language and culture.	1	2	3	4	5	6
	4	Objectives are set to compare existing knowledge of language and culture against new input.	1	2	3	4	5	6
	5	The objectives promote intercultural interactions	1	2	3	4	5	6
	6	The objectives enhance reflection on linguistic and cultural differences and similarities, and questioning the dichotomy.	1	2	3	4	5	6
	7	The objectives foster reflection on own intercultural behaviour.	1	2	3	4	5	6
	8	The objectives promote a sense of acceptance toward responsibility for contributing to successful communication across languages and cultures.	1	2	3	4	5	6
	9	The objectives enhance accepting responsibility for developing an intercultural perspective	1	2	3	4	5	6
	10	The objectives are aligned with, and structured to develop, more than one learning outcomes.	1	2	3	4	5	6
	11	The objectives demonstrate willingness to act upon knowledge and attitudes, both at local and global levels	1	2	3	4	5	6
	12	The objectives recognize oneself and one's culture through the perception of others	1	2	3	4	5	6
	13	Retain deep and contextualized knowledge about at least one culture and/or nation beyond the US	1	2	3	4	5	6
PSyllabi	1	The curriculum includes scope (what should be taught) and sequence (guidance for the order in which to teach)	1	2	3	4	5	6
	2	The scope addresses all developmental areas	1	2	3	4	5	6

	3	The scope addresses all content areas	1	2	3	4	5	6
	4	The sequence reflects known developmental, pedagogical, and logical principles and practices	1	2	3	4	5	6
	5	The scope and sequence include meaningful and functional skills and concepts	1	2	3	4	5	6
	6	The scope and sequence are aligned with intercultural standards and outcomes	1	2	3	4	5	6
	7	The scope and sequence are set according to the predetermined objectives	1	2	3	4	5	6
	8	The scope and sequence are interculturally oriented	1	2	3	4	5	6
	9	The curriculum framework includes activities and instructional practices	1	2	3	4	5	6
	10	The activities and instructional practices are accessible to all students	1	2	3	4	5	6
	11	The activities and instructional practices are developmentally appropriate and culturally and linguistically responsive	1	2	3	4	5	6
	12	The activities and instructional practices address all areas of development and learning	1	2	3	4	5	6
	13	The activities and instructional practices are responsive to students' intercultural needs	1	2	3	4	5	6
	14	The activities and instructional practices include multiple and varied interculturally-embedded learning opportunities	1	2	3	4	5	6
	15	The activities and instructional practices include hands-on experiences	1	2	3	4	5	6
	16	The activities and instructional practices are presented in a variety of intercultural daily events	1	2	3	4	5	6
	17	The activities and instructional practices link directly to students' immediate and long-term goals	1	2	3	4	5	6
	19	The use of case studies, resources, readings, assignments, newspapers, presentations, films, lectures, blogs, explanation of various concepts, examples of skills in practice, discussions, dialogue with international colleagues and students, various forms of experiential learning both abroad and with international communities in the U.S., etc.	1	2	3	4	5	6
Teaching Methods	1	The curriculum framework includes methods of teaching and for ongoing monitoring of students' progress	1	2	3	4	5	6
	2	Progress monitoring methods are authentic	1	2	3	4	5	6
	3	Progress monitoring methods are culturally, linguistically, and individually non-biased	1	2	3	4	5	6
	4	All areas of development and learning are monitored	1	2	3	4	5	6
	5	Changes in students' emerging skills are detected	1	2	3	4	5	6
	6	Instructional methods introduce a variety of perspectives	1	2	3	4	5	6
	7	Instructional methods provide alternative paradigms of learning,	1	2	3	4	5	6
	8	Teaching methods allow for student reflection	1	2	3	4	5	6
	9	Instructional methods encourage dialogue and discussion	1	2	3	4	5	6

	10	Teaching methods facilitate encounters with difference, and create an environment that inspires advocacy, engagement, and curiosity.	1	2	3	4	5	6
	11	Interactive technologies and social media are used to craft learning environments that promote global dialogue, multiple viewpoints, and encounters with difference	1	2	3	4	5	6
Evaluation Mode	1	The evaluation items and procedures are authentic	1	2	3	4	5	6
	2	The evaluation items and procedures are culturally and linguistically non-biased	1	2	3	4	5	6
	3	The evaluation items and procedures are pursued in intercultural settings.	1	2	3	4	5	6
	4	The evaluation items and procedures are devised for the sake of assessing students' intercultural competences	1	2	3	4	5	6
	5	The evaluation items and procedures are flexible and allow students to respond in multiple ways depending on the context	1	2	3	4	5	6
	6	Evaluation results provide a comprehensive description of The students' current competencies, skills and abilities	1	2	3	4	5	6
	7	Evaluation results are purposefully used for program planning	1	2	3	4	5	6
	8	Students are evaluated through multiple forms of learning evidence	1	2	3	4	5	6
	9	Evaluation is pursued through authentic course-based measures of learning outcomes	1	2	3	4	5	6

Appendix G: Interview of the Pedagogy Inspectors at the MESRS

French version:

1. Nom et prénom:

2. Sexe

3. Age

4. Diplôme et compétences

5. Combien d'années êtes-vous dans ce poste?

6. Quelles sont vos tâches?

7. Quels sont les critères d'évaluation des CANEVAS?

8. Est-ce-que la dimension interculturelle présente dans les programmes proposés par

les départements d'anglais?

9. Qu'est ce que vous-en pensez à l'intégration de cette dimension dans les programmes

et leçons (spécialement pour l'enseignement des langues étrangères)?

English version

1. Full name

2. Gender

3. Age

4. Qualification

5. Working years as pedagogy inspector

6. Responsibilities

7. What are the criteria of assessing curricula?

8. To what extent is the intercultural dimension integrated in TEFL?

9. What do you think of integrating such a dimension in curricula and syllabi?

Appendix H: Checklist of Intercultural Communicative Language Teaching/Learning

Checklist of Intercultural communicative Language Teaching/Learning

Curriculum subject: Oral Expression   Date: Time allocated: 90mn
Teacher: Observer: Manel Mizab

Ratings
Frequently +   Sometimes   Not yet

	Frequently	Sometimes	Not yet
I. General course aspects			
1. The activity type			
).………………………………….			
2. The students organization			
)individually	---------	---------	-------
)in pairs	---------	---------	-------
)in groups	---------	---------	-------
)males only/females only	---------	---------	-------
)Mixture of males and females	---------	---------	-------
3. The student modality			
)Visual Learning	---------	---------	-------
)Auditory Learning	---------	---------	-------
)Gustatory Learning	---------	---------	-------
)Olfactory Learning	---------	---------	-------
)Kinesthetic Learning	---------	---------	-------
II. The content			
1. Upper-case culture	---------	---------	-------
………………………………………………………………………………………………….			
2. lower-case culture	---------	---------	-------
…………………………………………………………………………………………………			
3. intercultural settings	---------	---------	-------
…………………………………………………………………………………………………			
III. The materials			
1. The use of technology	---------	---------	-------
If any.…………………………………………………………………………………………….			
2. The use of intercultural materials	---------	---------	-------
If any.…………………………………………………………………………………………….			
3. The use of variegated modalities of materials	---------	---------	-------
If any.………………………………………………………………………………………….			
4. The use of culture-based materials	---------	---------	-------
If any.…………………………………………………………………………………………….			
IV. Communicative teaching			
1. Communication	---------	---------	-------
2. students engagement	---------	---------	-------
3. Meaningful input	---------	---------	-------

4. Meaningful interaction ---------- ---------- -------
5. Meaningful outcome ---------- ---------- -------
6. The use of communicative tasks ---------- ---------- -------
7. The use of information gap activities ---------- ---------- -------
8. Incorporation of preceding utterance ---------- ---------- -------
9. Discourse initiation ---------- ---------- -------
…………………………………………………………………………………………..
10. Relative restriction to linguistic forms ---------- ---------- -------

V. Intercultural teaching
1. Reference to the target culture ---------- ---------- -------
2. Reference to students' native cultures ---------- ---------- -------
3. The use of the target language ---------- ---------- -------
4. The use of the native language ---------- ---------- -------
5. Reaction to code or message ---------- ---------- -------
………………………………………………………………………………………

Appendix I: Tests

<div align="center">

The pre-test (Story circle)

</div>

The Story

A young lady from east Algeria travelled to Algiers. She was waiting in the bus station where all seats were occupied. Suddenly, she saw an old lady standing, and nobody noticed. So, she stood up to offer the lady her seat, but the lady refused. The young girl insisted by saying "Wallah ghir tog3di." The old lady got angry and replied: "3leh raki t7lfi 3lia rani f bledi"

Questions of the interview

- Can you identify who you are, please?
- When dealing with people who are different from you, do you understand what is important to them?
- To what extent do you empathize with others?
- Do you use non-verbal communication? What does it express?
- Do the 'other' use non-verbal communication? What does it express?
- Do you understand them easily?
- Do you show remarkable interest in others' talks?
- Do you ask a lot of questions?
- Do you like to share information about you and your feelings with others?
- Do you think about others' ideas from a different perspective?

Progress Tests

Progress test 1 (knowledge of cultural self- awareness)

Produce a guidebook, a poster or a video in which you identify who you are.

Follow up tests

Who am I ????

I am...
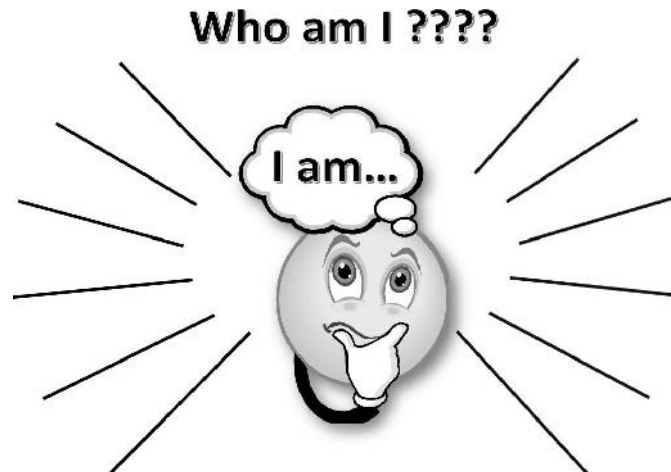
Identity Dialogue

1. In reviewing the figure, which three identities are the most important to you?

2. Which one identity, in particular, is shaped by the values of your ethnic/ cultural

membership? In what ways?

3. Looking at the figure again, which one identity are you most comfortable with? Why?

4. Which one identity are you most proud of? Why?

5. Which one identity are you least comfortable with? Why?

6. If someone wanted to find out more about who you are, how should they approach you?

How should they begin? What are the best ways to get to know you?

Progress test 2 (knowledge of cultural worldviews)

Produce a guidebook, a poster or a video in which you describe the country you may wish

to visit some day by accounting for the following categories:

1. Political Systems

- Name the head of state (president, king, queen, etc.) and the prominent members of his or her family (include images or photos)
- Names of other key government leaders (prime minister, foreign minister, minister of internal affairs, etc. (include images or photos)
- Format and function of the national government and national legislature
- Names of major political parties
- Name of the mayor or leader of the city where you will stay (include image or photo)
- Are national elections held, how frequently, and when was the last election

2. Religions and faith Traditions

- Names of leaders of major religions or faith systems (include images or photos)
- Key beliefs or traditions (include images or photos)
- What each religion or faith tradition teaches regarding life, death, and interaction with others

3. Economy

- Names of major companies that operate in the country or countries you will visit and what they produce (include links to websites)
- Major exports or imports common predictions for how well the economy will perform in the next few years

4. Sports and Exercise

- Name of the sports leagues and teams located in the city or region you will visit (include images, photos, and websites)
- Colors, emblems, and logos of those sports teams (include images)
- Common forms of exercise among the general population (include photos)

5. Languages and Ethnic groups

- Names of the major ethnic groups
- Rough proportion of the population that speaks a dominant language
- What are the dominant language and the non-dominant languages of the country or countries you will visit? (include a link to a video of persons speaking these languages)
- Languages used to conduct official business and why
- Languages taught most commonly in schools and why

6. Holidays

- Name of major holidays and when they take place (include images or photos)
- How do people generally celebrate these holidays? (include images or photos)
- What are the meanings of these holidays?
- Common foods, music, art associated with those holidays (include images and photos)

7. Music and Art

- Names of major artists and musicians (include images or photos)
- Names of famous artists whose works appear in museums or art galleries (include images of photos

Progress test 3 (understanding of verbal and non-verbal communication styles)

Source: K. Jesiek, B. (2013). Engineering Cultures East Asia – China Learning Activities,

In a public place, find a group of people who are interacting and observe them for a period of time (30 minutes). While observing people, take time to consider: How do they move about? What gestures do they use? How do they interact and relate to each other? In what manner do they pass by each other? Do they have direct or indirect contact? What are the expectations for space and privacy? Are there exceptions to this?

Take detailed notes and write, as a Word document or other file, a one paragraph summary responding to the following:

1. What did you observe that is different from your behaviour?

2. Describe the traits, practices, and behaviors you observed.

3. Discuss the similarities/differences compared to your behaviours.

4. Reflect on how you react to these traits/practices/behaviors.

Progress test 4 (Empathy)

The Parable

ROSEMARY is a young woman about 21 years old. For a long time she has been engaged to a young man named HERNANDO and she is coming from a great distance to meet him for their scheduled wedding. The problem she faces is that between her and her betrothed there lies a river. No ordinary river, mind you, but a deep, wide river infested with hungry crocodiles.

ROSEMARY ponders how she can cross the river. She thinks of a man who has a boat, whose name is SVEN. She approaches SVEN and asks him to take her across the river. SVEN replies, "Yes, I'll take you across the river if you'll spend the night with me."

Shocked at this offer, she turns to another acquaintance, LEE PAI, and tells him her story. LEE PAI responds by saying, "Poor ROSEMARY, I understand your problem, but I

don't see how I can help. It's really your problem, not mine."

ROSEMARY, in desperation, decided to return to SVEN, and spends the night with him. In the morning, SVEN takes her across the river. She completes her journey and arrives in time.

Her reunion with HERNANDO is warm, but on the evening before they are to be married, ROSEMARY feels compelled to tell HERNANDO how she succeeded in getting across the river. HERNANDO responds by saying, "I can't believe you would do such a thing. I wouldn't marry you if you were the last woman on earth." And he banishes her as a soiled woman.

Finally, at her wit's end, ROSEMARY turns to our last character, SEIICHI. He listens to her story and says, "What a terrible thing to happen. Rosemary, I don't love you, but I will marry you." And that's all we

The Parable Exercise

Write down, in rank order, the character whose behavior you MOST APPROVE to LEAST APPROVE.

Now write a 4 sentence reflection paragraph on each choice. The first sentence should identify the character and your rank order. Your second sentence should concisely describe the behavior of the character. The third sentence should interpret the behavior using a cultural lens. Sentence four is your evaluation of this behavior. Write a 4 sentence paragraph reflection for each of the 4 characters above.

Progress test 5 (curiosity and openness)

Take a picture of anything would like to talk about, and insert a comment as shown in the example. This picture is called Photo VOICE (Voicing Our Individual and Collective Difference) through which you are going to make your voices heard.

«Wandering in the Wild»

Manel Mizab (2

I know success is not the most important thing,
but I know it is essential because it instigates change,
muzzles envious people,
and makes you fly high to reach the light

I am not utopian, but this is what I believe in

The Post-test

The intercultural play

Perform a play through which you show cultural differences

Questions of the interview

)Can you identify who you are, please?

)When dealing with people who are different from you, do you understand what is important to them?

)To what extent do you empathize with others?

)Do you use non-verbal communication? What does it express?

)Do the 'other' use non-verbal communication? What does it express?

)Do you understand them easily?

)Do you show remarkable interest in others' talks?

)Do you ask a lot of questions?

)Do you like to share information about you and your feelings with others?

)Do you think about others' ideas from a different perspective?

Appendix J: Analytic Rating Scale

Student's Full Name: Date: Time: Room:

Analytic Rating Scale

	Capstone 4	Milestone 3	Milestone 2	Benchmark 1
Understanding	Skillfully understands own culturally determined identity, rules, and biases	Adequately understands own culturally determined identity, rules, and biases	Partially understands own culturally determined identity, rules, and biases	Ignores own cultural identity, rules, and biases
Explanation	Articulates own cultural identity, rules, and biases	Clear but not well-articulated own cultural identity, rules, and biases	Partially articulates own cultural identity, rules, and biases	Ambiguous explanation of own cultural identity, rules, and biases
Perspectives	Becoming more comfortable with new cultural perspectives	Comfortable with new cultural perspectives	Recognises others' cultural perspectives, but prefers own cultural view	Strongly preferring only your own cultural view
Complexities	Seeking complexity based on cultural differences	Comfortable with complexities	Seeks simple own preferences	Looking for sameness

	Capstone 4	Milestone 3	Milestone 2	Benchmark 1
Worldview	Demonstrates sophisticated understanding of the complexity of elements important to members of another culture.	Demonstrates adequate understanding of the complexity of elements important to members of another culture	Demonstrates partial understanding of the complexity of elements important to members of another culture	Demonstrates surface understanding of the complexity of elements important to members of another culture

	Capstone 4	Milestone 3	Milestone 2	Benchmark 1
Complexity	Adequate understanding of the complexity of what can be important to persons from a different culture	Begins to understand the complexity of what can be important to persons from a different culture	Realises what can be important to persons from a different culture but does not understand its complexity	Inadequate understanding of the complexity of what can be important to persons from a different culture
Interpretation	Can interpret experiences or perspectives from their own and more than one worldview	Sometimes uses more than one worldview in interactions	Identifies components of other cultural Perspectives but responds in all situations with own worldview.	Views the experience of others but does so through own cultural worldview

Recognition	Recognises the feelings of a person with a different cultural perspective and different cultural values.	Recognises intellectual and emotional dimensions of more than one worldview	Recognises others' feelings but does not care	Does not care about others' emotions
	Capstone 4	Milestone 3	2	Benchmark 1
Challenges	Easily overcomes challenges associated with language	Has the potential to deal with challenges associated with language	Struggles to deal with challenges associated with language	Has difficulties coping with challenges associated with language
Shared Understanding	Skillfully negotiates a shared understanding between different languages	begins to negotiate a shared understanding based on cultural differences in verbal and nonverbal communicatio	is still unable to negotiate a shared understanding of different languages	Is unable to negotiate a shared understanding
Differences	Is effective in a different cultural context	Recognizes and participates in verbal and nonverbal communication with cultural differences	Identifies some cultural differences in verbal and nonverbal communication	Has a minimal level of understanding of cultural differences in verbal and nonverbal communication
Detect differences	Can detect subtle differences in how people behave and the ways they interact.	Can detect complex differences in how people behave and the ways they interact.	Can't detect differences but misunderstands them, and is aware that misunderstandings can occur based on those differences	Can detect differences, but is unaware that misunderstanding them impedes communications
	Capstone 4	Milestone 3	2	Benchmark 1
Interest	Have a remarkable interest in learning more about other cultures,	Willing to learn more about other cultures	Have a minimal interest in learning more about other cultures	Not interested in learning more about other cultures
Questioning	Asking deeper questions	Asking significant questions	Asking surface questions	Asking simple questions
Answering	Articulate answers to questions reflecting multiple cultural perspectives.	Clear but not well-articulated answers to questions reflecting multiple cultural perspectives	Ambiguous answers to questions reflecting multiple cultural perspectives.	Providing answers just for the sake of answering questions reflecting multiple cultural perspectives
	Capstone 4	Milestone 3	2	Benchmark 1
Interactions	Open to interacting with other people who are culturally different.	Expresses openness to most, if not all, interactions with culturally different others	Shows openness to other people who are culturally different, but is unaware of not being open	Is confined to own cultural views

Initiating interactions	Initiate relationships with other people who come from a different culture	Begins to initiate relationships with other people who come from a different culture	Receptive to interacting with culturally different others	Avoids interactions with culturally different others
Developing interactions	Develop relationships with other people who come from a different culture	Begins to develop relationships with other people who come from a different culture	Show willingness to develop relationships with other people who come from a different culture	Reluctant to develop relationships with other people who come from a different culture
Judgement	Ability to suspend judgment when interacting with cultural differences	Begins to suspend judgment when interacting with cultural differences	Has difficulty suspending any judgment in her/his interactions with culturally different others, and is aware of own judgment and expresses a willingness to change	Has difficulty suspending any judgment in her/his interactions with culturally different others, but is unaware of own judgment.

Appendix K: Holistic Rating Scale

Student: Group: Date: Room:

Holistic Rating Scale

	Proficient 4	Emerging 3	Developing 2	Basic 1
Knowledge of cultural self	Articulates one's own cultural rules insightfully showing awareness toward how their experiences shaped them	Recognises one's own cultural rules and appreciate other perspectives as well	Identifies one's own cultural rules, but seek sameness	Unaware of one's own cultural rules and differences with other
Knwoledge of cultural others	Complex understanding of others' cultural categories	Adequate understanding of others' cultural categories	Partial understanding of others' cultural categories	Surface understanding of others' cultural categories
Empathy	Articulates complex interpretation of experiences from different perspectives by taking into consideration others' feeling, and by being supportive	Recognises and makes use of different perspectives in interactions with regard to others emotions and intellect	Identifies others' perspectives, but makes use of one's own worldview	Perceives others' perspectives through one's own worldviews
Verbal and non-verbal communication	Complex understanding of differences as far as verbal and non-verbal communication is concerned	Recognises differences as far as verbal and non-verbal communication is concerned	Identifies differences as far as verbal and non-verbal communication is concerned realizing that they may result in misunderstandings	Lack of understanding of differences as far as verbal and non-verbal communication is concerned
Curiosity and Openness	Articulates complex questions and answers that show multiple cultural understanding. Initiates and develops interactions without judgment	Deep interest in getting answers to one's own question. Willingness to interact with culturally-distinct others and to avoid judgment	Seeks simple information. Open to otherness, but have difficulties avoiding judgment	Lack of interest in knowing the other. Receptive to interactions, but does not initiate them.

Appendix L: Checklist for Ethical Considerations (Adapted from Judd el al., 1991)

Ethical considerations

Participants
- Getting participants' consent
- Informing participants that they are part of the research
- Coercing participants into the research
- Keep back the nature of the research from participants
- Faithfulness with participants
- Leading participants to act or behave in accordance with our expected results for the benefit of the research
- Respecting participants
- Treating control and experimental groups equally
- Applying stress on participants
- Violating the participants' privacy
- Anonymity and confidentiality

Research
- Using collected materials for research purposes only
- Encouraging further research applications
- Appropriate explanations of social and culture-related issues
- Appropriate explanation of group differences

Appendix M: Some Notes of the Reflexive Journal

1. To operationalise students' cultures, I need to sort out common elements between population in order to have insights into the categories of the questionnaire.

2. Any data collection tool should be piloted and tested for its psychometric properties in order to ensure that it measures what it purports to measure.

3. I need to always select what best suits the Algerian context.

4. Attending viva and participating in conferences are genuine contexts where discussions about one's topics take place. I learnt at many conferences that,

- Culture can be represented according to its performers' contextual orientations

- Knowledge growth depends on commitment to lifelong learning

- Researchers' assumptions are not always true

- Always talk about several aspects, modals, methods,..... and then expose the one you chose that best fits in your work with justifications

- How teachers are supposed to use the chosen model, for instance

5. Never let personal affairs interfere in research and education, which can impede advancement.

6. What a ministry!

7. Use of the following aiding materials in completing the thesis

- 6th edition of the APA Manual

- Turnitin to check plagiarism

- Mendley to write the list of references

Appendix N: Decree of the Licence Conformability of "Letters and Foreign Languages"

REPUBLIQUE ALGERIENNE DEMOCRATIQUE ET POPULAIRE

MINISTERE DE L'ENSEIGNEMENT SUPERIEUR
ET DE LA RECHERCHE SCIENTIFIQUE
28 JUIL. 2013
Arrêté n° 500 du

fixant le programme des enseignements du socle commun de licences du domaine
« Lettres et Langues Etrangères»

Le Ministre de l'Enseignement Supérieur et de la Recherche Scientifique,

- Vu la loi n° 99 - 05 du 18 Dhou - El - Hidja 1419 correspondant au 04 avril 1999, modifiée et complétée, portant loi d'orientation sur l'enseignement supérieur,

- Vu le décret présidentiel n°12–326 du 17 Chaoual 1433 correspondant au 4 septembre 2012, portant nomination des membres du Gouvernement,

- Vu le décret exécutif n° 03 - 279 du 24 Joumada El Thania 1424 correspondant au 23 Août 2003, modifié et complété, fixant les missions et les règles particulières d'organisation et de fonctionnement de l'université,

- Vu le décret exécutif n° 05 - 299 du 11 Rajab 1426 correspondant au 16 Août 2005, fixant les missions et les règles particulières d'organisation et de fonctionnement du centre universitaire,

- Vu le décret exécutif n° 08 - 265 du 17 Châabane 1429 correspondant au 19 août 2008 portant régime des études en vue de l'obtention du diplôme de licence, du diplôme de master et du diplôme de doctorat,

- Vu le décret exécutif n°13–77 du 18 Rabie El Aouel 1434 correspondant au 30 janvier 2013, fixant les attributions du ministre de l'enseignement supérieur et de la recherche scientifique,

- Vu l'arrêté n°129 du 04 juin 2005 portant création, composition, attributions et fonctionnement de la Commission Nationale d'Habilitation.

- Vu l'arrêté n°75 du 26 mars 2012 portant création, missions, composition, organisation et fonctionnement du Comité Pédagogique National de Domaine,

- Vu l'arrêté n°129 du 06 mars 2013 portant création de la conférence des doyens par domaine,

ARRETE

Article 1er : Le présent arrêté a pour objet de fixer le programme des enseignements du socle commun de licences du domaine « Lettres et Langues Etrangères » conformément à l'annexe du présent arrêté.

Art. 2: Le Directeur Général des Enseignements et de la Formation Supérieurs et les Chefs d'établissement d'enseignement et de formation supérieurs, sont chargés, chacun en ce qui le concerne, de l'application du présent arrêté qui sera publié au bulletin officiel de l'Enseignement Supérieur et de la Recherche Scientifique.

Fait à Alger le :.......28 JUIL. 2013.............

Le Ministre de l'enseignement supérieur
et de la recherche scientifique

Appendix O: TUs (S1 and S2) at Batna-2 University

Annexe : Programme des enseignements du socle commun de Licence

Socle commun domaine "Lettres et Langues Etrangères"

Semestre 1

Unités d'enseignements	Matières Intitulé	Crédits	Coefficient	Volume horaire hebdomadaire Cours	Volume horaire hebdomadaire TD	Volume horaire hebdomadaire TP	VHS (15 semaines)	Autre*	Mode d'évaluation Contrôle Continu	Mode d'évaluation Examen
UE Fondamentale Code : UEF1.1 Crédits : 10 Coefficients : 6	Compréhension et expression écrite 1	6	4		4h30		67h30	45h00	50%	50%
	Compréhension et expression orale 1	4	2		3h00		45h00	45h00	50%	50%
UE Fondamentale Code : UEF1.1 Crédits : 8 Coefficients : 4	Grammaire de la langue d'étude 1	4	2		3h00		45h00	45h00	50%	50%
	Phonétique corrective et articulatoire 1	2	1		1h30		22h30	45h00	50%	50%
	Initiation à la linguistique 1 (concepts)	2	1		1h30		22h30	45h00	50%	50%
UE Fondamentale Code : UEF 1.1 Crédits : 4 Coefficients : 2	Initiation aux textes littéraires	2	1		1h30		22h30	45h00	50%	50%
	Culture (s)/ Civilisation(s) de la Langue 1	2	1		1h30		22h30	45h00	50%	50%
UE Méthodologique Code : UEM 1.1 Crédits : 4 Coefficients : 1	Techniques du travail universitaire 1	4	1		3h00		45h00	45h00	x	
UE Découverte Code : UED11 Crédits : 2 Coefficients : 1	Sciences sociales et humaines 1	2	1	1h30			22h30	45h00		x
UE Transversale Code : UET 1.1 Crédits : 2 Coefficients : 1	Langue(s) étrangère(s) 1	2	1		1h30		22h30	45h00	50%	50%
Total semestre 1		30	15	1h30	21h00		337h30	450h00		

* travail complémentaire en consultation semestrielle

Annexe : Programme des enseignements du socle commun de Licence

Socle commun domaine "Lettres et Langues Etrangères"

Semestre 2

Unités d'enseignements	Matières / Intitulé	Crédits	Coefficient	Volume horaire hebdomadaire			VHS (15 semaines)	Autre*	Mode d'évaluation	
				Cours	TD	TP			Contrôle Continu	Examen
UE Fondamentale Code : UEF 1.2 Crédits : 10 Coefficients : 6	Compréhension et expression écrite 2	6	4		3h00		67h30	45h00	50%	50%
	Compréhension et expression orale 2	4	2		4h30		45h00	45h00	50%	50%
UE Fondamentale Code : UEF 1.2 Crédits : 8 Coefficients : 4	Grammaire de la langue d'étude 2	4	2		3h00		45h00	45h00	50%	50%
	Phonétique corrective et articulatoire 2	2	1		1h30		22h30	45h00	50%	50%
	Initiation à la linguistique 2 (concepts)	2	1		1h30		22h30	45h00	50%	50%
UE Fondamentale Code : UEF 1.2 Crédits : 4 Coefficients : 2	Littératures de la langue d'étude 1	2	1		1h30		22h30	45h00	50%	50%
	Culture (s)/ Civilisation(s) de la Langue 2	2	1		1h30		22h30	45h00	50%	50%
UE Méthodologique Code : UEM 1.2 Crédits : 4 Coefficients : 1	Techniques du travail universitaire 2	4	1		3h00		45h00	45h00	X	
UE Découverte Code : UED 1.2 Crédits : 2 Coefficients : 1	Sciences sociales et humaines 2	2	1	1h30			22h30	45h00		X
UE Transversale Code : UET 1.2 Crédits : 2 Coefficients : 1	Langue(s) étrangère(s) 2	2	1		1h30		22h30	45h00	50%	50%
Total semestre 2		30	15	1h30	21h00		337h00	450h00		

* travail complémentaire en consultation semestrielle

Résumé

Le programme d'enseignement de la langue anglaise (ELA) a essentiellement comme objectif la formation et la préparation des enseignants en mesure d'assurer le transfert des connaissances aux futures générations. Simultanément, les besoins et les nouvelles technologies ont nécessité, voire imposé la recherche et le développement de méthodes pouvant permettre, servir et faciliter la C.C.I. Les recherches effectuées ont démontré l'absence de la dimension interculturelle dans la conception des programmes d'études du département d'anglais (Batna), alors que des universités étrangères de renom mondial dans ELA lui réservent une place primordiale. Cette réalité permet de conclure que le développement de l'interculturalité des programmes d'études est quasiment indispensable, notamment pour améliorer les connaissances interculturelles. En ce sens et dans le but de développer l'interculturalité locale chez les étudiants, il a été procédé à une tentative d'enseignement d'un programme d'expression orale visant particulièrement les objectifs, le contenu du programme, la méthode d'enseignement et le mode d'évaluation. Pour concrétiser cette approche (enseignement interculturel), il a été procédé à son application avec un groupe expérimental et, parallèlement, un autre groupe témoin a reçu les méthodes d'enseignement en cours (actuelles). Les résultats obtenues dénotent que le groupe expérimental a bien surpassé le groupe témoin en ce qui concerne les composants de C.C.I (connaissance de soi et de l'autre, empathie, curiosité et esprit ouvert). Il reste toutefois utile de souligner que la communication par l'expression physiologique n'a pas enregistré d'amélioration. Cependant la suggestion des éléments suivants s'avère non négligeable, à savoir: l'échange des expériences et des connaissances entre les universités, la compatibilité et le travail en commun pour l'instauration d'une coordination efficiente en amant et en aval, considérer l'expression orale comme un véritable contexte de développement de C.C.I, nonobstant les stratégies de découverte, de compréhension et d'assimilation des autres cultures.

إن الهدف الأساسي من تدريس اللغة الإنجليزية هو تكوين و تحضير أساتذة في مستوى يسمح لهم بتدريس اللغة تبليغ ثقافتها للأجيال المستقبلية.   أن متطلبات القرن الواحد و العشرين الثقافية أصبحت تتزايد باطراد بالنظر إلى التقدم التكنولوجي و هو ما يجعل من الكفاءة في التواصل بين الثقافات (ICC) أمرا محوريا و ضروريا. في هذا الإطار يتوجب التوجه إلى برامج التدريس من حيث الاعتناء   خلال التحليل و الملاحظات و التدقيق في البرامج الدراسية، أظهر هذا البحث   .

الغياب الملحوظ لعامل كفاءة التواصل بين الثقافات خاصة فيما يتعلق بمقياس التعبير الشفهي و هذا أيضا يجعل التفكير في البعد الثقافي أمرا بالغ الأهمية. في هذا المنظور تم وضع برنامج دراسي يهد تطوير كفاءة التواصل مع مختلف الثقافات (ICC) لدى الطلاب و هو مبني أساسا على البعد الثقافي في أهداف و محتوى و مناهج و طرق تدريس مقياس التعبير الشفهي   تقييم   . تم تطبيق هذا   فوج تجريبي بينما تم تطبيق البرنامج الحالي   . أظهرت النتائج تفوق الفوج التجريبي خاصة فيما يتعلق بمكونات كفاءة التواصل بين الثقافات (ICC)

القدرة على تبليغ تفهمك   . إلا أنه من الواجب الإشارة أن التعبير   فيزيولوجي (بير   وجه) يبقى دون المستوى. في الختام، يتجلى من الضروري الاعتناء بالمقترحات التالية: تبادل التجارب و المعارف بين الجامعات المحلية و العالمية، التناسق و العمل المشترك أفقيا و عموديا لوضع مناهج تكوينية، اعتبار التعبير الشفوي كعامل بناء في إطار كفاءة التواصل بين الث   (ICC   و هذا دون إهمال استراتيجية البحث و الاكتشاف و فهم و استيعاب

.

People's Democratic Republic of Algeria

Ministry of Higher Education and Scientific Research

Mostéfa Benboulaïd, Batna-2 University

Faculty of Letters and Foreign Languages

Department of English Language and Literature

COMMUNICATIONS AND PUBLISHED PAPERS

In Partial Requirement for the Degree of "Doctorate" in T.E.F.L

Thesis entitled

The Need for Integrating the Intercultural Dimension to Develop Intercultural Communicative Competence in Learning English as a Foreign Language: The Case of 1st Year Oral Expression Class at the Department of English at Batna-2 University

Presented by:

Manel MIZAB

Supervised by:

Pr. Amel BAHLOUL

June, 2020

Curriculum Vitae

Personal Details

First Name:	Manel
Last Name:	Mizab
Date and Place of Birth:	25/07/1991 in Tébéssa
Personal Address:	BP 61 B ENNAHDHA 12028 Tébéssa (Algeria)
Professional Address:	Batna-2 University, Faculty of Letters and Foreign Languages, Batna-2 University.
Phone Number:	00213670457919/00213779742772
E-mail:	man1108@hotmail.fr
Nationality:	Algerian
Gender:	Female
Status:	Single

Qualifications

June 2020	Doctorate in TEFL
November 2015-present:	4th year Doctoral student in Applied Linguistics and TEFL at the Department of English, Batna-2 University, Algeria.
June 2015:	Master 2 of Language Sciences at the Department of English, Badji Mokhtar University-Annaba, Algeria.
October 2013-2015:	Master studies at the Department of English, Badji Mokhtar University-Annaba, Algeria.
May 2013:	Licence (Language Sciences) at the Department of English, Badji Mokhtar University-Annaba, Algeria.
October 2010-2013	Licence studies at the Department of English, Badji Mokhtar University-Annaba, Algeria.
June 2010:	Baccalaureate, Scientific Stream, Lycée Eldjorf, Tébéssa, Algeria.
September 2006-2010:	Secondary education, Lycée Eldjorf, Tébéssa, Algeria.
June 2006:	BEM (Brevet de l'Enseignement Moyen), CEM Mechri Mohammed Nacer, Tébéssa, Algeria.
September 2004-2006:	Middle Education, CEM Mechri Mohammed Nacer, Tébéssa, Algeria.

September 2002-June 2004:	Middle Education, CEM El Djadida, Oum El Bouaghi, Algeria.
June 2002:	Sixth grade certificate, Fellah Abdallah School, Oum El Bouaghi, Algeria
September 1996-June 2002:	Primary Education, Fellah Abdallah School, Oum El Bouaghi, Algeria

Employment record:

September 2016-present day	Part-time teacher of Written Expression at the Department of English, Laarbi Tbessi University, Tébéssa
September 2016-May 2017	Part-time teacher of the module of English for Specific Purposes (ESP) at the Department of Electrical Engineering, Laarbi Tbessi University, Tébéssa, Algeria
September 2016-May 2017	Part-time teacher of Oral Expression (1st year), Research Methodology (3rd year) at the Department of English, Batna-2 University
November 2015-June 2016:	Part-time teacher of the module of Culture and Civilization of Language (CCL) at the Department of English, Batna-2 University
October 2015-May 2017:	Part-time teacher of the module of English for Specific Purposes (ESP) at the Departments of Mechanical Engineering, Laarbi Tbessi University, Tébéssa, Algeria
2015-January 2019	Teacher of English at the private school Elhakim School, Tébéssa, Algeria

Key skills

⌡Mother Tongue: Arabic

⌡Second Language: French Basic skills (Level 3)

⌡Third Language: English very good Skills

⌡I possess excellent computer skills

⌡I am interested in undertaking research in various fields such as Curriculum Design, Research Methodology, TEFL, Applied Linguistics, Pragmatics, Educational Psychology, Educational Technology, Translation Studies, and Phonology.

Participation in Conferences and Study days:

14 March 2016: 1st Study Day on "Some Aspects of Research Methodology" at Laarbi Tbessi University, Tébéssa, Algeria.

16 April 2016: 1st Study Day on "Language and Culture" at Batna-2 University, Algeria.

23 April 2016: 2nd Study Day on "Language and Technology" at Batna-2 University, Algeria.

29 April-01 May 2016: 3rd British Council International ELT Conference, Oran.

07-08 May 2016: 7th International Conference in Translation Studies and NLP (TRADETAL 2016) at Oran University.

14th May 2016: 4th Study Day on "Intercultural Communicative Competence" at Batna-2 University, Algeria.

17-18 October 2016: Second National Conference on "Immigrant Algerian Literature" at 20 Août 1955 University, Skikda

16-17 November 2016: First International Conference on "Foreign Language Teaching and Intercultural Awareness" at Batna-2 University

22-23 November 2016: First National Conference on "Civics Education through ELT" at Bejaia University

25-26 November 2016: First International Conference on "Discourses on Migration and Mobility" at TAELS Tunisia

06 December 2016: First Study Day on "Modern Research Methodologies" at Mila University

10-12 December 2016: First International Conference on "Tools of Translation in the Wake of the 21st Century: Realities and Challenges" at the Institut Supérieur Arabe de Traduction (ISAT), Algiers

06 February 2017: First Study Day on "Hermeneutics from Knowledge to Existence" in Sbeitla, Tunisia

14 February 2017: Study Day on "Teaching English as a Foreign Language at the Algerian University" at Guelma University

3-4 March 2017: TESOL Third International Conference on "Professionalism in ELT" in Hammamet, Tunisia

07 March 2017: Second Study Day on "Teacher Education in a Changing Time from an SFL Perspective" in Sbeitla, Tunisia

8-9 March 2017	First National Conference on "An Inquiry into Academic Writing and how Democratic is Donald Trump's Elections" at Tebessa University
14-15 March 2017	First National Conference on "الشيخ محمد سعيد كعباش أديبا و مفسرا" at Ghardaia University
3-6 April 2017	International Conference on "Pratiques langagières des «jeunes» en milieux urbains au Maghreb" in Tunis
14-15 April 2017	First International Postgraduate Conference in Djerba, Tunisia
23-25 April 2017	Fourth International Conference on "Languages, Employability and Higher Education: Context(s), Benchmarking and Professional Practices" at Oran University
25-26 April 2017	First National Conference on "Teaching English as a Foreign Language at the Crossroads of Disciplines" at Bechar University
3-4 May 2017	First International Conference on "Education and Current Issues" in Agadir, Morocco
10 May 2017	Fifth Study Day on "Youth Language Practices" at Batna-2 University
15-16 May 2017	First National Conference on "Mother Tongue" at Batna-1 University
21 May 2017	First Study Day on "The Urgency of Implementing New Approaches and Technologies in English Language Teaching and Learning" at Constantine University
29-30 October 2017	First International Post-Graduate Conference on "The Line of Inquiry in Research" at Batna-2 University
8 January 2018	The First International Study Day on "Ethnic Conflicts and their Impacts on Societies" at Batna-2 University
21 January 2018	The Second International Conference on "Gender Studies" at the Center for Research in Social Sciences and Humanities of Leeds University
13 February 2018	The Sixth Study Day on "New English Language Teaching Methodologies: Experience Sharing" at Batna-2 University

04March 2018	The 7th Study Day on "The Conflict of Concepts and Communication Crisis in the Modern Algerian Culture" at Batna-2 University
7 March 2018	The First Workshop on "Writing Articles for Publication" at Batna-2 University
17 April 2018	The First Study Day on "Scientific Research" organised by ONSE
23-24 April 2018	The First International Conference on "Foreign Languages Teaching: Preparing Learners for 21st Century Competencies and Skills" at Tebessa University
29-30 June 2018	The First Cutting Edges International Conference on "Language and Intercultural Education" at Canterbury Christ Church University, Canterbury, England, UK.
28-29 October 2018	Second International Post-Graduate Conference on "The Line of Inquiry in Research: Challenges and Impediments" at Batna-2 University
29-30 October 2018	The First International Conference on "The State of Teaching and Research in Literature and Civilisation: New Realities, New Perspectives and Approaches" at Guelma University
13-14 November 2018	Second National Conference on "Civics Education through ELT" at Bejaia University
11 December 2018	The 8th National Study Day on "Algerian Identity and Nationalism Throughout Algeria's Historical Crossroads" at Batna-2 University
13 February 2019	The 9th National Study Day on "The Role of Women in Societies Advancement" at Batna-2 University
30 April 2019	The First Study Day on "Interdisciplinary Nature of Cultural Studies: Research Approaches, Perspectives and Themes" at Batna-2 University

Organization of Scientific Events

14th May 2016:	4th Study Day on "Intercultural Communicative Competence" at Batna-2 University, Algeria.

16-17 November 2016	First International Conference on "Foreign Language Teaching and Intercultural Awareness" at Batna-2 University
8-9 March 2017	First National Conference on "An Inquiry into Academic Writing and how Democratic is Donald Trump's Elections" in Tebessa
10 May 2017	Fifth Study Day on "Youth Language Practices" in Batna
29-30 October 2017	The First International Post-Graduate Conference on "The Line of Inquiry in Research" in Batna
15 November 2017	A celebrating day of the International Education Week, Batna-2 University
13 February 2018	The Sixth Study Day on "New English Language Teaching Methodologies: Experience Sharing" at Batna-2 University
04March 2018	The 7th Study Day on "The Conflict of Concepts and Communication Crisis in the Modern Algerian Culture" at Batna-2 University
7 March 2018	The First Workshop on "Writing Articles for Publication" at Batna-2 University
23-24 April 2018	The First International Conference on "Foreign Languages Teaching: Preparing Learners for 21st Century Competencies and Skills" at Tebessa University
29-30 October 2018	Second International Post-Graduate Conference on "The Line of Inquiry in Research: Challenges and Impediments" at Batna-2 University
11 December 2018	The 8th National Study Day on "Algerian Identity and Nationalism Throughout Algeria's Historical Crossroads" at Batna-2 University
13 February 2019	The 9th National Study Day on "The Role of Women in Societies Advancement" at Batna-2 University

Publications

⌡An article:

Mizab, M. & Bahloul, A. (July 2016). The integration of professional translators' 21st century profile in teaching translation at Batna University. In Arab World English Journal (AWEJ), 3rd special issue on CALL, Volume 7, Number.3, pp.187-209. ISSN 2229-9327

⌡An online publication in conference proceedings

Mizab, M. & Bahloul, A. (April 2017). Some pedagogic approaches to teaching specialised translation through unveiling students' weaknesses in technical translations: The case of Master 1 Mechanical Engineering students at Laarbi Tbessi University/Tebessa. In Editions Universitaires Européennes (Ed.). Les Outils de la Traduction à l'orée du XXIe Siècle. ISBN-13: 978-3-639-62332-1, ISBN-10: 3639623320, EAN: 9783639623321

⌡An article in conference proceedings:

Mizab, M. & Bahloul, A. (November, 2017). An Investigation into the Impetus behind the Algerian Cultural Diaspora and the Strategies Adopted to Allure Competencies Back: Realities and Myths. TAELS: Tunisia

⌡An article

Mizab, M. & Bahloul, A. (March, 2018). Digital Video Conferencing in Algerian English Curricula to Enhance Learners' Intercultural Communicative Competence: The Case of Doctoral Students at Batna-2 University/Algeria. International Journal of Afak for Sciences, 11, 422-435. ISSN: 2507-7228

Training

28 August-01 September 2016	El Amel Project Teachers' Training, US Embassy Algiers and Berlitz Algiers, Hydra, Algiers, Algeria
20 January-26 January 2018	Short-Term visit to the Faculty of Arts, Humanities and Cultures, School Languages, Cultures and Societies, Leeds University

Participation Certificates

«Organiser»

Batna-2 University
Faculty of Letters and Foreign Languages
Department of English

Certificate of Participation

This Certificate is presented in recognition of your participation in

The 4th Study Day on _Intercultural Communicative Competence_

May 14th, 2016

It is, hereby, certified that

Ms. Manel Mizab

has contributed with distinction to the organization of the study day

Head of the Department

Dean of the Faculty

REPUBLIQUE ALGERIENNE DEMOCRATIQUE ET POPULAIRE

MINISTERE DE L'ENSEIGNEMENT SUPERIEUR ET DE LA RECHERCHE SCIENTIFIQUE

UNIVERSITE DE BATNA-2

FACULTES DES LETTRES ET DES LANGUES ETRANGERES

ATTESTATION DE PARTICIPATION

Nous soussignés, Pr. GHOUAR Amor, Doyen de la Faculté des Lettres et des Langues, Mr. MEGUELLATI Riadh, Chef de Département d'Anglais de l'Université de Batna-2, et Dr. HELLALET Souhila, Présidente du Séminaire International «English Language Teaching and Intercultural Awareness» organisé par le Département d'Anglais les 16 et 17 Novembre 2016, certifions que Manel MIZAB de l'Université de Batna-2 a contribué à l'organisation de ce séminaire

Le Doyen

Le Chef de Département
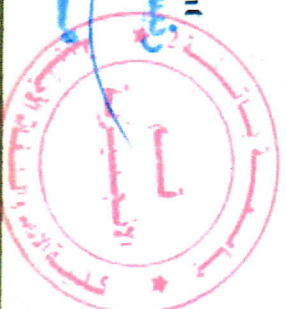
La présidente du Séminaire

Dr. S. Hellalet

Réf: 004-C-2015

People's Democratic Republic of Algeria

Ministry of Higher Education and Scientific Research

CERTIFICATE

OF
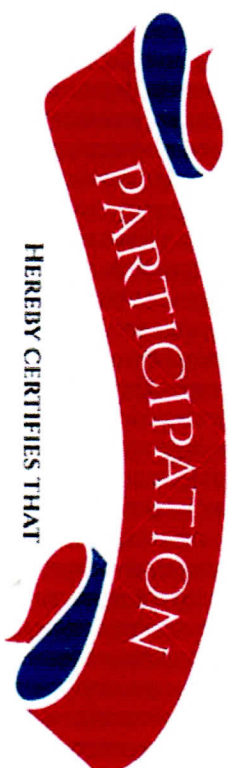
PARTICIPATION

HEREBY CERTIFIES THAT

Ms. Manel MIZAB

Batna-2 University

SUCCESSFULLY PARTICIPATED IN THE

The First National Conference on:

"An Inquiry into Academic Writing and How Democratic is Donald Trump's Election"

March 08-09th, 2017

as ORGANISER

Head of Department

Larbi Tebessi
University -TEBESSA
Faculty of Letters
and Languages

Batna-2 University
Faculty of Letters and Foreign Languages
Department of English

Certificate of Participation

This Certificate is presented in recognition of your participation in

The 5th Study Day on Youth Language Practices

May 10th, 2017

It is, hereby, certified that

Ms. Manel Mizab

has contributed with distinction to the organization of the study day

Head of the Department

Dean of the Faculty

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Faculty of Letters and Foreign Languages
Mostéfa Benboulaid, Batna-2 University
Department of English Language and Literature

وزارة التعليم العالي و البحث العلمي
الجمهورية الجزائرية الديمقراطية الشعبية
كلية الآداب و اللغات الأجنبية
جامعة باتنة 2-
قسم اللغة الانجليزية و آدابها

Organization Certificate

This is to certify that:

Ms. Manel Mizab

Has contributed in the organization of the First International Post-Graduate
Conference on the line of Inquiry in Research, 29/30 October 2017,
as:

Organizer of the Conference

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Faculty of Letters and Foreign Languages
Mostéfa Benboulaid, Batna-2 University
Department of English Language and Literature

الجمهورية الجزائرية الديمقراطية الشعبية
وزارة التعليم العالي والبحث العلمي
كلية الآداب واللغات الأجنبية
جامعة مصطفى بن بولعيد، باتنة 2-
قسم اللغة الإنجليزية وآدابها

Organisation Certificate

Awarded to:

Ms. Manel MIZAB

In The Celebrating Day of "The International Education Week"

November 15ᵗʰ, 2017

Head of the Department

Dean of the Faculty

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Faculty of Letters and Foreign Languages
Mostéfa Benboulaïd, Batna-2 University
Department of English Language and Literature

الجمهورية الجزائرية الديمقراطية الشعبية
وزارة التعليم العالي و البحث العلمي
كلية الآداب و اللغات الأجنبية
2- جامعة باتنة مصطفى بن بولعيد
قسم اللغة الإنجليزية و آدابها

Organisation Certificate

This is to certify that:

Ms. Manel MIZAB

Has contributed with distinction to the organisation of the 6ᵗʰ Study Day on

"New English Language Teaching Methodologies: Experience Sharing"

on February 13th, 2018

as:

Dean of the Faculty

Head of the Department

Organiser of the Study Day

President of the Study Day

R. BAHLOUL Amel

Réf: 004-C-2015

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Faculty of Letters and Foreign Languages
Mostéfa Benboulaïd, Batna-2 University
Department of English Language and Literature

الجمهورية الجزائرية الديمقراطية الشعبية
وزارة التعليم العالي و البحث العلمي
كلية الآداب و اللغات الأجنبية
2- قسم اللغة الإنجليزية و آدابها مصطفى بن بولعيد، باتنة
قسم اللغة الإنجليزية و آدابها

Organisation Certificate

This is to certify that:

Ms. Manel MIZAB

Has contributed with distinction to the organisation of the 7ᵗʰ Study Day on

"The Conflict of Concepts and Communication Crisis in the Modern Algerian Culture"

on March 04th, 2018

as:

Organiser of the Study Day

Head of the Department

President of the Study Day

Certificate of Participation

This is to certify that:

Manel MIZAB

organised the First Workshop on "Writing Articles for Publication"

March 07th , 2018, Department of English, Batna, Algeria

Le Chef de Département

الجمهورية الجزائرية الديمقراطية الشعبية
وزارة التعليم العالي والبحث العلمي
كلية الآداب واللغات الأجنبية
جامعة باتنة -2
قسم اللغة الإنجليزية وآدابها

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Larbi Tebessi University - Tébessa
Faculty of Letters and Languages
Department of Letters and English Language

Certificate of Participation

This is to certify that:

Manel MIZAB

has participated in the organization of

the First International Conference on

"Foreign Languages Teaching: Preparing Learners for 21st Century
Competencies and Skills"

held on April 23 - 24, 2018

Head of the Department

Conference Chair

President of the Conference
TAYAA Karima

LEARNERS' 21ST CENTURY COMPETENCES

LMD
CREATIVITY
FLT
COLLABORATION
CBA

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Mostéfa Benboulaïd, Batna-2 University
Faculty of Letters and Foreign Languages
Department of English Language and Literature, ELTFLC

In Collaboration with

Tunisian Association for English Language Studies (TAELS)
ISLG (Institut Supérieur des Langues de Gabes, Gabes University)
Abderrahmane Mira University, Béjaia
Mohamed Lamine Débaghine University, Sétif-2
and the Council of El-Madher (Wilaya of Batna)

Organise

The Second International Post-Graduate Conference On
"The Line of Inquiry in Research: Challenges and Impediments"
28/29 October, 2018, El-Madher (Wilaya de Batna)

Participation Certificate

Awarded to:
Ms. Manel MIZAB

In Recognition of your participation in the conference as:

"Organiser of the Conference"

Honorary President of the Conference
President of the scientific Board
Pr. M. S. NEDJAÏ

President of the conference
Dr. R. GUERZA

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
MOSTEFA BENBOULAÏD, BATNA-2 UNIVERSITY

CERTIFICATE of PARTICIPATION

Awarded to

MANEL MIZAB

AS an

"ORGANIZER"

OF the 8TH STUDY DAY on

"The Algerian Identity and Nationalism throughout Algeria's
Historical Crossroads"

December 11th , 2018

PRESIDENT OF THE STUDY DAY

PARTICIPATION CERTIFICATE

This is proudly awarded to

MANEL MIZAB

In recognition of her efforts to organise

The 9th National Study Day on

The Intercultural in the Wake of the Digital

February 13th, 2019, Batna-2 University

Head of the Department

President of the Study Day
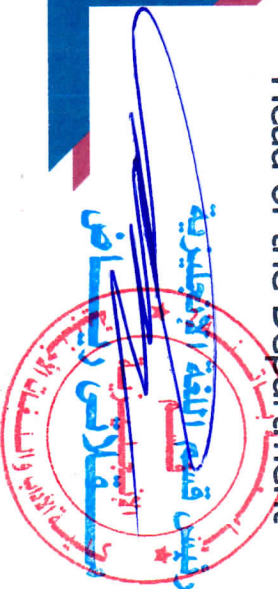
Participation Certificates

«Participant»

Certificate of Participation

IT'S HEREBY CERTIFIED THAT

Miss Manel MIZAB

was a member of the team which actively participated in :

The First Study Day on:

Aspects of Research Methodology

Organised by :

The Department of Letters and English Language, Faculty of Letters and Languages,

LARBI TEBESSI UNIVERSITY, TEBESSA

March 14th, 2016
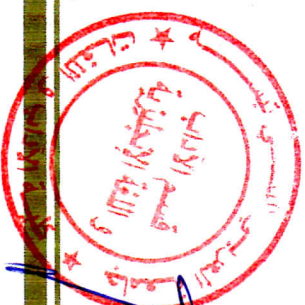
Head of Department

FACULTY OF LETTERS AND FOREIGN LANGUAGES

BATNA-2 UNIVERSITY

DEPARTMENT OF ENGLISH

Participation Certificate

awarded to:

MIZAB Manel

in recognition of your presentation entitled:

Towards Intercultural Pragmatic Competence

in the STUDY DAY: "LANGUAGE AND CULTURE"

16th April, 2016

We wish you good luck in further endeavours
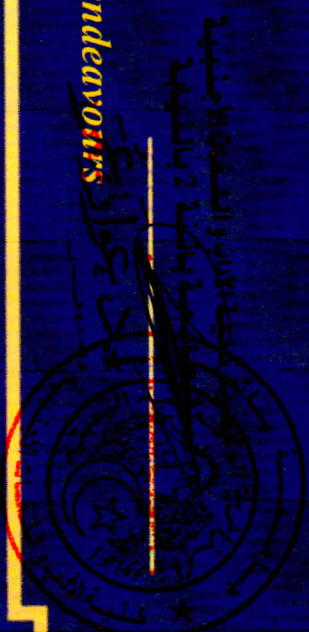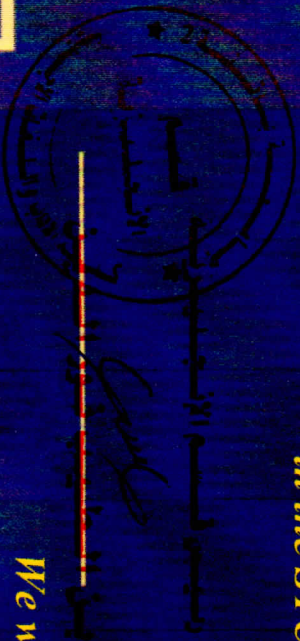
BATNA-2 UNIVERSITY

FACULTY OF LETTERS AND FOREIGN LANGUAGES

DEPARTMENT OF ENGLISH

Certificate of Participation

awarded to:

MIZAB Manel

On the 23ʳᵈ of April, 2016

In recognition of your presentation entitled

"DVC in Algerian English Curricula to Enhance Learner's Intercultural Communicative Competence"

In the STUDY DAY:" Language and Technology"

Head of the Department

Dean of the Faculty

BRITISH COUNCIL

ELT Conference

From Theory into Practice in the ELT Classroom

Certificate

This is to certify that

Nouel Nizab

attended the 3rd International ELT Conference, Oran, Algeria.
29th April - 1st May 2016, Conference Centre, Le Méridien Hotel.

Deirdre Nicholas
English Project Manager
British Council, Algeria

www.britishcouncil.dz

جامعة وهران 2 محمد بن أحمد

Université d'Oran 2 Mohamed Ben Ahmed

LUCIEN TESNIERE
LUCIEN TESNIERE

CENTRE DE RECHERCHE

الملتقى الدولي السابع حول علم الترجمة و المعالجة الآلية للغات

7ème Colloque International en Traductologie et TAL

TRADETAL 2016

Attestation de participation

LINGUISTIQUE, DYNAMIQUE DU
LANGAGE ET DIDACTIQUE
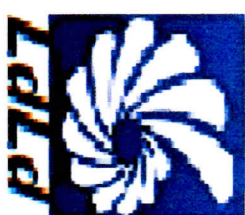
Le Comité d'organisation du Colloque International en Traductologie et TAL (TRADETAL2016), tenu les 7 et 8 mai 2016 à l'Université d'Oran 2, atteste que :

MIRAB Manel

a participé à ce Colloque en présentant une communication intitulée:

The Integration of Professional Translators' 21st Century Profile in Teaching Translation at Batna Translation Institute

Le Président du Colloque

Pr. Farouk BOUHADIBA

ORAN, le 8 mai 2016

جامعة وهران 2 محمد بن أحمد

Batna-2 University

Faculty of Letters and Foreign Languages

Department of English

Certificate of Participation

This Certificate is presented in recognition of your participation entitled

Formulaic Language to Foster Intercultural Communicative Competence

It is, hereby, certified that

Ms. Manel Mizab

has participated with distinction in

The 4ᵗʰ Study Day on *Intercultural Communicative Competence*

May 14ᵗʰ , 2016

شهادة مشاركة

The universality of local interculturality

الجمهورية الجزائرية الديمقراطية الشعبية

وزارة الثقافة

ولاية الجزائر

The universality of local interculturality

2016 ديسمبر 18 و 17

REPUBLIQUE ALGERIENNE DEMOCRATIQUE ET POPULAIRE

MINISTERE DE L'ENSEIGNEMENT SUPERIEUR ET DE LA RECHERCHE SCIENTIFIQUE

UNIVERSITE DE BATNA-2

FACULTE DES LETTRES ET DES LANGUES

ATTESTATION DE PARTICIPATION

Nous soussigné, Pr. GHOUAR Amor, Doyen de la faculté des lettres et des langues, Mr. MEGUELLATI Riadh, Chef de Département d'Anglais de l'Université de Batna-2, et Dr. HELLALET Souhila, Présidente du Séminaire International «English Language Teaching and Intercultural Awareness» organisé par le Département d'Anglais le 16 et 17 Novembre 2016, certifions que MIZAB Manel de l'Université de Batna-2 a présenté une communication intitulée

Developing Intercultural Awareness through Authentic Materials: A Case study.

Le Doyen

Le Chef de Département

La présidente du Séminaire

Dr. S. Hellalet

Ministry of Higher Education and Scientific Research

Abderrahmane MIRA University – Bejaia

www.Univ-bejaia.dz

Tasdawit n'Bgayet
Université de Béjaïa

PARTICIPATION CERTIFICATE

This is to certify that **Manel MIZAB**,
From Batna-2 University, Algeria
has participated in the National Conference **"Teaching and Learning Civic Education through EFL in Higher Education"** of the 22ⁿᵈ and 23ʳᵈ November 2016 organized by the University of Bejaia under the responsibility of Dr. Salima MAOUCHE" with a communication entitled: **Promoting Global Citizenship Through Integrating the Qur'an and Sunnah in Syllabi Designed for Civic Education as an Integrative component of EFL Curricula.**

The Head of the Department of English
Language and Literature

The Vice-Dean PG/ SR/ER

Certificate of Participation

This is to certify that

Ms. Manel MIZAB

has participated in the International Conference on 'Discourses on Migration and Mobility' organised by the Tunisian Association for English Language Studies and presented a paper entitled:

"An Investigation into the Impetus behind the Algerian Cultural Diaspora and the Strategies Adopted to Allure Competencies Back: Realities and Myths".

Vincci Marillia Hotel Hammamet, TUNISIA

25-26 November, 2016

TAELS President
Dr. Ezzeddine Saidi

الجودة

تشهد خلية ضمان الجودة بالمركز الجامعي عبد الحفيظ بوالصوف ميلة

بأن الأستاذ(ة): مال عمار فريزة

قد شارك في الملتقى الوطني الموسوم بـ

في العمل البحثي التكامل المنهجي للأبحاث الكمية والكيفية

Triangulation of Methods in Undertaking Research The Qualitative and Quantitative Research Processes

يوم: 06 ديسمبر 2016م

مدير المركز

رئيس اللجنة العلمية

UNIVERSITYOF BIRMINGHAM

The University of Manchester

MANCHESTER 1824

جامعة الشيخ العربي التبسي
النيابة العلمية

مخبر اللسانيات التطبيقية وتعليمية اللغات
و
جامعة مانشستر وجامعة برمنغهام

شهادة مشاركة

تشهد اللجنة المنظمة للملتقى الدولي أنّ

نبيل مصطفى ساكر

شارك/ت في الملتقى الدولي حول "أهمية تكنولوجيا الإعلام والاتصال في التعليم والتكوين" والمنظم يومي 10/11/12 نوفمبر 2016 بمداخلة بعنوان:

"Pedagogic Approaches to Teaching Specialized Translation Through Unveiling Students' Weaknesses in Arabic-English-Arabic Technical Translations: The Case of Master 1 Mechanical Engineering Students at Laarbi Tbessi University/Tebessa"

رئيس اللجنة العلمية

رئيس اللجنة المنظمة

شهادة شكر وتقدير وعرفان
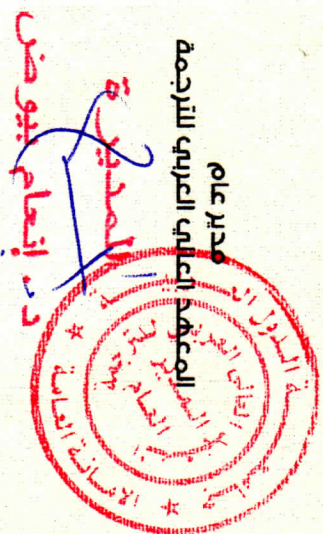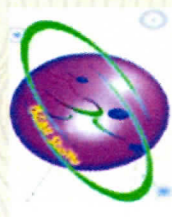
تشهد إدارة المعهد العالي للدراسات التطبيقية في الإنسانيات بأنّ:

الطالب(ة): مصطفى عبيّات

قد شارك(ت) في الملتقى الدولي:

In the Wake of 'Going Global': Intercultural Dialogue at the
Heart of Hermeneutics

خلال الأيام الأربعة المنعقد يوم 6 فيفري 2017

Certificate 1

Department of Letters and English Language

Tuesday 14 February 2017

Teaching and Learning Process"

Culture in the Faculty of Letters and Languages at Guelma University: The Implications for the

"Teachers and Students' Attitudes towards

A Sub-theme of the Research Project Entitled:

"CULTURE AS RELATED TO UNIVERSITY"

Certificate 2

MINISTERE DE L'ENSEIGNEMENT SUPERIEUR ET DE LA RECHERCHE SCIENTIFIQUE

UNIVERSITE 8 MAI 1945 - GUELMA

FACULTE DES LETTRES ET DES LANGUES

Département des Lettres et de la Langue Anglaise

This is to Certify that

Miss. Mizab Manel

has participated and presented a paper titled :

Intercultural Communicative Competence in a Digital Video Conferencing Experience.

in the Second Study Day of the Department of Letters and English Language in the University of Guelma

Le Doyen

Department of Letters and English Language

CERTIFICATE OF PARTICIPATION

This is to certify that **Manel Mizeb** gave a workshop entitled "In the Throes of Professionalism: Technology-based Intercultural Approach to Enhance Intercultural Communicative Competence " at the Fourth International Conference organised by Tunisia TESOL, an affiliate of TESOL International, on

Professionalism in ELT

held on 3-4 March 2017 at Houda Yasmine Hotel, Hammamet.

Mehrez Aounallah

President

Certificate of Participation

This is to certify that:

Manel MIZEB

Participated in the study day on "Teacher Education in Changing Times from a Systemic Functional

Linguistics (SFL) Perspective: Thresholds and Potentialities"

Organised at the Higher Institute of Applied Studies in Humanities-Sbeitla in collaboration

with The Laboratory on Approaches to Discourse at the Faculty of Arts and Humanities of

Sfax and The Systemic Functional Linguistics Association of Tunisia

March 7, 2017

الوزارة التعليم العالي
والبحث العلمي
المعهد العالي للدراسات التطبيقية

Director of the Institute
M. Mongi MIGHRI

People's Democratic Republic of Algeria

Ministry of Higher Education and Scientific Research

Larbi Tebessi University-TEBESSA / Faculty of Letters and Languages

CERTIFICATE

OF

PARTICIPATION

HEREBY CERTIFIES THAT

Ms. Manel Mizab

Batna-2 University

SUCCESSFULLY PARTICIPATED IN THE

THE 1ˢᵗ NATIONAL CONFERENCE on:

"An Inquiry into Academic Writing and How Democratic is Donald Trump's Elections"

Organized by: Department of Letters and English Language

On: March 08ᵗʰ & 09ᵗʰ, 2017

Paper title: " Hilary Clinton's Electoral Journey: Success or Failure "
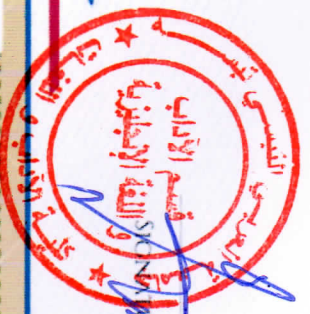
THE 1ˢᵗ NATIONAL CONFERENCE

SIGNATURE

SIGNATURE

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Larbi Tebessi University-TEBESSA / Faculty of Letters and Languages

CERTIFICATE

OF

PARTICIPATION

HEREBY CERTIFIES THAT

Ms. Manel Mizab

Batna-2 University

SUCCESSFULLY PARTICIPATED IN THE

THE 1ˢᵗ NATIONAL CONFERENCE on:

"An Inquiry into Academic Writing and How Democratic is Donald Trump's Elections"

Organized by: **Department of Letters and English Language**

On: March 08ᵗʰ & 09ᵗʰ , 2017

Paper title: "Designing a Rubric to Assess Under-Graduate Students' Academic Writing: The Case of 2ⁿᵈ Year Students at the Department of English of Tebessa University"

THE 1ˢᵗ NATIONAL CONFERENCE

SIGNATURE

جامعة غرداية / Université de Ghardaia

كلية الآداب واللغات

قسم الدراسات الإسلامية

مخبر الدراسات الفكرية والإسلامية وتحقيق المخطوطات والأعمال الفكرية بالجنوب الجزائري وكلية الشريعة والاقتصاد بجامعة آل البيت بالأردن والجمعية الفلسفية الأردنية ينظمون الملتقى الدولي الثاني حول

المقاصد الشرعية بين أصالة النظر ومتطلبات الواقع

يومي 15 – 14 جمادى الثانية 1438هـ / الموافق 15 – 16 مارس 2017م

شهادة مشاركة

تشهد اللجنة المنظمة للملتقى الدولي الثاني للمقاصد الشرعية (ة)

مقال يحمل عنوان:

Mohammed Said Kaabache : A Figure of Educative a Cultural Principles Inherited in the Quran

بأن الأستاذ (ة): محمد سعيد كعباش

قد شارك (ت) في فعاليات الملتقى الدولي الثاني للمقاصد الشرعية بمداخلة تحت عنوان:

مقاصد الشريعة بين أصالة النظر ومتطلبات الواقع

منسق الملتقى

رئيس اللجنة العلمية للملتقى

رئيس اللجنة المنظمة للملتقى

República Tunisienne
Ministère de l'Enseignement Supérieur,
de la Recherche Scientifique
et de la Technologie

Université de la Manouba

Faculté des Lettres, des Arts et des Humanités de la Manouba

Département de français

CERTIFICAT
de participation

Je, soussigné Zinelabidine Benaïssa, Directeur du
département de français, certifie que

Mme Manel MIZAB (Université de Batna 2, Algérie)

a participé au Congrès international **« Pratiques
langagières des jeunes en milieu Urbain »,** qui s'est
tenu à Manouba du 03 au 06 avril 2017, avec une
communication intitulée :

**« A Discourse Analysis of Chaoui Youth Talk in the
Throes of Mobile-Mediated Communication
(MMC) »**

Fait à la Manouba le 5 avril 2017

Professeur Zinelabidine BENAÏSSA
Directeur du département de français

TAELS

تونسية الجمعية للدراسات
TUNISIAN ASSOCIATION FOR ENGLISH
الإنجليزية اللغة | LANGUAGE STUDIES

Certificate of Participation

This is to certify that

Manel Mizab

has participated in TAELS 1st Postgraduate Conference on Research Design
and Methodology in English Studies and presented a paper entitled
"The Variegated Managerial Challenges throughout
the Different Steps of our Doctoral Research Journey"

Iberostar Mehari Hotel Djerba, TUNISIA
14-15 April, 2017

TAELS President
Dr. Ezzeddine Saidi

ISLG
Institut Supérieur des Langues de Gabès

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGER IA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
University of Mohamed Ben Ahmed Oran 2
FACULTY OF FOREIGN LANGUAGES

CERTIFICATE OF PARTICIPATION

This is to certify that

MIZAB Manel

has presented a paper entitled

"Integrating an intercultural dimension in the Algerian Higher Education in attempt to develop intercultural communicative competence"

at the International Symposium on **Languages, Employability and Higher Education: Context(s), Benchmarking and Professional Practices 23-25 April 2017**

Organized by

The Laboratory of Translation and Methodology and University of Mohamed Ben Ahmed Oran 2

Symposium Chair
Dr. OUAHMICHE Ghania

Head of the Laboratory
Pr. Seddiki Aoussine

République Algérienne Démocratique et Populaire
Ministère de l'Enseignement Supérieur et de la Recherche Scientifique
Faculté des Lettres et des Langues

ENGLISH TEACHING
AT THE CROSSROADS OF DISCIPLINES

Le Doyen de la Faculté Des Lettres et Des Langues et le Président de la Conférence National intitulée Enseignement De L'anglais Carrefour Des Cultures
tenue le 25 et 26 Avril à l'université Tahri Mohamed atteste que

Mr. Mizab Manal

a participé avec une intervention intitulée:
Students Intercultural Sensitivity throughout an Interculturally-based Oral Expression Syllabus: The Case of First Year Students at the Department of English of Batna-2 University Manel M.F.V.B Batna-2 University

Le Président de la Conférence
Tedj Ghomri
University of Bechar

Président du Colloque

CERTIFICATE

This is to certify that

Ms. Manel MIZAB

has presented a paper titled

Mobile Assisted Learning and Its Impact on Learners' Motivation and Foreign Language Learning

at the international conference on *LANGUAGE AND CURRENT ISSUES*

Issue 1: "Language and Education"

Held on 3-4 May, 2017 at Ibn Zohr University, FLSH – Agadir, Morocco.

Prof. Dr. Elhassane Benaboou
Head of LVSD
Lab of LVSD Development
LVSD
Faculté des Lettres et Sciences Humaines
Université Ibn Zohr Agadir

Dr. Mohamed ElGhazi
Conference Chair

Ibn Zohr University, Faculty of Letters and Human Sciences
P.O. Box 29/S, Hay Ad Dakhla, Agadir - Morocco
Web. http://www.flsh-agadir.ac.ma/

Batna-2 University
Faculty of Letters and Foreign Languages
Department of English

UB

Certificate of Participation

This Certificate is presented in recognition of your participation in

The 5th Study Day on Youth Language Practices

May 10th, 2017

It is, hereby, certified that

Ms. Manel Mizab

has participated with distinction with a paper entitled

An Investigation into Chaoui Youth Language Practices in the Throes of Mobile-Mediated Communication (MMC)

Head of the Department

Dean of the Faculty

النقابة الوطنية للتعليم

S.N.E

شهادة شرفية

تُمنح هذه الشهادة الشرفية السيد(ة): ....

بمناسبة يومي 16/15 مارس 2017

لقاء المشاركة في التظاهرة المنظمة من طرف المكتب الولائي للنقابة الوطنية للتعليم ولاية أدرار

بعنوان الدورة التكوينية والإعلامية حول:

1- الحركة التنقلية، 2- مدونة الأخلاقيات بالمستجدات.

عن المكتب الولائي للنقابة الوطنية للتعليم

الكاتب الولائي

الأمين العام الوطني

Mentouri University Bros. Constantine 1

Faculty of Letters and Languages

Department of Letters and the English Language

Certificate of Participation

The organizing committee attests that

Ms. Nouel Nigab

has participated in the scientific event with a communication entitled

Adopting Intercultural Language Teaching:
Some Reflections from my Doctoral Research

President of the Scientific Committee of the Event

Prof. Farida Abderrahim

Chairman of the Organizing Committee of the Event

Prof. Nacif Labed

Prof Nacif LABED

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Faculty of Letters and Foreign Languages
Mostéfa Benboulaïd, Batna-2 University
Department of English Language and Literature

Participation Certificate

Awarded to:

Ms. MIZAB Manel

In Recognition of your Presentation Entitled:

"Managerial Challenges during our Doctoral Research"

In The First International Post-Graduate Conference

"Line of Inquiry in Research"

On

29/30 October, 2017

أ. مخبر العلوم المعرفية

رئيس اللجنة العلمية للملتقى

الجمهورية الجزائرية الديمقراطية الشعبية
وزارة التعليم العالي والبحث العلمي
كلية الآداب واللغات الأجنبية
2- قسم اللغة الإنجليزية وآدابها
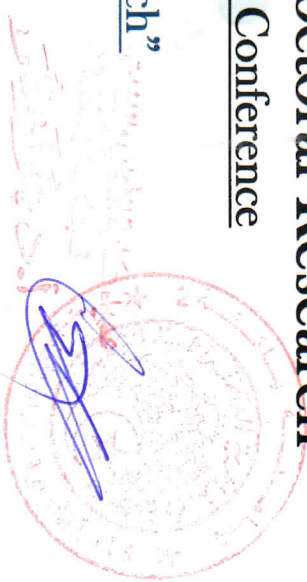
BATNA-2 UNIVERSITY
FACULTY OF LETTERS AND FOREIGN LANGUAGES
DEPARTMENT OF ENGLISH
NATIONAL UNION OF ALGERIAN YOUTH « U.N.J.A »

Participation Certificate

awarded to:

Ms. Manel MIZAB

in recognition of your presentation entitled:

The Impact of Using the Tbessi Verb Forms on the Masculine Identity of Males Belonging to other Ethnicities

in the 1st International Study Day: "ETHNIC CONFLICTS & THEIR IMPACTS ON SOCIETIES"

8th January, 2018

We wish you good luck in further endeavours
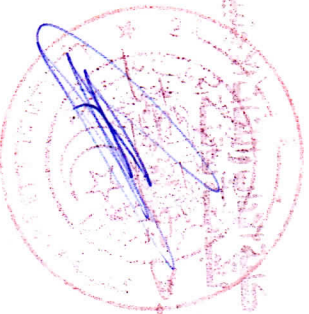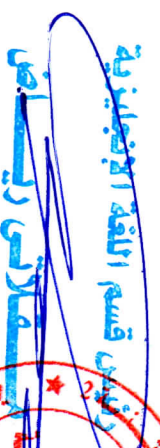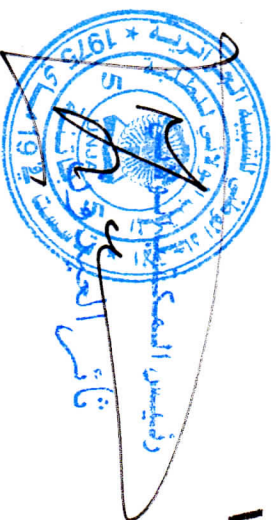
CERTIFICATE

of ATTENDANCE

This certifies that

MANEL MIZAB

Has presented a paper at the

SECOND INTERNATIONAL CONFERENCE ON GENDER STUDIES

organised by the Centre for Research in Social Sciences and Humanities, Leeds, UK

21 Jan 2018

DATE

DR MARTINA TOPIĆ

Ref: 004-C-2015

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Faculty of Letters and Foreign Languages
Mostéfa Benboulaïd, Batna-2 University
Department of English Language and Literature

الجمهورية الجزائرية الديمقراطية الشعبية
وزارة التعليم العالي و البحث العلمي
كلية الآداب و اللغات الأجنبية
2- باتنة، مصطفى بن بولعيد، جامعة
قسم اللغة الإنجليزية و آدابها

Participation Certificate

Awarded to:

Ms. Manel MIZAB

In Recognition of your Presentation Entitled:

"Adopting the Intercultural Approach in designing the Oral Expression Syllabus at the Department of English of Batna-2 University"

In the 6th Study Day on

"New English Language Teaching Methodologies: Experience Sharing"

on February 13th, 2018

Dean of the Faculty

Head of the Department,

President of the Study Day
R. BAHLOUL Amel

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Faculty of Letters and Foreign Languages
Mostéfa Benboulaid, Batna-2 University
Department of English Language and Literature

Participation Certificate

Awarded to:

Ms. Manel MIZAB

In Recognition of your Presentation Entitled:

"The Impact of English Language Learning on Developing Learners' Bicultural Identity"

In the 7th Study Day on

"The Conflict of Concepts and Communication Crisis in the Modern Algerian Culture"

on March 04 th , 2018

Head of the Department

President of the Study Day

الجمهورية الجزائرية الديمقراطية الشعبية
وزارة التعليم العالي و البحث العلمي
كلية الآداب و اللغات الأجنبية
2- جامعة باتنة مصطفى بن بولعيد
قسم اللغة الانجليزية

Réf: 004-C-2015

People's Democratic Repulbic of Algeria
Ministry of Higher Education and Scientific Research
Faculty of Letters and Foreign Languages
Mostéfa Benboulaid, Batna-2 University
Department of English Language and Literature

Certificate of Attendance

This is to certify that:

Manel MIZAB

attended the First Workshop on "Writing Articles for Publication"

March 07th , 2018, Department of English, Batna, Algeria

وزارة التعليم العالي و البحث العلمي
جامعة الحاج لخضر و العلوم الإنسانية
كلية الآداب و اللغات الأجنبية
2- قسم اللغة، باتنة، الجزائر

Le Chef de Département
رئيس قسم اللغة الإنجليزية وآدابها

المكتب الوطني للسلامة الصحية للمنتجات الغذائية

O.N.S.E

شكر و تقدير

يشهد المكتب الوطني للسلامة الصحية للمنتجات الغذائية أن السيد: ....

.... ساهم في ....

الامضاء

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Larbi Tebessi University – Tébessa
Faculty of Letters and Languages
Department of Letters and English Language

Certificate of Participation

This is to certify that:

Manel MIZAB, Batna-2 University

has presented a paper entitled:

Students Perceptions Toward Collaborative Writing in Teaching English as a Foreign Language:
The Case of 2nd Year LMD students at the Department of English of Tebessa University

at the First International Conference on

"Foreign Languages Teaching: Preparing Learners for 21st Century
Competencies and Skills"

held on April 23 - 24, 2018

Dean of the Faculty

Président de Conférence Conference Chair
TAYAA Kamel

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Larbi Tebessi University - Tébessa
Faculty of Letters and Languages
Department of Letters and English Language

Certificate of Participation

This is to certify that:

Manel MIZAB

has participated as a **Moderator**

of the workshop entitled: **"Assessment 2"**

the First International Conference on

"Foreign Languages Teaching: Preparing Learners for 21st Century
Competencies and Skills"

held on April 23 - 24, 2018

Dean of the Faculty

Conference Chair

Présidente de conférence
TAYAA Karima

LEARNERS 21ST CENTURY
COMPETENCES

Canterbury Christ Church University

School of Language Studies and Applied Linguistics

This is to certify that:

Manel Mizab

Attended and presented 'Developing Students' Local Intercultural Communication Competence through Integrating the Intercultural Dimension in the Oral Expression Syllabus Taught at the Department of English of Batna-2 University' at:

Cutting Edges: Language and Intercultural Education: Global Perspectives Conference

**Canterbury Christ Church University
29th and 30th June 2018**

Dr Christopher Anderson

The Cutting Edges Organisation Committee
School of Language Studies and Applied Linguistics
North Holmes Road
Canterbury
Kent, CT1 1QU
United Kingdom
Tel: 01227 767700
Fax: 01227 470442
Email: christopher.anderson@canterbury.ac.uk.

المنظمة العربية للتنمية الإدارية

جامعة الدول العربية

نظام إدارة الجودة 02

شهادة تقدير

تشهد المنظمة العربية للتنمية الإدارية 02

أن السيد/ة: (.) ....

قد شارك في الدورة التدريبية

حول نظام إدارة الجودة والتنمية الإدارية

People's Democratic Republic of Algeria
Ministry of Higher Education and Scientific Research
Mostéfa Benboulaïd, Batna-2 University
Faculty of Letters and Foreign Languages
Department of English Language and Literature, ELTFLC

In Collaboration with

Tunisian Association for English Language Studies (TAELS)
ISLG (Institut Supérieur des Langues de Gabes, Gabes University)
Abderrahmane Mira University, Béjaia
Mohamed Lamine Débaghine University, Sétif-2
and the Council of El-Madher (Wilaya of Batna)

Organise

The Second International Post-Graduate Conference On
"The Line of Inquiry in Research: Challenges and Impediments"
28/29 October, 2018, El-Madher (Wilaya de Batna)

Participation Certificate

Awarded to:
Manel MIZAB

In Recognition of your Presentation Entitled:

"Managerial Guidelines Related to Informed Consent in Research"

Honorary President of the Conference
President of the Scientific Board
Pr. M. S. NEDJAI

President of the conference
Dr. R. GUERZA

REPUBLIQUE ALGERIENNE DEMOCRATIQUE ET POPULAIRE

MINISTRE DE L'ENSEIGNEMENT SUPERIEUR ET DE LA RECHERCHE SCIENTIFIQUE

UNIVERSITE DU 8 MAI 1945 GUELMA

ATTESTATION

LE DOYEN DE LA FACULTE DES LETTRES ET DES LANGUES ATTESTE QUE

MS. MIZAB MANEL

DE L'UNIVERSITE DE BATNA2 A PARTICIPE AUX TRAVAUX DU COLLOQUE INTERNATIONAL

THE STATE OF TEACHING AND RESEARCH IN LITERATURE AND CIVILIZATION:

NEW REALITIES, NEW PERSPECTIVES AND APPROACHES

ORGANISE A GUELMA DU 29 AU 30 OCTOBRE 2018 PAR UNE COMMUNICATION INTITULEE

"TEACHING CULTURE AND CIVILISATION OF THE LANGUAGE TO RAISE STUDENTS' INTERCULTURAL SENSITIVITY: THE CASE OF FIRST YEAR STUDENTS AT THE DEPARTMENT OF ENGLISH OF BATNA-2 UNIVERSITY"

LE DOYEN

People's Democratic Republic of Algeria

Ministry of Higher Education and Scientific Research

University of Bejaia
Department of English

Certificate of Participation

This is to certify that .M.i.ZAB....Manel....................has participated in the National Conference of 13th and 14th

November 2018 entitled "Teaching Civic Education through EFL"

With a communication: .Commonalities..between..Civic and Intercultural Education from Teachers' stances."

The President of the event

Dr. MAOUCHE - KETFI Salima
Département d'Anglais
Université de Béjaïa

The Head of the Department

Tasdawit n Bgayet
Université de Béjaïa

SYKEN COLLEGE
QUAECUMQUE VERA

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
MOSTÉFA BENBOULAÏD, BATNA-2 UNIVERSITY

CERTIFICATE of PARTICIPATION

Awarded to

MANEL MIZAB

IN RECOGNITION of YOUR PRESENTATION ENTITLED

"DETECTING CULTURE REPRESENTATION OF LITERARY WORKS IN THE

POSTCOLONIAL ERA"

IN the 8TH STUDY DAY on

"The Algerian Identity and Nationalism throughout Algeria's
Historical Crossroads"

December 11th, 2018

PRESIDENT OF THE STUDY DAY

شهادة شرفية

the intercultural in the wake of the 'digital'

شراكة منار

أ.م.ل

البلجاك

PARTICIPATION CERTIFICATE

This is proudly awarded to

MANEL MIZAB

In recognition of her presentation entitled:

Designing Intercultural Oral Expression Syllabus: The Case of 2nd Year Students at the Department of English of Batna-2 University

At the 9th National Study Day on

The Intercultural in the Wake of the Digital

February 13th , 2019, Batna-2 University

Head of the Department

President of the Study Day

THE PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
MOSTEFA BENBOULAID UNIVERSITY – BATNA 2
Faculty of Letters & Foreign Languages
Department of English Language & Literature

UNIVERSITY OF BATNA 2

CERTIFICATE
OF ATTENDANCE

This is to certify that

Ms. Manel MIZAB

from the University of Mostefa Benboulaïd - Batna 2 has participated as a **Speaker** (Presentation Title: "An Investigation into the Place of Chaoui Identity: The Case of Students' at the Faculty of Letters and Foreign Languages at Batna 2 University") in the study day "**The Interdisciplinary Nature of Cultural Studies: Research Approaches, Perspectives, and Themes**" organized by the Department of English Language & Literature

THE PRESIDENT
OF THE STUDY DAY

Dr. CHENNI Dallel
Maître de conférence B
Université de Batna 2

THE HEAD OF
THE DEPARTMENT

HUWEYA
ADVERTISING AGENCY

Training

Berlitz

Speak with Confidence

U.S. EMBASSY ALGIERS

PUBLIC AFFAIRS OFFICE

Presents this

CERTIFICATE OF COMPLETION
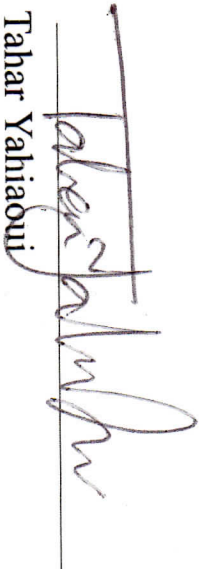
to

MIZAB MANEL
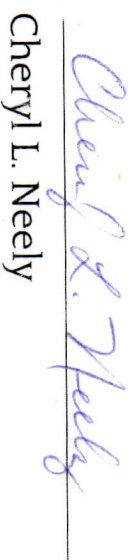
For participation in the 2nd

El Amel Project   TEACHERS' WORKSHOP

AUGUST 30, 2016

Tahar Yahiaoui

General Manager

Cheryl L. Neely

Cultural Affairs Officer

UNITED STATES OF AMERICA
ALGIERS

Certificates of Publication

Date: July, 30 2016

Arab World English Journal (AWEJ)
2742 Jeanetta Street # 918
Houston, Texas, 77063
USA
Email: info@awej.org

CERTIFICATE OF PAPER PUBLICATION

Manel MIZAB
Department of English
 Faculty of Letters & Foreign Languages
Batna-2 University, Algeria

Dear Manel MIZAB,
Greetings,
We have the pleasure to inform you that your paper entitled: The Integration of Professional Translators' 21st Century Profile in Teaching Translation at Batna University has been published in our Arab World English Journal (AWEJ) 3rd special issue on CALL, number.3, July, 2016. Pp. 187-209.
 AWEJ is a refereed, double blind peer reviewed journal and it has been indexed in ESCI by Thomson Reuters. http://awej.org/images/relatedlinks/esci.pdf

Please do not hesitate to contact me if you need any further information.

Sincerely

Prof. Dr. Khairi O Al-Zubaidi,
Editor: *Arab World English Journal (*AWEJ)
editor@awej.org
www.awej.org

الجلفة في : 2018/06/21

الموضوع: إشهــاد

– يشهد السيد مدير المجلة بأن:

Manel MIZAB, Doctoral student   *Amel BAHLOUL, Professor*

Batna-2 University

قد قدما مقالا موسوما بــ:

Digital Video Conferencing in Algerian English Curricula to

Enhance Learners' Intercultural Communicative Competence:

The Case of Doctoral Students at Batna-2 University/Algeria

وتم قبوله من طرف اللجنة العلمية للمجلة ونشر في العدد الحادي عشر لشهر مارس 2018

مدير المجلة

Articles

The Integration of Professional Translators' 21st Century Profile in Teaching Translation at Batna University

Manel MIZAB
Department of English, Faculty of Letters & Foreign Languages
Batna-2 University/ Algeria

Amel BAHLOUL
Department of English, Faculty of Letters & Foreign Languages
Batna-2 University/ Algeria

Abstract
The present study aims at developing a translational language teaching model that focuses on both linguistic knowledge and other 21st century skills. Translators are alleged to possess a specific profile that is compatible with the demands of the current epoch. Ergo, this study is targeted towards inquiring (1) whether the 21st century translating competences required abroad apply to the Algerian milieu, (2) the translating skills that Algerian professional translators possess, (3) the role of these skills in improving trainee translators' translating competences, and (4) whether equipping translation trainees with these skills compensate for the non-mastery of languages used in translation. As a start, this article pinpoints the variegated roles of translators in the wake of globalisation. Moreover, it highlights the concentric role of Competency-Based Approach in designing a feasible curriculum for translation. Therefore, after ascertaining the fact that Batna Translation Department adheres to the traditional teaching of translation, and after examining the profiles of Algerian public service, freelance, and part-time translators through questionnaires, we devised a Translational Language Teaching Model that incorporates both the teaching of languages and 21st century translation competencies. Doing so may enhance learners' translation profiles to be multilingual decoders who can perform other mediatory tasks in three languages similarly. Yet, Algerian translators' mother tongue is Algerian Arabic, and none of the aforementioned languages plays that role, for they are all taught as second/foreign languages. Thus, the suggested Translational Language Teaching model is deliberated to be a 'realistic' programme for teaching the translation whose initial aim is to overcome translators' weaknesses.
Keywords: 21st century skills, competency-based approach, curriculum, linguistic knowledge, mother tongue, translational language teaching model

1. Introduction

The 21st century coincides with the advent of globalisation. Indeed, facets of globalisation, such as Information and Communication Technologies (ICTs), are gathering momentum each day which urges humans to keep pace with this development. Translation is one example where different institutions (companies, offices…) are reckoning with recruiting professional translators who possess competencies that are compatible with the demands of the century.

It is beyond all disputes that new translators are linguistically knowledgeable, and may be acquainted with the particular information knowledge especially when it comes to translating technical texts. However, they tend to lack the required profile that goes hand in hand with the current growing markets. In a world where every aspect of life is interconnected as if it is a small village, professional translators are supposed to be knowledgeable, communicative, technologically-oriented, autonomous, and aware. Therefore, they need to transcend the act of rendering texts from source languages to target ones to performing and mastering these skills.

Nonetheless, new Algerian trainee translators find themselves doing the job inefficiently because they are taught the linguistic knowledge and structures of languages. They (1) do not master the languages (Arabic, French, and English) they are taught since none is their mother tongue, and (2) they are not well-equipped as far as other competences are concerned such as communicative competence, cultural competence, pragmatic competence, and so on. The current empirical study is based upon other studies namely Sakwe's (2015), which tries to elicit professional translators' 21st century profile. This study aims at ascertaining that competences based upon abroad do exist in Algeria, and at eliciting the required skills that Algerian professional translators rely on in their profession.

Doing so acknowledges the concentric role of these skills in keeping pace with the velocity of the century, and to find ways to bolster translators' training by means of integrating 21st century competencies in curricula design for translation.

Our principal objective is to propose a rational Translational Language Teaching Model that, in addition to teaching languages, takes into account the need for balanced mastery of languages and variegated competencies and language-specific skills in all languages in order to better train translators and to prepare them for professionalism.

2. Literature Review

The substance consulted in the literature reveals the nature of translation as an evolving concept. As different people do not know all languages, translation is resorted to in order to facilitate understanding among and across languages, and to ensure transferability of information among and across different nations throughout different generations. Translation is defined in the Oxford Advanced Learners' Dictionary as "The process of changing something that is written or spoken into another language." In the same vein, Namdari and Shahrokhi (2015) define

translation as a tool of rendering a discourse, be it written or spoken, from a source language (SL) to its equivalent mode in a target language (TL). Yet, these definitions cover both modes of language (writing and speech) despite the fact that changing speech from one language into another is the job of the interpreter.

Translation is not an easy task. Indeed, it is not accessible by all individuals since it undergoes a complex process that only translators master such as finding terminology, possessing knowledge of the topic, finding equivalences, being linguistic, communicative, cultural, textual, pragmatic, stylistic, and so on. However, the majority of translators tend to know, but not necessarily master, the languages they are translating into, and they may lack different translating skills that donate value to translators in the current world. That is why translators are believed to be "performative translators" (Uwajeh, 2001) because they transformed from being 'translators' of texts into 'outperformers' by adopting additional competencies

The most challenging task in translating is when translators do not find equivalences in the TL. Indeed, this is attributed to the nature of languages which, according to Culler (1976, as cited in Namdari & Shahrokhi, 2015), vary in terms of their concepts due to the fact that each language "organizes the world differently" (p. 68). Discourse is shaped differently in different languages that overlap with different cultures and with different social communities; therefore, it is commonly believed that the more complexity in concepts is, the more challenging translation becomes.

2.1. Evolving Concept

The concept of translation is in constant change. It was viewed as being (1) translator traitor, (2) equivalence, and (3) printed book, which shifted into totally distant extremes which are respectively: (1) chief negotiator, (2) cultural turn, and (3) digital (Sigismondi, 2016).

First, the role of the translator was considered to be merely 'renders' of texts from SL to TL by giving it away secretly and from distance without being apparent; that is translators used to be absent in the TL. However, Venturi (2008, as cited in Sigismondi, 2016) claims the concentric role of translators as invisible connectors who need to navigate and connect the different layers of texts; they are encouraged to have their impressions in TL.

Second, transferring meaning from SL to TL used to be entirely dependent on equivalence, for the essence of translation was pondered over to be analogous in the sense that translators are alleged to find the corresponding terminology in TL that matches that of the SL. Nevertheless, the pendulum swung to another tradition that posits the prospects of the dynamic transfer between languages. Indeed, translators can be creative especially when exact equivalences do not exist, or when they generate equivocal meanings. Therefore, since language and culture are inseparable, translators are encouraged to account for culture when translating, for something in the source culture is better transferred by referring to what matches it from the target culture (such as sayings, idioms,…) instead of simply exchanging languages.

Third, the evolving position of technology ushered in the digital nature of translation instead of the printed book. Nowadays, an amalgam of technological software and tools are resorted to in order to ease the task of translation in terms of time and effort. Thus, instead of wasting time and putting more effort on writing the translated text, technology save it all and allows translators to do the job from distance. Ergo, the tradition of printed works almost vanished and is substituted by digital ones (Doherty, as cited in Sigismondi, 2016).

2.2. The Roles of Translators in the 21ˢᵗ Century

The 21ˢᵗ century is shaped to keep pace with the requirements of our interrelated world. The role of translators shifted as well from transferring meanings between languages to a more sophisticated cluster of professions: they become 'language services providers'. Indeed, the requirements of this epoch dictate to translators to be performative actors who possess a set of skills and competences that shape their 21ˢᵗ century profile. Gouadec (2007, as cited in Sakwe, 2015) pinpoints some of these skills:

> an information management expert, technician, terminologist, phraseologist, translator, adapter, proof reader, reviser, quality control expert, post editor, editor, graphic design expert andWeb page designer, technical writer, Website designer, Web page integrator, filemanager, macro-command writer and insome cases IT specialist, all rolled into one. (p. 88)

Besides, Haller and Ulrych (2005) opine that professional translation involves "multiple forms of communication once considered as lying on the periphery of what was considered 'translation proper': activities such as technical writing, editing, language consultancy and screen translation, for instance, are becoming core components of a translator's day-to-day practice" (p. 21).

Therefore, Sawke (2015) depends on these definitions to claim that translation requires not only language skills, but authentic situations as well where translators improve their translation skills through "experiencing realistic professional working methods" (p. 88). That is why it is evident to train translators on the basis of preparing them to the real world, through exposing them to languages that they master especially their mother tongue, and through embedding the required competencies in the training programme. Doing so in the institutions calls for Competency-Based Approach.

2.3. Competency-Based Approach

Competency-Based Approach (CBA) is an approach used to teach and learn concrete competencies in order to generate performers who possess and master valuable skills and knowledge (Everhart, 2014). Teaching/learning through CBA requires a great commitment from the part of the teacher; s/he is responsible to achieve one component of the desired learning goal which is developing learners' competencies. Doing so requires focusing upon, and dealing with,

the required competencies separately and thoroughly.

This approach is applicable to many fields among which we mention translation. Translation has been taught traditionally in the sense that instruction is directed towards the use of languages used in translating texts. However, mastery of these languages and the skills needed to practice the profession of translation are missing in the training period. Ergo, translators have, then, to self-improve in accordance with the requirements of the job.

Hence, CBA coupled with the integration of what professional translators are experiencing in the globalised 21ˢᵗ century in curricula design for translation, is a first step towards allowing learners to have a sound training that they need in developing their professional skills to be prepared for the job. This objective is framed in the proposition of a Translational Language Teaching Model wherein language skills are intertwined with other mediatory tasks.

3. The study

The current study is an empirical investigation on the applicability of the 21ˢᵗ century profile required abroad to Algerian translators, and on extracting Algerian professional translators' required skills in order to incorporate them in teaching translation and in translators' training. It is an attempt to design a realistic Translational Language Teaching Model that focuses upon conquering translators' fallacies, and that bolsters the teaching of the required competencies in all taught languages.

4. Methodology

The researcher needs to refer to triangulation of approaches since text analysis is subjected to qualitative analysis; whereas statistical data processing undergoes quantitative analysis. First, curriculum designed for 3ʳᵈ year students of translation at Batna University and students' competences revealed in Mansouri's study (2005) are qualitatively analysed through text analysis. This allows us to ascertain the fact that translation is taught in terms of linguistic knowledge only. Second, the study entirely relies upon data gathered via case study opinion questionnaire administered to 38 professional translators among whom 33 are contacted via the professional network "Viadeo", and five are from the researcher's wilaya (Tebessa). This is established in order to detect whether the skills derived abroad (Sawke, 2015) are applicable in Algeria, and in order to extract Algerian language services providers' skills needed in the 21ˢᵗ century. Thus, we adhere to the quantitative approach where results are obtained through statistical methods and processed through SPSS.

The questionnaire (Appendix A) consists of six sections. The first gets the profile of professional translators, the second, third, fourth, and fifth sections consist of elements adapted from Sawke's study in order to answer our first question and to elicit, respectively, language-specific communication skills in professional translation, Computer-Assisted Translation (CAT) tools used by professional translators, types of translated materials, and language activities as add-ons. The last section tries to answer the second question by extracting Algerian professional

translators' required competencies that are not mentioned in the previous study.

After having identified the deficiencies in translation curriculum and defined sub-competencies needed in the translation process, principles for sound training are set and relationships between them are established in order to incorporate them in a teaching/training programme that allows future translators to achieve translation competencies and professionalism with a 21st century profile.

5. Analyses and Discussions

5.1. Analysis and Discussion of the Curriculum

The curriculum designed for 3rd year students of translation at Batna University consists of the following subjects (modules):

Table 1 *Curriculum designed for translation-3rd year*

Subjects (Modules)	Content
Translation Arabic-French & French-Arabic	Translating texts between Arabic-French-Arabic
Translation Arabic-English & English-Arabic	Translating texts between Arabic-English-Arabic
Arabic& French Lingual Improvement	Improvement of oral proficiency in Arabic & French
Arabic& French Specilisation	Languages for Specific Purposes & focus on technical terminologies and jargons of different specialised texts
Linguistics	Linguistic knowledge
Strategies to Translation	Methodological aspects of translation
Informatique	Using Computer-Assisted Tools in translation

Table 1 shows that the translation curriculum focuses mainly on language patterns, technical translation, technological aids, and oral proficiency. It is beyond all disputes that it deals with the core knowledge; however, it overlooks a variety of skills that translators (3rd year students) may need in doing their job such as communicative, pragmatic, stylistic, and cultural competences. Besides, though these students are taught, in a way, some of the computer-based technologies, they still lack the adequate mastery of the tools that meet the requirements of translating.

5.2. Analysis and Discussion of Students' Competences (Mansouri, 2005)

In her Magister thesis, Mansouri (2005) relies upon 3rd year first semester exam in Arabic-English-Arabic Translation in order to dissect 30 students' skills after three years of instruction (under-graduation). She analysed students' translations of both texts by means of Waddington's holistic method of evaluation (2001). She evaluated students' competencies on the basis of two five-level scales in both translations (Arabic-English-Arabic) (Tables 2 and 3)

Table 2 *Description of Arabic-English translation levels*

Level	Accuracy of transfer of ST content	Expression of the target language (TL)	Dealing with translation problems

5	Complete transfer of source text information; only minor revision needed to reach professional standard.	Almost all the translation reads like a piece originally written in English, there may be minor grammatical, lexical, or spelling errors.	successful
4	Almost Complete transfer; there may be one or two insignificant inaccuracies; requires certain amount of revision to reach professional standard.	Large sections read like a piece originally written in English, there are a number of grammatical, lexical, or spelling errors.	Almost completely successful
3	Transfer of the general idea(s) but with a number of lapses in accuracy; needs considerable revision to reach professional standard.	Certain parts read like a piece originally written in English, but others read like a translation; there are a considerable number of grammatical, lexical, or spelling errors.	Adequate
2	Transfer undetermined by serious inaccuracies; thorough revision required to reach professional standard.	Almost the entire text read like a translation; there are continual number of grammatical, lexical, or spelling errors.	Inadequate
1	Totally inadequate transfer of ST content; the translation is not worth revising.	The candidate reveals a total lack of ability to express himself adequately in English	Totally inadequate

Note. Waddington (2001, as cited in Mansouri, 2005, p. 143-144)

Table 3 *Description of English-Arabic translation levels*

Level	Comprehension of the ST	Accuracy of transfer of ST content	Expression of the target language (TL)	Dealing with translation problems
5	Complete and deep understanding of the source text's content and characteristics	Complete transfer of source text information; only minor revision needed to reach professional standard.	Almost all the translation reads like a piece originally written in English, there may be minor grammatical, lexical, or spelling errors.	successful
4	Almost Complete understanding of the source text's content and characteristics; only some subtle details are overlooked.	Almost Complete transfer; there may be one or two insignificant inaccuracies; requires certain amount of revision to reach professional standard.	Large sections read like a piece originally written in English, there are a number of grammatical, lexical, or spelling errors.	Almost completely successful
3	Many comprehension gaps are perceivable.	Transfer of the general idea(s) but with a number of lapses in accuracy; needs considerable revision to reach professional standard.	Certain parts read like a piece originally written in English, but others read like a translation; there are a considerable number of grammatical, lexical, or spelling errors.	Adequate
2	Considerable comprehension gaps.	Transfer undetermined by serious inaccuracies; thorough revision required to reach professional standard.	Almost the entire text read like a translation; there are continual number of grammatical, lexical, or spelling errors.	Inadequate
1	Failure in comprehension of the source text.	Totally inadequate transfer of ST content; the translation is not worth revising.	The candidate reveals a total lack of ability to express himself adequately in English	Totally inadequate

Note. Waddington (2001, as cited in Mansouri, 2005, p. 152)

According to Mansouri (2005), 3rd year students' competences are poor since students in translating the first text seem not to transcend the third level of Table 2. Besides, in translating the second text, they show serious errors, inadequate expression, poor style, and poor comprehension of the ST content. She attributes the failure in the latter case to the fact that the TL is the students' mother tongue. This is true to the extent that students do not have a firm command of the Arabic language since we consider it as a Second Language and since the Algerian students' mother tongue is Algerian Arabic.

5.3. Analyses and Discussion of the Questionnaire

- ### Description of the sample

The sample consists of 38 translators among whom 42.1% are females and 57.9% are males (Table 4).

Table 4 *Participants' gender*

	Frequency	Percentage %
Female	16	42,1
Male	22	57,9
Total	38	100,0

Five respondents (13.16%) are from the researcher's Wilaya (Tebessa), and 33 (86.84%) are from other Wilayas. Their ages range from 25 to 71 years old, and they have been working in the field of translation for 1 to 42 years. They have different qualifications among which magister is the most frequent one (71.1%). The sample is a variety of translators (public service, part-time, in-house, Freelance…) from different institutions (companies, Public Offices of Official Translation…). The majority (89.47%) of the sample translators work for Professional Office of Official Translation; whereas the others (10.53%) work for a variety of companies and ministries. (See Table 5 in Appendix B)

- ### *Language-specific communication skills in professional translation*

Table 5 *Professional translators' attitudes towards language-specific skills*

N°	Skills	Very important	Important	Not particularly important	Not important	Total	Percentage of high-frequency skill (%)
01	Terminological correctness	28	9	1		38	73,68
02	Lexico-syntactic equivalence	17	17	3	1	38	44,74
03	Linguistic accuracy	7	31			38	81,58
04	Appropriate style	14	20	4		38	52,63
05	Fluency	15	19	4		38	50
06	Communicative appropriateness	11	22	4	1	38	57,89
07	Cultural knowledge	24	10	4		38	63,16
08	Pragmatic equivalence	22	10	4	2	38	57,89
09	Textual conventions	6	27	3	2	38	71,05
10	Textual competence	18	20			38	52,63
11	Awareness of readers' characters	18	5	12	3	38	47,37
12	Information literacy	14	13	9	2	38	36,84
13	Technological skills	12	19	2	5	38	50
	Average Total	206	222	50	16	494	
	Total Percentage (%)	41,70	44,94	10,12	3,24	100	

The sample professional translators' responses rank language-specific communication skills as being very important (41,70%) and important (44,94).
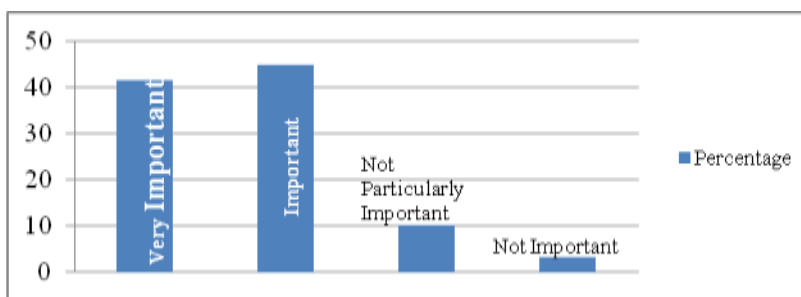
Figure 1 **Importance of language-specific communication skills**

All language-specific communication skills are important with varying degrees, but the major important ones are linguistic accuracy (81.58%), terminological correctness (73.68%), and textual conventions (71.05%)
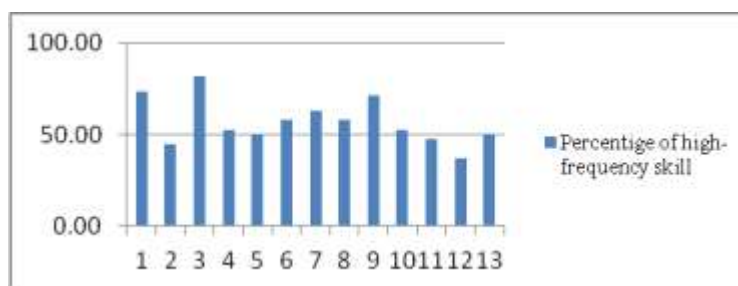
Figure 2 **High-frequency practiced skills**

- *Computer-Assisted Translation (CAT) tools*

Table 6 Professional translators' responses on the use of terminological software

Responses	Yes	No	Total
Number	11	27	38
Percentage (%)	28,95	71,05	100

The majority of translators (71.05%) disagree with using technological software, for, according to them, they cannot replace human translators, and since they are not adequate in the sense that they provide word-for-word translations. Besides, they agree upon the fact that translators' indubitable competence and command of their expertise determine the good profile of translators. Nevertheless, only 28.95% acknowledge the beneficial role of terminological software such as Google Translate, Power Translator, Babylon, and Word Magic; since they assist them in difficult situations and in practice.

Table 7 *Professional translators' responses on the use of terminological tools*

Responses	Yes	No	Total
Number	29	9	38
Percentage (%)	76,32	23,68	100

The majority of translators (76.32%) respond that they do use technological tools such as Dictionaries (Oxford, Cambridge, technical, medical…) and Global and Meta-glossaries, because they find them helpful in finding appropriate and specific terminology. However, the other portion of the sample (23.68%) does not use them since some consider themselves experts in their fields while others practice translation as a hobby.

- *Types of translated materials*

Table 8 *Types of translated texts*

N°	Types of texts	Very often	Often	Sometimes	Rarely	Never	Total	Percentage of high-frequency skill (%)
01	Correspondence	13	5	13		7	38	34,21
02	Writing reports	5	22	11			38	57,89
03	Contracts and agreements	8	15	5	5	5	38	39,47
04	Scientific reports	4	5	8	4	17	38	44,74
05	Budgets	4	4	3	2	25	38	65,79
06	Press releases			7	12	19	38	50
07	Bid notices	4	2	13	16	3	38	42,10
08	Programmes	3	5	25	3	2	38	65,79
09	Précis writing	3	3	25	4	3	38	65,79
10	Speeches	23	10	2	3		38	60,53
11	Presentations	24	5	5	4		38	63,16
12	Tender		5	13	13	7	38	34,21
13	Treatises	4	10	10	3	11	38	28,95
14	Diplomatic notes	5	5	5	5	18	38	47,37
15	Laws and decrees	5	16	10	4	3	38	42,10
16	interviews	13	18		7		38	47,37
17	Press agency reports	5	11	17		5	38	44,74
18	Exposés	21	11			6	38	55,26
	Average Total	144	152	172	85	131	684	
	Percentage (%)	21,05	22,22	25,15	12,43	19,15	100	

The results of this section reveal that these types of texts are sometimes carried out in the field (25.15%) while 22.22% are often encountered.
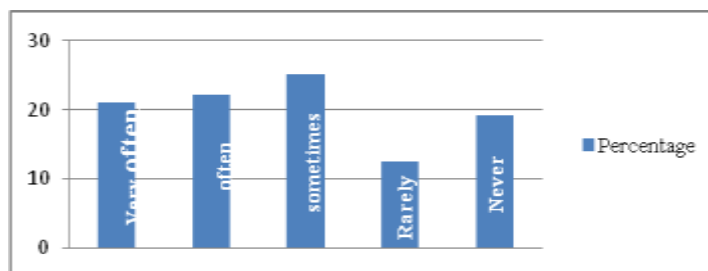
Figure 3 *Frequency of translating types of texts*

The frequently translated materials are correspondence (34,21%), writing reports (57,89%), contracts and agreements (39,47%), speeches (60,53%), presentations (63,16%), laws and decrees (42,10%), interviews (47,37%), and Exposés (55,26%). However, scientific reports (44,74%), budgets (65,79%), press releases (50%), bid notices (42,10%), diplomatic notes (47,37%) are rarely or never practiced.
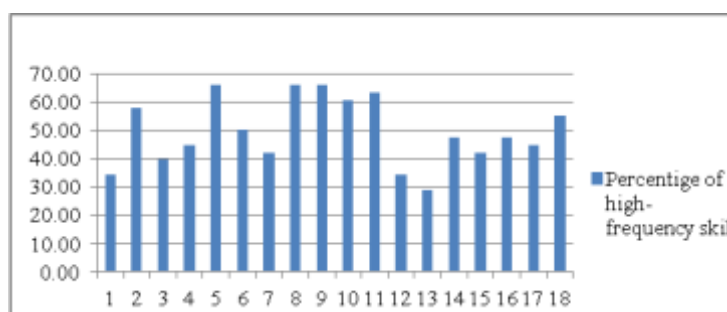
Figure 4 *High-frequency of translating types of texts*

- *Language activities as add-ons*

Table 9 *Add-ons practiced by professional translators*

N°	Translation Add-ons	Very often	Often	Sometimes	Rarely	Never	Total	Percentage of high-frequency skill
01	Writing reports	7	13	7	4	7	38	34,21
02	Re-writing texts	14	9	7	4	4	38	36,84
03	Writing administrative correspondences and business letters	15	5	9	5	4	38	39,47
04	Writing of scientific reports	4	1	21	2	10	38	55,26
05	Localisation	1	2	3	29	3	38	76,32
06	DTP page layout	8	2	3	23	2	38	60,53
07	Terminology work	26	10	2			38	68,42
08	Special language studies	7	3	23	3	2	38	60,53
09	Writing original texts	6	5	3	24		38	63,16
10	Technical writing	5		30	2	1	38	78,95
11	Interpretation	27	5	2	2	2	38	71,05
12	Managing new language technologies	3	2	12		21	38	55,26

13	Public relation work	2	26	4	3	3	38	68,42
14	Language teaching	9	3	5	4	17	38	44,74
15	Giving lectures and talks	3	4	3	3	25	38	65,79
16	Teaching translation	3	2	3	13	17	38	44,74
17	Drafting mails	7	2	23	3	3	38	60,53
18	Supervision of trainees		25	3	2	8	38	65,79
	Average Total	147	119	163	126	129	684	
	Percentage	21,49	17,40	23,83	18,42	18,86	100	

Add-ons that translators practice in addition to their job are sometimes (23.83%) adhered to while they are very often (21.49%) carried out.
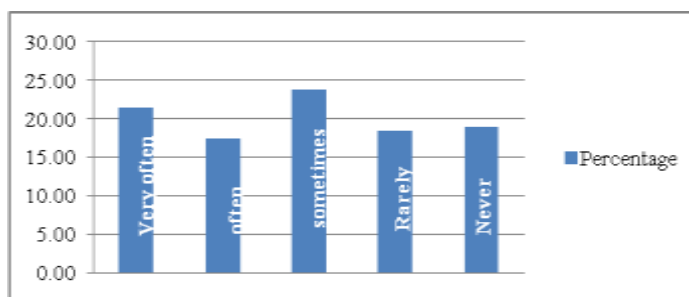
Figure 5 *Frequency of Language add-ons*

The frequently carried out add-ons are writing reports (34,21%), re-writing texts (36,84%), writing administrative correspondences and business letters (39,47%), terminology work (68,42%), interpretation (71,05%), public relation work (68,42%), supervision of trainees (65,79%).
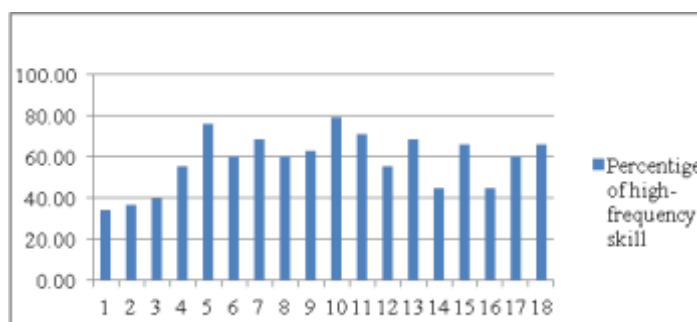
Figure 6 *High-frequency practiced add-ons*

- *Other skills*

Table 10 Other or no other skill

Responses	Other skills	No other skills	Total
Number	5	33	38
Percentage	13.16	86.84	100

Almost all translators (86.84%) do not mention any other skills, apart from those mentioned in the questionnaire by the researcher. Only 13.16% of them add some necessary skills of the 21st century translator; they are:

- ✓ Cultural Knowledge especially when working with different countries which have different accents.
- ✓ Reading all kinds of books
- ✓ Listening to TV and radio in foreign language
- ✓ Learning new neologisms
- ✓ Experience
- ✓ Respect deadlines given to clients
- ✓ Secrecy of translated information

6. Summary of Findings

- Going through the content of curriculum designed for translation uncovers the fact that it focuses mainly on linguistic dimensions, technical terminology, and oral improvement in two languages but English. Exposing learners to such content and improving their pronunciations are insufficient. The curriculum should focus instead on training them to have firm mastery and good command of the three languages taught, be it written or oral, without prioritising some over the other(s); and on generating a good quality of translation graduates' proficiency, adaptability and employability (Gabr, 2001a).

- The results drawn from Mansouri's study confirm the reflection of the 'poor' curriculum.

- All sample translators have qualifications and training in translation (Arabic, French, and English) or Language Sciences. This means that they all have language background, and that the field of translation is not interdisciplinary because it does not enroll people from other fields.

- All sample translators revealed the absence of any activities that have to do with publishing. This is an indication that translators do not have enough training as far as writing and research methodology are concerned.

- The results show that the major important language-specific communication skills are linguistic accuracy, terminological correctness, and textual conventions (71.05%). This indicates the impact of the curriculum which focuses on linguistic aspects of the languages.

- Professional translators opine that they practice other add-ons; however, these activities are carried out because translators have training within linguistics and oral improvement subjects. It is undeniable that the regular practice of these activities stimulates language competences, but there are other vital competencies that reflect self-aware autonomous translators. Therefore, the teaching of the other new skills within the scheme of Competency-Based Approach is pivotal in translator training.

- Although translator training includes teaching CAT, still the majority of translators refuse, and are not familiar with, the use of terminological software. However, the majority uses print terminological tools mainly dictionaries and glossaries. This fact dictates embedding technologies as an integral competence in teaching translation.

- Few professional translators (13.16%) proclaim reading, listening to TV and radio, and learning new neologisms as essential activities. This reveals the paramount importance attributed to learners' autonomy in teaching translation.

- Few translators (13.16%) add that respecting deadlines given to clients and secrecy are important factors that should be accounted for since translation, like any other job, has its ethics. Therefore, Ethics of the job should also be part of translators' training.

7. Discussion of Findings

Acquainting trainee translators with the linguistic background, pronunciation improvement, and some computer training as done in the investigated curriculum is not enough to generate well-equipped translators. Ergo, the need for integrating 21st century profile is patent in this study.

The current inquiry reveals that only 'few' skills, from Sakwe's study (2015), are possessed by Algerian professional translators. Nevertheless, Sakwe, other several researchers (Hurtado, 1996; Hatim & Mason, 1997; Neubert, 2000; Schaffner, 2000; Olivia, 2000; Kelly, 2007; Šeböková, 2010 and PACTE, 2011), and the European Master's in Translation (EMT expert group, 2009) proclaimed that all competences mentioned in the questionnaire were positively established in the sample professional translators they have dealt with.

As pointed out by Uwajeh (2001), translators should be trained with transformative skills that fit the 21st century translation market. Today's translators are alleged to be 'language services providers'; that is, in addition to linguistic competences, translators should possess extra skills such as communicative, pragmatic, cultural, intercultural, and technological competencies.

Therefore, a variety of language competencies should be the principal concern of translation institutions in general, and of Batna Translation Department in particular. This is clearly revealed in many studies; Gonzalez (2004, as cited in Sakwe, 2015) posited that it is high time to adjust to the demands imposed on translation through teaching trainee translators "not only through written texts, but also in the oral and non-verbal" (p. 98). This claim scaffolds our assertion of fostering the aforementioned competencies that account for the element of native culture and target culture. It can be achieved by teaching through authentic materials such as TV and radio talk, shows, e-mail, reading, and so on. To cut it short, in their *Training the Language Services Provider for the New Millennium,* Haller and Ulrych (2002) stated that "Nowadays students need to be trained for the much wider variety of roles summed up in the phrase, 'language services provider." (p. 9)

Knowing that translation goes beyond the act of transforming texts between languages, it is imperative that we make up our fallacies, and that we avoid falling in the trap of reductionism (Sakwe, 2015). Ergo, these considerations throughout this paper shape and determine the way translation ought to be taught/learnt. In addition, the present study found patent results that would add new insights and data to the literature.

8. Recommendations

Though the results drawn from Sakwe's study and from a professional translators' questionnaire are not totally adhered to in the Algerian milieu, they are of paramount importance in translators' quality and professionalism. Our aim is to integrate the required 21ˢᵗ century skills in translation curricula by founding a rational, authentic, and contextualised Translational Language Teaching Model. It does not account for aspects of the "academic cocoon" (Díaz, 2004, p. 201) only, but for dimensions of the hands-on experience world as well.

Doing so, translators' needs, rather than their products, are emphasised in order to assume potential solutions, rather than to evaluate ready-made translations, to the problems encountered by translators. Moreover, it is imperative that curriculum design (objectives, content, teaching methods, and evaluation) should be constantly reexamined. Furthermore, the 'Holistic Approach' should be brought to the ground to assure a holistic development of the necessary skills and sub-skills, and to improve translators' training programmes, proficiency, and accuracy (Cao, 1996; Mansouri, 2005). Thus, translation should abide by integrating the range of "literary, 'ordinary' or 'general language', or language for special purposes" (Snell-Hornsby, 1988, as cited in Sakwe, 2015, p. 3). These approaches delineate the blueprint of some pedagogical implications in professional translational language teaching.

- **Translational Language Teaching Model**

The proposed curriculum aims at training translators with translational language competence. It is an attempt to embark upon a multifaceted approach to curriculum that suits the market. This model is based on both Translation Theory and Applied Linguistics in the wake of globalisation. They all influence the development of translators' 21ˢᵗ century profile. Besides, curriculum design calls for assimilating interdisciplinary approaches and putting them into practice. This would allow establishing equilibrium between enhanced (taught) skills and separate ones (real-world skills).

Figure 7 represents a model upon which we envision a curriculum that includes seven core modules. They approach language teaching as form, meaning, function, and skill. This model is a competency-based one that encompasses different types of written and oral activities that are appropriate to translators' qualitative training.
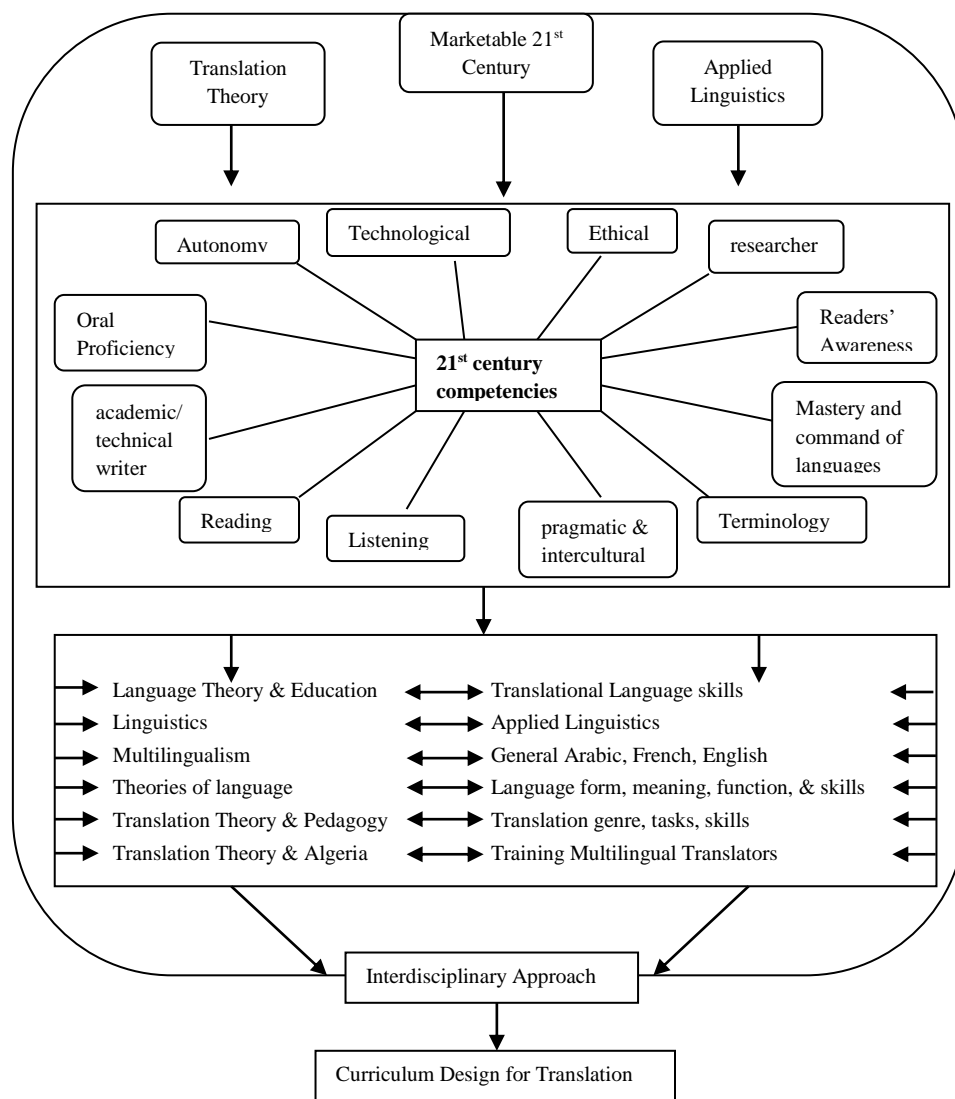
Figure 7 **Translational language teaching model**
Adapted From Sakwe (2015)

Text Comprehension and Analysis

This module is an opposition to curricula that instruct learners to translate texts from one language to another; it rather entails training learners to read or watch, comprehend, and analyse discourse in order to assimilate the different forms, meanings, functions, and skills. It is a module where learners can develop the different aspects of the reading skill (graphs recognition, meaning inference…), linguistic, communicative, and higher order thinking skills such as analytical thinking, critical thinking… by deploying their intellect in individual or collaborative learning.

Writing

Writing is a very important skill because most of the learners' evaluations are pursued on their written productions. Indeed, this is applicable to translators who execute most of their

translations in the written mode; therefore, the writing skill should be part of the translation curriculum. Translators need writing not only to translate, but to perform other translator-specific writing tasks (Sakwe, 2015) such as writing articles for publishing. It is evident that anyone can pen written compositions, but not everyone can craft a well-structured cohesive coherent text. Thus, teaching writing should focus on different aspects of writing such as structure, punctuation, cohesion, coherence, and so on. Besides, translator learners should be well-acquainted with the different types of texts that fit their profession mainly academic and technical writings.

Oral-Aural Proficiency

The third module is targeted towards developing translators listening and speaking skills, for the job of interpreters requires a great deal of attention and rapidity. Therefore, this module would allow learners to master all aspects of listening (hearing, attention, categorisation of sounds, word recognition, comprehension, activating schemata, remembering and interpretation...) and those of speaking (accuracy, fluency, sounds articulation…).

Lexico-intercultural Communication

In this module, terminology is focused upon, be it general, academic, or technical. It also attempts to introduce the Lexical Approach that advocates the teaching of pre-fabricated chunks such as collocations, idioms, proverbs, and so on. This has to do with introducing the aspects of the target cultures of the languages taught. Doing so in a manner that allows learners to establish differences between their native cultures and the target ones guides them to develop culture-related competencies such as pragmatic, cultural, intercultural, intercultural communicative, and intercultural pragmatic competences.

Language-specific Technological Tools

The fifth module depicts the integrative role of technology in translators' career, for it assists them in doing the job. It is true, as posited by the sample professional translators, that technology cannot replace humans; nonetheless, technological software and tools play a great role in aiding translators in difficult situations. Therefore, embedding technological tools in translators' training, especially translation memories that store previous translations, would help and consume time and effort.

Research Methodology

This module is an initiative that permits translators' training to embrace methodological skills that allow them to embark upon a research to write articles for publishing. This is proposed because not everyone can undertake a research since research is not an ad hoc activity; it is rather a systematic process that undergoes other complex processes. Therefore, these processes have a concentric role in translators' training.

Ethics of the Job

Taking into consideration the dimensions of 'Competence', ethics and values are of a pivotal role. They include: personal values (morals), professional ethics (e.g. deontology), group values (e.g. social, cultural, organisational, gender, age), and universal values (e.g. respect for human rights).This module implies teaching/learning of the ethics of the job of translators in order to familiarise them with the moral principles that control their behaviours. Such ethics include, among many others, punctuality and secrecy, for instance. Translators should be (1)

punctual in the sense that they should respect the deadlines they arranged with their clients and return translations on the predetermined time. Therefore, they should be taught how to respect and manage time. They also should be (2) very secretive about their work.

9. Conclusion

This study is an empirical attempt to propose a Translational Language Teaching Model in teaching translation. It mingles the balanced teaching of linguistic knowledge in all target languages and other 21ˢᵗ century translator-specific skills such as communicative, pragmatic, cultural, intercultural competences. It is based on the analysis of the curriculum designed for translation at Batna Translation Department, on results revealed in Mansouri's (2005) study on 3ʳᵈ year students of translation at the same department, and on Algerian professional translators' questionnaire. These approaches allowed us to ascertain the poorness of the curriculum since it focuses mainly on linguistic knowledge, and on surface improvement of pronunciation. This is also reflected in the results of Mansouri's study that showed poor performance and achievement. Moreover, the results obtained from the questionnaire confirms the fact that competences extracted in Sakwe's study do not apply to the Algerian milieu, and that Algerian professional translators apply what they have been taught with the exception of some who adhere to other skills rather than translation only. Last but not the least, teaching trainee translators the needed competencies should overlap with teaching the mastery of the languages.

About the Authors:

MIZAB Manel is a part-time lecturer of Culture and Civilization at the English Department (Batna-2 University/Algeria), and of ESP at the Mechanical Engineering Department (Tébéssa University/Algeria). She is an LMD Doctorate student in Applied Linguistics & TEFL at Batna-2 University/Algeria. She holds a Master in Language Sciences from Badji Mokhtar University (Annaba/Algeria). Her research interests are TEFL, Applied Linguistics, Curriculum Design, Pragmatics, Translation Pedagogy, and Educational Technology. She has contributed to a series of study days at Tébéssa University on "Some Aspects of Research Methodology" and at Batna-2 University on "Language and Culture," "Language and Technology," and "Intercultural Communicative Competence." She also participated in the 7ᵗʰ International Conference in Translation Studies and NLP (TRADETAL 2016).

Dr. Amel BAHLOUL is the president of the scientific board of the faculty. She has been a teacher at the University of Batna (Algeria), Department of English since 1998. She got her Doctorate degree in 2008. She is specialised in theoretical and applied linguistics. Her main interest is investigating new ways to teach students the skills they need, to understand Foreign Language Acquisition, and to promote change at the university level. She contributed to the supervision of a wide range of Doctorate, Magister, and Master Theses and dissertations. She participated in, and organized, conferences.

References

Cao, D. (1996). On translational language competence. *Babel42* (4): 231-238.

Claramonte M. C. A. V. (2009). Rethinking Translation in the 21st Century. 39-48. (Gómez, A. M.G. Trans.). Retrieved 01/03/2016 from
http://rua.ua.es/dspace/bitstream/10045/13034/1/MonTI_01_06.pdf

Díaz, C.J. (2004). Subtitling: the long journey to academic acknowledgement. *The Journal ofSpecialized Translation*. (1): 50-67. Online at: www.jostrans.org(consulted 04. 03.2016)

EMT expert group (2009): Competences forProfessional Translators: Experts in Multilingualand Multimedia Communication.

Everhart, D. (2014, October). 3 Key Characteristics of Competency Based Learning. Retrieved 08/03/2016 from http://blog.blackboard.com/3-key-characteristics-of-competency-based-learning/

Gabr, M. (2001a).Toward a model approach to translation curriculum development.*Translation Journal. 5,* (2)

Maia, B., Haller, J. &Ulrych, M (Eds.). (2002).*Training the Language Services Providerfor the New Millennium*, Porto, Facultdade de Letras, Universidade do Porto

Mansouri, F. (2005). Linguistic and Cultural Knowledge as Prerequisites to Learning Professional Translation. (Unpublished MA Thesis). Batna University, Algeria.

Namdari, R. &Shahrokhi, M. (2015). Differences in translation by translation specialized and non-specialized students in terms of accuracy of pragmatic equivalence and lexico-syntactic properties. *International Journal ofEnglish Language & Translation Studies.3*(2), 67-73. Retrieved from http://www.eltsjournal.org

Office de Traduction Officielle. Retrieved 01/03/2016 fromhttp://dz.viadeo.com/fr/search/rcl/dz/Office%20de%20Traduction%20Officielle./fr/

Office de Traduction Officielle. Retrieved 01/03/2016 from http://www.viadeo.com/fr/search/rcl/dz/Office%20de%20Traduction%20Officielle./fr/?pageNumber=2

Oxford Advanced Learners' Dictionary.

Sakwe, G. M. (2015). The standard profile of the 21st century translator and its impact on translator training. *International Journal of English Language & Translation Studies.* 3(3), 86-104. Retrieved from http://www.eltsjournal.org

Sigismondi, P. (2016). Babel and globalization: Translating in the 21st century. *International Journal of Communication,* 10, 860–867. ISSN 1932–8036/20160005

Sîlis, J. (2007). Translator's faithfulness in the 21st century:A sociolinguistic view. *KALBOTYRA*, *57*(3), 211-218. ISSN 1392-1517.

Uwajeh. M.K.C. (2001). The task of the translator revisited in performativetranslatology. *Babel 47,* (3), 228-247.

Appendix A. Professional Translators' Questionnaire

The present questionnaire, which is part of our seminar research paper entitled **"The Integration of Professional Translators' 21st Century Profile in Teaching Translation at Batna Translation Institute"**, is designed to get Algerian professional translators' opinions and attitudes towards the skills and competencies required in professional translation in the 21st

century. It aims at gathering the skills, you 21st century translators, use and master in order to incorporate them in teaching translation.

In this respect, you are kindly requested to devote few minutes to answer the following questions. Thank you for your time and collaboration.

Doctorate student Manel MIZAB
Batna-2 University/ Algeria

I. Section One: Professional translators' profile

1. Please, specify your gender
   a) ☐ Male   b) ☐ male
2. Please, specify your age: ……………
3. Please, specify your Wilaya: ………………
4. What is your qualification?
   a)Lisence ☐   b) Magister ☐   c) Master ☐   d) Doctorate ☐
   e) other ……………………………………………
5. How many years have you been practicing translation as a profession?
   ………..... years
6. What type of translator are you?
   a)Public service translator ☐   b) Freelancer ☐   c) In-house translator ☐
   d) Part-time translator ☐   e) other …………………………
7. Who do you work for? (Name the institutions)
……………………………………………………………………………………………………
……………………………………………………………………………………………….

II. Section Two: Language-specific communication skills in professional translation

8. Tick (√) the box corresponding to the extent to which the following aspects are important in professional translation

	Very important	Important	Not particularly important	Not important
Terminological correctness				
Lexico-syntactic equivalence				
Linguistic accuracy				
Appropriate style				
Fluency				
Communicative appropriateness				
Cultural knowledge				
Pragmatic equivalence				
Textual conventions				
Textual competence				
Awareness of readers' characters				
Information literacy				
Technological skills				

III. Section Three: Computer-Assisted Translation (CAT) tools

9. Do you use translation software?
   a) ☐ Yes   ☐ No
Justify

……
……
…………………………………………………………………………………………………

10.   If yes, state the translation software you use

……
……
…………………………………………………………………………………………………

11. Do you use terminological tool(s)?
     b)   ☐   Yes   ☐ No
Justify

……
……
…………………………………………………………………………………………………

12.   If yes, state the terminological tool(s) you use

……
……
…………………………………………………………………………………………………

IV. Section Four: Types of translated materials
13.   How often do you translate the following types of text?

	Very often	Often	Sometimes	Rarely	Never
Correspondence					
Writing reports					
Contracts and agreements					
Scientific reports					
Budgets					
Press releases					
Bid notices					
Programmes					
Précis writing					
Speeches					
Presentations					
Tender					
Treatises					
Diplomatic notes					
Laws and decrees					
interviews					
Press agency reports					
Exposés					

V. Section Five: Language activities as add-ons
14. How often do you practice the following activities in addition to your job of translation?

	Very often	Often	Sometimes	Rarely	Never

Writing reports					
Re-writing texts					
Writing administrative correspondences and business letters					
Writing of scientific reports					
Localisation					
DTP page layout					
Terminology work					
Special language studies					
Writing original texts					
Technical writing					
Interpretation					
Managing new language technologies					
Public relation work					
Language teaching					
Giving lectures and talks					
Teaching translation					
Drafting mails					
Supervision of trainees					

VI. Section Six: Conclusion

15. Are there any other skills to improve the translator's 21st century profile?

………………………………………………………………………………………………
………………………………………………………………………………………………
………………………………………………………………………………………………
……………………………………………………………………………………………..

Thank you!

Appendix B. Table 5. Translators' type and institution

N°	Gender	Age	Wilaya	Qualification	Experience	Type of translator	Institution
01	male	71	Tebessa	Magister	42	Public-service Translator	OPTO
02	male	68	Tebessa	Magister	40	Public service & freelance Translator	OPTO
03	male	60	Chlef	Magister	38	Public service, Assistant translator & interpreter	OPTO
04	male	58	Sétif	Magister	35	Freelance translator, Translation services provider, proof-reader, & interpreter	Sonatrach
05	male	54	Oran	Magister	13	Public service Translator& interpreter	OPTO
06	male	51	Sétif	Magister	35	Public service, Freelance translator & interpreter	OPTO
07	male	50	Guelma	Doctorate	18	In-house & Freelance translator	
08	male	50	El-Beida	Magister	27	Public service, Freelance Translator & interpreter	OPTO
09	female	48	Bab El-Oued Algiers	Magister	10	Public service assented translator	OPTO

10	male	48	Algiers	Magister	17	Public service, proof-reader, & interpreter	OPTO,
11	female	48	Sétif	Magister	22	Public service Translator & interpreter, Part-time teacher	OPTO&Sétif University
12	female	48	Algiers	Magister	25	Public service, freelance translator & interpreter	OPTO
13	female	47	El-EulmaSétif	Magister	20	Public service, freelance translator	OPTO
14	female	47	Algiers	Magister	20	Freelance translator & Head of Ads Agency	Community Manager web Agency
15	female	46	Amizour	Magister	16	Public service & freelance translator	OPTO
16	male	45	Algiers	Magister	10	Public service assented translator	OPTO& Ministry of Finance
17	female	45	Algiers	Magister	18	Public service assented translator, Teacher, & administrator	OPTO&Secondary School, & Higher Education
18	male	44	Béjaia	Doctorate	13	Public service Translator & interpreter	OPTO&Béjaia University
19	male	41	Ghardaia	Logistics & Coordination, Drilling Field	16	Public service assented translator	OPTO
20	female	40	El-Khroub Constantine	Magister	15	Public service assented translator	OPTO
21	male	39	Batna	Magister	9	Public service Translator & student	OPTO& Algiers University
22	female	39	Sétif	Magister	12	Public service, Part-time assistant translator	OPTO& El-Watan Bureau
23	female	39	Algiers	Magister	13	Assistant translator	OPTO
24	male	38	Ouargla	Doctorate	11	In-house translator & secretary	OPTO
25	female	37	Béjaia	Magister	10	Public service, freelance assented translator & assistant lecturer	OPTO&Béjaia University (The English Department)
26	male	36	Sétif	Magister	13	Public service, part-time assented translator & interpreter	OPTO& Ministry of justice
27	male	35	Algiers	Co-management Interpretation, Business-Solutions	10	Public service assented translator	OPTO
28	male	33	Tebessa	Lisence& Professional Training in the International Trade Field	4	In-house Translator as required in the company	In-house Translator as required in the company
29	female	33	Bordj	Magister	6	Public service Translator	OPTO
30	female	32	Tebessa	Magister	8	Public-service Translator	OPTO
31	male	32	Sétif	Magister	8	Public service assented translator & Teacher	OPTO&Sétif University
32	male	31	Algiers	Magister	5	Public service private translator & interpreter	OPTO
33	female	31	Algiers/Djelfa	Magister	6	Public service Translator	OPTO
34	male	29	Ben Aknoun Algiers	Master	4	Public service Translator & interpreter	OPTO& Ministry of Trade
35	female	29	Algiers	Master	6	Public service & freelance Assented Translator	OPTO
36	male	26	Chlef	Master	2	Public service, freelance translator & interpreter	OPTO
37	male	26	Sétif	Lisence Translation	4	Public service Translator	OPTO
38	female	25	Tebessa	Master 2 English (Language Sciences)	1	Public-service Assistant translator	OPTO

آفاق للعلوم

للعلوم

ECONOMICS

EDUCATION

DESIGN

الهيئة العلمية الاستشارية للمجلة

من داخل الجزائر

رئيس الهيئة العلمية

د. فشار عطاء الله - جامعة الجلفة

أعضاء الهيئة العلمية

د. مناجلية الهذبة- قسم علوم الإعلام والاتصال   جامعة عنابة

د. خلفلاوي شمس ضيات- قسم علوم الإعلام والاتصال   جامعة عنابة

د. هازار معايليش- قسم الترجمة   جامعة عنابة

د. سعيدة كوحيل – قسم الترجمة   جامعة عنابة

د. دليوح عبد الحميد- قسم التاريخ   جامعة الجزائر

د. ناجي ليتيم – قسم العلوم الاجتماعية   جامعة سكيكدة

من خارج الجزائر:

أ. د. محمد بن محمود فجّال- المملكة العربية السعودية

أ.د. كريم سالم حسين جبر الغالبي - جامعة القادسية - العراق

د. سليمان عودة أبو صعيليك- المملكة العربية السعودية

د. عبد السلام بني حمد   اكاديمية الشرطة الملكية الأردن

د. مخلوف أحمد - الأردن

د. توهامي إبراهيم – الشارقة

د. سعد علي البشير - الأردن

د. رحاب فايز احمد سيد – مصر

آفاق للعلوم

مجلة دولية علمية، لغوية، أدبية، ثقافية، تربوية، محكمة تصدر بجامعة الجلفة

مجالات النشر بالمجلة:

تعنى هذه المجلة بنشر البحوث والدراسات القانونية، والسياسية، والشرعية، واللغوية، والأدبية، والدراسات الإنسانية، والاجتماعية والعلوم التربوية (مناهج وطرق التدريس أصول التربية ، الادارة التربوية)، والدراسات الاقتصادية، وعرض الكتب والرسائل الجامعية، والتقارير العلمية عن الندوات والمؤتمرات العلمية، والتعليق على القوانين والأحكام القضائية، و تحقيق المخطوطات.

كما تنشر المجلة دراسات وأبحاث البحوث الأدبية والعلمية الأصيلة للباحثين في هذه التخصصات كافة من داخل الجامعات الجزائرية ومن خارج الجزائر مكتوبة باللغة العربية أو الإنجليزية أو الفرنسية.

ضوابط وشروط النشر بالمجلة:

أن تكون الدراسة أو البحث المقدم للنشر جديدًا لم يسبق نشره بمجلة أخرى، ولا يكون جزءاً من كتاب منشور أو رسالة جامعية أعدها الباحث.

نوع الخط 16 (Traditionnel Arabic) تحت برنامج Word 2003 أو 2007 و times New Roman باللغة الأجنبية.

ويراعى أن يكون مصححًا لغويًا و مستوفيًا الشروط العلمية والمنهجية المتعارف عليها.

تكتب الهوامش بالتفصيل في آخر البحث بحسب تسلسلها في المتن، ويليها قائمة بالمصادر والمراجع مرتبة ألف بائيًا بحسب اسم الشهرة.

في حالة كان البحث المقدم بلغة أجنبية يجب إرفاق ملخص له باللغة العربية، على ألا تزيد كلمات الملخص عن (100) كلمة، وتكتب بعد الملخص الكلمات الدالة المفتاحية (keywords) للبحث.

تعرض البحوث والدراسات المقدمة للنشر على لجنة التحكيم مكونة من ذوي الاختصاص يُختارون بسرية تامة، وذلك لبيان مدى أصالتها وجديتها وقيمة نتائجها وسلامة عرضها وصلاحيتها للنشر، وعلى الباحث الالتزام بإجراء التعديلات وَفْق الملحوظات التي يبديها المحكَّمون.

يتعهد كل باحث بعدم نشر بحثه بأية دورية أخرى دون إذن مسبق من هيئة التحرير، وعند قبول البحث للنشر تنتقل جميع حقوق الملكية المتعلقة بالبحث إلى المجلة.

على الباحث أن يرفق ببحثه نبذة تعريفية موجزة عن مؤهلاته ومصدرها، فضلاً عن إسهاماته العلمية (السيرة الذاتية cv).

بالإضافة إلى إرفاقه لتعهد بعدم نشر المقال في مجلة أخرى.

البحوث المقدمة للنشر بالمجلة لا ترد إلى أصحابها سواء أقبلت أم لم تقبل.

فهرس المحتويات

Digital Video Conferencing in Algerian English Curricula to Enhance Learners' Intercultural Communicative Competence: The Case of Doctoral Students at Batna-2 University/Algeria

Manel MIZAB, Doctoral student   Amel BAHLOUL, Professor,

Batna-2 University

Abstract

This paper is an empirical research that attempts to make contributions to the English Language Pedagogy. It aims at introducing Digital Video Conferencing (DVC) in teaching Algerian students. The teaching/learning process has long been undergoing traditional teaching in the sense that classrooms tend to be teacher-centered. Teachers play the role of the 'sage on the stage', for they entirely depend on lecturing and monopolizing talk which drive learners to get bored, daydream, or even do something else such as texting friends (personal observation). Therefore, embedding DVC in the teaching/learning process is of paramount importance in order to swing the balance to a more learner-centered extreme; this would prioritize learners' benefits and put their learning above all, and would restrict the role of the teacher to that of a 'guide on the side' since learners favour being involved in what they are exposed to. Albeit beneficial in getting learners engaged and in enhancing their Intercultural Communicative Competence (ICC), it is overlooked or granted to the elite of students. Nevertheless, many researchers opined and proved its usefulness in authenticating learning, in generating a sense of problem-solving urgency, in social engagement, in making learners blissfully productive, and in creating future teachers with a global profile. [1] In this investigation we adhere to the experimental research where a control group is taught through traditional teaching while an experimental one is part of the DVC programme at Batna-2 University. The results revealed the development of the components of ICC (Intercultural sensitivity, intercultural awareness, and intercultural adroitness) in the experimental group in comparison to the control group whose results did not improve.

Keywords: Digital Video Conferencing, Intercultural Communicative Competence, Learner-centered, Traditional Teaching

ملخص

يحاول هذا البحث التجريبي تقديم مساهمات في تدريس اللغة الإنجليزية. حيث يهدف إلى إدخال الفيديو الرقمي في تعليم الطلاب الجزائريين. لطالما كانت عملية التدريس / التعلم متوجهة بالتدريس التقليدي بمعنى أن الفصول الدراسية تتمحور حول المعلم الذي يعتمد على إلقاء المحاضرات واحتكار الحديث مما يدفع المتعلمين إلى الشعور بالملل، أحلام اليقظة،أو مراسلة أصدقائهم (ملاحظة شخصية). ولذلك، فإن إدخال الفيديو الرقمي في عملية التدريس / التعلم له أهمية قصوى من أجل التركيز على المتعلم مما سيعطي الأولوية لفوائد المتعلمين ويضع تعلميهم قبل كل شيء، وسيحد من دور المعلم كدليل، حيث أن المتعلمين يفضلون المشاركة في ما يتعرضون له. وإن كان ذلك مفيدا في إشراك المتعلمين وتعزيز كفاءتهم في التواصل بين الثقافات، فإنه يتم إغفاله أو منحه لنخبة الطلاب. وقد أثبت الباحثون جدوى الفيديو الرقمي في توثيق التعلم، وفي توليد الإحساس بالحل العاجل لحل المشاكل، والمشاركة الاجتماعية، وجعل المتعلمين منتفعين بهدوء، وفي خلق معلمين مستقبليين يتمتعون بمظهر عالمي. في هذا العمل، تم تدريس مجموعة الضبط من خلال التدريس التقليدي في حين ضمت المجموعة التجريبية جزء من برنامج الفيديو الرقمي في جامعة باتنة 2. أظهرت النتائج تطور الحساسية بين الثقافات والوعي بين الثقافات في المجموعة التجريبية بالمقارنة مع المجموعة الضابطة التي لم تتحسن نتائجها.

الكلمات المفتاحية: الفيديو الرقمي، كفاءة التواصل بين الثقافات

1. Introduction

In the throes of globalization, our world is driven so fast to interconnectedness. The overspread of Information and Communication Technologies (ICTs) foregrounded English as the international lingua franca. These developments engendered a swift social change that penetrated almost every facet of the 21st century human life; therefore, keeping pace with this tempo is mandatory. Education is one of the disciplines that are impacted by such phenomena in the sense that technology is embedded in teaching/learning in general, and in English language teaching/learning in particular.

Learners of this epoch are surrounded by, and accustomed to, the variegated cluster of technologies (e.g., mobiles, tablets, iPods, computers, social networks, and so on) that rendered the world a small village. Thus, they find themselves adhering to the use of, and eager to master, the English language since it is the language of ICTs. However, being enrolled in English language classes does not meet these expectations. Learners find themselves the audience of the 'sage on the stage' who monopolizes talk until the last minute of the course. Therefore, they get disappointed and bar from attention.

This is a rational impetus behind implementing Educational Technology (ET) to English language teaching/learning. However, teachers stick to traditional teaching, and are reluctant to change. Ergo, this investigation aims at inquiring one of the ET devices that is DVC applied to teaching Doctoral students at Batna-2 University. This is approached in order to figure out the impact of DVC on Doctoral students' ICC. Therefore, our study attempts to answer the following questions:

- ✓ What are the benefits of DVC in teaching Doctoral students?
- ✓ How does DVC influence students' ICC?

2. Literature Review

The existence of the problem is attributed to the substance consulted in the literature. It is revealed that the field of English language teaching, among many other domains, adheres to traditional teaching. Teachers do the talk during the whole course whilst learners are bench-bound listeners and parrot-like speakers. Besides, teachers' reluctance to change and to adopt technology in the classroom is one of the main reasons behind generating such type of students. Nonetheless, the expectations of what 21st century learners can do changed since they favour having their share in what they are exposed to.

2.1. Teaching English as a Second/Foreign Language

English has the jewel in the crown; it is the most widely used language among the 4,000 to 5,000 living languages.[2] It gained a remarkable reputation all over the world, especially after being claimed as the language of ICTs. It is among the most encouraged languages to be taught/learnt.

English is no longer monopolized by its native speakers; it is rather internationalized and under all nations control in the sense that it is spoken as a second language (L2) in certain nations while in others as a Foreign Language (FL). It is, according to the Cairo Egyptian Gazette, "not the property of capitalist Americans, but of all the world" (p. 4).[2] It took many regional forms, and it became an English variety in many nations representing many cultures such as British, American, Canadian, Indian, West-African, and Australian, to name a few. These varieties represent different speech communities which differ in several language aspects such as pronunciation, syntax, semantics, pragmatics, and culture, all of which are shared and agreed upon in intracultural communications. However, in intercultural encounters, interlocutors find themselves in situations where they lack knowledge of the other language and culture.[3] They may wish to partake in the foreign language and culture. Thus, teaching learners the language and its culture in a way that stimulate them to tolerate, to embrace, and to accept the counterpart culture is integrative in developing their ICC.

ICC is conceptualized differently by different researchers each of whom concentrated on a certain perspective. Gudykunst, Wiseman, and Hammer (1977), Hammer, Gudykunst, and Wiseman (1978), Abe and Wiseman (1983), Wiseman and Abe (1984), Hammer (1987, 1989), and Wiseman, Hammer, and Nishida (1989) approached ICC from a cross-cultural perspective which conceptualizes it as being the individual's ability to have "a positive attitude towards the foreign culture" (p. 166).[4] Others such as Ruben (1976, 1977, 1987), Ruben and Kealey (1979), Hawes and Kealey (1981), and Kealey (1989) viewed ICC from a behavioural skills approach that emphasizes individuals effective behaviours and skills in intercultural interactions. Another group of researchers focus on the individuals' traits that mediate their attitudes and behaviours. Others (Dinges and Lieberman, 1989; Parker and McEvoy, 1993; and Hammer, Nishida, and Wiseman, 1996) emphasize the salience attributed to context in influencing ICC.[4] Chen and Starosta designed an ICC model.[5] They define it as "the ability to effectively and appropriately execute communication behaviors that negotiate each other's cultural identity or identities in a culturally diverse environment" (p. 28).[6] It brings together all the dimensions of competence: affect, cognition, and behaviour resulting into three components of ICC: Intercultural sensitivity, Intercultural awareness, and Intercultural adroitness, as shown in Figure 1.
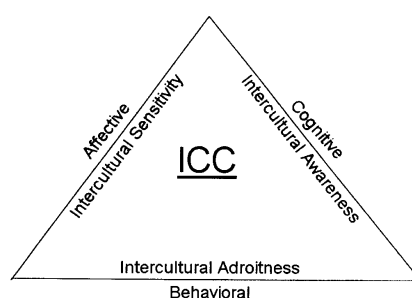

Fig. 1. ABC Triangle[5]

Intercultural sensitivity represents the affective element of ICC. It is the person's emotional desire to recognize, tolerate, and accept cultural differences; it includes self-esteem, self-monitoring, empathy, open-mindedness, non-judgmental, and social relaxation. Intercultural awareness represents the cognitive element of ICC that stands for the ability of a person to understand convergences and divergences between native culture and others' cultures. It involves self-awareness and cultural awareness. Intercultural adroitness stands for the behavioral element of ICC which is the ability of a person to establish communications and achieve desired communicative goals in intercultural communications. It consists of message skills, appropriate self-disclosure, behavioral flexibility, and interaction management.[5, 6]

2.2. Traditional Teaching Vs. Technology

The traditional teaching approach, that is lecturing, is highly adhered to in higher education. It overlooks the centrality of learners and their interests and intellects. Indeed, within this approach, they are alleged to rote memorize their lessons without getting involved in participations or creative thinking. This is attributed to the fact that instruction in teaching/learning process is "unilateral" which is pondered over to be "orthodox activity" (p. 170).[7]

However, globalization ushered in new trends, and it instigated change by adopting technology to change the present scenario in education. Technology is compatible with the claims of constructivism that learning is an active and contextualized process wherein learners construct knowledge on the basis of their personal experiences. Technology allows social negotiation to test previous ideas and to construct new ones because learners are not "tabula rasa" wherein knowledge is poured; they rather bring prior knowledge and culture into their learning. Technology stimulates the activation of digital learners' "inborn curiosity about the real world" by allowing them to be authors and actors of their own learning (pp. 170-171).[7]

Technology is also the crossroads that brings cultures together. It transcends knowing one's culture that shapes his/her culture to acknowledging, respecting, accepting, and/or embracing similarities and differences in others' cultures. Technology shifts teachers' roles from 'monopolists' to guides or observers who delineate learners' paths towards ICC, as is the case in DVC where teachers help foreign learners to get in touch with native speakers, to work with them in collaborative learning contexts (p. 171)[7], to become active, autonomous, self-aware, culturally-aware, communicative, and interculturally aware. Besides, the task of teachers lies in delivering the requirements of the task at hand and how it is pursued; thus, they are rather tutors and facilitators. The change in teachers and learners' role is sketched in Figure 2.
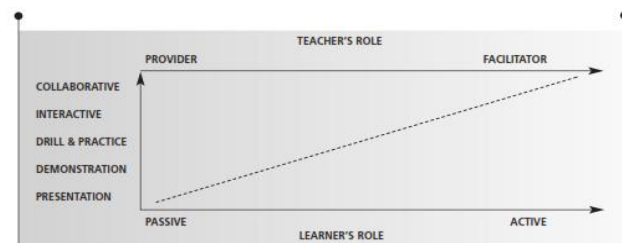

Fig. 2. Use of ICTs for different roles of teachers and learners (p. 13).[8]

2.3. The Role of Technology in Education

Educational Technology (ET), as the name implies, stands for coupling the two trends of education and technology. The term was firstly coined as "technology in education" referring to the use of a set of audio-visual aids to meet teaching purposes. However, they became considered as "transmitters of lesson content" as the concept of ET evolved into "Technology of Education."[9]

This emerging trend views education differently in the sense that it started pondering over not only integrating technology, but over the impetus behind doing so, learners' behaviours in technologically-oriented contexts, compatibility of content, and modes of evaluation.[9] Besides, digital media came into vogue to initiate interaction and interconnectedness between different speech communities with different languages and cultures.

Therefore, educational stakeholders need to keep pace with this evolution by changing teaching paradigms in order to help learners be effective and efficient communicants. Sutar and his Focus Group claimed that directing attention to education and to the culture of education per se, instead of technological devices, is the solution. Therefore, they posited that ET "is a value addition to quality, relevance, appropriateness, and other such attributes, transforming education by making it dynamic and responsive to the passions that move the learners and arouse their curiosity and desire to learn" (p. 1) . In the same vein, technology has a crucial role in "supporting the new teaching paradigm" (p. 1).[10] Learners strongly resist traditional teaching, and are eager to be involved in what they do. Ergo, a new pedagogy has to be resorted to instead of merely integrating technology.[10]

The myriad trend of technology is conceptualized as a workable system that encapsulates "processes, methods, techniques, products, resources, and technologies" (p. 2) to meet the quality of appropriateness.[9] Indeed, ET and the components of its system should be constantly evaluated formatively and summatively to relate to instructional design. Therefore, ET is "the efficient organization of any learning system, adapting or adopting methods, processes, and products to serve identified educational goals" (p. 2).[9] It includes:

- Systematic identification of the goals of education, taking into account nationwide needs (higher scalability, for instance), the system capabilities, and the learners' needs and potential.

- Recognition of the diversity of learners' needs, the contexts in which learning will take place, and the range of provisions needed for them.

• Recognition of not only the immediate needs of children but also their future needs in relation to the society for which we are preparing them.

• Designing, providing for, and enabling appropriate teaching-learning systems that could realise the identified goals.

• Developing a range of support systems and training, creating the enabling systemic conditions/materials, reaching these to the school system, and training teachers and students to use them.

• Research into existing and new techniques, strategies and technologies for solving problems of education, enabling judicious and appropriate application of technology.

• Appreciation of the role of ET as an agent of change in the classroom, influencing the teacher and the teaching-learning process, and its role in systemic issues like reach, equity, and quality (p. 2). [9]

2.4. Teachers and Technology. It is worth pondering over teachers' perceptions and attitudes towards technology; thus, referring to the Futurists' vision may elicit some insights on this issue. Futurists are specialists in Languages and Social Sciences who predict the future of some fields on the basis of their arguments about the present facts.[11] Futurists look at using technology inside the classroom from different perspectives.

2.4.1. Technologists' Vision. Technologically-minded people reckon that one cannot evade the use of technology inside the classroom. They examined what technology brought about so that they can predict its manifestation on the future. Kurzweil (1995)[12] predicted the role of technology in human communication; he forecast that, in twenty years, almost all human communications will be through computers. He posited that computers will answer cell phones that are connected to other computers. This is an advance in pedagogy, yet, according to him, students will lack communicative competence if they are not well acquainted with the rational effective use of these technological tools. This justifies the rationale behind introducing technology in the classroom to train students of languages to become technologically competent in communication.

2.4.2. Social Pragmatists' Vision. Brown and Durguid (2000)[12] take issue with the overestimation of the technologists' expectations about the spread of ICTs. They postulated that this vision dismantled the use of technology from social context since it has limited practice such as computer crashes, data corruption, and buggy downloads. Therefore, pragmatists accused technologists for being unrealistic.

2.4.3. Critical perspective. Franklin and Bowers (n.d.)[12] are against using technology in the classroom since it frustrates learners by bringing about new discourse. They censure the two schools, for they impose on people to be "either eager proponent or angry decider" without having the option to reconcile technology use. This criticism added another aspect of how culturally and ideologically adequate to introduce technology in the classroom.

2.4.4. Critical, Technologically-Informed Pragmatism. In order to fill in the porous dichotomy between the three visions in which one advocates the use of technology potentials, another emphasizes its socio-pragmatic use, and the other one criticizes both; this perspective proclaims mingling them to ensure a better balanced use of technology in the classroom. Thus, one should be eclectic and technologically literate.[12]

2.5. Teachers and Learners' Attitudes towards Technology in the Classroom. In addition to the previously mentioned considerations, teachers and learners' attitudes are of concentric importance. Dudeney and Hockl (n.d.)[13] draw a categorization of different kinds of teachers and learners according to their attitudes towards integrating technology in the classroom. They are (1) Technophobes who fear new developments, (2) Digital Natives who grew up in a

technological milieu and are comfortable and confident using it, and (3) Digital Immigrants who lately joined the world of technology. In most cases, teachers are Digital Immigrants since they do not belong to the digital age, while learners are Digital Natives since they are technologically acquainted from birth. Table 1 describes some complaints and potential solutions suggested by futurists.[11]

Table 1. Teachers and learners' attitudes towards technology in the classroom

attitudes	Complaints	solutions
Technophobe or Digital Immigrants Teachers	I don't know anything about technology	This kind of teachers need an intensive training, they should at least know how to use the word processing and how to send an email
	My students know so much about computers than I do	This situation is not worse than the previous one; teacher can rely on those who are more technologically knowledgeable for help and support because learners are usually delighted when they are called out to demonstrate their skills
	Why use computers anyway? We have got a perfectly good course book	The use of technology does not replace the course book but it enhances the class work and provides students with context.
	I don't like them, so I don't see why I should use them in the classroom	This dislike is usually expressed by teachers who have a negative experience with technology; they need to be addressed that they are able to use technology in the class the same way they are using it in their daily life. In other words they need to be convinced that they are already knowledgeable
Digital-Native Teachers	I can never get into the computer room in class time, it's always being used!	The teacher in such case has to manage time wisely and appropriately. It would be better if the teacher takes the computer room regularly for project, and self-study work.
	Using computer is not interactive. My students could do computer work at home!	The teacher can enhance the learner-learner and the teacher-learner communication practicing numerous activities using just one computer per pair or for the whole class.
	I'd like to use computers more but preparing materials is so time consuming!	Collaboration in schools and pool resources, lesson plans, and technology-based resources are provided by modern course books. The latter provide all what is necessary for the course. In such case, teachers do not need even to look for any extra material.

2.6. Digital Video Conferencing (DVC)

Historically speaking, Video conferencing, as a technology, has been existing for 40-50 years. However, its evolution entirely depends on "reliable digital communications network" such as ISDN standards which emerged in the 1990's, and which enabled the use of DVC.[14] Nevertheless, only multinational companies could afford to use it because of its costs. Nowadays, the rapid change in the world and the global events such as terrorism and climate change made it at many nations' disposal.[14]

Video conferencing or video communications refers to communications held between two geographically-distant people as if they were in the same room by creating a face-to-face meeting. It is defined as

a live connection between people in separate locations for the purpose of communication, usually involving audio and often text as well as video. At its simplest, videoconferencing provides transmission of static images and text between two locations. At its most sophisticated, it provides transmission of full-motion video images and high-quality audio between multiple locations. (www.whatis.com, p. 2)[14]

DVC transmits "bi-directional audio, video and data streams" (p. 1);[15] its use has transcended the fields of business and boardroom meetings to other governmental and educational domains.

2.7. Impact of DVC on Learners' Intercultural Communicative Competence (ICC)

DVC authenticates language teaching, for it yields an intercultural dimension that helps students of both languages, and from both cultures, to acquire the linguistic, cultural, and intercultural competences needed for intercultural communications.[16]

ICC has been the principal concern in EFL classrooms.[17] ICC should not be regarded as the intersection of cultures; it should rather "be viewed and analyzed as a complex process" (p. 5).[18] Therefore, researchers developed a variety of models in relation to education.[18, 19, 20, 21, 22] The most influential and workable in FLT is that of Byram which mingles linguistic and intercultural competences, and which delineates "clear, practical, and ethical objectives" (p. 9).[19] He sketched the aim of intercultural language teaching as:

> to give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviors; and to help them to see that such interaction is an enriching experience (p. 10).[23]

Byram's model (Figure 3) establishes a link between FLT and ICC. It consists of five factors: Critical cultural awareness in relation to the other four: knowledge, intercultural attitudes, interpreting and relating skills, and discovery and interaction skills. He insists that critical cultural awareness "embodies the educational dimension of language teaching" (p. 9)[24] and that "skills, attitudes and knowledge, both linguistic and cultural," should be focalized on the dimension of critical awareness (p. 6). However, though it is a complex process that describes the blueprint of the teaching of ICC, this model does not show the role of the teacher. Therefore, teachers must construct and formulate their own strategies that achieve this goal.[19, 23]
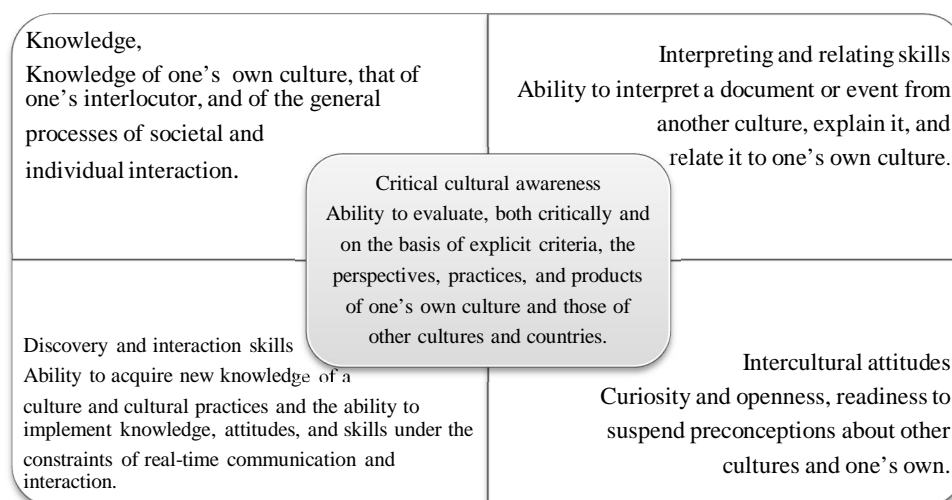

Fig. 3. Byram's model of intercultural communicative competence (p. 59) [19, 23]

In traditional teaching, classroom cultural learning has been decontextualized, and barely resembles real-life communications. However, DVC overcomes the limitations and fallacies of the classroom. It allows learners to learn in authentic and real intercultural communication experiences.[19, 23] DVC grants learners opportunities to get in touch with other cultures and to connect with the world.[25] Besides, it provides collaborative projects that permit learners to build authentic cross-cultural communication pathways.

Many researches evidenced that technology in the curriculum enables learners to experience a variegated set of cultures and to cultivate their language, cultural, and intercultural skills through meaningful learning settings that are relevant to real-life communications (Cunningham, Fagersten, & Holmsten, 2010; Cziko, 2004; Greenfield, 2003; Kilimci, 2010; Lee, 2007; Richards, 2010; Smith, 2000; Wu & Marek, 2010; Wu, Yen, & Marek, 2011). Doing so, learners "develop meaningful relationships with one another and to use the language they are studying to do so."[26]

3. Methodology

The present study is conducted to figure out the impact of DVC on ICC. It is pursued on 16 Doctoral students at Batna-2 University. They were all taught through traditional teaching and presentations for three months. After that 2 (15% of the population) are selected for the DVC programme between Batna-2 University and Washington DC University for two months. The study entirely depends on Intercultural Sensitivity scale[5, 6] (see Appendix A), as a qualitative data collection tool, administered to all students who undergo traditional teaching, and to 2 students who participated in the DVC programme. This is approached to ascertain the extent to which ICC differs in both modes of instruction (traditional teaching & DVC). The results are analyzed through factor analyses which are processed through SPSS, and through correlational comparisons between data of both modes.

4. Analyses and Discussion

4.1. Intercultural Sensitivity Scale in Traditional Teaching

4.1.1. Interaction Management. The results (Table 2) reveal that

- All the sample strongly agree (50%) and agree (50%) upon enjoying interaction with culturally-distinct people.

- 68,75% of the sample agree that they wait to form impressions.

- 37% of the sample strongly agree and 25% agree that they are open-minded.

- 31% of the sample are not certain about giving positive responses, and about showing understanding in interacting with people from other cultures.

- 43,75% of the sample are uncertain about avoiding cultural situations.

- Only 31,25% agree that they have feelings of enjoyment to other cultures.

Table 2. Doctoral students' attitudes towards "Interaction Management"

		Strongly disagree	Disagree	Uncertain	Agree	Strongly Agree
1	Frequency	0	0	0	8	8
	Percentage	0	0	0	50	50
11	Frequency	1	1	2	11	1
	Percentage	6,3	6,3	12,5	69	6,3
13	Frequency	2	1	3	4	6
	Percentage	12,5	6,25	18,75	25	37,5

21	Frequency	0	3	5	5	3
	Percentage	0	18,75	31,25	31,25	18,75
22	Frequency	3	2	7	3	1
	Percentage	18,75	12,5	43,75	18,75	6,25
23	Frequency	3	2	5	4	2
	Percentage	18,75	12,5	31,25	25	12,5
24	Frequency	1	3	1	5	6
	Percentage	6,25	18,75	6,25	31,25	37,5

4.1.2. Respect for Cultural Differences. The results (Table 3) show the following:

- 68,75% of the sample do not consider (disagree) other people from different cultures narrow-minded.

- 75% of the sample strongly disagree that they do not like being with people from other cultures.

- 56,25% of the sample agree and 43,57% strongly agree that they respect culturally-distinct people's values.

- 37,5% of the sample equally agree and strongly agree that they respect culturally-distinct people's behaviours.

- 68,75% of the sample strongly agree that they respect culturally-distinct people's opinions.

- Only 18,75% disagree about having the best culture.

Table 3. Doctoral students' attitudes towards "Respect for Cultural Differences"

		Strongly disagree	Disagree	Uncertain	Agree	Strongly Agree
2	Frequency	3	11	1	0	1
	Percentage	18,75	68,75	6,25	0	6,25
7	Frequency	12	3	1	0	0
	Percentage	75	18,75	6,25	0	0
8	Frequency	0	0	0	9	7
	Percentage	0	0	0	56,25	43,75
16	Frequency	2	1	1	6	6
	Percentage	12,5	6,25	6,25	37,5	37,5
18	Frequency	11	4	1	0	0
	Percentage	68,75	25	6,25	0	0
20	Frequency	0	3	5	3	5
	Percentage	0	18,75	31,25	18,75	31,25

4.1.3. Interaction Confidence. The results (Table 4) show the following:

- 43,75% of the sample agree that they find it hard to talk in front of culturally-distinct people, while 37,5% are uncertain about what to say in such situations.

- The same respondents agree that they are confident, sociable, and pretty sure when interacting with culturally-distinct people.

Table 4. Doctoral students' attitudes towards "Interaction Confidence"

		Strongly disagree	Disagree	Uncertain	Agree	Strongly Agree
3	Frequency	0	1	5	7	3
	Percentage	0	6,25	31,25	43,75	18,75
4	Frequency	0	4	5	6	1
	Percentage	0	25	31,25	37,5	6,25
5	Frequency	2	4	6	2	2
	Percentage	12,5	25	37,5	12,5	12,5
6	Frequency	1	3	4	5	3
	Percentage	6,25	18,75	25	31,25	18,75
10	Frequency	0	0	6	7	3
	Percentage	0	0	37,5	43,75	18,75

4.1.4.   Interaction Enjoyment. The results (Table 5) show the following:

- The majority of the sample neither gets upset (74,5%), nor feels useless (81,25%) in culturally-distinct interactions.

- 37,5% of the sample do not get discouraged in culturally-distinct interactions, but 31,25% of them are uncertain.

Table 5. Doctoral students' attitudes towards "Interaction Enjoyment"

		Strongly disagree	Disagree	Uncertain	Agree	Strongly Agree
9	Frequency	6	6	3	0	1
	Percentage	37,5	37,5	18,75	0	6,25
12	Frequency	1	4	5	4	2
	Percentage	6,25	25	31,25	25	12,5
15	Frequency	5	8	2	1	0
	Percentage	31,25	50	12,5	6,25	0

4.1.5.   Interaction Attentiveness. The results (Table 6) show the following:

- The majority of the sample is very observant and seeks a lot of information (81,25%), and are sensitive to other cultures (56,25%).

Table 6. Doctoral students' attitudes towards "Interaction Attentiveness"

		Strongly disagree	Disagree	Uncertain	Agree	Strongly Agree
14	Frequency	1	1	1	7	6
	Percentage	6,25	6,25	6,25	43,75	37,5
17	Frequency	3	0	0	4	9
	Percentage	18,75	0	0	25	56,25
19	Frequency	1	3	3	4	5
	Percentage	6,25	18,75	18,75	25	31,25

4.2. Intercultural Sensitivity Scale in DVC

4.2.1. Interaction Management. The results (Figure 4) reveal that

- All respondents strongly agree upon enjoying interaction with, and having feelings of enjoyment towards, culturally-distinct people. However, they disagree about avoiding cultural situations.

- They also strongly agree that they are open-minded, give positive responses, show verbal and non-verbal understanding, and form impressions on the spot.
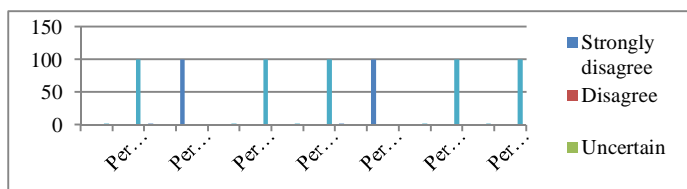

Fig. 4. Doctoral students' attitudes towards "Interaction Management"

4.2.2. Respect for Cultural Differences. The results (Figure 5) show the following:

- All respondents strongly agree on respecting other culturally-distinct people's values, opinions, and behaviours.

- All respondents strongly disagree with the fact that other people from different cultures are narrow-minded, with appreciating being with them, and with having the best culture.
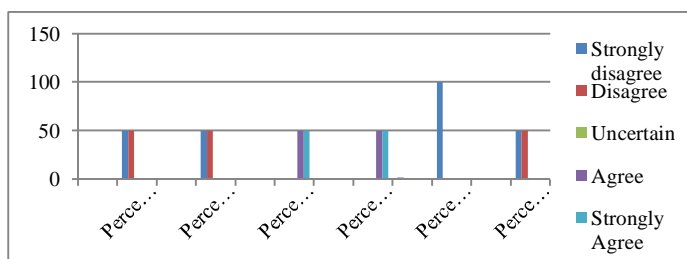

Fig. 5. Doctoral students' attitudes towards "Respect for Cultural Differences"

4.2.3. Interaction Confidence. The results (Figure 6) show the following:

- 50% of the sample agree that they are confident, pretty sure, sociable, and know what to say in culturally-distinct encounters, but disagree about finding it hard to talk in front of culturally-distinct people. However, the other 50% show completely different results.
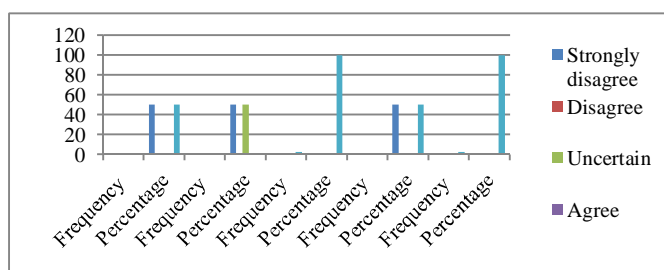

Fig. 6. Doctoral students' attitudes towards "Interaction Confidence"

4.2.4. Interaction Enjoyment. The results (Figure 7) show the following:

- All the sample disagree about getting upset or discouraged, and about feeling useless in culturally-distinct interactions.
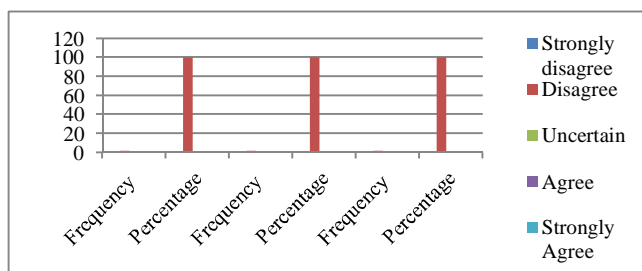
Fig. 7. Doctoral students' attitudes towards "Interaction Enjoyment"

4.2.5. Interaction Attentiveness. The results (Figure 8) show the following:

- All the sample strongly agree that they are sensitive to other cultures, and they agree with varying degrees on being very observant, and on seeking a lot of information in culturally-distinct contexts.
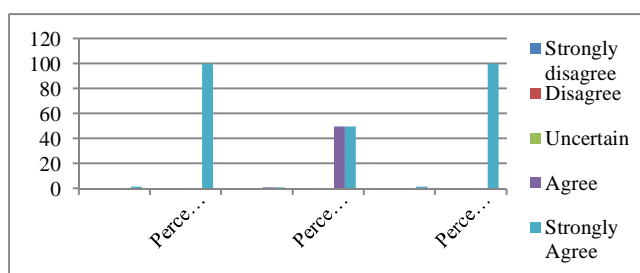

Fig. 8. Doctoral students' attitudes towards "Interaction Attentiveness"

5. Discussion of Findings

5.1. Interaction Management

- Enjoyment of others' cultures and of interacting with them implies respondents' (traditional teaching) eagerness to do so, for they do not know what the demands of such encounters are. However, respondents' attitudes (DVC) are real since they experienced such feelings.

- Both samples believed that they are open-minded. This sounds rational with students who underwent DVC because they developed a sense of reciprocal respect of values, opinions, and behaviours. However, students in traditional teaching may believe so, but in authentic situations, they may apparently show open-mindedness when deep down they are not.

- Respondents of the DVC reveal a great deal of pragmatic and intercultural pragmatic competences, for they show verbal and non-verbal assistance, understand inferred meanings…, but respondents of traditional teaching lack these competencies.

5.2. Respect for Cultural Differences

- Being open-minded depicts tolerating, respecting, and accepting others values, opinions, and behaviours. Though respondents of traditional teaching responded that they are so, their responses are contradictory with the fact that they consider their culture superior than others'. This further confirms our assertion that they think of themselves open-minded and show it apparently. Nevertheless, sample of DVC admits the opposite and agree that no culture is the best.

5.3. Interaction Confidence

- Sample's responses (traditional teaching) are contradictory, for they reveal that they are confident, sociable, and pretty sure of what to say, and simultaneously find it hard to find words. This shows that respondents reflect upon their experiences in their own culture, and answered as far as their expectations are concerned.

- Interaction confidence did not change in one of the students among the sample of DVC though improved in interaction management and respect for cultural differences, for she, being English foreign student, is still frustrated and could not gain confidence among English natives. However, the other member shows total confidence.

5.4. Interaction Enjoyment

- Students from both modes of teaching enjoy interacting in culturally-distinct situations because they do not feel upset or discouraged, and because they have their share in intercultural interactions. The truthfulness of the sample's responses who underwent traditional teaching cannot be confirmed or infirmed, but sometimes samples purport to give the researcher what s/he is expecting. We emphasize this fact, for these students have not been in culturally-distinct encounters, and for we believe they are reflecting upon their own cultural experiences.

5.5. Interaction Attentiveness

Respondents in both modes of instruction are very observant and sensitive to cultures other than theirs, and they both seek a lot of information about the 'other' culture. This reveals a great deal of attentiveness in interactions, and that they both are curious about the other culture and insisting on establishing reciprocal thorough understanding.

6. Conclusion

ICC is among the required competencies not only to communicate in intercultural situations, but to train learners as intercultural future teachers. Indeed, they need such competences without overlooking the required knowledge to do the job. However, this competence cannot be developed in traditional teaching unless it is improved by adopting an intercultural dimension in curriculum and pedagogy. Therefore, ET in general and DVC in particular are of paramount importance to fulfill such an aim, since learners are given the opportunity to be in intercultural milieu where they develop sensitivity and awareness to others' cultures and behave accordingly.

The results demonstrate the remarkable changes that DVC instigated upon Doctoral students' ICC in comparison to those extracted from students who underwent traditional teaching. This study inquired their sensitivity towards culturally-distinct and intercultural interactions, and proved that the sample exposed to DVC developed affective aspects (self-esteem, self-monitoring, empathy, open-mindedness, non-judgmental, and social relaxation.) In other words, this paper investigated their intercultural sensitivity which represents the affective dimension of this competence; thus, it is just a step to pave the way for other studies to inquire into the effects of DVC on the cognitive and the behavioural dimensions of ICC.

References

[1] Walsh (2013)

[2] Broughton, Brumfit, Flavell, Hill, & Pincas (1980)

[3] Kesckes (2016)

[4] Fritz, Möllenberg, & Chen (2002)

[5] Chen & Starosta (1996)

[6] Chen & Starosta (1999)

[7] Abida & Muhammad (2012)

[8] D. Haddad & Draxler (2002)

[9] Sutar (2006)

[10] Prensky (2008)

[11] Futurists' View on Technology in the Classroom. Retrieved 26/11/2014 from http://en.wikipedia.org/wiki/collaboration

[12] Solanki & Phill (2012)

[13] Harmer (n.d)

[14] Introduction to Video Conferencing. MODULETITLE. Tandberg Inc.

[15] Systems and Network Analysis Center (SNAC). Video Teleconferencing. Retrieved from www.nsa.gov/snac

[16] Yang & Chen (2014)

[17] Liaw (2006)

[18] Stier (2006)

[19] Byram (1997)

[20] Deardorff (2006)

[21] Spitzberg (2000)

[22] Spitzberg & Changnon (2009)

[23] Byram, Gribkova, & Starkey (2002)

[24] Byram (2012)

[25] Peters (2009)

[26] Thorne, S. L. (2005).

Journal of

Afak for Sciences

issue 11
Mars
2018

International Refereed Journal
in Social, Human and Economic sciences
Published in Djelfa University