



Masters in English Language Teaching

Universidade Nova de Lisboa and

Universidade Aberta



TÍTULO: Developing Intercultural Communicative Competence through
EFL Teaching and Learning in Huila Schools

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Mestrado em Didáctica do Inglês

UNIVERSIDADE ABERTA



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Dissertação orientada pelo Professor Doutor Jeffrey Scott Childs

Novembro de 2023

ACKNOWLEDGEMENTS

I would firstly and above all, address a very profoundly expressed THANK YOU to the Almighty Jehovah; for having girded me with strength to this long and demanding academic battle, when the darkness covered my brain, when willingness to give up was the EASIEST thing to do, I felt watered with the so needed landfills to keep my head above water. Thanks a lot for Your Mercy, Lord!

Secondly, my special gratitude to Professor, **Jeffrey Scott Childs** as my tutor and the mentor of this work. To him, I address my deepest thankfulness for his unpretentiousness and hard work as a teacher, as the course coordinator and as a professional, for accepting the challenges of this work. Thanks a lot for caring, for all the encouragements during friendly weekend zoom sessions. I will miss that, a lot. Thanks a bunch, Professor!

Thirdly, I want to acknowledge my Professors from the Faculty of Humanities and Social Sciences of New Lisbon University and Aberta University; Professor Alisson Jane Roberts, Professor Carolyn Leslie, Professor David Hardisty, Professor Margarida Martins, Professor Rosa Cerqueira and Professor Jeffrey once again. I'm especially gratified to you all for refining my frame of reference towards ELT in the world. I'm really indebted to you all for the particular set of academic and professional skills I have acquired throughout all these years at UAb and NOVA. Hereby, I want to single out a remarkable gratitude to Professor Margarida Martins and Professor Daniela Barros, for checking out/piloting and improving the student questionnaire and the lesson observation checklist. I am really indebted to you for that!

Can't forget my former mates, (i.e. Patrícia Serafim, Elisa, Manuela, Ana, Paul Santos, Erika, Eliseu and others) Thanks for the good times enjoyed through the Moodle platform, skype and Facebook,

To my former mentors, current friends and mates at ISCED; Profs Castilho Cacumba, Délcio Tweuhanda, Sónia Roque, Carlos Afonso, Lizandra Cacumba, Akisha Pearman and Abias Francisco (in *memoriam*), thanks a million for the significant insights provided by you as lecturers! Your patience and competence was a big bridge through which most of this achievement is laid on. THANKS A LOT!

Can't leave apart my girlfriend Esperança Costa, for all the support, love and caring! To my friends, Nelson Tchinguí Jamba (who was the one sending the registration information about this Masters), Jones Daniel dos Santos and João Major Kaliki (who are brothers to me), Joaquim Tomás, Marina Mateus (my good friends); I express my gratitude for your loyal friendship, companionship and caring.

Finally and from the deepest part of my heart, I am really grateful and will always be to Jehovah for my parents, *Isaac Zeferino and Ruth Domingos* to whom I'm indebted for all my life. To Dad, I am really indebted forever to you for all the provisions and caring. To MOM, I express my exceptional acknowledgments, for her extraordinary beliefs on me, her positive attitude toward the downhearted moments of life, her persistence, were everything. Cannot end this part without thanking one of the most important persons in my life '**Pai Pedro**'. Words will never be enough to express how grateful I really am for taking care of me, always!

THANK YOU ALL SO MUCH!

DEDICATION

I dedicate this Dissertation to my MOM & DAD, whose amazing love has always nurtured my emotional self properly!

Abstract

This research aims at comprehending the role EFL in mastering ICC for the Huila students, considering EFL learners' differences, mother tongue and background. This study emerged from the fact that, throughout my teaching experience as an EFL in Huíla province since 2010, I have come to realize that, in heterogeneous classes, learners from different mother tongues and ethnicities tend to perform very differently within the classroom, especially during oral communication activities. The huge imbalance in their performance is mainly observed when comparing those students whose mother tongue and home language is Portuguese to a vast majority whose mother tongue is an Angolan local language (Nyaneka, Umbundu, Otyikwanhama, etc.). The scope of this study and its analysis is informed by different perspectives presented by Byram (1997); Byram, Gribkova & Starkey (2002), Kramsch's (1993:24), Corbet (2003) and others. This study's primary data was collected through a student questionnaire, applied to 15 upper-intermediate students, and a lesson observation checklist, used by two different observers of 4 different classes from different teachers. From these two research instruments, it was possible to conclude that a) a significant number of respondents see intercultural communicative competence as part of the core skills needed to survive the context of global communication; b) the use of target language literary texts and of web-mediated materials can easily lead students to develop openness for tolerance to diversity and dispossession of stereotypes.

KEYWORDS: ICC; Interculturality; EFL; Culture; Communicative Competence

Resumo

O presente estudo, visa compreender o papel da língua Inglesa enquanto língua estrangeira (LE), no desenvolvimento de competências comunicativas interculturais aos estudantes de LE na província da Huíla, tendo em conta algumas características individuais dos mesmos, tais como: sua língua materna, sua origem e outros aspectos culturais. O presente estudo surgiu de uma observação constante durante treze anos como docente de Inglês na Província da Huíla. Esta observação permitiu-me perceber que, em turmas heterogêneas, alunos cujas línguas maternas e etnias são diferentes, tendem a ter uma disparidade significativa de performances durante as aulas. Principalmente durante actividades de comunicação oral. O âmbito do presente estudo e sua análise é informada por diferentes perspectivas apresentadas por Byram (1997); Byram, Gribkova & Starkey (2001), Kramsch's (1993:24), Corbet (2003) e outros, baseados no problema em referência. Os dados primários foram colectados por via de um questionário do estudante, aplicado à 15 estudantes de nível intermédio (i.e. B2) e uma ficha de observação de aulas utilizado por dois observadores diferentes, em quatro aulas e professores diferentes. Nos foi possível concluir que a) um número significativo dos participantes vê a competência comunicativa intercultural como parte das mais relevantes para sobreviver as demandas globais de comunicação; b) explorar textos literários em língua estrangeira e o uso tecnologia pode facilmente encaminhar os estudantes a desenvolverem abertura para tolerância à diversidade, o desapego a estereótipos, crenças, equívocos, e preconceitos sobre outras e, conseqüentemente, o desenvolvimento de competência comunicativa intercultural – CCI.

PALAVRAS-CHAVE: CCI; Interculturalidade; Inglês L2; Cultura, Competência Comunicativa

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ABBREVIATIONS AND KEY TERMINOLOGIES

C1: First Culture

CLIL: Content and Language Integrated Learning

EFL: English as a Foreign Language

FL: Foreign language

IC: Intercultural Competence

ICC: Intercultural Communicative Competence

ISCED-Huila: Instituto Superior de Ciências da Educação da Huíla

L1: First Language

LE: Língua Estrangeira

MFL: Modern Foreign Language

Communicative Competence: Referred to as knowledge of not only if something is formally possible in a language, but also the knowledge of whether it is feasible, appropriate, or done in a particular speech community (Richards & Schmidt, 2002:90).

Cultural Ethnocentrism: referred to as a belief in the centrality of one's own culture (Jones, A., & Quach, X. (2007:1).

Culture: Addressed here as the set of practices, codes and values that mark a particular nation or group: the sum of a nation or group's most highly thought of works of literature, art, music, etc. (Richards & Schmidt, 2002:130).

Interculturality: Posed as interrelationships between different cultures, mediating different forms of cultural communication or interaction through mutual awareness of otherness, as well as one's own values and principles.

Savoir: A borrowed word from French, meaning knowledge, skills, ability, etc. used by Byram (1997) to describe a series of competence acquired by L2 learners to communicate effectively in the target language.

Story Corps: An American non-profit organization whose mission is to record, preserve and share the stories of Americans from all backgrounds and beliefs, created by David Isay in 2007.

Introduction

In the history of teaching and learning EFL, communicative competence represents one of the central skills, addressed to measure someone's proficiency in a foreign language. As such, it has been agreed to be the ability to effectively use language structures and functions (i.e. grammar, morphology, syntax, semantics and pragmatics) in different communicative settings, taking into account each item's and/or function's feasibility, appropriateness, its relationships with non-linguistic context, and so forth, as Richards & Schmidt (2002:90-91) suggest.

Recent evaluations of 'what the ideal communicative profile is or can be', based on the global communication needs, require an urgent need to create communicative facilities across difference, accessing and destroying the limitations imposed by stereotypes, prejudices and biases, inherent to different cultural frame of references widespread around the world, held by people from different backgrounds, allowing EFL stakeholders' interculturality to become one of the major skills needed for expanding their communicative competence. Therefore, among many, Byram's ICC model (1997) is adopted here to guide the course of this study. Based on its essence, (i.e. it especially foregrounds evaluative, relativizing intercultural criticality ['Savoir s'engager'] among a cluster of factors for developing intercultural competence within communicative, learner-centred foreign language education), this ICC model integrates a particular set of skills, as showed in appendix D, that are addressed by this research as a way to advance EFL teaching and learning in Huíla secondary schools.

This is said to be a descriptive or exploratory study as defended by Kothari [2004], given the fact that it essentially involves describing some core skills meant to be part of one's ICC profile; exploring teaching and learning tips to develop learners' global communicative competence through differentiated teaching tips; presenting data and characteristics about learners and teachers; and, finally, finding answers to the research questions, rather than testing hypotheses or controlling and manipulating variables.

Several authors have carried out research about the role of ICC in EFL learning and teaching. Some of the most well-known include Michael Byram, whose prominent research on the role of EFL in mastering ICC grounded the basis for this study, as well as Deardorff's recent research on 'how to develop intercultural communicative competence in education' (Deardorff 2012) , and the work of authors such as Kramsch,

Corbet, Jackson and others, whose results provided relevant insights for building the ground of this study.

In general, these scholars have commonly arrived at very interesting recommendations such as the following: foreign language learning should aim at developing learners' intercultural repertoire, rather than being restricted to a linguistic repertoire; the cultural dimension of intercultural communicative competence, as opposed to purely linguistic competence, is inseparably connected to educational values and principles, and are pragmatic-based; mediating communication on the basis of ICC requires the value of self-respect as a pre-requisite to develop tolerance to diversity, tolerance to otherness, and shaping a general form of critical awareness (i.e. Byram [1997]); culture plays a pivotal role in shaping learners' Intercultural Communication and building learners' social identities; language and culture should walk together, as language is the means through which most people's cultural corpus is expressed (i.e. Kramsch, 1993).

It is encouraging to realize that some results from these studies produced similar results to our study, mainly as regards the role of literary texts in developing ICC; some teaching behaviours that FL teachers in Lubango use, and so on. Initially this research had been restricted to the role of FL in mastering ICC for students of different mother tongues. But, in some instances, it started exploring the influence of students' cultural backgrounds in general on developing ICC.

As such, this dissertation comprises 4 different chapters, where the first presents the briefly reviewed literature from different sources, their main perspectives, approaches, results, their limitations, criticisms, controversies and conclusions. It then moves to the second chapter, whose first part describes the research design/methodology and then presents the results obtained from the student questionnaire and the lesson observation checklist. The next chapter (i.e., chapter three) presents the analysis and the discussion of the points from the literature review, compares them with the results from chapter two, and draws some conclusions, inferences and/or implications on teaching and learning in the context of this study. Finally, the last chapter lays out some of the major conclusions and recommendations the study has reached.

Research Problem

Throughout my teaching experience as an EFL Teacher in Huíla province since 2010, I have come to realize that, in heterogeneous classes, learners from different backgrounds (i.e., mother tongue, ethnicity, religion and other cultural traits) tend to perform very differently within the same EFL classroom, especially during communication activities. The huge imbalance in their performance is mainly observed when comparing students whose mother tongue and home language is Portuguese to learners whose mother tongue is a local Angolan language (Nyaneka, Umbundu, Kwanhama, Ngangela, Kwanhama, Cokwe, Fyote, Kimbundu and Kikongo). This latter group appears to face a set of difficulties during interaction through oral communication activities, mainly regarding pronunciation of certain target language items. Furthermore, factors like shyness, fear, unwillingness to express ideas, and a sense of inferiority compared to their peers can usually be observed. Consequently, most of them end up being less active and performing poorly while interacting with peers in communicative activities. Given this initial situation, some research questions were elaborated as a way to understand deeply the problem and pursue its solutions.

Research Questions

It is expected that the findings of this study will deliver some more insights to EFL teachers, including on how to integrate Byram's ICC model in their classes to empower learners' in their acquisition of Intercultural Communicative Competence. To pursue this aim, the following three questions were formulated:

- What ICC aspects are responsible for EFL learners' performance in communication activities during language classes with students of different mother tongues and ethnicities?
- How can EFL teachers develop learners' ICC to balance whole class communicative performance during classes?
- What effective strategies can EFL teachers use to improve learners' awareness of Interculturality?

Research and Objectives

1. Firstly, investigating several significant cultural aspects behind the imbalance in classroom speaking performance among those whose cultural background or ethnicity differ.
2. Secondly, using EFL to master Intercultural Communicative Competence and improve classroom cross-cultural communication;
3. Thirdly, exploring the scope and results of recent studies carried out on developing learners' ICC to facilitate EFL learning amidst cultural diversity;
4. Fourth, finding out a specific set of teaching tips, techniques, strategies and procedures to promote speaking in pluricultural learning environments and to reduce the possible negative impact of cultural traits in learners' speaking performance;

The study's significance

This study will be relevant for the following key reasons:

- a) It may help EFL school teachers in Huíla to identify the real reasons some students tend to perform very poorly during classroom communicative activities and adopt Intercultural Communicative Competence as a framework to address cultural heterogeneity within EFL classes and prevent a significant speaking imbalance in a culturally diverse classroom, as well as assisting low performers to address those causes of their performance potentially caused by sociocultural differences;
- b) Empowering language teachers with useful technical knowledge (i.e. different teaching tips in multicultural contexts; considering ideological concerns, cultural mannerisms and habits) so that they can improve their teaching acts while addressing learners' Intercultural Communicative Competence;
- c) The suggestions given by this study will allow policy makers to improve the designing EFL learning materials that focus on building bridges amidst

cultural diversity, especially as regards authenticity by making it learners' and teachers' default option;

- d) For other researchers, it may provide useful clues for future research on the role of ICC in addressing the needs of future generations for education and global citizenship based on a respect of otherness and difference;
- e) For me, this research will surely contribute to my development in a triple dimension. Firstly as **a person** (it will help me to understand the real reasons some people tend to be less active in communicative contexts); as a **an English language teacher**; assisting my workmates who are facing the same problem, delivering some help by unearthing different strategies to reduce EFL learners' imbalance regarding speaking performance throughout classroom activities; and finally c) as **a future researcher**, to describe some scientific approaches that teachers can use to effectively aim at developing ICC through EFL teaching.

Research Rationale

Grounded in Byram's model of intercultural communicative competence, this study intends to unearth how ICC can be adopted/adapted into a classroom as a tool for advancing the acquisition of English as a foreign language or second language. In this regard, the section with key terminologies and the corresponding definitions offers a preliminary understanding of key terms, as well as the working definitions for terminologies like the *savoirs* (*savoir comprendre, savoir s'engager, savoir être, savoir apprendre*), pluralistic society, intercultural education, melting pot, cross-cultural communication and so on.

The essence of ICC is then presented to state the scope of the study, based on the summary of the ICC model provided by Byram (1997) and supported by other scholars, presenting all the skills of ICC, the type of activities that can be used, how they can be used in the classroom, what communication boundaries they address and how teachers can effectively use it to achieve shared objectives amidst difference. Bennett's (1998) paper on 'intercultural perspective and how to pursue for homogeneity in diversity', Byram, Gribkova and Starkey's writing on 'developing the intercultural dimension in language teaching, a practical introduction for teachers', and Byram's (2020) article on

‘foreign language teaching and multicultural education’ are some of the key resources on which to base the review of the literature presented here.

Limitations and delimitations of the study

Part of this study’s limitations refers to the way teacher participation has been indirect. That is, teachers have been observed randomly, rather than inquired, interviewed or invited to respond to a questionnaire more directly. Secondly, and based on the essence of this study, the respondents of the questionnaire are placed between upper intermediate to advanced language level, but the problem being researched also affects lower-level learners.

Finally, the sample size is circumscribed to those EFL learners whose mother tongue is Portuguese and an Angolan local language and the study’s main findings were analysed in descriptive or exploratory terms rather than taken to more complex correlations due to the researcher’s limited experience with manipulating variables, as well as complex graphs, tables and charts from Web QDA and SPSS statistical applications. Future research would imply using these statistical instruments to analyse more deeply the aspects involved in the research problem being addressed in this initial research approach. Thus, this study concentrates on presenting and comparing the data collected through the two research instruments (i.e., a student questionnaire and the lesson observation checklist) displayed through simple graphs and tables from Microsoft Word and Excel.

Chapter I:

Literature Review

LITERATURE REVIEW

Introduction

With the emergence of global communication networks, respect for diversity is a must for every citizen. The way to empower communicators involved in communicative networks can be carried out through different means. In this regard, there is no doubt that people with cross-cultural communicative limitations will remain isolated from global communication networks. The cross-cultural communicative profile is intended to include knowledge of how something is formally possible in a language and whether it is feasible, appropriate, or common to a particular speech community, as Richards & Schmidt (2002) have affirmed. It also extends to the ability to know how people communicate and understand each other across group boundaries or discourse systems of various sorts, including national, geographical, linguistic, ethnic, occupational, class- or gender-related boundaries, as well as how such boundaries affect language use.

Treasured for its effectiveness in developing students' and teachers' flexibility and improving learners' communicative profile through interpersonal communication skills across pluralistic environment, ICC has been widely referred to and researched by different scholars, and EFL researchers, such as Byram, Kramsch, Holliday, Deardorff, Bennett, Jackson and others, whose reflections, conclusions and recommendations are widely referenced when talking about the role of ICC in advancing EFL and vice-versa.

One of the main objectives of this paper consists in getting deep into Byram's (1997) ICC model. Describing what this model's core skills are, and how EFL students develop each skill, are part of our goals.

Along these lines, this chapter reviews the literature concerning the usefulness of EFL in mastering ICC skills. For this, it first delivers a brief overview of what ICC entails and then introduces the intercultural speaker's communicative profile within the perspective of intercultural education. It goes on to outline the core skills comprised by ICC, as well as, how each '*savoir*' can be pursued throughout classroom activities, practices and procedures and the broader communicative skills needed in pluralistic or transcultural classroom settings. The key tips learners need to observe while building their intercultural communicative repertoire are also referred to and, finally, the chapter ends by addressing some of the classroom activities language teachers can resort to so that learners' intercultural dimension can be enriched.

- Aiming at **a)** exploring the scope and main findings of recent and earlier studies carried out on developing learners' ICC through EFL teaching and learning amidst cultural diversity; **b)** investigating the various significant cultural aspects behind learners' imbalance in their classroom communicative performance; **c)** using Byram's ICC as a framework to empower cross-cultural communication and finally at **d)** identifying a specific set of classroom teaching tips, techniques, materials, activities, strategies and procedures to advance the target language in pluricultural learning environments

Pursuing the answers to the questions, a particular set of literature on 'EFL and intercultural communicative competence' has been reviewed. First, Byram's ICC model, (1997) whose scope is presented to explain the extended dimensions of the cognitively defined *savoirs*, (i.e., *savoir*: knowledge; *savoir comprendre*: skills of interpreting and relating; *savoir être*: attitudes; *savoir s'engager*: critical cultural awareness and *savoir apprendre*: skills of discovery and interaction). Then, other aspects related to intercultural communicative competence teaching and learning led us to bring to the survey works by Belz (2002) and Belz & Müller-Hartmann (2003:74-76) regarding 'how students exchange perspectives, opinions, and views with target language speakers in virtual intercultural encounters' and Furstenberg et al. (2001), Holmes & O'Neill (2012), and Müller-Hartmann (2007) on 'how learners reflect on their own cultural beliefs in cross-cultural projects'. These are some of the authors referred to, along with those mentioned in abstract, throughout the theoretical framework of this study.

Models of Intercultural Communicative Competence

As raised above, there have been several models that provided initial steps to embark on research in ICC over the past decades. This research focus has received important contributions by Dinges (1983), who identifies six main techniques for cross-cultural interaction and communication. In addition, Taylor (1994) has presented a learning model for becoming interculturally competent, and Chen (1990) has proposed fifteen theorems and eleven prepositions concerning the components of ICC.

Since then, the available research has established the categorization of these models into five main types based on their similarities, as Deardorff (2009) has stated. The five main types are: compositional, co-orientational, developmental, adaptational and causal

process models of ICC. But, as posited by Rathje (2007) there is no mutual consent regarding any description of ICC; there is only a diversity of models based on different features and describing intercultural competence in different ways. This disagreement is extended to the definition terms related to interculturality (i.e., intercultural communication, culture, and intercultural, as well as the skills that are considered vital to intercultural competence [Spitzberg & Changnon, 2009]. Nevertheless, to end the discussion, the concept of ‘communicative competence’, as first brought by Chomsky and later by Hymes, consisted of abilities that language users possessed in their L1. Later works by Canale & Swain (1980), and Van Ek (1986), have reshaped it to the scope of EFL and provided it with broader dimensions (i.e., sociolinguistic, sociocultural, discursive, strategic, and so on). Initially, its prescriptive perspective over-emphasized native speakers’ competence. Only later did it evolve to address the intercultural speaker as the frame of reference presented by Byram & Zarate (1994). From these discussions and all other relevant considerations, Byram proposes an ICC model that has taken communicative competence a step further in its development.

Byram’s ICC model

Known as one of the most influential models particularly in language education around the world as Gyogi & Lee (2016) have affirmed, the intercultural communicative competence model refers to a framework created for foreign language educators as a basis for teaching and assessing aspects of the knowledge, skills, and attitudes learners need in order to act as “intercultural speakers” of languages other than their first or native language (Byram & Wagner, 2016). In essence, this paper’s perspective addresses the scope of Byram’s (1997) ICC model, summarized as follows:

[...] The ICC model especially foregrounds evaluative, relativizing intercultural criticality (*‘Savoir s’engager’*) among a cluster of factors for developing intercultural competence within communicative, learner-centred foreign language education. In this conceptualisation, an intercultural approach promotes the ‘intercultural speaker’ as a more valid and attainable learner aim and model than the previously prevailing ‘native speaker’. The intercultural speaker is defined as one who can effectively and appropriately mediate between world of origin and world of encountered difference. Such mediation involves the affective and cognitive capacity to establish and maintain relationships with individuals from a different culture while at the same time stabilising one’s self-

identity (including social identity). At the heart of this conceptualisation lies the belief that intercultural competence involves successfully mediating between cultures, the first culture, or 'C1' that an individual was enculturated into, and a second, other culture, or 'C2', so that an individual aim to occupy a relativizing 'C3'.

(Young, T. J., & Sachdev, I. (2011:4).

Regardless of its innovative dimension and the integration of broader communicative skills, some of its aspects have been criticized. For instance, its conceptualization of 'culture' has been said to be a rather static and discrete entity, particularly as it is based on national boundaries, as Gyogi, E., & Lee, V. (2016) have asserted. Another criticism refers to the over emphasis it tends to provide on cultural awareness and cultural knowledge, neglecting other significant of communication skills, strategies and competence. And finally, the model's potential tendency of reinforcing stereotypes, cultural essentialism and simplification has been addressed as negative by some scholars like Kramsch (2004) .

Despite the criticism raised, this study aims to look at ICC's strengths in advancing language learning through formal instruction. As such, we approach the EFL role in assisting learners' mastery of intercultural communicative abilities, cognitive flexibility, and expanded skills in communicating effectively within the pluricultural settings of EFL teaching and learning. With that said, this study looks at ICC as an integrative framework that encompasses different dimensions of communication skills to enrich learners' communicative competence.

Intercultural Competence vs ICC

Both concepts share similarities and distinctions, which are sometimes difficult to understand. Nevertheless, Byram (1989) has widely referred to the concepts' similarities and differences, mainly regarding their scopes, components, integration, etc. Nonetheless, intercultural competence could be summarized as the moving from a mono-cultural perspective to an intercultural mind-set, as posited by Jackson (2014). In contrast, intercultural communicative competence would require communication and relationship building by using the target language, as suggested by Witte and Harden (2011). The latter definition involves knowledge of others; knowledge of self; skills to interpret, relate, discover and/or interact; valuing of others' values, beliefs, and behaviours; and relativizing oneself, as indicated by Deardorff (2006, p. 247). The pursuit of intercultural communicative competence requires learners' cognitive skills

such as ‘comparative thinking skills and cognitive flexibility’ (p. 248). Bennett (1998), Gudykunst (2005) and Holliday (2007) have elected ICC as a conflict preventer skill, due to the role it plays in improving communication across difference and its predisposition to negotiate meaning and cope with difference, and their plasticity while addressing different people’s fossilized positions, beliefs, values, principles etc.

Implementing ICC in language curricula

We can’t afford to ignore the impact of ICC in a language curriculum. As stated previously, current global communication and interaction needs make intercultural communicative competence a prerequisite for successful pluralistic communication networking. Both for its contributions in offering pivotal perceptions of ‘otherness’ and ‘difference’ and for how it enriches learners’ development of self-understanding it is very likely to foster increased levels of tolerance and address heterogeneity more peacefully.

In this line of thought, Corbett (2003:33) argues that ‘in [a] language course, the intercultural approach should focus on the implementation of tasks which encourage the learner actively and systematically to seek cultural information, which then impacts on his or her language behaviour’ rather than introducing new methods. Nevertheless, new contents, new perspectives and a very particular set of specific objectives and activities inherent to assist the mastery of the learners’ intercultural communicative competence should be addressed more energetically. This means that classroom activities intended to address cultural diversity should be stimulated. However, language and the intercultural aspects will need to be given a different emphasis. The goal here would be to address the contents that aim at enriching learners’ ability to understand cultural differences, empowering their affective and cognitive capacity to establish and maintain relationships with individuals from a different culture, while at the same time stabilising one’s self-identity (including social identity) as stated previously by Young et. al. (2011). Of course, it is not always easy to implement interculturality in language curricula. As shown by the main conclusions in most research, the advantages of CLIL in language curricula could also serve for ICC:

- ICC can lead learners to greater linguistic proficiency by strengthening learners’ motivation and level to commitment with authentic information or a CLIL-based (i.e., content and language integrated learning) perspective;

- Like CLIL, the ICC model may also serve as a holistic approach, where content, communication, cognition and culture are integrated, as concluded by Coyle et. al. (2010);
- ICC combined with CLIL can provide learning experiences to students, and these learning experiences are very improbable to take place in a monolingual or traditional modern foreign languages (MFL) setting, as Broady (2004), Byram (1997) and Jones (2007) have concluded.

Despite these advantages, there are some authors (e.g., Kramersch, O'Dowd, Holliday and others) whose works have presented some objections to the implementation of ICC, in that, when a curriculum is already very heavy, introducing new aspects might overwhelm learners. Others argue that intercultural communicative competence should be developed as an integral part of the language learning syllabus and include topic-based materials, literature, authentic texts, grammar, or a real mixture of them all, as Mughan (1999) has reported.

Regardless of the objections presented, it is evident there is a growing need for ICC in language curricula. England, Wales and Japan have issued guidelines aimed at 'placing the importance on deepening international understanding and developing an attitude of respect for the country's culture and traditions', as stated by Parmenter and Tomita (2001: 133).

Therefore, language curricula should entail intercultural contents. As Bennett (1997) argues, 'to avoid becoming a fluent fool' language curricula need to broaden their space to include a wide range of different communicative scenarios. In effect, language teachers are relevant tools for making this work in the classroom, whether virtual or face-to-face.

Selecting the materials

There are numerous questions related to choosing what materials would be appropriate to use while addressing ICC in the classroom. Part of these questions includes: should language curricula be based on cultural content or language content? Should both be balanced? Which contents should come first/last? How much of each language/culture should they contain? How should the materials be structured? Who should design the materials? What key skills should the materials intend to develop? What authentic

materials should its designers resort to? What kinds of classroom interactions, activities, and behaviours should ICC encourage?

The answers to this set of questions would probably help curriculum designers to consider a wide range of aspects and thus to deliver more effective materials. It is generally agreed that, if the curricula intend to empower learners' communicative competence, they should first define the specific skills they aim at developing, so that this may help their designers to select relevant course contents/units, determine methods, resources and sequence, and obviously plan the way are the curricula going to be structured.

Therefore, developing learners' intercultural communicative competence requires that language curricula address a wide range of aspects (the target audience, the context feasibility, and overall framework, etc., based on the skills they intend to develop). This is because an effective language curriculum should enable learners to understand how social identities are acquired, how they impact the perception of group members, and how social identities impact the perception of members of other groups, by both other in group members and the self, as described by the perspective of the social identity theory of Tajfel & Turner (2004: 276-294).

ICC and Language Proficiency

Part of a person's self-power derives from the person's communication or self-expression. Language proficiency can on one hand be achieved through continued interaction with proficient users; and through language practice and immersion or exposition to authentic communicative settings on the other hand. Along with the knowledge of cultural tips, mastering the social dimension of language (i.e., its usage, norms, etiquettes, taboos, etc.) helps learners to cross the borders of the physical classroom by immersing them in the cultural context of the target language. As Deardorff (2011) asserts, "language alone is not sufficient but rather a tool for building relationships (p.47)". Intercultural communicative competence assists language users to navigate through different sociocultural settings and successfully deal with unfamiliar aspects of different cultures.

Thus, one of the most effective ways to achieve language proficiency is through effective language learning and the acquisition of linguistic knowledge. Nevertheless, intercultural communicative contents will always help language learners to access

restricted information, values, customs, beliefs, principles, behaviours, attitude and lifestyles through which communicators of different cultural backgrounds express their ideas while interacting with others.

This would lead us to conclude that the parallel development between language and interculturality is a need for current global communication networks. There is thus a relevant relationship between language proficiency and intercultural communicative competence. As reaffirmed by Lim & Griffith (2016: 1032), ‘...to achieve a given level of cultural competence, one must also have a corresponding level of language proficiency (...) a weakness in either dimension can hinder the achievement level in the other’.

The pursuit of Communicative Competence

As Canale and Swain (1980) have proposed, effective communicative competence involves a particular set of grammatical, sociolinguistic, discourse and strategic competence (pp. 27–31). Grammatical competence refers to the knowledge of the grammar, vocabulary, phonology, and semantics of a language. Sociolinguistic competence involves knowledge of the relationship between language and its non-linguistic context, knowing how to use and respond appropriately to different types of speech acts, such as requests, apologies, thanks and invitations, knowing which address forms should be used with different persons one speaks to, and in different situations, and so forth (Richards and Schmidt [2007]).

Discourse competence refers to knowing how to begin and end conversations as Richards and Schmidt (2007: 102) defined. And, finally, strategic competence is the knowledge of communication strategies that can compensate for weaknesses in other areas. Strategic competence includes verbal and nonverbal communication strategies that the speaker may resort to when breakdowns in communication take place due to performance variables or to insufficient competence.

Therefore, the pursuit of communicative competence can be done through different means. Formal language teaching can effectively provide relevant insights into the language as a system of communication, and practicing the language through simulations, and other classroom communicative activities. Associating classroom language teaching to a language’s social dimension (i.e., usage-based, communicative-

based, cultural-based and pragmatic-based) would provide students more equipment for real language use.

Active Communicative Skills for Transcultural settings

In its wider sense, transcultural communicative skills refer to the essence of communicative competence. This incorporates, on one hand, the ability to step beyond one's own culture and function with individuals from linguistically and culturally diverse backgrounds, as Garrett-Rucks (2016) affirms, and, on the other hand, as the critical or analytical understanding of (parts of) their own and other cultures, being conscious of one's own perspectives and of the way in which one's thinking is culturally determined, rather than believing that a given understanding and perspective is natural.

For most of the Angolan teaching contexts, pursuing this broader perspective of communicative competence seems better to suit learners' capacity to interact naturally in the classrooms. As celebrating homogeneity within cultural diversity and very pluralistic settings, communication really needs to extend its scope, beyond the limits of exchanging information, to a level of deep understanding of "otherness" and "difference" through aspects like intercultural sensitivity and perceiving how thinking is culturally determined rather than naturally based, as Byram (2000) posits it.

Celce-Murcia (2008) on the other hand, defines communicative competence as "referring to a plurilingual ability that implies being able to handle sociocultural, pragmatic, and textual pieces of knowledge (concepts and skills) effectively, appropriately, and with a critical attitude when producing and interpreting every particular discourse genre, in relation to the genre colony to which it belongs. Therefore, it is a multidimensional skill exhibiting three basic dimensions:

- **The sociocultural dimension**, the most all-encompassing one, which involves being able to recognize critically a discourse's aims and interests as well as the social and cultural power it confers, and being able to react to them;
- **The pragmatic dimension**, which involves being able to relate a discourse to the participants, their intentions, their place and time;
- And **the textual dimension**, which refers to knowing how a discourse is structured and how its characteristic linguistic exponents (grammar and

vocabulary) are used to serve a particular social, cultural, and pragmatic function.

As considered by Hymes (1971), discursive competence has traditionally been considered a sub-competence within communicative competence, along with linguistic, pragmatic, sociolinguistic, intercultural, plurilingual or strategic competences. So, discursive competence is defined as the knowledge and skills required to produce and interpret texts considering their structural scheme and the linguistic standards of the different discourse genres we use.

The Teacher's roles in mastering learners' ICC in the classroom

As previously described, the ICC is not a new subject. It is rather a new skill. Some surveys have enquired different teachers regarding their training on IC training and, in one of them all the teachers stated that, although some aspects of IC might be implicitly included in subjects dealing with civilisation, sociolinguistics, literature, history, etc., they had not studied IC in a systematic way, as Aleksandrowicz-Pędich et al. (2003: 10) report.

Language teachers are expected to prepare learners to communicate effectively across transcultural environments. But, eventually, a vast majority of language teachers need some refreshment and training in helping learners to move from being mono-cultural language users to competent intercultural communicators. Below there are a series of classroom practices that may help teachers and learners to accomplish this transition.

Approaching ICC in an EFL Class

From Byram's (1997) ICC model, five core skills are highlighted. From *savoir*, to *savoir être* and, from *savoir comprendre*, to *savoir apprendre*, reaching the *savoir s'engager*. These sets of skills entail a diversity of effective intercultural abilities that are considered to enable language users to effectively communicate across pluralistic or heterogeneous contexts successfully.

This package (i.e., the ICC model) intends to enable learners with knowledge, attitudes, skills of interpreting and relating, critical cultural awareness and skills of discovery and interaction. All these can be enhanced through very particular teaching acts and activities, materials, and contents in the classroom. As Moeller & Osborn (2014:3) advanced 'to build a classroom atmosphere, where all the intercultural practices can be nurtured and acquired, teachers need to navigate through its theoretical frameworks and

all its outfits so that EFL learners' exit profile can be empowered with intercultural communicative competence'.

Therefore, teachers and learners need to cooperate and collaborate so that the ICC skills can be developed in the classroom. Some of the most practical activities for these goals include the following:

Developing '*savoir être*' by using *story corps*

One of the major intercultural skills is cognitive flexibility, mainly through the role it plays in creating learners' or speakers' readiness to suspend misconceptions, biases and disbelief about one's culture, as affirmed by Byram, Gribkova & Starkey (2002:7).

Cognitive flexibility can be approached by exposing students to a variety of activities, like story corps, where they listen or read about different life experiences that are culture-based, and are then invited to provide creative solutions, such as story-endings, to offer critiques or to brainstorm during the foreign language class. This may easily empower students' ability to 'decentre' and consequently improve communication and interaction through their exposition to different communicative scenarios, different accents, dialects, sociolects, moral values, beliefs, norms and perspectives. So, '*story corps*' from a diversity of the available podcasts (African, American, European, etc.) would bring to the classroom setting a variety of relevant discussions about different perspectives from the histories and experiences learners get in touch with and allow learners to crosscheck these perspectives against their own background ideas about a diversity of topics.

Addressing '*savoir s'engager*' through controversial topics

Controversial topics represent part of the biggest issues while pursuing ICC in EFL education. Furthermore, it is through debates or discussions on controversial topics that the teacher can assure how much or little progress the student is making regarding the development of intercultural competence. Some of the topics that would lead to controversies in EFL teaching include social matters like abortion, the legalization of prostitution in poor countries, sexuality and sexual orientation, gender roles within marriage, religion, immigration, racism and many other culture-based topics.

Depending very much on learners' characteristics, such as age, backgrounds, beliefs and language level, etc., there are skills that should be acquired prior to the discussion of controversial topics. As stated by Stradling (1984), teachers are invited to consider a

set of crucial aspects that are prior to minimizing or to balancing the risk of building biased understanding among students, hurt sensitivities and stereotyped analysis. These prior aspects include teachers' *neutrality as a chairperson* (i.e. expressing no personal views through the debate); cultivating a *balanced approach* (i.e. presenting students a wide range of alternative views on an issue, as persuasively as possible, without revealing their own view); playing the role of **devil's advocate** (i.e. it might involve taking up the opposite position to the one expressed by the students as a way to keep the pace of the discussion); and adopting an **ally approach** (i.e. teachers play the role of an associate to help weaker students or marginalized groups to have a voice, and show them how arguments may be built on, and developed). However, this last approach must be adopted with caution, as it can also give other students the impression that the teacher is simply using it to promote their own view as described by Kerr, D., & Huddleston, T. (2016: 16).

Approaching '*savoir apprendre*' by using TED talks

Basically, TED talks refer to the short talks and presentations delivered periodically by the TED team. They essentially aim at spreading and sharing different interesting and relevant ideas with a vast virtual audience connected through a YouTube channel. The EFL classroom could be a great stage for sharing learning contents through the presentation of TEDs. One of the latest surveys conducted by Ahluwalia (2018) on 'Students' perceptions on the use of TED Talks for English Language Learning' has found that 'apart from listening, students' communication skills along with their confidence had been enhanced largely by doing activities based on TED talks' (p. 80).

In addition, authentic videos have been considered as pivotal in making students' learning experience enjoyable and interesting. Almost 71% of the students in Ahluwalia's study felt that they invested more time on the TED based lesson than they would have in a regular English class. As for communication abilities as such, almost two-thirds (65.9% and 63.4%, respectively) agreed that their listening skills and speaking skills had improved in English because of the activity, as reported on page 83 of the study.

These results help us to conclude that, if the topics of these talks are chosen considering the intercultural aims, TEDs would likely be an impactful activity through which intercultural communicative competence could be developed. Below are described

some more classroom activities that would enrich students' intercultural profile, mainly for heterogeneous EFL classes.

Elevating learners' '*savoir comprendre*' by using literary texts

The *savoir comprendre* entails the skills of interpreting and relating. That said, there is a variety of ways to master this package by resorting to literature, both through literature's power to provide new lights to those exposed to it, and through literature's openness to multiple perspectives on the realities it deals with and the opportunities it provides to dispossess misconceptions, constructing and deconstructing different cultural perspectives. Fictional texts for example are widely acknowledged by Phipps and González (2004) for developing EFL learners' critical self-awareness by engaging both students' cognitive and affective dimensions, which paves the way to intercultural awareness and deep understanding of foreign cultures, customs, values, myths and the crossing of cultural borders.

Other classroom activities

A wide range of activities have proven their worth in enriching EFL learners' ICC. Most of them are within the familiar 'Interagency Language Roundtable-ILR scale' used by Lim & Griffith (2016) and aim at enabling learners with specific cultural aspects to activate higher-order critical thinking skills, having the added advantage of allowing teachers to recycle information to anchor and reinforce existing knowledge (ibid. p. 1030). The first set entails interpersonal interaction through introductions and greetings, building a family tree, dress-codes and ethnicity face-to-face tandem learning, using authentic texts, using cartoons, and using the target language's literary texts, and so on.

Introductions and salutations

These activities are mainly to empower learners' knowledge (i.e., *savoir*). They consist of discussing the importance of names in different countries and the role of names in social identities. As shown in Appendix C, when these activities are well-organized, they can influence learners' deconstruction of stereotypes through the interaction with others and further information learners might get from, and about, their peers' personal and social identities.

Face-to-face tandem learning

Face-to-face tandem learning can be used through social networks. Teachers and learners will need to sit and select cultural topics. Then, each learner is asked to go to his social chatting networks and identify or find friends from the target language's country and ask to have a dialogue about that topic with their permission. In such conditions there are many cautions that would have been considered. One of them is cultural sensitivity, as the respect addressed to otherness. It is also important to avoid stereotypes, disrespect to personal beliefs and to personal values as well as to other culture-related aspects. The observation of these cautions would be paramount to avoid a 'cultural bump' (Archer, 1986) and consequently communicate peacefully on a difference-based perspective.

Using authentic texts

Authentic texts are meant to be fixed assets for developing students' ICC. Apart from enriching learners' general knowledge, authentic materials are known to provide evidence of the culture in its truest and liveliest form, as stated by Moeller & Osborn (2014:13). Furthermore, authentic texts are known as useful tools to empower learners' ability to read critically, reading different genres, and evaluate different reading resources and consequently, address their intercultural communicative competence.

As discussed by Williams (2001:106), learners could be required 'to analyse different written texts, which have a similar genre, such as reading advice columns in daily newspapers from different cultures to determine whether concerns and debates vary amongst cultures'. Furthermore, teachers can also make learners read situations in which there is a 'cultural bump' (term used by Archer, 1986) i.e. a situation that causes people to become uncomfortable or strange, given the cultural beliefs and attitudes they have. Then, different written interpretations of the behaviour from the people involved in the situation can follow the account in a multiple-choice format to allow class discussion and, subsequently, check whether learners have correctly interpreted what went wrong and why people acted as they did. This would definitively help learners become aware of and understand behaviour in a target culture.

Building a family tree

This activity consists of each learner building a family tree based on the target language country and sharing this with the class. Learners are invited to write short descriptions

about the family occupations and professions as a way to practice their basic interpersonal communication skills, develop vocabulary related to family relationships and how these vocabularies happen in a sentence and so forth. In the Angolan context, this activity can also serve as a way to share students' family or surnames and their meanings, due to the fact that, in most of the Angolan micro-cultures, people are given [African] names attached to cultural meanings, as illustrated in appendix C. Therefore, if this activity is well organized or structured (for instance using pair work, small groups, role-play or simulation) it can foster students' cultural reflection, improve their interview skills, analysis, and promote respect for difference.

Local learners' vs target countries' cultural values

This activity aims at comparing the cultural values of both realities. Different communicative and cultural scenarios are brought to the fore, and different people are invited to evaluate the interpretations of different people according to both sets of cultural values. Here etiquettes, attitudes and behaviours are put into play, as are learners' abilities to critically evaluate different positions. The activity from the previous section can be extended to this one. For instance, students first draw their own family trees with a short description of it (i.e. members, occupations, different parents' background, mother tongue, etc.), and each of them goes to google and download a family tree from a specific country or culture (print or bring it to class on a digital device) and then compare different characteristics (e.g. their dress-codes, age difference between father and mother, number of children, etc.).

Dress-codes and ethnicity

As generally known, a person's and group's clothing are a relevant indicator about their social status, principles, religion and other social categories. This could be carried out using pictures. As pair work or a small group activity, one learner can hold a number of different pictures with different people in it, whose origin, ethnicity, tribe and social category can be measured or evaluated or guessed at through the characteristics of the dress-code, and the rest of the group can discuss where that person might be from based on their outfit. Even so, the teacher should often start from nearby cultural tips or dress codes that learners might already be familiar with, like neighbouring micro-cultures where eventually some of the students' relatives might be from, and positively reinforce that a person's cultural value, tip, trait or custom should be part of the person's self-pride. If the teacher does so, this may often anticipate and remind learners about the

‘respect for difference’, respect for otherness, the need for cognitive flexibility and caring, and consequently it may foster their critical thinking by encouraging students to compare others’ reality with their own. They can also be challenged to question their own customs, values, norms and thus positively face cultural difference.

Using cartoons

Cartoons can be an important tool in foreign language teaching. A wide range of cartoons are language based. Cartoons usually bring to surface some common cultural characteristics and assumptions through imagination and humour, and these can lead to interesting discussions in the target language. Through them, relevant ethical considerations can be drawn, behaviours analysed, different realities compared, and creative writing encouraged.

Using the target language’s literary texts

There are few doubts about the role of literary texts in language teaching. Its role can be extended to expose learners to the target language’s contexts through fiction, poetry, and stories through which a set of cultural cues are passed on. Literature enriches students’ intellectual and affective dimensions, as well as widening their linguistic and communicative competence by contributing to the development of their intercultural awareness, erasing prejudices, deconstructing misconceptions, enhancing empathy, avoiding monolithic perspectives, reducing contempt toward diversity and otherness.

- With this said, we are forced to agree with Moeller & Nugent, (2014: 8), whose position emphasizes that ‘teachers are required to step forward in considering aspects of culture while teaching language’. Besides that, some scholars pointed out the need for ‘cultural development’ by EFL teachers as a pre-requisite to address ICC in an EFL class (i.e., Gay, 2000; Ladson-Billings, 1995a, 1995b, 2006). Part of this set entails technical skills and intercultural knowledge. Furthermore, diversity, equity, refined cultural awareness, critical analysis, balanced view to difference, to social identity theories, to plurality etc. complete the teachers’ intercultural repertoire to successfully deal with ICC challenges. Besides, Spitzberg & Changnon (2009) argue that ‘the ability to recognize how cultural and linguistic background shape learning, helps to utilize cultural differences to develop meaningful

learning experiences for all students'. This capacity may be included in the notion of *intercultural competence* or interculturality, for which there exists a range of theoretical constructs, emerging from a variety of fields.

Shaping Global Citizens' ICC

As previously stated by Byram (2008), the essence of ICC is all about a combination of skills, knowledge, and attitudes necessary for a person to engage in social action based on an awareness of other perspectives on the objects and aims of that action, where "other" refers to different cultural groups normally associated with different L1 languages. This perspective, aligned with global citizenship, represents the core point on building the 'ideal' intercultural profile that is needed for transcultural communicative contexts.

Many EFL curricula have had the slogan 'local training for global actions' as the guiding statement of their aims. Migration, immigration and international affairs have led countries to increase their efforts to prepare their citizens for global actions. Foreign language teachers and learners are ideally placed for this task. Nevertheless, the linguistic proficiency solely is no longer believed to respond to the extension and dimensions of the global communication, due to the considerations of relevant intercultural aspects through which communication is processed lately.

These changes have produced strong impacts on education and on the need to reshape the curricula and review concepts like 'culture, citizenship, individual and social identity, otherness, intercultural mediation, etc.' aiming at advancing a change in self-perception, in relationships with people of different social groups, as discussed by Byram (2011:19-35). So, the global citizen is the one that, within transcultural communicative settings, goes beyond knowing what to say (i.e., vocabulary) and how to say it (grammar). He or she also has the ability to understand the unspoken meanings and cultural proscriptions, and the knowledge to interpret these correctly, as Lim & Griffith (2016: 1031) conclude.

Final Remarks

This chapter has reviewed the literature concerning the use of the Byram's ICC in EFL classes to advance language learning or vice-versa (i.e., using EFL teaching to develop learners' ICC). Several experts have presented their positions, perspectives, and

assumptions regarding the different dimensions of intercultural communicative competence, and there has been some disagreement among authors discussed. Nevertheless, a vast majority of them converge on the idea that the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes needs to be pursued through foreign language classes. Language proficiency alone has been seen as insufficient to enable an individual to cope with the challenges found across their pluricultural communicative settings.

In its broader dimensions, ICC aims at relating, discovering, interacting, having notions of relative values; having knowledge of self and skills of interpreting and relating; skills of discovering, of valuing other people's values, their beliefs, and behaviours. Connected to these intercultural aspects are the skills mentioned by Deardorff (2006: 247-248) involving the ability to analyse, interpret, and relate, as well as skills of listening and observing, combined with cognitive skills that comprise comparative thinking skills and cognitive flexibility.

A wide range of classroom activities have also been addressed as part of ICC building tools. Some of them are general as they focus mainly on pursuing language proficiency. Others address interculturality more concretely due to their nature and purpose, and how learners have confirmed their progress through participation in those activities.

Having established the survey's context, scope, and delimitation, and addressed the key theories, concepts, perspectives from previous studies, the next chapter will essentially describe the research methodology and a detailed account of how it was conducted and all key features it contained (i.e. instruments used, participants, procedures, methods, limitations, etc.) and present the results obtained through the use of different statistical means, as a way to reliably collect primary data and seek the answers to the research questions, as well as meeting the main objectives established previously for this study.

Chapter II:

Research Methodology

CHAPTER TWO: RESEARCH METHODOLOGY

Introduction

Research, as a systematic process aiming mainly at pursuing a solution for a particular problem, situation, answer, question, etc., requires the use of very reliable tools, procedures, means and/or a thoroughly designed methodology before embarking into its action. There are many reasons for doing so: to reduce biases and maximize the trustworthiness of the information collected throughout the data survey, and to ensure the applicability of its results. To pursue the answers to this study's research questions and achieve its objectives, two research tools were used: a student questionnaire and a lesson observation checklist. Both research tools were applied for the purpose of comprehending EFL teachers' and students' perceptions and ideas about the intercultural dimension of their communicative competence.

To organize the sequence of this chapter, we divided it into two parts. The first refers to the description of the preliminary components of the research design, and the second part presents the results found in the research context.

Research context

This study's data was collected at ISCED-Huila, a local teacher training institution in Lubango. The institution has existed since 1980, its creation carried out by the presidential decree 90/09 on December 15 of that year. Its core mission consists of preparing teachers for secondary schools in different school subjects as described in the same document. One of the courses in the institution is 'TESOL - Teaching English to Speakers of Other Languages', created on the basis of the presidential decree 143/2012. A vast majority of the TESOL lecturers are graduates of the same institution, having then received post-graduate degrees (Masters and Doctorates) abroad (in England, Portugal, the US, South Africa and Angola). The TESOL course consists of four academic years, and different subjects are part of the curriculum, as evidenced in the curricular course grid in appendix E.

The entrance profile requires from students an intermediate language level as a prerequisite, and 70% minimum of their final Portuguese grade from secondary school. For the TESOL Training, 26 subjects are lectured in English, 6 subjects are lectured in Portuguese and 3 subjects lectured in French.

Participants

The data for this research was collected from a small-scale group of ISCED-Huíla TESOL teachers and students, all of them from second and fourth years, where the classes are apparently more heterogeneous than the first and the second years of the same course. This helped us to have a broader perspective while reporting results and correlating data.

Initially the study intended to involve more than 60 students. Nevertheless, this study's sample size had to be readjusted in its delimitation to one quarter mainly due to the fact that, both sets of participants were selected due to their active participation in TESOL and the learning process in the Angolan context. As such, the research design required from the participants a minimum of an upper-intermediate language level, combined with acceptable communication skills and, in some cases, some openness to interculturality and notions of global citizenship skills, which would enable them to complete a questionnaire and understand different skills of ICC. So, these made us conclude that, eventually the number or the quantity of participants was not the only main factor to be observed.

That is the rationale for having a sample size of 15 students to respond to the questionnaire and four different teachers, whose classes were observed. The lecturers' sample size represents 20% of the overall existing population. As for the students, the sample size represents 40% of the overall population of the upper-intermediate TESOL course, at the 2022/2023 academic year. The students' group consisted of upper intermediate students from the Department of Languages and Human Sciences in the "Secção de Ensino de Inglês" at ISCED-Huíla.

Period of study

Initially this research was meant to be carried out from July 2022 up to February 2023. However, due to some administrative constraints and some research-based prerequisites, mainly with regard to setting out the preliminaries of the research, the piloting and the validation of the research instruments, the study only started in late September 2023.

Ethical Issues

This study has observed different ethical aspects. From respecting the participants' privacy, confidentiality and clarifying the aim of the study and what their responses will lead to, as Kvale & Brinkmann (2009) advise, we took into consideration the following:

- **Research autonomy:** as the condition that the researcher needs to have throughout the different data collection stages of the study;
- **Participants' integrity:** confidentiality and the respect that each participant as a person needs to be given as an individual;
- **Compulsory disclosure:** informing participants as fully as possible of the nature and purpose of the research and the procedures to be used.

Therefore, in this research, the ethical postulates established by the institution, teachers, tutors, participants, and everyone else involved in the study were strictly observed.

Type of Research

Much of this research focus, from the introduction up to now, might lead us to think of this research as an exploratory or formulative study. Also, in the way it pursues new insights into how EFL/TESOL can be a mean to advancing ICC, many readers would think of it as a formulative study. In fact, this study is mainly descriptive in nature, both in the way it describes some methods for developing learners' communicative competence through the integration of ICC and in the way it seizes on the description of the data and the use of ICC, as well as finding answers to the research questions that were formulated, rather than testing hypotheses or controlling any variables.

Methods

A variety of methods are used to understand the role of Byram's ICC model in foreign language learning. Among them are phenomenographic interviews, case studies, comparative studies, classroom observations, questionnaires and so on. Each of them has its advantages and drawbacks. For this study, it was considered that quantitative and qualitative measures obtained using questionnaires and the lesson observation checklist would usefully augment the comprehensibility of the role of EFL in mastering ICC (or vice-versa), and consequently extend the study's quantitative and qualitative analysis. The student questionnaire and the lesson observation checklist were chosen, both for the way the set of questions from the questionnaire could help us pursue specific answers

and ideas on interculturality in a foreign language class and for comparing learners' ideas to teachers' acts through the observation of classes.

The questionnaires helped us to understand the broader picture of how learners conceive interculturality, and how they think ICC should be approached in the language class. On the other hand, the observation checklist helped us to realize whether teachers' acts allow learners to develop intercultural communicative competence in the classroom through the activities, materials, behaviours, interactions, and methods they employ.

Student Questionnaire and the Observation Checklist

This section aims at describing the stages and the procedures employed in the design of the research instruments to gather data to answer the research questions and meet the core objectives of this study. Part of the instruments' main objective consists of collecting information from the teachers' acts and students' ideas on intercultural communicative competence, and how Byram's model can be approached in the classroom to empower the Angolan EFL/TESOL students' communicative repertoire, due to the growing demands of global communication and global citizenship.

Design of the Student Questionnaire

The design of the student questionnaire was carried out in two stages. The first consisted in building up a set of questions from different categories and submitting a first draft to check for its validity and reliability through the piloting process. For that to happen, two professors from UAb provided a very significant set of contributions, mainly regarding the integration of a section on the use of ICTs and refining the language in all the questions to avoid misunderstandings by the respondents. Having made all the significant changes suggested by the two professors, the instrument's final version was submitted for a final check and then we received the application approval for the data collection.

As attached in the appendices A and B, the last version of the questionnaire is made up of three parts. Each of them contains around three questions. From the initial ideas and understandings of ICC, to whether students think their classes' perspective addresses interculturality and the role of intercultural communicative competence in global communication setting and what key activities, materials and other resources could empower students' intercultural communicative competence, the questionnaire contained ten questions in total.

The questionnaire was designed and applied in English. This was based on the fact that the addressees of the questionnaire are upper-intermediate and advanced learners of EFL/TESOL, plus the fact that above 90% percent of their course units/subjects at school are lectured in English and a vast majority have had a mid-term and long-learning experience in English-speaking countries such as Namibia, South Africa and Zambia, etc., in addition to the fact that most of them are not fluent in Portuguese. Thus, English was selected as the language through which this instrument could be structured, conducted and answered, as the participants could more likely be at ease. On the other hand, English is the most frequent lingua franca across the interpersonal relationships established by the students at ISCED-Huíla.

Design of the Lesson Observation Checklist

The observation checklist's final version is made up of eight sections. Each of them contains different items related to the nature of the topic in each heading. From the aspects related to the teachers' general teaching behaviours to the ones related to differentiated teaching behaviours, accommodation for individual differences up to the integration of ICC skills, values, principles, activities, materials and ICT devices, the observation checklist helped us crosschecking the teachers' acts in the classroom and learners' ideas on approaching intercultural communicative competence. The checklist's first draft was also submitted for assessment to check its structure, trustworthiness and feasibility.

A particular set of adjustments were made on its structure and its contents again by Dr Margarida Martins and Dr Daniela Barros, the two UAb professors who also validated the student questionnaire. The section on 'integrating the ICT devices & and social media was a relevant suggestion made by one of the professors during the assessment stage as a way to follow a parallel structure in both instruments to facilitate the comparing of the results. This lesson observation chart was based and adapted from the ones used by Tassel-Baska et al. (2003).

Data Collection Procedures

The first research instrument that was applied was the student questionnaire. It was first applied to eight students, who were selected from a stratified random sampling during a lecture of *Literatura Africana de Expressão Inglesa* at ISCED-Huíla. The rationale for

this type of sampling refers to the fact that the population does not constitute a homogeneous group, due to their ethnic heterogeneity, and part of their background knowledge was received in a local language (Umbundu, Nyaneka, Ngangela, Kwanhama, Kimbundu, Fyote, accordingly), as illustrated by the ethnical distribution on Appendix F.

The second half of the questionnaire was applied to seven year four students of the same course and, again, a stratified random sampling was applied. We took to the class a cup with small pieces of papers with numbers in it. The number of pieces of paper corresponded to the twenty-five students taking part in that class. Among the twenty-five pieces, seven papers had numbers in it (i.e., cardinal numbers, from one to eight).

Before distributing the papers, the research aims and the instructions to fill out the questionnaire were briefly explained and then the essence of Byram's model was also clarified, and key acronyms and concepts were also left clearer. After checking the respondents' understanding of the instructions to fill in the questionnaire, the cup with folded pieces of papers was shuffled and then distributed to all the students, so they could respond to the answers from the questionnaire. They took around seven minutes to respond to the questionnaire, and we assisted in answering the few questions that came out during the responding process. The next section presents the results obtained on the field from the application of the two research instruments and these results are displayed in tables, graphs and charts.

RESULTS

After describing the aspects related to the theoretical part of the chapter, this current part presents the results from the student questionnaire, and the lecture observation checklist. Both instruments present primary data, and they are displayed through graphs, tables, pie charts and diagrams through quantitative and qualitative descriptions and captions. The following result display refers to the data from the student questionnaire.

PART ONE

As presented in table 1, this study was addressed to young adults divided into 11 male and 4 female students, their age ranging from 18 to more than 30 years old. Umbundu is the most common mother tongue among the respondents, with 40% of the population enquired, followed by Portuguese (20%). Otyikwanhama and Nyaneka represent 13.3%

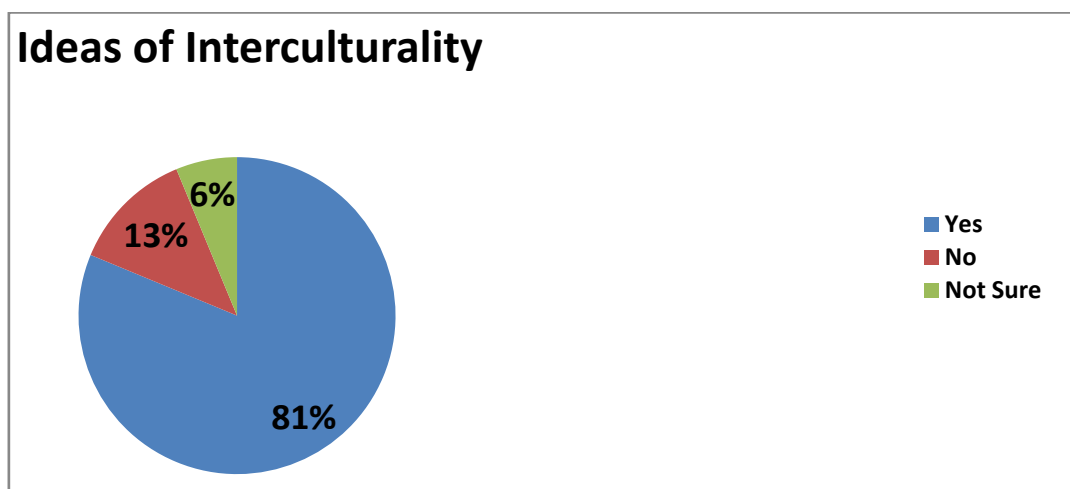
each and English and Ngangela (6.6% each) are the least common mother tongue in the region. The respondents are year 2 and year 4 EFL students, with 53.3% studying in year 2 and 46.6% studying in year 4.

| Variables | Options | Number of Respondents | % |
|---------------|-----------------|-----------------------|------|
| Gender | Male | 11 | 73,3 |
| | Female | 4 | 26,6 |
| Age | 18-20 | 1 | 6,6 |
| | 21-24 | 2 | 13,3 |
| | 25-29 | 8 | 53,3 |
| | 30 or more | 4 | 26,5 |
| Mother Tongue | Portuguese | 3 | 20 |
| | English | 1 | 6,6 |
| | Umbundu | 6 | 40 |
| | Nyaneka | 2 | 13,3 |
| | Ngangela | 1 | 6,6 |
| | Otyikuanhama | 2 | 13,3 |
| School Year | 2 nd | 8 | 53,3 |
| | 4 th | 7 | 46,6 |

Table 1: EFL students' personal information

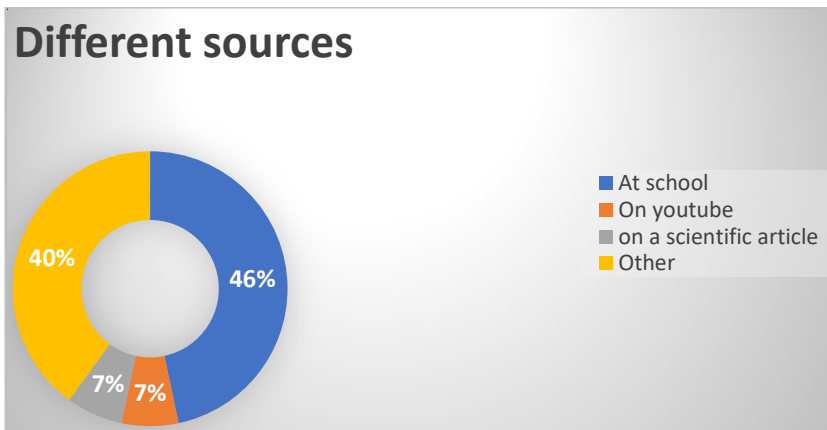
Have you ever heard or read about Intercultural Communicative Competence?
Please tick (✓) one option.

As shown by the pie chart, a vast majority (i.e., 81%) have had the contact with ICC through reading or listening. Nevertheless, 13% of the respondents had not heard or read about the ICC and, finally, 3% are not sure whether they had heard or read something related to ICC.



Pie Chart 1: EFL students' first contact with ICC ideas.

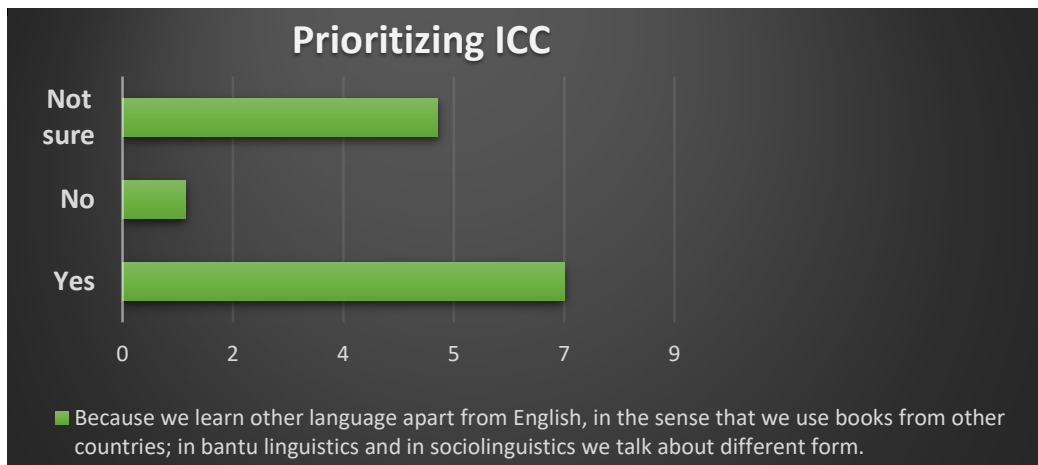
b. Please indicate where you have heard or read about ICC.



Pie Chart 2: Different sources of ICC.

As evidenced from pie chart 2, more than three quarters (i.e., 46%+40%) of the respondents had read/heard about intercultural communicative competence from school, and from other different places. That is, for 46% of this contact had been from school and the other 40% had had this contact from different sources, including local TESOL conferences, social media, TV debates, etc. A scientific article and YouTube have each been the source of ICC contact for 7% of the respondents.

c. Does your learning programme prioritize ICC? Account briefly for your answer.

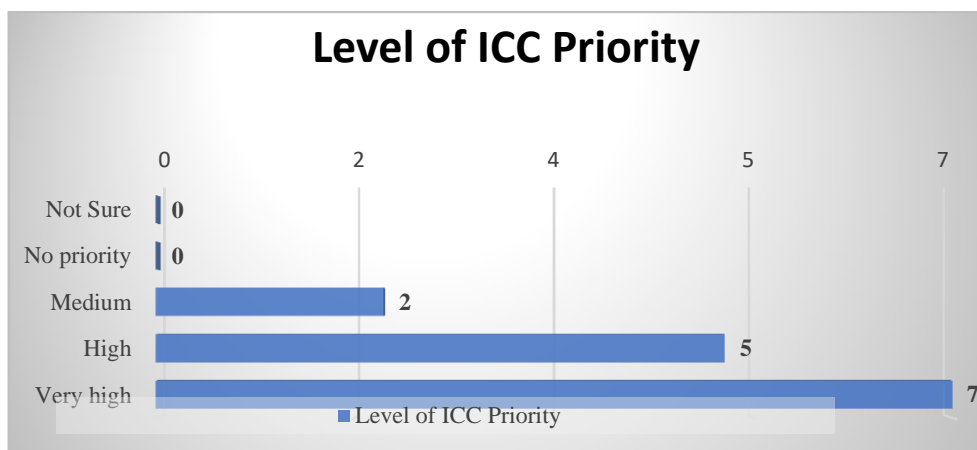


Graph 1: Syllabus priorities regarding ICC

Graph 1 shows that, almost half of the respondents (i.e. 7 respondents) think that their school curricula prioritise intercultural communicative competence. Whereas, approximately the other half (i.e. 5 respondents) are not sure about ICC being prioritized in their school curriculum. Surprisingly, 1 of the respondents pointed out

that, in his/her view, their learning program does not meet the terms of intercultural communicative competence. And 1 of the respondents did not answer.

d. To what extent should ICC be prioritized in your foreign language learning programme?



Graph 2: ICC priority on FL learning curriculum

This question sought to get students’ ideas on the extent to which they think intercultural communicative competence should be prioritized in their EFL learning programmes. According to their responses, 7 respondents replied that ICC should be very highly prioritized in their learning program, and 5 respondents responded that it should be highly prioritized and 2 of them replied that it should have an average priority.

PART TWO

1. Which of the following definitions would better fit into what you understand as ICC? (Please tick just one):

| Definitions | Tick here |
|--|-----------|
| a. ICC as “...the ability to effectively and appropriately execute communication behaviours in a culturally diverse environment” | 2 |
| b. ICC as “...the world knowledge, foreign language proficiency, cultural empathy, approval of foreign people and cultures, ability to practice one’s profession in an international setting...” | 1 |
| c. ICC as “...the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes...” | 12 |

Table 2 : Defining ICC

Almost three quarters (i.e. 12 out of 15 fifteen respondents) see intercultural communicative competence “as the ability to communicate effectively and appropriately in intercultural situations, based on one’s intercultural knowledge, skills and attitudes. 2 of the respondents pointed out to intercultural communicative competence as ‘...the ability to effectively and appropriately execute communication behaviours in a culturally diverse environment’. Finally, 1 of them pointed out ICC as ‘the world knowledge, foreign language proficiency, cultural empathy, approval of foreign people and cultures and the ability to practice one’s profession in an international setting’.

2. Do you agree with the following statements about the role of ICC for foreign language learners?

| Statements | Strongly disagree | Disagree | Neutral | Agree | Strongly Agree |
|--|-------------------|----------|---------|-------|----------------|
| a. Given that I am studying English, it is relevant to learn about the English culture and the American culture(s) | | 2 | | 8 | 5 |
| b. ICC empowers me with interaction skills to communicate in pluralistic environments and prevent communication breakdown, cultural shock and conflicts. | 1 | | 2 | 3 | 9 |
| c. Apart from linguistic knowledge, it helps me to learn aspects of the foreign culture’s history, literature, arts and perspectives. | | | 1 | 10 | 4 |
| d. It enriches my ability to critically compare beliefs, behaviours, customs, and norms of different cultures. | | 1 | 1 | 7 | 5 |

Table 3: Assertions about the role of ICC

This question was part of the questionnaire as the means through which the researcher intended to ensure the respondents' level of agreement regarding the role of intercultural communicative competence for foreign language teacher trainees. As presented in the table, it is possible to understand that 5 respondents strongly agree, and the other 8 respondents agree that, it is relevant to learn about English culture and American culture, since they are studying English as a foreign language. Contrarily, 2 disagree with this point.

As for the way intercultural communicative competence empowers them with interaction skills to communicate in pluralistic environments, and prevent communication breakdown, cultural shock and conflicts, 9 respondents strongly agreed and 3 others agreed. 1 of the respondents disagreed strongly with this statement, and 2 of the respondents were neutral. Subsequently, 10 agreed and another 4 respondents agreed strongly that, apart from linguistic knowledge, ICC helps them to learn aspects of the foreign culture's history, literature, arts and perspectives. 1 of the respondents was neutral regarding this statement. Finally, the way intercultural communicative competence enriches the respondents' ability to critically compare beliefs, behaviours, customs, and norms of different cultures was strongly agreed to by 5 respondents and agreed to by 7, while 1 was neutral and the other 1 disagreed.

PART THREE

| 1. Which of the following aspects are most crucial to learn about for ICC? (select as many options as you can) | | | |
|---|------------------|---|------------------|
| Crucial Aspects of foreign culture | Tick here | Crucial Aspects of foreign culture | Tick here |
| a. Literature | 13 | b. Gastronomy; | 9 |
| c. General Beliefs | 7 | d. Behaviours and attitudes | 11 |
| e. Norms and customs | 13 | f. Lifestyles and habits | 11 |
| g. Stereotypes | 4 | h. Codes of conduct | 10 |
| i. Myths | 4 | j. Dressing-codes | 7 |
| k. Religions | 11 | l. Prejudices against a particular cultural group | 8 |

Table 4: Crucial aspects to learn about the target culture

Table 4 lists twelve of the most common aspects that have been pointed out by some researchers for addressing interculturality more specifically. In this study, the highest score is attributed to literature, norms and customs (13 respondents each), followed by religion, behaviours, attitudes, lifestyles and habits (ticked by 11 respondents each), as well as codes of conduct (10 respondents) 9 respondents for gastronomy. Prejudices against a particular cultural group, general beliefs and dressing codes received 8 and 7 of the votes respectively. Finally, stereotypes and myths each received 4 of the votes.

2. How important is the use of the following authentic materials to develop ICC skills?

| Authentic Materials | Unimportant | Somewhat unimportant | Not Sure | Somewhat important | Extremely Important |
|---|-------------|----------------------|----------|--------------------|---------------------|
| a. Different story corps | | 2 | 3 | 9 | 1 |
| B. Podcasts | | 1 | 2 | 6 | 5 |
| c. Literary texts for post reading discussion | | 1 | 1 | 2 | 10 |
| d. Foreign culture cartoons | | 1 | 4 | 7 | 3 |
| e. Target language song lyrics | 1 | 2 | 1 | 4 | 7 |
| f. Foreign culture’s magazines and other print media | | 1 | 2 | 5 | 7 |
| g. Websites/online materials | 1 | | | 5 | 9 |

Table 5: The relevance of authentic materials in developing ICC

As for the importance of authentic materials in developing ICC skills, the use of different story corps was pointed out as somewhat important by 9 of the respondents and as extremely important by 1 of the respondents, whereas 3 of the respondents were not sure about its importance, and 2 responded that it is somewhat unimportant. Podcasts on the other hand were indicated as extremely important by 5 respondents and as somewhat important by 6 respondents. 2 of the respondents pointed out that they were not sure of their importance and 1 of them reported that they are somewhat unimportant. As expected, literary texts for post-reading discussion were marked out as extremely important by 10 respondents, and as somewhat important by 2 of the respondents. 1 of the respondents was not sure about its importance and the other 1 marked it as somewhat unimportant. Equally relevant are the foreign culture cartoons,

which have been indicated as extremely important by 3 and somewhat important by 7 of the respondents. Surprisingly, 4 of the respondents were not sure about its importance in developing ICC skills in EFL students.

Finally, target language song lyrics have been widely pointed out as extremely important and as somewhat important by 7 and 4 of the respondents correspondingly. 2 of the respondents think that target language song lyrics are somewhat unimportant and 1 of them is not sure, and another 1 reported that they are unimportant. As for the use of a foreign culture's magazines and other print media, these were regarded as extremely important and somewhat important by 7 and 5 of the respondents respectively. 2 of them were not sure of their importance and 1 of them think that, it is unimportant. The same happens to the use of websites and/or online materials, which have been indicated as extremely important by 9 of the respondents and as somewhat important by 5 respondents, while 1 of them thinks it is unimportant.

3. To what extent would these classroom activities be important in building ICC skills?

| Classroom Activities | Unimportant | Somewhat Unimportant | Not Sure | Somewhat important | Extremely Important |
|--|-------------|----------------------|----------|--------------------|---------------------|
| a. Post-film analysis | | | 3 | 5 | 6 |
| b. Critical analysis of texts, magazines and games. | | | | 8 | 7 |
| c. Social gender role analysis | | | 2 | 9 | 4 |
| d. Social media intercultural encounters | | | 1 | 6 | 8 |
| e. Cross-cultural interpersonal Communication | | | 1 | 4 | 9 |
| f. Reporting foreign norms, beliefs and customs | | | 2 | 1 | 12 |
| g. Web-mediated chats or discussions on culturally controversial topics | | 1 | 1 | 1 | 10 |

Table 6: Classroom activities

Table 6 shows that, post film analysis is viewed as extremely important by 6 of the respondents, and by 5 respondents as somewhat important. Whereas, 3 of the respondents are not sure. Critical analysis of the texts, magazines and games are regarded as extremely important by 7 of the respondents and understood as somewhat important by 8 of the respondents. As for the gender role analysis, it was referred to as extremely important by 4 of the respondents, and as somewhat important by 9 of the respondents. The role of the social media in intercultural encounters was equally stated as extremely important by 8 of the respondents, and as somewhat important by 6 of the respondents. 1 of the respondents was not sure about the role of this activity. Interestingly, web-mediated chats or a discussion on culturally controversial topics was referred to as extremely important by 10 of the respondents. 1 of them was not sure, another 1 regarded it as somewhat unimportant and the other 1 was neutral.

4. **How important would these values be for EFL teachers to develop learners' global citizenship?**

| Values | Unimportant | Somewhat Unimportant | Not Sure | Somewhat important | Extremely Important |
|--|-------------|----------------------|----------|--------------------|---------------------|
| a. Tolerance to diversity | | | 1 | 2 | 10 |
| b. Self-respect to 'otherness' | | | 1 | 4 | 10 |
| c. Increased awareness in dealing with stereotypes and misconceptions | | | 1 | 9 | 3 |
| e. Open-mindedness toward sexual orientation | 1 | | 4 | 5 | 4 |
| f. Ethno-relativism consciousness | | 1 | 3 | 4 | 6 |
| g. Respect to mother tongue-based pronunciation interference | | | | 2 | 11 |
| h. Conflict management ability | | 1 | 2 | 3 | 6 |

Table 7: intercultural value for global citizenship

As shown in table 7, some ICC values (i.e. tolerance to diversity; self-respect to otherness and respect to mother tongue-based pronunciation interference) are viewed as extremely important by 10 and 11 of the respondents correspondingly. Equally, 9 of the respondents pointed out to increased awareness in dealing with stereotypes and misconceptions; followed by 5 of the respondents who pointed out to open-mindedness toward sexual orientation as somewhat important; and 4 of the respondents who indicate ethno-relativism consciousness and conflict management ability. Some of the respondents affirmed to be ‘not sure’ about open-mindedness toward sexual orientation (4 respondents); ethno-relativism consciousness (3 respondents); tolerance to diversity, self-respect to ‘otherness’ and ability for conflict management (1 respondent each).

Lesson Observation Checklist

| Key | | | | |
|--|-----------------------|----------------|-------------------|--|
| A. Effective | B. Somewhat effective | C. Ineffective | N. O–Not Observed | |
| General Teaching Behaviours | | | | |
| Curriculum Planning and Teaching Delivery | | | | |
| The teacher... | | | | |
| 1. Revealed knowledge of the subject matter | | | | |
| 7 | | | | |
| 2. Presented clear aims and integrated aim-based techniques and strategies | | | | |
| 4 | 3 | | | |
| 3. Used clear language according to students’ comprehension level | | | | |
| 6 | 1 | | | |
| 4. Ensured learners’ comprehension before stepping into the activities | | | | |
| 1 | 4 | | 2 | |
| 5. Delivered instructions before setting students’ activities | | | | |
| 3 | 4 | | | |
| 6. Allowed students’ freer interaction during communicative activities | | | | |
| 1 | 2 | | 4 | |

Table 8: General Planning & Teaching behaviours

The first part of the checklist comprised specific items that are part of the teachers’ general acts in the areas of curriculum planning and teaching delivery. And, according to the lessons observed, and table 8 data, most of the items presented throughout the table were effectively applied at different occasions. The results show that, the vast

majority point out as ‘effective’ as regards to teachers’ knowledge of the subject matter, teachers’ presentations of clear aims and their clear language use. As to whether teachers ensured learners’ comprehension before stepping into the activities and whether they allowed students’ freer interaction during communicative activities, at 6 different occasions these were ‘Not observed’.

| A. Effective | B. Somewhat effective | C. Ineffective | N. O–Not Observed | | |
|---|-----------------------|----------------|-------------------|---|-------|
| | | | A | B | C N/O |
| 2. Differentiated Teaching Behaviours & Accommodation for individual differences | | | | | |
| The teacher... | | | | | |
| 7. Grouped students on a difference-based perspective (background, ethnicities, age, etc.) | | | | | |
| 8. Stimulated gender balance during communicative activities | | | | | |
| 9. Accommodated special needs through peer cooperation/collaboration | | | | | |
| 10. Welcomed multiple perspectives within solution finding situations | | | | | |
| 11. Demonstrated sympathy to students' differences (i.e., attitudes, behaviour, gender differences, disabilities, etc.) | | | | | |
| 12. Engaged students in the exploration of diverse points of view and reframe ideas | | | | | |

Table 9: Differentiated Teaching Behaviours & Accommodation for individual differences

As for the differentiated teaching behaviours & accommodation for individual differences, teachers engaged students in the exploration of diverse points of view and reframe ideas (effectively applied 5 occasions and 2 times somewhat effective). As to teachers’ demonstration of sympathy to students' differences (i.e., attitudes, behaviour, gender differences, disabilities, etc.) it was applied ‘effectively’ at 5 different occasions and ‘somewhat effective’ at 2 different occasions. Teachers also welcomed multiple perspectives within solution finding situations 3 times effectively, 2 times somewhat

effectively and 2 times not observed. At 6 different occasions, it was ‘not observed’ teachers grouping students on a difference-based perspective (background, ethnicities, age, etc.). Finally, the stimulation of gender balance during communicative activities, was also ‘not observed’ at 4 different occasions.

| A. Effective | B. Somewhat effective | C. Ineffective | N. O–Not Observed | | | |
|--|-----------------------|----------------|-------------------|---|---|-----|
| Integration of ICC skills | | | A | B | C | N/O |
| The teacher... | | | | | | |
| 13. Encouraged and monitored the discussion of controversial topics | | | 1 | 2 | | 4 |
| 14. Promoted cross-cultural discussion and interpretation of different culture-based events | | | | 2 | | 5 |
| 15. Developed knowledge of social processes of different cultures | | | | 4 | | 2 |

Table 10: Integration of ICC skills

The following part of the checklist (i.e. table 10) included a set of aspects that are intended to be part of intercultural communicative competence. As such, the instrument aimed at observing how effectively the teacher encouraged and monitored the discussion of possible controversial topics— i.e. whether he/she promoted cross-cultural discussion and interpretation of culture-based events or developed knowledge of social processes of different cultures. The responses show 1 ‘effective’ occurrence on teachers’ encouragement and monitoring the discussion of controversial topics, 2 somewhat effective application; 4 ‘not observed’ occurrences. It was also 5 times ‘not observed teachers ‘promoting cross-cultural discussion and interpretation of different culture-based events, though it was applied somewhat effectively at 2 different occasions. As to ‘developing knowledge of social processes of different cultures, it was applied ‘effectively’ at 4 different occasions and 2 times, ‘not observed’.

| A. Effective | B. Somewhat effective | C. Ineffective | N. O–Not Observed | | | |
|---|-----------------------|----------------|-------------------|---|---|-----|
| Integration of ICT Devices & social media | | | A | B | C | N/O |
| The teacher... | | | | | | |

| | | | |
|--|---|---|---|
| 16. Resorted to web-mediated exercises | 3 | 2 | 2 |
| 17. Promoted intercultural interaction through social media | 4 | | 3 |
| 18. Used technology to promote intercultural interaction | 1 | 4 | 2 |

Table 11: Integration of ICT Devices & social media

The integration of ICT devices and social media was also part of the checklist to crosscheck learners' ideas and teachers' teaching acts. In this regard, we have observed how effectively the teachers resorted to web-mediated activities/exercises (applied 3 times effectively, 2 times somewhat effectively and 2 times not observed). The promotion of intercultural interaction through social media (has been observed as somewhat effectively applied at 4 different times, and 3 times not observed, and finally, whether he/she used technology to promote intercultural interaction. The numbers show 1 indication of 'effective' integration of web-mediated activities, the promotion of intercultural interaction through social media, and the use of technology to promote intercultural interaction and 4 indications of 'somewhat effective' and 2 indications of 'not observed' occurrence.

| A. Effective | B. Somewhat effective | C. Ineffective | N. O–Not Observed | | | |
|---|-----------------------|----------------|-------------------|---|---|-----|
| The ICC Values & principles | | | A | B | C | N/O |
| The teacher... | | | | | | |
| 19. Established openness for tolerance to diversity | 5 | 1 | | | | 1 |
| 20. Reinforced the need for self-respect and respect to 'otherness' | 4 | 1 | | | | 2 |
| 21. Fostered open-mindedness and respect toward gender and sexual orientation | | | 2 | | | 5 |
| 22. Prevented biased reactions to mother tongue-based pronunciation interference | | | 2 | | | 5 |

Table 12: The ICC Values & principles

This table shows the different values and principles attached to ICC. 5 of the lessons were observed to have effectively 'established openness for tolerance to diversity' on different occasions and 1 as 'somewhat effectively'. In 1 occasion, this item was not observed at all. The way teachers reinforced the need for self-respect and respect for 'otherness' was 4 times observed as 'effectively applied' at different instances, and at 2 of the lessons, this item was 'not observed'. As for fostering open-mindedness and

respect toward gender and sexual orientation, surprisingly, at 5 different occasions it was not observed, nor was it observed how the teachers' teaching acts prevented biased reactions to mother tongue-based pronunciation interference, as it was registered 2 as 'somewhat effective'.

| A. Effective | B. Somewhat effective | C. Ineffective | N. O–Not Observed | | |
|---|------------------------------|-----------------------|--------------------------|----------|------------|
| Critical Thinking and Problem-solving tips | | A | B | C | N/O |
| The teacher... | | | | | |
| 23. Involved students in decision making activities | | 4 | 3 | | |
| 24. Exposed students to comparisons and critical evaluations of problems, situations, etc. | | 1 | 6 | | |
| 25. Engaged students in brainstorming and other solution-finding activities | | 4 | 2 | | 1 |

Table 13: Critical Thinking and Problem-solving tips

One of the core skills related to ICC refers to the critical thinking and problem-solving tips. And, as clarified from table 13, two the tips were 4 times each indicated as 'effectively' applied and, 6 occasions as 'somewhat effective' the exposition of students to comparisons and critical evaluations of problems, situations, etc. Students involvement in decision-making activities and students' engagement in brainstorming and other solution-finding activities have been somewhat applied effectively 3 times and 2 times, correspondingly.

| A. Effective | B. Somewhat effective | C. Ineffective | N. O–Not Observed | | |
|--|------------------------------|-----------------------|--------------------------|----------|------------|
| The role of the Activities and materials to develop ICC skills | | A | B | C | N/O |
| The activities... | | | | | |
| 13. Stimulated self-reflections and reinforced critical thinking | | 3 | 1 | | 3 |
| 14. Engaged students in writing different story endings based on multiple interpretations | | | | | 7 |
| 15. Reflected the aims presented previously | | 4 | 3 | | |
| 16. Prompted post-lesson practice | | 4 | 3 | | |

| | | | |
|---|---|---|---|
| 17. Adjusted to students' level and assisted in fluency development | 3 | 4 | |
| 18. Resorted to more diversity-based use of materials like (podcasts, films, scripts, etc.) | 1 | 5 | 1 |
| 19. Explored Literary texts to enhance creative thinking and generate ideas | 2 | 2 | 3 |
| 20. Empowered students' ability to retell a shortened version of a story | 1 | 3 | 3 |
| 21. Incorporated different resources (cartoons, song lyrics, magazines, websites/online materials, etc.) to stimulate learners' extended practice. | 1 | 5 | 1 |

Table 14: The role of the Activities and materials to develop ICC skills

From this table, the role of activities and materials in enhancing intercultural communicative competence was addressed to the respondents to get their ideas on how the set of activities stimulated self-reflections, reinforced critical thinking, assisted in fluency development, or empowered students' ability to retell facts, events etc. And the results from 14 show that, the activities reinforcing critical thinking were 3 different times applied effectively, 1 time 'somewhat effective' and 3 times 'not observed. As to whether teachers engaged students in writing different story endings based on multiple interpretations, it has not been observed at 7 different times. Teachers have been observed prompting post-lesson practice to students at 4 times 'effectively' and 3 times 'somewhat effectively'. The adjustment to students' level and assistance in fluency development, have received the same values, (i.e. 4 effective and 3 somewhat effective). Interestingly, the resort to more diversity-based use of materials like (podcasts, films, scripts, etc.) and the incorporation of different resources (cartoons, song lyrics, magazines, websites/online materials, etc.) to stimulate learners' extended practice have both received 5 indications to 'somewhat effective use' and 1 to 'effective use'. As to the exploration of literary texts to enhance creative thinking and generate ideas, and the empowerment of students' ability to retell a shortened version of a story, they have all been observed as 2 times 'effectively applied', 2 times 'somewhat effectively applied' and 3 times 'not observed' and the latter, 1 time 'effectively applied' 3 times 'somewhat effectively applied' and 3 times not observed.

Chapter III:

Analysis & Discussion

CHAPTER THREE – ANALYSIS AND DISCUSSION

This chapter is grounded on the first and the second. It is focused on the analysis and discussion of the quantitative and qualitative data obtained from chapter two, collected through the two research instruments (i.e., the student questionnaire and a lesson observation checklist). The information acquired through the application of both instruments was encoded using statistical means (i.e., pie-charts, graphs and tables) using Microsoft Excel and SPSS (i.e., Statistical Package for Social Sciences), as previously presented in chapter two, to easily display the figures and facilitate the data interpretation, captions, analysis and discussion.

As previously referred to, the research instruments contained different categories of questions, as well as a standardized checklist, which was used to observe 4 different classes, of four different teachers and subjects, by two observers. All of these aimed at pursuing answers to the three research questions guiding this study, sequenced as follows:

- What EFL aspects are responsible for developing learners' ICC during language classes with students of different mother tongues and ethnicities?
- How can EFL teachers develop learners' ICC to balance whole class communicative performance during classes?
- What effective strategies can EFL teachers use to improve learners' awareness of Interculturality?

This chapter addresses each section presented in chapter two at a time to provide a clearer analysis of the data presented, both by the questionnaire and by the observation checklist. As such, it starts by looking at the top figures/results from the questionnaire, and then moves to the analysis and discussion of the points from the observation checklist.

The questionnaire was made up of three different parts. Part one circumscribed the basics of intercultural communicative competence, mainly respecting the background notions of interculturality and its priority in students' learning programmes. Part two of the questionnaire comprised more specific details, guided by the core aims of the study. Aspects included here are students' concepts of intercultural communicative

competence, and their level of agreement on the roles of EFL learning curricula in pursuing ICC. Finally, part three addresses more concrete aspects such as materials, classroom activities, values and other target culture-based aspects.

To signpost the analysis and discussion of the data, this chapter is divided into different parts. The first part approaches the preliminary information from the questionnaire (i.e., part one) followed by part two and three, which deal more deeply with the essentials of ICC and other crucial aspects associated with it. The chapter's second part refers to the analysis and discussion of the results from the lesson observation checklist. This part intends to crosscheck and triangulate the data from the questionnaire with the data obtained through the observation in the classrooms, where the teaching acts are brought to the fore of the analysis and discussion.

Preliminaries to ICC in the classroom

As for our initial approach to ICC in the classroom, we intended to analyse students' responses to the general topic of ICC (i.e., their first contact with ICC, its inclusion in their syllabus, etc.). From the numbers presented in pie chart 1 (i.e. 81%), it is evident that 81% of students are aware of what ICC is all about and that they had their first contact with its basics at school through extracurricular activities and from the TESOL conferences (see pie chart 2). As a point of departure, this is completely relevant as, based on Byram's, M., Gribkova, B., & Starkey's H. (2002) perspective in affirming that 'whatever is taught in the class is inevitably insufficient', when the basics are not ensured, no further steps can be taken safely. As might be expected, in this study more than 80% of students have already had contact with ICC basics, from school (46%) and from other sources (40%). This reinforces the idea advocating that the more students possess previous information on interculturality, the better they can cope with classroom activities aimed at developing ICC. This is in accordance with Byram's (1997: 32) points, when he emphasizes that the 'greater the proximity and more contacts (...) the more knowledge' students tend to develop in ICC.

Students' understanding of ICC

The second part of the questionnaire was intended to understand students' ideas on the definition of ICC, and their level of agreement regarding the role of ICC in fostering EFL learners' knowledge about different cultures. From the results, it is marked that the

great majority (i.e., 12 respondents), understands ICC as ‘the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes.’ This indication builds a significant positive correlation with Claire Kramsch’s (1993:24) views on intercultural communicative competence as the EFL students’ ability to understand foreign realities (attitudes, values and principles) entrenched in a cultural anthropology perspective. Furthermore, understanding ICC as the ability to communicate effectively and appropriately in intercultural situations resorting to one’s repertoire of intercultural knowledge (i.e., skills, values, principles, attitudes, etc.) facilitates learners’ ability to mediate interaction in communicative scenarios or settings, where cross-cultural communication happens with no breakdown due to any misconceptions, biases or stereotypes. These abilities would prepare learners to easily develop *savoir être* (i.e., ability of suspending disbelief about differences and develop openness to criticism, and knowledge of self and of others), as well as the interaction aspects involving heterogeneous communication (i.e., knowledge) as presented by Byram (2002). Therefore, despite the wide range of definitions of intercultural communicative competence, it is important to apprehend what commonalities they present. As such, ICC can essentially refer to the ability to effectively communicate in cross-cultural contexts, mediated by the set of skills, knowledge or information one possesses about the target cultural group. So, these skills should encompass those of interpreting and relating (referred to, as *savoir comprendre*), the ability to acquire new information of other cultures, (i.e., *savoir comprendre*) and finally, being able to evaluate critically through the basis of explicit criteria and practices as described by Byram (2002: 13).

Students’ perspectives on crucial aspects for ICC development

It is encouraging to compare the results from table 3 with many similar crucial aspects reviewed by the literature from different studies. As stated by Phipps and González (2004) throughout the literature review, ‘...fictional texts (...) are widely acknowledged for developing EFL learners’ critical self-awareness by engaging both students’ cognitive and affective dimensions’ (p.156), paving the way to intercultural awareness and a deeper understanding of foreign cultures, customs, values, myths and a crossing of borders brought by studying foreign cultures through stereotypes.

It is then possible to infer that the role of literature is widely acknowledged to provide learners with the opportunity to displace discussions from a particular classroom setting to different cultural realities through authentic texts, describing different realities, and to enable EFL learners to critically evaluate different behaviours, ideas, perspectives, beliefs and attitudes from their own, as well as their target realities.

Similarly, the strength of norms and customs is to be highlighted here in the sense that the percentages obtained from table 5 call our attention to the fact that EFL materials should reinforce, value and emphasise contents that empower learners' knowledge of norms and customs, behaviours and attitudes, lifestyles and habits, gastronomy and general beliefs as a way to pursue intercultural communicative competence. Tied to some aspects observed in the classes, it is possible to perceive that the gap existing between students' needs and teachers' actions is not that big, as can be seen, for example, in table 13, regarding critical thinking and problem solving tips, where different teachers (i.e. 6 indications) were observed as 'somewhat effective' in exposing students to comparisons and critical evaluations of problems and situations.

Contrary to expectations, the integration of most of the ICC aspects predicted by our checklist was not observed as such, mainly regarding whether the teacher a) encouraged and monitored the discussions of controversial topics (40% indications not observed); b) promoted cross-cultural discussion and interpretations of culture-based events (55% indications for 'not observed'). This paradox may open room to discuss teachers' perspectives on interculturality and learners' need for ICC. As posited by Kramsch (1993: 207), establishing the sphere of interculturality is not given but rather constructed through reflection and interaction in the classroom as a preparation from the real practice outside the classroom. Therefore, it is important that teachers not discard the need to empower learners' intercultural competence by bringing to class the world outside. This need demands that teachers enrich the activities and the contents, improve the quality of classroom discussions, and of course prepare learners for the demands of global communication. As described by the following subsection, materials are paramount in building the students' intercultural repertoire.

The role of materials and classroom activities

Interesting learning materials work as fixed assets in EFL classes. Materials are regarded as the core fuel for effective learning. As Harmer (2001: 47) poses it, 'learning tasks and [materials] should be different, [attractive, innovative, interesting] and based

on learners' multiple intelligences, learning styles and needs'. As far as current global communication demands are concerned, teachers should always try to design and/or adapt/adopt relevant learning activities based on the intercultural dimension that teachers intend their learners to achieve. By relevant, we refer to integrating those activities that meet learners' needs, stimulate their willingness to participate actively, and make sense to them. From the results presented in tables 4 and 5, students reported more emphatically the importance of materials such as literary texts, story corps, online materials, song lyrics, magazines and so forth. These materials are intended to expressively meet classes' various learning styles, learners' needs, interests and other related facets of a heterogeneous classroom.

It is quite revealing from these results that, if schools are equipped with the set of relevant devices or tools, students will be confronted with different realities from the target communicative setting, which obviously ends up empowering their intercultural and communicative repertoire. Being so, all the EFL stakeholders should cooperate to make this goal come true. And activities are required to involve dialogic (i.e., multiple voices represented in the texts), experiential and student-centred approaches, as defended by Byram et al (2002).

If the essence of ICC is about developing tolerance to difference/diversity, the acquisition of target culture-based knowledge, skills, attitudes, principles, values and curiosity, classroom activities ought to highlight a little more the intercultural dimension by bringing to class diversity-based activities as much as possible. Nevertheless, as stated by Heggernes, S. L. (2021:2) 'meeting other cultures is no guarantee for ICC development, but the ensuing reflection drawn through differentiated classroom activities, that make learners acquire, practice and develop different skills and overcome their limitations, can lead to learning'. A significant mismatch between students' responses, what was reported in the literature, and what was observed from the lessons regarding the integration of information & technology devices and the resort to web-mediated materials may lead us to conclude that teachers, students, and policy makers should all embark in the same spirit so that learning materials/activities can be improved and made easy to adapt within teaching/learning contexts. Further, effective materials are said to play a significant role in developing ICC. In this regard, student-centred activities (i.e. those that focus at incorporating proactive engagement of students as a way to foster their critical thinking or problems-solving skills) should be

increasingly incorporated. This set of activities, if well-explored, would lead more easily to increased cognitive intake and a subsequent shift from passive recipients to active critical thinkers, mediators, intercultural communicators and finally global citizens.

Answering research question one

- **What EFL aspects are responsible for developing learners' ICC during language classes with students of different mother tongues and ethnicities?**

Relevant literature has described specific aspects of learners' communicative performance during classes. As Atkinson (1999: 625) argues, 'culture is the most important concept in the field of EFL, along with the concept of language teaching and learning'. In addition, from Celce-Murcia's (2000) perspectives on discourse, linguistics and sociolinguistics competences, coupled with the micro-skills within Byram's (1997:54) *savoir s'engager* (as the essence of ICC), it can be agreed that, 'whatever is taught to students, [that helps them produce or express a meaningful piece of oral and written speech, as well as the ability to critically interact peacefully in cross-cultural communicative settings], is meant to determine learners' performances during classroom activities'.

So, teachers are invited to adopt, as much as they possibly can, positions like William's (2001) on analysing different texts within the same or a similar genre from different cultures and to bring to class materials and activities that enable learners' development of essential target culture-based attitudes, knowledge, values, and skills to competently operate communicative interaction, as previously described in the review of the literature. Based on the results of classroom observations, mainly regarding the engagement of students in writing different story endings, based on multiple interpretations and exposing students to comparisons and critical evaluations of problems, social and cultural situations, there seems to be very crucial opportunities to empower students' repertoire of intercultural communicative competence.

Answering research question two

How can EFL teachers develop learners' ICC to balance whole class communicative performance during classes?

ICC, as a communicative package entailing knowledge, values, principles, attitudes and other information about other cultures, can be developed through different ways in the classroom. By resorting to interactive communicative activities, (i.e., analysing a story or an event from an authentic piece of written material from different cultures); comparing different realities; oral discussion on controversial topics (e.g., gender-based home activities; sexual orientation; religion; youth pregnancy etc.), learners become more likely to face difference, develop openness for tolerance, address pluricultural interaction and communication more confidently and peacefully. Based on the reviewed literature, ICC should be developed as an integral part of the language learning syllabus and be topic-based, through literature, authentic texts, grammar or a real mixture of them all, as reported by Mughan (1999), and supported by Corbet (2003), who argue that introducing [developing] ICC is not about introducing new methods. It is rather about adding new perspectives on the existent contents, aiming at mastering a self-repertoire that enables students to survive the heterogeneous communicative demands within cross-cultural settings.

As showed by the results from the questionnaire, around 70% of the respondents indicate that social media intercultural encounters, cross-cultural interpersonal communication, reporting foreign norms, beliefs and customs, web-mediated chats or discussions on culturally controversial topics are part of the topics that must be included in the activities taken to EFL classes, as a way to advance intercultural communicative competence. The teachers' acts that we have identified through the class observation reinforce our understanding of the role of the materials and the activities taken to the class in enriching (or not) learners' ICC. Therefore, teachers can be regarded as part of the solution to empower learners' interculturality through EFL teaching, resorting to all the possible means, activities, tips, strategies and materials.

Answering research question three

What effective strategies can EFL teachers use to improve learners' awareness of Interculturality?

As far as the sociological perspective is concerned, cultures are dynamic. Shifman (2012: 190) argues that, 'human agency is an integral part of our conceptualization of memes [norms, etiquettes, standards, customs, etc.] and describes them as dynamic

entities that spread in response to technological, cultural, and social choices made by people. That means social change normally leads people to interact and socialize and consequently dispossess perspectives, beliefs, thoughts, customs etc. Languages are also dynamic. This obviously means that cultures and languages evolve according to the social settings they exist in, according to different factors or phenomena. This dynamic perspective addressed to language and culture (with the latter as the set of values, habits, customs, principles, beliefs, etc.) would imply EFL teaching and learning need to be adjusted to a significant flexibility and adaptability to meet learners' challenges within heterogeneous communicative contexts. This being the case, any teaching or learning strategies aiming at enhancing the ability to communicate in such a context are welcomed.

By 'strategy' we mean any tip, act, procedure or behaviour adopted by the teacher to help learners achieve intercultural communicative competence. From classroom observation, it was possible to realize that, whether consciously or unconsciously, teachers' acts were largely in touch with intercultural-based teaching practices. For instance, the way teachers established openness for tolerance to diversity was marked as 'effective' at 6 different occasions; and how teachers reinforced the need for self-respect and respect for otherness was also ranked as 5 'effective'. Furthermore, the way the lesson was considered to have 'prompted post-lesson practice' and how the teacher 'resorted to more diversity-based use of materials like podcasts, films, scripts, etc. were indicated as both 3 'effective' and 'somewhat effective', respectively.

These results corresponded to how students responded to similar items, especially if we consider the percentage that responded, 'Yes' to 'whether their learning programmes prioritize ICC' (almost 46,6% responded 'yes'). This can lead us to conclude that EFL teachers and learners in Huíla, have to some extent been engaged in intercultural practices during language classes. Despite this, more should be done by both groups of stakeholders, so that the particular set of ICC skills can be more consciously pursued. As stated by Byram (2002: 5), teachers should prepare learners to be intercultural speakers or mediators who are able to engage with complexity and multiple identities, empowering their ability to ensure a shared understanding by people of different social identities. To more thoroughly achieve this, more specific strategies should be used.

From EFL students' responses and the results from classroom observation, it is possible to infer that there is a common agreement on the need for the use of literature and other

authentic materials, the integration in classroom discussion of controversial topics, and the exploration of web-mediated activities to pursue ICC more easily, specifically and effectively.

In this respect, planning periodical interaction activities through social media with different cultural groups; whole-class critical analysis of controversial topics, attached to problem-solving tips; writing different story-endings based on a particular cultural perspective would all deliver relevant prompts and shape the resources EFL students could resort to, and end up empowering their intercultural communicative competence.

Chapter Conclusion

This chapter analysed and discussed the data obtained through the two research tools employed. The analysis has seized on comparing the results from chapter two with the literature review and drawn some inferences and probabilities from the evidence. It started by briefly approaching some preliminaries to ICC in the classroom as a way to state the room for setting the analysis; it then moved to the analysis of students' understanding of ICC, and students' perspectives on crucial aspects for ICC development. Finally, the chapter analysed the data obtained on the role of materials and classroom activities and gave some provisional responses to the three research questions grounding this descriptive study.

Despite its growing concern in EFL, intercultural communicative competence has still a long way to go. Both teachers and students can embark on a teaching or learning journey where the learning of EFL crosses the borders of language by encompassing a social dimension of communication, where learners are prepared to face different cultural contexts, despite the presence of heterogeneous backgrounds. For that to happen, EFL learners need to be integrated in a classroom environment where tolerance to diversity is reinforced, and their ability to critically evaluate different cultural behaviours, attitudes, and events is empowered. Students should be prepared to identify different social, ethnic, and cultural identities and how these correlate with different practices and values, leading them to be able to interpret or related events from another culture to their own.

Chapter IV:

Conclusions &

Recommendations

Conclusions and Recommendations

This chapter summarises the study's main findings. First, it presents the general conclusions obtained from the study (i.e., chapter one, two and three) and secondly, based on the study's main conclusions, the chapter presents some recommendations.

This study has essentially been conducted to comprehend and describe the role of EFL in pursuing ICC for students of different micro-cultural backgrounds. As such, in general it aimed at:

- Understanding the potentially significant cultural aspects that may influence/determine learners' performance while learning EFL;
- Unearthing the role of Byram's ICC model to improve learners' development of intercultural competence through classroom activities;
- Analysing teachers' actions (i.e., behaviours, techniques, strategies and procedures) based on what is required of them as mediators and trainers of intercultural communicators.

To achieve these aims, the paper has been divided into four different chapters. Chapter one reviewed the literature on some of the theories, approaches, studies and experiences for developing intercultural communicative competence to establish the perspectives through which this study is based. The second chapter presented the research design, which established the methodology used to obtain the primary data and designed the research instruments used, as well as presenting the results obtained. From the results presented in chapter two, an analysis and discussion were carried out to a) compare results from the different instruments b) draw some conclusions from the study's findings, and c) present the teaching implications likely to occur if certain factors are taken into account by teachers and/or by EFL students.

From the three previous chapters, it can be concluded that:

- There are several ICC models established by different authors with clear implications for EFL, namely in drawing important connections between language and culture;
- There are several common lines between different authors and their research findings (for instance the fact that interculturality is achieved through the engagement of teaching and learning practices that are difference-based), as well as some disagreements on the same matters;

- Byram's model core skills refer to relating, interpreting, being open to dispossess/negotiate self-values and principles, developing tolerance to diversity, practicing critical evaluation, and cultivating the ability to peacefully communicate in different heterogeneous settings;
- There are general teaching behaviours that easily shape learners' language proficiency. There are also differentiated classroom teaching acts that can easily foster students' intercultural competence;
- One of the more significant findings to emerge from this study refers to learners' claim about the role of literary texts to empower their ICC, coupled with the need of 'reporting foreign norms, beliefs and customs as well as the integration of web-mediated chats or discussions on culturally controversial topics'. These aspects were regarded by more than 90% of the respondents as extremely important. Contrarily, the rates of non-observed items regarding the differentiated teaching behaviours (e.g., engaging students in the exploration of diverse points of view and the reframing of ideas, welcoming learners' multiple perspectives within solution-finding exercises, accommodating learners' special needs, etc.) were surprising.
- Strong evidence from the results suggests that there are activities (. e.g., post film-analysis, critical analysis of foreign culture behaviours, social media encounters from a difference-based perspective, etc.) are extremely relevant to building intercultural communicative competence.
- Target language song lyrics, foreign language print media, and listening to podcasts on controversial debates are part of the authentic materials that may easily enable learners to experience the intercultural dimension appropriate, and even necessary, for global citizenship.

In the light of these conclusions, several suggestions and/or recommendations can be left for policy makers, EFL teachers, students and other stakeholders, which, if considered, can help learners more easily and effectively develop intercultural communicative competence. They are:

- Policy makers should equip EFL teaching and learning contexts with work facilities (electricity, internet, foreign language resources/materials, etc.), due to the role these physical facilities can play in pursuing intercultural communicative competence;
- Teachers should resort to differentiated teaching behaviours and integrate a particular set of classroom tasks and activities to help learners shape their ICC repertoire;
- EFL teachers should develop their technical knowledge and pedagogical skills for addressing interculturality and preparing EFL learners for global citizenship;
- When pursuing ICC, teachers should first try to define or delimit the scope of the intercultural profile they want their learners to obtain, and then identify the more effective tools to achieve it;
- EFL classes should always find ways to integrate authentic materials, because they tend more effectively to expose learners to a wide range of other realities that are likely to assist learners' acquisition of intercultural communicative competences;
- Digital literacy is a must for EFL teachers, due to its relevance in assisting teachers' and learners' access to foreign realities and allowing authentic experiences and materials to be brought into the classroom, immersing students in cross-cultural and pluricultural contexts.
- Apart from linguistic focus, foreign language classes should be problem-solving and critical thinking-based, providing communicative settings through simulation, analysis, comparison, debate and evaluation.

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APPENDICES
APPENDIX A – STUDENT QUESTIONNAIRE

Masters in English Language Teaching
Universidade Nova de Lisboa and
Universidade Aberta de Lisboa

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Student questionnaire

English language learners' ideas about the role of ICC within EFL

PART ONE

Have you ever heard or read about ICC? Please tick (✓) one.

Yes _____

No _____

Not sure _____

b. If you answered “Yes” in the previous question, please indicate where you have heard/read about ICC.

At school _____

On YouTube _____

On social media _____

On scientific article(s) _____

Other? (please specify) _____

c. Does your learning programme prioritize ICC? Account briefly for your answer.

Yes _____!

No _____!

Not sure _____!

d. To what extent should ICC be prioritized in your foreign language learning programme?

Very high _____

High _____

Medium _____

No-priority _____

Not sure _____

PART TWO

2. Which of the following definitions would better fit into what you understand as ICC? (Please tick just one):

Definitions Tick here

ICC as "...the ability to effectively and appropriately execute communication behaviours in a culturally diverse environment"

ICC as "...the world knowledge, foreign language proficiency, cultural empathy, approval of foreign people and cultures, ability to practice one's profession in an international setting..."

ICC as "...the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes..."

2. Do you agree with the following statements about the role of ICC for foreign language learners?

Statements Strongly disagree Disagree Neutral Agree Strongly Agree

Given that I am studying English, it is relevant to learn about the English culture and the American culture(s)

ICC empowers me with interaction skills to communicate in pluralistic environments and prevent communication breakdown, cultural shock and conflicts.

Apart from linguistic knowledge, it helps me to learn aspects of the foreign culture's history, literature, arts and perspectives.

It enriches my ability to critically compare beliefs, behaviours, customs, and norms of different cultures.

PART THREE

1. Which of the following aspects are most crucial to learn about for ICC? (select as many options as you can)

Crucial Aspects of foreign culture Tick your option here Tick your option here

| | |
|-------------------|--|
| Literature | Gastronomy; |
| General Beliefs | Behaviours and attitudes |
| Norms and customs | Lifestyles and habits |
| Stereotypes | Codes of conduct |
| Myths | Dressing-codes |
| Religions | Prejudices against a particular cultural group |

2. How important is the use of the following authentic materials to develop ICC skills?

Authentic Materials Unimportant Somewhat unimportant
Not Sure Somewhat important Extremely Important

Different story corps
Podcasts
Literary texts for post reading discussion
Foreign culture cartoons
Target language song lyrics
Foreign culture's magazines and other print media
g. Websites/online materials
h. Other (s)? Please, specify _____

3. To what extent would these classroom activities be important in building ICC skills?

Classroom Activities Unimportant

Somewhat

Unimportant

Not

Sure Somewhat important

Extremely

Important

Post-film analysis

Critical analysis of texts, magazines and games.

Social gender roles analysis

Social media intercultural encounters

Cross-cultural interpersonal Communication

Reporting foreign norms, beliefs and customs

Web-mediated chats or discussions on culturally controversial topics

4. **How important would these values be, for EFL teachers to develop learners' global citizenship?**

Values Unimportant

Somewhat

Unimportant

Not

Sure Somewhat important

Extremely

Important

Tolerance to diversity

Self-respect to 'otherness'

Increased awareness in dealing with stereotypes and misconceptions

Open-mindedness toward sexual orientation

Ethno-relativism consciousness

Respect to mother tongue-based pronunciation interference

Conflict management ability

Thanks a lot for your cooperation!

APPENDIX B – LESSON OBSERVATION CHECKLIST

Lesson Observation Checklist

Observer _____

Topic _____

School _____ Grade ____ Date _____ Number of minutes observed _____

The Host Teacher _____ Course/lesson _____

Observed _____

Student information: Gender Observed: Boys _____ Girls _____ **Observed Ethnicities:**

Key

Effective 2. Somewhat effective 1. Ineffective N.O – Not Observed

| General Teaching Behaviours | | | | |
|--|----------|----------|----------|------------|
| Curriculum Planning and Teaching Delivery | 3 | 2 | 1 | N/O |
| The teacher... | | | | |
| 7. Revealed knowledge of the subject matter | 3 | 2 | 1 | N/O |
| 8. Presented clear aims and integrated aim-based techniques and strategies | 3 | 2 | 1 | N/O |
| 9. Used clear language according to students' comprehension level | 3 | 2 | 1 | N/O |
| 10. Ensured learners' comprehension before stepping into the activities | 3 | 2 | 1 | N/O |
| 11. Delivered instructions before setting students' activities | 3 | 2 | 1 | N/O |
| 12. Allowed students' freer interaction during communicative activities | 3 | 2 | 1 | N/O |
| Notes: _____ _____ | | | | |
| Differentiated Teaching Behaviours & | | | | |
| Accommodation for individual differences | 3 | 2 | 1 | N/O |
| The teacher... | | | | |
| 7. Grouped students on a difference-based perspective (background, ethnicities, age, etc.) | 3 | 2 | 1 | N/O |
| 8. Stimulated gender balance during communicative activities | 3 | 2 | 1 | N/O |
| 9. Accommodated special needs through peer cooperation/collaboration | 3 | 2 | 1 | N/O |
| 10. Welcomed multiple perspectives within solution finding situations | 3 | 2 | 1 | N/O |
| 11. Demonstrated sympathy to students' differences (i.e. attitudes, behaviour, gender differences, disabilities, etc.) | 3 | 2 | 1 | N/O |

| | | | | |
|---|---|---|---|-----|
| 12. Engaged students in the exploration of diverse points of view and reframe ideas | 3 | 2 | 1 | N/O |
| Notes: _____ | | | | |
| Integration of ICC skills | 3 | 2 | 1 | N/O |
| The teacher... | | | | |
| 26. Encouraged and monitored the discussion of controversial topics | 3 | 2 | 1 | N/O |
| 27. Promoted cross-cultural discussion and interpretation of different culture-based events | 3 | 2 | 1 | N/O |
| 28. Developed knowledge of social processes of different cultures | 3 | 2 | 1 | N/O |
| Notes: _____ | | | | |
| The ICC Values & principles | 3 | 2 | 1 | N/O |
| The teacher... | | | | |
| 29. Established openness for tolerance to diversity | 3 | 2 | 1 | N/O |
| 30. Reinforced the need for self-respect and respect to 'otherness' | 3 | 2 | 1 | N/O |
| 31. Corrected evaluations based on misconceptions | 3 | 2 | 1 | N/O |
| 32. Fostered open-mindedness and respect toward gender and sexual orientation | 3 | 2 | 1 | N/O |
| 33. Stimulated ethno-relativism consciousness | 3 | 2 | 1 | N/O |
| 34. Prevented biased reactions to mother tongue-based pronunciation interference | 3 | 2 | 1 | N/O |
| 35. Managed misunderstandings during critical incidents | 3 | 2 | 1 | N/O |
| Notes: _____ | | | | |
| Critical Thinking and Problem solving tips | 3 | 2 | 1 | N/O |
| The teacher... | | | | |
| 36. Involved students in decision making activities | 3 | 2 | 1 | N/O |
| 37. Exposed students to comparisons and critical evaluations of problems, situations, etc. | 3 | 2 | 1 | N/O |
| 38. Engaged students in brainstorming and other solution-finding activities | 3 | 2 | 1 | N/O |
| | | | | |
| The role of the Activities and/or materials to develop ICC skills | 3 | 2 | 1 | N/O |
| The activities... | | | | |

| | | | | |
|--|---|---|---|-----|
| 39. Stimulated self-reflections and reinforced critical thinking | 3 | 2 | 1 | N/O |
| 40. Engaged students in writing different story endings based on multiple interpretations | 3 | 2 | 1 | N/O |
| 41. Reflected the aims presented previously | 3 | 2 | 1 | N/O |
| 42. Spurred post-lesson practice | 3 | 2 | 1 | N/O |
| 43. Adjusted to students' level and assisted in fluency development | 3 | 2 | 1 | N/O |
| 44. Resorted to more diversity-based use of materials like (podcasts, films, scripts, etc.) | 3 | 2 | 1 | N/O |
| 45. Explored Literary texts to enhance creative thinking and generate ideas | 3 | 2 | 1 | N/O |
| 46. Empowered students' ability to retell a shortened version of a story | 3 | 2 | 1 | N/O |
| 47. Incorporated different resources (cartoons, song lyrics, magazines, websites/online materials, etc.) to stimulate learners' extended practice. | 3 | 2 | 1 | N/O |
| Notes: _____ | | | | |
| _____ | | | | |
| _____ | | | | |
| _____ | | | | |

Adapted from: VanTassel-Baska, J., Avery, L., Struck, J., Feng, A. X., Bracken, B., Drummond, D., & Stambaugh, T. (2003). Classroom observation scale-revised. *Williamsburg, VA: Center for Gifted Education, The College of William and Mary.*

APPENDIX C – INTRODUCTIONS AND SALUTATIONS

African Names

- Aissa- "grateful"
- Paloma- "White Dove"
- Jamala- "Moon-faced"
- Abam- "Second child after twins"
- Fantah- "Beautiful Day"
- Adunbi- "Nigerian word for pleasant"
- Keyara- "Beautiful River"
- Hasena- "Good" Pretty"
- Kamala- "Flower"
- Zalika- "Well Born"
- Adeleka- "Crown brings happiness"
- Huoma- "Good Things"
- Bahiya- "Beautiful"
- Fantia- "Beautiful Day"
- Abeeku- "one who is born on Wednesday"
- Adamma- "Beautiful Daughter"
- Abayomi- "She brings joy"
- Zenabu- "Beautiful"
- Tanya- " Fairy Princess"
- Ani- "beautiful"
- Fiona- "white, fair"
- Susana- "lily"
- Leyla- "night, black"

UNLOCKING THE HIDDEN MEANINGS BEHIND AFRICAN LAST NAMES



Have you ever wondered about the meaning behind African last names? These names are more than just a label, they reveal a rich history and cultural heritage. In this infographic, we will take a closer look at some of the most common African last names and their fascinating meanings and origins.

| Last Name | Origin | Meaning |
|-----------|----------|----------------------------------|
| Abiola | Yoruba | Born in honor |
| Akinyemi | Yoruba | Fated to be a warrior |
| Bello | Hausa | Helper |
| Dlamini | Swazi | Descendant of the river |
| Diop | Wolof | Descendant of a respected person |
| Jallow | Mandinka | Descendant of a warrior |
| Kofi | Akan | Born on Friday |
| Mandela | Xhosa | Shepherd |
| Nkrumah | Akan | Ninth born |
| Sankara | Mossi | Second-born male child |

Source: <https://www.eslbuzz.com/african-last-names/>

APPENDIX D – THE BYRAM’S ICC MODEL

| | | |
|--|---|--|
| <p>Savoirs / Knowledge</p> <p>What? (explanation) not primarily knowledge about a specific culture but rather k. of how social groups and identities function (own and others)</p> <ul style="list-style-type: none"> □ knowledge of social processes + knowledge of illustrations of those processes and their products; k. about how other people see oneself as well as k. about other people, knowledge about self and other, of interaction (individual and societal) □ comprises traditional Landeskunde knowledge (auto)stereotypes (+/- stereotypes a person has about his/her own culture), hetero-stereotypes (+/- stereotypes sb has about other cultures)] □ knowledge about social interaction <p>How can it be developed in class? facts (film, texts, internet, authentic material), working with stereotypes in class, guest speakers ...</p> | <p>Savoir comprendre / skills of interpreting and relating</p> <p>What? (explanation) = ability to interpret a document/event from another culture, to explain and relate it to documental events from one's own culture, learners relate oral and written texts to each other and try to interpret each in the light of the other, involves the skill of mediation</p> <p>How can it be developed in class? tasks that allow careful reading, analysis, interpretation of texts – in order to achieve a change of perspective</p> <ul style="list-style-type: none"> □ creative tasks working with literary texts (writing new scenes, new ending), look at action in literary text from the point of view of minor characters, projects/simulations – learners experience a situation from different cultural points of view (how does the American school work – what is a typical day like at such a school), role plays / certain games | <p>Savoir être / Attitudes (savoir être)</p> <p>What? (explanation) attitudes, values (one holds because of belonging to social groups / to a given society), attitudes of the Intercultural speaker and mediator, = foundation of ICC, curiosity, openness, readiness to suspend disbelief about other cultures and belief about one's own, willingness to relativise one's own values, beliefs, behaviours, willingness not to assume own beliefs etc. are the only possible and correct ones, ability to 'decentre' – ability to see how own values, beliefs, behaviours might look from the perspective of an outsider who has a different set of values, beliefs, behaviours</p> <p>How can it be developed in class? using brainstorming, visual aids when working with texts to create curiosity and interest, using texts written by or about learners from other cultures (telling about their lives), children's and young adult literature, authentic texts – brought by learners (songs, interviews), virtual and face-to-face encounter projects (e-mail, exchange) – getting-to-know phase important, cultural similarities in forefront</p> |
| <p>Savoirs / Knowledge</p> <p>What? (explanation) not primarily knowledge about a specific culture but rather k. of how social groups and identities function (own and others)</p> <ul style="list-style-type: none"> □ knowledge of social processes + knowledge of illustrations of those processes and their products; k. about how other people see oneself as well as k. about other people, knowledge about self and other, of interaction (individual and societal) □ comprises traditional Landeskunde knowledge (auto)stereotypes (+/- stereotypes a person has about his/her own culture), hetero-stereotypes (+/- stereotypes sb has about other cultures)] □ knowledge about social interaction <p>How can it be developed in class? facts (film, texts, internet, authentic material), working with stereotypes in class, guest speakers ...</p> | <p>Savoir s'engager / critical cultural awareness</p> <p>What? (explanation) ability to evaluate critically on basis of explicit criteria, perspectives, practices, products in one's own culture / other cultures, countries, closely connected with cultural studies, dealing with speakers from another culture always involves the evaluation of a culture – this often leads to an exchange of stereotypes, aiming for a critical evaluation of another culture – development of all the other 4 levels/competences necessary, including a critical perspective on one's own culture</p> <p>How can it be developed in class? □ critical comparison how Australian and German society deals with immigration</p> | <p>Savoir être / Attitudes (savoir être)</p> <p>What? (explanation) attitudes, values (one holds because of belonging to social groups / to a given society), attitudes of the Intercultural speaker and mediator, = foundation of ICC, curiosity, openness, readiness to suspend disbelief about other cultures and belief about one's own, willingness to relativise one's own values, beliefs, behaviours, willingness not to assume own beliefs etc. are the only possible and correct ones, ability to 'decentre' – ability to see how own values, beliefs, behaviours might look from the perspective of an outsider who has a different set of values, beliefs, behaviours</p> <p>How can it be developed in class? using brainstorming, visual aids when working with texts to create curiosity and interest, using texts written by or about learners from other cultures (telling about their lives), children's and young adult literature, authentic texts – brought by learners (songs, interviews), virtual and face-to-face encounter projects (e-mail, exchange) – getting-to-know phase important, cultural similarities in forefront</p> |
| <p>Savoirs / Knowledge</p> <p>What? (explanation) not primarily knowledge about a specific culture but rather k. of how social groups and identities function (own and others)</p> <ul style="list-style-type: none"> □ knowledge of social processes + knowledge of illustrations of those processes and their products; k. about how other people see oneself as well as k. about other people, knowledge about self and other, of interaction (individual and societal) □ comprises traditional Landeskunde knowledge (auto)stereotypes (+/- stereotypes a person has about his/her own culture), hetero-stereotypes (+/- stereotypes sb has about other cultures)] □ knowledge about social interaction <p>How can it be developed in class? facts (film, texts, internet, authentic material), working with stereotypes in class, guest speakers ...</p> | <p>Savoir apprendre / faire / skills of discovery and interaction</p> <p>What? (explanation) = ability to acquire new knowledge of a culture/cultural practices and to operate knowledge, attitudes, skills in real-time communication and interaction</p> <p>How can it be developed in class? comparing e-mails, face-to-face and virtual encounter projects (web cam), chat, study visits – ethnographic observation tasks (sounds, images, smells...), negotiation of cultural misunderstandings, role</p> | <p>Savoir être / Attitudes (savoir être)</p> <p>What? (explanation) attitudes, values (one holds because of belonging to social groups / to a given society), attitudes of the Intercultural speaker and mediator, = foundation of ICC, curiosity, openness, readiness to suspend disbelief about other cultures and belief about one's own, willingness to relativise one's own values, beliefs, behaviours, willingness not to assume own beliefs etc. are the only possible and correct ones, ability to 'decentre' – ability to see how own values, beliefs, behaviours might look from the perspective of an outsider who has a different set of values, beliefs, behaviours</p> <p>How can it be developed in class? using brainstorming, visual aids when working with texts to create curiosity and interest, using texts written by or about learners from other cultures (telling about their lives), children's and young adult literature, authentic texts – brought by learners (songs, interviews), virtual and face-to-face encounter projects (e-mail, exchange) – getting-to-know phase important, cultural similarities in forefront</p> |

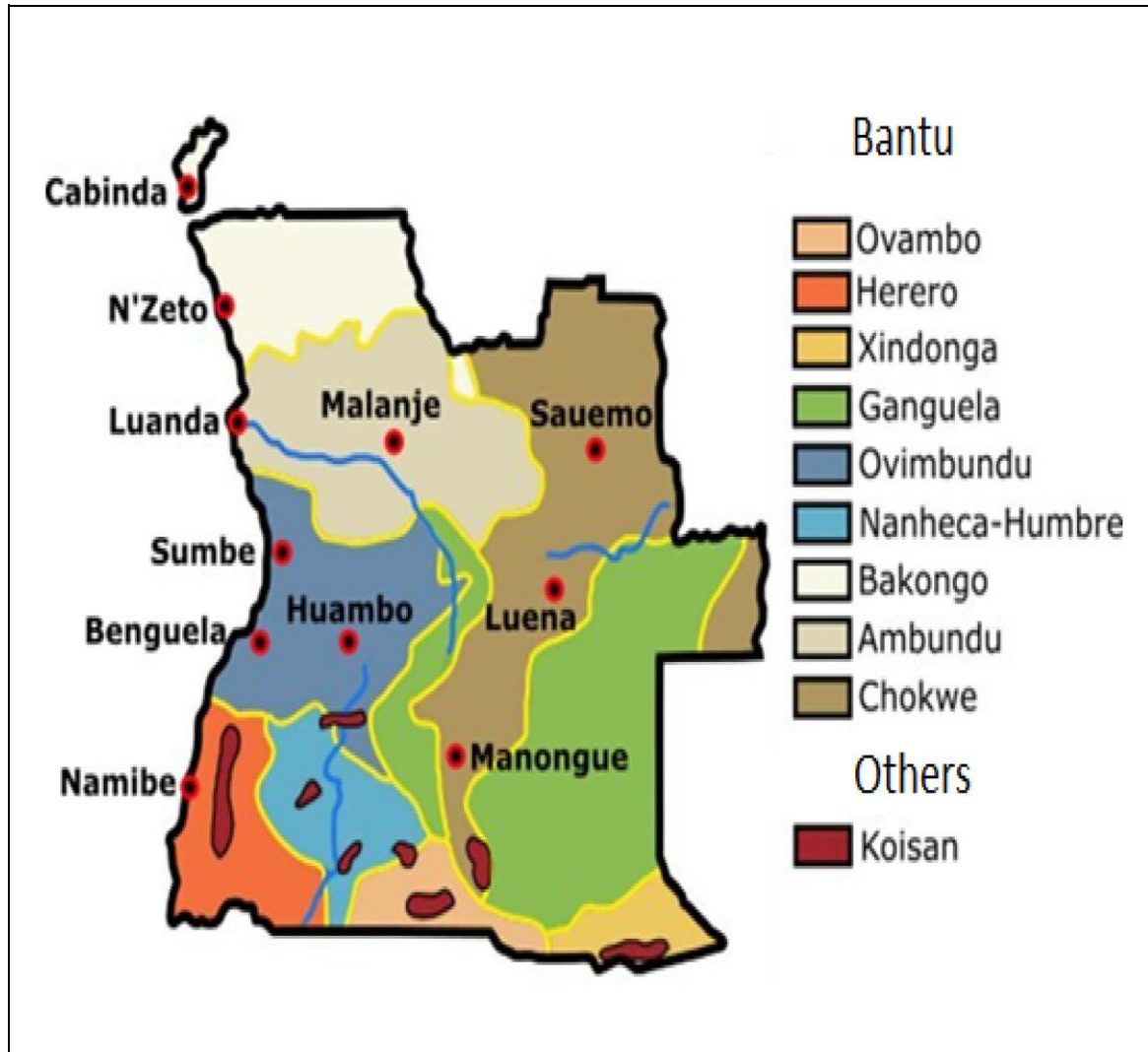
APPENDIX E – ISCED’S ELT CURRICULAR COURSE GRID

| Grelha Curricular | | | | | | | | | | | | | | | |
|--|--------|--------|--------|--|---|----|---|----|------|--|----|---|----|------|----|
| 1º Ano | 2º Ano | 3º Ano | 4º Ano | | | | | | | | | | | | |
| DISCIPLINAS – I SEMESTRE | | | | | T | TP | P | HS | Hsem | DISCIPLINAS – II SEMESTRE | | | | | |
| | | | | | | | | | | T | TP | P | HS | Hsem | |
| Psicologia Pedagógica | | | | | 2 | 1 | | 3 | 48 | Estatística Aplicada | | 1 | 2 | 3 | 48 |
| Português II | | | | | | 2 | | 2 | 32 | Português II | | 2 | | 2 | 32 |
| Francês II | | | | | | 2 | | 2 | 32 | Francês II | | 2 | | 2 | 32 |
| Psicolinguística | | | | | 1 | 1 | 2 | 4 | 64 | Psicolinguística | | 1 | 1 | 2 | 64 |
| Linguística Bantu | | | | | 1 | 1 | 1 | 3 | 48 | Linguística Bantu | | 1 | 1 | 1 | 48 |
| Literatura Africana de Expressão Inglesa | | | | | 1 | 1 | 1 | 3 | 48 | Literatura Africana de Expressão Inglesa | | 1 | 1 | 1 | 48 |
| Metodologia de Ensino de Inglês I | | | | | 1 | 1 | 2 | 4 | 64 | Metodologia de Ensino de Inglês I | | 1 | 1 | 2 | 64 |
| Técnicas de Leitura | | | | | 1 | 1 | 2 | 4 | 64 | Técnicas de Leitura | | 1 | 1 | 2 | 64 |
| Língua Inglesa II | | | | | 2 | 1 | 2 | 6 | 96 | Língua Inglesa II | | 2 | 1 | 2 | 96 |

| 1º Ano | 2º Ano | 3º Ano | 4º Ano | | | | | | | | | | | |
|--|--------|--------|----------|-----------|----------|-----------|-------------|----------------------------------|--|----------|-----------|----------|-----------|-------------|
| DISCIPLINAS - I SEMESTRE | | | T | TP | P | HS | HSem | DISCIPLINAS - II SEMESTRE | | T | TP | P | HS | Hsem |
| Língua Inglesa IV | | | 2 | 4 | 6 | 12 | 192 | | | | | | | |
| Metodologia de Formação de Professores de Inglês | | | 1 | 2 | 2 | 5 | 80 | | | | | | | |
| Metodologia de Investigação em Linguística Aplicada | | | 1 | 2 | 4 | 7 | 112 | Trabalho de Licenciatura | | 6 | 14 | 20 | 320 | |
| Prática Pedagógica II | | | | | 6 | 6 | 96 | Prática Pedagógica II | | | 6 | 6 | 96 | |
| Sub-total de horas | | | 4 | 8 | 18 | 30 | 480 | Sub-total de horas | | 0 | 6 | 20 | 26 | 416 |
| Legenda: T- Teóricas; TP - Teóricas Práticas; P - Práticas; HS - Horas Semanais; HSem - Horas Semestrais. | | | | | | | | | | | | | | |

Source: <https://isced-huila.ed.ao/ensino-da-lingua-inglesa/>

APPENDIX F – ANGOLAN ETHNICAL DISTRIBUTION



Source: <https://www.mdpi.com/2076-0760/11/8/334>