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Investigating the use of literary texts in a pedagogy to teach intercultural communicative competence in an EFL Master's course in Algeria

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Durham University

October 2021

Investigating the use of literary texts in a pedagogy to teach intercultural communicative competence in an EFL Master's course in Algeria

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Abstract

This thesis addresses a significant question of how literary texts can be used in an EFL classroom to teach intercultural communicative competence. It investigates students' learning of intercultural communicative competence and their experience of a pedagogy that introduces literary texts for this objective.

The research is interdisciplinary in nature and adopts theories from the field of teaching literature and the field of intercultural education from a global perspective to frame the study, taking into account the local social context.

Adopting an interpretive approach based on social constructionism, this study is based on qualitative data elicited during an action research project, and presents an analysis of the students' learning and their awareness of their learning experience according to data collected from different sources and perspectives.

The empirical study shows the application of theoretical models from interdisciplinary fields of study to pedagogical practices. In addition, it offers theoretical conceptualizations of key concepts specific to the context of this study taking into account the different political, social and linguistic tensions, especially that the intercultural dimension is emerging in the educational context of this study, Algeria.

Overall, the study shows that, using a specific teaching approach, literary texts have great potential in teaching intercultural communicative competence as well as for intercultural citizenship education. However, the degree to which the students themselves were conscious of their learning outcomes varied. The majority of the students enjoyed their learning experience with literary texts, but some students highlighted some challenges they faced that have significant implications for future research and scholarship.

The study provides valuable insights for teachers and researchers in the area of intercultural education, especially for those in Algeria, or other similar contexts, where the students have limited exposure to diversity within their society. It also has implications to be taken into consideration for syllabus designers who attempt to include the intercultural dimension in their syllabus. Finally, the implications of this study are relevant for teachers of literature or EFL teachers who attempt to introduce literary texts into their pedagogical practices.

Content list

1 Chapter One: Introduction 15
1.1 Overview 15
1.2 The aim of the study 15
1.3 The research questions 16
1.4 Rationale of this study 16
1.5 Methodology overview: 19
1.6 Significance of the research: 19
1.7 Overview of the thesis 20
2 Chapter two: Algeria - the context of the research 23
2.1 Introduction 23
2.2 Algerian population 23
2.3 Nationalism in Algeria 24
2.4 Religion and Ethnicity 25
2.5 Social and economic context 27
2.6 Linguistic context 28
2.7 Education System 31
2.7.1 School education 31
2.7.2 Intercultural education in school curriculum 32
2.7.3 Higher education (universities) 33
2.7.4 Foreign languages in higher education 34
2.7.5 Intercultural education at the Master's level: the module concerned 35
3 Chapter three: Literature analysis 37
3.1 Intercultural education in foreign language teaching 37
3.1.1 Definition of Culture 37
3.1.2 The relationship between language and culture 40
3.1.3 Intercultural education 42
3.1.4 Intercultural education in Algeria 43
3.1.4.1 "Acculturation": positive or negative? 44
3.1.4.2 Assimilation: a comparative approach in the Algerian literature 46
3.1.4.3 Teaching culture or intercultural education? 48
3.1.4.4 FL Teachers' perceptions of intercultural education in Algeria 50
3.2 Conceptualizations of key terms 51
3.2.1 Intercultural competence 51
3.2.2 What is a model? 52

3.2.3 Intercultural communicative competence (ICC) 53
3.3 Theoretical framework 53
3.3.1 Byram's savoir model (1997/2021) 54
3.3.2 Critique of the savoir model 56
3.3.3 Why/how to adopt the savoir model? 58
3.3.4 From ICC to education for intercultural citizenship 59
3.3.4.1 Conceptualization of key concepts related to intercultural citizenship education 59
3.3.4.1.1 Definition of citizenship 59
3.3.4.1.2 Intercultural citizenship 61
3.3.4.2 Education for intercultural citizenship 62
3.3.5 PISA model for global competence 64
3.3.6 Reference Framework of Competences for Democratic Cultures (RFCDC) 66
3.4 Teaching intercultural (communicative) competence through literary texts 70
3.4.1 The potential of literature in FL classrooms 70
3.4.2 Criteria for text selection 73
3.4.2.1 The quality of texts: use of 'Good Literature' 73
3.4.2.2 Criteria of texts selection: types of texts 75
3.4.2.2.1 Literature about another country 75
3.4.2.2.2 Multicultural literature 76
3.4.2.2.3 Postcolonial and minority literature 76
3.4.2.2.4 Children's literature 77
3.4.2.2.5 Migrant literature: texts about refugees experience 79
3.4.3 Teaching ICC through literary texts: A dialogic model for teaching literature 80
3.4.3.1 Introduction 80
3.4.3.2 Dialogic model for teaching literature 80
3.4.3.2.1 Literary text/theme 81
3.4.3.2.2 Task 83
3.4.3.2.3 Teacher/learner(s) 84
3.4.3.2.4 Context 84
3.4.3.3 Conclusion 85
4 Chapter four: Research design and methodology 86
4.1 Introduction 86
4.2 Research paradigm 86
4.3 Action research case study 87
4.3.1 What is action research? 87
4.3.2 Implementing an action research case study 88

4.3.2.1 Phase1: planning....88
4.3.2.2 Phase2: acting/implementing....88
4.3.2.3 Phase3: Observing....89
4.3.2.4 Phase4: reflecting/evaluating....90
4.4 Action research planning, access to the fieldwork and ethics....90
4.4.1 Research planning....90
4.4.2 Access to the fieldwork....91
4.4.3 Ethics issues....92
4.5 Researcher's role and positioning....94
4.5.1 Teacher....95
4.5.2 Teacher-researcher (reflective practitioner)....95
4.5.3 Researcher (reflexive researcher)....96
4.6 Participants....96
4.6.1 Teachers....97
4.6.2 Students....98
4.7 Data collection tools....99
4.7.1 Interviews....101
4.7.2 Observation notes....104
4.7.3 Journal of reflections....104
4.7.4 Bodies of experiences....105
4.7.5 Students' worksheets....105
4.8 Data analysis....106
4.8.1 Step1: Transcriptions....106
4.8.2 Step2: organizing the documents (students' worksheets) and selection criteria....107
4.8.3 Step3: Coding the data....108
4.8.3.1 Thematic analysis (deductive approach)....108
4.8.3.2 Thematic analysis (inductive approach)....108
4.8.4 Step4: Thick descriptions....109
4.8.5 Step5: Summarizing the findings....110
4.9 Trustworthiness of the research....110
4.9.1 Credibility....110
4.9.2 Transferability....112
4.9.3 Dependability....112
4.9.4 Confirmability....112
4.10 Reflexivity....113
4.10.1 Linguistic choices....113

4.10.2 Methodological procedures 115
4.11 Limitations of the study 115
5 Chapter five: Teaching methodology 117
5.1 Rationale for text choice 117
5.2 Teaching approach 119
5.3 Reading approach 119
5.4 Teaching methods and objectives 120
5.5 Classroom tasks and procedures 122
5.5.1 Lesson 1: Introduction: Perceptions of 'self' and 'others' 123
5.5.2 Lesson 2: Attitudes and Feelings throughout the Reading of Literary Texts 125
5.5.3 Lesson3: Using Imagination to analyse and interpret an intercultural communication 125
5.5.4 Lesson 4: Interpreting and engaging in Intercultural Communication 127
5.5.5 Lesson 5: Critical Cultural Awareness and Issues of Social Justice 129
6 Chapter six: ICC elements identified according to the savoir model 132
6.1 Introduction 132
6.2 Attitudes 132
6.2.1 Curiosity and openness 135
6.2.2 Readiness to suspend disbelief about other cultures and belief about one's own 137
6.2.3 Readiness to engage with the conventions and rites of verbal and non-verbal communication and interaction 143
6.2.4 Lack of attitudes (1), (2) and/or (3) 145
6.2.5 Conclusion 146
6.3 Knowledge 147
6.3.1 Knowledge about other countries and cultures 149
6.3.2 Knowledge about social and individual interaction processes 151
6.3.3 Lack of knowledge 156
6.3.4 Conclusion 158
6.4 Skills of interpreting and relating 159
6.4.1 Identify ethnocentric perspectives and events and explain their origins 159
6.4.2 Identify areas of misunderstanding and dysfunctions in an interaction and explain them in terms of each of the cultural systems present 161
6.4.3 Mediate between conflicting interpretations of phenomena 164
6.4.4 Lack of skills (1), (2) and (3) 167
6.4.5 Conclusion 167
6.5 Skills of discovery and interaction 167

6.5.1 The ability to use a range of questioning techniques to elicit the allusions, connotation and presuppositions of a document or event and their origins....168
6.5.2 The ability to identify similar and dissimilar processes of interaction, verbal and non-verbal, and negotiate an appropriate use of them in specific circumstances....169
6.5.3 The ability to identify contemporary and past relationships between different cultures 171
6.5.4 The ability to identify significant references within and across cultures and elicit their significance and connotations....171
6.5.5 Conclusion....171
6.6 Critical cultural awareness....172
6.6.1 Identify and interpret explicit or implicit values in documents and events in one's own and other cultures....172
6.6.2 Make an evaluative analysis of the documents and events based on a conscious process of reasoning....174
6.6.3 Conclusion....180
6.7 Summary of Chapter6....182
7 Chapter seven: Empathy and civic-responsibility as ICC elements....186
7.1 Empathy....186
7.1.1 Cognitive empathy....190
7.1.1.1 The ability to apprehend and understand other peoples' perceptions, thoughts and beliefs – cognitive empathy type 1 (CE1)....191
7.1.1.2 The ability to apprehend and understand other peoples' emotions, feelings and needs – cognitive empathy type 2 (CE2)....191
7.1.1.3 Conclusion....196
7.1.2 Affective empathy (AE)....196
7.1.2.1 Implicitly indicating an experience of the same feelings and emotions as other people (or relating to others' feelings) - affective empathy type 1 (AE1)....197
7.1.2.2 Consciously reporting/referring to having experienced the same feelings and emotions of other people as a result of analysing one's own – affective empathy type 2 (AE2) 198
7.1.3 Sympathy....200
7.1.3.1 the ability to experience feelings of compassion, and concern for other people based on the apprehension of their cognitive or affective state or condition, or their material situation or circumstances – sympathy type 1 (S1)....200
7.1.3.2 the ability to experience feelings of compassion, and concern for other people based on the ability to grasp their cognitive or affective state or condition, or their material situation or circumstances with a conscious desire to help – sympathy type 2 (S2)....209
7.1.4 Lack of/change in the level of Empathy....210
7.1.5 Lack of sympathy (S1 and S2)....211
7.1.6 Conclusion....213
7.2 Civic-responsibility as an ICC element....214

7.2.1 Savoir reconnaître ses responsabilités 215
7.2.2 Savoir assumer ses responsabilités 218
7.3 Conclusion 220
7.4 Summary of Chapter7 222
8 Chapter eight: Students experiences of intercultural learning using literary texts 224
8.1 Students perceptions of the learning experience using literary texts 224
8.1.1 Aesthetic and efferent experiences 224
8.1.2 Emotional experience: 'too emotional'? 226
8.1.2.1 Curiosity stimulated interest in the texts 226
8.1.2.2 Enjoying the reading experience 226
8.1.2.3 The emotional experience as 'too emotional' 227
8.1.2.4 Critical thinking experience: a challenge? 229
8.1.3 Creativity and imagination 230
8.2 Students' perceptions of the pedagogical aims of the course 234
8.2.1 First view: 'All we do is say our opinion' 234
8.2.2 Second view: 'at the beginning I could not tell the purpose behind each activity […]but after time I realised that I have learned a lot' 238
8.3 Students' perceptions of teaching methods and procedures: text choice, tasks and interactions 241
8.3.1 Lack of interest in reading 241
8.3.2 Reflecting on their learning 242
8.3.3 Imagination too abstract 242
8.3.4 Different interpretations as a challenge 244
8.3.5 The students' religious principles challenged 245
8.4 Teachers' views on the teaching approach 249
8.4.1 ' a good practice for the students' 249
8.4.2 Assessment is challenging: 'how to assess the students' competence in this kind of practice' 251
8.4.3 'implicit learning' 252
8.5 Researcher's reflection on the pedagogy 254
8.6 Summary of chapter8 258
9 Chapter nine: Conclusion 263
9.1 Introduction 263
9.2 Research questions 263
9.3 Summary of the research design 264
9.4 Summary of the main findings to answer the research questions 265
9.5 Theoretical contribution to knowledge 269

9.6 Implications 271
9.6.1 Methodological implications 271
9.6.1.1 Linguistic choices in the fieldwork 271
9.6.1.2 Methodological procedures 273
9.6.2 Teacher-researcher's position 273
9.6.3 Implication of transferability of the findings 274
9.6.4 Pedagogical implications 274
9.7 Reflexivity 279

List of tables

Table 1 key concepts in Arabic and their meanings in English....42
Table 2 Overview on data collection tools and data corpus....99
Table 3 Overview on teaching and learning objectives and aims....120
Table 4 Task procedures and objectives, lesson1....123
Table 5 Task procedures and objectives, lesson2....125
Table 6 Task questions and objectives, Lesson3....127
Table 7 Task procedures and objectives, lesson4....127
Table 8 Task procedures and objectives, lesson5....129
Table 9 Review of the conceptualization of empathy in the RFCDC....188
Table 10 Overview on the reconceptualization of empathy....189

List of figures

Figure 1 Climate map of Algeria....24
Figure 2 Administrative division of cities in Algeria....27
Figure 3 PISA model for global competence....65
Figure 4 Reference Framework for Competences for Democratic Cultures....67
Figure 5 Picture1....130
Figure 6 Picture2....130
Figure 7 Picture3....131
Figure 8 student's drawing1....173
Figure 9 Student's drawing2....194
Figure 10 Student's drawing3....195
Figure 11 : Student's drawing4....196
Figure 12 : Student's photograph5....202
Figure 13 : Student's drawing6....207

List of abbreviations:

EFL: English as a foreign language

ICC: Intercultural communicative competence

RQ: Research question

CCCU: Canterbury Christ Church University

CLT: Communicative language teaching

MSA: Modern Standard Arabic

UL: University of Limerick

Uni1: University 1

Uni2: University 2

CCA: Critical cultural awareness

CDC: competences for democratic cultures

RFCDC: Reference framework for competences for democratic cultures

T1: teacher1

T2: Teacher2

CE : Cognitive empathy

AE: Affective empathy

S : Sympathy

Declaration

This thesis is my own work and no part of the material contained in it has previously been submitted for a degree in this or any other university.

Statement of copyright

The copyright of this thesis rests with the author. No quotation from it should be published without the author's prior written consent and information derived from it should be acknowledged.

Acknowledgement

These past four years of my PhD journey have been the richest experience I could ever have, and for this, I am so grateful to everyone who was part of it.

First, I would like to express my deepest gratitude to my supervisors Prof. Prue Holmes and Prof. Michael Byram for their valuable guidance and their constant support, and most importantly, for setting the best example of an outstanding supervisor for me. Without their help, my researcher development or any other academic achievements would not have been possible.

Second, I would like to thank all staff members in the School of Education, librarians, Ustinov College, and all faculty members in Durham University in general for all their support that makes this journey more pleasant. My gratitude also goes to all Cultnet members for the thought-provoking questions, feedback and suggestions, especially to Martyn who has always shown support.

I would also like to thank everyone who helped me to do the empirical study in universities in Algeria, especially the teacher-participants and student-participants for their encouragements, and for the insightful fieldwork experience. I cannot mention their names for confidentiality, but I am sure they can identify themselves in the thesis, and can understand how much I have learned from them. I would also like to thank all my previous teachers especially Dr Fadel who was my TEFL teacher and taught me everything I know about lesson planning, and to Prof. Laraba who encouraged me to go through with this experience.

My gratitude also goes to all my friends in the UK, in Algeria, or any other part of the world who were there for me and encouraged me in every way possible especially during my struggle in the last few months: Akila, Yiyi, Ines, Feryyal, Maria, Sharon, Linda, Jean, Grace, Michael, Tahir, Jim and Amina.

Finally, a special thanks goes to my family; to my parents for their love and support, my fiancé for his patience, and to my brother and sisters for just always being there for me.

Dedication

To my father..

1 Chapter One: Introduction

In this chapter, I introduce an overview of this PhD research project and its importance (section1.1), and then, I explain the aim of the research (section1.2). In order to explain the rationale behind this study, I briefly explain the background and context of this study (section1.3) as the basis for the rationale. I do not discuss the context in details in this chapter because I devote a whole chapter to this (chapter2) as it is necessary for the reader to understand the socio-cultural, sociolinguistic and politico-linguistic context of this study. Then, I introduce and explain the research questions that guided this study in the following section (section1.4). Following this, I present an overview on the methodology (section1.5), the significance of the research (section1.6), and an overview of the structure of the whole thesis (section1.7).

1.1 Overview

This study is interpretive and adopts a social constructionist approach with a critical lens to analyse qualitative data in order to investigate how literary texts can be implemented in English as a Foreign Language (EFL) classrooms in Algeria (at the Masters level) in teaching intercultural communicative competence (ICC). To achieve this aim, this study draws on theories of intercultural education and theories of teaching literature in order to design a pedagogy, implement it and analyse the students' learning and experience.

This study is important within the area of intercultural education and teaching literature, first, because it is interdisciplinary and draws on theories from both disciplines. Second, it is based on an empirical study that shows the application of theories in pedagogical practices. In addition to this, it analyses the students' learning and experience by drawing on different types of data and sources including classroom interactions in which they were encouraged to bring their real-life experiences and perceptions for reflection, negotiation and (re-)construction of meaning.

1.2 The aim of the study

The aim of the project described in this thesis is to investigate how literary texts can be used in EFL classrooms to teach ICC, if at all; particularly in higher education in Algeria. To achieve this aim, an action research study was planned to analyse the students' learning in the classroom and to identify the ICC elements they demonstrate and attempt to examine how the literary texts helped them in this process, if at all. In addition to this, interviews helped to collect data in order to understand the participants' experience of the pedagogy and their perceptions of it.

In order to achieve this aim, the research questions outlined in the following section (section1.4) helped to guide this study.

1.3 The research questions

This study is based on the following overarching question: ***How can literary texts be introduced in the EFL classroom to teach ICC?***

Subsumed within this broader question are the following questions:

> ***RQ1: What ICC elements do students learn using literary texts?***
>
> ***RQ2: How do students experience the use of literary texts in a pedagogy to develop ICC?***
>
> ***RQ3: What do students think about their learning experience with respect to the aim of the course, choice of texts, tasks, interactions?***

RQ1 attempts to analyse the students' learning in terms of ICC elements by drawing on their responses to the classroom tasks, interactions, and their worksheets, if relevant. RQ2 attempts to analyse the students' perceptions of their experience with respect to the value of literary texts. RQ3 investigates the students' perceptions of their learning experience regarding the pedagogical methods i.e., their views on the aim of the pedagogy, the choice of the texts, the tasks they engaged in and the classroom interactions.

1.4 Rationale of this study

In this section, I explain the reasons behind choosing this topic, in particular, for my PhD research at the personal level, the societal level and for scientific knowledge.

At the personal level

In light of my experience of study abroad, I understood the significance of intercultural education.

I, first, arrived in England to take 'pre-sessional courses' in Canterbury Christ Church University (CCCU), to prepare for the PhD study, with a large group of Algerian students. I struggled to develop new and long-term relationships with friends outside of the Algerian group, and soon noted that it was the case of the majority within the group. This observation triggered my reflection on the way we learned English and my social expectation and assumptions before coming to the UK.

I realised that we studied English mainly for academic purposes. In my undergraduate degree 'grammar' and 'written expression' were the most important modules with the highest coefficient or weighting. In my Master degree 'written expression' and 'teaching English as a foreign language', to prepare the students as future teachers, were the modules with the highest coefficient. At this point, I started questioning the pedagogy through which we studied English supposedly through Communicative Language Teaching (CLT). In the 'oral expression' module, we used to discuss topics on our daily life in Algeria, which I believe gave me a limited perspective on using English outside of this context.

Part of the course in CCCU, were weekly sessions with Adrian Holiday about 'British academic culture'. The recurrent themes during those sessions were 'culture', 'culture shock', 'honeymoon period', 'intercultural competence', etc. At that time, these concepts did not resonate with me because I had a very limited understand of 'culture' and did not attempt to understand the theories behind these concepts better. A few weeks into this course, I heard that, in Algeria, they implemented a new module at the Master level of EFL called 'language and culture' that has as an objective to establish the relationship between language and culture and/or to develop intercultural competence, depending on the university. I was curious to know more about the content of this module and if it is related to the content of the course I undertook in CCCU.

I contacted a few teachers who were teaching this module and they expressed their concern about the implementation of this module, that in some cases was 'imposed' on them, and the challenges they faced to design their own syllabus with limited resources and knowledge of the area of study. As I tried to help, I started reading more about 'culture', and 'intercultural education' and developed interest in this area of study as it resonated with my experience of study abroad.

As I started reading Byram's monograph (1997) I could relate to the distinction between the 'tourist' and the 'sojourner' which encouraged me to reflect on my previous experiences as a tourist as compared to my study abroad experience in order to overcome the challenges and develop my own competence as a 'sojourner'. I developed curiosity to learn more about this area; hence, I decided to pursue a PhD topic related to intercultural education.

At the social level

At the social level, I believe that intercultural education is important in the Algerian social context because, despite the diversity within the country, the exchange among different groups

and the exposure to this diversity is very limited. Different ethnic groups live in specific regions and are not encouraged to move to other cities for work or other things, with few exceptions. I discuss the social diversity in Algeria in more details in Chapter2. In addition to this, young people in Algeria do not have the chance to choose to study in any university and move to other cities, in other regions than their own. They are automatically oriented to the nearest university to their hometown where the subject chosen is available.

In addition to that, the economy is not based on tourism, so not many tourists come to visit. Therefore, there are minimal chances for young people to interact with foreigners on the streets. However, since 2015, refugees started to come to Algeria from Syria and other sub-Saharan countries either to settle down there (a minority), or consider it as a stepping-stone towards Europe. They do not receive support from the Algerian government and they do not have refugee camps, so they are always on the streets, and therefore, in constant interaction with Algerians, which is unusual for many Algerians and which is one of the reasons why intercultural education is needed.

For scientific knowledge

In my initial search, I found that other universities in Europe or the US, for example, use virtual exchanges or 'telecollaboration' (O'Dowd 2007, 2012, 2016; O'Rourke 2007; etc.) through the internet over a period in the classroom to learn about/from each other. Unfortunately, this was not possible for the Algerian context because of the limited access to the internet in universities and the large classroom sizes.

I also found that literary texts were used (e.g. Abdallah-Pretceille 2008; Bredella 2004, 2008; Delanoy 1993, 2005, 2007, 2015, Matos Gonçalves 2005, 2012) in language classrooms to develop intercultural (communicative) competence. I found that literary texts can provide rich insights and materials to expose the students to diversity which is accessible in the classroom, in the Algerian context, in order to encourage the students to reflect on and question their basic perceptions and assumptions about themselves and other people around them.

Therefore, the reason for doing this study is connected to the challenge the teachers experience to implement intercultural education with limited resources, explained above. I believe that this project can be used as an example of a pedagogy for future teachers in the Algerian context, or similar contexts, to refer to in their teaching practices with limited exposure to diversity.

Recent studies, from the Algerian context, show that the intercultural dimension is newly implemented in FL higher education without its critical dimension (Haddaoui 2020, Mizab and Bahloul 2020). Although it seems to receive a lot of attention in teaching and in scholarship, few studies attempt to critique its understanding and its application in practice which overlooks criticality and focuses solely on teaching culture (or 'cultural facts') and theoretical knowledge, if at all (see Haddaoui 2020). Therefore, I believe this study is needed and has a contribution to scientific knowledge, which I also discuss in terms of significance of the research in Section1.6.

1.5 Methodology overview:

This study is interpretive based on qualitative data that investigates the use of the literary texts in an EFL Master course in Algeria. To do so, I implemented an action research (Burns 1999, 2000) case study in two universities and collected data to analyse the students' learning, and understand their experience of the pedagogy to answer the research questions. I collected data from the students' classroom discussions, their worksheets, and interviews that took place at the end of the course. I observed the classrooms and I also collected data from a teacher participant that I collaborated with to do the teaching, and a teacher participant who attended the classroom while I was the teacher and was encouraged to participate in the observation.

The methodological approach adopted (action research) is important because it allowed me to analyse and evaluate the pedagogy by collecting different types of data (using interviews, observations and reflections) and from different sources (students, teachers and a teacher-researcher). The aim is to suggest pedagogical implications to solve the problem from which this study emerged i.e., the challenge teachers of EFL in Algeria face to implement ICC in their teaching (explained above).

1.6 Significance of the research:

This study is significant because, first, it builds on the literature in the field about the application of ICC theoretical models in pedagogical practices, as there are many different models (see Spitzberg and Chagnon 2009) but limited evidence on their applications in practice.

Second, it suggests a conceptualization of ICC that is specific to the Algerian context of education taking into consideration the sociolinguistic, sociocultural and politico-linguistic context. In addition to this, it implements the critical dimension of ICC, namely critical cultural awareness (Byram 1997/2021) in a pedagogical practice which seems to be missing from teaching practices in education in EFL classroom in Algeria in particular (see Mizab and Bahloul 2020, and Saifi 2020)

This study is also significant because it is useful for future teachers, in the Algerian context, as it provides pedagogical implications on the use of literary texts in the EFL classroom that can help in designing their own teaching materials. In addition to this, it provides an example for a pedagogy of teaching ICC, in similar contexts to the Algerian context, when the students are not exposed to diversity through the implementation of literary texts.

Finally, this study is significant because it is based on an empirical study that analyses the use of literary texts in the EFL classrooms to teach ICC, since there is theoretical content available but fewer empirical studies that show their applications in practice (E.g. Delanoy 2015, Hoff 2017, Matos Gonçalves 2012, etc.). It is also significant because it analyses the learning experience of ICC through literary texts taking into account the students' perspective, which to the extent of my knowledge seems to be missing from the literature, with a few exceptions (e.g. Aizpe et.al 2014, Hoff 2017, Matos Gonçalves 2012). On the other hand, there is a growing research and scholarship that analyses the use of literary texts in intercultural education only from the teacher's perspective (E.g. Hayik 2011, Lütge 2014, Bland 2014)

1.7 Overview of the thesis

This thesis comprises nine chapters. This first chapter introduces the research, explains the aim and the research questions that guide the study. It presents the rationale of the research at different levels (personal, social and for scientific knowledge). In doing so, I have briefly explained the socio-linguistic context and FL education in Algeria and explained the background of this study as reasons behind choosing this topic. I also provided an overview on the methodology adopted and pointed out the significance of the study. In this section, I introduce an overview on the structure of the whole thesis.

Chapter2 describes the sociolinguistic, sociocultural and the politico-linguistic context in Algeria as it is key to understanding the need for the research and the implications of intercultural dimension. I explain the current status of local and foreign languages in Algeria and provide an overview on the educational system in Algeria, both national education (schools) and higher education (university) to clarify how the education system works and to explain the background of the research participants in order to contextualise the research in this thesis.

Chapter 3 introduces a critical analysis of literature on using literary texts to develop ICC in both theory and practice. First, I critically analyse the literature in Arabic, French, and English related to teaching and understanding the intercultural dimension in the Algerian educational context in order to have an understanding of the ideologies on which intercultural

communicative competence is based. This review results in a reconceptualization of intercultural communicative competence that is specific for the Algerian educational context of foreign languages and provides a rationale for and basis of the action research intervention adopted in this study (explained in chapter 5). In addition to this, I discuss relevant theoretical foundations of intercultural education and for teaching literature and explain how and why they helped to guide this study.

Chapter 4 explains the research methodology. I identify the research paradigms where I locate this study, reintroduce the research questions, and explain the action research approach implemented. Then I discuss the data collection tools (interviews, observations and a journal of reflections, and bodies of experience), and data analysis methods, both theoretical and inductive thematic analysis (Braun and Clarke 2006), and thick description (Geertz 1993). I also discuss the ethics procedures, the trustworthiness of the research, and reflect on my linguistic and methodological choices in the fieldwork. Finally, I explain the methodological limitations of the study.

Chapter 5 explains the action research pedagogy. I provide an outline of the course; explain the approaches and objectives of the course; discuss the teaching methodology; and introduce the teaching materials (literary texts) and the tasks introduced.

Chapter 6 and chapter7 show the findings about students' learning and experience to answer RQ1. In chapter 6, I draw on a data corpus from classroom discussions, students' worksheets, my observations and reflections and interviews with the students to identify ICC elements they have learned using literary texts based on the objectives planned in the pedagogy following the savoir model (Byram 1997) and explain the process of using the literary texts. Chapter 7 presents further ICC elements that are identified in the students' learning beyond the savoir model to answer RQ1. The themes that emerged beyond the savoir model are discussed guided by other theoretical foundations (Council of Europe 2018, Hoffman 2000, Guilherme et. al 2010).

In chapter 8, I draw on the data corpus from the interviews with the students to explore and understand their perceptions of their learning experience with respect to the value of the literary texts to answer RQ2 and the pedagogical methods to answer RQ3. In this chapter, I also draw on data corpus from the teacher participants and my reflections as a researcher to contextualise the students' views of their experience guided by theoretical foundation that helped to plan the

lesson in terms of teaching literature (E.g. Delanoy 2015, Matos Gonçalves 2012, Rosenblatt 1994)

Chapter 9 is the conclusion of the overall thesis. In this chapter, I return to the research questions, and summarise and highlight the key findings to establish if and how literary texts can be used in foreign language classrooms to develop students' ICC. The chapter presents the theoretical contribution of this study, the methodological, and pedagogical implications of the research, issues of trustworthiness and transferability of the study (including any limitations of the current study) and my reflexivity on the whole research experience.

2 Chapter two: Algeria - the context of the research

2.1 Introduction

This chapter describes the sociolinguistic, sociocultural and the politico-linguistic context in Algeria because it is fundamental to understanding the implications of intercultural communication and the situation of teaching foreign languages in higher education in Algeria today. In addition to that, it gives an overview of the educational system in Algeria, both 'National Education' (schools) and 'Higher Education' (university), more specifically the Masters course where this study took place, to clarify how the education system works and to contextualise the research in this thesis.

2.2 Algerian population

The Algerian population today is around 42 million inhabitants, 94 percent of the population inhabit the north of the country because of the climate conditions in the southern Sahara and the mountains (see figure1). In addition to that, 75 percent of the population is youthful (under 30 years-old). Algeria's population is made up of Arabs and Berbers. Ruedy (2005, p. 9) asserts 'today the majority of Algerians are Arab and 20 to 25 percent are Berber'. Arabs' first language is Algerian Arabic known as 'Derija' whereas Berbers' first language is one of the Berber varieties that come from an Afro-Asian family of languages known as: Amazigh or Tamazight, Shawi, Tergui, Mozabite, etc.

Algeria does not encourage immigration and no individual has the right to have Algerian citizenship unless they have Algerian origins. International companies that are settled in Algeria hire international workers especially in the oil industry and they live in the South of the country and in the capital or other large cities.

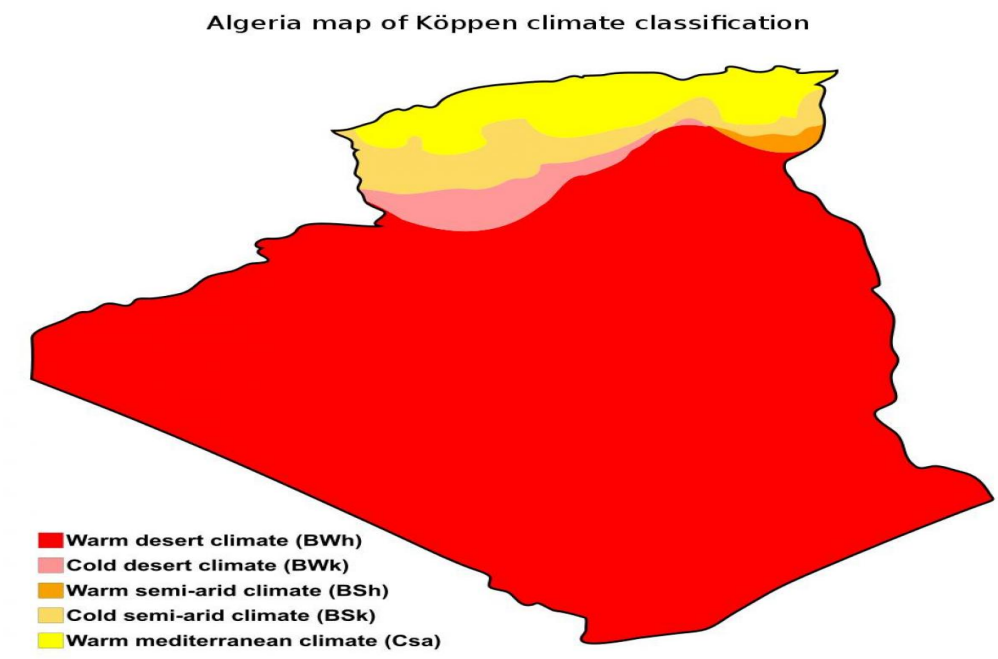

Figure 1 Climate map of Algeria

2.3 Nationalism in Algeria

Nationalism is a fundamental value in the Algerian educational system, mainly in schools. In this section I explain the background of this value in order to contextualise the students views of their society discussed in the findings chapters (chapter6, chapter7, chapter8).

After independence in 1962, a large number of the population were illiterate but as well as speaking Algerian Arabic, they could still understand and speak French fluently due to the colonial influence. There was also a minority who could read and speak Modern Standard Arabic and they were considered the elite and tried to implement it to replace French. Among these people was Abdelhamid Ibn-Badis who was a highly respected Algerian scholar. He graduated from mosque Zitouna (a university) in Tunis which was considered a prestigious scientific centre in the Arab world.

Ibn-Badis was one of the main figures who reinforced nationalism and the implementation of Islam and Arabic as the official national religion and language of the country. He founded a society of Muslim scholars (l'association des Oulémas Musulmans) through which he published his reflections and essays concerning religion and politics between 1930 and 1940.

His work is still influential in Algerian education to the present time. One of his famous quotes in Arabic is "الإسلام ديننا, العربية لغتنا والجزائر وطننا" which translates into English as “Islam is our religion, Arabic is our language and Algeria is our nation”. This quote is still influential and widely quoted in the guidelines set by the ministry of national education and school textbooks, except that in the last version (from 2016) they added ‘Amazigh’ as another characteristic of Algerian nationalism. ‘Amazigh’ is one Berber group also known as ‘Kabyle’ situated mainly in the North East region known as ‘Kabylie’ who speak Amazigh/Tamazight language, further details on ethnic groups are discussed next (section2.4).

In a more recent version of the guidelines from the ministry for school education, nationalism is reconceptualised to include ‘Amazighité’. The phrase appears across the guidelines of different subjects that aim at reinforcing a sense of national identity as ‘l’Algérianité’ and ‘l’islamité, l’arabité, l’amazighité’ (loi d’orientation 2009). They also insist on a unified sense of identity that this phrase represents. This seems to neglect other Berber minority groups (such as Tergui, Shawi, Mozabite, etc.) and the richness and diversity within the country and suggests a reduced, fixed and imposed sense of identity.

2.4 Religion and Ethnicity

In this section, I point out issues of religion and ethnicity as significant aspects of identity and which represent sensitive issues in the Algerian context. Although these issues are worth researching in the fields of history and politics, for example, in this section I just introduce them briefly to contextualise the choice of topic for teaching, and the findings discussed mainly in chapter8.

Concerning religion, apart from a very small proportion of Algerians in the North, who are Jewish or Christian, all the rest are Muslim Sunni and a minority of Sufi people mainly in the north west and in the south of the country. Religion in Algeria is a significant factor shaping cultural practices, education values, linguistic policy and political issues.

It was reinforced after independence in 1962 after the policy that France implemented known as “code d’indigénat or regime d’indigénat” that encouraged indigenous people (Algerians today) to renounce their adherence to Islam in exchange for French citizenship that gives them equal rights to French occupiers (pieds noirs) who lived on the Algerian territory. This policy

was appealing to a minority who joined it; twenty five hundred people applied for it out of a population of five million at that time (Shepard 2006). On the other hand, it created a lot of tension and more attachment to religion as the majority considered it a significant aspect of their identity. This is what Edwards (2009) describes: 'individual identity becomes a political phenomenon' (p. 176). After independence, the leaders attempted to refer to Islamic principles (Sunni) upon which education, law and policy were all based. The religious context is significant to understand the focus of the literary texts chosen (introduced in chapter5) and the students' responses to this (introduced in chapter8).

Concerning ethnicity, in a historical account, Benrabah (2013) traced the diverse human civilisations that settled on the Algerian territory over centuries and summarised as follows:

> Berbers came under the Yoke of Phoenicians who imposed their Carthagian rule for about seven centuries, the Romans for about six centuries, the vandals and Romanized Byzantines for about a century each, respectively, the Islamo-Arabo Berbers for about four centuries, the Turks for about three centuries and the French for more than a century (p. 22)

All these civilisations had influence on the cultural heritage, but nowadays only two main ethnic groups are acknowledged: Berbers and Arabs. According to the quote above it is commonly agreed by historians that Berbers were the first who settled in Algeria, and North Africa in general, but with the imposed sense of national identity, the majority of people identify as Arabs, which has created issues of power of the majority at the expense of the original people.

Included within the Berber group are different subgroups who speak different languages, namely, Kabyle people who call themselves Imazighen (singular Amazigh) and represent the majority of Berbers. They are located mainly in the north east of the country (East of the capital, Algiers, and North of Constantine). They live in different Provinces (see figure2) such as Tizi-Ouzou, Bejaia and Bouira, a smaller proportion lives in Algiers and a minority of them lives in Boumerdes, Bordj Bouarririj, Setif and Jijel. Second, the Shawi are located on the Aures Mountain north east Algeria (South of Constantine). The Aures includes Batna, Tebessa, Khenchela, Oum el Bouaghi, Souk Ahras and Biskra provinces. Third, Mozabite is an ethnic group situated in Northern Sahara in Ghardaia province. Another group is Twareg who lives in the South (Sahara). None of these ethnic groups or individuals from these groups are restricted to stay in one region but only a few of them move to larger cities, mainly for business. The geographical context of the research reported in later chapters took place in a Berber Shawi

region but not all the participants identified as Shawi. Further details on the participants will be discussed in Chapter4.

Figure 2 Administrative division of cities in Algeria

2.5 Social and economic context

The economy in Algeria, unlike its neighbouring countries, Tunisia and Morocco, is not based on tourism. Therefore, not many tourists visit the country, and this means that Algerians are not exposed to people from other countries and do not have much interaction with them in their daily life. The economy is based instead on the export trade of petroleum and natural gas trade. People who come to work from international territories in the petroleum and gas industry, for example, have minimal contact with local people, except for their colleagues, because they live and work in cities where the oil industry is established in the south (the desert) which are devoted to this business industry.

People from other countries who come to work in the northern part have more chances to be in contact with local people and interact with them. Students of English, on the other hand, have higher chances to work in international industries in the north and in the south of the country because they are needed as mediators since most local people especially over the age of 45years old do not speak English.

In addition to this, a new phenomenon has arisen. In recent years, refugees have started to come to Algeria from Syria, Mali, Niger, and other sub-Saharan countries. Some stay, others see it as a stepping-stone to Europe. The Algerian government does not provide them with support such as dormitories or camps, therefore, many of them live on the streets, which is a prominent situation, which in later chapters will be significant for the focus of the literary texts chosen in the project on using literature to develop intercultural communicative competence.

This socio-economic context can be one of the reasons for implementing the intercultural dimension in education. In the next section, I describe the linguistic context and the ideological issues and tensions that emerge from it to explain the need for intercultural education and to contextualise my reflection on linguistic choices in the fieldwork in chapter4 and chapter9.

2.6 Linguistic context

Language, like religion, has always represented a fundamental political, social, cultural and psychological issue in Algeria (Benrabah 2007, 2013; Berger 2002; Gordon 1978).

Algeria was occupied by different human civilisations over centuries (as explained above) and they all contributed to shaping the linguistic issue today, especially the French colonial period which lasted from 1830 to 1962. During this period, the official language that was taught in schools, was French but the spoken language among Algerians was either the Algerian Arabic 'Derija' or the Berber varieties (Kabyle, Shawi, Mozabite, or Tamaheq, etc.) depending on the region. All these languages were influenced by previous civilisations they interacted with. For example, in Algerian Arabic or Berber varieties there are words and phrases that have Latin or Turkish origins but they are still considered as Algerian Arabic or Berber.

After independence in 1962 the various Algerian regimes have tried to replace French, Algerian Arabic and Berber varieties by Modern Standard Arabic (MSA), also known as 'literary Arabic' with the aim of creating one national Arab Algerian identity. MSA is the

simplified version of old or classical Arabic known as Quranic Arabic. This trend is known as "Arabization". Benrabah (2013) provides an analysis of the implementation of Arabic, (or the 'Arabization' trend) as follows:

> [i]n April 1962, the president-to-be Ben Bella resoundingly declared: 'we are Arabs, Arabs, Arabs'. This declaration was symbolic of the ideological direction taken by the country: Arabo-Islamism as officialized ideology would act like a searchlight to illuminate the national identity of Algerians. (p. 52)

This linguistic policy seems also to be based on religion since Arabic is the language of Quran, and has a sacred value for Muslims. Benrabah (2013) describes this trend as 'Arabization at war with diversity' (p. 51) because regimes attempted to impose a fixed linguistic identity on individuals at the expense of ethnic minority languages.

Initially, French was still much used to teach school subjects as many teachers came to Algeria from France in the 1960s under the system known as 'cooperation'. As more Algerian teachers became qualified and available, MSA started being taught and used to teach other subjects in schools from about mid-1970s. However, people could not adopt it in their everyday interactions. Nowadays, MSA is used as a medium of instruction in schools to teach History, Geography, Religious Studies, mathematics, and natural sciences, and French is taught as a compulsory language from Primary school (3rd year). In higher education, however, natural sciences and engineering are taught in French and social sciences and humanities are taught in Arabic.

Tableb Ibrahimi (1995) describes the status of French as:

> Oscillating constantly between the status of a second language and that of a privileged foreign language, between the denial, the expressiveness of its symbolic power and the reality of its use, the ambiguity of the place assigned to the French language is one of the marked facts of the Algerian situation. (p. 50)

Officially, French is considered as a foreign language but it is commonly spoken on a daily basis in the streets and used in official documents and has a status of 'privilege'. It is considered as 'prestigious' because during colonisation only a minority of Algerians had the right to be educated, hence, to learn a high-standard French. In addition to that, Algerians who went to school during French colonisation did not have the opportunity to study MSA. In this respect, McDougall (2011, p.254) asserts:

> The greater part of the young Algerian political elite of the late colonial and early post-independence period—who, after 1945, became the young professional cadres […] was trained and developed its political vocation primarily in French schools and, for an exceedingly small but not insignificant minority, universities.

Algerians also speak Algerian Arabic in the streets and at home. In the Berber regions, people tend to speak their first language (Berber varieties) exclusively at home and in some regions in the streets as well. For this reason, if a Berber (an Algerian whose first language is Berber) and an Arab (an Algerian whose first language Algerian Arabic) who are either illiterate or were taught in schools during the period of the French colonisation meet, French would be the lingua franca. It is also very common to use translanguaging (Li Wei 2018) between two languages (French and Arabic or French and Berber).

Advocates of the Arabization trend and Islam as a political ideology are known as 'Islamists' and/or 'Arabisants'. They support the Arabisation trend because they consider that French is the language that the coloniser tried to integrate into Algerian society to replace the Quranic language (Arabic), which has sacred status related to religion and this represented a sensitive political and psychological issue, as explained earlier (section2.4). This is significant for understanding the students' views of their own, and others', religious practices (discussed in chapter6.6) and the diversity within their society discussed in Chapter8.

To sum up, Algeria is a diverse and multilingual context and this will be demonstrated in some parts of the data collected for this study discussed in Chapter6, Chapter7 and Chapter8. Taking into account the sensitivity of the linguistic issues in the context of this study, I also provide reflections on my linguistic choices in conducting this research in chapter4, and in chapter9. Concerning the sensitivity of the religious aspect, it will be taken into consideration in choosing the topics of the literary texts in order to challenge the students' views of their and other religions, and/or religious practices.

On the other hand, Algerian people are not used to contact with diversity of people from other countries, and the arrival of refugees is a new phenomenon that provides opportunities for intercultural communication. Given that they have been educated in schools with a strong sense of nationalism and an imposed and reduced sense of their own and other people's identities in their society, how do they cope with this new phenomenon. In the next section, I attempt to understand the place of the intercultural dimension in the education system.

2.7 Education System

In this section, I provide an overview on the education system in schools and higher education to explain the background of the participants in this study and the problem that this study attempts to address.

2.7.1 School education

The Algerian education system comprises three cycles: Primary from 5 to 10 years-old (enseignemnent préparatoire et primaire), Middle School from 11 to 14 years-old (enseignement moyen), and High School from 15 to 17 years-old (enseignement secondaire/lycée) that are fully controlled and guided by the Ministry of National Education. Success in each phase is determined by passing a national examination.

Primary school education in Algeria is made up of five years preceded by a pre-school year. Each year includes three terms with three examinations (from September to June), except the final year, that comprises four examinations. Among these examinations, the last one is on a national level. Pupils at primary school are taught in Modern Standard Arabic as well as Amazigh in some regions as explained above. In addition to this, French is taught as a compulsory language from the third year of primary school.

Middle school education in Algeria comprises four years that also end with a national examination. During the four years pupils study Arts, History, Geography, Religious Studies, and natural sciences in Modern Standard Arabic; physics and mathematics are both in Arabic but use French for scientific formulas; French and English are taught as compulsory foreign languages. By the end of the final year of middle school, the pupils are given the opportunity to choose the field of study in high school; they choose between the scientific branch or 'letters/arts and languages' (lettres et langues or آداب و لغات)

High school education consists of three years that end with taking the Baccalaureate examination for both the scientific and 'letters and languages' fields of study. In addition to that, both fields continue to study the sciences in Modern Standard Arabic with maths and physics in MSA using scientific formulas in French, and French and English as foreign languages. They also both study foreign languages using the same textbooks with a slightly less intense syllabus for the scientific branch. In High school as in Primary and Middle school every academic year is made up of three terms.

2.7.2 Intercultural education in school curriculum

In this section, I explain if and how intercultural education is implemented in school curriculum. To do so, I consulted guidelines set by the ministry specifically for school education known as 'loi d'orientation 2009' which is the most recent version available and accessible to me, and according to which the student participants in this study were educated in schools. In this section, I introduce my own observations and interpretations of the intercultural dimension in schools from these guidelines that is significant in understanding the literature available on intercultural education in Algeria analysed in chapter3 and in the analysis of the students' views of their society in Chapter6 and chapter8 .

To begin with, there is no mention of the term 'intercultural', but the term 'culture' appears repeatedly in the guidelines without a specific clear definition. First, I note that its meaning remains open to interpretation on the part of the teachers or 'inspectors of education'. Second, the term 'culture' seems to be used with reference to 'high culture' which is explicit, for example, in the following statement: "Assurer une formation culturelle dans les domaines des arts, des lettres et du patrimoine culturel" (p. 37)

In addition to this, 'culture' is used with a specific reference to Algerian culture (or patrimoine culturel) to emphasise the sense of national unified identity, as explained above. The following statement is an example:

> l'Algérie a, en même temps qu'elle consacrait le principe d'un accès démocratique, gratuit et obligatoire à l'éducation, conduit l'option d'arabisation des enseignements et d'algérianisation de l'encadrement à tous les niveaux, ce qui a permis au pays de récupérer et de promouvoir sa langue et sa culture en rapport avec ses valeurs civilisationnelles. (loi d'orientation 2009, p. 5-6)

This statement is rather vague and shows some contradictions between 'democracy' and imposing 'Arabization'. In addition to this, it implies that this trend emerged due to the colonial regime (code d'indigénat), which attempted to change the identity of local people when they were encouraged to renounce their adherence to Islam to have equal rights with the French (as explained above), which seems implicit when the authors of this text mention 'récupérer'. The reference to 'valeurs civilisationnelles' seems to refer to the values from the Islamic religion, which later on in the guidelines they mention more explicitly as:

> ' L'école algérienne doit assurer la promotion et la préservation des valeurs en rapport avec l'Islamité, l'Arabité et l'Amazighité ' (loi d'orientation 2009, p. 9)

This statement appears several times across the guidelines to represent a sense of one national unified and fixed identity as a significant value implemented in education, without reference to criticality. Another key statement is the following:

> ‘ Les caractéristiques de la nation algérienne ont été ainsi façonnées par l’Islam qui a conféré au peuple algérien la dimension fondamentale de son identité. ’ (loi d’orientation 2009, p. 10)

These guidelines, refer to implementing Islamic teachings that are explained briefly as :

> […] contribuer à promouvoir des comportements permettant : l’intégration sociale, l’amélioration des relations sociales et le renforcement de la cohésion sociale, et de l’environnement, le renforcement de la famille, du respect dû aux parents et des valeurs humanistes prônées par l’Islam : tolérance, générosité, sens moral, travail, ijtihad dans la pensée. (loi d’orientation 2009, p. 11)

The main values that implemented in education are: social cohesion, unity and integration, respect, family values. In addition to humanitarian values based on Islamic principles; generosity, moral values, work values and ‘ijtihad’. ‘Ijtihad’ is a whole philosophy in Islam and it is worth introducing and discussing, but it is not the focus in this study so I attempt to provide an overview of my understanding of it, but it is definitely more complex than this. The lexical meaning of the word ‘ijtihad’ is ‘to make efforts'; the contextual meaning, on the other hand, which seems to be the focus in this quote, requires a high reasoning process (العقلنة, el-aqlana) based on observations and drawing on science and religion to question one’s taken for granted views and practices.

These values are significant in intercultural education but their implementation together with an imposed and fixed sense of identity through the Arabization trend seems contradictory and requires the implementation of criticality in education which can be done through ‘ijtihad’ in future research and scholarship.

2.7.3 Higher education (universities)

Pupils who pass the Baccalaureate examination may go to university and choose a field of study depending on their average of marks in the Baccalaureate examination. However, pupils from both the scientific and ‘letters and languages’ fields can choose to study a foreign language at university, if they attain a particular average of marks.

Since universities in Algeria are controlled by the ministry of Higher Education and are not officially ranked, students are automatically oriented to the nearest university to their residential area where the subject chosen for study is available. Education is free of charge so competition between universities is not encouraged.

In higher education, scientific subjects are taught in French such as biology, medical sciences, engineering, etc. while social sciences, business and law are taught in Arabic. In 2013, the Algerian government launched a five-year scholarship programme for students to do PhD degrees in Anglophone countries, including in the United Kingdom. In 2020, they started a new programme in Ireland with The University of Limerick. The University of Limerick announced in the Irish Times that the Algerian government is planning to move from teaching in French to English in higher education. "UL [University of Limerick] says the agreement is part of a move by Algeria to move from French to English as the official language of teaching and learning in third level". No official communication has been delivered from the Algerian government yet. But in recent years, English is receiving a lot of attention in employment and research in Algeria.

2.7.4 Foreign languages in higher education

Concerning curriculum design for languages in higher education in Algeria, they are, first, elaborated at the Bachelor level (Licence) by a committee for Arabic and French. Then, the English curriculum is adapted at the level of each university to match the common core of Arabic and French. In other words, a committee at the ministry level designs the curriculum in terms of modules and sets general guidelines for the curriculum of teaching Arabic and French; then lecturers (a team of lecturers) of English are invited to adapt their teaching content according to the Arabic and French curriculum. Consequently, the same modules are taught at the national level for Arabic, French and English with the same main guidelines and objectives.

At the Master level, however, there has been an initiative known as 'harmonization du programme' concerning the titles of specialties (les intitulés des spécialités) on a national level such as: didactique des langues étrangère (formerly science du langage), langues appliqués, littérature et civilization, langue et culture. Not all universities are required to have all specialties.

Different universities have different content of modules taught in each specialty that is designed by a team of lecturers in each university's department known as "the training team" (l'équipe de formation). The content designed by the "training team" usually comprises the objectives of

the module and a limited list of references, no more than one page (see appendix A, for an example) which is sometimes challenging for the teachers with limited experience. Teachers have to design their own lessons guided by, but not restricted to, the guidelines set by the "training team". Those guidelines are updated every five years.

2.7.5 Intercultural education at the Master's level: the module concerned

This study took place in two universities in Algeria at the level of a Master course of English as a foreign language. The Master course lasts 4 semesters with an examination at the end of the three first semesters and a dissertation produced in the final semester. The title of the course (intitulé du Master) in University1 (Uni1) is "didactique des langues étrangères" (foreign language teaching methodology). This study took place over the third semester in October 2018. The module concerned in this study is entitled 'Culture in the foreign language class' and has one main objective set by the "training team'' in English which is

> *"Students are expected to develop an awareness of the interrelationship between language/culture and to develop ways to integrate the cultural component in the English language learning/teaching class."*

This statements suggests that there is a relationship between language and culture, without further details. The students as future teachers of English are taught (how) to integrate the 'cultural component', which remains rather vague in its conceptualization. The teachers are expected to design their own syllabus based on this statement without any consideration of the teachers' and students' intercultural competence or their perceptions of the intercultural dimension in their teaching and learning.

In University 2 (Uni2), the title of Master course (intitulé du Master) is "langue et culture" (language and culture). This study took place during semester 3 as well and started mid November 2018. The module concerned is also 'culture and foreign language teaching'. The objective of the course set by the "training team", however, is slightly different from Uni1. It appears in the guidelines as:

> *"The objective of the course is twofold: To emphasise the importance of cultural elements in the process of foreign language teaching and learning, and to develop learners' intercultural competence."*

In a similar way to Uni2, in Uni1, there seems to be an emphasis on the significance of culture in foreign language teaching. In addition to this the teachers aim at developing learners'

intercultural competence. But the training team provides no details on its conceptualization and understanding and how they aim to develop it.

In both universities this module is taught 180 minutes per week (90 minutes for a lecture and 90 minutes for a workshop), and the study described in later chapters took place as a workshop for 90 minutes with each group in both universities over 6 weeks in each. There are further details on the process in chapter4 and chapter5.

From this description of the social, linguistic, and political context it is clear that the intercultural dimension is needed in education, because (1) Algerians have little contact with 'others' from outside the country (2) there are multiple ethnic groups within the country (3) there is an increasing presence of migrants from Sub-Saharan Africa and some middle eastern countries. Although it is emerging in higher education it is still missing from school education and requires further attention from researchers and scholars. In addition to this, how and why it has been implemented it in higher education curriculum remains vague and need further investigation, as will be seen in subsequent chapters.

3 Chapter three: Literature analysis

In this chapter, I critically analyse the relevant literature that guided this study. To do so, I conceptualize key concepts that inform this study, critically analyse the literature available from the Algerian context, explain the theoretical framework, then analyse the literature on the use of literary texts in foreign language classrooms to teach intercultural (communicative) competence.

In section3.1, I define culture and establish the relationship between language and culture. Then I discuss and define the concept of intercultural (communicative) competence and discuss reviews of its models. In doing so, I also draw on literature in Arabic since it is the basis of policy development in the context of this study, French where relevant, and compare the understanding of key concepts in English since this study is taking place in an English speaking context. In section3.2, I analyse literature on the use of literary texts for intercultural education in order to make an informed decision about the theoretical framework for teaching literature that guides this study.

3.1 Intercultural education in foreign language teaching

The main concepts that require a clear conceptualisation are: culture, intercultural (communicative) competence, citizenship education and education for intercultural citizenship. Although citizenship education and education for intercultural citizenship were not initially planned to be included in this project, they proved to be necessary for discussion as they informed the analysis of the data in later chapters (Chapter7 and chapter8).

3.1.1 Definition of Culture

The conceptualisation of the term ‘culture’ is problematic in different languages. The participants in this project, teachers and students alike, as speakers of Arabic, French and English, have access to the concept in all three languages and I begin with an analysis which takes this into consideration.

In Arabic the term ‘الثقافة’ (el-thaqafa), was introduced recently. According to Bennabi (2017/1957) the word ‘culture’ has been borrowed from European languages mainly from the French language (cultivé) which is connoted with ‘science’, ‘knowledge’ or ‘education’ and the development of ‘culture’ leads to 'civilisation'. He encourages Arab-Muslim scholars to shift the conceptualization of ‘culture’ to social development of nations rather than limiting it to ‘education’. Indeed, I noted that the concept of ‘culture’ is often followed by ‘civilisation’ in

the Arabic literature, see examples later in this chapter (section3.1.4). Bennabi highlights the complexity of culture and encourages scholars to include 'questioning', 'pragmatic reasoning' and 'ethics' among other elements in their understanding of the concept.

In English, the word 'culture' has been used for decades in different fields. In this section, I analyse how it has been defined in the literature related to sociolinguistic, socio-cultural and intercultural communication studies.

Williams (1983, p. 89), one of the founders of cultural studies in Britain, states that culture 'is one of the two or three most complicated words in the English language'. It has been defined differently by different scholars across time. Hall (2005, p. 3) states:

> Culture has been defined in hundreds of ways over the years. Each of these definitions highlights different aspects of culture, and many of the definitions even conflict with each other. The risk with so many definitions is that the definition of culture becomes so broad that it means everything, which results in it meaning nothing for practical purposes.

In the same line, in foreign language teaching a definition of culture is required for practicality because culture cannot be overlooked in teaching a foreign language (Byram 1997, Kramsch 1993). To do so, there are many perspectives to be taken into consideration in defining culture. First, Keesing (1974, p. 89) conceptualizes culture from a (socio)psychological perspective as a system treated by human brain i.e., the individual human's brain shapes culture to become what he refers to as 'internal reality':

> Culture […] is ordered not simply as a collection of symbols fitted together by the analyst but as a system of knowledge, shaped and constrained by the way the human brain acquires, organizes, and processes information and creates 'internal models of reality.

Similarly, Gudykunst and Kim (2003) demonstrate how communication is shaped and influenced by 'cultural, sociocultural and psycho-cultural' factors as well as physical environment and emphasise that 'it is necessary to point out […] that our cultures influence our communication and that our communication influences our cultures' (p. 17). Another perspective to be taken into consideration is the sociological perspective. In this sense, the contemporary view of culture is that it is dynamic, for example, Barrett, et al. (2014) state:

> All cultures are dynamic and constantly change over time as a result of political, economic and historical events and developments, and as a result of interactions with and influences from other cultures. Cultures also change over time because of

> their members' internal contestation of the meanings, norms, values and practices of the group. (p. 6)

In their statement, Barrett et al. (2014) draw on both notions of *internal (psychological)* and *external (sociological) contexts* to argue the indefiniteness of 'culture' that is due to the political, economic, and historical agendas in addition to human behaviour that keep on changing.

In discussing the concept of culture, Holliday (1999) introduces the notion of 'large culture paradigm' and 'small culture paradigm'. He defines the former from an essentialist view of culture that prescribes culture on ethnic, national and international levels and the latter from a non-essentialist view that emphasises the cohesiveness of social groups regardless of the group size. In the case of foreign language teaching, Holliday's approach can be misleading because it may 'result in it [culture] meaning nothing' as Hall (2005) notes above. In addition to that, Holliday (1999) raises awareness of the implications of the 'essentialised' and 'reified' conceptualization of 'large culture'. This may suggest that 'large culture' implies a homogeneous and static culture over time when he states that 'the dynamic aspect of small cultures is central to its nature, having the capacity to exist, form and change as required' (p. 248). This is likely to be the case for large cultures as well. To illustrate, I refer to the context of this study – the Algerian sociolinguistic context- that shifted from an officially French speaking country (Algérie-Française), to Arabic and then Arabic and Amazigh as two official languages (as an independent country) in half-century period. However, it is noteworthy that in this case the change was based on political implications, and in other cases it may not always be conscious and often happens gradually over a much longer time. Therefore, careful attention will be taken in order not to fall into the implications of 'essentialisation' such as awareness of the danger of stereotypes; however, a conceptualization of 'culture' is necessary in foreign language teaching.

In light of the complexity of the concept of culture, in foreign language teaching it is necessary to conceptualize it and establish the language-culture relationship. For the purposes of this thesis, the following will be the definition used:

Culture is a term that refers to the principles, beliefs, values, behaviours, practices and communication patterns of a social group that are shaped and influenced by history, geography, politics, economy, religion and globalization. Nevertheless, those social conventions are continuously constructed and (re)constructed through social interactions. In other words, the static nature of culture is the basis of the dynamic one. The emphasis on the dynamic nature of culture in foreign language teaching is not to analyse the change over time, but to raise learners'

awareness that what might be true about one culture at a certain point in time might not be the same at another point in time, and therefore, encourage them to avoid generalizations and stereotypes.

This means that as far as teaching English as a foreign language is concerned in this project, the aim is not to teach 'cultural facts' and no one particular culture is to be addressed as a 'target culture' of the 'target language', but rather to encourage the students to reflect, evaluate and reconstruct their own perceptions of culture(s) and intercultural encounters. The reason is that, English is spoken as a first language in different countries across the globe which makes 'English culture' more complex. In this vein, Dypedahl & Lund (2020 p. 15) argue that 'English is spoken in all corners of the world, and the variety in cultural background and mindsets among the users of the language even in one single community is immense'. Moreover, the learners of English as a foreign language are likely to use it as a lingua franca where any two cultures in interaction do not necessarily include 'English cultures'.

Now that that the conceptualisation and the approach of culture in this study is established, there is a need to highlight the relationship between language and culture from the literature.

3.1.2 The relationship between language and culture

The relationship between language and culture may seem undebatable for foreign language teachers who think that there is a necessary link between the two, but it is not always the case. The adoption of the communicative approach or communicative language teaching is likely to overlook the (inter)cultural dimension. For example, in the teaching of foreign languages in Algeria, Asselah-Rahal and Blanchet (2007) explain:

> en fait, noyé dans une perspective qui met l'accent sur la compétence communicative et sa maîtrise, l'enseignement des langues étrangères obéit au même principe : savoir communiquer dans une langue autre, sans prendre en compte les aspects interculturels. (p. 21)

More specifically, in teaching French as a foreign language in Algeria, Boubakour (2013) notes from her analysis of textbooks that the (inter)cultural dimension is overlooked as a result of the socio-political tensions that she further explains according to Zarate (2008, p. 8) as '[les manuels scolaires demeurent] aussi un instrument que les États et les responsables éducatifs utilisent pour diffuser un regard réactualisé sur l'autre' (cited in Boubakour 2013, p. 62).

Therefore, there is a need to establish the relationship between language and culture for this study. From the perspective of foreign language teaching, Risager (2006, 2007) provides a thorough analysis of the relationship between language and culture from a sociological, a psychological, and a linguistic perspective.

First, according to the sociological perspective that Risager (2006) introduces, language and culture are separable since people use the same language in different contexts such as English and Englishes. This argument, however, does not always stand, depending on the language of study. For example, MSA can be taught without a specific reference to a particular culture as may be the case with English and Englishes but for spoken Arabic, it is not possible to separate one variety from its cultural content as they vary from one country to another, and sometimes within the same country as well. Communicative language teaching received a lot of attention worldwide from its introduction in the 1970s but in practical terms the cultural dimension has been overlooked (McConachy 2017). Hymes (1972) whose work on 'communicative competence' is the most influential in the field states that '[f]rom a communicative standpoint judgements of appropriateness may not be assigned to different spheres, as between the linguistic and the cultural; certainly the spheres of the two will intersect' (p. 279). This quote implies Hymes's (1972) perception of meaning-making in its social context as essential for developing communicative competence, hence there is an implied reference to the notion of culture.

The second perspective is psychological. For the individual person, language and culture are inseparable and unique to the individual as they are acquired from cultural experiences. Similarly, Kramsch (2013) argues that language gives meaning to cultural products and practices. She writes, 'without language and other symbolic systems, the habits, beliefs, institutions, and monuments that we call culture would be just observable realities, not cultural phenomena' (p. 62) i.e., they represent the meaning attributed to them from cultural experiences. Newton et al. (2010) highlight the dynamic nature of culture that is 'constantly negotiated and renegotiated through language, as language constructs, reinforces and reflects the cultural world in which it is used' (p.15).The third perspective is from the traditional methods of teaching a foreign language such as teaching grammatical rules without any reference to the culture. In this approach language is separated from culture and this perspective seems to refer back to the findings from Asselah-Rahal and Blanchet (2007) discussed above according to which French as a foreign language is taught in school education in Algeria.

The relationship between language and culture is often overlooked in foreign language education practices (McConachy 2017) for various reasons. Namely, the fact that students of the foreign language do not necessarily expect to learn about another culture, or to the extreme, feel that their own cultural identity is threatened (Kramsch 2013), or for other socio-political tensions and ideologies as in the context of this study, as discussed in chapter2 (see also Boubakour 2013).

In short, the relationship between language and culture is established from the perspective of foreign language teaching whether culture is addressed explicitly or implicitly in pedagogy to prepare learners for intercultural communication. Understanding the culture(s) of the language should not be discounted and an intercultural approach is needed where the cultural element of the language proves to be necessary in the globalized era.

Now that the conceptualization of 'culture' and its relationship with language is established, I move to another section where I analyse the reviews of intercultural communication and intercultural competence in order to establish a working definition of these concepts as well as to decide on the appropriate model for teaching intercultural competence through literary texts for this study.

3.1.3 Intercultural education

In this section, I analyse critically the relevant literature in Arabic, French and English in order to make an informed decision on the conceptualization of key concepts of this study, namely, intercultural (communicative) competence. Before this, I analyse the understanding and perceptions of the intercultural dimension in the education context in the literature available in Arabic.

One of the challenges in this process is to search for literature in intercultural education in Arabic. The translation of key concepts into Arabic is problematic as there is no exact equivalent in dictionaries and no clear consensus on the use of terminology in the literature. However, I managed to identify key concepts used by different scholars that helped me to search for literature in Arabic from different countries. Below I offer a list of the main concepts identified in the literature written in Arabic with their meanings in English in table1.

Table 1 key concepts in Arabic and their meanings in English

English key concepts	Arabic key concepts	Contextual meaning of the Arabic explained in English

Intercultural	بين الثقافات	Between cultures
	قائم بين ثقافتين او اكثر	Happening between two or more cultures
	متعلق بثقافتين او اكثر	Concerns/attached to two or more cultures
Intercultural communication	التبادل الثقافي	cultural exchange or exchange between cultures
	الحوار الثقافي حوار الثقافات	Cultural dialogue or Dialogue of cultures
	التواصل بين الثقافات	(inter)cultural contact
Intercultural interaction	التفاعل بين الثقافات	Interaction between cultures
	التداخل بين الثقافات	(Inter)cultural overlap
	التعارف بين الثقافات	(inter)cultural knowledge

This table provides an overview of some key terms that I identified in the literature available in Arabic but the list is not exhaustive.

3.1.4 Intercultural education in Algeria

In this section, I aim to critically analyse the literature about the Algerian context of education to have an understanding of the conceptualization of key concepts related to intercultural education, its theoretical foundation, pedagogy implementations and pedagogical practices in teaching foreign languages. In order to do so, I draw on the literature in Arabic, French and English, to have an understanding of how it is perceived and taught, if at all.

The most striking finding from the analysis of the literature related to the Algerian context in different languages is not only how few efforts there are in Arabic literature concerning intercultural education, but also the negative perceptions and implications related to it. The only area that considers the intercultural dimension significant is 'translation studies' because translators are challenged as mediators between intercultural encounters that contradict their

own ideologies (see Boufalaga[1] 2007 and Laidi[2] 2020). While this is an important area of study, it is beyond the scope of this study to be analysed.

In fact, scholars who have a background in Anglophone and Francophone studies urge educationalists to implement intercultural education at different levels to keep up with globalization (see Fedj 2019, Haddaoui 2019, Mizab and Bahloul 2020, Mouas and Ghouar 2017, etc.). Arabophone literature, on the other hand, is against this trend because of some ideologies that seem to mislead in the understanding of it and which I discuss in details in the following subsections (section3.1.4.1 and section 3.1.4.2).

3.1.4.1 "Acculturation": positive or negative?

In the Arabic literature in general and literature about the Algerian education context specifically, scholars warn against the danger of teaching culture because they consider that it leads systematically to 'acculturation' (التثاقف). Some scholars claim that this process described as 'acculturation' is imposed by the 'global north' through globalisation. For example Bouali (2008) describes globalization as 'cultural violence' (العنف الثقافي) and argues for the need to rethink ' acculturation ' more critically. See the following quote:

ان العولمة المتوحشة .....قصد تذويب الفوارق الحضارية والثقافية, فالعولمة تفرض بنفسها فرضا وبالقوة , هدفها نشر ثقافة كونية بفرض اختياراتها الثقافية الطاغية, والتي قد تصل الى حد الإبادة الثقافية, الامر الذي يفتح باب الصدام الحضاري و حروب الأديان , ويغدي مشاعرو أسباب الكراهية المتبادلة, ويضع مشكلة التثاقف على طاولة البحث والمسائلة من جديد (ص 243-244)	Globalization is violent […] attempting to overcome cultural and civilizational differences to impose its core. Its aim is to spread a global authoritarian culture that will reach the destruction of cultures. This would create opportunities for civilizational overlap and religious wars that would incite reciprocate feelings and reasons for hate. Therefore, there is a need to research the issue of 'acculturation'.[3] (p. 243- 244)

The quote above seems to suggest the implementation of an approach that keeps 'different culture' apart in order not to incite hate and accuses globalisation of attempting to implement universal values that would result in the destruction of cultures.

[1] سعد بوفلاقة (2007) حوار الثقافات في الغرب الإسلامي. *مجلة حوليات التراث*. ع 7 ص45- 61

[2] عبد الحليم فاروق العيدي (2020) الترجمة الأدبية وحوار الثقافات. *مجلة دراسات وابحاث*. ع 12 ص384- 391

[3] This, and other translations in this section are my own as a non-specialist. I did a literal translation in order not to affect the meaning, but the sentence structure in Arabic and in English are different, so I had to make some exceptions. In addition to this, the author in this case uses some strong words in Arabic that my translation in English may not reveal such as (destruction of cultures) but overall the meaning is not influenced.

Similarly, Boukhadra[4] (2014) acknowledges the complexity of diversity within cultural groups, then warns against 'cultural interpenetration/breech' (اختراق الثقافي) that leads to acculturation which seems to be in contradiction. He states:

Acculturation occurs as a result of any direct and continuous interaction between two groups from different cultures with the changes it brings to the original model of cultures to one of the groups involved. (p. 141)	ويشمل التثاقف الظواهر التي تنجم عن الاحتكاك المباشر و المستمر بين جماعتين من الافراد مختلفتين في الثقافة، مع ما تجره من تغيرات في نماذج الثقافة الاصلية لدى احدى المجموعتين او كليهما (ص 141)

Many scholars express scepticism towards any issue related to 'culture' because it resonates with the approaches adopted by the colonisers in developing countries, as was the case in the context of this study, explained in chapter2.4 (e.g. Boukhadra 2014). In addition to this, Bouali (2008) argues that 'cultural resistance' (المقاومة الثقافية) is needed to protect cultural values from Western influence, and argues that the teaching of history demonstrates that the co-existence with/of different cultures is not possible. See the following quote:

We should learn from history that it is difficult for people from different cultures and who have symbolic and historical accounts, socio-economic systems, and religions inherited from generations to be reunited together, even if they are forced to do so (p. 249)	يجب ان نتعلم من دروس التاريخ, انه من الصعب جدا على شعوب تنتمي الى ثقافات مختلفة, وذات رصيد رمزي و تاريخي, وذات أنظمة اقتصادية و اجتماعية متباينة, واديان ورثتها عبر أجيال طويلة, ان تجتمع تحت مظلة واحدة حتى ولو تم ذلك بالقوة (ص 249)

On the other hand, Belalia[5] (2017) contradicts this view by suggesting a hermeneutic approach/discourse ('خطاب التأويل'), from a philosophical perspective following Ricoeur and Gadamer, to re-define 'acculturation' (التثاقف) as living together with human dignity. He argues that 'acculturation' should acknowledge the dynamic nature of 'cultures' and should be based on 'l'acte de comprendre' ('فعل الفهم') as a first step towards 'hermeneutic awareness' (my translation of 'الوعي التأويلي') which I identified and summarised as:

1. Awareness about the self and about one's identity	1. الوعي بالذات كوعي بالهوية

[4] بن معمر بوخضرة. (2014). التعايش من الاختراق الثقافي الى التثاقف الحضاري. *مجلة الفكر المتوسطي* ع 8 ص 137-146

[5] بلعالية دومه ميلود (2017) التثاقف وخطاب التاويل المعاصر. جسور المعرفة. ع 12 ص 82-88

2. Openness to the other as part of the history of the self, 3. Awareness about the distance between the self and one's history and the self and the other 4. Each culture should be able to practice criticality for itself and to review all its content if necessary (p. 84-87)	2. الانفتاح على الاخر لدرجة اعتباره جزءا من تاريخ هذه الذات 3. وعي المسافة التي تفصل بين الذات وتاريخها من جهة، وبين هذه الذات والأخر من جهة ثانية 4. كل ثقافة قادرة على ان تمارس وعيا نقذي لذاتها بحيث تعيد النظر في مضامينها كلها دعت الحاجة لذلك (ص 84-87)

In this account, Belalia (2017) highlights the significance of rethinking identity and history through criticality to achieve 'l'acte de comprendre'. He insists that one way of doing so is through:

'reading and re-reading from different perspectives' (p. 85)	'بفعل وساطة القراءة وإعادة القراءة من منظور جديد' (ص, 85)

He argues that this can be a hermeneutic experience to be aware of one's 'cultural identity' that he argues cannot be established unless there is a constructive exchange between individuals. Belalia's call to revisit the conceptualization of 'acculturation' towards a more positive meaning is too ambitious, but reasonable in the globalized world, and very much needed in the educational context (school) in Algeria if the intercultural dimension is implemented. The approach he suggests seems coherent; however, there is a lack of illustration for practical implementation, although it is not in principle impossible.

In the Anglophone literature, on the other hand, acculturation and assimilation are encouraged and are introduced in section3.1.4.2

3.1.4.2 Assimilation: a comparative approach in the Algerian literature

Many scholars, in the Algerian educational context of EFL suggest using the comparative approach in pedagogy. In other words, encouraging the students to compare between their own culture and the foreign/target/English culture. However, there seems to be a lack of empirical research to illustrate pedagogical practice. In this section, I analyse studies from the Algerian context that recommend the 'comparative approach' and their implications.

Fedj (2019) suggests to compare target culture/language to the native culture/language as a teaching/learning approach followed by reflecting on and interpreting the differences and asserts that 'this is the most fertile learning phase in the "acculturation" process since it involves focused exploitation of the cultural elements […]' (p. 96). Similarly, Haddaoui (2020) recommends the comparative approach between 'target culture' to the students' local culture, following Byram (1997), without illustrating how this helps the students' learning especially because the critical dimension of critical cultural awareness, that Byram (2009) highlights, is at the centre of the model, is overlooked.

In addition to this, Haddaoui (2020) asserts that assimilating the English culture 'even if it is different or opposite to their [the students'] culture [helps] […] in learning the language properly'. Both authors seem to suggest that 'acculturation' and 'assimilation' are positive objectives. According to this perspective, it seems clear that there is a unidirectional teaching of 'culture' and no consideration of the "inter", i.e., the students as a foreign language learners are encouraged to adapt and assimilate to another culture for successful communication without exploring different perspectives or developing long-term relationships beyond a single interaction, or a consideration of their feelings.

In this regard, I note a lack of consideration of the dimension of identity in research and scholarship regarding foreign language education in Algeria, with the exception of Benneghrouzi (2019), who planned an 8-week course in which one of the objectives is 'delineating the notion of *cultural identity/individual identity*[…]' (p. 13). The author, however, does not explain what is meant by 'delineating' in this course, which seems to imply that the focus is on analysing identity as a static concept rather than analysing processes of identification that are more complex and dynamic.

Mizab and Bahloul (2020) introduced the results from an experimental design in a speaking module that they claim was conducted following an intercultural approach that they describe as a 'comparative approach' between the native culture and the English culture without further details on the pedagogy. At the end of the experimental design, they delivered a questionnaire in order to find 'the extent to which the sample has *assimilated* and embraced the foreign culture; and thus, established intercultural competence between both native and foreign cultures.' (p. 355-356, my emphasis).

Here, I note again, the aim of intercultural pedagogy is to 'assimilate' to the foreign culture to develop intercultural competence, without any emphasis on criticality. Therefore, there is a

need to explore ‘criticality’ in intercultural pedagogy in the Algerian educational context rather than mere comparison of cultures according to the students’ knowledge or knowledge transmitted to them by the teacher.

Some scholars, on the one hand, introduce pedagogies for intercultural education by explaining the teaching approach, materials and activities but do not address or illustrate their arguments by drawing on the students’ responses to the course (see Fedj 2019, and Benneghrouzi 2019). These studies indicate that there is a lack of consideration of students’ learning experiences and the perceptions of the pedagogy from the students’ perspective.

Only one study identified presents results from their empirical studies, without explaining the details of the pedagogy. Based on a study conducted with two doctoral students, Mizab and Bahloul (2018) argue that Digital Video Conferencing (DVC) as opposed to ‘the traditional method of memorising knowledge content’ helps students intercultural learning without further details on this approach. The weakness of the study is in internal validity of their findings as they used closed-ended questionnaires with a group of students who were taught following a ‘traditional method’ as opposed to the two students who were taught using DVC. In addition to this, they do not attempt to provide details about the empirical study involving virtual exchanges and how they were implemented.

To conclude, there is a need to explore the “inter” in implementing the intercultural dimension in EFL pedagogies in Algeria. Issues of ‘identity’ require more attention to criticality as teachers aim at teaching culture using a comparative approach to encourage ‘assimilation’, especially that in the Algerian context it is a sensitive issue (as explained in chapter2.4). More studies, that show the students’ perceptions of the intercultural dimension in their learning, are needed to have an understanding of how current pedagogical efforts are received.

3.1.4.3 Teaching culture or intercultural education?

Many researchers and scholars in Algeria do not seem to make a distinction between ‘teaching culture’ i.e., knowledge content or facts and an intercultural teaching approach that focuses on skills, attitudes, critical cultural awareness, in addition to knowledge. Furthermore, they use 'intercultural dimension’, ‘culture teaching,' and 'intercultural teaching approach' interchangeably. The exception is Boulanouar and Keskes (2020) who insist on the distinction, by drawing on Corbett (2003):

> [Corbett] points out intercultural teaching is different from former cultural teaching since it does not only incorporate the tangible or visible aspects of culture, but also

> calls for the implicit and subjective dimension underneath for instance, the symbols, values, perspectives, and interpretations that distinguish people from one country to another (p. 950)

Many scholars and researchers aim at teaching culture when teaching EFL, which they consider as a 'target culture', and argue that language and culture cannot be separated (see Haddaoui 2020, p.741). As explained earlier in this chapter, culture in foreign language teaching is crucial, but they do not explain which culture they consider as a target especially considering that English is spoken in different countries in addition to its status as a lingua franca.

Moreover, many scholars recommend teaching the 'target culture' of the 'target language' without reference to the danger of stereotypes whatsoever (see Mouas and Ghouar 2017, Haddaoui 2020, Mizab and Bahloul 2020). There are a few exceptions in the literature, (see Benneghrouzi 2019, Fedj 2019) who attempted to deconstruct the stereotypes in their pedagogies and encouraged the students to discuss them in the classroom.

Moreover, teaching cultural facts without raising awareness about stereotypes (positive or negative) can be dangerous and needs careful consideration in pedagogies. Mouas and Ghouar (2017) conducted a quantitative study by delivering a questionnaire to have an understanding of teachers' perceptions and practices regarding intercultural education in their department. The authors themselves do not attempt to conceptualize key concepts and how they were introduced to the participants, but one of their key findings is that teachers identified 'culture-related activities' (p. 333) that they often implement in their teaching as:

> (1) telling students what they heard or read about the foreign country or culture
> (2) asking them to discover the aspects of the foreign culture,
> (3) focusing their attention on some culture-loaded new words teaching. (p. 333)

Therefore, the authors conclude that teachers tend to focus on cultural knowledge content rather than skills. Another key finding is that the teachers transmit cultural content to the students in a teacher-oriented instruction where the students are mere listeners and receivers of knowledge.

To conclude there is a need to distinguish between teaching culture and intercultural education for future pedagogical practices. In addition to this, implementing pedagogies that focus on developing students' skills, including critical skills, as well as knowledge to raise awareness about the danger of stereotypes are required.

3.1.4.4 FL Teachers' perceptions of intercultural education in Algeria

Mouas and Ghouar (2017) conducted an empirical study on teachers' perceptions of their objectives as teachers of EFL, their perceptions of culture in their teaching and their awareness about the importance of intercultural communicative competence by delivering questionnaires. But the authors do not define their own perception of 'culture', 'ICC', or 'cultural competence' which they seem to use interchangeably as well as 'cultural dimension' and 'intercultural dimension'. In this respect, there seems to be no awareness about the implications of each concept and as in Arabic literature (see table1 above), and no clear consensus about terminology.

Haddaoui (2020), on the other hand, conducts an empirical study in another university by delivering questionnaires to investigate teachers' perceptions of the intercultural dimension in teaching EFL. The results show that the majority of the teachers consider it 'very important'; however, she does not consider their understanding of intercultural competence or the intercultural approach to teaching EFL.

Another main finding of Haddaoui (2020) is that they teach 'culture' in a specific module called 'culture and civilization', where they focus on knowledge content related to history, civilization, politics, etc. rather than skills, and do not attempt to address any cultural content, such as beliefs and values in teaching the four language skills, for example. This seems to follow the tradition of teaching French as a foreign language in Algeria, which has long been taught in schools without any consideration of the intercultural dimension, this has been attributed to the socio-political tensions, and ideologies related to history of colonization (See Boubakour 2013, Bouguerra 2008) as explained in the previous section (section3.1.2). Saifi (2020) conducted a similar study with teachers of oral expression and comprehension in EFL at university level using a questionnaire and the results show that the majority of the teacher participants perceived culture as important in teaching EFL. In practical terms, however, many of them do not attempt to incorporate any (inter)cultural dimension in their teaching due to the lack of technology and large number of students in the classrooms. Those who focus on culture state that it is introduced through poems, songs and role-plays without further details on the pedagogy, which is one of the limitations of using a questionnaire in this study.

To conclude, the reviewed studies suggest that scholars, nowadays a few, encourage teaching the foreign language for communicative purposes beyond the language classrooms, encouraging the students to engage in intercultural communicative situations (see Haddaoui 2020), and attempt to do so by delivering cultural facts. However, many of the studies do not

provide sufficient details about the pedagogies or findings about students' learning progress and experience. In addition, there is lack of theoretical foundations and consensus about the use of key concepts in research and scholarship regarding the Algerian educational context.

Now that there is an understanding about the perceptions of the intercultural dimension in educational practices in Algeria has been established, I move on to the discussion of the theoretical framework that informed this research project, after I define the key concepts of this study, namely intercultural competence and intercultural communicative competence. In terms of methodologies, there is a lack of qualitative research attempting to understand teachers' and students' perceptions and understandings of the intercultural dimension.

3.2 Conceptualizations of key terms

In this section, I define key concepts, that help to frame this study theoretically, namely intercultural competence and intercultural communicative competence. So far I have been referring to this, in general terms, either 'intercultural dimension', 'intercultural education'. In subsequent sections, I conceptualize intercultural communicative competence (ICC) as the theoretical basis for this study.

3.2.1 Intercultural competence

Different scholars have defined this concept, 'Intercultural competence', in different ways. Hammer et al. (2003, p. 422) define intercultural competence as 'the ability to think and act in interculturally appropriate ways' whereas Deardorff (2004, p. 198) has a more precise and extended definition: 'the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes'. Spitzberg and Changnon (2009, p.7) also refer to effectiveness and appropriateness but, omitting reference to skills, they state that 'the appropriate and effective management of interaction between people who, to some degree or another, represent different or divergent affective, cognitive, and behavioural orientations to the world'. In this quote, they emphasise the nature of the interlocutors in the communication without a clear explanation 'management'.

In this section, I start by defining the word "model" according to the online Oxford English Dictionary before I move on to an analysis of the survey by Spitzberg and Changnon (2009) to conceptualize 'intercultural competence' and 'intercultural communicative competence' as key concepts. The reason for that is to determine and be aware of the different models there are in the field, the implications of the word 'model' implicitly, or explicitly, referred to in this review

to make an informed decision about which and how a model can be adopted and applied for this research project.

3.2.2 What is a model?

The two definitions of the word 'model' as a noun that can be relevant to our context according to the online Oxford English Dictionary (OED) (2002) are the following:

1. a simplified or idealized description or conception of a particular system, situation, or process, often in mathematical terms, that is put forward as a basis for theoretical or empirical understanding, or for calculations, predictions, etc.; a conceptual or mental representation of something, or
2. a person, or a work, that is proposed or adopted for imitation; an exemplar.

The first definition can be used as a means of describing a language in ways, which make it accessible to learners as in pedagogical grammar, for example. The second definition, on the other hand, implies the idea of the native speaker as a model for imitation, which is where assimilation and acculturation as teaching objectives can be identified.

Now that the definitions of the word 'model' have been established I move on to analysing the survey introduced by Spitzberg and Changnon (2009) for intercultural competence to be able to define key concepts and decide which model(s) to use with literary texts in the Algerian context of teaching English as a foreign language in higher education.

Surveys by Spitzberg and Changnon (2009)

The review by Spitzberg and Changnon (2009) is one of the most comprehensive. Spitzberg and Changnon (2009) examine the most widely used models and theories that outline the development of intercultural competence to identify the shared themes between models and group those under five categories: compositional, co-orientational, developmental, adaptational, and causal process models. Despite the common features among the different models, the authors do not seem to consider the context and the purpose of any model (education, business, socialization, etc.) as a feature when putting the models under categories. The reason behind this may be that they attempt to consider different perspectives across fields and contexts. They, however, do not attempt to justify it.

One of the implications of their findings is that 'theorists will be in a better position to develop more useful and conceptually integrated models (and measures) to the extent the underlying theoretical structures, dimensions, and processes examined in these models are identified and

synthesized' (p. 45). Although this implication seems to suggest that there should be one model to adopt and imitate which highlights definition (2) of the model, stated above. The authors, later on explicitly state that 'models are necessarily simplified versions of the reality they seek to represent and therefore need to provide parsimonious guidance to theoretical and investigative pursuits' (p. 45), which then highlights definition (1).

Based on this critique, and taking into consideration the critiques identified in the Arabophone literature of 'assimilation' and 'acculturation' that imitating the native speaker is likely to imply, I choose definition (1) of a model to be adopted for this study as a starting point. In other words, this study requires a model that helps to simplify the complex nature of intercultural (communicative) competence for education purposes to be adopted to guide the empirical research as a theoretical basis.

3.2.3 Intercultural communicative competence (ICC)

From the models in intercultural studies that were summarised in Spitzberg and Changnon (2009) Byram's savoir model (1997) is one of the most influential in the field of foreign language education. It has been designed with a thorough explanation of specific objectives to guide educators in their curriculum design, lesson planning, and assessment of students' learning. This makes the application of this model, according to definition (2) stated above, manageable in practical terms.

The model introduces ICC elements that the sojourner requires in interactions to 'establish and maintain human relationships' (p. 32-33). Accordingly, Byram introduces the notion of the 'intercultural speaker' (p. 32) which emphasises the need of for intercultural competence in addition to linguistic competence instead of attempting to imitate native speakers linguistically or culturally (p.32). In this quote, definition (2) of the term 'model' is identified but not to imitate the 'native speaker', instead, Byram suggests a new concept, that of the 'intercultural speaker'. The intercultural speaker does not aim at 'assimilation' and 'acculturation' but aims at developing a set of knowledge, skills and attitudes that Byram outlines as elements of ICC and according to which ICC is conceptualized in this study that adopts Byram's savoir model (1997/2021) according to both definition (1) and definition (2) of a model, stated above.

3.3 Theoretical framework

In this section, I introduce and critically analyse the theoretical models that helped to frame this study and address their critiques.

3.3.1 Byram's savoir model (1997/2021)

In this section, I explain the background of the model and its elements, present and address its critiques and explain how it helps to guide this study.

ICC elements in Byram's model (1997) also known as the five savoirs are: attitudes, knowledge, skills of interpreting and relating skills of discovery and interaction and critical cultural awareness. The definition of each savoir is the following:

> (1) Attitudes (*savoir être*): curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own;
> (2) Knowledge (*savoirs*): of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of social and individual interaction;
> (3) Skills of interpreting and relating (*savoir comprendre*): ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own;
> (4) Skills of discovery and interaction (*savoir apprendre/faire*): ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction
>
> (5) Critical cultural awareness/political education (*savoir s'engager*): an ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one's own and other cultures and countries. (Byram, 1997, pp. 50-53)

The five savoir elements involve the ability to 'decentre' from one's own perspective by comparing with others, questioning one's own, relativizing and reconstructing meaning, respecting and valuing others' meanings, beliefs and values for successful intercultural interaction . In this process, 'attitudes' is a prerequisite element that can be achieved through constant analytical reflections.

Knowledge in the model is presented in two categories, the first concerns declarative knowledge about products and practices in one's own and other cultures and countries, which Byram argues, individuals are likely to acquire consciously or sub-consciously from social interaction processes. This declarative knowledge, albeit a necessary one in foreign language education, needs careful implementation in educational settings by encouraging the students to engage in constant questioning of their knowledge in order not to fall into stereotypes. In addition to this,

Byram warns against the taken for granted interpretations of history, for example. The second kind of knowledge is both declarative and procedural i.e. it involves knowledge about the processes of intercultural communication and the skills of using that knowledge in communicating. The procedural knowledge is often overlooked, but is crucial for successful intercultural interactions. In the updated version of the model, I note that Byram (2021) puts more emphasis on the procedural knowledge, which makes it less likely to be overlooked.

The skills in the model require social interactions where intercultural speakers draw on their knowledge, skills and attitudes, in order to mediate between interlocutors. Byram adds that they require experience and constant reflection but still can be integrated in the foreign language classroom. In fact, with globalization and internationalization the students can have experiences within the classroom in many parts of the world either with their classmates with the increase of student exchange programs or by using the internet and implementing tele-collaboration programs. In the case of this study, with the lack of such resources, the students have the experience through the literary texts selected.

Critical cultural awareness is what distinguishes this model and takes the role of foreign language education beyond linguistic competence to involve moral education or 'education for intercultural citizenship' (Byram 2008). In fact, critical cultural awareness, in the revised version, involves critical evaluation that is based on 'explicit systematic reasoning processes and values' (Byram 2021, p.66) instead of 'explicit criteria'. Byram (2021) explains this revision by referring to Wringe's (2007) argument that the learner's need not to adopt one view but to follow a reasoning process in dealing with moral issues. Therefore, the revised version of critical cultural awareness becomes: 'an ability to evaluate, critically and on the basis of an explicit, systematic process of reasoning, values present in one's own and other cultures and countries.' (p. 66). This revised version seems to overlap with the philosophy of 'ijtihad dans la pensée' (اجتهاد الفكر), which is mentioned as one of the values of school education in policy guidelines (presented in Chapter2.7.1) and with the fourth dimension of Belalia's (2017) approach presented earlier in this chapter (section3.1.4). In addition to this, it resonates with Yulita's (2017) attempt to revisit the conceptualization of critical cultural awareness based on 'unmasking' students' *ideologies* upon which they base their stereotypical perceptions and judgments.

As explained earlier, this model is designed specifically for foreign language education with specific objectives, however, Byram adds that not all savoir elements can be taught in all classrooms. Byram (2009, p. 326) also explains that it is prescriptive model of definition (1)

above designed to guide teachers in the implementation of intercultural communicative competence and does not claim to include all the competences needed but can be complemented with other models to reach the objectives aimed at.

3.3.2 Critique of the savoir model

Like all models, the savoir model has been critiqued. In this section, I discuss the critiques of the savoir model and address how they are taken into consideration in this study. It is noteworthy that Byram (2021) addressed and commented on the main critiques, and in this section, I refer to his comments, if necessary.

Byram's model has been criticised/critiqued for implying that the boundaries between interlocutors in intercultural communication are fixed entities and for essentialising culture according to national boundaries and does not consider internal diversities within nations (Belz, 2007). 'Essentialism' is the critique of conceptualizing culture with fixed entities as homogenous which in fact values the culture of the dominant group in society and undervalues other social groups (Christensen, 1993 cited in Byram, 2021). Although Byram seems to sometimes refer to culture in terms of nation in his monograph, he stated in the earlier chapters that 'the national culture will be seen as only one of the sets of cultural practices and beliefs to which an interlocutor subscribes' (p. 21). He later on responds to this criticism stating that 'the focus on national culture is a conscious strategy, not an effect of banal nationalism' (2009). He further explains that in foreign language teaching, for which the model is designed, there is a need to refer to nations where the language is spoken but the cultures within are also acknowledged.

More recently, however, in the revisited version of the model, Byram (2021) suggests to combine the traditional approach of foreign language teaching with an emphasis on the learners' analytical and critical skills and understanding of their own and other societies highlighting issues of social power.

He argues that learners of foreign languages need those skills as well as knowledge about national cultures including internal diversities within countries, depending on whether the language is spoken as a foreign language, therefore, one of the interlocutors is a native speaker or as lingua franca within the same country or across nations.

Culture should not be essentialised and reified in theory because it is not fixed and human beings are more complex than prescriptive sets of behaviours. However, in practice, when speaking a foreign language, for example, or in teaching a foreign language, culture cannot and

should not be separated and has to be addressed depending on the context in which it is used. The reasons for this are partially addressed earlier in this chapter when the relationship between language and culture is established (section3.1.2).

The first reason is the relationship between language and culture discussed earlier that Risager (2006, 2007), following Agar (1994) labels 'languaculture' to argue that language and culture are related. Risager's sociological perspective, on the other hand, that considers language and culture separate is not always valid depending on which language is concerned, see the example of spoken Arabic introduced earlier in this chapter (in section 3.1.2), therefore, reference to culture in foreign language teaching is necessary. Second, there is a need to have an understanding and knowledge of the cultural context in which the language is used and the interlocutors' cultural background to avoid misunderstandings with a sense of awareness about the stereotypes that are likely to affect the intercultural interaction. In such cases, the skills of discovery and interaction play a significant role because the intercultural speaker does not take his knowledge of the cultural context in its essentialised, reified form but is constantly revisiting it by drawing on his knowledge, attitudes and skills of interpreting and relating. For example, 'hospitality' as a cultural practice has different conventions from one cultural context to another, not in the sense of nations as boundaries of a fixed culture, for example, in the context of this study, Algeria, these conventions vary from one region to another. The intercultural speaker who has this knowledge is likely to draw on attitudes of curiosity and openness, operate skills of discovery and interaction and skills of interpreting and relating to mediate in intercultural interactions and not to have fixed knowledge of cultural conventions limited by nations' borders to imply the essentialised conceptualization of culture.

In addition to this, intercultural speakers in interaction should be aware of each other's national identities because subconsciously there are shared national identities acquired especially through education as noted in curriculum guidelines (loi d'orientation 2009) for school education in (presented in chapter2.7.1).

Another critique of the savoir model is its structuralist view of language. In this concern, Kramsch (2009, p.116) argues that:

> it is not clear how using a foreign grammar and vocabulary can be a challenge to one's identity, except indirectly through participation in different social networks that hold different moral values.

Byram explains the structuralist approach of the model for assessment purposes but emphasises the placement of critical cultural awareness at the centre of the model for its political aspect. In the more recent version of the model, Byram (2021) adds Kramsch's (2009, 2011) 'symbolic competence' to procedural knowledge.

Similarly Matsuo (2015) argues that communicative language teaching on which the savoir model is based, as explained earlier in this chapter (Section3.3.1), is contradictory and argues that 'a structural theory of language is incapable of being taught communicatively' (p. 5). In the new version of the model Byram responds to this criticism by suggesting a combination of a structuralist and post-structuralist approaches with an 'emphasis on the former in the early stages of learning and on the latter in later stages' (p. 71)

Another criticism of the savoir model is that he does not consider the relationship of language and culture (Risager 2006, 2007). Byram (1997) does not discuss the relationship between language and culture explicitly but he does not ignore it completely. The fact that he draws on, Hymes show that the relationship between language and culture is implicit as explained earlier in this chapter (section3.1.2). Indeed, Byram (2021) reminds us of his discussion of the relationship between linguistic, sociolinguistic and discourse competences as well as intercultural competence in response to this criticism.

3.3.3 Why/how to adopt the savoir model?

Now that the critiques of the savoir model are addressed explicitly, I decide to adopt the savoir model as the theoretical basis for this study for the following reasons. First, the savoir model is designed specifically for foreign language education; therefore, its practical implementation is explicit in terms of teaching objectives for each savoir element. Second, Byram makes the distinction between intercultural competence and intercultural communicative competence based on whether the foreign language is used with native speakers, or as a lingua franca, which other models in the field do not seem to focus on. Moreover, this distinction seems absent from literature available, especially in teaching English as a foreign language in Algeria that focuses on one 'English culture' as reviewed earlier in this chapter (section3.1.4.2) although the students are more likely to use it as a lingua franca. Third, critical cultural awareness as an ICC element is unique to the savoir model with its critical political dimension, which seems absent and overlooked from the literature available about teaching foreign languages in Algeria (discussed in section3.1.4). The focus on this savoir element can be enriching for foreign language students and may lead to a political turn and education for 'intercultural citizenship'

(Byram 2008, 2009). In the next section, I discuss theoretical foundations of 'intercultural citizenship' and explain how they informed this study.

3.3.4 From ICC to education for intercultural citizenship

As explained at the beginning of this chapter, education for intercultural citizenship was not initially planned as part of this study but emerged from the findings; hence, it requires attention. In this section, I analyse the literature available in Arabic, French and English to conceptualize it. In order to do so, I attempt to have an understanding 'citizenship' and 'citizenship education' in Algeria and explain the theoretical foundations that helped to analyse the findings from the empirical research project.

3.3.4.1 Conceptualization of key concepts related to intercultural citizenship education

From the analysis of the literature, I note that several terms such as 'global citizenship', 'world citizenship', 'cosmopolitan citizenship', and 'intercultural citizenship' are used in opposition to 'national citizenship' or 'nationalism' (see Osler and Starkey 2001, 2006; Byram 2008; Jackson 2011; Wagner and Byram 2018) although they sometimes vary in scope.

In this section, I attempt to draw on the literature to conceptualize key terms before I introduce theoretical frameworks of intercultural citizenship education and explain how they inform this study. Hence, I start by the definition of basic concepts such as citizenship then move on to more technical terms such as intercultural citizenship, and education for intercultural citizenship.

3.3.4.1.1 Definition of citizenship

The understanding of 'citizenship' varies across disciplines and communities because of different micro and macro factors (see Barrett and Pachi 2019, Lu and Corbett 2012). In this section**,** I attempt to analyse the meaning of 'citizenship' in Arabophone literature in order to compare with the meaning in English to better understand the background of the findings that will be discussed in later chapters (chapter6, 7, and 8).

Citizenship 'consists of legal, cultural, social and political elements, and provides citizens with defined rights and obligations, a sense of identity, and social bounds' (Ichilov 1998, p.11). Similarly, Osler (2005, p. 4) states that 'citizenship is essentially about belonging, about feeling secure and being in a position to exercise one's rights and responsibilities'. In Arabic 'citizenship' is (مواطنة) is derived from the word 'nation' (وطن) so in its lexical form it is strongly linked with the nation state or a place of residence in its traditional meaning. However, the meaning has changed over time to mean the relationship of the individual to the state/country

established by law and based on rights and duties. I note a rapid change in its meaning in Arabic as it has been used across disciplines with different implications. For example, in social and political sciences it implies the relationship of the individual to the nation state based on *loyalty* (from the former) and *protection* (from the latter). The following quote is an example from the Arabic dictionary of social sciences:

مكانة او علاقة اجتماعية تقوم بين فرد طبيعي و مجتمع سياسي (دولة), ومن خلال هذه العلاقة يقدم الطرف الأول الولاء, ويتولى الطرف الثاني الحماية وتتحدد هذه العلاقة عن طريق القانون' (محمد غيث 1995, ص 56)[6]	A place or a social relationship between an individual and the political society (state). From this relationship the first part shows loyalty and the second part provides protection based on law (Ghaith, 1995, p. 65)

In Arabic literature based on psychology, 'citizenship' emphasises the feeling of belonging and loyalty of the individual to the state and political leaders who in return would provide protection and basic life resources.

الشعور بالانتماء والولاء للوطن وللقيادة السياسية التي هي مصدر الاشباع للحاجات الأساسية وحماية الذات من الاخطار المصيرية' (فتحي هلال هارون و اخرون 2000 , ص 25)[7]	The feeling of belonging and devotion to the nation and political leaders who fulfil basic need and offer protection from fateful dangers (Fathi et. al 2000, p. 25)

I note in the last two definitions the implication that the leaders have complete authority, which might have been acceptable and, in fact, needed in the context of this study (Algeria) in the past for example, due to terrorism as one of the macro factors in the 1990s. The situation is different now; therefore, there is a need to revisit the conceptualization of 'citizenship' in (Algerian) Arabic and its implementation in the education system, if the aim is to develop a democratic nation as claimed in education policy (explained in Chapter2.7.1).

In this line, Mansouri (2017) argues that there is a need to revisit 'citizenship' in 'multicultural contexts' to highlight a "global" identification of individuals in society. The author does not refer to the Algerian context explicitly, but it seems clear that his concern is the Algerian social context since he focuses on 'a global citizenship' that does not affect the unity of the nation, which is one of the main values of the Algerian education system. He urges curriculum designers to highlight more global and complex sense of identity in education based on 'rights

[6] محمد غيث (1995) قاموس علم الاجتماع. دار المعرفة الجامعية للطبع والنشر والتوزيع

[7] فتحي هلال هارون و اخرون (2000) تنمية المواطنة لدى طلبة المرحلة الثانوية بدولة الكويت. مركز البحوث التربوية و المناهج بوزارة التربية والتعليم.

and duties rather than qualities and characters' (p. 194) to 'maintain *social cohesion* and *political unity*' (p. 190 my emphasis).

In a more recent paper, the Arabic concept of 'citizenship' is used in comparison to its meaning in English to include additional values, namely, freedom, ethical values, social justice and equality in addition to unity of the country (see Tala and Salam 2020[8] for a detailed analysis of the change in the meaning of 'citizenship' in Arabic). In terms of duties, there is an emphasis on duties towards the state, but any humanitarian responsibilities are overlooked and there is no appreciation of the diversity within the country or the complexity of identities in the sense of feeling of belonging.
In addition to this, I note a lack of empirical studies that investigate the understanding of 'citizenship' among people in Arabic, and a more static theoretical conceptualization.

In other contexts of study, 'citizenship' is often addressed in a global context (Guilherme, 2007; Starkey, 2007).
Citizenship in this study is, first, based on its Arabic meaning for defining the role of individuals in society as defined by law in terms of rights and duties. In addition to this, there seems to be a need to add the dimension of humanitarian responsibilities. In other words, 'active engagement of citizens with democratic processes and institutions, exercising their […] [*humanitarian] responsibilities*' (Council of Europe 2018, p. 69) based on values of social justice beyond the local 'bounded citizenship' (Lu and Corbett 2012, p. 329). 'Social justice' is already a significant value in Islamic principles upon which the educational values in Algeria are based (as explained in chapter2.7). In this addition, 'humanitarian responsibilities' are key and should be distinguished from duties which usually are towards the state. Therefore, in the next section, I analyse the literature on 'intercultural citizenship', 'education for intercultural citizenship' and explain why it is needed as in addition to nationalism in education in Algeria. Then, I examine how they are/can be implemented in foreign language education.

3.3.4.1.2 Intercultural citizenship

The analysis of the literature on citizenship education in Algeria reveals a limitation to nationalism without any reference to citizens' social responsibilities beyond their duties towards the state. In this study, 'responsibility' appeared as a strong theme in the findings although it was not initially planned as part of the pedagogy; therefore, there is a need to theorise

[8] لامية طالة و كهينة سلام (2020)المواطنة الرقمية...التحول التكنولوجي للمواطنة التقليدية في الفضاء الافتراضي, مجلة الرسالة للدراسات الإعلامية,4(3) ص -29-27

it. In this section, I draw on theories of intercultural citizenship that will help to discuss the findings.

Byram (2008) first introduced 'intercultural citizenship' by drawing on Himmelmann's approach of citizenship education in combination with ICC education. Byram (2008) outlines the competences that the learners acquire from language education and political education in order to participate in political action (political education or 'politische Bildung') when critical cultural awareness is at the centre to engage with the community, mediate and take action at a local and an international level.

The implementation of education for intercultural citizenship is likely to contribute to 'intercultural political competence' (Byram 2008, p. 178) by encouraging criticality or 'critical intercultural speaker' (Guilherme 2002, p. 126). A critical citizen in Guilherme's terms supports and maintains values of 'equality of rights, freedom, social justice or general ethical principles that guide modern societies in the search for such ideals' (Guilherme 2002: 114). Hereby, it is noteworthy that 'criticality' is absent in the Algerian education guidelines, as demonstrated (Chapter2.7) and requires attention and implementation. In this study, I will use 'intercultural citizenship' but I also draw on theoretical frameworks that use other terminology and explain each time.

3.3.4.2 Education for intercultural citizenship

The political dimension of intercultural citizenship should not be limited to one school subject/module. The instrumental value of foreign language education is likely to implement political education for intercultural citizenship. Nevertheless, the scope of this study is limited to foreign language education and cannot deal with other areas of study (subjects/modules) beyond this.

As far as FL education is concerned, Byram (2001) insists that 'language teaching as foreign language education cannot and should not avoid educational and political duties and responsibilities' (p. 102). Therefore, based on my analysis of the literature on foreign language education for intercultural citizenship, in this section, I attempt to highlight its main objectives and explain its relevance to this study.

According to Banks et. al. (2005) education for intercultural citizenship should encourage students to reflect on issues of the complexity of identity i.e., 'how members of different nation-states have dealt with the multiple identities of individuals' (p. 11). Wagner and Byram (2017)

highlight the need to revisit the conceptualization of citizenship education to acknowledge the diversity within country state and the complexity of identities. They add that '[c]oncepts of citizenship need to take this into consideration far more than in the past when heterogeneity in populations was ignored' (p. 3). In the Algerian context, the acknowledgment of 'Amazigh' group as part of the Algerian identity can be considered as a significant step in acknowledging diversity but more efforts are needed to (1) acknowledge other groups as well and (2) not impose one fixed national identity through education. If the approach being taken currently is implemented for the sake of national unity, intercultural citizenship is likely to be the key to acknowledge diversity and keep the unity of the country (Banks et. Al 2005, Figueroa 2000, Osler and Starkey 2006). For example, Wagner and Byram (2017) suggest that the intercultural speaker to act as 'a mediator' in intercultural encounters by drawing on attitudes, knowledge, skills and CCA (see also Byram 2008, Starkey 2011). This brings the role of foreign language teaching to the centre but does not exclude other areas of study as well.

Banks et. al (2005) suggest to develop citizenship in education by emphasising the humanitarian aspect. They emphasise that 'students should engage concepts commonly used in discussions of unity and diversity, such as tolerance, justice, equality, respect, democracy, inclusion, human rights, race, patriotism, cosmopolitanism, democracy, and security.' (p. 11). Some of these concepts may be critiqued for originating in the global north and are being imposed on developing countries such as 'human rights', 'cosmopolitanism' and 'democracy', but they can all be identified in the Algerian values of education (see loi d'orientation 2009) and in the Islamic religion upon which the education system in Algeria is based. Although the identification of these values in religion and education can be a significant contribution to this area of study, it is not the focus of this thesis.

Byram (2018) insists on taking action in society based on humanitarian values (see also Banks et.al 2005, Osler and Starkey 2006). He writes:

> [students] then look "down" or "back" on the national perspective which they had hitherto acquired from the society around them and take actions in their own communities as "intercultural citizens" in order to change the perspectives of their fellow (national) citizens' (p. 77).

In this quote, there seems to be an implicit reference to 'responsibility in society', which does not appear in the savoir model and was not planned in the pedagogy objectives but appeared in the findings of this study; hence, intercultural citizenship education is relevant for discussion

From the literature analysis, I note that there is little research on responsibility, social responsibility or intercultural responsibility that emphasises the humanitarian values. For example, Guilherme et. al (2010) introduced the concept of intercultural responsibility specifically for interactions in the workplace, which appear socially more diverse. Although this is a significant contribution, it is beyond the scope of this study, and therefore, will only be referred to in this, if relevant.

In the next section, I discuss the theoretical foundation that informs this study in terms of humanitarian values that help to define ntercultural responsibility discussed in the findings as 'civic-responsibility' (chapter7.2).

3.3.5 PISA model for global competence

In addition to intercultural (communicative) competence, intercultural citizenship, Sustainable Development Goals, PISA report aims at developing *global competence*.

> Global competence is not a specific skill, but rather a combination of knowledge, skills attitudes and values successfully applied both in face-to-face, virtual or mediated encounters with people who are perceived to be from a different cultural background and in an individual's engagement with global issues (i.e. situations that require an individual to reflect upon problems that know no national borders and that have deep implications for current and future generations) (OECD, p. 56).

Figure 3 PISA model for global competence

Global competence is multidimensional and defined in terms of knowledge, skills, attitudes and values in terms of four dimensions which are:

1. the capacity to examine issues and situations of local, global and cultural significance (e.g. poverty, economic interdependence, migration, inequality, environmental risks, conflicts, cultural differences and stereotypes)
2. the capacity to understand and appreciate different perspectives and worldviews
3. the ability to establish positive interactions with people of different national, ethnic, religious, social or cultural backgrounds or gender
4. the capacity and disposition to take constructive action towards sustainable development and collective well-being. (OECD, p. 56)

From the four dimensions, I note that dimension (2) and (3) overlap with the attitudes, and skills discussed earlier from the savoir model (section3.3.1). Hereby I discuss the first dimension and fourth as they seem to refer to the values upon which responsibility can be based (see also Guilherme et. al 2010).

The PISA model of global competences is developed from a Euro-American perspective for pedagogy design, implementation and assessment across the curriculum. Nevertheless, they draw on universal values of human dignity and humanitarian values (Chinese, Japanese, Indian, Greek, Arab, South African, Jewish, Islamic, etc.). In addition to this, the study took place in

different contexts around the globe. Those values seem to overlap with the target 4.7 of the sustainable development goals which is:

> Target4.7: 4.7 by 2030 ensure all learners acquire knowledge and skills needed to promote sustainable development, including among others through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and non-violence, global citizenship, and appreciation of cultural diversity and of culture's contribution to sustainable development (UNESCO, 2016, p. 21).

The humanitarian values of social justice, equality, and peace are the basis upon which responsibility as an additional element in the conceptualization of intercultural citizenship for this research project.

In the next section, I introduce the Reference Framework of Competences for Democratic cultures (RFCDC) (Council of Europe 2018) as another model that informed this project. I, , do not however discuss the whole model since it is designed for educators to be used across the curriculum with different subjects that are beyond the scope of this study, but only the elements that helped to guide this study.

3.3.6 Reference Framework of Competences for Democratic Cultures (RFCDC)

The RFCDC is designed by the Council of Europe (2018) as a model for educators to demonstrate how a culture of democracy can be introduced at all levels in designing teaching material and assessment across the curriculum to promote European values. In this concern, there is a need to emphasise that 'democracy' requires careful awareness about its meaning in different contexts as it has been critiqued (Byram 2008). They define education for democratic citizenship based on previous work of the Council of Europe as:

> education, training, awareness-raising, information, practices and activities which aim, by equipping learners with knowledge, skills and understanding and developing their attitudes and behaviour, to empower them to exercise and defend their democratic rights and responsibilities in society, to value diversity and to play an active part in democratic life, with a view to the promotion and protection of democracy and the rule of law. (p. 14)

To do so, the framework offers a detailed description of competences for democratic culture (CDC) as teaching/learning objectives in terms of 'key descriptors' and learning outcomes for

assessment. They aim to encourage learners through education 'to participate effectively in a culture of democracy and live peacefully together with others in culturally diverse democratic societies' (p. 13).

The RFCDC overlaps with Byram's model (1997). All the savoirs elements explained above (Section3.3.1) are identified in RFCDC under a different structure and with different labels. In the next section, I explain the elements in the RFCDC in comparison to the savoirs, i.e., I do not attempt to discuss all competences in the RFCDC, which are beyond the scope of this study.

In addition to the savoirs elements as competences, the RFCDC seems to have a psychological foundation in the conceptualization of the framework, attention will be drawn to this in particular as the competence that informed this study, which is 'empathy' is defined from a purely psychological perspective.

The RFCDC encloses four main sets of competences values, attitudes, skills, and knowledge and critical understanding and an overall of 20 subsumed competences. (See figure4). The council of Europe emphasises that the use of the term "competence" is in its technical sense with psychological foundations instead of the more common use as an "ability" (Council of Europe 2018, p. 39)

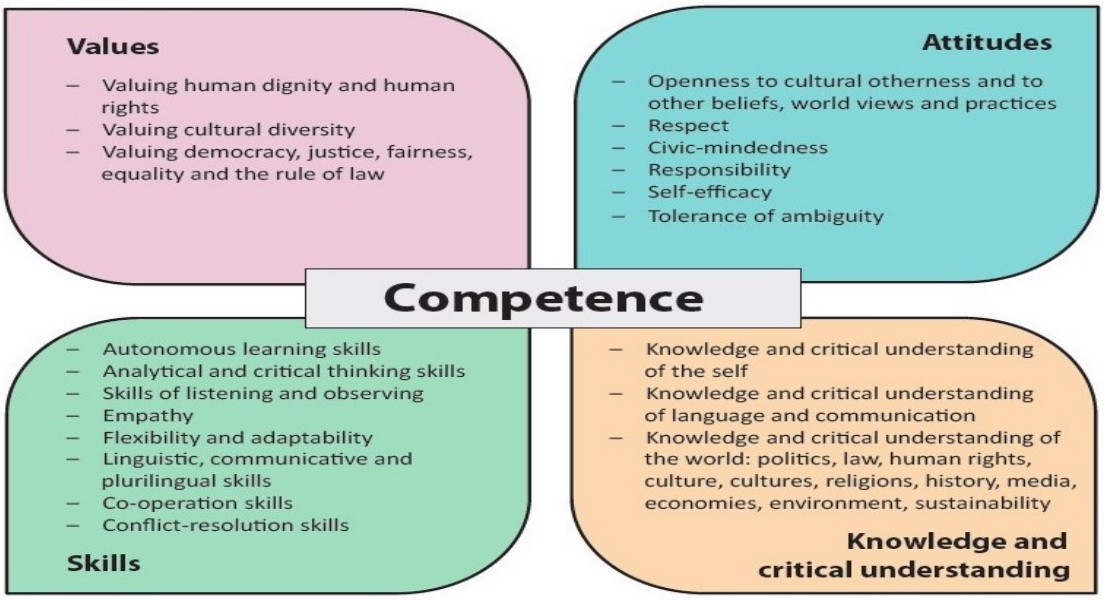

Figure 4 Reference Framework for Competences for Democratic Cultures

The relationship between ICC in the savoir model and competences in the RFCDC

In this section, I summarise the conceptualization of each of the competences in the RFCDC then I identify the savoir elements explained earlier in terms of competences and compare them.

As explained earlier in this chapter, the savoir model, which is designed specifically for foreign language education for intercultural speakers and the RFCDC is to be used across curriculum for democratic citizenship. The RFCDC overlaps with the savoir model in its conceptualization and elements. To illustrate this, all savoir elements appear in the RFCDC model under different categories of competences and under different labels. In this section, I identify savoir elements in the RFCDC, explain the differences between both models and how each one helps to inform this study.

Both the savoir model and the RFCDC take the same approach. First, the savoir model first introduces five savoirs elements as more general aims in foreign language education then provides more details about objectives of pedagogies that ought to be adapted according to the context and the teaching material by educators. Similarly, the RFCDC introduces first the competences as more general aims in education for democratic citizenship, and then explains in more details the objectives in terms of descriptors. Both of them aim to facilitate teaching/learning and assessment but only the RFCDC provides different levels of the competences more explicitly.

Although there does not seem to be any contradiction in the competences and descriptors in the RFCDC, it seems confusing in its application because the descriptors of the different competences are slightly different from one level to another and require careful attention in order for the assessment to be reliable especially if different assessors are involved. For example, the descriptor ‘expresses sympathy for the bad things that he/she has seen happen to other people’ (p. 19) is a basic level of the skill of empathy and ‘expresses the view that, when he/she thinks about people in other countries, he/she shares their joys and sorrows’ (p.20) is an advanced level. Nevertheless, the Council of Europe draws attention to the significance of ‘reliability’ of assessment in the last volume which is defined as the following:

> Reliability means that an assessment should produce results that are consistent and stable. A reliable assessment is one that is dependable in its outcomes and those outcomes should be replicable if the same assessment procedure were to be administered again to the same learner and by a different assessor. (Council of Europe 2018, p.55)

In the savoir model, ICC subsumes communicative competence within its linguistic, sociolinguistic and discourse competences while in the RFCDC it appears under the skills as 'linguistic, communicative and plurilingual skills' (see figure4).

Both models have attitudes of openness to other perspectives which are different from 'respect'. Procedural and relational knowledge in the savoir model can be related to knowledge and critical understanding competence. Skills of interpreting and relating in the savoir model appear as analytical and critical thinking skills in the RFCDC. Concerning skills of interpreting and relating, the former can be identified as autonomous learning skills and the latter as linguistic, communicative and plurilingual skills in the RFCDC. Critical cultural awareness is identified under different competence groups. It is based on knowledge and critical understanding of the self and the world, values and civic-mindedness to take political action in society or acting on one's responsibilities for intercultural citizenship education.

One additional ICC element to the savoirs from the RFCDC is 'empathy', which is introduced as a skill in the RFCDC and defined under three forms:

1. Cognitive perspective-taking – the ability to apprehend and understand the perceptions, thoughts and beliefs of other people.
2. Affective perspective-taking – the ability to apprehend and understand the emotions, feelings and needs of other people.
3. Sympathy, sometimes called "compassionate empathy" or "empathic concern" – the ability to experience feelings of compassion and concern for other people based on the apprehension of their cognitive or affective state or condition, or their material situation or circumstances. (Council of Europe 2018, p. 48-48)

The only confusion in the definitions of the three forms of empathy is in the phrase 'to apprehend and understand' which seems to require cognitive processes but is also used to define the affective perspective. In this study, this definition is adopted to guide the analysis of the data that reveal empathy, then, its conceptualization was revisited according to the findings. This will be discussed in more details in Chapter7.1.

To conclude, the conceptual terms and theoretical foundation that will guide the discussion of the empirical study related to intercultural education are now established taking into account the literature from and about the context of this study. The savoirs model (Byram 1997/2021) will be used to design the pedagogy for the empirical study for teaching intercultural

communicative competence. The objectives outlined in the savoir model for each ICC element will be the basis of the teaching and learning objectives. In the analysis, they will also help to evaluate the effectiveness of the pedagogy. Other theoretical models discussed in this chapter will be taken into consideration if the data show any relevance.

In the next section, I analyse the literature related to teaching literature for intercultural education purposes to make theoretically informed decisions when designing the pedagogy of the empirical study.

3.4 Teaching intercultural (communicative) competence through literary texts

In this section, I justify the choice of implementing the intercultural dimension through literary texts, then I analyse the relevant literature in the field to explain my decision about the types of texts chosen for this study and the teaching approach implemented to achieve the objectives set for this course.

3.4.1 The potential of literature in FL classrooms

Teaching intercultural communicative competence is implemented across disciplines using various methods: study abroad exchange programmes, telecollaboration and virtual exchanges (see O'Dowd 2007, 2012, 2016; O'Rourke 2007; Belz and Muller-Hartmann 2003, Belz 2003, 2007 etc.). In addition to these methods, in foreign language teaching drama and role-play are widely used and encouraged (see Fleming 2016, Crutchfield and Schewe 2017) as well as literary texts (Bland, 2020; Bredella 1994, 2000, 2004; Burwitz-Meltzer, 2001; Delanoy 1993, 2007, 2008, 2015, Kramsch 1993, Matos Gonçalves 2009, 2012, Volkmann 2015, ,etc.).

In this section, I analyse the literature to explain the potential of literary texts in the foreign language classroom in general and in the context of this study more specifically.

Abdallah-Pretceille and Porcher (1996 : 138) assert, ' le texte littéraire, production de l'imaginaire, représente un genre inépuisable pour l'exercice artificiel de la rencontre avec l'Autre : rencontre par procuration certes, mais rencontre tout de même '.

In addition to that, Bredella (2004, p. 434) asserts,

> Literary texts are significant for intercultural understanding […].They contribute to intercultural understanding because they encourage readers to imagine a world different from their own and to respond to it […] this underscores that intercultural understanding is dialogical'.

Likewise, Soter remarks (1997: 214):

> [. . .] the power of literature to transport readers into other worlds has never been doubted by those who, despite their own sometimes narrow worlds, have been captured by writers no matter how different the culture they inhabit.'

Benali (2012, p. 117), in the same vein, adds:

> Le texte littéraire […] [présente une] information [qui] est en relation avec une culture ou une idéologie. Il est le lieu favorable où s'exercent le contact et l'apprentissage de la langue et la culture à travers une interaction avec le texte.

The five authors Abdallah-Pretceille and Porcher (1996), Bredella (2004) and Benali (2012) and Soter (1997) have had the same justification for the use of literary texts to foster intercultural communication for over two decades. They consider reading a literary text as an imaginary dialogue or interaction with the text that represents a different perspective. Nonetheless, of these five, only Bredella (2004) emphasises the importance of the response of the reader to the text that he later categorises under two perspectives. "The perspective from within" that he defines as perceiving others through their eyes and "the perspective from without" that helps readers to assess different views and decide what to accept (p. 434).

Matos Gonçalves (2005) identifies the potential of implementing literary texts in the FL classroom from the literature as twofold: first, 'it involves constructing textual understanding […]' (p. 61). This seems to resonate with arguments introduced earlier concerning the intercultural encounter the reader is introduced to through the text. Second, 'their [literary texts] potential to engage readers in the exploration of the deepest layers of our selves through the depiction of the subjective worlds of protagonists' (p. 61).

Therefore, literary texts can be used in teaching methods that favour the reader-text interaction, and that involve readers in contexts that are beyond their own sociocultural perspective. Delanoy (1993) argues that literary texts have a potential for intercultural learning by comparing the understanding of a literary text to that of a foreign culture. He states that 'there are structural similarities […] since in both cases readers must deal with new, unfamiliar maybe disconcerting information.' (p. 277).

All this helps to build the main argument behind using literary texts in this study. As explained in Chapter2, in the Algerian socio-cultural context, there is a lack of exposure to cultural diversity and the language classroom cannot provide adequate means for telecollaboration experiences, for example. Therefore, literary texts are the best tool to expose the learners to diversity and an unfamiliar perspective. Here, it is noteworthy to mention that literary texts are critiqued because they do not necessarily provide accurate representations of cultural contexts

(see Brumfit and Carter 1986, p. 25-28) so the readers need to have some background knowledge about the socio-cultural context before introducing the texts (Delanoy 1993). However, in this study, the focus is not on teaching cultural facts as knowledge content per se, but rather on encouraging the students to draw on their own experiences, to reflect critically on their perceptions of the self and the other and to reconstruct those perceptions and meanings.

In contrast to the emphasis on content, in a later article, Delanoy (2015, p. 24-26) introduces three justifications for the use of literary texts. The first is specifically for language learning, by drawing on Hall (2005). He highlights the potential of literature to demonstrate the 'creativity [with language], and linguistic diversity'. Second, he draws on Blau's (2003) argument about the utilitarian value of literature in terms of 'aesthetic possibilities i.e., […] its distance from immediate life concerns, which invites sanction free experimentation with feelings and ideas' (Blau 2003, p. 77-78 cited in Delanoy 2015, p. 25). He adds that literature 'portrays a wide spectrum of different life experiences in complex and insight-inviting ways without presupposing the specialist knowledge required in many other fields and discourses' (p. 25). This argument overlaps with Volkman's (2016, p. 116-117) who describes literary texts as 'fictional laboratories' for intercultural learning not in the sense that they provide knowledge about other cultures, a notion critiqued by Brumfit and Carter (1986) as discussed above, but because they 'present the other in fictionalized form and provoke culture-bound responses' (2015, p.54). These responses can be a starting point for teachers to understand the students' perceptions and worldviews and aim at guiding them to develop intercultural (communicative) competence. Although the aesthetic experience is significant in the students' learning and reading of literary texts, the 'distance from immediate life concerns' should not create a gap between the readers and the text in way that prevents them from fully engaging with the reading experience.

Third, Delanoy (2015) draws on the humanitarian value of literature for a 'cosmopolitan proportion' following Edward Said's critique of humanism serving post-colonial western hegemony that requires '(self)critical and responsible engagement with oneself and others' (Said 2003, p. 61-66 cited in Delanoy 2015, p.26). In this respect, Delanoy (2015) argues that the humanitarian value of literature cannot be overlooked and is receiving special attention in the recent debates about the potential of literary texts for intercultural learning. These debates support the political dimension of foreign language teaching, intercultural and global citizenship education that can be identified in 'critical cultural awareness' in Byram's savoir

model (1997/2021). To illustrate this I shall refer to Matos Gonçalves and Melo-Pfeifer (2020) who recommend a critical intercultural pedagogy for reading literary texts that promote 'the humanistic dimension' as a requirement in a globalized world.

In short, literary texts have been used in the foreign language classroom for intercultural learning either as a tool to expose language learners to cultural content, or as an intercultural encounter as they depict diversity of perspectives and experiences. In this study, literary texts will be implemented to expose the students to diverse experiences that they are not likely to perceive as intercultural encounters in their real life. To this end, themes that the students are likely to relate to from their social context will be selected to engage them in the aesthetic experience and to introduce the humanitarian values of literature.

3.4.2 Criteria for text selection

In this section, I analyse the literature to find out the criteria to be considered in the selection of a particular literary text for intercultural learning. In this regard, I note a lack of illustrations from empirical research and lack of details about the criteria to be selected with the exception of a few studies that I discuss in the following subsections. The criteria identified in the literature are: (1) the quality of literary texts, (2) types of texts,

3.4.2.1 The quality of texts: use of 'Good Literature'

The quality of the literary texts to be used for (inter)cultural learning is widely referred to as 'good' or 'bad' literature or 'textual quality'. Scholars have used the implementation of literature to teach culture or develop intercultural (communicative) competence in foreign language classrooms over decades in different ways. One dimension of the discussion is the question of the 'quality'. For example, Fischer (2001, p. 227) asserts,

> Reading 'good' literature, that is, literature reflecting elementary human experiences and presenting life in a literary format, is one of the best ways to gain new experiences through an author's eyes and to achieve some of the objectives set out […] for programmes aimed at the development of intercultural competence.

Fischer highlights two key features of 'good literature' to develop intercultural competence; namely, the one that reveals 'elementary experiences' and the importance of seeing those experiences through 'the author's eyes'. In contrast, Wiesendanger and Tarpley (2010, p. 111) use a synonym of 'good literature' in their phrase 'high quality literature', but they do not attempt to define what they mean by this. On the other hand, they also add the notion of

appropriateness when they say that "[…] teachers select appropriate literature". Although, again, they do not explain what this means.

Duff and Maley (1990, p. 6), however, explicitly reject literary quality as the only characteristic for text choice they claim that 'quite often 'bad writing' proves more useful or stimulating than 'good''. They too, however, fail to define what they mean by 'bad'. In the same context, Olsbu (2014, p. 3) says that '[…] the didactic value of literary texts resides in the interesting topics they offer, and the tasks one can generate from them, this is […] what guides text- selection'. While authors cited above (Wiesendanger and Tarpley, 2010) do not define the notion of appropriateness when they introduce it, one possible interpretation of it can be 'interesting topics' to the learners, which Delanoy (1993) argues is one of the 'textual qualities' (p. 285) in assessing the potential of a text for 'creating a platform for intercultural learning' (p. 280).

Duff and Maley (1990, p. 6), however, argue that the learners should not necessarily 'approve' the text choice; they just have to cope with it when they are introduced to a 'bad' writing. Likewise, Brumfit and Carter (1990) argue that 'good literary texts are not […] 'good style' for non-literary purposes, and they may indeed be misleading as linguistic material for learners with non-literary learning intentions.' (p. 25). They add that the selection of literary texts should be 'clearly thought through' (p. 25) without further details on the criteria to be considered.

This analysis has demonstrated, there are varying and contradictory views concerning 'quality' of literary texts for intercultural learning. These views are scarcely supported by precise definitions and discussions of criteria, with the exception of Delanoy's study (1993).

Another interpretation of the quality of literature as 'good' or 'high' may refer to canonical literature but this has been critiqued for being exclusive. For example, Paran (2006) notes that in the past, the literature studied 'included a very narrow range of canonical writers who were in turn represented by an even narrower range of works' (p. 3). Similarly, more recently, Lütge (2012) notes that '[c]omplaints about a tendency of fossilisation of the literary canon at schools were prominent in past decades and have led to a gradual opening for new English literatures' (p. 191). This shift from canonical literature to more contemporary literature that raises current global issues has been receiving a lot more attention in recent years and a variety of text types are included in foreign language teaching.

In the next section, I discuss these types of texts that are acknowledged for their potential for intercultural learning in order to make a theoretically informed decision about which texts to use for the context of this study. Then, I introduce theoretical foundations for teaching literature in intercultural education.

3.4.2.2 Criteria of texts selection: types of texts

In addition to the "quality" of literature, another dimension of literary texts that will be discussed is the "types" of texts used to develop intercultural competence. This section will highlight the different types of literary texts that have been introduced in empirical studies for intercultural education purposes. Yet, it is noteworthy to highlight that the criteria of types of text discussed in this section is not an exhaustive list of the types identified in the literature and that on type of texts may overlap with one or other types. i.e., one literary text can be identified as one or several types discussed in this section. Under each type of texts, I explain its relevance for the context of this study. The following five types of texts are identified in the literature and will be discussed in this section: (1) literature of/about another country (2) multicultural literature (3) postcolonial and minority literature (4) children's literature and (5) migrant literature.

3.4.2.2.1 Literature about another country

One obvious type of texts to be used for intercultural learning is literature about another country. Fischer (2001), on the one hand, argues that one type of literature to be used to be implemented in intercultural education programmes is 'literature of or about another country' (p. 227). Brumfit and Carter (1986), on the other hand, warn that fiction should not be taken as the absolute representation of social context. Therefore, educators need to be aware of this when selecting literary texts to be implement in order not to reinforce stereotypes. Nevertheless, literary texts that depict a common stereotypical view among the learners can be used in order to deconstruct those views and discuss them in the classroom. Yulita (2017) used this approach to develop critical cultural awareness among students of Spanish and English. She, however, does not aim to provide details about how the literary texts that confirmed the students' stereotypical views helped them to develop critical cultural awareness. In other words, she does not provide details about the evaluation of the students' responses based on the course objectives. Moreover, the role of the literary texts chosen, the theoretical implementation and the reading approach remain unclear. Reichl (2014) on the other hand, introduces a text that

challenge the stereotypical views of the learners through the main character whose stereotypical views are challenged as he travels to Tunisia.

In this study, however, the focus is not on teaching 'culture' or about other cultures as explained earlier in this chapter (Section3.1.1). Therefore, if used, this type of texts is likely to reinforce the stereotypes especially because the time available to conduct the empirical research is limited.

3.4.2.2.2 Multicultural literature

Another type of literature identified in empirical studies is 'multicultural literature' (Hayik 2011, Gomez 2012, Hecke 2014). Gomez (2012) conducts an empirical study by introducing 'multicultural literature' and argues that the implementation of literary texts for intercultural learning remains the most 'authentic' tool in foreign language classroom since they are 'the product of a particular community essentially depicting cultural content' (p. 52). His approach seems to, first, emphasise the focus on canonical literature, and second, aims at celebrating diversity within social contexts (of the USA in his case) from its literature rather than addressing controversial issues and encouraging critical reflection. First, this approach seems similar to Yulita's approach discussed above and may have its own benefits such as literary criticism and normalizing diversity. Yet the author does not explain explicitly the rationale for this approach. In addition to this, the critical dimension and challenging the students perceptions remains a crucial aim in intercultural education.

Hayik (2011), on the other hand, used multicultural children's literature in an EFL classroom that raises controversial issues of diverse religions in her social context (Israel-Arab context). She argues that '[m]ulticultural children's literature has the potential of providing a lens through which […] students can question their reality and dive deep into problematic areas' (p. 98).

Multicultural literature will be taken into consideration in the planning of the pedagogy for this study to raise the issues of religious minorities in Algeria and discuss them in the classroom.

3.4.2.2.3 Postcolonial and minority literature

Postcolonial and minority literature are the most commonly use type of texts especially in European contexts. Bredella, (2004, p. 438) highlights the significance of the use of 'postcolonial and minority literature' because they 'dramatize intercultural conflicts and reveal causes of misunderstanding and misrecognition of others' (Bredella 2000, p.378 cited in Lütge 2014, p.98)

In the same vein, Nussbaum (1995, p. 92) argues that 'literary understanding […] promotes habits of mind that lead towards social equality in that they contribute to the dismantling of the stereotypes that support group hatred'. She adds that the use of postcolonial and minority literature is significant for 'literary understanding' because it allows the learners to 'identify sympathetically with individual members of marginalized or oppressed groups within our own society, learning both to see the world, for a time, through their eyes and then reflecting as spectators on the meaning of what we have seen' (p.92). Nussbaum argues for the usefulness of postcolonial and minority literature with students who seem to be a homogeneous group of privileged people who come from a majority group that has not experienced oppression in the past. Therefore, she does not seem to consider situations such as Algeria where learners are themselves from a previously 'marginalized or oppressed group' or any learners from minority, or majority, group who have previously been colonised and experienced oppression and how postcolonial literature is likely to unlock their trauma, or the trauma passed on to them.

Nonetheless, this is not to say that this type of texts does not have any value in such contexts and should be completely excluded. They just require from teachers to have a clear set of objectives and to be prepared to assist the students to self-regulate emotions in their learning process.

3.4.2.2.4 Children's literature

In recent years, children's literature received a lot of attention for its potential in foreign language classrooms (see Mourão 2013, 2014; Nikolajeva 2006,) and for intercultural learning (Arizpe et. al 2014, Hayik 2011, Heggernes 2019, Lütge 2014, Morgado 2020) which is the focus of this study. In this section, I analyse the literature to have an understanding of the potential of children's literature for intercultural learning in order to make an informed decision on the types of texts to be used in this study.

Nikolajeva (2014) claims that 'successful children's fiction challenges its audiences cognitively and affectively, stimulating attention, imagination, memory, inference-making, empathy and all other elements of mental processes' (p. 227). O'Sullivan (2005) introduces empirical evidence on children's acceptance of differences and ambiguities when exposed to mythical creatures, for example, in children's literature. Similarly, Lütge (2014) argues for the use of children's literature with children and young adults for the exposure to 'otherness' by emphasising their imaginative and creative potential, and argues that 'children's literature in its *diverse shapes and forms*, offers a fascinating platform for exploring questions of identity,

values and worldviews, the basic ingredients for intercultural learning' (p. 104, my emphasis). In this section, the interest is in the '*diverse shapes and forms*' (discussed by Lütge above) usually found in children's literature, which seems to refer to multimodal texts such as picture books and graphic novels.

Advocates of picture books/graphic novels for intercultural learning in the FL classroom argue for the potential of visual text combined with verbal text. Experiments in psychology have demonstrated the significant role that texts and pictures presented in sequences play in the learning process (Eitel and Scheiter, 2015). From a foreign language teaching perspective, visuals prove useful for children who struggle with verbal language (Young and Barrett 2001). Moreover, Morgado (2020) explains that children's literature 'offer[s] readers some kind of unique relation between fantasy and reality' (p. 38) and is more appealing to 'reluctant (boy) readers' (p. 29). Bland (2014), on the other hand, explains that '[t]he relationship between images and imagining, creativity, emotions and the empowering of language learning is crucial' (p. 5). She adds, '[l]earning to enter a story world imaginatively and mindfully should be considered a pivotal competence in the intercultural communicative classroom.' (p. 5-6).

In this study, the student participants are adult learners of EFL, therefore, the appealing nature of children's literature may not stand, depending on individual students' preferences. Yet, pictures and drawings will be included. In this regard, I refer to Boal (2006) who suggests:

> Words are the work and the instruments of reason: we have to transcend them and look for forms of communication which are not just rational, but also sensory – aesthetic communications' (p. 15).

In empirical research related to intercultural studies, the most common approach is that the students (children or (young) adults) are exposed to the picturebook/graphic novel and from there produce a text (verbal or written) based on which their intercultural learning is evaluated (Hecke 2014, Heggernes 2019, Morgado 2020). Yet few studies implement a reversed approach (Arizpe et al 2014, Hayik 2011) where the students are encouraged to respond or document their reading experience through visual aids (mostly drawings). In this respect, Bland (2020) claims that 'the generation of mental imagery is important for intercultural learning, for when our experience of narrative is embodied, our empathy can be ignited' (p. 73).

In this study, picturebooks and graphic novels will not be implemented because the student participants are adults, so not all of them are likely to show interest in picturebooks. Yet,

separate photographs and texts will be introduced in sequences to investigate the potential of other art forms in combination with literary texts. The students will also be encouraged to create their own pictures (photographs and drawings) depending on the teaching/learning objectives and texts, to encourage their creativity and stimulate their imagination.

3.4.2.2.5 Migrant literature: texts about refugees experience

In a similar way to 'literature about another country' and 'minority literature' discussed above, migrant literature is widely used for intercultural encounters since it reveals a different perspective of a minority group in a social context (Bredella, 2002; Fischer, 2001; etc). More recently, with the 'refugee crisis', there is a particular focus on the use of literary texts about refugee experiences. For example, Bland (2020) argues that the 'literary portrayal of the refugee experience can provide a kind of magical mirror, drawing us into a different world where we encounter others with empathy'. Although Bland illustrates with a picturebook story and a poem about the refugee experience she does not attempt to define 'empathy' and how it informs intercultural learning. Moreover, she provides a purely theoretical account of the potential of this type of literary texts.

One factor in the Algerian context for teaching intercultural communication is that Algeria with its geographical location in North Africa and with its Arab identity has attracted and been hosting refugees from Syria, Libya and Mali mainly from around 2015, as explained in more detail in Chapter2.5. On this basis, and if we consider the Algerian context of higher education, a combination of these criteria (types of texts) can be used (multicultural, minority, migrants' literature) in combination with drawings and photographs. Further details on the rationale for choosing texts, their content and the procedures of implementations will be presented in Chapter5.

In the next section, I discuss the theoretical foundations of teaching literature for intercultural purposes.

3.4.3 Teaching ICC through literary texts: A dialogic model for teaching literature

3.4.3.1 Introduction

Teaching literature has shifted the focus from transmission teaching where the learners/readers are mere recipients of knowledge about literary critiques or interpretation 'based on a search for a single meaning' (Iser 1978, p. 22) to a focus on the learners' engagement with the texts as they participate in the meaning-making process. In other words, the students are encouraged to respond to the texts introduced and build their own understanding of the texts. Bland (2020) highlights that 'we [English language educators] must shift the focus from *working with literature*, to the communicative process of reception, embracing *literature working on the reader*, and how the reader responds' (p. 72 emphasis in the original). This process is known in the literature as a 'transaction' between the reader and the text (Rosenblatt 1994) or an 'interaction' (Bredella 2002, p. 43). Rosenblatt (1986) adds that the context and the experience of the reader help to shape the understanding of the text in this 'transaction'. She states: '[e]ach reader brings a unique reservoir of public and private significances, the residue of past experiences with language and texts in life situations' (p. 123).

While reader response theories have been critiqued for focusing on the reader's 'role in making meaning' (Fleming 2012, p. 31) and neglecting the author's intention (see Hallet 2002, Lewis 2000); in this study, the focus will be on the 'transaction' between the reader and the text taking into consideration the socio-political context in which the interactions occur. So neither the reader nor the text will be privileged at the expense of the other through a dialogic approach. Dialogue is usually defined as the interactive exchange between different participants based on equality (Delanoy 2008), and Delanoy (2015) introduces a dialogic model for teaching literature that takes reader response criticism (RRC) as a starting position. Following Hallet's (2002) critique of RRC for focusing on a single text, he argues that the learners need to develop competencies that allow them 'to navigate in a vast body of texts both within and outside literary studies' (p. 23). In the next section, I explain Delanoy's dialogic model for teaching literature in comparison with Matos Gonçalves's (2012) approach as they have both informed the pedagogy in this study.

3.4.3.2 Dialogic model for teaching literature

Delanoy's (2007) dialogic approach overlaps with models of intercultural communicative competence as he suggests that '[t]he aesthetic text-approach […] for classroom work implies a holistic focus, entry into secondary/fictional worlds, and a reader stance based on both emotional involvement and (self-)critical detachment' (p. 64). In this quote, '*entry into a*

secondary world' and '*(self)-critical detachment'* together imply attitudes of curiosity, perspective taking, and openness and critical cultural awareness discussed as ICC elements of the savoir model (section3.3.1). Similarly, Kramsch (2001) sees that 'it is through dialogue with others, native and non-native speakers, that learners discover which ways of talking and thinking they share with others and which are unique to them' (p. 27). Similarly, this seems to refer to the skills of discovery and interaction in Byram's (1997) savoir model.

In a later publication, Delanoy (2015) introduces a model for teaching literature that is dialogic in approach emphasising the encounter between the 'literary text and reader [as] they meet as partners in a dialogue' (p. 27). In practical terms, he considers other factors that are likely to shape this interaction, namely the *task* and the *teacher* in a specific socio-cultural *context*. Therefore, the dialogic encounter involves four participants: (1) literary text, (2) task, (3) teacher, (4) context. I discuss these four parts next.

3.4.3.2.1 Literary text/theme

Delanoy (2015) defined 'literature/theme' as an aesthetic experience which has an educational purpose. Bredella (2003), on the other hand, notes that '[b]eing intercultural needs this dialectic which is part of the aesthetic experience' (p. 230). In an aesthetic reading experience, according to Rosenblatt (1994) 'the reader's primary concern is what happens *during* the actual reading event' (p. 24 emphasis in the original). Rosenblatt contrasts the aesthetic reading experience in comparison to the 'efferent' reading experience. She defines the former as: *'[i]n aesthetic reading, the reader's attention is centered directly on what he is living through during his relationship with that particular text'* (p. 25 emphasis in the original). The latter on the other hand, is the reading of non-literary texts, i.e., the reader looks for the outcome or the information to 'carry away' (p. 24) from the text.

Like, Delanoy (2015), Bredella (1996) argues that aesthetic reading gives learners access to secondary worlds as they commit to the literary text. Matos Gonçalves (2009, p. 62) also says 'the teacher should work within a reader response framework that privileges an aesthetic reading of literary texts and, along the continuum of these different modes of reading, plays down the efferent purpose'. The efferent in my study is important for the intercultural pedagogy aiming to teach ICC i.e., the attitudes, knowledge, and skills outlined in the objectives of the pedagogy for the students to 'carry away' as learning outcomes that represent the efferent.

In Delanoy's model, the aesthetic experience is defined as 'entry into secondary worlds [which] means that the constraints of the primary life-worlds can be *temporarily suspended* in order to

imaginatively and self-critically experiment with ideas and feelings in a *low risk context*' (p. 28, my emphasis). This quote highlights two aspects of the aesthetic reading that help to conceptualise the 'aesthetic experience' for this study. First the temporary distancing of the reader from their real world which seems to refer to the process that Matos Gonçalves (2012) describes in the 'first stage: read' (p.130) of her approach as 'the reader should be given time, a silent place to reflect on […] the strangeness of the text before trying to reach for meaning too quickly' (p. 130). Second, there is an emphasis on the students' 'comfort' and 'safety' in expressing their ideas, in addition to the pleasurable dimension of the aesthetic. Volkmann (2016, p. 116-117) describes literary texts as 'fictional laboratories' which allow learners to experiment with different life perspectives of fictional characters and compare them to their own. This comparison brings the students' experiences to the forefront but does not ignore the socio-political context in which the responses occur and for which the texts are chosen. In this concern, Lewis (2000) argues that 'we must broaden our view of reader response to acknowledge the social and political dimensions of response in particular contexts' (p. 258).

In this respect, Bredella (1996: 4) notes, '[the] aesthetic experience does not begin until our projections and experiences undergo a change'. This change is likely to be identified as the efferent learning in terms of decentring or reflecting critically on their own experiences from a different perspective. Likewise, Matos Gonçalves (2012) describes this as 'students learn what they live' (p. 130); hence, I refer back to the argument introduced above (section3.4.1) concerning the distance between the student-readers and the texts that is likely to hinder their 'projection' i.e., the aesthetic experience. Therefore, the literary text/theme the students are exposed to is likely to facilitate the aesthetic experience if the students have a shared experience, in one way or another with the text.

It has to be recognised that the distinction between the aesthetic and the efferent in terms of learning outcomes is not always clear cut (Lewis 2000), especially when dealing with emotional experiences (see findings in chapter7.2, chapter7.3, and chapter8.2). I have, however, tried to use the efferent in this study, as any identifiable learning outcome in terms of ICC that the students demonstrate implicitly or explicitly (discussed in chapter6 and chapter7). In addition to this, it is worth highlighting that the efferent sometimes overlaps with the aesthetic in the data discussed or emerges as a result of the students' reflections on the aesthetic experience.

To conclude, in this study, both aesthetic and efferent reading will be encouraged and taken into consideration in the lesson planning as reading approaches. In addition to this, literary

texts/themes that the students are likely to relate to their own experiences and identify with will be carefully chosen to facilitate their projections and experiences.

3.4.3.2.2 Task

Delanoy (2015) introduces the concept of task to 'define what the learners are expected to do with the literary texts' (p. 29). He suggests a task-based approach to literature where the tasks are carefully planned to mediate between the reader and the text and are constantly reviewed and updated in the learning process. In this task-based approach, he identifies two learning processes, following Rosenblatt (1994), namely 'evocation' and 'interpretation'. Delanoy distinguishes between these two processes as 'evocation stands for the process of building up a personal relationship with the text […] while reading it [and] interpretation comes at the post-reading stage, serving the refinement of reader responses' (p. 29).

Although '*building up a personal relationship with the tex*t', in the first process (evocation), remains rather vague for practical implementation, it seems to overlap with Matos Gonçalves's (2012) reading approach. As stated above, she highlights two reading stages. 'first stage: read' (p. 130) and 'second stage: re-read' (p. 133).

In more detail, Matos Gonçalves's first stage, focuses on the aesthetic reading experience and attempts to encourage the students to 'formulate an emotional response', 'develop an appreciation of the text', 'explore their personal experiences' and 'wonder and build hypothesis' (p. 130). This process seems similar to Rosenblatt's (1994) definition of 'evocation' as 'the web of feelings, sensations, images, ideas that [the reader] weaves between himself and the text' (p. 137).

The second process to be considered in a task, according to Delanoy's model is, following Rosenblatt (1994), 'interpretation'. It also overlaps with Matos Gonçalves's (2012) approach. Matos Gonçalves refers to models of intercultural education and defines interpretation in terms of skills of interpreting and relating and skills of discovery and interaction according to Byram's model (1997) discussed earlier in this chapter (Section.3.3.1). She argues that ''being intercultural' and 'reading' share this fundamental and central operation or skill of 'interpreting'' (p. 132).

While in Delanoy's model, 'evocation' is first and occurs during the reading, and 'interpretation' is the second and occurs after the reading, he also highlights that this process is cyclical and 'each learning cycle should lead to a new one' (p. 29). In Matos Gonçalves's

approach, this cyclical process can be identified in 'the second stage: re-read' as a 're-interpretation' of the reader's own responses, although she does not explicitly say this. She explains that the purpose of this stage is 'making visible other areas of the text that had remained hidden […]' and is 'reflective and less subjective […] since the student will […] work more collaboratively and gain some distance to be able to compare reactions with peers, to question previous appreciations, to comment on analyses and negotiate interpretations' (p. 133). Therefore, encouraging the student-readers' reflection and negotiation of their own perceptions of the texts and experiences is key for intercultural learning, and would represent the efferent following on from the aesthetic learning experience.

3.4.3.2.3 Teacher/learner(s)

Delanoy's (2015) model acknowledges the teacher and learner(s), as individuals and as a group, participating in the dialogic classroom interaction with the text and the task (discussed above). He highlights the personal interests of each participant, the group dynamic and history. In addition to this, he insists that the teacher 'should keep the personal at a distance' in order not to hinder the learners' learning process. In other words, the teacher's role is limited to helping learners by providing relevant and interactive tasks.

The learners, on the other hand, can take the role of the teacher as they learn from each other while the teacher can learn from the learners' engagement with the text. Taking this into consideration, the pedagogy used here will be student-centred and the tasks will be designed to engage the students in an interactive process with the texts and each other.

3.4.3.2.4 Context

Concerning the context, Delanoy (2015) highlights two features of the context, following O'Sullivan et al. 2000), namely, 'immediate' context such as the classroom setting and the socio-political context and historical background of the participants and their implications in the learning process. Similarly, Kramsch (1994), states that

> […] by definition a context [that] is not only conducive to change, but susceptible to change as well through its interaction with the learner. Thus, the notion of the environment has to be seen as [a] flexible, variable concept, in which the learner and the conditions […] define each other mutually in a cybernetic sense. This is most true of the learning of culture through language […] (p. 178)

Concerning the classroom context, Matos Gonçalves (2012) sees the classroom as 'a cultural setting in itself' (p. 139) where the participants have a variety of perspectives. In addition to

this, it is considered as ‘a place for reflection and (ex)change […]’ (p. 138) and ‘interrogation and critique’ (Matos Gonçalves, 2012) which are the basis for intercultural learning. She describes the classroom as a ‘safe space’ (p. 139) that has ‘no immediate consequences in the real world outside’ (p. 139-140) except for transferring the knowledge and experience to real life situations. Although this ‘safe space’ is likely to encourage the students to share genuine views for discussion and negotiation, it requires careful implementation on the part of the teachers taking into consideration ethical issues. A more detailed critique of this approach is discussed in chapter8.

In a similar way to Delanoy, Matos Gonçalves refers to the socio-cultural and historical backgrounds of the students in terms of linguistic and cultural identities and highlights the importance of de-centering. In doing so, she refers to Iser (1993) who explains that ‘literature confronts people with themselves - which might prove irritating for those who consider themselves firmly rooted in their social roles’ (p. 208). This perspective does not seem to consider learners as intercultural readers in a post-colonial context, such as the context of this study, and the power dimensions at play. Therefore, the context will be considered carefully although irritation and discomfort can be beneficial for intercultural learning purposes (see Delanoy 2008, Porto and Yulita 2019).

3.4.3.3 Conclusion

In summary, in this study the focus on the students’ aesthetic experience will be clearly articulated in the pedagogy by selecting texts that are meaningful to the students to facilitate their projections. Tasks that encourage them to focus on their feelings during the reading to examine how they inform their feelings in real-life will be designed. To accomplish this, the students will be encouraged to refer to their own real-life experiences for comparison.

In addition to the aesthetic experience and selecting literary texts/themes that the students find meaningful to their own real-life experiences, the tasks will be carefully planned to engage the students in the experience of evocation, interpretation of the texts, and re-interpretation of their own responses and experiences in a student centred pedagogy. This process will be implemented to aim for the efferent learning in terms of ICC elements. The topics, texts and tasks will be carefully selected taking into consideration the learners and the socio-cultural context (introduced in chapter2) and details about the pedagogy are presented in chapter5.

4 Chapter four: Research design and methodology

4.1 Introduction

The empirical case study is designed to explore pedagogical practices that introduce literary texts to teach ICC. In this chapter, I explain the methodological research choices, and the way I applied them in practice, the challenges I faced, and my critical reflections on my methodological choices and biases.

Once I decided on the initial set of research questions, I had to decide on the research paradigm and methodological approaches. In the next sections, I explain these choices and describe my experience to illustrate.

4.2 Research paradigm

Paradigm is defined by Denzin and Lincoln (2018), following Guba (1990), as the 'set of beliefs that guide action' (p. 97). The set of beliefs about reality is 'ontology' and the way they guide the researcher's enquiry is 'epistemology'. Epistemology has implications for the methodological choice and the data collection tool. In addition to 'ontology' and 'epistemology', 'axiology' is the researcher's values and beliefs involved in understanding and constructing meaning about reality. In this section, I explain the paradigm in which I locate this research (Hitchcock and Hughes ,1995, p.21).

This study is interpretive (using qualitative data) in nature, and as a researcher, I believe that participants in interactions bring multiple realities that contribute dialogically in the construction of social interactions. This ontology has helped me to adopt an interpretive epistemology (Denzin and Lincoln 2018) of social constructionism (Berger and Luckmann 1966) with a critical perspective (Crotty 1998) to analyse and understand how the participants construct meaning in their learning of intercultural communicative competence in a pedagogy using literary texts.

The interpretive epistemology is a subjective construction of meaning in which the researcher participates in interpretive research. It is discussed in opposition to 'procedural objectivity' of a positivist paradigm, which usually uses explanatory theories, in research using quantitative data (Cohen Manion and Morrison 2018, p. 9). Social constructionism is concerned with the understanding of the everyday social experiences of individuals through analysing their interactions (Lincoln, Lynham and Guba 2011). In this study, I use social constructionism to understand the students' construction of meaning through analysing their experience of classroom interactions.

The critical lens helped me to deconstruct the 'hold our culture has on us' (Crotty 1998, p. 58) based on my own values and beliefs (axiology). In this concern, Cohen, Manion and Morrison (2018) critique the pure social constructionist approach by emphasising the political aspect. They state that the positivist and interpretivist paradigms 'present incomplete accounts of social behaviour when they neglect the political and ideological contexts of educational research' (p. 51). Using this critical lens, I attempt to unveil and understand the participants' perceptions of social and political issues for an informed interpretation and future pedagogical implementation. This has helped me to decide on the method of implementation which is an action research as explained in section4.3.

4.3 Action research case study

Action research follows a critical interpretive paradigm in analysing the data and adopts triangular data collection methods to look at the case study from different perspectives and sources (Burns 1999). Therefore, the researcher's critical reflections on their actions and choices as well as the context in which the research takes place throughout the whole process are key. In this respect, Burns (1999) adds that the 'critical dimension involves reflecting on the social structures and orders which surround the classroom' (p. 30).

Now, I explain theoretical implications of action research studies, and why I decided to adopt it. Then I describe the implementation and process of the fieldwork.

4.3.1 What is action research?

This research project is based on action research theory that was first introduced by Lewin (1946) in social psychology, adopted and developed further by educators, scholars, and researchers (see for example, Carr and Kemmis 1986, Cohen, Manion and Morrison 2018, Schon 1983).

The aim of action research studies is in Elliot's (1991) terms 'to improve practice' (p. 49) i.e., it focuses on the whole process not just the results. It starts by identifying a problem or when seeking a development (McNiff 2010). Cohen, Manion and Morrison (2018) explain that '[a]ction research can be used in almost any setting where a problem involving people, tasks and procedures needs a solution, or where some change of feature results in a more desirable outcome' (p. 440). In this study, the problem has been identified and observed in terms of the challenge that the teachers face to design their own ICC pedagogies as ICC was a newly introduced dimension in teaching EFL in higher education, and the teachers had limited

resources (as explained in Chapter1). In other words, unlike the usual approach of teachers becoming researchers to solve a problem they have identified in their own classroom by implementing action research; in this study I identified the problem from my discussions with other teachers and collaborated with them to solve it.

4.3.2 Implementing an action research case study

Action research emphasises a cyclical, or spiralling, process involving four main stages: planning, acting, observing, and reflecting, which is the cyclical. Then this leads to further planning etc. it becomes spiral. In this project, the process is not cyclical because I was limited by time to one iteration. I discuss these stages in this section.

4.3.2.1 Phase1: planning

In the planning phase, I described the socio-political and linguistic context of the study as well as the institutional resources available (in Chapter2) to make an informed decision on the materials to be used to teach ICC. Literary texts proved to be the most convenient materials and resource to engage the students in an intercultural learning experience. The choice of the 'literature/theme' (Delanoy 2015) was based on the cultural diversity the students are likely to interact with in their society, namely, refugees, and Sufi people as explained in chapter2. Then I proceeded in reviewing the literature to develop a theoretical understanding of teaching literature and ICC pedagogies that helped me to design the lesson plans.

4.3.2.2 Phase2: acting/implementing

The implementation of this process in Elliott's (1991) view should make a theoretical contribution that helps other teachers and encourage reflective practices (Elliot 1991) and critical reflexivity on one's biases (Winter 1996). In addition to this it bridges the gap between theory and practice (Somekh 1995), and/or helps to solve a problem or make a change at the individual, institutional or social level (Kemmis and McTaggart 1992), and/or improve social justice (Carr and Kemmis 1986). In this study, all these principles were taken into consideration at the different stages of the action research. I kept a researcher journal, and was constantly reflecting on and questioning my own perceptions, feelings and practices as I attempted to apply theories in pedagogical practices.

I had to do the action research in two universities because the module concerned was taught over the same semester, as I explained above, and I had to conduct the action research in two universities in parallel. Therefore, this study took place in two universities (reiterated) but is

considered as one cycle of the action research because I did not have enough time to make changes in the pedagogy to implement a second spiralling cycle.

I did not have to go to the same university twice a week because both groups in each university had a session on the same day. Therefore, I used to drive, or join some friends who teach in the same university, for 90 minutes to arrive to university1 on Monday mornings spend a few hours in the university before the class. I tried to understand the academic environment there and get to know the teachers. I taught two groups (90min x2) in the afternoon. I used to go back home after the last class that ended at 5pm.

On Wednesday morning, I used to drive to university2 for nearly 2 hours early in the morning to assist the teaching of the first class that started at 9.30am. After the second class that ended at 12.30pm, I used to spend some time with the teacher in the university, or sometimes as she gave me a lift to the car park (outside the university) to get to know her better and develop a relationship outside the academic environment. From time to time, I used to walk in the centre to have a sense of the local life, which helped me a lot to understand what my participants discussed in the classroom and my personal communications with the teacher.

4.3.2.3 Phase3: Observing

Throughout the action research study, I was observing the participants' behaviour and responses to the pedagogy, the challenges they seemed to face in every step, including myself. I always sat at the front of the classroom (teacher's desk) during the classroom discussions and walked around when the students had an assignment to work on.

The physical setting of the classroom was fixed in both universities, in university1 there were four rows of tables with two seats, and 6-7 tables in each row. The classrooms were crowded so there was no way to rearrange the tables but the students were encouraged to move chairs when working in small-groups. In university2, however, the tables and chairs were fixed to the floor and were arranged in two rows of tables with three seats for each table. Group1 was less crowded than group2. The students worked in groups of three most of the time and sometimes in groups of six.

In university1, I was the main teacher so I used to make sure I arrived early to the classroom and I was the last one to leave. I sat at the teacher's desk at the front and walked around in the classroom while the students were doing a specific task to listen to and observe their interactions. Meanwhile the teacher I collaborated with sat at the back and from time to time, she would intervene to manage the class and/or to discreetly give me feedback on the classroom

procedures when I was near her. After introducing each task, or when the students are working in small groups I would take observation notes. At the end of the course, the teacher in university1 gave me back two observation protocols that she filled in during the second class (one with each group).

In university2, I did my best to arrive at the same time as the teacher I collaborated with and always left the classroom with her. At the beginning, she suggested that I share her desk and sit next to her as she introduced me to the students as a teacher assistant. I took observation notes every time she introduced a task. When the students were involved in a small group-work or discussion, I used to join one small group chosen randomly or just stand near them to listen and observe their interaction without disrupting. The teacher used to give me her observation notes guided by the protocols after each session (one document for each group). Some of her observation notes were more detailed than others.

4.3.2.4 Phase4: reflecting/evaluating

In some educational contexts, teachers need to investigate and analyse their own teaching in isolation from other contexts and teachers. Some scholars, however, encourage collaborative action research for a change on a larger scale (Burns 1999, Kemmis and McTaggart 1988), and to consider the learners, of different age groups, as collaborates with teachers by inviting them to reflect on their own learning and to voice their experience (Griffiths and Davies 1993). This approach was adopted in this study and the participants' (teachers and students) reflections on their learning were encouraged and taken into consideration to evaluate the pedagogy.

4.4 Action research planning, access to the fieldwork and ethics

In this section, I explain in more detail how I planned the empirical study, the choice of the case study and the access to the fieldwork.

4.4.1 Research planning

I started planning the fieldwork study in January 2018. Initially, this study was planned to take place in all four universities in the North East of Algeria where the module of 'language and culture' or 'culture in foreign language teaching' was taught. I initially tried to include the teachers in the lesson planning and the design of the observation protocols in order to facilitate the collaboration in the teaching process. I asked them to share any suggestions of texts or topics they saw potential in to teach ICC, or have particular interest in but I received no responses. Unfortunately, the teachers did not seem very enthusiastic towards this, and did not engage in this process. I decided about the first novel to use and I shared the idea with them and invited

their recommendations for any specific passage or any other suggestions. They were supportive in their response and seemed to find it 'interesting' without further engagement. At this stage, I had to plan the lessons myself and I discussed them with my supervisors, from whom I received many suggestions. I introduced the plans to the teachers at the beginning of the action research.

The aims of these modules in the four universities were to raise the students' awareness about the relationship between language and culture and/or to develop intercultural (communicative) competence. I chose the North East of the country because it was convenient for me to be acquainted with the teachers of the modules and to travel from one university to another because they were in different cities from where I was based. I had to do the fieldwork in one semester in all four universities because the modules concerned were taught over one semester (13 weeks) from October-December. Eventually only two of these universities were the main focus in this study, and in the next section I explain how.

4.4.2 Access to the fieldwork

In order to have access to the fieldwork, I first emailed the lecturer of the module concerned in the university where I did my master degree (university3 in this study) who accepted to collaborate with me. Another teacher from university3 introduced me to the teacher of the module of 'culture in foreign language teaching' in another university (university1). When I contacted the latter (from university1) she kindly accepted to collaborate with me and suggested that I contact two other teachers in university2 and university4 whom she thought might be interested in collaborating with me; I contacted them and they both responded positively. I planned to start the fieldwork in October 2018, after I received the ethics approval from Durham University, in university3 and university4 for six weeks and mid November 2018 in university1 and university2. I started the fieldwork in university3, as a pilot study, because the university context was familiar to me as I was a former student there, but, unfortunately, the study was interrupted after 3 weeks due to administrative issues. In the same week that the study was supposed to start in university4 the teacher contacted me and said that she was asked to teach a different module so the fieldwork in university4 was cancelled. I had to rearrange the time to start my fieldwork in university1 and university2 immediately, fortunately, teachers in both universities accepted.

When I introduced the lesson plans to the teacher (T1) in university1 she hesitated, then kindly suggested that I do the teaching myself and that she would be there to observe and assist me. She also insisted on encouraging classroom interactions for 'the communicative aspect' which

back then I assumed she was referring to 'intercultural communicative competence' when she mentioned that she refers to Byram's model (1997) in her teaching. However, reflecting on this now, it seems rather ambiguous. Further details on my and the participants' roles are explained later in Section4.5 and section4.6 respectively. Therefore, the fieldwork in this study started officially on the first week of November 2018 in University1 and University2.

T2, on the other hand, kindly accepted to do the teaching collaboratively and introduced me to the students as a teacher assistant. When I first discussed the lesson plans with her, she insisted on knowing more about the themes of the texts. She seemed anxious at first and reassured once I explained the content of the stories to her. Back then, I assumed that it was for ethical reasons, but now that I reflect on this, it may have other ideological implications that I am not aware of.

4.4.3 Ethics issues

In UK universities, it is a requirement to apply for ethics approval from the researcher's institution and have the data collection plan reviewed by a committee board. The aim is to ensure that the research, does not harm the participants, disrupt their setting or invade their privacy when conducting observations or interviews with them (Creswell, 2012, p. 210). In addition to this, researchers need to ask for participants' consent by signing the consent form that explains the process to ensure their protection in terms of confidentiality and anonymity and to give them the freedom to participate and/or to withdraw from the study at any time (Creswell and Creswell 2018).

In Algerian universities, however, there is no such practice of written consent forms. Researchers ask potential participants if they agree to take part in a research project verbally and their presence for the interview or response to the questionnaire is a form of consent. In the case of this study, I had to ask the teachers by email and their positive responses were a consent to participate in the research. I, however, followed Durham University ethics requirements and applied for ethics approval and once on the fieldwork site I introduced the consent form and asked for the participants' signature. This raises questions of the cultural appropriateness of research ethics.

At the beginning of my PhD, the induction week in Durham University, I was first introduced to the ethics procedure for the first time, a process that seemed 'formal' and 'unusual' to me but to which I adapted quickly. In my application, for ethical approval I submitted a part of my research proposal that explains the objective of the research and the tools of data collection as

well as details about the participants and my plans to keep the universities and the identity of the participants confidential and anonymous as well as observation and interview protocols.

To ensure confidentiality, I keep the universities anonymous I refer to them as university1 and university2 from the North East region of the country where there many universities, so it is not possible to identify them. In order to keep the identity of the teacher participants anonymous I refer to them as teacher1 from university1 and teacher2 from university2. I keep the audio recordings on two devices: a phone, which requires my face ID to unlock and a copy on a another phone that I barely use, which also requires my finger print to unlock. The data (audio recordings and students' worksheets) are stored in a safe locker that no one has access to in my room in Durham. The interview transcripts are saved on my personal computer that requires a password to switch on and another password to access the files.

After I received the ethics approval from Durham University on 8th October 2018, I started the fieldwork in university3 on 9th October 2018 and asked the teacher to sign the consent form sheet, which was an unusual practice for her as well but she kindly accepted to follow it after I explained the procedure to her. After three sessions (two weeks) on the 22nd October 2018 she apologised for not being able to carry on with the fieldwork because the head of the department decided not allow any research fieldwork to take place during that semester in the department for non-specified reasons.

Therefore, I decided to approach the administration in university1 and university2 at different levels to ask for permission to do the fieldwork before I rearranged the time with the teachers to start the fieldwork earlier. Fortunately, I received positive and supportive responses from the heads of the departments and the deans of the faculties in both universities.

Likewise, the teacher in university2 read the consent form sheets carefully after I explained the ethics procedure in Durham University to her and accepted to sign it on 18th October 2018 and the first class of the action research took place on 7th November 2018. The teacher in university1, however, asked to have more time to read it carefully at home but tried to reassure me that she would give her consent. She ended up signing it on 5th November 2018 right before the initial interview took place and the first class in university1 (on the same day).

For the action research to take place the students did not have to sign a consent form because it was part of their usual course, a module that is mandatory for 2nd year master students. Only those who took part in the interviews at the end of the course were asked to sign the consent form sheet. Some of them read it carefully and signed it without making any comments or

asking further questions and others were more cautious about the procedure and expressed their concern for such an 'unusual' and 'serious' practice. At that point, I did not give much importance to their responses and unquestionably adopted procedures accountable to one institution. I reflect on my approach of research ethics appropriateness later in section4.10.2.

Later on in the research process, in the transcription, as I listened carefully to the students audio-recorded material from the interviews I realised how formal this procedure seemed, as they were not used to such practice, especially as one of the student participants pointed at the university logo and commented saying: '*wow [silence] which university is this? [silence] it's a serious interview I should be careful with what I say'*. Careful listening to and reflecting on this made me realise that this procedure is likely to have had implications for the credibility of the data, hence the trustworthiness of the research, which is implied in the students' comment when he said '*I should be careful with what I say*'.

At this point, I realized that I became what Smith (1999) describes as 'the researcher accountable primarily to their institution […] where practice was shaped by institutional values and priorities' (cited in Robinson-Pant and Wolf 2017: 6). Although the ethical procedures in Durham University seemed unusual to me when I was first introduced to this in the induction week of the PhD, I managed to adapt, adopted them, and expected the research participants to do the same. Hereby, Cohen, Manion and Morrison (2018) state that '[e]thical decisions are contextually situated – socially, politically, institutionally, culturally, personally- and each piece of research raises ethical issues and dilemmas for the researcher' (p. 111). Although I was familiar with the ethics issues and practices in the context of the fieldwork, I instinctively adopted the procedure of the PhD institution. In this concern, the authors warn against doing this, and insist that ethical procedure should be 'situated' (p. 111) and that '[e]thical problems in educational research can often result from thoughtlessness, oversight or taking matters for granted' (p. 112). I could have asked Durham University to become 'appropriate' but it would have taken a major effort and time to explain the procedures, so I just took the path of least resistance.

Now that I have explained critically the access to the fieldwork, and the planning of the data collection phase, I describe my role and positioning vis-à-vis the research, and the participants and my representations in the fieldwork.

4.5 Researcher's role and positioning

In interpretive research, researchers are encouraged to reflect on their position and role in the research, and how they affect it (Creswell and Creswell 2018). Action research studies in

education attribute a specific attention to the dynamic role of the teacher-researcher and how it is negotiated (Burns 2000). In this study, I introduce the different roles I undertook (as a teacher, teacher-researcher and researcher), and explain how they were at play throughout the different phases of the action research.

4.5.1 Teacher

In the fieldwork, I was the teacher who designed the pedagogy that I implemented in collaboration with other teachers. I introduced the pedagogy to the teacher participants, explained it in detail, and was always there if they had any questions. In university1, I did the teaching myself and wanted to introduce myself as a teacher, in order not to influence the students' engagement with the pedagogy. The teacher I participated with told me that the students were already expecting me, but she did not mention how she introduced me. I went to the classroom for the first time by myself and introduced myself as a teacher, but in Grp2 a student asked me if it is part of a research. I had to explain to the whole class that it is related to, and follows, the aim of the module they were studying, and that it was going to be analysed as an empirical study of my PhD research. During the classroom sessions, the students seemed engaged and participated in the assignment as they were asked to. Later on in the interviews, many students mentioned that they did not expect to learn from it, at the beginning, because they perceived me as a researcher and were conscious about their role as participants (discussed in Chapter8.5).

In university2, the teacher I collaborated with introduced me as a teacher assistant and I intervened in the classroom on this basis with her collaboration.

4.5.2 Teacher-researcher (reflective practitioner)

Schon (1983) describes this role as 'a reflective practitioner' that is characterized 'by self-appraisal, flexibility, creativity, social, cultural, and political awareness' (cited in Hitchcock and Hughes 1995, p. 11). As I observed the teaching in the classroom, I paid careful attention to the classroom procedures and responses as a teacher-researcher. In other words, I was self-conscious about my aim as a researcher and the teaching objectives as well as the cultural and political agendas that organized the meanings and interactions in the classroom. I noted any observations that I found relevant for this role. i.e., any experience that would help me to analyse teachers' (including myself) and students' experiences during the pedagogy in order to make the changes necessary in the pedagogy to improve it for a second cycle of the action research, were that to take place.

Burns (2000) encourages the combination of a teacher with a researcher in action research studies, but warns against 'the danger in the 'outsider' or 'consultant' or 'facilitator'' (p. 456). I was aware of this and attempted to negotiate my status and my relationship with the participants in order to overcome this challenge; further details on this are discussed later in this chapter (section4.10). I, however, sometimes found it challenging to distinguish between my role as a teacher and a teacher-researcher, and my decisions on when to intervene seemed controversial. On the one side, I did not want to influence the students' thinking in order to elicit genuine and complex data to ensure their credibility, but, on the other hand, I sometimes failed in my role as a teacher guiding the students to learn and change their attitudes. In this respect, my role as a reflexive researcher (discussed next in section4.5.3) helped me to reflect on my agency in this regard which I introduce and discuss in Chapter8.4.

4.5.3 Researcher (reflexive researcher)

In interpretive studies, researchers need to 'approach their actions as strangers holding up everything for scrutiny' (Holliday 2015, p. 21). In the analysis process, I perceived my role as a researcher and attempted to critically analyse and reflect on my own choices and actions as a researcher to evaluate the experience of the pedagogy and the implications. In this process, I reflected on my past experiences in education, and in society as well as my experiences in the fieldwork to understand and interpret the data. Creswell and Creswell (2018) explain that 'sufficient reflexivity occurs when researchers record notes during the process of research, reflect on their personal experiences, and consider how their personal experiences may shape their interpretations of results' (p. 184).

I also attempted to critically analyse and understand my role in the social construction of this study and beyond the classroom (Holliday 2015), how I affected the data generation, and interpretation, as well as how this research affected me. Creswell and Creswell (2018) define another role of the reflexive researcher as the researcher who is 'aware of the connections between the researcher and the participants or the research sites that may unduly influence the researcher's interpretations' (p. 184). The discussion of these reflexive accounts is in details in chapter8.4.

4.6 Participants

The participants in this study were two teachers from two different universities and two groups of master students in each university. The number of the students within the groups and their

attendance varied from one session to another. Further details about teacher participants and student participants are provided in section4.6.1 and section4.6.2 respectively.

4.6.1 Teachers

The teacher in university1 (T1) took part in the initial interview prior to the course. She introduced herself, her teaching interests, experience and objectives but she did not seem very comfortable teaching the lessons while I did the observation and kindly suggested that I do the teaching myself and that she would be there to observe and assist whenever she is available.

T1 comes from the same region where the university is located and speaks Algerian Arabic, French and English fluently, but she did not mention if she speaks any other local minority languages or not. She is an experienced teacher of EFL and has developed interest in teaching culture since her Magister viva (in early 2000s) when she received a question from one of her examiners in this concern. She also did her doctorate in the area of culture teaching in the EFL classroom. Her teaching interests and aim is mainly about raising the students' awareness, as future teachers, about the 'interconnectedness of language and culture' in the EFL classroom. She attempts to teach 'about culture' rather than 'teaching culture' but she occasionally encourages the students to compare their own culture to English cultures with specific reference to the UK and the USA for intercultural understanding. She also mentioned that she draws on Kramsch's work and Byram's work in her teaching.

The teacher in university2 (T2) collaborated with me to do the teaching, and she was the one who led the lessons as I was there to observe and assist. She first took part in the initial interview and described her linguistic background as 'a bilingual speaker of French and Algerian Arabic', and mentioned that she was born, and grew up, in France. She also mentioned that she is fluent in English as she is an EFL teacher. She explained that she has always had curiosity and interest to learn about other cultures so when the module concerned was implemented in the curriculum, she immediately expressed interest to teach it and started her doctorate in this area of study as well.

In terms of her teaching objectives, she insisted, repeatedly, that she aims at teaching her students to 'accept the other, the different', 'to make the strange more familiar' and to ensure that 'the students can communicate with foreigners successfully'. She also added that she attempts to teach 'cultural facts', which she explained was challenging because she had 'limited knowledge and resources' about this.

4.6.2 Students

In university1, the number of student participants in the action research course was around 25-33 in the different groups in both universities, and the number of attendees varied from one session to another. The majority of the students were female students and 2-8 male students in each group. Their level in English was intermediate to upper intermediate, B1 or B2 levels of the common European framework of reference (CEFR). They had learned English in schools for 7 years then specialized in English as a foreign language at university for 4 years and the action research took place with students at the beginning of their 5th year overall, and 2nd year master specialized in 'teaching English as a foreign language' in university1 and 'language and culture' in university2.

The overall number of student participants in the interviews were 22. From university1, I selected 16 students from both groups ranging from those who seemed more comfortable talking in the classroom to those who were less active in the classroom interactions. 14 students agreed to participate and attended the interview. In university2, on the other hand, the teacher I collaborated with asked the students who were interested in taking part of the interview to volunteer and 7 of them expressed interest and were interviewed at the end of the course.

Student participants in the interviews in both university1 and university2 were all from the region of the university (either from the city, or smaller towns and villages nearby) with a few exceptions. In university1, one student mentioned that she has been moving from one city to another since a very young age with her family. Another student mentioned that she pursued another degree in a large city before then came back to her hometown and undertook the current study for another degree.

Similarly, in university2, most student participants in the interviews are from the same region and never had the chance to travel in Algeria or abroad with a few exceptions. A student introduced herself as 'a traveller' with a particular interest in visiting 'other Muslim countries'. Another student mentioned that she was 'Franco-Algerian' and moved to Algeria to pursue her higher education because she could not afford to study in a French university. Finally, a student described herself as 'older' than her classmates and mentioned that she finished her undergraduate study (Licence) and moved to Libya for ten years before she came back to study a postgraduate degree (Master).

4.7 Data collection tools

In this section I, first, introduce, an overview of the data collection tools, the aim, the length and the languages used in the following table before I explain each data collection tool in more details.

Table 2 Overview on data collection tools and data corpus

Data collection tools	**Aim**	**Data corpus**	**Language(s) used**
Semi structured interviews with two teachers	• To have an understanding of their background and experience • To have an understanding of teachers' perceptions of the intercultural dimension in EFL • To have an understanding of their teaching practices	2 x 30 minutes interviews	English with occasional translanguging to Algerian Arabic, or French
'Bodies of experience' including my personal communications with teachers (semi-formal interviews/ what is seen and heard)	• To have an understanding teachers' experience using literary texts in ICC classes • To have an understanding of the teachers' views on the students' experience and learning • To develop a relationship with the participants	• 10 x 6 minutes with T1 • 5 minutes with T2	French, Algerian Arabic dialect and translanguaging in Algerian Arabic, French, and English
Classroom discussions of students	To have an understanding of the students' ICC learning and experience	36 hours (9 x 2 hour classes in each university) over a period of 6 weeks	English with occasional translanguaging to Algerian Arabic, or French

Students' worksheets	To have an understanding of their ICC learning and their reflections on the experience	Reflections, assignments and classroom written reports and summaries	English
Interviews with students	To have an understanding of the students' learning of ICC experience and their views on the use of literary texts	22 interviews (15-50 minutes with each student)	English with occasional translanguaging to Algerian Arabic, or French
Observation notes	To keep record of observations on classroom tasks and how they were delivered, and students' responses during the class with any expected or unexpected behaviour observed	24 one-page (A4) observation protocols (one for each class)	English
My journal of reflections	Reflections recorded after the classes, during the analysis of students' assignments, and on communications and discussions with teachers and students	55 A5 pages	English, Modern Standard Arabic and French

Table2 provides an overview of the different data collection tools. It shows that this study is based on a set of data collected through semi-structured interviews with teachers that took place before the action research started and semi-structured interviews with the students at the end of the course. Other tools of data collection used are observation notes during the action research study as a teacher-researcher, and a journal of the researcher's reflections notes after the course in the analysis process.

In addition to this, I considered 'bodies of experience' (Holliday 2015) as data type i.e., what is seen and heard including my personal communications with the teacher participants and during the interviews, taking into consideration verbal and paralinguistic features. The classroom discussions were also audio-recorded and analysed in addition to the students' worksheets where they noted their reflections and completed the written tasks assigned to them. In the next section, I discuss each tool in more detail.

To collect the data for this study triangulation was adopted (Cohen, Manion, Morrison 2018) to analyse the action research study from different perspectives and increase the trustworthiness of the research, further discussion on how trustworthiness of the research was approached are discussed later in section4.9, after I discuss the data collection tools, and the process of the analysis.

4.7.1 Interviews

Interviews are a widely used method for data collection (Cohen, Manion and Morrison 2018). Unlike surveys, they help to conduct an in-depth investigation of the issue under study (Hochschild 2009). In this study, I conducted two formal semi structured interviews with both teachers and students. Cohen, Manion and Morrison (2018) highlight that '[t]he interview is a social, interpersonal encounter, not merely a data-collection exercise' (p. 506). My understanding of this helped me to collect further data from less formal interviews in the form of personal communications with the teacher participants.

Some interviews were shorter than others, especially those that took place with the students. In this section, I explain the process and the challenges that I faced and how I attempted to overcome them.

Formal semi-structured interviews with teachers

Before the start of the action research project, I conducted interviews with the teacher-participants by asking them open ended-questions to get to know them better and to know their teaching objectives and practices as well as their perceptions of intercultural competence and intercultural communicative competence. To this end, two 30 minutes formal semi-structured interviews were held with the teachers in English. They were informed that they could speak any language they were more comfortable with and the questions were asked in English following the protocols designed for the ethics committee for Durham University, and both of them responded in English.

Both teacher participants seemed comfortable speaking English in the interviews, but, I faced some challenges to negotiate representation and power relations, and speaking English seemed to create a tension because it sounded formal and highlighted my status as a PhD student in a university in the UK i.e., 'an outsider'. T2 asked me in a worrying tone of voice whether I plan to do the study in two universities to compare and evaluate their work. To lessen the tension and reassure her I intuitively responded in French then we both used translanguaging strategies

as a usual, less formal, linguistic practice in Algeria, further details on the linguistic choices and approach are discussed later in this chapter (section4.10)

Formal semi-structured interviews with students

Semi structured interviews were held with the students at the end of the module to have an understanding of their learning experience and to get to know their views and opinions on the course using literary texts. The reason I chose to conduct interviews with individual students, instead of focus groups for example, was because they had a lot of opportunities to have discussions in the classroom already that I had the chance to audio-record so I wanted to understand their experience and have their individual opinions instead.

The overall number of student participants in the interviews were 22 excluding the two students who dropped out. From university1, I selected 16 students randomly, without being aware of their level in English or academic achievements, from both groups on the 5th week of the course and arranged time with them individually to do the interviews over the 6th week (started on 9th November 2018) to suit everyone's timetable. Initially they all agreed to take part then two of them sent me an email and kindly apologized because they did not have enough time and had other commitments. Therefore, 14 of them agreed to participate from university1. In university2, on the other hand, the teacher I collaborated with asked students who were interested in taking part of the interview to volunteer and six of them expressed interest and were interviewed immediately at the end of the course on the 6th week.

Twenty-two formal semi-structured interviews were conducted at the end of the course with the students, and lasted 25-50 minutes, to understand their learning experience using literary texts to develop intercultural communicative competence. At the beginning of each interview, the students signed the consent form and were informed that they have the right to drop out of the interview at any point and to choose not to answer any question they are not comfortable with. They were also informed that they could use any language they wanted to, but as with the teacher, the questions were asked in English following the protocols designed for the ethics committee, which upon reflection I think is also part of the cultural appropriation to the supervisory institution and discuss in more details in section4.10.1. Most interviews were in English, translanguaging strategies between Algerian Arabic, French, MSA, and English were used occasionally to ask for clarifications. The exception was one student who after two minutes in the interview started using Algerian Arabic and sometimes translanguaging between Algerian Arabic and English. However, when I listened to the interviews carefully in the

transcription process, I realized that the student participants were struggling to express themselves in English.

One of the challenges I faced with the student participants is the short answers such as 'I like the overall experience', or 'I really enjoyed reading the texts'. After a couple of interviews, I noted in my journal that 'it is challenging to encourage the students to talk for longer. They give short answers then there is an awkward silence that I feel the need to fill'. In one of the interviews, I was disappointed with the short answers but I did not attempt to fill in 'the awkward silence' and I realized that the participant seemed to feel the same way and tried to talk for longer. In the remaining interviews, I let the participants fill in the silent moment which seemed to give them space to think and talk for longer which gave me rich insights and complex data. This is a common interview technique which is well established in the literature (see Creswell and Creswell 2018, Cohen, Manion and Morrison 2018) but I had to learn it from experience and it proved to be very useful.

The interviews in university1, took place in the teachers' common room during class time so it was empty and quiet. In university2, the teacher was very generous and provided me with keys to her office to hold the interviews there while she had a teaching class. I wanted to have as many views as possible and make the most of the time I had in the fieldwork especially that it was the last week before their holidays. In university1, I scheduled the interviews over four days and tried to arrange them to fit the students' timetable and availability. In university2, however, I had only one last day before holidays, so I conducted all 6 interviews on the same day (see interview schedule in appendix C).

At the start of each interview, I welcomed the participants and thanked them for agreeing to take part in the study, explained the interview process, asked for permission to audio-record. I also had to inform them and explain to them the ethics procedures following Durham University policy, before they signed the consent sheet form. Then, I would ask them if they had any questions before the start of the interview. At the end of the interview, I always thanked them for their time and encouraged them to get in touch with me if they thought about further comments to make after the interview, which only one student (ZA) did. During the interviews, I asked the student-participants open-ended questions to elicit their views and opinions on the classroom tasks, the texts used, and the interactions they participated in. I also asked them about their views on their learning and for recommendations to take into consideration for a future iteration of the action research. In the interviews, the students were also asked questions to

express their feelings about their experience of learning ICC using literary texts (see appendix D for interview protocols and questions).

I preferred not to take any notes during the interviews with both teachers and students in order not to distract them and/or mislead them but waited until the interview was finished and the participant was gone to write down any notes or observations I had, or I sometimes kept audio-recorded notes (see appendix E for an example).

Personal communications

At the end of each class, I would have a conversation with the teacher participants, mostly T2, to attempt to understand her views on the pedagogical practice, the challenges she faced, if any and the students' learning and experience. This helped me to have further insights on the experience as she sometimes compared with her own pedagogies that I would not have known about otherwise.

4.7.2 Observation notes

I conducted classroom observation in four groups (two in each university) over a six week period, each session lasting for 90 minutes per week for each group, so all together I observed 24 classes (24 x 90min). During the observation, I focused on (1) the delivery of the texts and tasks, (2) the students' responses to the texts and tasks, (3) interaction between teacher(s) and students and among the students. I also had a one-page observation protocol questions (see appendix F) that I shared with the teachers I collaborated with in case they had notes or observations during the class. The observation protocols raised questions related to the students' achievement related to the objectives of the sessions. On each document, I mentioned the date, time, group, and number of students who attended the class.

4.7.3 Journal of reflections

Due to the restricted time, as I explained above, I used to go to university1 on Mondays and take some time to skim through the students' written assignments and reflect on the classroom interactions and teaching procedures on the next day (Tuesdays). My teaching classes in university2 were on Wednesdays and I used to take time to reflect on the session on Thursdays as a teacher reflective practitioner and take notes on my journal of reflections. In this journal, I used to reflect on my thoughts and feelings during the class as a teacher, the classroom procedures, and the students reactions to the different tasks as well as my own observations during the class (see appendix G for extracts from my journal).

More reflections were noted, after the action research ended, during the transcription and analysis of classroom audio-recordings, and interviews as a teacher-researcher because I had more time to listen to them carefully, refer back to their written assignments, and my observation notes to understand their experiences in a more critical way. The overall length of notes in the journal of reflections is 55 (A5) hand-written pages (see appendix H for an example).

4.7.4 Bodies of experiences

In addition to the interviews, observation notes and reflections journal, I also audio-recorded and noted any other experience I had i.e., what is seen and heard (Holliday 2015) including my personal communications with the teachers. 'Bodies of experience' were counted as data and analysed, following the Researching Multilingually Framework (Holmes et.al 2013, 2016) because they proved to be rich and helpful to develop my relationship with the participants and to understand power dimensions that were at play and how they were negotiated. In addition to this, the teacher participants seemed to engage with me more comfortably in a less formal interaction compared to the formal interviews. This helped me to collect data and to understand the teachers' views on the pedagogy and the students' learning experience (discussed in Chapter8.3). Holliday (2015) explains that 'bodies of experience […] give us *only* a sense of what might be going on' (p. 66, my emphasis). In this study, however, they gave me insights that I would not have known about from my observations and formal interviews as the teacher participants compared the action research with their usual teaching pedagogies, therefore, they had further insights on the experience.

4.7.5 Students' worksheets

After each class, I collected the students' written material or homework assignments. At the end of the fieldwork, I travelled back to Durham with a 10kg cabin suitcase filled with the students' worksheets. I did not however analyse every single document for two reasons. The first reason is the time constraint. The second reason is that the students discussed most of their written assignments in the classroom and they were audio recorded, transcribed and analysed. Some worksheets were analysed, if I noted an ambiguity in a particular data evidence, I referred to the student's written assignment to attempt to understand it. I also analysed the students' worksheets when they mentioned a particular task in the interview, or a particular interaction they had with one of their classmates, for example. Most students' drawings and photographs were included in the analysis because the students seemed enthusiastic about each other's

drawings and photographs and expressed interest in this task and referred to specific drawings and photographs in the interviews.

4.8 Data analysis

To analyse the data, thematic analysis was adopted as the basis for qualitative research as Braun and Clarke (2006) argue '[it] provides a flexible and useful research tool, which can potentially provide a rich and detailed, yet complex account of data' (p. 4). In addition to thematic analysis, I used thick descriptions, first introduced by Geertz (1993), and developed further by other interprertive research scholars (Holliday 2015) to provide an extensive description of the context and the procedure that organized the meaning in the data.

Thematic analysis is a widely used 'method for identifying, analysing, and reporting patterns (themes) within data' (Braun and Clarke 2006, p. 6) with qualitative data. Thematic analysis proved to be the best fit for analysing the data collected and acknowledging its complexity. Researchers usually use either a deductive approach of thematic analysis or an inductive approach; in this study, however, I adopted both approaches to show the richness of the data, as will be seen below.

I used thematic analysis to identify patterns of students ICC learning and experience using literary texts to interpret meanings embedded in the data to answer the overarching research question on how can literary texts be used in the EFL classroom to teach ICC. In this section, I explain the steps I went through to organize and analyse the data.

4.8.1 Step1: Transcriptions

To organize the data, I had to first transcribe the classroom discussions and interviews. The transcriptions of classroom discussions was the most time consuming process. The recordings were not very clear to listen to, one reason being the external noise and another reason being the language mistakes that the students make. First, I started by transcribing only the parts that are clear and correcting the mistakes that the students make, and I ignored the silent moments, or laughter. I also immediately translated every time the students spoke another language than English in the transcription process. A couple of weeks into this process, I encountered some challenges to translate some concepts from Arabic into English that the students introduced and discussed; they attempted to find the synonym in English but concluded that there was none. This particular discussion made me think about their choices of languages and I was more conscious about how challenged they were to express themselves in English.

After I discussed this challenge with my supervisors and did some reading (e.g. Byrd-Clark and Dervin 2014, Goffman 1959, Li Wei 2018), I understood the significance of paralinguistic features and linguistic choices in meaning making. Hence, I decided to transcribe the audio-recorded data as they occur with the silent moments, laughs, repetitions and translanguaging (Li Wei 2018). I sometimes felt the need to correct mistakes to make the reading and understanding easier when I felt that they did not affect the meaning. For example, 'He do' is immediately transcribed 'he does'.

The classroom discussions took longer to transcribe; 90 minutes took 6-8 hours of transcription. The interviews with the students took longer than the interviews with the teachers mainly because it seemed more challenging for them to express themselves in English and to organize and present their thoughts. An interview of 30 minutes with a student took 2hours of transcription and an interview of 30 minutes with a teacher took around 90 minutes of transcription (see appendix I for an extract of a classroom discussion transcript).

My personal communications with the teacher participants were also challenging to transcribe because they took place either in the classroom while the students worked in small groups or on our way to the classroom in the university hall where there was external noise as well. Both I and the teacher participants were translanguaging, so I had to pay careful attention to hear and understand the words clearly. 10 minutes of communication took around 45 minutes to transcribe (see an extract of this in appendix J).

I finished all the transcriptions and saved each classroom session for each group separately, and each individual interview separately before I started the analysis process.

4.8.2 Step2: organizing the documents (students' worksheets) and selection criteria

To organize the worksheets and select the documents to include in the analysis, I first, included all written assignments of the student participants in the interviews. They were easily identifiable because they wrote their names on each document. Then, I looked for assignments of their classmates when they mentioned a particular interaction with a specific student. I also included all the drawings, and the photographs they submitted and their reflections on their learning of each lesson when they completed prompt sentences of 'today in class I learned that' and 'today in class I learned how'. Further details on the tasks and instructions are explained in the next chapter (chapter5).

4.8.3 Step3: Coding the data

To code the data I used both a deductive thematic analysis and an inductive thematic analysis approaches. In this section, I explain both approaches, how and why they were adopted to analyse the data.

4.8.3.1 Thematic analysis (deductive approach)

In a deductive approach of thematic analysis, the coding is grounded in theory and 'tends to be driven by the researcher's theoretical or analytic interest in the area, and is thus more explicitly analyst-driven' (Braun and Clarke, 2006, p. 12). This approach was adopted to answer RQ1 that attempts to analyse the ICC elements that the students demonstrated during the course. To do so, the savoir model (Byram 1997) which helped to plan the pedagogy following the objectives outlined for each savoir element also helped to guide the deductive analysis of the data by identifying the five savoirs, as ICC elements in the students' data. In other words, each savoir element was identified as a theme or an ICC learning pattern and the different objectives of each savoir helped to code the data accordingly.

After transcribing the students' audio-recorded classroom interactions for each session separately. I identified five themes (attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction and critical cultural awareness) deductively. I, then, created a separate word document for each theme and copied the relevant data set into it. To code the different themes, I highlighted the objectives in the savoirs model as codes for learning outcomes using different colours (as demonstrated in the analysis in chapter6) and created a hand-written list of the codes identified and their colours. I also wrote that same list at the beginning of the data set in each word document of each theme (see appendix K for an example of one theme coded). After that, I created a separate word document and organized the data under the different codes (objectives as learning outcomes) as numbered instances. Then, to understand if and how the literary texts and the tasks implemented helped the students' learning, I created a table to identify this process (see the table in appendix K)

Deductive thematic analysis 'tends to provide less a rich description of the data overall, and more a detailed analysis of some aspect of the data' (Braun and Clarke 2006, p. 12), therefore, an inductive approach was also adopted and is explained in the next section.

4.8.3.2 Thematic analysis (inductive approach)

Inductive thematic analysis was also used to complement the deductive approach and answer RQ1 and to answer RQ2 and RQ3. Inductive thematic analysis is 'data driven' and 'a process

of coding the data *without* trying to fit it into a pre-existing coding frame, or the researcher's analytic preconceptions.' (Braun and Clarke 2006, p. 12, authors' emphasis).

Inductive thematic analysis was adopted and themes that help to answer the research questions were identified. To answer RQ1 'empathy' and 'civic-responsibility' were identified and coded according to different types that were theorised and interpreted. In this process, the RFCDC (Council of Europe 2018) and Hoffman's (2000) discussion of empathy in child development guided the conceptualization of the different types of empathy (cognitive empathy, affective empathy and sympathy) while Guilherme et. al's (2010) outline of the challenges of 'responsibility' in the workplace and Sustainable Development Goal4.7 helped me to conceptualize and code 'civic-responsibility'.

For each theme identified, I 'delineate[d] a general meaning' (Cohen, Manion, and Morrison 2018, p. 525), attempted to understand the process and context in which they emerged using thick description (Geertz 193), then drew on the literature to theorise my interpretations and to modify the initial general meaning to a more specific one that helps to answer the related research question (RQ1 in chapter7).

To answer RQ2 and RQ3, I identified in the data two separate distinctions in the students' interview transcripts. They commented on the ***value of the literary texts in general*** and their *reading experience* and/or expressed their views on the ***teaching methods*** they were introduced to, namely, the *choice of the texts*, the *tasks* and the *classroom interactions*. Therefore, these were the main themes (in italics) that were coded, and clustered following the students complex views (in chapter8). It is noteworthy, that I did not include data in the final analysis (in Chapter6, chapter7, and chapter8) from all the interviews with the student participants 'to eliminat[e] redundancies' (Cohen Manion and Morrison 2018, p. 526). But I believe that creating clusters of similar views helped me to cover the richness and complexity as I discussed all the complex and opposing views identified.

As in the deductive approach, I created a separate word document for each theme and copied and numbered relevant instances from the data (data evidence) under the different codes.

4.8.4 Step4: Thick descriptions

After the thematic analysis, I went over the data evidence for each theme and attempted to understand the context, the teaching/learning process in which they emerged to answer the overarching research question on how can literary texts be used in the EFL classroom to teach ICC. To do so, I used thick descriptions introduced by Geertz (1993), and developed further by

other qualitative research scholars (Holliday 2015) to explain the context, intentions, and meanings involved (Denzin 1994).

In this process, I referred back to the main document of the transcripts to understand how each theme (and code) emerged, describe the context, the tasks and the teaching instructions, stated the objectives and attempted to interpret the meanings that organized each interaction, and how the literary texts were used in this process. I also referred to my observation notes as a teacher-researcher that were relevant to each theme, bodies of experience (Holliday 2015) and my reflections as a researcher for a more insightful discussion of the findings and for the 'contextualisation of the themes' identified. (Cohen, Manion and Morrison 2018, p. 526).

4.8.5 Step5: Summarizing the findings

At the end of each theme, I wrote a summary that captures the main finding that helps to answer the relevant research question. In other words, a summary of the process through which each ICC element emerged and how the texts were introduced (Chapter6 and chapter7) or a summary of the students' perceptions of the value of literary texts and how they experienced the pedagogy.

Now that I have explained the tools used to collect data and the data analysis process, in the next section, I explain how I attempted to increase the trustworthiness of the research throughout the whole research process.

4.9 Trustworthiness of the research

Trustworthiness in interpretive research is based on four criteria: credibility, transferability, dependability, and confirmability and it concerns the quality of the data generated, the interpretations of these and the findings and conclusions. It, remains however 'open-ended' and cannot be unquestionable (Lincoln and Guba 1985, p. 329).

4.9.1 Credibility

Credibility concerns 'how can one establish confidence in the "truth" of the findings […] for the subjects […] and the context [of the study]' (Lincoln and Guba 1985: 290). To increase the degree of credibility, Lincoln and Guba (1985) recommend 'prolonged engagement', 'persistent observation', and 'triangulation' in the 'sources, methods, and investigators', member checks' (p. 328).

It is noteworthy that some contradictions emerged in the data with T1 that were analysed guided by the Researching Multilingually framework (Holmes et al. 2013, 2016) and according to which Nemouchi and Holmes (in press) suggest a reconceptualization of

credibility to include the relational aspect with the research participants to increase the credibility of the research. In other words, researchers are encouraged to develop a relationship based on trust with the research participants in order to elicit data that represent genuine views (Nemouchi and Holmes, in press). This is likely to be achieved through the 'prolonged engagement' as Lincoln and Guba (1985) suggest, but in this study it was not systematic as there were further implications of power relations that I attempted to negotiate in order to develop a relationship based on trust and ensure the credibility of the data. Further details on this negotiation are discussed later in section4.10.

Triangulation and persistent observation were used in this study to increase the credibility of the findings. Triangulation can be achieved under the following modes: sources, methods, investigators (Denzin 1978, Lincoln and Guba 1985). In this study, triangulation was achieved as data evidence from different sources were analysed to overcome the ambiguities, or to present any contradicting views.

Triangulation was also achieved by methods, as data were collected by interviews, observations, documents and audio-recorded discussions were all analysed to examine the students' learning and experience. As for the investigators, I encouraged the teachers to note any observations they had and had semi-formal interviews with T2, and personal communications at the end of each class to have a different perspective on the fieldwork experience. In the analysis process, I discussed my interpretations with my supervisors to ensure the credibility of the findings.

Member checks were not possible to undertake in this study with the participants. First, I could not reach the student participants because they had their holiday right after the action research ended and the next term they had to work on their Master dissertation independently, so they had no classes. Concerning the teacher participants, I decided not to do so. The main reason is that both of them were not willing to engage in the lesson planning and did not show enthusiasm at the beginning of the empirical study and the data I collected from them were very limited. The second reason is the tensions created due to power relations and the challenges that I faced to reassure them that I did not attempt to criticise their work and to develop a friendly relationship with them and gain their trust. Therefore, I was worried that member checks would hinder this relationship without getting engagement and feedback from them. This is not to say that I attempt to criticise their work in any way, I highly appreciate their collaboration and value the insights they brought to this study.

4.9.2 Transferability

Transferability, as an alternative to 'generalisation' from quantitative data analysis, according to Lincoln and Guba (1985, p. 316) can be ensured by providing thick descriptions of 'relevant' details about the context and the procedures in order to help inform future researchers' decision to transfer the findings to their own research and context. This has been achieved in this study, as I attempted to describe the social, political and cultural context where the study took place, I also describe the classroom procedures and the context of the data discussed in the findings chapters (Chapter6, 7 and 8). In addition to this, I attempt to link the data from different sources, and/or collected using different methods with as much detail as possible to give the reader a clear idea of what happened in the research context which can help inform future educators' in their efforts to implement ICC using literary texts in pedagogical practices.

4.9.3 Dependability

Dependability overlaps with credibility of the research (Guba 1981) and can be ensured when two enquirers, or teams, conduct the research independently (Lincoln and Guba 1985, p. 317). In this study, dependability was achieved, first, through triangulation as I collected the data from different sources (interviews, observations, documents) and perspective (teachers, students and researcher). In addition to this, the fact that the study was carried out in two different universities, with two separate groups in each university, and the findings that answer the research questions in both universities and with different groups proved to support one another. In terms of the enquirers involved, initially I planned to audit in each class while other teachers did the teaching but this was not possible since the teachers did not engage in the lesson planning, and T2 did not seem comfortable to do the teaching herself so I had to be involved in the teaching in both universities. As explained above, in university1, I was the teacher and in university2 I was a teacher assistant and collaborated with T2. In doing so, I was self-conscious about my role and attempted not mislead the students and keep their learning separate from other students in other groups and universities, unless I had a specific objective.

After the action research took place, I did the transcription of the audio-recorded material of each group separately and examined the students' learning process in the different groups independently from one another to unsure the dependability of the findings.

4.9.4 Confirmability

Finally, confirmability of the findings is also linked with dependability of the data and the analysis, (Lincoln and Guba 1985, p. 318). In the data analysis process, I presented the data, and discussed the analysis and the findings with my supervisors who examined my

interpretations and provided recommendations. In addition to this, I kept reflective and reflexive accounts on the whole research process and my own decisions and interpretations to overcome my own researcher's biases (discussed in Chapter8.4).

4.10 Reflexivity

In this section, I reflect on my own biases, values and assumptions that shaped the research (Creswell 2012) and were likely to have affected credibility of the data, hence the trustworthiness of the research. To do so, I refer to the Researching Multilingually Framework (Holmes et. al 2013, 2016) that encouraged me to reflect on my own linguistic and methodological choices.

4.10.1 Linguistic choices

In this section, I introduce my own reflexive accounts on my linguistic choices in the fieldwork. The relational aspect of the Researching Multilingually Framework (Holmes et.al 2013, 2016) helped me to expose and challenge my own assumptions about my linguistic resources, linguistic practices, and how these shaped interpersonal relations in a multilingual fieldwork and how these, in turn, influenced the credibility of the research.

I started the PhD research with the assumption that everything should be in English and attempted to develop my researcher skills monolingually. As a plurilingual doctoral researcher conducting the fieldwork in a multilingual context I was challenged by the monolingual expectations of the Anglophone supervisory institution and the monolingual approach I tried to adopt to fit in. I designed the interview themes and questions in English and when I entered the fieldwork, I unquestionably adopted English to conduct the interviews with the teacher participants and overlooked my and the participants' multilingual resources. I was not aware about the significance and complexity of linguistic choices and that it is, in Byrd-Clark and Dervin's (2014) terms, 'through language (or linguistic practices) that people co-construct, negotiate, impose and represent their identities in […] intercultural encounters in everyday life' (p. 10).

Once in the fieldwork, as I started the formal interviews with the teacher participants, I felt some tension with the teacher participants. T1 asked me (in English) in a worried tone if I plan to evaluate her understanding of ICC and compare with T2 when she read the consent form. I wanted to explain my intentions to her, to reassure her in a way. I first responded in English, then, I intuitively switched to French because it sounded less formal and more spontaneous in

the social context of the fieldwork. She immediately seemed more relaxed and took over the discussion speaking local languages (French, Algerian Arabic, and translanguaging).

T1, on the other hand, was more distant and our relationship was formal. She suggested that I do the teaching myself as she did not seem comfortable with me observing her teaching. She also mentioned that she might have to travel abroad during this period. After the initial interview that took place in English, she seemed to avoid any interactions with me. She attended most classes that I taught but she would always come late, sit at the back of the classroom and leave a few minutes before the end of the session. She would sometimes talk to me to give me suggestions as I walked around in the classroom when the students work on an assignment.

I felt the need to negotiate trust and develop a less formal relationship with T2 especially that we were in collaboration in our teaching. In this case, speaking English seemed to represent my identity as a PhD student in a university in the UK collecting data from her, which seemed to give me more power. I started speaking local languages with her and noted that the more we developed a relationship based on trust the less we spoke English.

When speaking local languages, another power dimension emerged. I was aware of the likelihood that I might be perceived as an 'outsider' and scare the participants if I introduce myself as PhD student in the UK when I first contacted the university to access the fieldwork. Therefore, I also introduced myself as a former student graduate from the university of Constantine and hoped that this would give me an 'insider's' status. Unfortunately, the university of Constantine was perceived by T2 to have a higher status (although universities in Algeria are not officially ranked), than the university where I conducted the fieldwork.

Another identity that was ascribed to me when speaking local languages, with both teacher participants, was that of a young teacher with limited experience. T1 gave me recommendations and feedback on my teaching in local languages as she observed my classes, which seemed to imply this status. T2 on the other hand, explicitly stated that I don't know her students and that I am young and unexperienced when she said :

T2: *'tu connais pas mes étudiants [silence] tu n'as pas eu de contact avec eux […] déjà, tu es si jeune tu n'as pas d'expérience mais tu vas apprendre tout ça avec le temps.*

This was near the end of the empirical study as we developed a relationship based on trust. She seemed to have more power in our interactions. Cohen, Manion and Morrison (2018) suggest that a 'typical response to asymmetries of power is to try and reduce the power differentials,

enabling participants to have power over decision making in the research' (p. 136). Indeed, negotiating our ascribed identities to give her more power helped me to elicit rich and complex data that sometimes were in contradiction with the data generated at the beginning but seemed more genuine (data analysed in Chapter8.3).

4.10.2 Methodological procedures

In this section, I introduce a reflexive account on the ethics procedures adopted and appropriated accounting for the research culture of one institution only. The spatial aspect of the Researching Multilingually Framework (Holmes et. al. 2013, 2016) encouraged to reflect on, to understand the implication of the data.

Applying for the ethics approval and introducing the consent form to the participants was a new procedure that I was introduced to in the induction week of my PhD. It seemed as an unusual and formal practice at first, but I adopted it unquestioningly and assumed that the research participants would do the same, if I explain the procedures to them. In the Algerian academic context, the consent is usually verbal, if the participants attend the interview or respond to a questionnaire it shows that they accept to participate in the research.

As I explained above, T1 hesitated and asked to have more time to read it carefully at home before she could sign it. T2 on the other hand signed it immediately after I explained the procedure to her. The student participants, however, seemed scared, they pointed at the university logo on the consent form, asked questions about Durham University and described the interview as 'serious' and 'formal'. One of the student participants explicitly stated '*I should be careful with what I say*' as stated above. At this point, I did not give careful attention to his statement. I explained the procedure to him, and assumed that it was enough. This statement in particular, raised questions about how the consent form was perceived and whether it affected the credibility of the data.

The spatial aspect of the Researching Multilingually Framework encouraged me to think critically about my methodological choices and biases and how I appropriated them taking into account the requirements of the supervisory insititution while conducting the fieldwork in another institution.

4.11 Limitations of the study

In this section, I discuss the methodological limitation of this study. Some limitations related to the credibility of the data are already discussed and implied in the section on reflexivity (Section4.10).

First, because of time restrictions, I did not have the opportunity to improve the teaching materials between the two cycles. I made minor changes to the questions when the teachers I collaborated with expressed confusion or seemed to misunderstand the tasks. But I could not analyse the students' learning and experience between iterations because the modules concerned were taught over the same semester in both universities. I plan however to implement a second cycle of the action research study after I finish my thesis taking into consideration the implications of this study.

Another limitation is the relatively short period of time for teaching ICC (6x 90 minutes in each group) that the teacher participants were willing to devote to this study, although I have managed to identify progress in the students' learning as will be seen in the following chapters.

5 Chapter five: Teaching methodology

This chapter presents and explains the teaching methodology adopted in the pedagogy upon which the action research study is based. First, I explain the rationale behind the text choice, and then I introduce the teaching approach, methods, and tasks with the aims and objectives of each. In doing so, I explain how the context of this study (explained in chapter2) and literature analysis (discussed in chapter3) informed my decisions, and how the theoretical framework (also introduced and discussed in chapter3) guided the lesson planning.

5.1 Rationale for text choice

In this section, I explain the themes of the literary texts chosen and provide the reasons for text selection which are based on social context of this study (described in chapter2).

I chose literary texts, passages from a novel entitled 'Monsieur Linh and his granddaughter' by Philip Claudel, which is an English translation of the original novel in French 'La petite fille de Monsieur Linh'. Short passages from this novel were introduced which will be referred to as literary texts in this study. The literary texts depict the story of a refugee who does not speak the language of the host country, struggles to cope with the new environment but eventually succeeds to develop friendship with someone from the host society without speaking a common language. Another text that was introduced was an extract from a novel entitled 'The forty rules of love' by Elif Shafak, which is also in English. The literary texts chosen depicted principles, values and religious practices of Sufism through the main character.

I chose texts that depict a refugee's experience because Algeria has been hosting refugees from Africa and Middle Eastern countries since recently (2015), and many of them are homeless, live on the streets in Algeria so they are in constant interaction with local people (as explained in chapter2.5).

The main reason for choosing the text on the refugee's experience is because it illustrates an example of an intercultural communication of the character who is a refugee (Mr Linh) with another character from the host society (Mr Bark) without speaking a common verbal language but they end up developing friendship using non-verbal communication and paralinguistic features. In addition to this, the introductory text (text1) was chosen to give the students insight into the experience of those refugees as the author describes the feelings and thoughts of the refugee with details and his experience as he was travelling from his country to the host country (see appendix L for the texts).

The reason for choosing a text that depicts a Sufi character was because in Algeria the majority of people are Muslim Sunni and considered Sufism as part of the religious diversity within the country. I focused on the religious aspect because it represents a significant ideology in educational policy in Algeria (as explained in chapter2.4 and chapter2.7). The reason behind using a text on Sufism in particular is that it is considered as a religious doctrine that emerged from Islam, so Sufi people have many religious practices similar to Muslim Sunni practices. I only introduced one small passage from this novel, compared to the novel with the refugee's experience, because I aimed at challenging the students' religious views and ideologies, and at encouraging them to reflect critically on their perceptions of other religions taking into account ethical issues in order not to offend the student participants. In the next section, I introduce the teaching approach in more details.

For this study, I chose extracts from novels as literary texts but other genres of literature could also have potential for intercultural education, such as: poems, short stories, plays, etc. The decision to use extracts from novels to be read in the classroom, was made for practical reasons. First, this study did not take place in a module on literature, so the students did not expect to read novels. Second, the fieldwork was planned for six weeks which would have been challenging for the students to read a whole novel and engage with the intercultural encounters as planned. However, working with extracts which have been removed from their context in the novel can have limitations (Goodwyn 2012 and Walton 1990). For example, Goodwyn (2012) introduces in his article the students' reflections on their literary experiences in schools; the students expressed concern about the focus on extracts rather than whole texts because the students 'felt that much more was lost by such an emphasis on extracts' (p. 222). The author, however, does not provide further interpretation of the students' views. The use of extracts in this novel, has proved to trigger the students' curiosity to know more about the story and to engage more with the next extract (as shown in Chapter 6.2. and chapter8.1.2.1).

The limitations from using extracts from these two novels could be that the students do not get to see the dénouement of the plots which could have given them further opportunities to experience intercultural encounters. For example, the novel of 'Monsieur Linh and his grandchild' depicts the psychological trauma of guilt that a French ex-soldier who has survived war in Vietnam expresses verbally. In addition to this, the plot shows the psychological trauma of refugees who escape war through the main character Mr Linh who carries a doll and treats it as his own grand daughter. The characters develop a good friendship despite the colonial

history of their respective countries, the psychological issues involved, and the language barrier between them. The extracts chosen in this study focus on the language barrier mainly.

5.2 Teaching approach

In this section, I introduce the teaching approach adopted and explain how the literature analysis in chapter3, helped me to make an informed decision.

First, I attempted to encourage critical thinking and reflections. As explained in chapter2.7 from the analysis of the guidelines of school education (see loi d'orientation 2009), and in chapter3.1.4 from the literature on teaching ICC in EFL classrooms in higher education the critical dimension seems to be missing and a traditional, teacher-centred approach is adopted in education in Algeria (See Haddaoui 2020, Mizab and Bahloul 2020). Therefore, I implemented a pedagogy that encourages the students' autonomy and critical reflections.

Besides encouraging autonomous learning and critical reflection, I aimed at designing and implementing a teaching approach that encourages dialogic interactive learning according to Delanoy's model (2015) which also overlaps with Matos Gonçalves's (2012), as explained in more details in Chapter3. Through the student-text, student-student, student-teacher interactions and critical reflections the students' were also encouraged to draw on real life experiences, if any, to (re)construct their views and perceptions. The general aim behind this approach was to develop intercultural communicative competence based on Byram's savoirs model (1997).

5.3 Reading approach

Concerning the reading approach, Matos Gonçalves's (2012) approach was adopted to encourage the aesthetic reading experience (Rosenblatt 1994) through a combination of other art forms (drawings and photographs) with literary texts. Matos Gonçalves's reading approach comprises two stages; the first stage of reading, is to give the students time to reflect on their reading as she states 'the reader should be given time, a silent place to reflect on his/her reading […]'. Therefore, implementing drawings and photographs is to encourage the aesthetic reading among the learners especially that it took place at home, and to elicit their creative thinking. The aesthetic reading according to Rosenblatt (1994, p. 25) '[…] the reader's attention is centered directly on what he is living through *during* his relationship with that particular text'. Efferent reading, in contrast with the aesthetic reading, is reading for the main idea or information to take away from any type of text. This approach is adopted and implemented in the classroom tasks and dialogic interactions.

Now that I have explained the main approach that the classroom instructions and tasks were based upon and the reading approach implemented, in the next section, I introduce the teaching methods adopted and the objectives.

5.4 Teaching methods and objectives

In this section, I explain the teaching methods adopted guided by the theoretical framework and the objectives of each lesson in general then I introduce the tasks and how they were delivered in more details in the next section.

As explained above (section5.2), the students were encouraged to draw on their own experiences. In order for the students to feel comfortable sharing their personal experiences, I, with the collaboration of T2 in Uni2, attempted to create a 'safe space' (Matos Gonçalves 2012, p. 139) for them. To do so, we informed the students that there is no 'correct answer' and that no assessment will be put in place based on their views. We supported and guided them to express and value their thoughts and opinions, by raising further questions that showing interest in their views. Most of the time, I personally, kept a neutral attitude and tried not to show my opinion in order not to influence the students' responses, unless it was necessary. I reflect on this approach and review it in Chapter8.5. Each time the events in the texts were discussed, the students were encouraged by the teacher in Uni1, or teachers in the case of Uni2, to link the characters' experiences to their own and their environment, compare and contrast contexts, views, and sometimes to refer to their religious values to self-assess their behaviours and reconsider their attitudes.

My role as the teacher in Uni1, or in a teaching team in Uni2, was not to provide the students with cultural facts about different cultures or English-speaking cultures. Instead, I attempted to organise and guide classroom discussions, raise questions in the classrooms, encourage, and assist the students to come up with their own conclusions based on dialogic interactive critical thinking as a teacher, and to have an understanding of their perceptions and views as a teacher-researcher. To achieve this, I outlined the different objectives of each lesson distinguished from broader aims for learning and research purposes (see table3):

Table 3 Overview on teaching and learning objectives and aims

Title/lesson	**Objectives:** By the end of the lesson the students will be able to	**The learning aim** The learning aim is to	**The teaching aim** The teacher-researcher's aim is to

Introduction Perceptions of Self and Others	1. Locate themselves compared to different nationalities according to how foreign they see them. 2. Think critically about their own conception of the word 'foreigner' and negotiate the different meanings 3. Recognise and explain what leads them to perceive other people in a particular way. 4. Reflect on and be aware about their views and perceptions about refugees in Algeria.	1. Reflect and negotiate the 'self' and the 'other' based on criteria that they set for themselves as a starting point. 2. Be aware that definitions of some words, such as 'foreigner', are complex and not fixed 3. Be aware of some stereotypes and prejudices that they have about themselves and about other nationalities.	1. Allow the teacher to have an understanding of their perceptions of other people in their society and beyond 2. Allow the teacher to track if there is any change in their attitudes towards refugees at the end of the course.
Attitudes and Feelings throughout the Reading of Literary texts	1. know how to analyse their own attitudes and feelings throughout the reading process, 2. Explain their feelings and attitudes about the text, the characters and the events. 3. Compare and interpret their attitudes in collaboration with their peers.	1. Reflect and be aware of their own attitudes throughout the readings. 2. Further develop their curiosity to know about each other's interpretations and perspectives	1. Encourage the aesthetic reading experience 2. Allow the teacher to have an idea about their feelings, thoughts and attitudes while reading the texts at home
Imagination to analyse and interpret an intercultural communication	1. Know the importance of non-verbal communication when communicating interculturally. 2. Analyse and interpret an intercultural communication in a literary text by applying their knowledge of social interaction processes and imagination.	1. Be aware that non-verbal communication is not universal. 2. Become curious to know about different social interaction processes or encourage them to reflect on what they know already and apply it to interpret the intercultural communication in the literary texts.	1. Allow the teacher to have an idea on their knowledge of other cultures and knowledge social interaction processes 2. To encourage dialogic interactions in the classroom between student-student, student-

			text, student-teacher
Interpreting an intercultural communication and engaging in one creatively	1. Identify areas of misunderstanding in intercultural interactions in literary texts and be able to interpret them. 2. Engaging the characters in an imaginary intercultural communication as the characters of the literary text without the use of verbal language.	1. Acquire reinforced skills of interpreting and relating 2. Acquire enhanced linguistic, communicative and multilingual skills and their knowledge and understanding of intercultural communications	1. to have an understanding of their skills of interpreting and relating and skills of discovery and interaction through creativity and imagination
Critical cultural awareness and issues of social justice	1. Be aware of the misconceptions, biases and prejudices they build about people that they may not have been conscious about based on their physical appearances and discuss the impact this has on social justice. 2. Be able to compare their own religious beliefs and practices to those of Sufi people in order to better understand both and critically evaluate their pre-conceptions about Sufism.	1. Acquire the ability to do an evaluative analysis of their own perspectives and judgments about other people. 2. Reflect critically on their religious beliefs and practices as compared to Sufism as shown in the literary text	To encourage critical thinking about one's unquestionable perceptions and attitudes

This table shows teaching and learning objectives that were outlined based on the objectives in the savoir model (Byram, 1997) and applied in practice following Delanoy's model (2015) and Matos Gonçalves's approach (2012). Further details on the teaching procedures are in the next section.

5.5 Classroom tasks and procedures

In this section, I explain the tasks and classroom procedures implemented in more details. As explained above, each task was planned in accordance with Delanoy's teaching model (2015) where each task 'interconnects' (p. 27) the teacher(s), the learner(s) and the text dialogically.

Different classroom procedures were undertaken such as group work, pair work, and individual reflections on these; group presentations, individual presentations, and whole classroom discussions. The tasks varied between reading literary texts, imagining themselves in the position of the characters, comparing, sharing personal experiences, analysing and representing their own attitudes and the characters' in the form of pictures/drawings, and reflecting on their opinions and discussions as in-class or homework assignments.

5.5.1 Lesson 1: Introduction: Perceptions of 'self' and 'others'

The first session with all four groups was just an introduction to the course. No literary texts were used during this session, therefore, only data that from task4 (refugees in Algeria) were analysed because they were helpful to answer the research questions (in Chapter6). The students were assigned four activities the process is described in the following table (table4):

Table 4 Task procedures and objectives, lesson1

Task	**Process** The students were	**Objective** The objective is that the learners
Diagram of foreignness	• Given a list of nationalities • Asked to write Algerian in the middle • Asked to individually place the other nationalities as near or further away depending on how foreign they see them • Asked to compare and contrast their diagrams in pairs • Asked to report their discussions to the whole class in the form of pair group presentation	**become aware that foreignness has varying degrees and depends on individuals**
Guess what could be the stereotype	• Asked to pick up one nationality from the list • Asked to Think about the stereotypes they may have about Algerians • Asked to share with the whole class • Asked to discuss what could be the reasons behind a particular stereotype with the whole class • Asked to discuss whether peoples' perceptions about	**become aware of (1) the stereotypes they might have about themselves or about other countries (2) perceptions that other people might have about Algerians not only their perceptions about others**

	others influence their interactions • Reflect on their discussions at home	
Define the word 'foreigner'	• Asked to individually define the word 'foreigner' • Asked to compare and discuss their definitions in groups of 4-6 students • Asked to reflect on their peers' definitions individually in a written form	**(1) become aware that definitions of some words such as 'foreigner' are not fixed (2) negotiate the meaning of the word (3) Reflect and be aware of the criteria that they set to define cultural and geographical boundaries**
Refugees in Algeria	• Asked to take a piece of paper and individually write what they think about refugees in their society, where they come from, how they feel about them and share any experiences that they have about them	**Have the opportunity to have a quick brainstorming about their attitudes towards refugees in Algeria. It also allows the teacher-researcher to have an idea about their pre-conceptions and track how these change throughout the course, if they do.**

For each task, the teacher in Uni1, or teaching team in Uni2, guided the students to reflect on their opinions, listen to each other's arguments and come up with their own conclusions to reach the objectives of the lesson.

Six texts were introduced to the learners, five of them were extracts from the same novel 'Monsieur Linh and His Child' and the last one was from 'The Forty Rules of Love'. The text extracts were divided and numbered (as Text1, Text2, Text3, Text4, Text5 and Text6 see appendix L). The students were assigned the reading at home but were not given all texts at once. Each session they were assigned one text to enhance their curiosity to know more about the characters and the events and motivate them to read the next text. The students, due to the time restriction in the classroom, were asked to read most texts, but not all of them, at home.

At the end of Lesson 1 the students were given Text1 and Text2 and asked to read it at home as a homework assignment.

5.5.2 Lesson 2: Attitudes and Feelings throughout the Reading of Literary Texts

Since the reading did not take place in the classroom and was not guided by the teacher, the students were asked to collect pictures or drawings each time they read a text that illustrate their feelings and attitudes throughout the reading. This task allowed the teachers to understand their feelings and reading experiences. They were asked to present the pictures they collected in front of their peers and the teacher in the classroom for discussion and interpretation to encourage dialogic interactions in the classroom.

The main materials used during this session were the literary texts (Text1 and Text2) that the students were assigned to read at home and the pictures/drawings that they have collected that represent their feelings and attitudes. The following table (table5) presents the tasks and procedures during this session.

Table 5 Task procedures and objectives, lesson2

Task	**Process/ Description** The students were asked to	**Objectives** The objective is for the students to
Representation of Attitudes and Feelings through Pictures	• Present their pictures in small groups (4-6 students) • Compare and contrast their attitudes and feelings in small groups • Present a summary of their discussions in small groups to the whole class • Individually reflect on and interpret the different attitudes and feelings	• To engage in the aesthetic reading experience and be aware about their feelings and thoughts during the reading • Share their experiences and discover different interpretations and perspective for reflection

As a homework, the students were asked to imagine themselves in the situation of Mr Linh, the refugee character in the literary text, and re-write his interaction with Mr Bark to present it and discuss it the next session. The objective is for the students' to engage in the aesthetic reading experience be aware of their feelings and thoughts during the reading, to then discuss them and explore the different experiences and perspectives.

5.5.3 Lesson3: Using Imagination to analyse and interpret an intercultural communication

The materials used during this lesson are Text2 as the main one, in addition to a video that the students were asked to watch at home and discuss their reflections on in the next session.

This lesson lasted for two sessions, each class was divided into small groups of 4-6 students and each small group was given a different task. For this lesson, Text2 -the text that showed the interaction of Mr Linh (the refugee) with Mr Bark (a native of the host country) without the use of a common language- was divided into different passages. Different questions were asked on the different passages in order for the students to analyse and interpret the communication. The aim was to engage them in a dialogic interaction with the text to see if are able to decentre and adopt a different perspective from their own, i.e., that of the character. Knowing that Mr Linh is an old man refugee who does not speak the language of the host country, and therefore, of his interlocutor, the students had to analyse and interpret the non-verbal communication between the characters by referring to their knowledge of social interaction processes.

For the different passages the students were asked to imagine themselves in the shoes of Mr Linh, the refugee, and (1) interpret what his interlocutor is saying by paying attention to the gestures, facial expressions and tone of voice as described by the author. The questions they were asked were on the meanings of the different non-verbal and para-linguistic features that the author described as a medium of communication between the two characters. The students were asked to (2) compare the meaning of those gestures in the text to the meanings they attribute to them in Algeria (sometimes different regions in Algeria), and other countries depending on their knowledge of social interaction processes. They were also asked to (3) guess where both characters are from by analysing their communication and interpreting it according to their knowledge of social groups, products and practices. In some passages, they were asked to (4) identify the misunderstandings that happen between the interlocutors and (5) explain them and the reasons that could be behind them.

The video showed a French psychologist explaining some gestures and their meanings in communication from a psychological perspective. The video was in French so 8-9 students, those who were comfortable with the language, were asked to work in a group, watch the video and discuss the interpretations of the psychologist and present their discussion and reflections on it to their peers the next sessions. Yet, the data from this task were not analysed because the students did not critique or comment on the video, they just seemed to translate the content of the video and reported to their classmates.

As a homework task, the students were asked to complete the following prompt sentences:

- Today in class I learnt that…
- Today in class I learnt how…

After re-reading, analysing, discussing Text2 in class and imagining themselves in the situation of the refugee conversing with a native of the host country, the students were asked a series of questions to think about and answer at home in a written form.

Table 6 Task questions and objectives, Lesson3

Task questions	**Objective**
1. What were/are your attitudes towards the characters? Did they change from your previous reading?	**This question was asked in order to see whether as a result of classroom discussions the students perceptions of the characters would change compared to their first reading.**
2. Is non-verbal communication more or less important than using language? justify	**Questions 2, 3, 4, and 5 were asked in order to reflect on what they have discussed in the classroom, think about any experiences they have had before and relate them to the experience of the refugee in the literary text.**
3. Can language i.e. verbal communication correct mistakes in non-verbal communication? Give examples from your real-life experience	
4. What happens when two people use non-verbal communication from different countries? Give examples	
5. Can language i.e. verbal communication correct mistakes in non-verbal communication? Give examples from your real life experience	

5.5.4 Lesson 4: Interpreting and engaging in Intercultural Communication

During this session, the students were given Text3 and asked to read it in the classroom at the same time they were asked to be aware of their feelings and attitudes towards the characters.

Text3 was about an incident that happened to Mr Linh, the refugee, when he was walking in the streets of the host country, lost in his thoughts and memories of his country, and lurched to bump into a woman who was very upset at him.

Table 7 Task procedures and objectives, lesson4

Task	**Process/ Description**	**Objectives**

	The students were asked to	The objective is for students to
Reading text3	• Read text3 • Take notes of any feelings you have while reading	• **Encourage the aesthetic reading to be aware of their feelings and attitudes.** • **Be able to explain them to their classmates and the teacher**
Critical analysis and interpretation of interactions in Text3 as compared to Text2	• Imagine they can say something to the author about this passage what would it be • Identify if there is a misunderstanding. • Compare and evaluate, in pairs, the interaction of the refugee with the women with the one with Mr Bark in text2	• **Encourage the students' interaction with the text and the author.** • **Encourage them to develop analytical and critical thinking skills by constructing arguments, looking for evidences from the texts, drawing on their knowledge and own experiences to support their opinions and evaluate each other's claims and arguments.**
Creative interaction	• Imagine Mr Bark meets again with Mr Linh after the incident of Linh with the woman and write their interaction for a second meeting without the use of a common language.	**Have the opportunity to use their linguistic and communicative skills such as the use of gestures to clarify meanings, employ their knowledge about different social interaction processes to convey meaning, reflect on the social interaction conventions of the characters used in their previous interaction in Text2**.

During the analysis of the interactions of the refugees, the students were asked to reflect on their real-life experiences if they have had a, more or less, similar experience, or witnessed one, to share it and discuss it in comparison to the one the character refugee experienced in the texts. Each time one of them shared and experience, the others were asked to evaluate it considering different perspectives and provided different interpretations.

At the end of the session, the students were given Text4 where the characters, Mr Linh and Mr Bark, meet again and were asked to compare their expectation with the original text from the novel as a homework assignment. They were given the following prompt sentences to complete:

- I have also expected that…

- I have expected the characters to communicate using…
- I have not expected the characters to… because
- I also have expected the characters to… differently because…
- I conclude that…

5.5.5 Lesson 5: Critical Cultural Awareness and Issues of Social Justice

During this session the students were given Text5 and were asked to read it in the classroom. Text5 is also extracted from the same novel and it tells the story of Mr Linh, the refugee, who was sitting in the same park as always on a nice and sunny day, but he, and his little child, were still wearing many layers of clothes as he is scared of the cold weather in the host country. The author describes how children in the park were curious to see the little child on his lap but their parents grab them by the hand and take them away from him, others laugh at him. By the end of the text the character looks at himself and wonders whether he has a scary look.

The students were asked to read this text in the classroom because it was a short one compared to Text1, Text2, and Text4.

Table 8 Task procedures and objectives, lesson5

Task	**Process/ Description** The students	**Objectives** The objective is for students to
Read Text5	• Were given Text5 and asked to read it in the classroom	
Discussion	• Discussed the situation of the character and his feelings • Were asked to share any similar experience they have had. • Were asked on the importance of physical appearance to them, and gave examples about that.	**To understand the character's experience and feelings to be aware of issues of social justice and equality in their environment and worldwide.**
Impressions on pictures	• Were shown different pictures one after the other • Asked to write any impression on each of the pictures they see • Asked to share their impressions • Asked what they know about Sufism	**To have a quick brainstorming on who are the people in the pictures and to think about any knowledge they have about these people and their perceptions**
Reading Text6	• Were given text6 to read in the classroom	**Allow the students to have some knowledge about Sufism and its principles, if they did not have any before.**

	• Asked to extract Sufi principles and values from what the Sufi character portrays in the text.	
Analysis and evaluation	• Asked to share what they have learned about Sufi principles and values • What they think about these principles and values • Compare Muslim Sunni religious requirements with Sufism • Compare their own daily religious practices with those of the character as a Sufi believer • Were asked whether the text has changed their perceptions about Sufi people or has given them any knowledge about their beliefs and practices.	**See the similarities and difference that Islam and Sufism have and evaluate their own religious values, and how they are practiced in their daily life as compared to the Sufi character.**

Figure 5 Picture1

Figure 6 Picture2

Figure 7 Picture3

The pictures the students were shown were pictures of Sufi people wearing their traditional dress. They were shown the pictures starting from the most similar to an Arab traditional dress (Figure5) to the least similar (Figure7). When the students could finally guess who people in the pictures are, what they were doing, they were asked about their opinion on Sufism and whether they know any Sufi people. They were also asked whether they are interested to know more about them before they were given Text6.

The visual aids helped to see the students' perceptions of these people, any prejudices they have and their knowledge about this group of people. They also helped to see how they responded to the similar to/different from their own Arab traditional dresses. The picture that showed a Sufi whirling dance allowed the students to have an idea on their spiritual dances as a religious practice and also to recognize them for those who have seen the dance before.

Text6 was an extract from the novel 'The Forty Rules of Love'. It was a chapter from the novel where a character Shams who is Sufi was communicating with a non-believer who was rude to him but Shams was trying to help him. The text showed some Sufi principles and beliefs such as peace, patience, devotion, and the ability to foresee the future or have visions about events that happened in the past, etc.

The students were asked to identify and interpret those values from the literary text and evaluate what is shown in the text as compared to their previous knowledge, if they had any, and their own values and principles to enhance their critical cultural awareness.

Now that the pedagogy is explained in terms of approach, methods, objectives and tasks implemented, in the next chapter (chapter6), I analyse the data collected during this pedagogy to investigate how the literary texts can be used to develop ICC and answer the research questions.

6 Chapter six: ICC elements identified according to the savoir model

6.1 Introduction

I this chapter, I attempt to answer RQ1 that analyses the ICC elements the students learn from a pedagogy using literary texts. In order to answer RQ1, I draw on data from classroom audio-recorded discussions, students' worksheets, my own observations and reflections as a teacher-researcher and the interviews with students and teachers, if relevant. I first introduce the students learning of ICC elements according to Byram's savoir model (1997) by explaining the role of the literary texts and the students' responses.

The five savoirs were identified in the data; namely, attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness. This chapter will be divided according to the five savoirs elements. Each savoir that is identified as an ICC element to answer RQ1 will be analysed as a theme, i.e. deductive thematic analysis. In the analysis, I analyse how each savoir emerged and relate it to the use of literary texts using thick description and providing instances from the empirical research. Each instance may be related to more than one savoir, and therefore, maybe discussed in more than one section according to its relevance.

Each theme will be coded according to the objectives outlined in the savoir model that were planned in the pedagogy. In other words, I will not go into the different objectives outlined in the savoir model (from (a) to (k), etc.) for each savoir. Instead, I outline the students' learning outcomes according to the emerging themes identified coded that were part of the objectives of the pedagogy because not all the objectives in the savoir model were planned.

6.2 Attitudes

In this section, I introduce the analysis of the data that reveal students' attitudes according to the savoir element and explain the role of the literary texts in this process. 'Attitudes' is the only savoir that is analysed before and after the students read the literary texts mainly because it was important for the teacher(s) to have an understanding about the students' perceptions

Attitudes before the reading phase

The first theme analysed in this section is 'attitudes'. I, first, introduce the students' perceptions of refugees from the first session before any literary texts were introduced then their attitudes during and after the reading phase, and discuss their responses, as explained in the previous chapter.

One of the first activities that the students were introduced to in the first session was to write a paragraph about their perceptions of refugees, prior to introducing the text that depicts the experience of the character who is a refugee. As I explained in Chapter5, the aim is for the students to be aware of their attitudes and whether they evolve over the six-week course, and if so, how. Their responses will enable me to identify any evidence of learning progress.

In the first session, the students were asked to write their thoughts about refugees in general and narrow them down to refugees in Algeria, taking into consideration their own experiences within society, if any. Although my aim is not to compare between the two universities, the data reveal a striking difference across the two universities, which is worth noting. In university1, the responses were diverse; in university2, however, the responses were very similar. Due to the large number of participants and quotes, it is not possible to discuss each quote separately, therefore, I attempt to summarize their responses in representative quotes below (in bold) to have an idea on their perceptions and attitudes towards refugees.

In University1, many students, said that they do not want refugees from other African countries to stay in Algeria because of the dangerous diseases they may bring with them. Extracts from what they said are as follows:

Instance1:

> **I don't interact with refugees** that I come across in the streets except for giving them money. Other than that **I have nothing to do with them** this is probably **out of fear from catching the different diseases** they bring along. However, I sometimes feel sorry for them because of the misery they survive.
>
> **I always avoid them because they suffer from contagious diseases** so I don't have any experience dealing with them"

Many students expressed their wish to isolate all refugees in specific camps away from other Algerians until the situations in their countries are better so that they can go back. Instances from what they said are:

Instance2:

> For me the most appropriate way of dealing with them [Malian refugees] is avoiding them as much as I can. I am not being racist, I understand their suffering and that they are surviving tough circumstances, however, **it is vital for the Algerian government to protect us from them by providing them with refugee camps isolated from Algerians** until war is over in their countries so that they go back there.

Some students, however, were more welcoming. Examples from what they said are the following:

Instance3:

> Despite the fact that their residence in Algeria might have a negative impact on Algerians such as the harmful diseases they have; **they are still welcome because it is important to provide innocent people with shelter**.
>
> **We Algerians as Muslims should interact with refugees kindly and politely** as we do with all other people. **We should not let them feel that they are refugees or foreigners**. Personally, whenever I meet with a refugee I deal with them as brother and sisters. I always initiate conversations with them and offer help whenever I can.

In university2, however, the majority of the students stated more explicitly that their stay in Algeria is not welcomed and that they do not feel comfortable around them. No quote will be introduced about this for ethical issues in order not to spread hate speech or affect readers because the participants used heavy words and expressions. For this sake instance4 has been deleted.

After the students' initial perceptions of refugees are established and the teacher(s) are aware of their attitudes in general, two literary extracts from the novel 'Mr Linh and his child' (text1 and text2) were introduced at the end of the first session for the students to read at home as an assignment. To encourage the students to engage in the aesthetic reading experience they were asked to reflect on their feelings during the reading process, and collect pictures (photographs, drawings) that represent their reading experience, and to present them in the classroom, the following session. The aesthetic reading experience as opposed to the efferent reading, according to Rosenblatt (1994) is the reader's focus on their own feelings during the reading instead of the information they learn or, in her own words, 'carry away' from a text. Second, the students were asked to re-write the dialogue between the characters by imagining themselves in the situation of the character who is a refugee and present their responses to the whole class orally. Attitudes according to the savoir model were mainly identified from these two activities.

In the next section, I identify and analyse data extracts that reveal students' attitudes according to the learning objectives outlined in the savoir model, which were also planned as learning objectives for this course, presented in Chapter5.

Attitudes during and after the reading phase

In this section, I present the students' attitudes as a savoir throughout the intervention using literary texts. Colours will be used to draw the reader's attention to statements that show (1) curiosity and openness as an attitude in red, (2) readiness to suspend disbelief about other cultures and belief about one's own in green, and (3) readiness to engage with the conventions and rites of verbal and non-verbal communication in blue, and finally, (4) to show the lack of any of the above (1), (2), and (3) in brown. Sometimes, the same instance can have different colours as evidences and it is discussed under different themes according to its relevance.

6.2.1 Curiosity and openness

After the first reading, the students were asked to introduce pictures that represent and explain their attitudes towards the text and the characters. This activity which is "student or production oriented" (Volkman 2015, p. 52) enhances students' performative (also known as the aesthetic) dimension which encourages the students to focus more on their reading process instead of the general information they learn from the text. In other words, it stimulates cognitive and affective responses to the text. The aesthetic process, according to Lütge (2012, p.195) in theories of 'understanding the other' (*Fremdverstehen*), facilitates "the process of getting involved with other characters", "changing perspectives", "reflecting on emotions", and "comparing (culturally) different perspectives". Indeed, the students showed curiosity and openness at a more general level (a); in addition to curiosity and openness according to the savoir model as willingness to seek out or take up opportunities to engage with otherness in a relationship of equality (b).

6.2.1.a. Curiosity at a general level:

The fact that the students were given different extracts of texts from the same novel aroused their curiosity each time to know more about the story and the characters. Text1 was a description of feelings and memories of the refugee about his village and family that he lost due to a bomb attack as he was on his way to a new country. However, there was no mention of him as being a refugee at the beginning. This stimulated the students' curiosity at a more general level to know more about the characters and the events. Representative extracts from the students' oral reports are as follows:

Instance5:

> For example in the first text we have shared the feeling of 'wondering' attempting to understand what the text is about, why the uncle was frightened to go outside

why there was the word 'ghost' is it a figure of speech or does he literally fear some ghost to go outside. This is the feeling shared the most. (Grp1)

When I started reading the first text I was excited to know the rest of the story a lot of questions came to my mind such as who is this man? Why is he scared to go outside? What is the secret behind his story? (Grp3)

The students also showed openness at a more general level. For example, as shown in instance6 that I discuss below in detail. The student showed awareness about the importance of showing attitudes of openness in order to adapt in the new society. She said:

Instance6:

If I were in the situation of Mr Linh I would be afraid and frustrated but then if I think about the future of my child and that I have to help her integrate I will do my best to have company and try to be flexible and open to Mr Bark. (student2, instance6, Grp2)

In addition to this, the fact that they have seen that some of their classmates had prior knowledge about other cultures, which is discussed next in section6.2.3, has encouraged them to search more and develop their curiosity i.e. savoir être, to learn about different cultures.

6.2.1.b. Willingness to seek out opportunities to engage with otherness in a relationship of equality

The students also showed attitude (1.a) when they were asked to imagine themselves in the situation of the refugee. One of the students' responses was the following:

Maybe for me because I would be curious to know about him as well, I have to find a way, create gestures. (Student5, instance14, Grp1).

In addition to that, in the post-interviews, one of the students clearly said that she looked for an opportunity to communicate with a refugee after the classes as a result of their learning about the experience of refugees, the interview extract is the following:

Instance7:

Interviewer (myself): what do you think you have learned over the last past six weeks? What is the result of this learning using literary texts?

Interviewee (student1): well mmm mainly about refugees [silence] before I used to think I used to avoid refugees and mmm I used to think that [silence] people should not get in touch with them for any reason but **after the classes mmm I went I looked for a refugee a Syrian women and I engaged with her in a communication** and I asked her where she came from and why she is here and I wanted to know about her experience back at

home [silence] I wanted to offer help mmm which obviously was as a result of this learning […]

6.2.2 Readiness to suspend disbelief about other cultures and belief about one's own

This ICC element was identified in the students learning as (a) willingness to question the values and presuppositions in cultural practices and products in one's own and other countries and (b) willingness to change perspective to see a specific phenomenon from a different perspective than one's own. In the following sections I introduce the relevant data and discuss them.

6.2.2.a. willingness to question the values and presuppositions in cultural practices and products in one's own and other countries

Only one small group of students showed signs of questioning of their perceptions, as reported by student1 in instance4 below. Others, however, like student2, 3, and 4 were unwilling to question their thoughts and perceptions or those of others in their environment at this stage.

Instance8:

> Student1: Thanks to this [the text], we have thought about the situation of the refugees who came to Algeria and who were totally neglected by us [silence] because of that we were thinking about [silence] or we felt regret for not trying to help them and we thought about the aesthetics of our country and forgot that they didn't have any other escape.
>
> Student2: I don't share their thought and I don't think we neglect them we just avoid them
>
> The teacher commented: you avoid them means you neglect them
>
> Student3: No, those who come from Syria, for instance, we sympathise with them more than the others
>
> The teacher asked: why?
>
> Student4: "maybe because of our perception about black refugees compared to Syrian refugees."
>
> Student3: "because of their behaviour, they haven't been well behaved since they came to Algeria"
>
> Student5: "We have had classmates who come from Mali before, and they were very well behaved. I think the refugees who come from there and that my classmates think they are aggressive, it's because of the harsh conditions they have been through which made them who they are now."

> Student3: "maybe we avoid them because of the cultural difference between us and them […]"

From instance4, we can see that, first, some students were not aware about the experience of refugees and about the real reason they are in their society. After reading the text, they started questioning their own perceptions as reported by student1. Other students (2, 3, and 4) make a distinction between refugees from different nationalities (Syrian Vs. other African countries) and are aware that their 'perceptions' are the barrier but do not show any signs of willingness to question their thoughts and perceptions. Student5, on the other hand, is showing willingness to analyse and interpret behaviours of refugees from a different perspective than the one of her classmates or maybe other people in her society, who said that they avoid them because of their behaviour by drawing on her real life experience. What has happened here is what Matos Gonçalves (2012) describes as:

> Forcing the student-reader to abandon a position of judging and to adopt instead the position of the interpreter, paying attention to details, to ambiguity and double meanings, to what remains unseen at first sight (p 132)

Matos is referring to attitudes to the text but here those attitudes have been carried over into their perceptions of people in the society i.e. refugees from Mali and Syria. Student5 is trying to link their behaviour to their experience as a result of comparing them to other people that she met before from the same country. Therefore, she is showing an attitude that facilitates the development of the skills of interpreting as Byram (1997, p. 34) stated "the relationship of the attitudes factor with others is that of interdependence". Skills of interpreting will be discussed in a later section.

Instance8 (above) is a good example of Matos's 'first stage: read' that she argues is "an open reading" that brings students' experiences to the classroom with different perspectives to facilitate the development of their skills of interpreting (in her own words 'savoir interpréter') due to the different interpretations they share in the classroom. (p. 129-130)**.**

Some students also showed attitudes (2.a) according to the savoir model. Instances of this can be seen when they discussed the pictures they have collected to represent their attitudes in small groups, and reported to the whole class:

Instance9:

> While reading the text I was thinking about refugees here and I think that the text has a hidden purpose which says don't just look at refugees as people who seek

> charity and help, they need something else to overcome the misery they are facing. They need support not just with money but also with words, they need someone to push them to carry on with their lives. (Grp1)

Instance10:

> I have something to add I was absent last session and I haven't finished reading the second text but I have realised that I am so self-centred [silence] I mean [silence]I'm only concerned about my life I never take a moment and try to consider those refugees and how they feel [silence] it's easy to understand their experience but it's not easy to understand their feelings, maybe I have been a bit harsh on them [silence] the text raised my awareness, I mean [silence] I never thought of the deep meaning of their experience and feelings [silence] I was just concerned about my everyday life (Grp2)

Instance9 and instance10, first, show that the students are linking and comparing, or 'transferring', the experience of the character who is a refugee to the ones they are familiar with in their society. It also shows that they are questioning their own perceptions of refugees in their society. In instance9 the student seemed to think that they just need money, but after reading the text and discussing the pictures they have chosen to represent their attitudes, she started questioning whether refugees in her society need moral support more than they need financial support. The student in instance10, on the other hand, responded during the reading of the text i.e., the change in his attitudes occurred during his interaction with text as he related the experience/context of the text to his own social context. Instance10, on the other hand, is a very good example of the students' response showing attitudes (2.a). The student started questioning his everyday life concerns and practices and his presuppositions about the experiences of refugees which implicitly seem to come from the society he lives in, immediately after reading text1, before finishing text2.

Similarly, a statement from instance12 (below) reveals that one of the students started questioning her own perceptions and practices as a result of reflecting on the experience of the refugee and her own attitudes which resulted in a change in perspective. Evidence from what she said is the following:

> For me, all I can say… when I tried to imagine myself in the situation of the refugee for just a small passage I couldn't, I couldn't. To be honest, because I felt guilty, I was blaming myself and was angry towards myself because I waste money to buy things that I don't really need when I could give some to those refugees that we see in the streets everyday for them to eat, they can at least use it. It's only now that I am aware. (student4, instance11, Grp2)

The student in this quote, like the previous one, seems to question her own practices, which seem to come from the society she lives in and that she probably took for granted before, as a result of attempting to imagine herself in the situation of the refugee, i.e., a decentring process which she explicitly states she could not achieve.

6.2.2.b. Willingness to change perspective to see a specific phenomenon from a different perspective than one's own

Another striking example from instance8 is the willingness of change in perspective by student3 who started questioning her own presuppositions by listening to the discussion of her classmates. At the beginning, she tried to defend the difference in their perceptions of Syrian refugees compared to others who come from sub-Saharan countries by blaming them for their behaviour. Then, she moved from blaming them to questioning her own perceptions of cultural differences and those of other people in her society. She said:

> because of their behaviour, they haven't been well behaved since they came to Algeria(student3, instance8, Grp4)
>
> maybe we avoid them because of the cultural difference between us and them […] (student3, instance8, Grp4)

Instance6 shows the discussion of the students in Grp2 when they were asked to imagine their response if they were in the situation of the refugee. It shows that some students were able to adopt the viewpoint of the character and question their own perceptions and practices; however, other students could not. For the sake of its length, I analyse it as I go along to make it easy to follow.

Instance11:

> Student1: I would listen to him as he speaks but if he offers his hand to shake, I wouldn't accept it, as a women in my culture we do not shake hands. I would still sit there and listen as long as his voice, as long as I like the tone of his voice, I mean it does not sound threatening. But if he put his hand on my shoulder I'd be shook I'd move from my place but still keep eye contact to try to understand what he meant by this gesture
>
> Student2: If I were in the situation of Mr Linh I would be afraid and frustrated but then if I think about the future of my child and that I have to help her integrate I will do my best to have company and try to be flexible and open to Mr Bark.

Student2 showed the ability to see the experience of the refugee through his eyes therefore she showed the ability to change perspective.

> Student3: When Mr Bark offered a cigarette to Mr Linh, in fact, if I were Mr Linh I would show satisfaction and not refusal so that even … even I don't speak his language but at least to show some politeness.

Student3 seems to blame the refugee for 'not being polite' because he rejected a cigarette Mr Bark offered him.

> Student4: For me, all I can say… when I tried to imagine myself in the situation of the refugee for just a small passage I couldn't, I couldn't. To be honest, because I felt guilty, I was blaming myself and was angry towards myself because I waste money to buy things that I don't really need when I could give some to those refugees that we see in the streets everyday for them to eat, they can at least use it. It's only now that I am aware.

Student4, described her initial state and then started questioning her own preconceptions about refugees and her practices which implicitly shows a change in perspective and perceptions of refugees in general.

> Student5: I think most people think that they are fine now that they are in Algeria but ignore the experience they have been through and how they feel about their past. I think the government should arrange something to raise our awareness

Similarly, student5 showed willingness to analyse meanings and behaviours from the viewpoint of the character who is a refugee; therefore, she showed the ability to change perspective and the experience of refugees from their point of view.

> Student6: I am surprised, because [name] [student2] and [name] [student3] still find a way to blame the refugee for refusing a cigarette and think that he should be more polite.

Although it is not clear if student6 has changed her own perceptions or not, she shows the ability to see the character's experience from a different perspective than her classmates' (student2 and student3).

> Student2: Yes, because I think that he is the one who needs help to integrate within the new society so he is the one who should make efforts.

While student2, clearly shows a lack of empathy and responsibility, which will be discussed in more details in the next chapter, student6 aptly notes this and tries to explain to her a different perspectives

> Student6: Do you think that after all what he has experienced, I mean everything is well described in text1, do you think that he is now thinking about integration, he is clearly just trying to survive.

Student6, similarly to student5, is showing attitude (2.a) as she is questioning her classmates' perceptions of refugees and showing the ability to see the experience and attitudes of the character who is a refugee from his point of view. Therefore, she also shows attitude (2.b).

> Student3: Yes, now that you are saying it this way it sounds like we don't have empathy for him, but that's not true, we do [silence] **Maybe because we don't have such an experience**, **most of us have experienced losing someone** dear maybe this is why we can relate more to Mr Bark's [the character from the host society who lost his wife] experience and sadness.

In response to student6, student3 seems to question her attitudes and explain that they were more likely to understand the second character because they have a shared experience. She shows an explicit reasoning process which can be identified as CCA and will be discussed in more details in a later (section6.6). In addition to this, instance11 is a particularly good example of the dialogic interaction between the students in the classroom which reveals the way they attempted to (re)construct meaning, interpret and re-interpret their own and each other's responses and perceptions.

Instance14 (below) also shows the students in Grp3 were able to change perspective and imagine themselves in the situation of the refugee and reflected on their own responses. Evidence from instance14 is the following:

> For me, well…personally, I have never been in a situation like this but I can imagine that I would feel afraid, uncomfortable and feel threatened. (student1, instance14, Grp3)
>
> I would show self-confidence, even if I'm scared I'd do my best not to show it. (studen6, instance14, Grp3)

Student6, was able to understand the feelings of the character but did not show readiness to engage in a communication.

In Grp4, the students' reports showed that student1, student2 and student3 showed willingness to change their perspective to the one of the character who is a refugee and explained their feelings and attitudes. The other students in this discussion showed willingness to engage in a communication (attitude 2.3), except for student6, which will be discussed later (Section 6.2.4). Instance12 is an evidence from their report.

Instance12:

Student1: I'd be scared but I would remain calm in order not to show my weakness [silence] and [silence] not make scare the little girl

Student2: "I'd feel a sense of loneliness because he doesn't know and doesn't understand the language so he doesn't know how to react, so I'd feel a kind of loneliness

Student3: I tried really hard to put myself in the shoes of Mr Linh [silence] or Monsieur Linh, and I find it really scary to be in a situation like this, a high sense of alienation. So [silence] I found that Mr Linh is so courageous to stay and remain calm [silence] Personally, I wouldn't stay calm I don't know what I'd do

Student4: I would definitely try to make the interaction, say for myself everything out and try to communicate using gestures maybe

Student5: I think I would not remain calm since it's a hard situation, I will try to communicate as well

Student6: I'd feel threatened and just run away

Student7: I'd just smile even if I'm scared

Student8: I'd just avoid looking at him so that he doesn't talk to me

6.2.3 Readiness to engage with the conventions and rites of verbal and non-verbal communication and interaction

The students were asked to imagine themselves in the situation of the refugee (as explained in chapter5) and think how they would have reacted many of them showed readiness/willingness to engage with the conventions and rites of verbal and non-verbal communication (attitude 2.3). For example, Student4 and student5 show attitude (2.3) as demonstrated in blue:

Instance13:

Student2: For me I would be afraid of him and I would expect him to do anything harmful to me and I would keep distance

Student3: For me I said that I would try to keep calm but at the same time be careful and try to notice every move he makes. Since I do not speak… I'm in a country which language I do not speak I will be cautious and protective to the little girl.

Student4: For me even if we do not share the same language, I would try to find a way to understand him. For example, I would ask him 'who are you?' [using gestures]

Student5: Maybe for me because I would be curious to know about him as well, I have to find a way, create gestures.

Student1 in instance11 also showed awareness about the importance of non-verbal communication namely, eye contact and tone of voice.

I would listen to him as he speaks but if he offers his hand to shake I wouldn't accept it as a women in my culture we do not shake hands [silence] I would still sit there and listen as long as his voice as long as I like the tone of his voice I mean it does not sound threatening [silence] but if he put his hand on my shoulder I'd be shock I'd move from my place but still keep eye contact to try to understand what he meant by this gesture (student1, instance11, Grp2)

Instance14 below represents the students' discussion in Grp1. Student3 was aware about the importance of verbal and non-verbal communication and did not restrict herself to speaking her native language and showed readiness to engage with the conventions and rites of verbal and non-verbal communication. Student4 did not show willingness to engage in a communication but seemed aware of the importance of language and therefore, communication. Student7, like student3, was aware about the role of non-verbal communication and therefore, showed attitude (2.3). Evidence from their discussion is the following:

Instance14:

Student1: For me [silence] well [silence] personally I have never been in a situation like this but I can imagine that I would feel afraid, uncomfortable and feel threatened

Student2: I wouldn't speak my native language since I know that he wouldn't understand me, but I try to find a common language like English or French. If not, I would use gestures.

Student3: for me, I would stay silent and in the meantime try to catch some words and try to learn the new language.

Student4: I would show self-confidence, even if I'm scared I'd do my best not to show it.

Student5: I would also stay silent but if he continues speaking or expect an answer from me I would use my mother tongue.

Student6: I personally would speak my mother tongue to show them that I cannot speak their language then I would say something like 'اسمحلي' [in the Algerian dialect which means 'excuse me' or 'pardon'] and I would take my child and go, so that I don't offend them

Student7: I would do [showing some gesture with her hands and mouth] to say that I don't speak the language.

Similarly, in grp4, the students showed attitude (2.3) about readiness and willingness to engage in communication. Extracts from instance12 discussed above are the following:

> I would definitely try to make the interaction, say for myself everything out and try to communicate using gestures maybe. (student4, instance12, Grp4)
>
> I think I would not remain calm since it's a hard situation, I will try to communicate as well. (student5, instance12, Grp4)
>
> I'd just smile even if I'm scared. (student7, instance12, Grp4)
>
> I'd just avoid looking at him so that he doesn't talk to me. (student8, instance12, Grp4)

Both student4 and student5 show attitude (2.3). While student4 explicitly refers to non-verbal communication, student5 refers to communication in general terms. Student7 and student8 show awareness about the importance of non-verbal communication (smile and eye contact) without explicit reference to communication.

6.2.4 Lack of attitudes (1), (2) and/or (3)

While some students demonstrated attitudes as an ICC element according to the savoir model, others demonstrated the lack of attitudes. In the following section, I introduce relevant data and discuss them.

Lack of attitude (2)

Student1 in instance11 could not change perspective and adopt the one of the character; she tried to imagine herself in the situation of the character with her female culture bound perspective. Thus, she could not fully adopt the perspective of the character. She said:

> Student1: I would listen to him as he speaks but if he offers his hand to shake, I wouldn't accept it, as a women in my culture we do not shake hands […] (student1, instance11, grp2)

Similarly, student2 and student5, in instance14 could not fully adopt the perspective of the character who is Vietnamese which is clear from her expression in the Algerian Arabic. The evidence is the following:

> I would also stay silent but if he continues speaking or expect an answer from me I would use my mother tongue. (student5, instance14, Grp3)
>
> I personally would speak my mother tongue to show them that I cannot speak their language then I would say something like 'اسمحلي' [in the Algerian dialect which means 'excuse me' or 'pardon'] and I would take my child and go, so that I don't offend them. (student6, instance14, Grp3)

Student6, unlike student2 in instance14, for example, was restricted to speaking her native language and showed the readiness to engage with the conventions and rites of verbal and non-

verbal communication. Student2, in instance14 also did not succeed to fully adopt the perspective of the character who is a refugee from Vietnam and only speaks his first language, but still considered herself as a speaker of French and English particularly when she said: 'I try to find a common language like English or French'.

Lack of attitude (3)

Instance8 shows that student6 and student8 showed unwillingness to engage in any kind of communication when they tried to adopt the perspective of the character who is a refugee. The evidence is the following:

> I'd feel threatened and just run away. (Student6, instance8, Grp4)
>
> I'd just avoid looking at him so that he doesn't talk to me. (student8, instance8, Grp2)

6.2.5 Conclusion

The aesthetic process the students engaged in through drawings and photographs and imagining themselves in the situation of the characters who seemed vulnerable either triggered or changed their attitudes. These two tasks encouraged them to focus on their interaction with the texts, to reflect on their position vis-à-vis the characters and their perceptions of people they identify as similar to the character(s) in their society. Then, discussing their attitudes in the classroom engaged them in a co-production of meaning as they were constantly relating the experience of the characters in the texts, mainly the refugee, to those they are familiar with in their society. This process seems like they were 'transferring' the context in the text to a context that is more familiar to them in order to have a better understanding based on a more concrete ground upon which their interpretations are based. This is a well-established characteristic of reading literature and many scholars argue for its potential of '*orientation*' towards 'real-life encounters' (see Delanoy 2005, Bredella 2010 and Volkmann 2015). Hence, the choice of the text/theme of the literary texts that is relevant to the students' own experiences and context seems crucial to encourage the students to engage in the aesthetic reading experience, interact with the text, and reflect on their attitude for intercultural learning. Hence, this should be the focus instead of specific types of texts or quality of the texts as discussed in chapter3.4.2

In addition to this, the aesthetic experience and encouraging the dialogic interaction in the classroom between the students makes their perceptions and attitudes explicit and accessible to the teacher for further considerations of students' needs and for assessment purposes.

6.3 Knowledge

In this section, I will analyse instances that show that the students demonstrated 'knowledge' in terms of Byram's savoirs model. As I go along, I will discuss how the texts were used and students' responses that show knowledge as a savoir. To do so I draw on the students' classroom discussions, interviews with student participants and my journal of reflections, if relevant.

Knowledge, in Byram's terms is twofold: 'knowledge about social groups and their products and practices in one's own and one's interlocutor's country, and the general processes of societal and individual interaction' (1997, p. 58). He further divides knowledge into eleven objectives outlined from a) to k). In this study, knowledge is discussed under three headings (1) knowledge about other and own countries and cultures and (2) knowledge about social interaction processes, and (3) lack of knowledge of (1) and (2). Different instances will be discussed below and each instance can show more than one type of knowledge, therefore, the different colours will be used to show this (red for knowledge (1), orange for knowledge (2) and blue for lack of knowledge of (1) and (2)).

As with the theme of attitudes, under each type of knowledge, the theme is coded following the objectives in the savoir model, as it has been identified from the data and will be discussed in this section. In other words, I will not go into the different objectives outlined in the savoir model from (a) to (k) for knowledge (p.59-60). Instead, I outline the students' learning outcomes according to the emerging themes identified because not all the objectives in the savoir model were planned in this pedagogy.

This section shows evidence of the process through which the students learn and discuss knowledge about different countries and cultures and knowledge about social and individual interaction processes (Byram 1997). Before the detailed analysis of the data, I describe the pedagogical procedures during which the theme of 'knowledge' is identified.

Text1 and text2 were introduced to the students at the beginning of the intervention and they had to read them twice following Matos Gonçalves (2012) reading approach explained in chapter3.4.3 and chapter5.3. Each reading was accompanied by a specific task. Then they had to read text3.

Text1 describes the refugee's feelings as he was on his way to the host country recalling his old memories with his family who had been killed in a bomb attack in his hometown. Text2 shows the refugee's first experience outside the dormitory taking his little child to a public park where he sat on a bench and met with another person from the host society who tried to initiate a conversation with him but the characters did not speak each other's language; they used non-verbal communication. Text3 describes a negative experience of the refugee interacting with a

woman in the host society who was upset and started yelling at him because of a misunderstanding. Most knowledge instances from the classroom discussions were from session3 and session4 i.e., when the students read text2 and text3.

After the students read text1 and text2, accompanied by the task of drawing and imagining themselves in the situation of the character, and expressed their attitudes and feelings in the classroom discussion, they were asked to re-read text2 a second time discussed following a set of questions then were introduced to text3. The questions they had to answer were planned to encourage them to analyse and reflect on the communication between the two characters in the text using verbal and non-verbal language since they had no shared language.

From the students' responses in the classroom discussions, I have identified different instances that demonstrate that the students have different types of knowledge based on the savoir model objectives. They either showed that they gained knowledge through a deeper understanding of their real life experiences that they shared and discussed in the classroom, or by reflecting on their existing knowledge and sharing it in an attempt to interpret the characters' communication and learning from each other. In other words, the students may not have learned knowledge content from reading the literary texts because the texts chosen were not aiming at providing cultural content and 'facts' but they have clearly encouraged the students to reflect on their own experiences and prior knowledge and share their reflections in the classroom. The students discussed different perspectives and, hence, acquired knowledge from each other. The role of the texts in this process is what Iser (1980, p. 55) explains as 'the written utterance continually transcends the margins of the printed page, in order to bring the addressee into contact with non-textual realities'. Therefore, the role of texts to acquire knowledge is to prompt their reflections on their real life experiences and prior knowledge of different types.

The students demonstrated (1) knowledge about other countries and cultures, (2) knowledge about social interaction processes and sometimes (3) the lack of knowledge (1) and (2). In the next section, I introduce data extracts that reveal students knowledge as an ICC element as it emerged from their discussion of the literary texts. It is noteworthy that in some instances it is not possible to separate the two types of knowledge, as the students discuss knowledge (2) about social interaction processes *in general*, then, provide examples about *a specific* context to illustrate, which is identified as knowledge (1). The different colours will be used to distinguish between both and make it easier for the reader to see both types of knowledge.

6.3.1 Knowledge about other countries and cultures

In this section, I provide instances that illustrate the students' discussions of knowledge1 (in red) explain the process and the role of the texts.

6.3.1.a. knowledge about social groups and their products and practices in one's own country

Some students demonstrated knowledge (1.a) by reflecting on their real life experiences that were prompted by text2 and text3. Instance15 from Grp2 is a good example of this:

Instance15:

Student1: For example in Italy, they are known by rising their voice when they talk, you feel like someone is shouting at you, but it's their way of talking.

Student2: This gesture [showing a gesture using hand] here means 'wait' but in Turkey for example, it means 'nice'

Student3: Yes, this morning I was driving and there was a woman with her child crossing the street, I let her cross then she did that gesture to me [the same that stduent2 showed]. I was confused because I thought she meant wait, but a friend of mine who was with me said that this means 'nice of you' or 'thank you'

Student4: I think she meant slow down because in my understanding this gesture means slow down or wait

After analysing the non-verbal communication that took place between the characters, they were asked how they think the character who is a refugee understood that the man in the host society is friendly without verbal language

They discussed meanings of different gestures that the characters used in different situations and student3 in instance15 consciously reflected and shared her own experience from the same day to discuss and understand the type of misunderstanding that happened to her because she lacked knowledge (1.a) about the different interpretations of a specific gesture in her own country. Student4, on the other hand tried to explain to her a different meaning of that gesture in her context and therefore, showed knowledge (1.a).

6.3.1.b. knowledge about social groups their products and practices in other countries

The students also reflected on their existing knowledge (1.b) to explain the misunderstandings that are likely to occur in communication. For example, student1 in instance1 (above) reflected on language as a social practice in Italy to explain the importance of paralinguistic features, therefore she showed that she has knowledge (1.b) she said:

Student1: For example in Italy, they are known by rising their voice when they talk, you feel like someone is shouting at you, but it's their way of talking.

Likewise, in Grp1 some students showed that they have prior knowledge (1.b). Instance16 shows an example about their discussion:

Instance16:

Student1: concerning eye contact, for example in Algeria, if you don't keep eye contact it means that you are not interested in what the other person is saying. In Japanese culture, however, if you keep eye contact with the person you are talking to especially old people, it is disrespectful

Student2: Sometimes it depends on the language used as well, some languages are flat, they don't have intonations so we cannot really tell. There are also some languages; for example, some people say that Russian language sounds harsh.

Student1 used her knowledge (1.a) about social conventions in her country (Algeria) and compared it to social conventions in Japan using her knowledge (1.b). Although the students are not likely to have had the opportunity to communicate with a Japanese interlocutor, student1 shows that she has knowledge (1.a and 1.b) as she knows the meaning of eye contact in Algeria and Japan as norms of social behaviour.

Similarly, instance17 shows that students in GRP3 reflected on their prior knowledge (1.b) in their discussion of whether 'smile' has a universal meaning.

Instance17:

Student1: I think smile is not just culture dependent but it also depends on the situation, if we go to a funeral and laugh it doesn't mean that we are nice

Student2: but in some countries in their funerals they make it as a celebration just as we celebrate weddings

Student3: I read about an experiment [silence] about the meaning of common facial expressions like fear, sadness and happiness in western countries and their meaning to people from some indigenous countries. And the results were that they had the same understanding of the different facial expression except one I think which is surprise that was interpreted as anger in indigenous societies

Student2 shows that she has knowledge about the difference in funerals as social practices in different countries. She is aware that unlike in Algeria where it is considered as impolite to smile or laugh at funerals, in other countries it is acceptable. Yet her knowledge seems at a more general level since she does not mention any specific context or country. Student3, draws on her knowledge from another text that she read before which illustrates the intertextual

interaction in Hoff's model (2017) of the intercultural reader (MIR) that she explains 'involves the reader's consideration of how the literary text may communicate with other texts; i.e. it entails identifying and reflecting on aspects of intertextuality'(p. 4).

6.3.2 Knowledge about social and individual interaction processes

6.3.2.a. Knowledge that paralinguistic features are important in communication

Instance21 (below) shows that student1 and student3 (from Grp2) demonstrate knowledge (2.a) as they are aware about the importance of paralinguistic features in communication, namely, facial expressions and tone of voice. However, the source of their knowledge (prior experience, other texts, acquired from socialisation) is not clear. They said:

> Student1: I think facial expressions can tell a lot about the intention of the speaker.
>
> Student3: maybe the tone of voice. I personally, always pay attention to the tone of voice

In addition to reflecting on their experience, and prior knowledge the students, in Grp1, also sometimes referred to the interactions in the texts to explain that paralinguistic features are importance in communication like, for example student2 in instance18.

Instance18:

> Student1: for me I understand that someone is unfriendly from the way they are speaking and standing, maybe the gesture he makes and I can figure out from his eyes.
>
> Student2: in addition to body language that she mentioned we also have this, [silence] the calm, a person being calm. For example, in the situation of Mr Bark, he uses calm with low tone of voice and this indicated that he is in peace.
>
> Student3: I think eye contact also says a lot

In this case, the students show awareness about the importance of body language to understand the interlocutor when verbal communication is not possible and student2 refers to the text as an example.

6.3.2.b. Knowledge about how to use paralinguistic features in different contexts in general

The following extract shows that student1 reflected on and shared her prior knowledge about communication in general, therefore, she shows knowledge (2). Then she provided an example about specific contexts that shows knowledge (1.a and 1.b). She compared the interpretation of a particular gesture in different contexts, Algeria and other western countries. The evidence is the following:

> […]. I think that body language is not universal because gestures are different across cultures [silence] for example this gesture [showing a gesture with her hands] means 'okay' in western countries but it is a threat in Algeria. (student1, Grp2)

In addition to showing knowledge (1.b) as explained above, they also show knowledge (2.b and 2.c). Evidence from instance4 is the following:

> I think smile is not just culture dependent but it also depends on the situation, if we go to a funeral and laugh it doesn't mean that we are nice (student1, Grp3)
>
> but in some countries in their funerals they make it as a celebration just as we celebrate weddings (studen2, Grp3)

Student1 reflects on her knowledge about social practices and events (funerals) (2.b) in general, while student2 reflects on social practices in funerals in other countries (2.c) to explain that a 'smile' as a paralinguistic features have different functions and interpretations in different contexts and countries.

6.3.2.c. Knowledge about how other people use paralinguistic features in different contexts in general

As explained in the previous section (2.b), the students, in addition to reflecting on their knowledge (1.a and 1.b) about language practices in their own country (Algeria) compared to other specific countries (Italy, Turkey, Japan, and other western countries), they also showed knowledge about the use of paralinguistic features in social interaction processes, *in general*. Sometimes they referred to specific context to exemplify and explain the general statements.

In instance19 below, student1 and student4 show knowledge about specific contexts and they referred to the paralinguistic features used by the character in the text which prompted their knowledge about a specific feature (bowing) as a communicative form in some Asian countries. Therefore, the texts seem to stimulate knowledge about specific contexts (knowledge 1). However, although there is no general statement which is as clear as 'body language is not universal' there are implications in what they are saying that they are aware of this (2.c).

Instance19:

> Student1: […] he appears to be very polite and gentle despite that she was yelling at him and shouting but he did not do anything except bowing to say I'm sorry.
>
> Student2: […] , I think it was so embarrassing that a women was yelling at him and what is worst is that she did not understand his apology when he was bowing

Student3: […] since he has the Asian face, he is Vietnamese right? So she should have guessed… I mean everyone on earth knows that some Asian countries bow as a conventional matter of politeness so it is understandable.

Student4: Yes, even if we don't know what it means exactly in different contexts but we know that it is a respectful gesture

Student5: […] we have seen it many time in movies in such big societies like New York when someone just touches them they make such reaction because it is a large society if everyone keeps on daydreaming they will have many problems.

It is in the two final statements that knowledge of social interaction in general i.e., knowledge (2.b and 2.c) are identified when the student refers to the nature of paralinguistic communication in big societies, yet student5 mentions New York as a specific example that shows knowledge (1.b).

In Grp4, like in Grp2, student1 shared her own experience with one of her classmates. In their discussion, they concluded that it is important to consider the context in interpreting 'smile' as a paralinguistic feature can be interpreted, thus demonstrating their understanding of the nature of social interaction processes in general . Instance20 show their discussion:

Instance20:

Student1: We were a group of students and among us a student from Mali. We were speaking French and English but at some point, my friends started talking Algerian dialect and then they laughed. The student from Mali took it personally because he thought they were making fun of him until we explained to him what they were saying and why they laughed.

Student2: here it's because he didn't understand what they were saying. If they said it in a language he could understand he would also probably laugh with them

Student3: yes, but they probably didn't think about him at all so there was a misunderstanding

Student4: Maybe we should consider the context and the people in the conversation to decide how a smile can be interpreted

6.3.2.d. Knowledge about social and individual interaction processes consciously

In addition to knowledge (2.a, 2.b and 2.c) the students showed that they *consciously* had knowledge about social and individual interaction processes (2.d). Instance21 shows the students' interaction as they were reflecting on their own individual experiences (when they say: 'I think', 'I personally') and of that of student2 they concluded that the interpretation of paralinguistic features depends on the context of communication and the individuals involved.

Instance21:

> Student1: I think facial expressions can tell a lot about the intention of the speaker.
>
> Student2: I do not agree because sometimes they are misleading, for example, I had an experience, once I was with a group of my friends and I didn't know one of them [silence] it was the first time I saw him. But because I am not a person who talks [silence] I'm not an extrovert, I always keep distance before I know the person very well. It turned out that he is German and he met with one of my friends because he is just visiting Algeria, I didn't know that. I [silence] After a while he said you Algerians always look angry and arrogant, he said that because I was there with them for nearly [silence] an hour maybe and did not talk to him. When I realised that he is not from Algeria, I thought I owed him an apology and explained to him that I'm an introvert person [silence] he said your facial expressions looked like you're not happy with me joining your group of friends. I had to explain to him that I didn't mean it [silence] I think [silence] maybe I don't always control my facial expressions.
>
> Student3: maybe the tone of voice. I personally, always pay attention to the tone of voice
>
> Student4: I think it's a combination of all of them [silence] tone of voice, facial expressions, gestures laughs and it also depends on the context.
>
> Student5: Maybe we should consider the context and the listener as well because we don't know how they are going to understand a particular gesture.

Similarly, instance17 (above) also shows that in Grp3, student1 reflects on her knowledge about practices of social norms (1.a and 1.b) to argue that the interpretation of 'smile' is context dependent. She said:

> I think smile is not just culture dependent but it also depends on the situation, if we go to a funeral and laugh it doesn't mean that we are nice

The statements highlighted above show the students' conscious reflection on their knowledge that is beyond the abstract analytical knowledge about social interaction processes, in which they consider different factors: the context/culture, situation, participants/interlocutors, etc. by drawing on their own individual experiences.

6.3.2.e. Knowledge about causes of misunderstandings in social interaction processes

The students have also discussed different causes of misunderstandings in social interaction processes in general, stimulated by trying to interpret the misunderstanding the specific case that happened to the character who is a refugee in the text2 and text3. In doing so, one of the students referred to her own experience and shared it to demonstrate general knowledge2 that facial expressions as paralinguistic features can cause misunderstandings. She first showed

disagreement with her classmate who said that facial expressions can be expressive (instance21), she said: "I do not agree because sometimes they [facial expressions] are misleading", then shared her experience as an illustration. This process seems typical of what Iser (1980, p.78) notes as

> […] [the reader as] the participant will see what he would not have seen in the course of his everyday life; the observer will grasp something which has hitherto never been real for him.

Similarly, when they were asked to give the different interpretations from the refugee's perspective of non-verbal language in the host society they discussed whether 'smile' has a universal meaning. One of the students shared her own experience with one of her previous classmates who was from Mali to illustrate that 'smile' as a paralinguistic feature can cause misunderstandings in communication she said:

> We were a group of students and among us a student from Mali. We were speaking French and English but at some point my friends started talking Algerian dialect and then they laughed. The student from Mali took it personally because he thought they were making fun of him until we explained to him what they were saying and why they laughed. (student2, instance20, Grp4)

This quote can be interpreted in Bredella and Delanoy's terms as '[a]rt defamiliarizes our everyday experience but its aim is not to separate us from the world but to renew our relationship with it' (1996, p. xiii). In other words, the discussion of the interaction of the characters in the text allowed this student to reflect on an old experience of hers as if it was 'unfamiliar' and to interpret it in terms of an intercultural communication.

I noted, however, that not many students seemed to have had experiences of talking to 'foreigners' before. An extract from my journal:

> *The students seem surprised each time one of their classmates share an experience of talking to a foreigner, they are curious to know more details and ask questions like: "where did you meet him?", "why was he visiting [name of the city]?", "are you still in touch with that person?".*

The following extracts from the instances discussed above represent students' implicit awareness about the different causes of misunderstandings in communication when interlocutors have different cultural backgrounds.

> […] some languages are flat, they don't have intonations so we cannot really tell […] (student2, instance16, Grp1)

> […] you feel like someone is shouting at you, but it's their way of talking. (student1, instance15, Grp2)
>
> I think smile is not just culture dependent but it also depends on the situation, if we go to a funeral and laugh it doesn't mean that we are nice (student1, instance17, Grp3)

To sum up, the students have demonstrated that they have different types of knowledge and clearly have learned additional knowledge either by reflecting on their experiences for a deeper understanding or by sharing and learning from each other. Hereby, the literary texts that depicted the interactions of a refugee in the host country using non-verbal communication prompted the students' thinking about their own real life experiences communicating with people from a different cultural background or reflecting on their own prior knowledge about social interaction processes and encouraged them to re-interpret their own and each other's experiences more consciously. The students also sometimes referred to the texts and the communication of the characters as a model/example.

6.3.3 Lack of knowledge

The students demonstrated knowledge of different types as explained so far, but they also demonstrated a lack of knowledge that is identified in the data as 'stereotypical views' and 'lack of knowledge about social products in one's own country'. In the following sections, I introduce and discuss data evidence.

Stereotypes

The students have clearly demonstrated knowledge about different countries and cultures and social interaction processes in general, but there is clearly a lot of stereotyping in the instances above. For example, the students seem to have knowledge that Italian people speak loudly as taken for granted (see instance15). This is likely to be due to teaching them cultural "facts".

It is undeniable that teaching foreign language students cultural content is necessary to help them understand and use the language effectively; however, raising their awareness towards the danger of stereotypes is also equally important (as explained in chapter3.1.1 and chapter3.1.4). One of the teacher participants (T1) complained about not having enough knowledge about cultural facts herself in the interview. Evidence from the pre-interviews is the following:

> Interviewer (myself): What challenges do you usually face in teaching intercultural communicative competence?

> Interviewee (T1): Sometimes I feel that there are some aspects that I don't have myself so I cannot give them to the students for example I don't have enough knowledge about the target culture not the big C Culture

She went on further to say that teaching them cultural facts helps them to manage intercultural encounters effectively. Interview extracts are the following:

> T1: We are actually [silence] we also teach them cultural facts if for example you ask master2 students you can [silence] they can say that they know many things about both American and British cultures they know for example that mmm it seems very simple but it's not mmm they know that American people are cool very cool with whom the exchange [silence] they can get in touch easily whereas the British are more conservative more cold let's say [silence] this knowledge [silence] knowing all these details can help them to evolve in an intercultural context so that they don't shock the other if you want to and I am confident to say that they can now communicate and manage an intercultural communication effectively at this stage I think all this knowledge can help them to communicate

In this quote the teacher, hesitantly as the silences perhaps show, is making stereotypical statements, and then says that students are given these stereotypes as facts. This process is what Hadley (1993, p 153) refers to as "[the students] establish rather than diminish stereotypes about the target cultures".

An example of the stereotypical views of the students is in instance19. Student3 seems convinced that since the character is from Vietnam he must have 'the Asian face' as taken for granted. None of the other students reacted to this.

> Student3: "[…] since he has the Asian face, he is Vietnamese right? So she should have guessed… I mean everyone on earth knows that some Asian countries bow as a conventional matter of politeness so it is understandable."
>
> Student4: "Yes, even if we don't know what it means exactly in different contexts but we know that it is a respectful gesture"

Lack of knowledge about social products in one's own country

In discussing text3 that shows the interaction of the refugee with a stranger (a woman) who was upset at him because he collided while holding a baby. He first tried to make sure that his little child was not hurt then he bowed to apologize but it did not make any difference as the woman was already upset and yelling at him.

In Grp2, the students said that the author is exaggerating in his description of the society in the host country and the way the women reacted. Part of their discussion is the following.

Instance22:

> Student1: Just a reflection about what they have said about the exaggeration of description of the society around him [silence] Maybe this is the case of big cities they live that way, and they don't care about each other.
>
> Student2: Especially for someone who lives his whole life in a small village then suddenly he has to go to a big city, it's just like us…[laugh]…I personally can never live in a big city not even in my own country
>
> Student3: Maybe he can look for a refugee society and ask someone to accompany him and help him
>
> Myself as the teacher asks: Do we have a refugee society here?
>
> Student4: No I don't think so but even if we do I don't think that they can have one person to accompany each refugee and help him all the time [silence] maybe in other more developed countries they can do this but here no one is really interested in volunteering

The students, in their discussion showed the lack of knowledge about products, namely social institutions, in their own country. For example, student4, in instance22, shows a lack of knowledge about the existence of social institutions that help refugees in her own society and seems to accept the status quo that only people in more developed countries tend to volunteer with such kind of institutions. This reveals the lack of social and intercultural responsibility (Guilherme et.al 2010) and shall be discussed in chapter7.2.

6.3.4 Conclusion

In conclusion, although the texts chosen did not aim at teaching knowledge content, the second reading encouraged the students to pay a close attention to the dialogue between the characters using non-verbal language and prompted their reflection on their prior knowledge (savoir). They also reflected on their own experiences and discussed them in the classroom. The classroom interaction between the students showed that they gained knowledge either through a deeper understanding of their real life experiences by sharing them, reflecting on them and re-interpreting them, or by reflecting on their existing knowledge and sharing it and learning from each other.

The students also showed a lack of knowledge and unquestionably expressed stereotypical views, which, again as concluded in Section6.2, helps the teacher to have an understanding of their needs for further consideration in the lesson planning.

6.4 Skills of interpreting and relating

In this section, I introduce instances from students' classroom discussions where they showed skills of interpreting and relating in a pedagogy introducing literary texts. As in the previous sections, colours will be used to facilitate the reading process to refer to evidence on (1) identifying ethnocentric perspectives and events and explaining their origins in blue, (2) identifying areas of misunderstanding and dysfunction in an interaction and explaining them appears in red, (3) mediating between conflicting interpretations of phenomena in green, and finally, brown for (4) the lack of (1), (2) or (3). Sometimes different colours appear in the same instance but in order to keep the context of the discussion clear, evidence from each instance is discussed under the relevant theme. Before I present the instances from the data and discuss them, I feel the need to introduce a summary of the literary texts discussed when skills of interpreting and relating emerged as a reminder to the reader.

The literary texts introduced when students showed skills of interpreting and relating are text2 and text3. Each text illustrated a '*critical incident'* (Volkmann, 2015) that happened to the refugee in the host society where he confronted misunderstandings. Two misunderstandings happened in text2.The first one happened when Mr Linh and another man from the host society (Mr Bark) shook hands, the man introduced himself as Mr Bark and Mr Linh said 'Tao-Lai' which in his native language (Vietnamese) means 'good day', but Mr Bark understood that his name was 'Tao-Lai'; they did not speak the same language. The second misunderstanding happened when Mr Bark put his hand on Mr Linh's shoulder to console him but he was scared because he had been told in the refugee dormitory that people in the host society kidnap children. The misunderstanding in text3 happened with a woman in the host society. As Mr Linh was walking and holding his little child he stumbled and first tried to make sure that the child was fine before he apologized by bowing. The woman did not seem to understand the bowing, was very upset, and started yelling at him. The students were not engaged in a real communication themselves, but they, attempted to analyse the communication of the characters; in this process, they showed skills of interpreting and relating and skills of discovery and interaction according to the savoir model.

6.4.1 Identify ethnocentric perspectives and events and explain their origins

When the students discussed and analysed the communication of the characters in text2 and text3, they showed the ability to identify and analyse the meanings and values which arise from a national or other ethnocentric perspective in accordance with the savoir model. Instances that show this are following with evidence extracts in blue.

Drawing on text2, the students in Grp2 linked the experience of the refugee to their own experiences with Mezab people (ethnic Berber group in Algeria) who choose to speak their own language even outside their region where it is not usually understood and the students who sometimes come from Mali (instance20 above). Their discussion is the following:

Instance23:

> Student1: […] I would like to say that maybe بني مزاب [Mezab people] were speaking their language just because they felt more comfortable with it, just like us with students from Mali [silence] maybe they are not aware that here it is considered as impolite and that we feel offended about that
>
> Student2: They should know…I mean… كون نخمومنطقيا[in the Algerian dialect which means 'if we think about it logically' or 'logically speaking'] language is a means to convey a message [silence] if we speak a language that others do not understand what is the point then.
>
> Student3: I understand what you mean, yes, but language has always been related to identity and nationalism this is why people are a little bit sensitive when it comes to that, especially [silence] I think especially here in Algeria as a result of the colonisation and the different languages spoken in the country [silence] it's like [silence] on s'impose avec langue
>
> Student4: it means that we are speaking our native language to show who we are mm even when we know that the others won't understand it [silence] pour s'imposer!

Student1 reflected on her and her classmates' attitudes towards people from another Berber ethnic group in Algeria (Mezab) who seem to prefer speaking their own language and compared it to other students from Mali with whom they speak the Algerian Arabic dialect. She tried to identify ethnocentric perspectives of each, although she did not mention this explicitly, and explained them as reasons for their behaviour.

Student3 and student4 show awareness about the values and meanings of language with student3 explaining the social and historical implications of this in Algeria, and by contradicting student2 , they demonstrate they can analyse his /her ethnocentric perspective implicitly.

In grp2, instance24 below, the students also tried to analyse and assess the communication between the characters by discussing the misunderstandings that happened. However, many students could not identify the misunderstanding at first. This will be discussed further in section6.4.2 and section6.4.4 below. Student3 and student5 explained that the cause of misunderstanding is due to the meanings and values from ethnocentric perspectives of the characters.

Instance24:

Student1: I don't think the interaction was very successful because the refugee appears to [silence] to not understand a word the other man is saying because mm [silence] first there was a misunderstanding when the mm Mr Linh said 'Tao-lai' he meant good morning [silence] I think but the other man thought that his name was 'Tao-lai'.

Student2: I think each one is following his cultural conventions, for example Mr mmm Mr Bark when he proffers his hand it's like [silence] he is introducing himself but for Mr Linh it's like a greeting.

Student3: But [silence] I think the conversation was successful at this point one of them said his name and the other said 'good day' I still see it successful

Student4: Yes, but Mr Bark thinks that Mr Linh's name is Tao-lai which means 'good day' in his native language and this is the misunderstanding

Student5: So I think the misunderstanding is because they are from different cultures so what is the norm for someone is not [silence] cannot really be taken for granted for others, in addition to the lack of knowledge about [silence] of each other's languages the absence of the linguistic aspect.

Student2 was able to identify meanings of shaking hands according to ethnocentric perspectives of the characters in the text to explain the misunderstanding that happened between them.

6.4.2 Identify areas of misunderstanding and dysfunctions in an interaction and explain them in terms of each of the cultural systems present

In this section, instances that show that the students demonstrated the ability to (a) identify a misunderstanding and its causes and (b) explain them by drawing on their knowledge. Evidence extracts are coloured in red.

6.4.2.a. can identify a misunderstanding and causes of misunderstanding

In GRP3, student1 was the only one who could identify and explain the misunderstanding between the characters in text2. Student2 tried to explain the misunderstanding by drawing on their cultural background (instance25).

Instance25:

Student1: he [pause] Mr Bark interpreted Tao-lai as his name because he said it when they shook hands

Student2: it is because of the cultural differences I think. Maybe in Mr Linh's culture when they shake hands they say 'good day' and for Mr Bark they introduce themselves and shake hands. So the cultural conventions are different

In grp4, the students identified a different misunderstanding in the same text that happened between the characters and tried to explain the causes of the misunderstanding and whose fault it is. Their discussion is in instance26.

Instance26:

Teacher: is there any other misunderstanding in the text?

Student1: I think when he [Mr Bark] put his hand on his shoulder

Student2: I think Mr Bark meant to be nice and Mr Linh is over-reacting

Student3: I think putting his hand on his shoulder was as a way to say I'm with you

Student4: maybe it's a gesture that Mr Bark is used to [silence] I mean he is doing it with Mr Linh out of habit because I heard that in France people are sociable

Student2: he [Mr Linh] overreacted

Student5: he was scared because of a stereotype that he's been told in the dormitory that people there kidnap little girls

Student1 identified the misunderstanding, student4 and student5 tried to speculate about the intentions of the characters and the causes of the misunderstanding by attributing the causes to the society of origin of each person in involved. This would then give them the potential to mediate between them.

In Grp3 the students identified the same misunderstanding as in Grp4 and they tried to explain the reaction of the refugee when Mr Bark put his hand on his shoulder and related it to the stereotype he has been told at the dormitory (instance27).

Instance27:

Student1: maybe because of the stereotypical images because the women in the dormitory told him that they may kidnap his little child maybe he kept this idea in his mind.

Student2: the pre [silence] the pre-assumptions because in the dormitory Mr Linh has been told that people here kidnap children so he had this stereotype [silence] I mean this is why he misunderstood when he put his hand on his shoulder

This means that, first, they are using their knowledge 2 about social interactions (i.e. the impact of stereotypes) and then they are applying that knowledge to analyse the cause of misunderstandings.

6.4.2.b. can explain the misunderstanding and its causes in terms of the cultural systems present

The students attempted to explain the misunderstanding by drawing on their knowledge either of the social context of the characters (France and Vietnam).

In Instance28, in Grp3, one of the students referred to her knowledge about social interaction processes i.e., the difference in cultural conventions in general (the fact that she says '*maybe*' shows that she is drawing on knowledge2) to explain the misunderstanding of names that happened between the characters when they shook hands.

Instance28:

> Student: it is because of the cultural differences I think [silence] maybe in Mr Linh's culture when they shake hands they say 'good day' and for Mr Bark they introduce themselves and shake hands. So the cultural conventions are different

For example, in Instance29 , student1 tried to explain the gesture of Mr Bark when he put his hand on the refugee's shoulder as being sociable and she said "I heard that in France people are sociable". I.e. knowledge1. Student3, on the other hand referred to the stereotype, and her knowledge of the influence of stereotypes on communication (knowledge 2) the refugee was told in a previous text to explain his fear and reaction to Mr Bark putting his hand on his shoulder (instance29).

Instance29:

> Student1: maybe it's a gesture that Mr Bark is used to [silence] I mean he is doing it with Mr Linh out of habit because I heard that in France people are sociable
>
> Student2: he [Mr Linh] overreacted
>
> Student3: he was scared because of a stereotype that he's been told in the dormitory that people there kidnap little girls

Likewise, in Grp4, student3 speculated about a reason for the misunderstanding drawing on her knowledge about the cultural differences knowledge 2 and referred to the description of body language (bowing and facial expressions) in the text which has different meanings for the characters considering their cultural background (instance30).

Instance30:

> Student1: I think that there there is a misunderstanding here in the text because the women cannot understand the language the man Mr Linh is is producing even though it through simple body language like bowing [silence] she cannot understand it mm how can I say [silence] at least not instantly.

Student2: I think there must be a misunderstanding [silence] I think maybe she was lost or she was thinking about something [silence] I feel like maybe she is homeless or drunk and she is thinking about something or a problem and she was angry.

Student3: I think there are two factors here the language barrier and cultural differences when he bowed maybe she didn't understand what he means and when she was yelling he probably couldn't understand what she was saying all he could see is her angry face and her rising tone of voice as the author describes them.

Similarly, student1, referred to her knowledge of non-verbal language and the meaning of 'bowing' for the characters regarding their cultural backgrounds - again knowledge2.

In Grp1, one of the students drew on her knowledge2 by attempting to decipher the different explanations of the facial expressions of the refugee when he lurched to explain the misunderstanding that happened to him with the woman. She said:

Instance31:

Student: Maybe when he said 'the child, the child!' and he was worried about her she thought that he was upset and said something bad to her because obviously he said it in his native language

What these examples show is that the students draw not just on their knowledge of the 'cultural systems' present' but also on their knowledge of communication in general i.e. knowledge 2 and this suggests that this ought to be included in objective b of skills of interpreting in relating.

6.4.3 Mediate between conflicting interpretations of phenomena

As mentioned at the beginning of this section, the students were not engaged in a communication with interlocutors from different cultural backgrounds; however, they attempted to think of what they would do if they had been present with or in the situation of the characters in the text trying to solve the misunderstandings. They shared and discussed different interpretations from different perspectives, to help interlocutors in the text. As in 'attitudes' (Section 6.2) and 'knowledge' (Section 6.3) some of them also reflected on their own experiences and shared them for discussion.

6.4.3.a. can use/operate their explanations of sources of misunderstanding (4.2.b) to overcome conflicting perspectives

In Grp1, one of the students drew on her own experience to explain to her classmates in a small group discussion the difficulties of the refugee in the new society that seemed inconceivable to them. I noted in my journal the following:

The students seem to think that the author is exaggerating in his description of the experience of the refugee and people in the host country. One of the students said that if their situation is that bad in their home countries why do some people choose to stay in there despite wars and other difficulties.

Thereby, a student shared her experience with her classmates, which seemed to mediate between their perspective and the text. She does this by explaining the perspectives of the text to her fellow students and make it accessible to them by emphasising that what she describes happened in Algeria She said:

Instance32:

Student: I personally moved a lot from one city to another since I was a child because of my father's job [silence] we had to move a lot and through time I developed that [silence] I started adapting more easily mmm in some places I I struggled a lot because mm of the differences [silence] sometimes I also used to go with some stereotypes about that place and with a specific image in my head and once there I'm disappointed because I don't because I find it completely different from my expectations [silence] I also find that [silence] even though it was here in Algeria I find difficulties with language and accent [silence] everything was different even the way people think was different.

In this case, it is reasonable to say that the literary texts offered 'orientation' (Bredella 2010, Delanoy 2005, Volkmann 2015) which means they engaged the student with the storyline to offer them broader insights of real-life, in this case of the student's past experiences of moving to different places. She used her reflections on her experience to mediate between her classmates' perspective and the text. An evidence of this mediation is in instance33 when another student, who was part of the same small group as the student in instance32, said that the experience of her classmate helped her to understand better the situation of the character who is a refugee which was unimaginable at first, thus showing that student (Houda) was successful in her mediation.

Instance33:

Student1: When I read that mmm that Mr Linh [silence] wanted to go back to the dormitory retracing back his steps I was thinking Oh really [silence] is he going to retrace his steps back? and my friend here Houda said that it's not as simple as that for him [silence] she said that she was living in [a city in the south west of the country] and she said that since she was [silence] really felt like a foreigner she couldn't go back home until she was going to retrace her steps back.

Student2 (Houda): I could relate to his experience because I used to do the same thing as him otherwise I would have been lost

In this case, the small group discussion provided the students with a 'safe space' to share their thoughts and experiences and reflect on them vis-à-vis the text. Instance33 shows that the student1 is experiencing what Matos (2012, p.134) describes as 'the readers will be interrogating the relationship between their interpretation and the evidence in the (con)text and (re) consider other possibilities.'

The students also tried to give different interpretations from different perspectives and to act as a mediator between the characters to overcome the misunderstanding. For example in instance34 they used their explanations of the causes of the misunderstanding (Section4.2.b above) to mediate between characters' misinterpretation of each other's gestures and intentions in the texts.

Instance34:

> Student1: Maybe because he was scared that Mr Bark is a kidnapper he is afraid about his child. He misunderstands [silence] misinterprets the intention of Mr Bark because of his past experience
>
> Student2: I think he is cautious mm he's being cautious [silence] he's a little bit afraid in this new environment
>
> Student3: Maybe he doesn't know the cultural conventions of the new country and is he is aware about that he is scared but at the same time he doesn't dare move [silence] he's like hesitating
>
> Student4: Maybe he is scared but he was still trying to be polite, maybe he thought it would be impolite to move

6.3.4.b. can explain the perspective of each and their origins to the other

In instance23 above, a student attempted to explain the perspective and origins of the linguistic choices of Mezab (or mozabite) people in Algeria by comparing them to her and her classmates' choices around their classmates from Mali. The hint to this is in green in the following quote:

> […] I would like to say that maybe بني مزاب [Mezab people] were speaking their language just because they felt more comfortable with it, just like us with students from Mali [silence] maybe they [Mezab people] are not aware that here it is considered as impolite and that we feel offended about that (student1, instance23, Grp2)

In this case, identifying ethnocentric perspectives (Section6.4.1) and comparing them helped the students to have a deeper understanding of the misunderstandings that they usually face. Her explanation to her other classmates hints to a mediation process (3.4.b) which can be

described in Scott's and Huntington's words they went through a '[…] process involving a (re)construction of meaning through interaction' (2007, p. 4).

6.4.4 Lack of skills (1), (2) and (3)

The following extract from instance1 discussed above, shows that the students could not understand the complexity of language and the implicit meanings and values it carries.

> They should know [silence] I mean [silence] كون نخمو منطقيا[in the Algerian dialect which means 'if we think about it logically' or 'logically speaking'], language is a means to convey a message. If we speak a language that others do not understand what is the point then. (student2, instance1, Grp2)

Only few students in Grp1, Grp2, and Grp3 could identify the misunderstanding of hand-shaking in the text as discussed above. In Grp3, for example, I noted in my journal the following:

> *The others still could not understand, I had to explain to them that when they were shaking hands Mr Bark introduced himself as Mr Bark, Mr Linh said Tao-lai which means 'good day' in his language but Mr Bark assumed that 'Tao-lai' was his name.*

6.4.5 Conclusion

The literary texts that depicted misunderstandings between the characters were useful when it was not possible to engage the students in a communication in the foreign language classroom with people from diverse cultural backgrounds. The absence of verbal language between the characters allowed the students to experiment with different interpretations of the characters' attitudes. In this process, they often reflected on their own real-life communications and compared their perceptions of different experiences with one another and with the characters in the texts, attempting to mediate between them and solve the conflicts. However, there is little evidence of them demonstrating this ability. This can be considered as a limitation of the teaching approach, which did not put them in the situation of mediating (e.g., the teacher could have planned drama activities to create a situation based on the text where a student had to act scenes of dialogue and mediate between the characters).

6.5 Skills of discovery and interaction

In this section, I introduce and discuss instances that show that the students showed or developed skills of discovery and interaction according to the savoir model. However, not all the objectives in the model will be addressed because there is no real-life communication, but only interactions with literary texts and discussions of the communications of the characters. As with knowledge, attitudes and skills of interpreting and relating, different colours are used

for different types of skills of discovery and interaction to make the identification of data evidence easier for the reader. (1) The ability to use a range of questioning techniques to elicit the allusions, connotation and presuppositions of a document or event and their origins in blue, (2) the ability to identify similar and dissimilar processes of interaction, verbal and non-verbal, and negotiate an appropriate use of them in specific circumstances appears in red, and (3) the ability to identify contemporary and past relationships between different cultures is coloured in orange, and (4) the ability to identify significant references within and across cultures and elicit their significance and connotations is in green.

Some of the objectives outlined in the savoir model were not identified in the data because the students were not engage in an intercultural communication themselves. These objectives are: (d) use in real-time an appropriate combination of knowledge, skills and attitudes to interact with interlocutors from a different country and culture, and (f) identify and make use of public and private institutions which facilitate contact with other countries and cultures.

6.5.1 The ability to use a range of questioning techniques to elicit the allusions, connotation and presuppositions of a document or event and their origins

In the discussion of text2, the students started drawing on their communication experiences and relating them to those of the characters; only a few students seemed to have many experiences with foreigners (presented in previous sections) but many of them shared their experiences of a language barrier when they visit the Amazigh region in Algeria. The teacher shared her own experience abroad that was similar to the character's and the students' experience in the Amazigh region in Algeria. This point will be further discussed in Chapter7.1. One of the striking points in this discussion is the question raised by student3 about the historical connotations in shaping cultures. Instance35 shows part of the discussion in Grp3:

Instance35:

> Teacher: […] if you go to Italy I went to Italy mm people speak [silence] try to collaborate and speak English sometimes even French what matters is to communicate in Germany it's something different you feel that you have to speak German it's a question of national pride it's cultural I'm sure that it's really cultural [silence] In France too they speak English they try to help you through the language they know mm in Germany it's different it was not only one person all German people even in shops in [silence] I don't know [silence] all the places that I have visited in Germany they speak German, you can feel that they know English the proof is that they can understand the question but they reply in German [silence] Why? It's a question of national pride you're in Germany you speak German they have that policy for

immigrants it's not possible to go there before mastering the German language it's a must it comes from the idea of 'ألمانيا العظمى' [in MSA which means 'great Germany'] I think mm [silence] maybe [silence] it's just my interpretation

Student2: I have a friend on Facebook, she is a Syrian refugee and now she is a refugee in Germany she was only about 14 or 15 she cannot speak the German language but they oblige her to speak it even her mother was obliged to study the language

Student3: Is it safe to say that the historical background plays an important role in shaping societies?

Teacher: Sure, yes mmm [silence] But you know what [silence] if we try and see this policy from a different perspective I really appreciate this policy they are they are trying to integrate immigrant they do not create ethnic groups it's not like in France where you find a café for Arabs a café for Indians and a café for French you really find [silence] ethnic groups are separated whereas in Germany I did not see this you find all nationalities in one café and they all speak German.

Student3 is an example of a question of the type described above. She was listening to the analysis by the teacher and then drew a conclusion and asked if the conclusion is correct.

6.5.2 The ability to identify similar and dissimilar processes of interaction, verbal and non-verbal, and negotiate an appropriate use of them in specific circumstances

The students in the four groups could identify the context and the countries where the characters are from by analysing their verbal and non-verbal communication. Extracts from what they said in the different groups are the following

Instance36:

Student2: but sometimes they say 'monsieur' so he is from France

Student3: why not Canada or any francophone country?

Student4: I think that Mr Linh is from south Asian countries

Instance37:

Many students at the same time said 'France'

Student1: because he said 'Sans dieu'

Student2: France or Belgium

Student3: Or Canada or Switzerland

In both instance36 and instance37 (in two different groups) the students are identifying, but not negotiating an appropriate use of, processes of interaction because they are not in the situation themselves.

In Grp2, student3 referred to the name of the character (Mr Bark) as "not common for French people", student4 used an example of an Amazigh (Kabyle) name in Algeria to explain a different point of view which is discussed in a later section.

Instance38:

Student1: Mr Bark is from France because of the expression 'sans dieu'

Student2: Mr Linh is from China because his name sounds Chinese.

Student: When Mr Bark proffers his hand to Mr Linh, it's known that French people, most French people do this gesture, shake hands when they meet with someone.

Student3: For Mr Bark's name or Monsieur Bark it's not really very common for French people to have the first name Bark. So maybe, he may be from England or any other European country but he is influenced by French culture this is why he said 'sans dieu'

Student4: If for example someone who has a Berber name here like Tinhinan, for example, but she is not necessarily Berber mm ماهيش قبايلية [in the Algerian dialect which means 'she is not Kabyle'] if she goes abroad people who hear her name they [silence] they cannot say whether she's Arabic or Berber from her name

Student4 is not 'discovering' anything, she is identifying similarities and anticipating how people would perceive a Berber name. In fact, she says that they would not know the distinction, and therefore they would not need to or be able to negotiate a way of talking to a Berber.

Similarly, in Grp4 the students could identify some hints about the processes of verbal and non-verbal interaction drawing on their knowledge of social interaction processes to recognize the social context of the characters.

Instance39:

Student1: France because he uses French language [silence] like mm Monsieur

Student2: He also says sans dieu

Student3: I thought it was in Algeria because most people speak French and we have refugees and it is very common that Algerian people talk to strangers in the streets especially when we see an unfamiliar face.

Student5: It could also be in Canada

Teacher: Can you guess where Mr Linh is from?

Student1: China because of Sans dieu

Student2: He can be from Thailand

Student3: he is from Japan or China because he bows

Student4: He is from an Asian country that has been through war since he is a refugee

Student5: yes, so he is either from Korea, China or Vietnam

The data extracts in red show that the students are identifying processes of interaction , but again they are not in a position to 'negotiate an appropriate use' because they themselves are not involved in real-life interactions.

6.5.3 The ability to identify contemporary and past relationships between different cultures

Instance6, shows that student1 raised a question which showed that she referred to her knowledge about history and past relationships between France and Vietnam. Student4, on the other hand could elicit a different interpretation and establish relationships of similarity and difference between Vietnam and Algeria. The evidence is in the following extract:

Instance40:

Teacher: yes he [Mr Linh] is from Vietnam

Student1: I thought that they speak French in Vietnam because they were colonised by France just like us

Student2: but in Algeria for example not all our grandparents speak French even though they grew up [silence] were raised under the French Colony

6.5.4 The ability to identify significant references within and across cultures and elicit their significance and connotations

Student2, in instance40 above, is the only example identified as a mediation process. Student2 identifies significant references within her own and across cultures by comparing them.

6.5.5 Conclusion

The students' interaction with the texts and discussion of the characters' communication helped them to think about and raise questions concerning history and past relationships between countries, and to analyse the verbal and non-verbal communication of the characters by drawing on their knowledge to understand the social and linguistic contexts presented in the text. Therefore, they showed skills of discovery and interaction according to the savoir model. Not

all the objectives outlined in the model have been identified which is probably because they have not been engaged in a communication themselves.

Although the reader-text interaction is significant for intercultural learning as it has proved significant in encouraging the students to reflect on their attitudes (as demonstrated in chapter6.2) and their knowledge (in chapter6.3) and encouraged them to re/co-construct meanings and perceptions, it was not sufficient in terms of learning skills. The combination of literary texts and role plays or drama (Fleming 2016, Crutchfield and Schewe 2017) in the teaching approach may help to develop skills further as the students get the chance to engage in a communication themselves and have to negotiate the appropriate use of their linguistic dispositions.

6.6 Critical cultural awareness

In this section, I introduce instances from students' classroom discussions and interviews that show that they have developed critical cultural awareness in accordance with the savoir model. In the interviews, some students referred to specific classroom discussion with their classmates and explained how these made them reflect on and reconsider their own perceptions to show critical cultural awareness. In those cases, the extracts from the classroom discussions are first introduced to make the interview data easy to follow and understand.

As in the previous sections, different colours are used to make the reading process easy to follow. Extracts coloured in blue represent (1) the ability to identify and interpret explicit or implicit values in documents and events in one's own and other cultures, data extracts in red show (2) the ability to make an evaluative analysis of the documents and events based on a conscious process of reasoning. The ability to interact and mediate in intercultural exchanges on the basis of reasoned analysis has not been identified in the data because the students were not engaged in an intercultural communication themselves.

6.6.1 Identify and interpret explicit or implicit values in documents and events in one's own and other cultures

The students were asked to present and explain the pictures they drew at home to represent their feelings during the reading process of text1 that describes the experience and feelings of the refugee as he was on his way to host country. One of the students in Grp3 drew a picture that represents the refugees in her hometown instead. The drawing is in Figure8 and her explanation is the following:

Instance41:

> I draw a picture that represents what remains from the Syrian refugees [silence] we see that what remains is the Jasmin flowers Syria is very famous with that kind of flowers mm despite the fact that they are beautiful but people are still refusing them we [silence] we see them standing on the pedestrian passage surrounded by unknown people but once the traffic green light is on these people unknown people will step on those beautiful flowers and pass by.

The student is, again, transferring the context of the text to the context she is familiar with which is her own society. She chose the traffic lights as it is the place where she is used to see refugees in Algeria; they would ask car drivers for help when they stop at the traffic lights. Her use of the pronoun 'we' shows that she is reflecting on and evaluating her and her society's behaviour towards Syrian refugees.

Figure 8 student's drawing1

Instnce42 shows a discussion from Grp1 after reading all the texts about the refugee's experience. As they were trying to make sense of the aim of using the literary texts on a

refugee's experience, their discussion shows that they tried to interpret the implicit values in the text and relate them to a wider social issue.

Instance42:

> Student1: Nowadays refugees are everywhere because of the wars and so on and we have to accept them and be polite with them [silence] I think we couldn't understand them until we read about them and their suffering.
>
> Student2: I think that the objective of the author is to encourage people all around the world to help the refugees adapt and blend in their society.
>
> Student3: I have the same idea [silence] and also when refugees read this misery that others went through they may feel that they are not alone and that all refugees around the world are going through the same thing.

Student1 seems to question the perceptions of refugees in her society when she says '*I think we couldn't understand them'*. Student2, on the other hand, seems to suggest that it is adapting and blending in a society is a positive behaviour that the author is encouraging and which she seems to accept.

6.6.2 Make an evaluative analysis of the documents and events based on a conscious process of reasoning

In Grp2, when the students presented and discussed their pictures that represent their attitudes, one of the students showed the ability to interpret the implicit values of the text and also showed the ability to analyse question and evaluate his own, and other people's, perceptions of refugees in his society by comparing their experience to the character in the text. Evidence from the transcripts is in instance43.

Instance43:

> While reading the text I was thinking about refugees here and I think that the text has a hidden purpose which says don't just look at refugees as people who seek charity and help, they need something else to overcome the misery they are facing. They need support not just with money but also with words, they need someone to push them to carry on with their lives.

When the student is conscious about the reasoning process which is clear when he said '*I was thinking'* then the reasoning process is explicit in his statement: '*don't just look at refugees as people who seek charity and help'*. This implies that he is reconsidering his perceptions and behaviour, and others' in his society towards refugees, yet the evaluative analysis is not clear.

Similarly, in a small group of students who presented their pictures to one another and discussed them came up with the same reflection as the student in instance43 but at a more explicit level. The evidence is the following:

Instance44:

> Thanks to this we have thought about the situation of the refugees who came to Algeria and who were totally neglected by us because of that we were thinking about mm or we felt regret for not trying to help them and we thought about the aesthetics of our country and forgot that they didn't have any other escape [silence] we concluded that cross cultural differences maybe a huge issue for communication.

In grp2, the students discussed the language issue they have with students who come from another Berber group (Mezab/Mozabite) to study in their university. Student2 compared their own behaviour with students who come from another ethnic group in Algeria (Mezab) and who come from another country (Mali). Student3 made an evaluative analysis of their behaviour based on a conscious process of reasoning when listening to her classmates.

Instance45:

> Student1: […] I was thinking about some students we used to have classmates from Ghardaia بني ميزاب [in Arabic Mezab one of the Berber ethnic groups in the south of Algeria, mainly in Ghardaia] they come to study here and they speak their language [silence] they know that we don't understand it and they can speak دارجة تاعنا [in the Algerian Arabic dialect which means our dialect Derija] but they speak their language [silence] for me it's only when I came to study here I started seeing the cultural differences and be more careful about what used to be mm what I used to take for granted [silence] for example for us when we are communicating in a group everyone should be engaged or at least we should [silence] we have to make sure that everyone understands what we are talking about uh this is politeness for us [interrupted by student2]
>
> Student2: But remember when we used to have student from Mali we used to speak our language knowing that they didn't understand it.
>
> Student1: yes, but we were the majority and they were just a minority [silence] three or four students that's it.
>
> Student3: So we do to others what we don't like [silence] what we don't like to be done for us [laugh] I think we shouldn't be that selfish and think about it.

After the presentation and discussion of their pictures, the students in Grp2 came up with conclusions that show their ability to make an evaluative analysis of their own behaviour and perceptions. They said:

Instance46:

we should think about the cultural differences more deeply and not take what we know for granted

I think we should consider more than our perspective especially if we are communicating with someone who is not from the same place as us

we have difficulties to understand and accept differences within our country so now I can understand what the refugees are experiencing, not just the one in the text but refugees all over the world

When text3 was introduced in the classroom, it brought up the issue of judgement on physical appearance. The text showed the experience of the refugee the second time outside in the host country when people were making fun of him and did not allow their children to play near him, so he had the feeling that he was scaring people around him. Instance47 shows the students discussion on 'judgements' when only student3 shows the ability to evaluate people's attitudes in her own society based on her classmates discussions.

Instance47:

Student1: Mr Linh is facing discrimination because of his appearance.

Student2: People see him as a stranger because he is different from them.

Student3: Maybe children are laughing at him because he is wearing a lot of clothes on a sunny day.

[…]

Teacher: How important is physical appearance of other people to you in your everyday interactions?

Student1: We see before we speak.

Student2: We judge people from how we see them before we get to talk to them.

[…]

Student4: For example here in our society we need to ask for something in the streets we obviously ask a person who is dressed appropriately clean and decent.

Student5: But here the author doesn't mention that he is not clean he just says that he is wearing many layers of clothing.

Student4: But it is a sunny day if he is wearing many layers of clothing [silence] I think people get suspicious it's normal.

Student3: It's not his fault if people are that superficial [silence] this is our problem we don't think deeply about things we see we [silence] we just allow ourselves to judge people when we don't know anything that is happening.

Student1: For me when I say that physical appearance is important I don't mean that someone should be dressed in a fashionable way or expensive brands [silence] we say that the clothes should be appropriate for the occasion [silence] if [silence] if we come to university and find someone wearing house wear [laugh] we will find this weird and uh and we will not talk to him the usual way mm this is just my opinion of course.

Student3: Why do you think that it's our [silence] that we can decide about the dress code of any occasion as long as people are comfortable in their own skin.

Student6: I think when we see people without interacting with them we have this impression that we have from their appearance [silence] It's not about judging them but we have certain impression certain image in our mind.

Student7: Yes if for example we see a woman even if she is a good woman if she is wearing rude [silence] rude clothes we will have this image in our mind unintentionally [silence] until we talk to her we will always have this image mm but if we get to know her better we will forget about her appearance.

Student3: This is the problem of our society we are not trying [silence] we do not [silence] this is wrong [silence] judging people from their appearance is wrong but we are still doing this we are still practising this [silence] we don't do anything to change it.

I had an interview with student1 in instance47 (above) and instance48 (below) after two-three weeks. She seemed to have taken time to think about the classroom discussion in instance47. The interview transcript is the following:

Interviewer: concerning the classroom discussions, have you found them helpful? Have you learned anything from them?

Interviewee1: mmm to be honest yes surprisingly yes [laugh] we are not used to this kind of discussion you know like very subjective and we can give our own opinion and share thoughts and the negotiations we had in the classroom mm I mean as a negotiation with my classmates I changed my mind about many things for example mm I don't know if you remember when I gave the example of mm about if I see a person wearing many layers of clothes [like the character] I will not I will change may way because I think the person is weird mm and maybe I am not very safe walking next to this person [silence] but my classmates said maybe this person is poor or homeless and feel cold or sick [silence] and sometimes this happens to anyone so we should not judge from appearance [silence] yes you know I started seeing things from a different perspective and I came to realise [silence] I mean after the class I kept on thinking about this and I realised that I should be more aware about my own perceptions of things and not limit myself to what seems obvious to me.

The student seemed to stick to her opinion in the classroom, but after seeing a different perspective from her own and taking some time to reflect on the discussion that took place in

the classroom she was able to make an evaluative analysis of her own behaviour and perceptions based on a conscious reasoning process. Therefore, she showed critical cultural awareness.

Instance48 is an extract from the same discussion in instance47 and student1 is the same student.

Instance48:

> Student1: If the person looks creepy or something like a homeless person we'll definitely ignore him or avoid him but if he seems nice we'll talk to him.
>
> Student2: For me I don't like it when she called them creepy [silence] I mean homeless people are just poor people [silence] she [student1] cares about superficial things
>
> […]
>
> Student3: I may share her [student1] point to some extent about judging people according to their appearances uh clothes but not in saying this one is creepy or that one is homeless or [silence] for me I can say that someone is a homeless but not in a negative way unless they do not respect me.

In the same interview with student1 she seemed to show critical cultural awareness after taking some time to think about her own response. Evidence is in the following transcript:

> Interviewer: Is there anything you have learned from your classmates?
>
> Interviewee: yes, yes in fact I learned a lot from them [laugh]
>
> Interviewer: Is there any point in particular from the discussions that you would like to bring up again as an example.
>
> Interviewee: mm yes yes mm for example I remember when I said that I wouldn't talk to a person who looks creepy [laugh] I think I should not have said that [silence] I remember one of my classmates was furious and she said that I am a superficial person [silence] I think uh I didn't like it mm I didn't like what she said [silence] but when I went back home I was thinking about this the whole time I mean uh about what I said and how I said it [silence] I think she was right I shouldn't say that someone looks creepy I mm I should stop judging people like this.

In grp3, the same discussion came up. While student2 seems to find it acceptable to judge people from appearance and not make any efforts to change this, student3 shows willingness to question her own perceptions of other people to evaluate her own behaviour.

Instance49:

> Student1: I think judging people according their appearance is like judging a book from its cover.

Student2: But we do it and we are unaware [silence] It's human nature.

Student1: Human nature is also racist sexist and discriminating but we have to control ourselves.

Student3: Yes I think we should always reflect on how we see others and ask ourselves questions.

In grp3, when the last text about the principles of a Sufi character was introduced, one of the students said that she read the whole novel before and the teacher asked her if she learned anything about Sufism that she did not know before. Her response is in instance50.

Instance50:

Student1: To be honest uh I didn't have that much knowledge about these people before I read the novel [silence] but when I read the novel I had positive attitudes towards them you know I remember when I finished the novel it was like a dream to me to be like a Sufi person [laugh] because [silence] even though they have radical thoughts and so on but they know how to love god [silence] and they are very peaceful with mm with themselves and with others uh maybe me as an ordinary person I don't know much about god [silence] if I meet with a Sufi person [laugh] I would ask them to teach me some of their principles then I can apply them my own way [silence] I mean [silence] I don't have to be a Sufi person and do all the things that they do.

Student2: Yes you are a rational person [silence] if you see that something is radical you can just avoid it [silence] and maybe this Sufi person can also learn something from you.

Student1 showed willingness to evaluate the principles of Sufism and her own based on a conscious process of reasoning which seemed to occur in retrospect as she could analyse her reactions to the novel. Student2, showed awareness about the importance of evaluating one's principles before adopting them and seemed to be willing to share her knowledge with and learn from others. In her statement '*maybe this Sufi person can also learn something from you*', there also seems to be an implicit remark about the values of others.

Similarly, in Grp4, student1 said first that principles of Sufism are 'dangerous' but after listening to her classmates discussion she changed her opinion to adopting from them what seems 'good'. Instance11 shows an extract from their discussion:

Instance51:

Student1: I think their principles are dangerous because uh normally we need to be sophisticated to be close to to the real Islam.

Student2: I think they are better than us if we consider how people are practising Islam nowadays

Student3: they are extremists in all their beliefs I think extremism is always dangerous

Student4: They are not better [silence] yes because our religion Islam is a religion of moderation so the opposite of Sufism

Student1: If we think about some aspects of their way of seeing life I think it would be good uh I mean better if if we take things from Sufism that are good and try them in our daily life to be to maybe become a better person because this is what Islam is all about.

The conscious reasoning process in this case is in student1's statement '*If we think about*', which also implicitly suggests that it is important to think about others' '*way of seeing life*' i.e., different perspectives.

It is, however, noteworthy that the other students were surprised to hear what she said; I noted from my observations the following:

> *The other students seem surprised to hear that their classmate is willing to adopt new principles from Sufism which seems to challenge their usual beliefs. The teacher does not seem to want to interfere.*

6.6.3 Conclusion

To conclude, the students showed critical cultural awareness, mainly the ability to make an evaluation of their own perceptions and behaviour even though the reasoning process was not always conscious and/or explicit.

Critical cultural awareness is a complex learning process that varies from one student to another. Most of the instances that reveal critical cultural awareness are identified near the end of the course, in conclusions either through listening to their classmates' discussions and through engaging in them or by taking a longer time to be shown in the interviews. In those cases, the data show that the students engaged in reflective processes on their own and they also reflected on their classmates' perceptions, behaviours and experiences either during or after the classroom interactions between students and students-teacher(s). Yet there are exceptions when the students demonstrated critical cultural awareness immediately after reading the texts i.e., through reader-text interaction. This process seems to reveal a questioning and reflecting on their own experiences and behaviours in real-life.

Concerning teaching critical cultural awareness through literary texts, Matos Gonçalves (2005) argues from a theoretical perspective how literary texts encourage reflection and criticality to develop CCA based on Byram's (1997) and Guilherme's (2002) definitions. She then adds that 'it remains to be seen how these presuppositions work in practice and what new problems may

arise from the here-and-now of students' actual responses to literary texts' (p. 68). Based on these findings, it is reasonable to say that the objectives outlined in the savoir model make the planning of teaching and identification of critical cultural awareness in the students' learning possible in practice.

The ability to interact and mediate in intercultural exchanges on the basis of reasoned analysis has not been identified in the data because the students were not engaged in an intercultural communication themselves. For a second iteration of the action research, I would plan to include a role-play where the students are supposed to improvise in order to engage them in an intercultural communication.

6.7 Summary of Chapter6

Chapter6 discussed data evidence in accordance with the savoir model to answer RQ1 on what ICC elements students learn in a pedagogy with literary texts. The aim is not to assess the students' learning progress one by one over time but look for evidence of intercultural learning to understand the learning process when the literary texts were introduced by me as a teacher-researcher.

Section6.1 was an introduction to the chapter and sign-posted the different sections of the chapter. Section 6.2 analysed data that reveal the students' *attitudes* as an ICC element of the savoir model. Attitudes were identified in the data particularly when the students were encouraged to focus on the aesthetic experience. i. e., the students' feelings during the reading rather than information to carry away from the texts. The combination of art forms such as literary texts, drawings and photographs allowed them to access and express their emotions and represent their attitudes towards the texts and the characters. The students showed attitudes of curiosity about the story in the text especially because different passages from the same novel were introduced one by one in different sessions, which stimulated their curiosity to know more about the ending.

They also seemed to transfer their curiosity to know more about the characters to their own social context as they sought to know more about refugees from Mali and Syria in their society when they read about the story of a character who is a refugee. Therefore, they also demonstrated willingness to seek out opportunities to engage with otherness, i.e., an efferent experience as a result of the aesthetic experience which is necessary for intercultural learning. They explicitly said they engaged in communication with refugees in their society and started questioning their behaviour and perceptions of those refugees in their society after the class and this sometimes resulted in a change in perspective.

Encouraging the students to focus on their aesthetic experience and on how they compared and interpreted (savoir comprendre) the context in the literary texts to the one they are more familiar with in their society encouraged them to question their own behaviour and perceptions and sometimes changed their perspective.

In some cases, however, students expressed fear to engage in a communication with anyone they consider a 'foreigner' because they would feel threatened. They did not seem conscious about the reasons for their fear because they did not mention any. Therefore, it is crucial for the

teacher to have an understanding of the students' conceptualization of a 'foreigner' in order to guide them. For example, in this study, the students were asked to write down a definition of the word 'foreigner' before introducing the literary texts in the classroom and compare with one another.

Section 6.3 discussed knowledge as an ICC element in the data. The students demonstrated that they learned 'knowledge' as an ICC element in accordance with the savoir model; they had knowledge about other countries and their own (knowledge1 in Chapter 6.3.1) but most of the time did not seem to be aware of stereotypical knowledge that they shared as taken for granted. In addition to this, they demonstrated that they had knowledge about social interaction processes in general (knowledge2 in Chapter6.2.2) and consciously referred to examples from their knowledge1 to explain their understanding of the more general abstract knowledge - knowledge2.

In this process, the texts acted as a stimulus for the students to reflect on their prior knowledge about other countries and cultures but did not aim to provide knowledge about cultural facts. This process seemed to happen mainly after the second reading when they were encouraged to pay close attention to the communication in the text between the characters (using verbal and non-verbal language without speaking a shared language). Therefore, the use of a literary text that introduces an intercultural communication prompted the students' prior knowledge that they shared and discussed in the classroom to, first, learn from each other, and second, to allow the teacher(s) to have an understanding of their knowledge and the stereotypes they hold. This suggests that FL teachers need to include in their planning the means of challenging and reducing stereotypical views and prejudiced attitudes.

The texts also provided a content which the students who had never had an intercultural communication before- the majority- referred to as an example to explain and/or make sense of their own perceptions of knowledge about social interaction processes in general.

Section 6.4 discussed data evidence that demonstrated that the students were learning skills of *interpreting and relating* as an ICC element in accordance with the savoir model when they were discussing the intercultural interaction between the characters. They were not engaged in an intercultural communication themselves, and therefore, the texts that depicted 'critical incidents' (Volkmann 2015) were useful because they had a concrete example of misunderstandings happening between two interlocutors from different cultural backgrounds. They were encouraged to imagine themselves in the situation of the characters in a

communication using verbal and non-verbal language/cues to understand each other when the interlocutors did not share the same language. In addition to this, they attempted to analyse the characters' responses drawing on their knowledge of the cultural background of the characters and discussing different perspectives.

In doing so, they compared and interpreted the context of the literary texts to their own and again drew on their experiences and social context using their knowledge of social groups and social interaction processes. They compared and interpreted the experience of the character with their own previous experiences with other people from different ethnic groups in Algeria, such as Mezab (or Mozabite) people, and other classmates they had before who came from Mali, and attempted to understand their own and others' responses. They reflected on their behaviour in those interactions and as a result of this some students demonstrated that they could think about and/or identify ethnocentric perspectives and explain them, aiming at solving the conflict between the interlocutors, i.e., mediating between conflicting interpretations. However, many students could not understand the ethnocentric perspectives that their classmates tried to justify and were unwilling to accept mediation between different interpretations especially concerning their social context and the different ethnic groups in their society. In other words, mediation was achieved by some students by thinking about different perspectives, and showing that they could explain them to their classmates. In this case, role-playing or drama activities could have been more helpful for the students but it required careful planning and implementation on my part as a teacher.

Section 6.5 analysed data that demonstrated skills *of discovery and interaction* as an ICC element in accordance with the savoir model although this was present to a lesser extent, compared to other savoirs. They identified social interaction processes in the texts and discussed their use but since they were not in a real-life interaction themselves, they were not in a position to negotiate the use of social interaction processes. Therefore, like with skills of interpreting and relating, the use of role-playing and drama activities could have been useful as an interaction practice for the students, or virtual exchanges using the internet as another alternative, if available in the classroom.

Section 6.6 discusses *critical cultural awareness* in the data as an ICC element in accordance with the savoir model. CCA was identified in classroom discussions near the end of the course and mainly from the interviews that took place at the end when the students had time to grasp their learning process and reflect on the activities and discussions they engaged in in the classroom. This process was conscious for most students who demonstrated CCA as they

referred to specific discussions in the classroom and explained how those discussions affected their thinking. In doing so, they attempted to reconsider their initial perceptions and make and evaluative analysis of their behaviour and perceptions and therefore, showed CCA. In those cases, the literary texts prompted the students' thinking about their own experiences and behaviour, and to compare their social realities (experiences, perceptions, and behaviour) with the characters in the texts and discuss them in the classroom with careful listening to each other. Through these processes, students were able to eventually demonstrate CCA.

To conclude, this chapter (chapter6) helps to answer RQ1 by identifying ICC elements that the students demonstrated in their learning experience with literary texts based on the savoir model. The next chapter (chapter7) will also contribute to answering RQ1, by identifying and analysing further ICC elements that are were not initially planned in the objectives of the pedagogy and are not explicitly present in the savoir model.

7 Chapter seven: Empathy and civic-responsibility as ICC elements

In addition to the five savoirs planned as lesson objectives and identified in the data, other themes emerged as learning outcomes from the students' discussions, assignments and interviews and are discussed as ICC elements in this chapter, namely, 'empathy' and 'civic-responsibility'. These two themes are considered as ICC elements based on theoretical models and frameworks in the area of intercultural education, which are discussed in chapter3.3.5, chapter3.3.6; namely the RFCDC, Pisa model for global competence and Sustainable Development Goal4.7. In this chapter, I discuss 'empathy' (in section7.1) and civic-responsibility (in section7.2) as two separate themes by drawing on the relevant framework that guided the analysis and explaining the role of the literary texts in this process.

7.1 Empathy

For this study, 'empathy' emerged as a powerful theme from the data collected (classroom discussions, assignments and interviews). After I identified different types 'empathy' in the data corpus that seemed to facilitate the learning of other ICC element (discussed in chapter6) I referred to theoretical literature to have an informed understanding of this emotion. From a psychological perspective, Hoffman (2000) helped me to understand the different processes and types of empathy discussed as an emotion in child development. I have also found that the RFCDC, which is an influential framework in the field, acknowledges the significance of empathy as a competence for intercultural learning and outlines different forms of it explicitly which overlap with Hoffman's discussion and seemed to resonate with the different themes as types of empathy that I identified in the data. i.e., inductive thematic analysis (as explained in chapter4.8.3.2). Therefore, I decided to adopt the conceptualization of empathy according to the RFCDC and adapt it to fit the data in combination with Hoffman's definition when necessary.

Guided by the RFCDC (Council of Europe 2018), I introduce instances from students' classroom discussions and assignments that show that they have showed or developed empathy. In the RFCDC, a specific view is taken of 'empathy' as 'a set of skills' (p. 49) or a competence. In this study, it has been identified as a set of skills and *attitudes*. In the case of cognitive empathy in this study i.e., cognitive empathy type 1 (CE1) and cognitive empathy type 2 (CE2), they appear in the RFCDC as cognitive empathy and affective empathy respectively. The reason behind using empathy more specifically as a set of skills in the RFCDC seems to be to allow for the possibility to identify and assess skills, unlike attitudes, in education, which is the aim of the RFCDC (volume2).

In this study, however, the aim is not to assess the students' levels of empathy but to identify the processes they go through when they demonstrate/express different types of empathy in order to understand how the literary texts helped, if at all, or not, to answer the overarching research question.

In order to analyse the theme of 'empathy', I follow the RFCDC to identify empathy data instances deductively then expand and modify the RFCDC conceptualizations to make them useful for analysing the data, as necessary. In the RFCDC the conceptualization of empathy is focused mainly on its cognitive form as explained previously. While the RFCDC emphasises that empathy has an affective form that is defined as 'the ability to apprehend and understand the emotions, feelings, and needs of other people' (Council of Europe 2018, p. 49), this definition remains perplexing vis-à-vis the data because 'understanding someone else's emotions, feelings and needs' still seemed to require cognitive processes from the students.

To begin with, I kept the same distinctions of empathy (cognitive form, affective form and sympathy) as found in the RFCDC and revisited their conceptualizations according to the data. As in the previous chapter, different colours are used - for different types of empathy - to make the reading easier. Cognitive empathy (CE1 and CE2) data evidence are in blue, affective empathy (AE1 and AE2) data evidence are in red and sympathy (S1 and S2) data evidence are in green.

Therefore, empathy in this study is used to refer to both skills and attitudes that the students demonstrate because in my analysis I was able to identify students' skills as (cognitive empathy), For example: '*[…] It's easy to understand their experience but it's not easy to understand their feelings […]'.*

Second, I identified empathy as an attitude when the students stated implicitly that they could relate to others' feelings and/or experiences i.e., as attitudes. In other words, the students expressed similar feelings to the characters in the text without explicitly identifying their feelings as similar to them. i.e., affective empathy type1 (AE1). An example to illustrate this is: '*I would be afraid and frustrated […]*' (the same feelings of the character described in the text). Another type of affective empathy identified in the data (AE2) which is different from AE1 is when the students consciously analyse their own attitudes and feelings and report that they have experienced the same feelings as the characters or other people. The example to illustrate this is: '*[…] we somehow [silence] experienced the same feelings like sorrow and alienation'.*

Following the RFCDC and adding Hoffman's (2000) definition, which overlaps with the definition of the RFCDC and has an additional dimension that of 'the conscious desire to offer help' (p. 49), I identify two types of sympathy S1 and S2. Sympathy type 1 (S1) is identified as a skill based on the definition in the RFCDC which is the ability express feelings of compassion and concern for other people based on CE1 and/or CE2. For example, '*I also felt more sorry for Mr Bark than Mr Linh […]'*

Sympathy type 2 (S2) takes S1 as a starting point with the additional notion based on Hoffman (2000), which is 'the conscious desire to help'. An example from the data to illustrate is: '*I felt guilty I was blaming myself and was angry towards myself because I waste money to buy things that I don't really need when I could give some to those refugees that we see in the streets'.*

This notion of 'the conscious desire to help', according to Hoffman (2000), emerges when 'older children and adults' (p. 87) sense that someone is in distress and in having empathy for that person they try to comfort themselves – in his own terms 'they […] respond in a partly egoistic manner' (p. 88) and also have feelings of compassion . In this study, I explain it as an attitude that emerged as a result of sympathy, but whether it has negative connotations (egoistic concerns) or not is not clear from the data.

In practice, it is not always possible to have clearly separable attitudes. Therefore, alongside the attitudes, which are the main focus here, other attitudes that are likely to appear in the data in this section are openness and curiosity, willingness to question/change one's perspective and they have already been discussed in chapter 6.2 according to the savoir model.

The following tables (table9 and table10) represent an overview of the conceptualization of the different types of empathy for this study, which I discuss further under each relevant section in this chapter.

Table 9 Review of the conceptualization of empathy in the RFCDC

Empathy according to RFCDC	**Definition**	**Comments**
Cognitive empathy	'The ability to apprehend and understand the perceptions, thoughts and beliefs of other people' (p. 48)	Data extracts relevant to cognitive empathy have been identified, therefore the same definition will be used as CE1
Affective empathy	'The ability to apprehend and understand the feelings, emotions and	The definition of affective empathy in the RFCDC seems to indicate a cognitive process

	needs of other people' (p.49)	'to apprehend and understand' and therefore it will be used as CE2. Instead, the definition in footnote10 in the RFCDC will be used as affective empathy because it was possible to identify it in the data.
Sympathy	'the ability to experience feelings of compassion and concern for other people based on the apprehension of their cognitive or affective state or condition, or their material situation or circumstances.' (p. 49)	The same definition of sympathy in the RFCDC will be used as S1. S1 in addition to 'the conscious desire to help' (p.88) according to Hoffman (2000) will represent S2

Following up to my comments in the previous table, in the next one, I, first, introduce the revisited conceptualisation of each form of empathy (CE1, CE2, AE1, AE2, S1 and S2) and provide examples.

Both types of sympathy will be illustrated by examples from the data. All examples from the data, in the table, and others, will be analysed thoroughly under their relevant section in this chapter.

Table 10 Overview on the reconceptualization of empathy

Empathy in this study	**Reconceptualization**		**Examples from the data (data evidence)**
Cognitive empathy	**CE1**	The ability to apprehend and understand the perceptions, thoughts and beliefs of other people	*[…] It's easy to understand their experience but it's not easy to understand their feelings […]*
	CE2	The ability to apprehend and understand feelings, emotions and needs of other people	*[…] do you think that he [refugee] is now thinking about integration he is clearly just trying to survive*
Affective empathy	**AE1**	Implicitly or explicitly indicating an experience of the same feelings and emotions as	*I would be afraid and frustrated […]*

		other people (or relating to others' feelings)	
	AE2	Consciously reporting/referring to having experienced the same feelings and emotions of other people as a result of analysing one's own	*[…] we somehow [silence] experienced the same feelings like sorrow and alienation*
Sympathy	**S1**	The ability to experience feelings of compassion and concern for other people based on the apprehension of their cognitive or affective state or condition, or their material situation or circumstances.	*I also felt more sorry for Mr Bark than Mr Linh […]*
	S2	The ability to experience feelings of compassion and concern for other people based on the apprehension of their cognitive or affective state or condition, or their material situation or circumstances with 'the conscious desire to help' (Hoffman, 2000 p. 88)	*I felt guilty I was blaming myself and was angry towards myself because I waste money to buy things that I don't really need when I could give some to those refugees that we see in the streets*

In the following subsections, I introduce the different forms of empathy (cognitive empathy, CE1 and CE2, and affective empathy, AE1 and AE2) with further explanations when required and the data to illustrate the processes the students demonstrated from classroom discussions, students' worksheet, and interviews.

7.1.1 Cognitive empathy

In this study, the cognitive form of empathy has been identified as the ability to apprehend and understand other people's perceptions, thoughts, and beliefs (CE1) and the ability to apprehend and understand other people's emotions, feelings and needs (CE2)

The term 'apprehend' is used in the RFCDC. 'Apprehend' according to the Oxford English Dictionary has the meaning of 'to become or be conscious by the senses of', 'to catch the meaning or idea of; to understand' and 'to anticipate with fear; be fearful concerning; to fear' among others. In this study it is used with the meaning 'to catch the meaning or idea of; to understand'.

7.1.1.1 The ability to apprehend and understand other peoples' perceptions, thoughts and beliefs – cognitive empathy type 1 (CE1)

In this section, I introduce instances that reveal that the students demonstrated CE1 identified mainly from the classroom discussions. Relevant data extracts identified are coloured in blue.

In Grp2, a student tried to understand the situation of refugees in his society, which is beyond the immediate situation in the text. In doing so, he demonstrated a cognitive form of empathy that was triggered before any discussions and even before finishing the reading. The student showed the ability to apprehend their experience and made the distinction between understanding experience and understanding emotions. He said the following:

Instance10 (in chapter6.2.2.a)

> I have something to add I was absent last session and I haven't finished reading the second text, but I have realised that I am so self-centred I mean [silence] I'm only concerned about my life I never take a moment and try to consider those refugees and how they feel. It's easy to understand their experience but it's not easy to understand their feelings uh maybe I have been a bit harsh on them [silence] the text raised my awareness uh I mean [silence] I never thought of the deep meaning of their experience and feelings [silence] I was just concerned about my everyday life.

This extract from instance10 shows the student's ability to reflect on his own behaviour and attitudes who demonstrated CE1 during the reading, which led him to question '*the deep meaning of their [refugees'] experience and feelings […]*'. Other instances where the students demonstrated CE1 are discussed under the section of sympathy because based on the students' apprehension of the cognitive condition of the characters they demonstrated sympathy (S1).

7.1.1.2 The ability to apprehend and understand other peoples' emotions, feelings and needs – cognitive empathy type 2 (CE2)

In this section, I introduce and analyse data from classroom discussions and interviews that have been identified to demonstrate the students' ability to apprehend emotions, feelings and needs of the characters or others in their society as they reflect on their own real life experiences and attitudes. To make the reading process easy, data extracts that represent CE2 are in blue.

The use of pictures and drawings to represent the students' attitudes was significant for empathy to emerge. For example, in the students' discussions of their pictures and drawings they showed the ability to apprehend the refugee's emotions feelings and needs. For example, instance52, student1 showed surprise when her classmate put the blame on the refugee for not making

efforts to integrate within the society of the host country and showed that she could apprehend both his thinking and his emotional needs. In doing so, she also seems to demonstrate attitudes i.e., change in perspective discussed in the previous chapter (Section6.2.). This case is one of the examples that show the complexity of ICC and the challenge to separate the different attitudes from empathy in real talk, for example.

Instance52: (student6 in instance11 chapter6.2.2.b)

> […]
>
> Student1: do you think that after all what he has experience I mean everything is well described in text1 do you think that he is now thinking about integration he is clearly just trying to survive
>
> Student2: yes now that you are saying it this way it sounds like we don't have empathy for him but that's not true [silence] we do [silence] maybe because we don't have such an experience most of us have experienced losing someone dear maybe this is why we can relate more to Mr Bark's experience and sadness.

Student 2 says that she cannot apprehend the feelings but precisely, in doing so, she at least demonstrates that she has taken the first step, and seeks a comparison between her experience and both characters' which would help her to go further.

In Grp2, when they were asked to imagine their response if they were in the situation of the refugee one of them showed the ability to apprehend the perceptions and thoughts of the refugee (CE1) as well as his feelings, emotions and needs (CE2) from his point of view. She also demonstrated feelings and emotions which were beyond cognitive empathy such as feeling frustration and being afraid which were the same feelings of the character described in the text and which emerged by imagining how things look from his perspective. So this is an example of affective empathy and is in red. She said:

Instance53:

> If I were in the situation of Mr Linh I would be afraid and frustrated but then if I think about the future of my child and that I have to help her integrate I will do my best to have company and try to be flexible and open to Mr Bark.

Here, in the case of the affective empathy (in red), the demonstration of empathy is direct, but (in blue) there is an indirect demonstration of cognitive empathy (CE1). The student does not say she can apprehend the thoughts of Mr Linh because she has implicitly done this already and is transferring it to her own case by expressing affective empathy i.e. the ability to experience

the same feelings and emotion in this case of the character (Mr Linh) when she said *'I would be afraid and frustrated'*.

The use of the task of drawings to represents the students' feelings and attitudes helped them to be aware of and analyse their own attitudes (as explained in Chapter 6.2), feelings and emotions throughout the reading process. The task also showed that they were also able to describe and explain the characters' feelings, emotions and needs in the text (in the immediate situation) along with the refugees in their society (beyond the immediate situation in the text) which means that they were able to apprehend others' feelings emotions and needs (CE2). For example, in Grp3, some students presented their drawings and explained them (orally) as shown in instance54, instance55, and instance56.

Instance54:

> I explained the story by drawing a triangle in the top of the triangle I explained the feeling of the man being a refugee uh in the other corner [silence] as being a survivor and he is being fed by his past memories [silence] I draw a broken mirror as his past memory and he is trying to catch it [silence] to stick to his own memories [silence] past memories [silence] however he didn't realize that the mirror is broken and that it cannot save him from his feelings [silence] outside the triangle there is an unknown life unknown people and unknown future for him [silence] […]

In instance54, the student explicitly said that she was *explaining* the character's feelings from 'being a survivor' reminiscing his past memories to being closer 'to adapt to the new life' demonstrating CE2. The latter was not explicit in the literary text but her own interpretation. In addition to explaining the character's feelings, emotions and needs which shows that she could understand them showing CE2 she commented on his experience saying '*he didn't realize'* which shows her ability to apprehend the character's lack of thought(i.e. lack of CE1). Again, this point was not part of the text but shows the student's observation and analysis of the refugee's thoughts about their experience (CE1) and feelings (CE2) even when they were not said explicitly in the text.

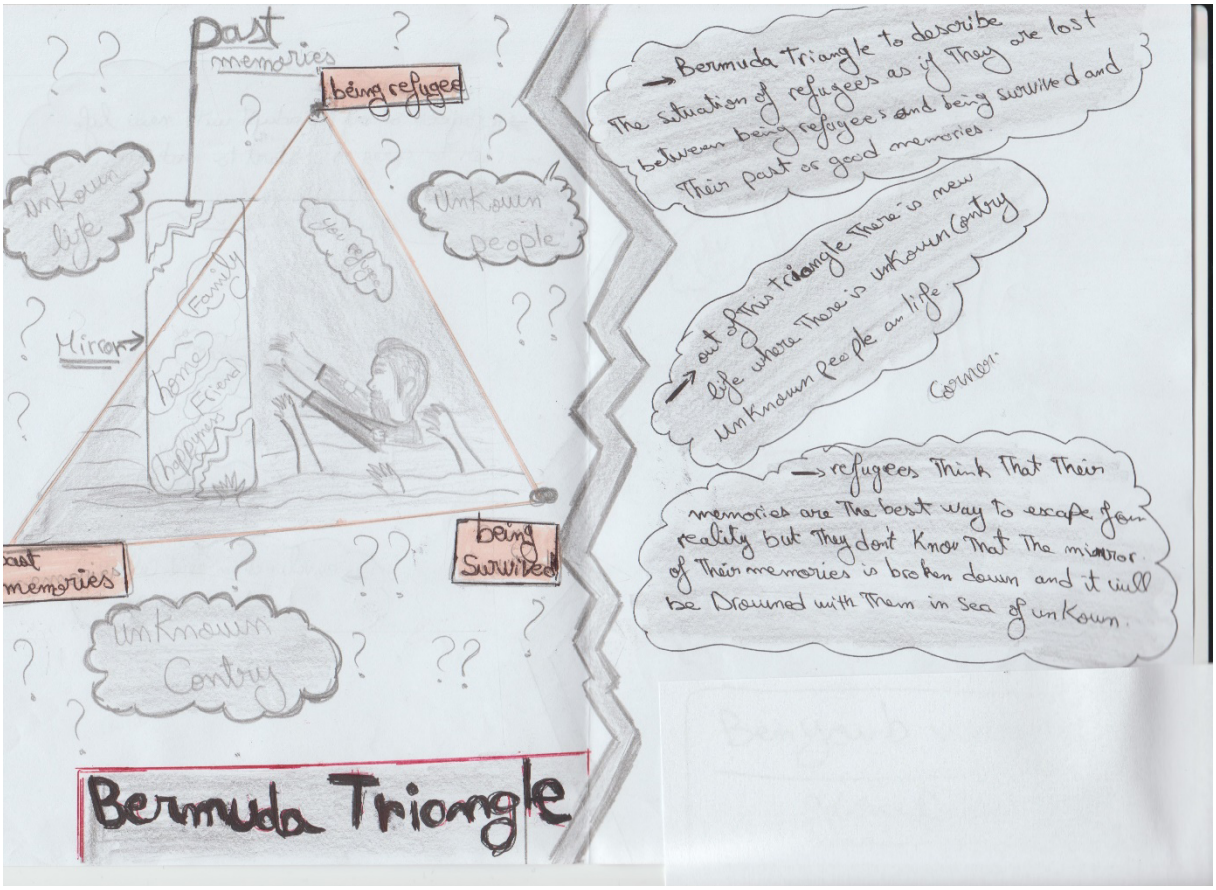

Figure 9 Student's drawing2

The student who did this drawing (Figure9) also presented another drawing in (Figure10). She showed the ability to apprehend the character's feeling '*stuck in his past*' just because he was recalling his past memories and his need to have a new life even though this was not explicit in the text when she said '*he wants to get out he wants a new life [silence]'* as in instance55.

Instance55:

> in the second picture [Figure10] I draw a black pool that represents his past mm he's stuck in his past but he wants to get out he wants a new life [silence] the door represents the new life [silence] he uh he is carrying the memory bag [silence] coming out of the black pool he is dropping some of his memories about his family and friends and the closer he is to adapt to the new life we can see that his footsteps start to disappear.

Figure 10 Student's drawing3

Many students showed the ability to apprehend and understand the feelings, emotions and needs of the character who is from the host society who lost his wife, and this stimulated sympathy for him (discussed in section 7.1.3) more than the refugee. For example, in Grp1, a student expressed sympathy for the character who lost his wife and explained his feelings as in instance56 (in blue) demonstrating CE2.

Instance56:

> I also felt so sad when I read about how his village was burned down […] [silence] I also felt more sorry for Mr Bark than Mr Linh because after losing his wife he could finally find someone to talk to but then Mr Linh's reaction uh I think he must have been shocked then [silence] he was living in his native country but he was suffering just like the refugee and felt like stranger because he lost his wife.

In addition to this, one of the students in Grp4, drew a picture (Figure11) in which she described the feelings of the refugees in a host country. She wrote: '*this picture portrays how refugees feel while they are in a host country when they are confronting new things*' on the picture we can see the character (refugee) with his grand-child carrying a bag on which she wrote his feelings of '*suffering, loneliness, fear, anxiety, misery, depression, strange*' as if he is carrying

his feelings in the bag while questioning himself 'where is my destination?' (CE1). This picture shows her ability to apprehend and understand the refugee's feelings and emotions (CE2).

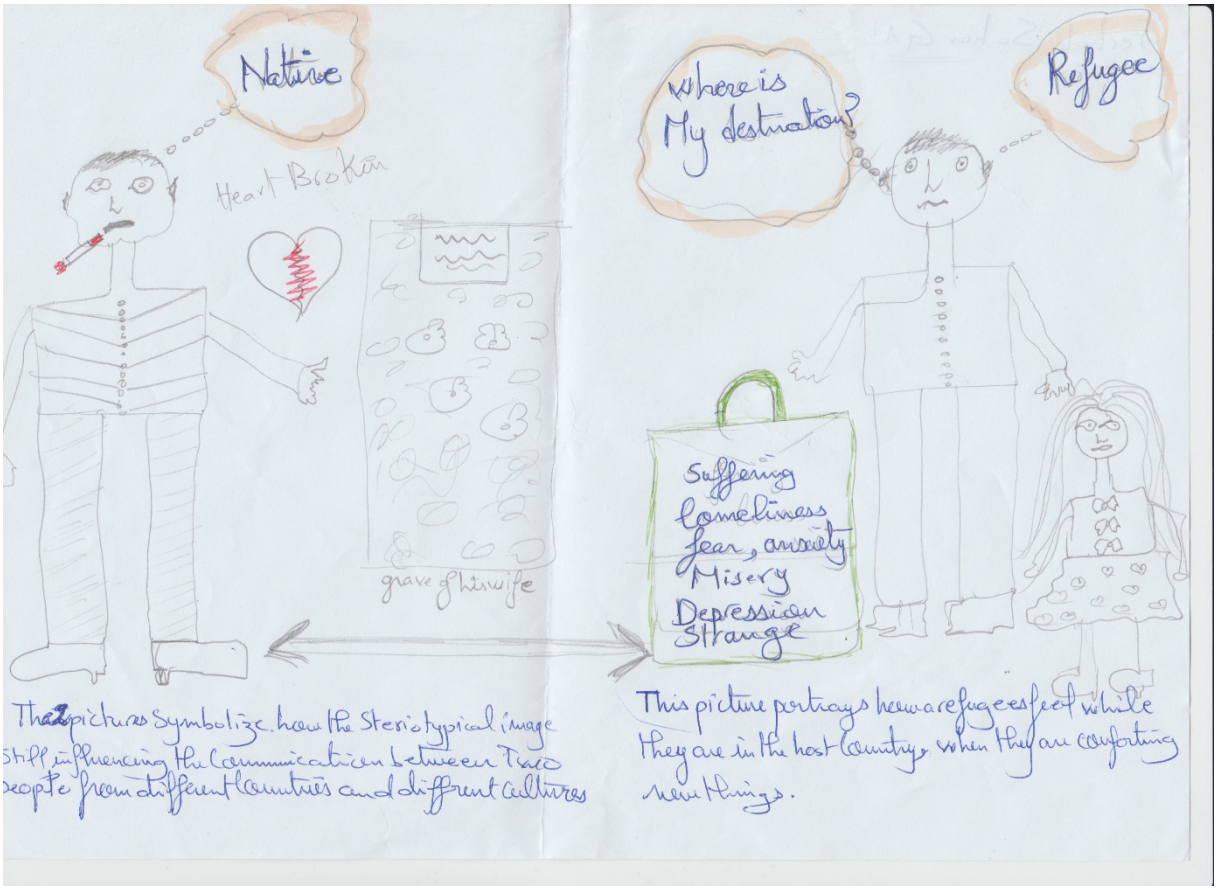

Figure 11 : Student's drawing4

7.1.1.3 Conclusion

To sum up, reading literary texts has stimulated students' CE1, and even more, students' CE2. Some students demonstrated the ability to change perspectives and to see the experience of their characters from their (the characters') point of view and were able to describe and explain their thoughts, perceptions as well as their feelings, emotions and needs. The combination of reading literary texts with the drawing task proved to be stimulating and encouraged the students to be creative and to take more time to analyse the experience of the characters and their own.

7.1.2 Affective empathy (AE)

The affective form of empathy is identified in the data either as an implicit indication of experiencing the same feelings and emotions as other people (the characters) (AE1), or consciously reporting/referring to an experience of the same feelings and emotions of other people (AE2).

In the data, there are few/ direct indications of AE1 but there are significant indirect examples of AE2. These are evident in the reports and analyses that students give themselves of their feelings and emotions. Data evidence are introduced and analysed in this section.

7.1.2.1 Implicitly indicating an experience of the same feelings and emotions as other people (or relating to others' feelings) - affective empathy type 1 (AE1)

As mentioned earlier, some students were able to demonstrate AE1, i.e. imply having experienced the same feelings as the characters. This has been identified in the data when they described their feelings during the reading that were similar to the characters' in the text as described by the author, or when they showed the ability to relate to the characters' feelings. Instances52 and instance53 (above) show the extracts that illustrate AE1 which are discussed next.

Instance52 above shows that a student, first, expressed that she (and her small group) expressed empathy for the experience of the character who is a refugee. Then, she seemed to rethink her response and attitude in the silent moment to, then, say that they could *relate* more to the experience of the character who lost his wife because they had similar experiences before which implies that they had the same feelings and emotions as/ could relate to Mr Bark's feelings. Evidence is highlighted in red in the following data extract from instance52:

> yes now that you are saying it this way it sounds like we don't have empathy for him but that's not true [silence] we do [silence] maybe because we don't have such an experience most of us have experienced losing someone dear maybe this is why we can relate more to Mr Bark's experience and sadness.(student2, instance52)

Similarly, the students were encouraged to think about their responses if they were in the situation of the character who is a refugee. Reading the literary text along with this task encouraged them to use their imagination and stimulated AE2. For example, one of the students implicitly demonstrated emotions similar to the character's as they were described in the text such as feeling frustration and fear which emerged by imagining how things look from his perspective. She said*: 'if I were in the situation of Mr Linh I would be afraid and frustrated […]'* (instance53).

Thus, the students expressed AE1 in two cases. The first one was when the character expressed his feelings about an experience they had before. The second example shows that encouraging the students to use imagination to change perspective resulted in AE1.

7.1.2.2 Consciously reporting/referring to having experienced the same feelings and emotions of other people as a result of analysing one's own – affective empathy type 2 (AE2)

Many students were able to analyse their own feelings and emotions during the reading and consciously reported that they experienced feelings and emotions that were similar to the characters'. The examples identified in the data are following.

The use of pictures to represent their feelings and thoughts about the text and the experience of the character who is a refugee, i.e., the aesthetic reading, allowed the students to pay close attention to and to analyse the characters' feelings as well as their own. This activity also allowed them to experience the same feelings and emotions as the character (AE2). This process is illustrated in instance57.

Instance57:

> we collected pictures that represented our feelings towards the story and we found that [silence] we somehow [silence] experienced the same feelings like sorrow and alienation

Similarly, in Grp2, one of the students reported to the whole class their discussion in a small group of their pictures that represented their feelings and attitudes throughout the reading. Her report reveals that she felt more affective empathy towards the man from the host country who lost his wife and expressed his feelings than for the refugee who lost all his family members and whose village was destroyed and had to leave his country. In addition to this, many students said that they felt a sense of belonging and familiarity with the village from which the character (refugee) comes because they come from small towns and villages. Instance58 is a good example of this.

Instance58:

> […] I felt [silence] pleased amazed about the description and the way he described his village [silence] but when he said that it was destroyed and nothing is left there but emptiness I felt sorrow as if I left and uh lost my hometown [silence] then when he met with Mr Bark and he started talking about the death of his wife [silence] at this moment I felt sorry and pity at the same time [silence] then when Mr Linh reacted when Mr Bark put his hand on his shoulder mm I didn't like his reaction [silence] I know that his reaction is due to stereotyping he has or uh heard from other refugees in the dormitory but I think it wasn't really [silence] he didn't have the right to react that way because Mr Bark was just telling him about his story [silence] the others in my group said that they liked the description of his village as if they could relate to that part

Instance58 shows that the student reported experiencing the same feelings of the character (the refugee) when she said: '*I felt sorrow as if I left and uh lost my hometown'*, therefore, reading the text combined with picture drawing encouraged the students to analyse their own feelings and stimulated (AE2).

In addition to this, another student expressed affective empathy as she described her reading experience and her attitudes throughout the reading. Instance59 shows an extract from her oral report.

Instance59:

> I took an emotional trip as the text went on, for the first text I felt pity and curiosity about what will happen in their lives [silence] then I felt frustrated because he had to start a new life and to plan a new life away from his village and people [silence] by the end of the first text when he started describing his own village I could feel him longing for home for the second text uh I felt sad for both characters for Linh and Bark for their experiences [silence] then I was comforted by the way Mr Bark was talking to Mr Linh though he did not understand what he was saying but uh but at the end I was disappointed by the misunderstanding [silence] the misinterpretation of [silence] when Mr Bark put his hand on Linh's shoulder because I thought it is nice of him he he did it because he was relieved when talked to Mr Linh about his feelings but Mr Linh put like a barrier by his reaction [silence] I was excited because I thought he could finally find a friend but then when he reacted this way I was [silence] it was so unexpected.

The extracts highlighted in red show that she was conscious about the feelings that she shared with the characters in their experiences while reading i.e., AE2. When she said '*then I felt frustrated'* shows the same feeling that the character experienced as described by the author; in addition to this, she was conscious about sharing the same feelings as him when she said '*I could feel him longing for home'*.

To sum up, affective empathy emerged as a result of encouraging the students' to use their imagination of themselves in the same situation as the characters i.e., to decentre, and to be creative in the task of drawings. The combination of different art forms (literary texts, drawings, photographs) aimed at encouraging creativity through in the aesthetic reading experience i.e., to pay careful attention and analyse their own feelings during the reading and express them in visual forms as explained in Chapter5. The data discussed in this section reveal what Von Mossner (2014) argues, by drawing on both Nussbaum(1997) and Hoffman (2000):

> Cultivating the imagination […] allows us to have empathetic emotions also for the member of an out-group, people who do not resemble us closely but with whom we nevertheless share many traits, not least the capacity to love and to suffer (p. 3)

The fact that AE1 was less frequent than AE2 in the data seems to be because the students' did the reading and drawings at home (due to limited classroom time) to report and discuss their experiences in the classroom. However, I believe that giving them enough time to do the reading and drawings as an assignment at home allowed them to invest more time and effort to engage in the task and reflect on their emotions to be more creative in their drawings using their imagination

7.1.3 Sympathy

Two forms of sympathy have been identified in the data. The first one is defined according to the RFCDC as 'the ability to experience feelings of compassion, and concern for other people based on the apprehension of their cognitive or affective state or condition, or their material situation or circumstances' (p. 49) which will be coded as sympathy type1 (S1) in this study. The second type of sympathy identified in the data (S2) is, an addition to S1 or a result of S1, when the students show 'the conscious desire to help' (Hoffman, 2000 p. 88). 'The conscious desire to help' is when the students explicitly mention the wish to offer help in addition to S1 or as a result of S1. In this section, I introduce and analyse data evidence of S1 and S2.

7.1.3.1 the ability to experience feelings of compassion, and concern for other people based on the apprehension of their cognitive or affective state or condition, or their material situation or circumstances – sympathy type 1 (S1)

When the students' discussed their feelings during the reading of the literary texts and presented their drawings in the classroom in different groups, they raised the question of who is the less fortunate among the characters and had debates about this. In this discussion, they demonstrated sympathy and had to explain their perspectives each time.

For example, in instance52 above, a student expressed feelings of concern for the character who lost his wife and explicitly stated that they could relate his experience more because they had a similar experience before. This process is an illustration of her/their apprehension of the characters affective condition that results in S1. She said:

> yes now that you are saying it this way it sounds like we don't have empathy for him but that's not true [silence] we do [silence] maybe because we don't have such an experience most of us have experienced losing someone dear maybe this is why we can relate more to Mr Bark's experience and sadness. (instance52, student2)

Another example is in instance56, a student expressed sympathy for the character who is a refugee and more sympathy for the character who lost his wife. She said: '*I also felt so sad when I read about how his village was burned down […] [silence] I also felt more sorry for Mr*

Bark than Mr Linh […]'. Unlike the student in instance52, she did not provide any reasons or explanation for this difference but she demonstrated an apprehension of the affective condition of the character when she said 'he *must have been shocked*', '*he was suffering*' and *'[he] felt like stranger because he lost his wife*'; this apprehension seemed to result in S1. This phenomenon seems to reflect what Hoffman (2000, p. 95) explains as

> [e]mpathic distress may be transformed into sympathetic distress if the victim's pain or discomfort is clearly due to natural causes or is otherwise beyond the victim's control, as is the case with an accident, an illness, or the loss of a loved one.

Instance58 (above) shows that the student felt more sympathy for the man from the host country because he talked about his feelings explicitly. This is clear from her statement: '*when he [the refugee] met with Mr bark and he [Mr Bark] started talking about the death of his wife [silence] at this moment I felt sorry and pity at the same time*'. Although she could apprehend the refugee's thoughts (CE1) saying: '*I know that his reaction is due to stereotyping he has or uh heard from other refugees in the dormitory*' and was able to experience the same feelings as him (AE2) when she said: '*I felt sorrow as if I left and uh lost my hometown*', she still blamed him for his reaction. She said: '*but I think it wasn't really [silence] he [the refugee] didn't have the right to react that way because Mr Bark was just telling him about his story*'. This example shows that the students expressed more sympathy (S1) for the character who expressed his feelings and talked about his experience. In this regard, I have noted in my observations the following:

> *Surprisingly, many students sympathised more with the character from the host country more than with the refugee. This seems to be because it is hard for them to understand such an experience [experience of the refugee] and because in the text the second character expressed his feelings openly as he was talking to the refugee. (28 November 2018)*

In this observational note, it is noteworthy that I used the word 'sympathised' correctly although I was not aware about the distinction between the three forms of empathy before I identified it in the data and consulted theoretical literature.

Similarly, a student in instance60, chose a picture (Figure12) that depicts only the character from host society who was smoking (as described by the author) and excluded the character who is a refugee when they were asked to represent their feelings through pictures and drawings during the reading. Student2, on the other hand, consciously expressed more sympathy (S1) for

him than the refugee, and explained the reason behind this explicitly as based on his cognitive and affective state of mind, i. e., as a result of CE1 ('*I could understand him more*').

Instance60:

> Student1: I chose a picture that portrays the story of a sad man who lost his wife he smokes all the time and tells his story to the refugee (Figure11)
>
> Student2: […] for the second text the white man Mr Bark he uh he was the first to talk about his feelings [silence] he was talking about his feelings when he experienced the death of his wife [silence] we felt sad for him as well [silence] personally I was more sad for him than for the refugee because he talked about his feelings I could understand him more.

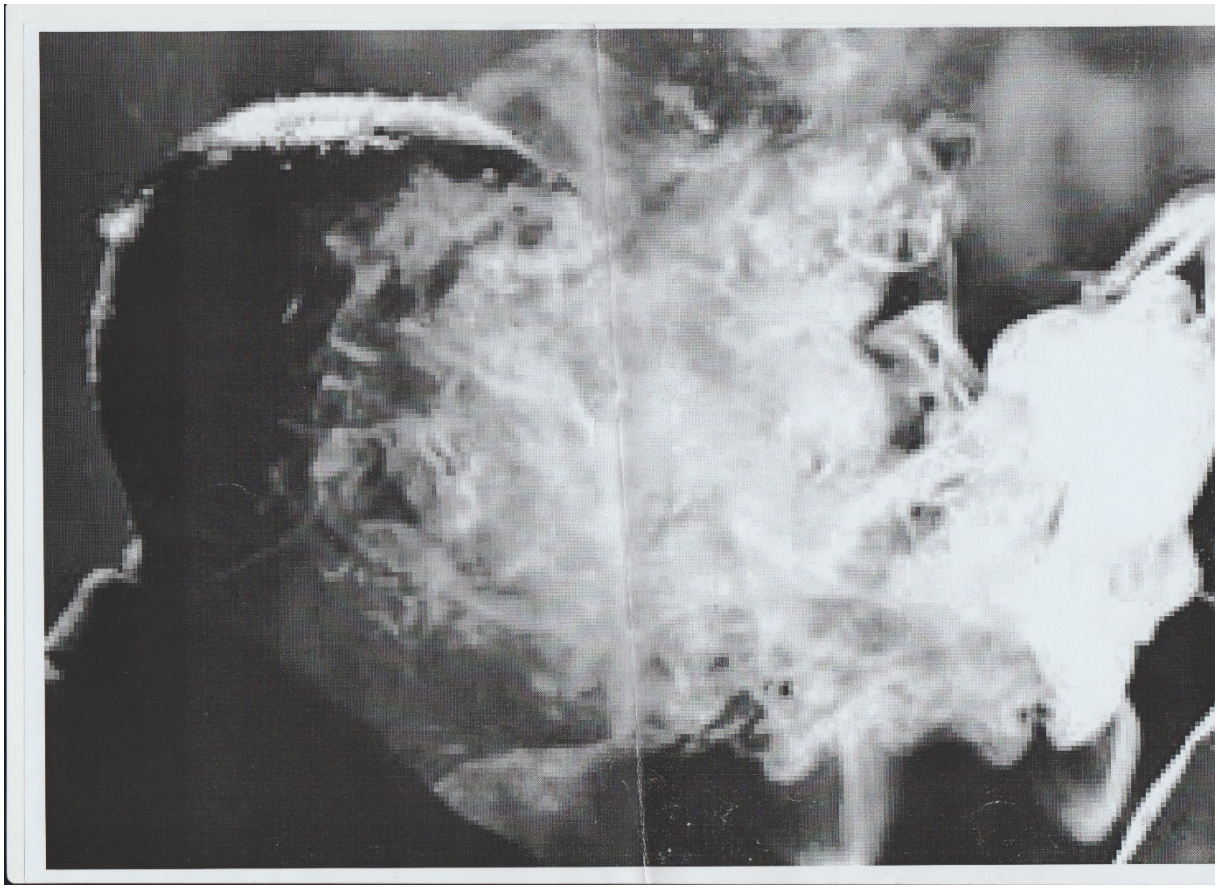

Figure 12 : Student's photograph5

Sympathy (S1) emerged when the student said '*I felt pity*' and '*I felt sad for both characters for Linh and Bark for their experiences*' based on the apprehension of their affective state. She consciously described having experienced the same feelings as the characters in the text. In other words, she expressed sympathy (S1) because she could feel the same feelings as the

characters in the text ('*I could feel him longing for home*', '*I was comforted by the way Mr Bark was talking to Mr Linh*' and '*I felt frustrated*').

A student expressed sympathy (S1) for the character who is a refugee and his grand-daughter then consciously and explicitly stated that she felt more sympathy (S1) for the character whose wife died and explained that she was able to understand him as he talked about his feelings while the refugee was silent. In addition to this, she stated that they (herself and the small group she discussed pictures with) '*started thinking about the refugees who are rejected when they go to other countries*'. This statement shows that the students' sympathy (S1) was beyond the immediate situation of the characters in the text; they transferred their feelings and emotions (S1) to the real life situation in general. Instance61 illustrates the oral presentation.

Instance61:

> We experienced the same feelings that my classmates have mentioned before like being sympathetic and sorry for the man and especially for the little child. […] for the second text, I really [silence] we all have [silence] for the first text we have all started thinking about the refugees who are rejected when they go to other countries [silence] for the second text, the white man Mr Bark uh he was the first to talk about his feelings, he was talking about his feelings when he experienced the death of his wife [silence] We felt sad for him as well [silence] personally [silence] I was more sad for him than for the refugee because he talked about his feelings I could understand him more

Similarly, instance62 shows that the student is able to transfer the situation of the character in the texts (Vietnamese refugee in France) to a more specific and familiar context to her (Syrian refugees in Algeria) in her drawing (Figure8). This is clear because in Algeria, the traffic lights is where we usually meet refugees asking car drivers for help. Her drawing (Figure8) represented a description of Syrian refugees in her society, and the way local people treat them, which implicitly reflects her concern about their experience and feelings. She described their situation with compassion and concern when she said: '*despite the fact that they are beautiful but people are still refusing them*', '*these unknown people will step on those beautiful flowers and pass by*'. Therefore, the text accompanied with the task of drawings shows that her reading experience triggered sympathy (S1) beyond the immediate situation in the text and the activity of drawings helped her to express this concern more explicitly. Evidence is highlighted in green in instance62.

Instance62:

> I draw a picture that represents what remains from the Syrian refugees [silence] we see that what remains is the Jasmin flowers [silence] Syria is very famous with that

kind of flowers [silence] despite the fact that they are beautiful but people are still refusing them we uh we see them standing on the pedestrian passage surrounded by unknown people but once the traffic green light is on [silence] these unknown people will step on those beautiful flowers and pass by.

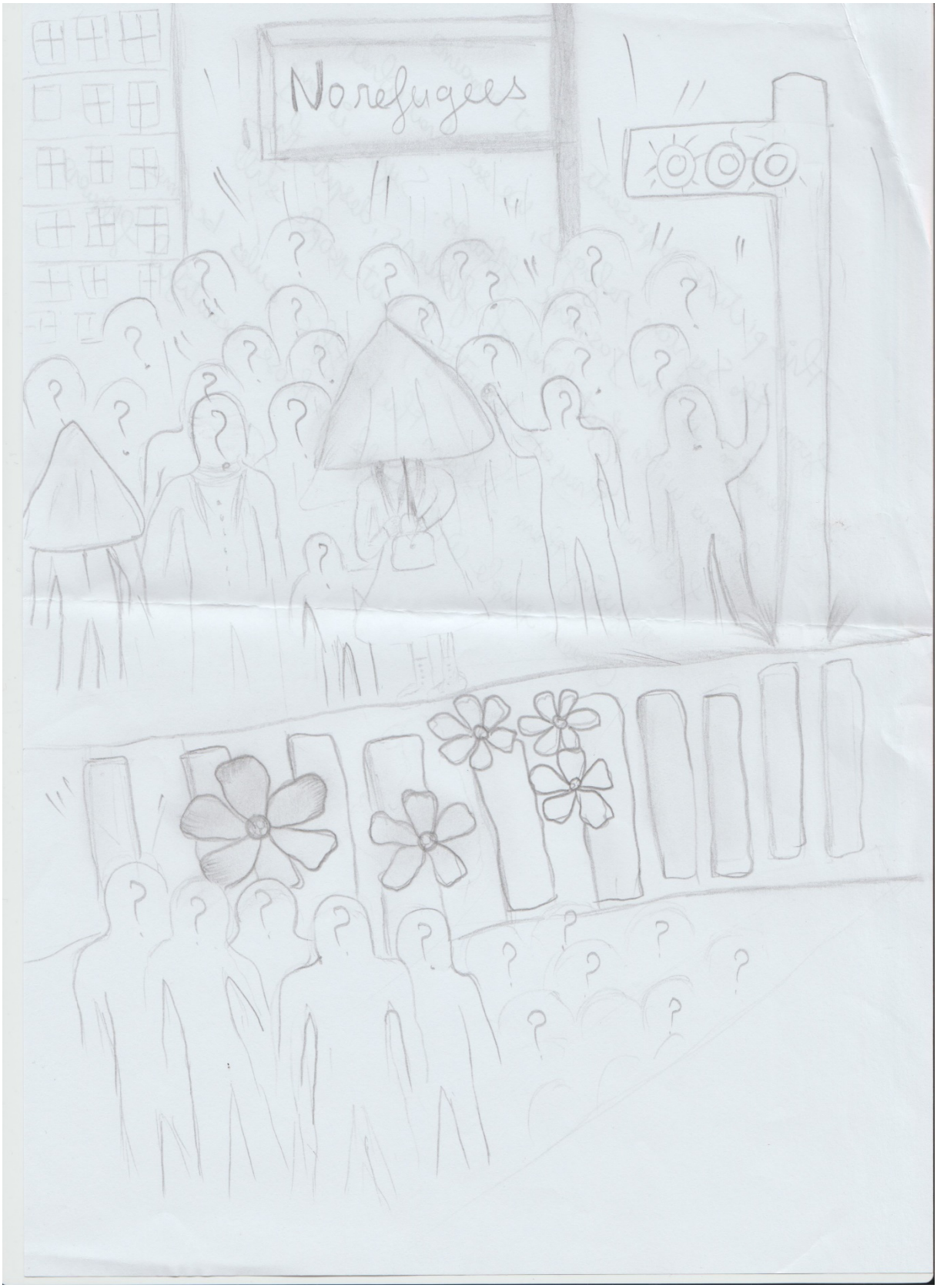

Figure 8 : Student's drawing1

In Grp3, one of the students drew a picture (Figure10) that showed the character who lost his wife who was smoking next to her tomb without considering the situation or the experience of the refugee in her drawing in any way which implies her sympathy (S1) for the character who

lost his wife only, while reading the text. This student did not present her drawing (figure13) in the classroom and did not write any explanations to this so the reason remains unclear.

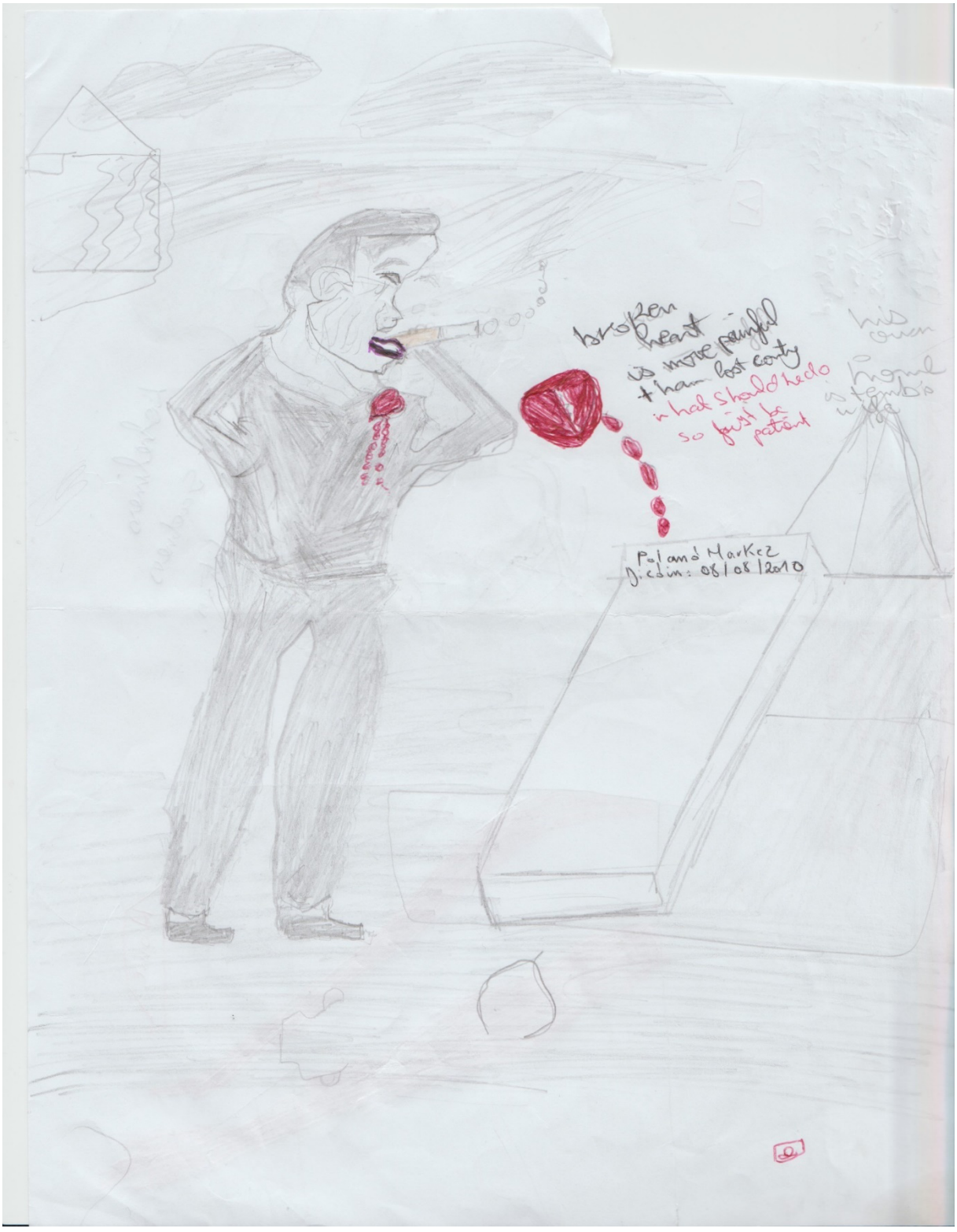

Figure 13 : Student's drawing6

In addition to expressing sympathy as a result of the students' apprehension of the cognitive and affective state of the character who talked about his feelings and experience openly, they also explained their sympathy (S1) for him as they had an experience of losing someone close to them before. Therefore, they could relate to his experience more than that of the refugee. Instance63 illustrates this point.

Instance63:

> Student1: I felt more sorry for Mr Bark because he misses his dead wife […]
>
> Student2: Death of beloved ones is inevitable but for the old man [refugee] it's a very hard situation for him to see his village burned down and to be a refugee in another country
>
> Student3: I think she [student2] is making a good point here but maybe because we didn't experience something like this so we can't really feel it uh [silence] I live my whole life in the same place
>
> Student4: Refugees suffer first from the destruction of their village then from the death of their families

Student2 tried to explain to her classmates that the refugee is less fortunate because 'death of beloved ones is inevitable' but student3 found this situation hard to understand and relate to and consciously explained this as a consequence for never having the experience of moving/living in other places. Student4, on the other hand, seems to agree with student2 and provided further arguments that show that she was able to imagine Mr Linh's cognitive and affective state and condition (loosing people close in addition to his homeland) and to apprehend his experience and feelings. The fact that they were negotiating who was the less fortunate character implies their sympathy (S1) for them in different ways and for varying reasons.

In Grp2, a student expressed sympathy (S1) for the refugee because she could relate to his experience and feelings herself when going to study in a different city from her own. She also expressed the feeling of 'anger', which seems even stronger than sadness and sorrow. In this concern, Hoffman (2000, p. 94-95) notes that '[an] observer's empathic distress may, depending on the cause of the victim's distress, be transformed into sympathetic distress, empathic anger, empathy-based feeling of injustice, or empathy-based guilt'. Evidence of this is illustrated in instance64.

Instance64:

> We had the feeling of pity sadness and confusion and for me I have the feeling of anger [silence] pity is when Mr Linh was speaking about fear and how he is suffering from it and that he can't even go out we felt [silence] sad about the burnt village and the way he misses his town uh for example for me when I come to [name of a city] to study there's always a sense of discomfort but when I go back to [name of a smaller city] where I live there is a feeling of relief so it's sad to go to a place where you don't know anyone [silence] we also felt sad for Mr Bark because he lost his wife and he was remembering memories of hers.

To conclude, the students expressed feelings of compassion and concern (S1) for both characters (in different ways). Their sympathy (S1) was based on their apprehension of the characters' cognitive and affective state and/or condition. This apprehension was either because the character explained his feelings explicitly (the case of Mr Bark) or because they had a similar experience before (e.g. the death of someone close). In other words, they expressed sympathy (S1) for experiences they could relate to (i.e. events, feelings and emotions they had experienced before and were able to apprehend better) more than for those who are less fortunate than they are i.e., refugees. In the case where they expressed S1 for the character who is a refugee (instance62, student2, student4), they also demonstrated the ability to imagine the cognitive and affective state and condition of the character who is a refugee for them to apprehend his experience and show S1. In two exceptional cases (instance61 and instance62) the students demonstrated the ability to transfer their sympathy for the character in the literary texts and his experience as a refugee to the real-life situation of refugees worldwide or in Algeria in particular.

7.1.3.2 the ability to experience feelings of compassion, and concern for other people based on the ability to grasp their cognitive or affective state or condition, or their material situation or circumstances with a conscious desire to help – sympathy type 2 (S2)

Some students expressed feelings of compassion and concern for refugees in their society based on the apprehension of cognitive and affective conditions of the character with a conscious desire to offer help (S2). In these cases, the data evidence reveal that they seemed to transfer the context of the literary text into the real-life situation during or immediately after the reading either by reflecting on their own behaviour, that of the community around them and/or the government's actions in place to, then, express a need to offer help and take action in society.

For example, two instances from classroom discussions have been identified as S2. In instance65 (also in instance11 in chapter6.2.2.b), student4 expressed a strong emotional

response, she stated that she felt guilt and anger towards herself for not trying to help refugees before, which implicitly shows her conscious desire to do it in the future. These emotional responses (guilt and anger) seem to be the motives for the conscious desire to offer help in the future. She said:

Instance65: (instance11 chapter6.2.2.b)

> For me all I can say […] when I tried to imagine myself in the situation of the refugee for just a small passage I couldn't I couldn't [silence] to be honest because I felt guilty I was blaming myself and was angry towards myself because I waste money to buy things that I don't really need when I could give some to those refugees that we see in the streets everyday for them to eat, they can at least use it [silence] […]

Similarly, another student showed compassion and concern for refugee in her society based on the apprehension of their affective condition as she reflected on their needs local people's behaviour towards them. Finally, she expressed her wish that the government take initiatives to raise people's awareness about their situation and experience in order to offer help. This implies, in a way, her conscious desire to offer help. i. e., she demonstrated S2. Evidence of S2 is highlighted in green in instance66.

Instance66: (also in chapter6.2.2.b)

> I think most people think that they are fine now that they are in Algeria but ignore the experience they have been through and how they feel about their past. I think the government should arrange something to raise our awareness

To conclude, reading and using literary texts to which the students can relate from their real-life experiences help them to transfer/translate the context of the text to a context that is more familiar to them, and to reflect on their attitudes and behaviour in their society. In the case of instance65 the student reflected on her own behaviour came out as a result of her experiencing feelings and emotions of anger and guilt in order to demonstrate S2. And in the case of instance66, the student's reflection was based on the apprehension of needs of refugees in her society which resulted in S2. Reflections on these texts assisted by the teacher's supervision are likely to help the students to come up with conclusions and plans to take action and be more active and responsible in their society.

7.1.4 Lack of/change in the level of Empathy

As many students demonstrated empathy in its different forms discussed in the previous sections, some students also showed a lack of empathy or a change in the levels of empathy which I introduce and discuss in the next sub-sections.

Change in the levels of empathy

In Grp3, when the students presented and discussed their pictures the teacher notes that their attitudes towards refugees have changed from the first session before the texts were introduced in a positive way. She said:

> *We can see different attitudes towards the refugees compared to last week [silence] last week you said uh I don't remember exactly who but you said you don't like to come across them in the streets.*

To answer this question, some students showed a change in their attitudes. For example one of them said: '*I started changing my mind because I realize that [silence] how difficult it is for them'.* Another student expressed her disappointment from the government for not trying to raise their awareness before; she said: '*I just can't understand why the government didn't do anything to raise our awareness about their situation or uh maybe to help them'*. Surprisingly, another student said '*No I felt pity for the refugee in the text but not for the ones we see here'*. This student did not seem able to link her learning to context beyond the literary text i.e., she was not able to transfer the context of the literary text to real-life.

These responses seem to suggest that in this study the use of creative arts and literary texts, combined with the task of drawings, had the power to trigger the majority of the students' empathy beyond the immediate situation in the text requiring cognitive and affective processes, and sympathy. This was not among the objectives planned but the type of texts used (texts that depict the story/experience of less fortunate people, in this case the story of a refugee) stimulated empathy as a strong theme. Some students, however, could not relate their learning from the text to reality, i.e., they could not transfer/translate the experience of the characters and their feelings during the reading to refugees in their society or in real-life in general: either their empathy was temporary or limited to the context of the text.

In a second iteration of such an action research study, I would choose a text relevant to the students' social context, or link it to their social context more explicitly because in this study I, and the teachers I collaborated with, left an open space to the students to interpret the text and 'translate' its context to a context they are more familiar with, spontaneously.

7.1.5 Lack of sympathy (S1 and S2)

The majority of the students who participated in the classroom discussions showed sympathy (S1) and/ or (S2) some of them demonstrated the lack of both types of sympathy. However, some students showed the lack of sympathy (S1) and (S2) towards the character who is a

refugee, and refugees in general, based on an egocentric thinking that they are the ones who need integration and should make efforts for this. Thus, the students showed no compassion and concern for their situation and no willingness to reflect on their own behaviour and attitudes and did not seem to offer taking any responsibility to offer help into consideration. The extract presented below in instance16 is the beginning of the discussion introduced in instance2 (above) and is an evidence on the lack of S1 and S2.

Instance67 (also in instance11 chapter6.2.2.b)

> Student1: I am surprised, because [student2] and [student3] still find a way to blame the refugee [character] for refusing a cigarette and think that he should be more polite.
>
> Student2: yes because I think that he is the one who needs help to integrate within the new society so he is the one who should make efforts.
>
> Student1: do you think that after all what he has experienced I mean everything is well described in text1 do you think that he is now thinking about integration he is clearly just trying to survive
>
> Student2: yes now that you are saying it this way **it sounds like we don't have empathy** for him but that's not true [silence] we do [silence] maybe because we don't have such an experience most of us have experienced losing someone dear maybe this is why we can relate more to Mr Bark's experience and sadness.

Student2 shows a lack of awareness about her responsibilities towards refugees in her society while student1 seems aware about this and expresses surprise about her classmate's response. Student1 tries to explain their situation to her by asking a rhetorical question and answering it by saying '*he is clearly just trying to survive'* which implies that she is aware that it is their responsibility, as citizens, to offer them help (S2). In the second response of student2 she seems to try to rethink her attitude and feelings for the character (refugee) in the silent moment after stating that she has empathy for him to, then, implicitly explain her lack of sympathy (S1) as a result of lacking such an experience.

In student2 statement (in bold) she says 'empathy' but it seems to me that she rather means sympathy (S1), i.e., feelings of compassion and concern for the character based on his cognitive and affective condition. This statement made me reflect on the students' understanding of the terms 'empathy' and 'sympathy' and their intended meanings each time they expressed their feelings (discussed in this chapter) and my own interpretations of them.

I have also reflected on whether statements like 'I feel pity' have positive or negative connotations for them. These questions cannot have a definite answer, especially as the students

were speaking English as a foreign language so they may have used terms that had meanings they were not fully aware of. Therefore, in a second iteration of this course, I would encourage the students to speak any language (even if it is a foreign language course), especially when they discuss their emotions in order to see what exact terms they would use and how.

7.1.6 Conclusion

To sum up section 7.1, reading literary texts that depict the experience of a refugee encouraged the students to reflect on their real-life experiences with this group of people. This type of text accompanied with the task of drawings and collecting pictures encouraged them to apprehend refugees' experiences, feelings and needs showing cognitive empathy and helped them to adopt a different perspective. The students' reports and discussion of their feelings and attitudes in the classroom allowed them to analyse their attitudes, feelings and emotions more closely vis-à-vis refugees.

Using imagination – the task of imagining themselves in the situation of the character, Mr Linh – showed that the students experienced the same feelings of the character as described in the text or reported consciously that they could relate to his feelings – AE1. In other cases, the students consciously reported having experienced the same feelings as the characters when the students related the characters' feelings to their own in previous real-life experiences – AE2. In addition to this, the students expressed feelings of compassion and concern for experiences they could relate to more or they could understand better either because they had the same experience before or because the character talked about his experience and feelings explicitly – S1. In some cases, the students expressed feelings of compassion and concern for the character who is a refugee and transferred the context of the text to real-life and expressed a wish to offer help in their society – S2. However, it is not clear whether this wish is a result of the feeling of guilt they experienced, in order to comfort themselves as explained by Hoffman (2000), or a sense of responsibility in their society.

Now that I have introduced empathy and explained its relevance to ICC by drawing on theoretical literature, and illustrating with the data, in the next section, I introduce and discuss civic-responsibility that also emerged as an ICC element as a separate theme that contributes to answering RQ1.

7.2 Civic-responsibility as an ICC element

In addition to 'empathy', 'civic responsibility' also emerged from the data and has been identified as an ICC element, even though it was not planned as part of the objectives.

As explained in chapter3 (section3.3.4, section3.3.5, and section3.3.6), responsibility, or 'civic responsibility' in this study, is different from intercultural responsibility, according to Guilherme, Keating, and Hoppe (2010). In the latter, responsibility is specific to the workplace where people from different cultural and ethnic backgrounds develop professional and personal relationships based on mutual respect, commitment and self-consciousness about socially constructed identities in order to achieve 'coherence' (p.79) and facilitate intercultural communication in the workplace for intercultural mobility. In this study, 'civic responsibility' concerns one's social environment, i.e., taking socially responsible action in one's society and engaging in social interactions based on equality with people regardless of their cultural and ethnic background. However, challenges similar to the ones outlined by Guilherme et. al (2010) in terms of students' political agendas were faced in the teaching process using literary texts and they will be discussed in Chapter 8.3.5

The theme of civic responsibility seemed to emerge as a consequence of the students' awareness about the experience of the character who is a refugee; their reflections on their own attitudes and behaviour; previous experiences in their society; the ability to adopt a different perspective or a change in perceptions as a result of critical cultural awareness and/or empathy. This process can be identified according to dimension (2) of PISA model for global competences discussed in Chapter3.3.5, which entails 'the capacity to understand and appreciate different perspectives and worldviews' (2018 p.56) and overlaps with attitudes and skills in the savoir model (1997/2021) discussed in the previous chapter (section6.2, section6.4 and section6.5). These processes, in turn, led the students to recognizing their responsibilities, or on a different level, engaging in communication and offering help. This can also be identified according to dimension (4) of the PISA model for global competences (2018) involving 'the capacity and disposition to take constructive action towards sustainable development and collective well-being' (p. 56) or 'intercultural citizenship' (Byram 2008) discussed in chapter3.3.4.

Based on these theoretical grounds, two types of civic-responsibility have been identified in the data. The first one is 'savoir reconnaître ses responsabilités', which is the ability to identify and recognize one's responsibilities in society and the second is 'savoir assumer ses responsabilités' which is the ability to act on one's own responsibility in society or to have a clear plan to do so. In the data, 'savoir reconnaître ses responsabilités' is likely to overlap with the notion of the

'conscious desire to help' (Hoffman 2000, p. 88) discussed earlier in this chapter (section7.1.3.1) where the students express a conscious wish/desire to help as a result of sympathy (S2).

In this section, I introduce data evidence relevant to 'savoir reconnaître ses responsabilités' in blue (section7.3.1) and data evidence relevant to 'savoir assumer ses responsabilités' in red (section7.3.2).

7.2.1 Savoir reconnaître ses responsabilités

Data from interviews with the student participants revealed that they became aware of their responsibilities in society towards refugees after reading and discussing literary texts about the experience of Mr Linh, a refugee. For example, a student (SA) demonstrated the ability to recognize her and other peoples' responsibilities in her society and refugees' responsibilities as well. Guilherme, Keating and Hoppe (2010) in their intercultural responsibility framework warn educators against '*the danger of taking an 'anything goes' approach (h)*, which may appear shrouded in a strong veil of flexibility' (p.85 authors' emphasis) i.e., no 'exaggerated positions' (p.85).This was not the case with SA, for example. In instance68, SA tried to think about the responsibilities of local citizens as well as refugees in society and towards each other when she demonstrated savoir reconnaître ses responsabilités (highlighted in blue).

Instance68:

> I think concerning refugees feelings they feel weak marginalised and neglected I think it is first for the government to organize campaigns to raise awareness of the people to make them aware about their experience and their suffering this is on the one side on the other side the campaigns should also include refugees [silence] I mean [silence] you are welcome to our country and it is okay to stay we know you have been through a lot but you should also be fruitful to the society umm you are welcome to get involved in schools and learn something to have a job you are welcome to live in harmony with the natives but you should never cross the law you should also keep the city for example clean now you are a member of the society you are part of the country so you should act as its native citizens or even better mm so I think it is ok to live with them as long as they should have mm how to say given an advantage to this country [silence] and also on the part of the individual they should welcome them they should not show any hostility or a hostile attitude towards them mm you never know maybe some day you will also be a refugee as well so [silence] and of course they should also learn to share stakes for example if you work with a Malian in a company you should not make them feel that they are inferior and you are superior mm the opposite you should work cooperatively and as I said you should learn sharing things and make him feel that he is that he has allusive effect on this country that it [silence] sometime we can even use the talents that refugees have some of

them have talents that we have never seen or we will never see here [silence] I once saw a Malian who was reading Koran so perfectly mm yes and the Imam made him participate in contests and he went further with his talent so we should never underestimate refugees. (SA)

In addition to savoir reconnaître ses responsabilités she highlighted '*sharing stakes*' which from the example she provides seems to suggest sharing responsibilities equally i.e., 'no exaggerated positions'.

From the classroom discussions, one instance has been identified that demonstrates another student's awareness about her civic responsibility towards refugees in her society, i.e., savoir reconnaître ses responsabilités, which seemed to emerge as a result of sympathy. Her statement in instance69, reveals her reflection and consideration of her own behaviour towards them as she considered what she could have done to help when they were asked to imagine themselves in the situation of the character, the refugee, to imagine their responses. She demonstrated savoir reconnaître ses responsabilités (in blue) as she seems to think that it is her responsibility to help in a specific way (in this case financial support). Yet the fact that she expresses regret and feelings of guilt seems to suggest that this can also be identified as 'the conscious desire to help' discussed earlier in this chapter (Section7.1.3.1) that according to Hoffman (2000) emerges as children attempt to comfort themselves by trying to offer help.

Instance69: (also in instance11 chapter6.2.2.b)

For me all I can say […] when I tried to imagine myself in the situation of the refugee for just a small passage I couldn't I couldn't [silence] to be honest because I felt guilty I was blaming myself and was angry towards myself because I waste money to buy things that I don't really need when I could give some to those refugees that we see in the streets everyday for them to eat, they can at least use it [silence] […] (student4, instance11)

This example, in instance69, shows the challenge to identify ICC elements which are clearly separable in real life interactions.

Unlike SA in instance2 (below) who explicitly stated that they should collaborate to 'organiz[e] a campaign […] to push the government to do something', showing savoir assumer ses responsabilités many students did not show willingness and autonomy to take action at an individual level even though they expressed empathy or sympathy. They, instead, expect the government to raise their awareness and guide them to take initiatives. In this concern, I noted at the beginning of the course in my journal:

Many students seem to expect from the government to take initiatives to help refugees and raise Algerian peoples' awareness about their situations. Some of them even blame the government for not raising their awareness before. They do not seem to have an autonomous attitude to take actions in society based on their values. (12 November 2018)

Instances70 and instance71 show evidence from interview data and classroom discussions about this matter. The student in instance70, TM, expected from the government to provide financial support to refugees in Algeria and to explain their situation to locals in order not to judge them and act upon their stereotypes. In this case, it is reasonable to say that his inability to decentre or to consider a different perspective from his own i.e., refugees' experiences from their perspective, hindered the process of savoir reconnaître ses responsabilités.

Instance70:

they [the government] should first organize places for them where to live and second uh awareness they should tell the people who they are what they are here and and and [silence] if you meet somebody in the streets who is asking for money the first thing you think is what are you doing here why aren't you working uh if they explain to me what's going on exactly explain to the people maybe the people will be glad to help but the government does not do any of that they just let them around and [silence] they are black [silence] we have stereotypes and stuff and they let us judge them and people are harsh so mm the government is not doing a good job they are not doing anything at all (TM)

Similarly, the student in instance71 showed the ability to describe the needs of refugees and people's behaviour towards them in her society, which is due to their lack of knowledge about their experiences, or, in other words, the inability to decentre and see their experiences from a different perspective. However, she does not show willingness to take any action at a personal level but expects the government to '*raise their awareness*' about their responsibilities towards them.

Instance71 (also in instance11 chapter6.2.2.b):

I think most people think that they are fine now that they are in Algeria but ignore the experience they have been through and how they feel about their past [silence] I think the government should arrange something to raise our awareness

To conclude this section, the extracts of data from the interviews with the students revealed that the pedagogy has helped them to reflect on their own behaviour and to reconsider their responsibilities as citizens which Hoffman's (2000) notion of the conscious desire to help and

Guilherme et. al's (2010) discussion of challenges in the workplace helped me to identify in the data. They have shown awareness about their responsibilities as individuals as well as in a group. However, many of them, as shown in the interviews as well as in classroom discussion, do not show autonomy in taking action in their society mainly because they were not able to decentre, and expected the government to raise the students' awareness and guide them to act as active and responsible citizens.

7.2.2 Savoir assumer ses responsabilités

Data from interviews also revealed that some students have in fact started taking action in society to help refugees at an individual level. For example, instance72 shows that the student participant (MT) consciously took the decision to offer moral or financial support and explicitly stated that he had a plan for this, which was as a result of the reading and discussion of literary texts. This process is likely to be the consequence of reflections on students' own behaviour and real life experiences in the classroom (as explained in Chapter6.2). An evidence of this is demonstrated in his statement in the classroom the first time he read the text.

> I have something to add I was absent last session and I haven't finished reading the second text, but I have realised that I am so self-centred I mean [silence] I'm only concerned about my life I never take a moment and try to consider those refugees and how they feel. (instance10 in chapter6.2.2.a)

In this regard, Guilherme et al. (2010, p. 84) argue that '[…] stimulating reflection upon meaningful individual experiences, needs and interests (d) is a significant and indispensable strategy in intercultural education, […] and can provide rich resources for discussion and help stimulate debate'. Indeed, this student seemed to undertake this reflection process, immediately after his interaction with the text, which resulted in having a plan for taking action in society. i.e., he (MT) showed savoir assumer ses responsabilités, evidence is highlighted in red in instance72.

Instance72:

> yes mm those lessons actually gave me I wasn't actually thinking that much I told you before in one of the sessions that I realized I am so self-centred if I meet somebody who needs money for example I would understand them but I don't feel him I didn't try to feel him anymore but when you I got to your session I started thinking more deeply I mean this is how impactful the sessions were I made a promise to myself that whenever I meet one of these guys uh I mean refugees I'm gonna give them money and if I didn't have the money or need that money I just ask them how they are doing and the next time I meet another I double the price to make up for it. (MT)

Like MT in instance72 who had a plan to take action and offer help to refugees in his society, another student (BM) explicitly stated in the interviews that she already took action as a result of the learning that took place using literary texts. Evidence is highlighted in red in instance73.

Instance73:

> well mmm [I learned] mainly about refugees [silence] before I used to think I used to avoid refugees and mmm I used to think that [silence] people should not get in touch with them for any reason but after the classes mmm I went I looked for a refugee a Syrian women and I engaged with her in a communication and I asked her where she came from and why she is here and I wanted to know about her experience back at home [silence] I wanted to offer help mmm which obviously was as a result of this learning […] (BM)

BM showed a change in her perceptions of refugees as a result of her learning in this course. She went out and offered help to a woman (refugee) in her society, which is a good example of savoir assumer ses responsabilités. This change in perceptions and offer to help seemed to emerge as a result of her learning from the dialogic interaction with her other classmates (student-student interactions), her reflection on those interactions and her own perceptions which resulted in critical cultural awareness identified in the interview data (discussed in chapter 6.6.2, instance48) when she said:

> [from the] negotiation with my classmates I changed my mind about many things […] you know I started seeing things from a different perspective and I came to realise [silence] I mean after the class I kept on thinking about this and I realised that I should be more aware about my own perceptions of things and not limit myself to what seems obvious to me. (BM)

In addition to this, SA showed awareness about her responsibilities in society as an individual by explaining her intention to offer help to women refugees as she considers them more vulnerable than men. i.e., as a result of sympathy. She then came up with the idea of organizing campaigns with her friends to offer help to refugees i.e., she had a plan, which shows her awareness about civic-responsibilities of groups of people in society; therefore, she showed savoir assumer ses responsabilités as an individual as well as in a group (highlighted in red in instance74).

Instance74:

> I feel much more sorry for women yes because I noticed that they received much more bad treatments and sometimes sorry for the word mm sexual abuse or sexual harassment yes the Syrians especially […] mm as well as for the Malian women I think that we should mm I should whenever I meet with a Malian or a Syrian refugee I mean a woman

> I should start a conversation with her maybe I will ask her what she is going through or ask her uh what she is experiencing or what problems she is facing here and why not organizing a campaign with my friends especially that I find that all the women are really really abused so why not organizing a campaign with my friends to push the government to do something. (SA)

To conclude this section, the data evidence of savoir assumer ses responsabilités seemed to emerge as a result of the students' dialogic interactions in which they (re)-negotiated and (co)-constructed their own initial perceptions. Through reflections on these classroom interactions and their own behaviour in society (as in instance72), and the change in perceptions which seemed as a result of CCA (as in instance73), they demonstrated savoir assumer ses responsabilités.

To sum up this section, the data extracts reveal that the use of literary texts helped some students to become aware of the experience of refugees that they met with on a daily basis and to reflect on their own attitudes, behaviour and previous experience with them in their society. While some students came to realize that it is their responsibility to take action and offer them help showing savoir assumer ses responsabilités, others showed less autonomous attitudes, expecting the government to raise the students'awareness and guide them to act on their responsibilities. The few students who did show evidence of savoir assumer ses responsabilités showed they had a plan to act upon their responsibilities or they had already taken action before the interviews took place at the end of the course. This process seemed to be a result of their reflections on their own behaviour as a result of sympathy or a change in their attitudes and CCA.

7.3 Conclusion

To conclude, this chapter (Chapter7) and the previous one (Chapter 6) help to answer the first research question concerning the elements of ICC students learn from a course using literary texts. Chapter6 identifies ICC elements that the students have demonstrated from the classroom discussions, assignments and interviews according to Byram's savoir model (1997/2021). The savoir model helped to plan the lesson objectives and to analyse the students learning and showed that they demonstrated the five savoirs in the model.

Chapter 7 aims at identifying the ICC elements that the students learned that were not outlined as objectives of the course and that were not explicit in the savoir model. Two main themes emerged which are 'empathy' and 'civic responsibility'. The former emerged mainly from the combination of the literary texts that depict the story of a refugee with the task of drawing and

collecting pictures that encouraged the students to reflect on their feelings during the reading experience and the task that encouraged them to imagine themselves in the situation of the characters i.e., to decentre. The RFCDC framework was useful in identifying and conceptualizing different types of empathy that the students' demonstrated. 'Civic responsibility' on the other hand, emerged either as a result of sympathy or from the students' reflections on their own attitudes, and behaviours and critical cultural awareness and was revealed from the interviews at the end of the course and has implications for models of ICC and models for intercultural citizenship education.

7.4 Summary of Chapter7

Chapter7 was a continuation of the ICC elements that the students learned in the classroom when the literary texts were introduced; therefore, it expanded on the ICC elements that are not explicit in the savoir model: namely 'empathy' and 'responsibility'.

Section 7.1 aimed to establish a conceptualization of 'empathy' in the data. Guided by the RFCDC theoretical framework, I drew on the students' classroom discussions, worksheets, and interviews to analyse the data. 'Empathy' emerged as a strong theme in the classroom data as an ICC element additional to the five savoirs. It has been identified both as an attitude and a skill, although it was not planned as an objective in the lesson plans. The text introduced depicting the story of a refugee's experience combined with the task of producing drawings and collecting photographs (i.e., linked to the aesthetic reading experience) encouraged the students to express their emotions and analyse them when they reported experiencing attitudes of empathy. The task that required them to use their imagination of themselves in the situation of the character in an interaction, drawing on their real-life experiences, encouraged them to demonstrate the ability to apprehend and the characters' perceptions and thoughts. i. e., cognitive empathy as well as feelings, emotions and needs. They also implicitly showed that they experienced the same feelings as the characters or reported so consciously. i.e., affective empathy and sympathy, defined in accordance with the RFCDC as a skill.

This empathy towards the characters and the students' emotional experience was immediately transferred to their social context and the refugees they encounter in their daily life. As a result they showed a change in their perceptions of those refugees, a questioning of their behaviour and perceptions (as explained in 6.6) towards them (CCA), and in some cases they demonstrated a sense of responsibility in their society. This can be considered as an efferent learning experience (learning to 'carry away' (Rosenblatt 1994) that resulted from the aesthetic experience is essential for intercultural education.

Section7.2 discussed the theme of 'civic-responsibility' that emerged from interview data as an ICC element some students, a minority, learned from the pedagogy that introduced literary texts. The analysis shows that as a result of developing attitudes, critical cultural awareness and empathy some students showed civic-responsibility. Civic-responsibility, like empathy, was not among the lesson objectives planned, but it was identified as 'savoir reconnaître ses responsabilités' and 'savoir assumer ses responsabilités'. The former is the ability to identify and recognize one's responsibilities in society, and the latter is the ability to act on one's responsibilities. The majority of the students, on the other hand, emphasised the government's

responsibility towards refugees in their society as a result of empathy, but did not consider themselves responsible in any way.

To conclude, by discussing empirical evidence, Chapter6 and Chapter7 attempted to answer RQ1 on what elements of ICC students learn from a course using literary texts. Chapter6 identifies ICC elements that the students have demonstrated from the classroom discussions, assignments and interviews according to the savoir model. The savoir model helped to plan the lesson objectives and to analyse the students' learning. It also showed that the students demonstrated the five savoirs in the model, some more than others, mainly because they were not engaged in an intercultural interaction themselves but analysed the interactions of the characters in the texts. This was done through deductive analysis, looking for evidence of pre-determined concepts.

Chapter 7 aims at identifying the ICC elements that the students learned that were not outlined as objectives of the course and that were not explicit in the savoir model. This was revealed from inductive analysis, identifying data and then categorising it until two themes were established. The two main themes that emerged are 'empathy' and 'responsibility'. The former emerged mainly from the combination of the literary texts that depicted the story of a refugee through the task of drawing and collecting pictures that reflected the students' reading experience, and the process of presenting them in the classroom. The RFCDC , in combination with Hoffman's discussion, was useful in understanding and conceptualizing different types of empathy that the students' demonstrated. 'Civic-responsibility', on the other hand, emerged as a result of the students' reflections on their own feelings, perceptions, and behaviour where attitudes, empathy, and critical cultural awareness seemed to be key for the students to develop a sense of civic-responsibility.

8 Chapter eight: Students experiences of intercultural learning using literary texts

In this chapter, I attempt to answer RQ2 and RQ3 by drawing on the data corpus from interviews with the students that took place at the end of the course as well as initial interviews with the teachers and personal communications with them during and after the course. The aim is to have an understanding of the students' learning experience of ICC using literary texts in general (Section8.1) to answer RQ2 and RQ3 that attempt to understand the students' perceptions of their ICC learning and their experience of the pedagogy that introduces literary texts for this purpose.

RQ2 attempts to address the pedagogical value of the literary texts used (Section8.2 and section8.3). In answering RQ3, the aim is to have an understanding of the students' perceptions of the pedagogical aim and methods they were introduced to; in addition to this, teachers' views (Section8.4) and researcher's reflections (Section8.5) are discussed to contextualise the students' perceptions.

8.1 Students perceptions of the learning experience using literary texts

In this section, I introduce and discuss the students' perceptions of their learning experience of ICC through literary texts. To this end, I refer to the data corpus comprising the interviews held at the end of the course in both universities and introduce data extracts that illustrate their perceptions on learning experience. The students were asked about their views of their learning experience in general during the interviews and they commented on their reading experience by highlighting their perceptions of the potential of the literary texts used and the challenges they faced. Four main themes emerged: (1) aesthetic and efferent experience, (2) emotional experience, (3) critical thinking experience, and (4) the experience of creativity and imagination.

8.1.1 Aesthetic and efferent experiences

In this section, I introduce data that reveal student aesthetic as well as efferent learning experiences they went through. As presented at the beginning of Chapter 6, aesthetic reading of a text is, according to Rosenblatt (1991, p. 444), 'reading it with attention […] mainly to what we are experiencing, thinking, and feeling *during* the reading'. Efferent reading, on the other hand, in Rosenblatt's terms (1991, p. 444) is what to 'carry away' from the text.

One of the students (OHT) talked about his learning, implicitly emphasising the aesthetic reading experience as he was conscious about his thoughts and feelings during the reading which were associated with his own behaviour and attitudes in real-life. He said:

*My experience yes you see I read and when **I read I get deeply involved** so **I started thinking** about those stuff [refugees' experience]and when I think about this stuff **I reflect on myself** what did I do how I did it […] (OHT)*

In the lesson plans, as a teacher I aimed to emphasise the aesthetic reading; hence, I introduced the activity of drawings and pictures to encourage the students to pay attention to their thoughts and feelings during the reading (as explained in chapter5). From the data, I identified that some students managed to experience both aesthetic and efferent reading. Matos (2012, p. 109) argues that both aesthetic and efferent experiences of the text are significant in intercultural learning. Evidence from this study show that *reflection* on the aesthetic experience allowed a student to have a product from the reading of literary texts or something to 'carry away' (Rosenblatt 199, p.444), i.e., an efferent experience. The efferent learning experience was not in the sense of information they learn from a scientific text, for example, but as a conclusion they come up with as a result of a series of interactions, reflections, and/or (re)constructions of meaning. An illustration of the reflection process is from what MT said explicitly in the interview (in bold):

*yes mm those lessons actually gave me I wasn't actually thinking that much I told you before in one of the sessions that I realized I am so self-centred if I meet somebody who needs money for example I would understand them but I don't feel him I didn't try to feel him anymore […] **I started thinking more deeply** I mean this is how impactful the sessions were (MT)*

In addition to this, MT stated that he made a plan to offer help (savoir reconnaître/assumer ses responsabilités as something 'to carry away') which can be viewed as a result of the efferent experience (in bold). He said:

*[…] **I made a promise to myself** that whenever I meet one of these guys uh I mean refugees I'm going to give them money and if I didn't have the money or need that money I just ask them how they are doing and the next time I meet another I double the price to make up for it. (MT)*

MT's statement 'I made a promise to myself' illustrates the efferent experience, i. e., the outcome of his learning as something to 'carry away' from the aesthetic experience that he talked about in the previous quotes.

To conclude, encouraging the students to engage in an aesthetic experience, in this case through the task of drawings, allows the teacher/researcher to understand how the reader is affected by the text (Bredella 1996, Matos 2012). Moreover, encouraging the students to reflect on their aesthetic experience seems to lead to an efferent experience in this case, which according to

Matos (2012) is significant for intercultural learning. However, not many instances that illustrate this process have been identified, so it would be better to plan an activity or an assignment that encourages the students to reflect on the aesthetic experience, which in this case is talking their experience through in the interviews.

8.1.2 Emotional experience: 'too emotional'?

As discussed in Chapter7.1, the students had a powerful emotional experience using the literary texts that depict the story of the experience of the refugee and the character who lost his wife as they have shown and expressed empathy under different forms. The students referred to different emotions when asked what they think about their learning experience. Some students expressed positive views as they enjoyed the emotional experience while others seemed to find it challenging.

8.1.2.1 Curiosity stimulated interest in the texts

Curiosity as a theme has already been discussed as a savoir être in chapter6.2 when the students expressed curiosity to know more about the characters and about refugees' experiences in their society. It also appears in the interviews as an emotion that raised the students' interest in the reading. Many students stated that they enjoyed the use of literary texts because they were curious to know more about the story.

During the interviews, some students were able to remember their first impressions on their learning experience from the first session and analysed their change over time. For example, BM explicitly stated:

> *[…] I was too bored to read the text [laugh] as I told you I don't like reading mm once I started reading* ***I was interested to know the end of the story*** *[silence]* ***I was curious*** *to know about the author and the characters […] after a couple of sessions* ***I started enjoying*** *them better than the sessions we used to have before [silence] you know a purely theoretical content (BM)*

Therefore, even for students who did not have much interest in reading literary texts in general, curiosity seemed to trigger their interest and allowed them to keep going and enjoy their learning experience.

8.1.2.2 Enjoying the reading experience

Many students seemed to enjoy the reading experience and emphasised their emotional responses to the texts such as excitement. For example, DC said:

> *I really enjoyed each and every session I really loved it uh the choice of the texts uh the continuity um so it gives you um* ***the thrill to know more*** *[…] (DC)*

RR was aware of her emotional involvement with the story and also liked the experience of the 'open reading', which according to Matos (2012, p. 129) allows a 'spontaneous discovery with the immediate pleasure associated with it'. She said:

> *[…] I reacted to it [the story] with all my emotions [laugh] I like the way you make us comfortable […] you don't correct our language you accept our opinions that's very nice […] (RR)*

Although the open reading, and creating a 'safe space' to encourage dialogic interactions in the classroom seemed to allow the students to enjoy their learning experience and to feel comfortable expressing their opinions, it can be controversial because they went on further to expressing unethical views that I reflect on and discuss in more detail in Section8.5. In this concern, Delanoy (2015, p. 21) warns that 'dialogue must not be mistaken for 'anything goes' perspective'. Therefore, the teacher/researcher should be aware of the implications of texts and be ready to guide the discussions with due respect to the participants or to the outside world.

Unlike DC and RR, SR stated that she enjoyed the text of the Sufi character because she could relate to him more than the characters in the other text.

> *um I uh I have enjoyed the last one more those of Sufism and uh yes I don't know why but I felt I am* ***closer to uh the character*** *more than the previous texts [silence] also with Mr Linh and Mr Bark the texts are not really showing their sufferings [silence] and maybe because we are used to analysing a whole novel we have background about the author the context of novel etc etc that's why we couldn't have a clear image about the texts (SR)*

The majority of the students described their experience with literary texts as emotional in a positive way and provided different reasons: they enjoyed reading the story and were curious to know more about the characters, they felt comfortable to say their opinions, or they could relate to the character in some way. Yet one student found her emotional experience challenging and described it as 'too emotional' which I discuss in more details next (Section8.1.2.3).

8.1.2.3 The emotional experience as 'too emotional'

Learning with arts and literature is known as an emotional experience emphasising 'the interaction between the reader and the text and impl[ying] an emotion appeal to the whole personality of the reader' (Matos 2012 p. 130). The data corpus of this study shows that, on the one hand, literary texts can access the learners' emotions as discussed in the previous chapter when empathy is aroused, for example. On the other hand, they are likely to be 'too emotional' i.e., challenging, depending on the students' background, experiences and the topic chosen which unfortunately cannot always be accessible to the teacher.

To illustrate, one of the interviewees (FZZ) could relate to the experience of the character because of an experience of her own; she felt like a foreigner when she visited another region in Algeria and started crying during the interview. She said:

> *I went to [name of city]and I was surprised how Muslim people can be open-minded in there [silence] I felt like it feels like [silence] like [French] j'étais la parfaite étrangère [she cries](FZZ)*

As we carried on with the interview, she explained that her learning experience with the literary texts was 'too emotional' she said :

> *If I have to describe it in one word I would say it was emotional yes in fact 'too emotional' [silence] I couldn't help but uh see myself my own experience and uh now all I want to do is help because I understand but all I do is cry [she cries] […] maybe now you think I am how to say it* حساسة *[sensitive in Arabic] [nervous laugh] (FZZ)*

There was a feeling of discomfort during the interview as FZZ started crying. I did not want to harm her emotionally and offered her the option of ending the interview if needed and she accepted. I was surprised because I would not have known about her feelings during the class as a teacher especially that she was not an active student in the discussions which made me question the choice of the topics in the texts and the whole teaching approach. Kramsch (2003) describes such incidents as a 'telling moment' when there is misunderstanding, or an unexpected response that creates confusion. She asserts that such 'telling moments' create new opportunities for further research. Indeed reflecting on this 'telling moment' made me question the choice of the topics, the texts and the teaching approach during the transcription process of the interview. I noted in my journal of reflections the following questions:

- *How many other students were experiencing feelings of discomfort during the class?*
- *Is it helpful to express empathy for others in the classroom?*
- *What if encouraging the students to express their emotions in the classroom unlocks trauma.*
- *Is it the language teacher able to help the students regulate their emotions?*

In this regard, I tried to find the answers from theoretical literature, where I have identified 'pedagogy of discomfort' (Boler 1999, 2004; Boler and Zembylas 2003; Porto and Yulita 2019; Zembylas 2015, 2017; Zembylas and McGlynn, 2012). In a pedagogy of discomfort educators and students are encouraged to step outside of their 'comfort zone' and 'to create possibilities for self and social transformation by focusing on conflict, social injustices, human rights violations and feelings of anger, grief, hatred and resistance amongst others' (Porto and Yulita,

2019, p. 479). Such sensitive issues were not purposely planned in this project, yet they emerged and were thoroughly discussed in the classroom. In this regard,

Byram et al 2017) state that 'topics that are sensitive in nature and that prompt learners to think deeply […] are at the heart of all citizenship education, including education for intercultural citizenship' (p. 257). Likewise, intercultural citizenship was not planned as an objective of the lessons planned but it emerged in the data under civic responsibility (savoir reconnaitre/assumer ses responsabilités in Section7.2)

The value of pedagogies of discomfort is widely acknowledged in the literature (see Boler, 1999, 2004; Boler & Zembylas, 2003) but as Zembylas (2017) notes little empirical research has been conducted to illustrate it, which makes '[…] the ethical responsibility of educators […] a complex issue, yet one that needs to be boldly addressed in the future.' (p. 40). Porto and Yulita (2019) introduce their empirical study from a pedagogy of discomfort based on a 'collective trauma' passed on from history, which is less challenging for teachers to understand and be aware of, unlike other topics that are likely to unlock individuals' trauma.

Therefore, the choice of topics requires careful attention in order to trigger the students' interest in the reading process and encourage them to engage in aesthetic and efferent experiences, invoking emotional responses with awareness about the educator's ethical responsibilities in order not to harm the students' feelings. Literary texts can be a valuable tool to foreground sensitive issues and address emotionally challenging experiences in the foreign language classroom. Yet educators need to be aware of their implications and be prepared to assist the students in order not to cause any harm for ethical purposes.

One way of doing this would be by involving them in the lesson planning as in critical pedagogies (Freire 1970), asking them to suggest the topics and participate in the lesson planning. Clearly, this procedure would be more challenging for the teachers with large groups of students because it is difficult for them to know about individual students' past traumas or how each one of them is experiencing or responding to such sensitive topics.

8.1.2.4 Critical thinking experience: a challenge?

The participants talked about their experience of classroom discussions and they seemed to find it unusual to refer to their own experiences and express their opinions and share their thoughts in the classroom. This can be due the traditional teaching methods they are used to in teacher centred instructions as demonstrated in the literature analysis in Chapter3.1.4 Some students, like RR (above), found this unusual in a positive way and others in a negative way. For example,

BM expressed surprise that she learned the classroom interactions and exchange of opinions and views. She said:

> *mmm to be honest yes surprisingly yes [laugh] we are not used to this kind of discussion you know like very subjective and we can give our own opinion and share thoughts and the negotiations we had in the classroom […] (BM)*

Other students could not understand the aim of having classroom discussions and sharing their thoughts and opinions. For example, AB seemed to complain about this when he said '*all we do is say our opinions'*. This suggests that it was challenging for them to experience critical thinking in student-centred pedagogy since they were used to traditional methods of memorising knowledge content delivered by the teachers (see Mizab and Bahloul, 2018, Mouas and Ghouar 2017) as discussed in Chapter3.1.4 Further details about this and my interpretations are following in section8.2.

8.1.3 Creativity and imagination

The literary texts encouraged the students to be creative and use their imagination in interpreting and discussing the texts.

SH stated that she was not interested in reading the texts at first, but the classroom discussion helped her to understand the texts and the objectives better, therefore, she started investing more efforts and enjoying her learning experience. She said

> *yes the first time you gave us the texts I just read it not I* ***uh I did not go really deep in the texts but I said it has no sense*** *uh I'm very honest uh and* ***I did not realise what's the purpose behind this text*** *however when we came to the classroom I uh we start discussing and we start I start discover the story of Mr Bark and Mr Linh and all and what and the purpose the great goal* ***behind those texts I really start appreciating*** *it and as you see* ***I really tried uh did my best*** *as you have seen when uh [laugh] in the participation* ***and I really liked it*** *[…] (SH)*

Later on in the interview, she stated that her classmates' imagination and discussions of their creative drawings, by referring to (Figure8), made her learning experience more enjoyable. She said:

> *as I have said I did not go deep in the text but uh however I found some uh girls who really tried to imagine and go deep in analysing the text some of the girls said that I I uh* ***imagine those refugees like*** *uh like those flowers that grow up in the streets and people are just stepping on them and I really I still remember her words and I really appreciate her interpretation […] (SH)*

The combination of the task of drawings with reading literary texts helped the students to focus on their aesthetic experience and seemed to be very powerful in revealing the students' emotional experience. In addition to this, it encouraged them to use their imagination and be creative in their drawings. For example, in the following drawing the student creatively represented refugees as Jasmin flowers that even though they are beautiful they were still ignored in their society.

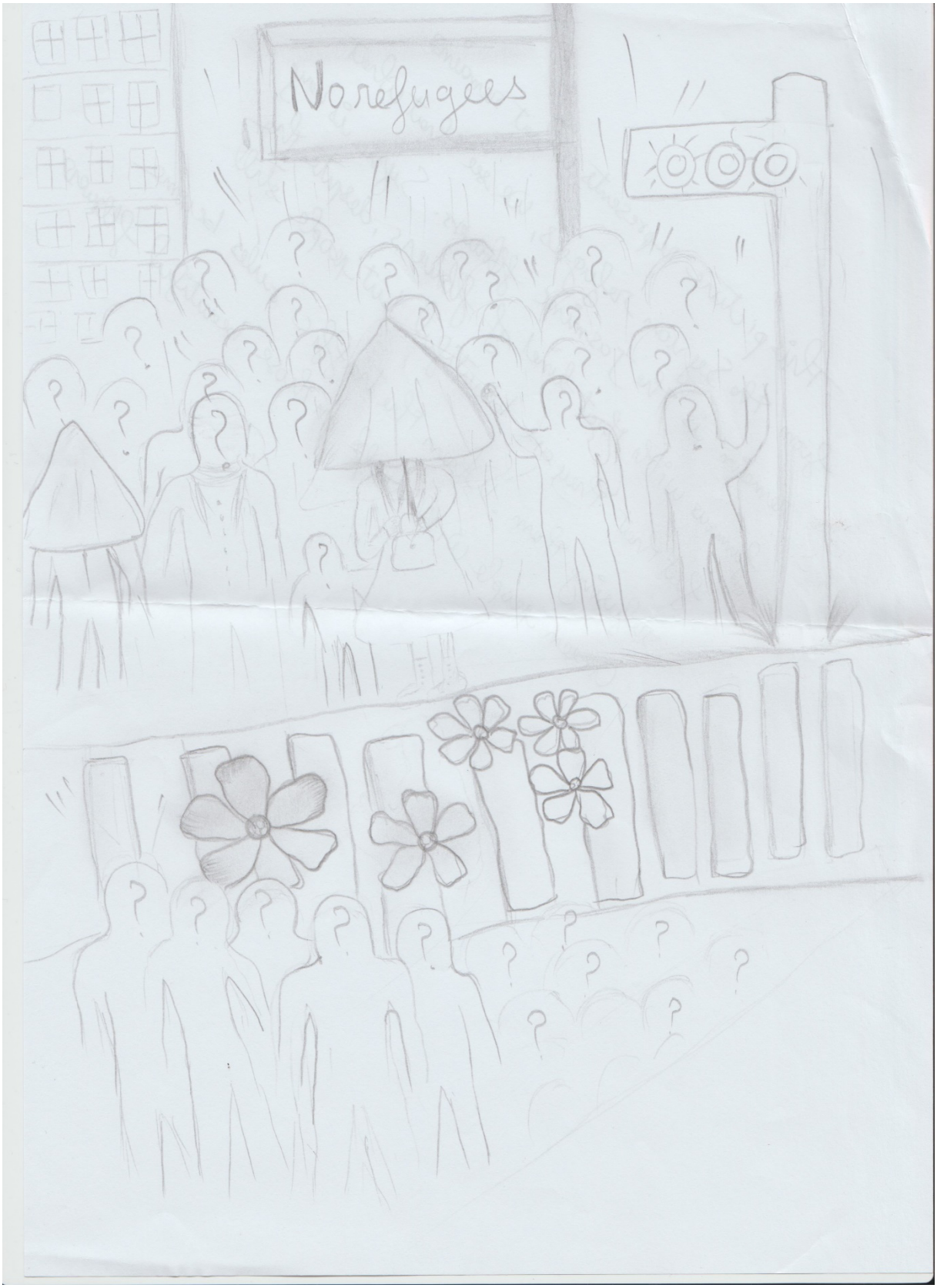

Figure 8 : Student's drawing1

Moreover, this combination of different forms of art encouraged them to express their emotions and discuss them, which helped other students who were not initially interested in the texts and

the drawings, and could not engage in the aesthetic experience to develop interest in this learning experience.

In addition to this, BM made a comparison between audio-visual material and literary texts. Being an auditory learner herself, she believes the texts would be more useful because the author describes the non-verbal communication in details. This detailed description in the literary texts seemed to transcend her imagination so that she felt like she could see the text as a movie. She said:

> *mm to be honest I am not a big fan of reading I prefer audio material better like movies but from the texts I learned a lot mainly about non-verbal communication because mm because the author describes the gestures in details* ***I feel like I almost can see the characters in a movie*** *[laugh] maybe if I have seen this in movies I wouldn't give the non-verbal communication importance so yes in this sense they were useful [silence] […](BM)*

Therefore, tasks that encouraged creativity and imagination helped the students to understand the texts better and to enjoy their learning experience, however for some of them it seemed like a challenge. For example, they were asked to imagine themselves in a communication with the secondary character, SH said: '[…] *I find it difficult to relate an abstract thing to a real situation […]'*. Further details and interpretations of the students' views on this teaching procedure is discussed in 8.3.

In summary, implementing tasks that encourage the students to be creative and use their imagination and different art forms in combination with reading literary texts is helpful for the students to discover different experiences and perspectives by sharing their views. However, it should not be taken for granted that they are able to engage in this process just by reading the literary texts; the tasks need to be carefully planned with explicit objectives. For example, in this study, the students were encouraged to focus on the aesthetic experience by drawing or collecting photographs during the reading that they think can illustrate their thoughts and feelings during the reading that took place at home, but they were not told about the objectives behind the reading or the task that goes with it. Therefore, not all students were able to engage with the text and the task.

In other words, there is a need for a planned pedagogy with clear aims to the teacher, yet whether those aims are revealed to the students beforehand, or not, requires an informed decision and is discussed in the next section where I analyse to what extent the learners perceived and understood these aims next (Section8.2).

8.2 Students' perceptions of the pedagogical aims of the course

Now that I have answered RQ2 which attempts to understand the students' general experience of the pedagogy using literary texts, I turn to answering RQ3 about the pedagogical value of using literary texts in teaching ICC; namely students' views on the pedagogical aim and teaching methods. To do so, I analyse data from the interviews with the student participants. The interviews took place at the end of the course in order to give the students time to reflect on and have an understanding of their learning experience regarding the aim of the pedagogy. Two main themes emerged: (1) some students could not grasp the aim and complained about the 'very subjective' learning they had because they were required to express their perceptions and opinions in the classroom as briefly introduced in section8.1.3 above. Others said that (2) they could not understand the aims at first, but after some time they realised that they, in fact, were learning.

In this section, I introduce the first theme. i. e., the students who could not grasp the aim of the pedagogy, their classmates' opposing views, and my own interpretation of this. Then I introduce the second theme, i.e., those students who realised that the pedagogy was purposeful either near or at the end of the course. I also include my own and T1's interpretations.

Before introducing the students' perceptions of the aim, I first introduce a reminder about the aim explained in chapter5. First, the objectives outlined for each session were mainly about intercultural communicative competence based on the savoirs model; the themes of empathy and responsibility emerged in addition to the five savoirs as a result of the topics, texts and tasks chosen. The main aim was that the students engage in dialogic interactions and reflect on their own attitudes based on their experiences to construct and (re)construct meanings and develop ICC. In this sense, the teaching approach aimed at encouraging the students to reflect on their real-life experiences to understand their own and others' perceptions, negotiate attitudes towards others in the classroom to overcome stereotypes, and through interaction and reflection, they evaluate and reconstruct their own perceptions of intercultural encounters and develop ICC. As a teacher, I decided not to mention the objectives of each session. The aim for doing so was to find out, as a researcher, the learning outcomes from the pedagogy.

8.2.1 First view: 'All we do is say our opinion'

Two student participants (AB and MB2) in the interviews stated that they could not understand the aim of the pedagogy they were introduced to using literary texts. In the first interview that took place in university1, the participant, AB, seemed very anxious when I asked him the first question about how he experienced learning with literary texts. He asked me to turn the audio-

recorder off and explained to me that he had a discussion with some of his classmates and they do not understand the objectives of the action research study. He complained about the overwhelming load of work and assignments they had. After the interview, I noted on the interview protocol sheet the following:

> *He [AB] seemed very anxious and asked if it is possible to see the questions before the interview starts. He tried to be careful in his response and asked to stop the recording when I asked the first question. When I did, he explained to me that he and some of his friends were saying that they do not understand the objectives of the lessons and that they were tired from all the assignments. He also complained about the informal discussions they had in the classroom saying 'all we do is say our opinions'. His complaint seemed to suggest that he could not help by participating in the interview as if I was looking for positive feedback only. (9th December 2018)*

I kept the recorder off and explained to him that my aim is to understand their experience and to improve the lesson plans and find out different ways to use the texts for a second iteration of the action research, and that any comments positive or negative would be helpful and constructive. He seemed reassured and accepted that I continue using the audio recording. Later on in the interview, I asked him if he could think of one thing he learned, he said:

> *I would say that we learnt that* ***the activities try to see how we think about*** *the impact of the cultural impact can have on our communication or also on our behaviour with others (AB*)

His statement (in bold) seems to suggest that he understood that the objective behind the activities was for me, more likely as a researcher, to understand their thinking. This was partly true because I wanted to have an understanding of their perceptions, as a researcher, but most importantly, as a teacher I wanted them to reflect on their perceptions and negotiate them in the classroom. Such a misunderstanding is not likely to happen if the teacher is not a researcher, or at least is perceived as a teacher only. This was one of the limitations of the researcher's position and the participants' perceptions of it.

As explained in Chapter5, at the end of the class the students were asked to complete prompt sentences 'today in class I learned that' and 'today in class I learned how', as explained in Chapter5, to which I referred back to see AB's responses to that. He submitted two responses to these prompt sentences. He wrote:

1. *I learned that interaction which is a conversation or an exchange of information between two people can happen not only through verbal communication but also by means of non-verbal communication through gestures, body language, and symbols*

This was the only statement where AB actually used the prompt sentence 'I learned that', the other statement seems to be his own reflection on the first one. He wrote:

> 2. *When two people are from different countries there is a high possibility that a misunderstanding happens as one gesture or symbol may have different meanings from one country/culture to another*

To understand AB's view of the aim of the pedagogy, I referred back to the first paragraph they were asked to write about their views and experiences with refugees before the literary texts were introduced. He wrote:

> *I as well as all Algerians see these refugees as an opportunity awarded by God in order for us to do good by helping them in different ways such as providing food, shelter, clothes and money. For example, one year ago there were two families from Mali living in a small town called [his hometown], where its citizens were literally competing every day on who is going to provide them with lunch and dinner. This is a concrete example of an Algerian townspeople, however, can be generalized to all people of Algeria in order to show the love and hospitality along with the respect that we have for refugees*.

AB seemed to have already had positive perceptions of refugees in his society before the class; he had been taking action in his society with people of his hometown and assumed that it is a common attitude in Algeria which is explicit when he wrote '*I as well as all Algerians*'. In this case, his reflection on his learning concerned communication and the use of non-verbal communication, which was the main objective of the pedagogy outlined initially in the lesson plans. As explained earlier in this section, the objectives outlined were mainly about intercultural communication, which AB succeeded to identify as a learning outcome and reflect on.

In the remaining interviews, I told the participants about AB's complaint (anonymously) to see if they shared his views. The responses varied; only one of the student participants [MB2] agreed with him and shared AB's views saying:

> *we have read a lot of texts and answered a lot of question and* ***mainly about our own thoughts feelings and opinion*** *not about uh for example any others' views or authors' like theories (MB2)*

Hereby, MB2's response '*we have read a lot of texts*' seems to refer to when they were required to read the same text twice following Matos's approach (2012) or 'intensive and extensive reading' following Delanoy's (2015) approach as explained in chapter3.4.3 and Chapter5.

However, her response illustrates what Delanoy (2015, p. 24) explains by drawing on Decke-Cornill (1994, p. 281), as 'reading extensively is not enough, since people may read the same

type of story again and again, and thus remain caught in a narrow understanding of themselves and others'. This seems to suggest the need of attitudes of curiosity and openness and skills of interpreting and relating on the part of the students in order to understand the learning process that requires intensive and extensive reading.

If the students lack the attitudes and skills necessary to understand their learning process, like MB2, the teacher is required to clearly state the objectives of each reading beforehand and accompany the students step-by-step to understand their reading and learning experience. If the teacher is a researcher, this needs to be thought through in order not to influence the credibility of the data, as is the case with this study.

The other students did not agree with AB, yet, some of them tried to explain his view as if they understood what lay behind it. For example, OHT said:

> *along the course they will learn a lot from the teacher or from each other and* ***maybe they will not realise this until they go outside or maybe go to another country they will remember oh I shouldn't do this I shouldn't do that*** *this is what I should do [silence] and* ***it goes further*** *I mean it doesn't just stop here if they [silence]* ***it's like training for them but at the same time the implications are not that simple they are deeper*** *uh for example they will be open-minded it becomes a way of life they accept that they cannot and they don't have to understand everything and this very beneficial for the society I mean (OHT)*

OHT in his insightful comment seemed to have grasped the complexity of their learning and that it is a life-long process that they had just been introduced to. He also seemed to understand that it has implications for real-life interactions, and implicitly emphasised the constant reflection on one's values which can be identified as critical cultural awareness (Byram 2021).

Other students, showed surprise about AB's view, in a way, and put the blame on him for not understanding the objectives, and emphasised that it requires attention and reflection on the learning in order to grasp the aim of the pedagogy. For example, MT said:

> *that's them that's their problem I won't judge them or their thinking but* ***if they followed carefully*** *and think beyond uh out of the box [laugh] they will understand and uh since you said some of them I mean 'some' so it is their problem because there is no difference between me and them we were all there at the same time so* ***it just requires more thinking and reflecting*** *(MT)*

Indeed, as explained earlier in this section, the teaching approach was aiming at encouraging the students to reflect on their own perceptions and experiences, negotiate attitudes to reconstruct their own perceptions of intercultural encounters. Therefore, MT was able to consciously analyse his learning process to identify the aim of the pedagogy.

It seems that, in the opinions of the other students, AB and MB2 were not able to invest more efforts to reflect on their perceptions and attitudes following up the discussions that took place in the classroom as MT and OHT, for example, did. My own interpretation of AB and MB2 is that they were not used to critical thinking in their learning as explained previously (in section8.1.3). They are used to receiving knowledge content objectively and uncritically. This obviously is acceptable for language learners as they study grammatical structures, for example. Yet in intercultural education criticality is required. In a second iteration of the action research, I would introduce theories of intercultural (communicative) competence in order for the students to draw on them more consciously and relate them to their learning with the literary texts. Matos Gonçalves (2012) suggests that these theories as well as literary theories should be introduced 'at a stage when the students have identified a gap in their knowledge' (p.148). Although there is no further explanation of what she means by 'a gap in their knowledge', it seems reasonable to suggest that theories of intercultural (communicative) competence are likely to help them to analyse and understand their learning process and outcomes better.

8.2.2 Second view: 'at the beginning I could not tell the purpose behind each activity […]but after time I realised that I have learned a lot'

As explained earlier in this section, many student-participants, including those quoted above who commented on AB and MB2, stated that they could not understand the aim of the action research using literary texts at first and that it took them some time to have an understanding of the aim of this pedagogy. For example, SH talked about her experience saying '*I said it has no sense*'; she referred to reading the texts, which she did not understand the purpose behind until they started the discussions and classroom activities. She said

> *yes the first time you gave us the texts I just read it not I uh I did not go really deep in the texts but* ***I said it has no sense*** *uh I'm very honest uh and* ***I did not realise what's the purpose behind this text however when we came to the classroom I uh we start discussing and we start I start discover the story of Mr Bark and Mr Linh and all and what and the purpose the great goal behind those texts I really start appreciating it*** *and as you see I really tried uh did my best as you have seen when uh [laugh] in the participation and I really liked it […] (SH)*

In this case, SH seemed to have had an efferent reading of the texts i.e., looking for information to carry away from the texts, which initially seemed in vain for her. The classroom discussions helped her to grasp the story as she seemed to invest more efforts 'discovering' the learning objectives. Similarly, BM was not interested in reading, but after some time she realised that she was learning. In this case, her understanding of the objectives was not immediately after a

discussion or a specific task in the classroom, as with the case of SH, but took time from her to realise that she was learning. She said:

> *[…] I was too bored to read the text [laugh] as I told you I don't like reading mm once I started reading I was interested to know the end of the story [silence] I was curious to know about the author and the characters and mmm also* ***at the beginning I could not tell the purpose behind each activity I thought we were just helping a PhD student to collect data [laugh] but after time I realised that I have learned a lot and that the activities were purposeful*** *[silence] after a couple of sessions I started enjoying them better than the sessions we used to have before [silence] you know a purely theoretical content (BM)*

First, it is noteworthy that BM as AB discussed above, viewed the action research intervention as a research more than a pedagogy. Yet unlike AB, she realised that in fact she was learning after some time. This reflects the issues of trustworthiness and researcher's position in action research studies raised in Chapter4.5.

In addition to this, both SH and BM stated that they have realised that they learned from this course using literary texts, and that the activities they have engaged in were purposeful. However, it did not seem evident for them to give a verbal account of their learning outcomes. This appears more clearly in CD's statement when I told her about AB's complaint (discussed above), she tried to say that they learned from this pedagogy but it was hard for her to point out learning outcomes more specifically, she said:

> *yes yes I think uh some students you said but most of them uh because we speak every session and we talk about these classes I think we agree that we developed a lot* ***in terms of uh we learned a lot*** *even our teacher [T2] […] when you left [T2] said I was surprised when you all showed interest and spoke like that so [silence] of course it has a purpose […] (CD)*

The reason for this could be the complexity of reflecting on intercultural encounters for ICC learning which they could not immediately reduce to a set of learning outcomes especially that, as a teacher, I did not to mention the objectives of each session, as explained above. This could be related to what the teacher I collaborated with from Uni1 reported to me at the end of the action research as feedback from her students saying:

> *T1: ils sont très satisfaits, j'ai discuté avec quelques-uns et ils m'ont dit que c'est uh هذاك [in Algerian Arabic meaning 'that'] uh* ***implicit learning*** *you see?*

'Implicit learning' could be one interpretation of the cases of BM and CD, however, it was not the case for all students. For example, MT, among others, could identify and provide an explicit verbal account of his learning outcomes when asked in the interview. He said:

> *yes the first is* ***to keep an open mind*** *and* ***not to rush in making decisions and fall into prejudice*** *and third mm that the world will always throw at you mm constantly situation and it's up to mm for your subjective mind to uh choose the perspective from which to see it through* ***and try to be in the shoes of other people*** *and find excuses for their behaviour* ***so that you don't misunderstand others and you are not misunderstood*** *(MT)*

One reason the students found it challenging to grasp the aim at first could be that, as a teacher, I did not introduce lesson objectives for each session. As explained previously, this procedure was important for my research in order to have an understanding of how the literary texts chosen could be implemented for ICC learning, and I did not want to influence their perceptions of their learning outcomes by making a prior statement of learning objectives. Another reason could be that the students were not familiar with such learning procedures, which were different from what they would call their 'objective' study of knowledge as they stated explicitly in the data extracts introduced. Therefore, they needed time and reflection in order for them to grasp the aim of the pedagogy. In those cases, as suggested in the previous section, the combination of a pedagogy using literary texts with theories of intercultural (communicative) competence is likely to help them to make a link between their learning process and the objectives of the course.

Summary

Considering the fact that some students reached an understanding of the aims of the course - and in one case was able to formulate these very clearly - and others did not, a teacher has to decide whether to state the aims explicitly at the beginning of the course. On the one hand, it could be argued that those who gradually understood the aims were probably engaged in deep learning which a statement of aims at the beginning might prevent. On the other hand, the fact that a minority of the students did not reach this understanding means that there is a problem to solve. One option could be to have a final session at the end of the course devoted to a discussion of the aims where those who had understood would help those who had not to do so. In this case, the teacher can assist them by introducing relevant theories of intercultural (communicative) competence to support their learning. In addition to this, this pedagogy could begin with first introducing the students to the concept of critical thinking in order for them to understand their learning experience and what is expected from them in order for

them to value their own thoughts and opinions based on critical reasoning instead of being passive learners who receive transferred knowledge. In this case, critical cultural awareness (savoir s'engager) would be the main objective of the pedagogy.

8.3 Students' perceptions of teaching methods and procedures: text choice, tasks and interactions

Having considered the students' perceptions of the pedagogical aims of the course, I now turn to the question of how those aims were pursued and to what extent the students noticed and understood the methods used.

In the interviews, the students were asked about their experience of the pedagogy and some of them were able to reflect on their experience from the start and talked about aspects they liked and others they disliked because of some challenges they faced regarding the choice of the texts, activities, and discussions.

8.3.1 Lack of interest in reading

Some students expressed their lack of interest in reading in general or in the texts they had in particular because they could not understand the purpose behind them (as explained section8.2).

> *[…]* ***I was too bored to read the text [laugh]*** *as I told you I don't like reading mm once I started reading I was interested to know the end of the story [silence] I was curious to know about the author and the characters […] (BM)*

BM explicitly stated that her curiosity to know more about the story raised her interest in the reading process. In the case of this study the texts were not introduced all at once in order to keep the students eager to know more about the story by providing them with small passages from the same novel each time and discussing them one by one.

SH on the other hand lacked interest because she did not know the purpose behind using the literary texts, she said:

> *yes the first time you gave us the texts I just read it not I uh I* ***did not go really deep in the texts but I said it has no sense*** *uh I'm very honest uh and* ***I did not realise what's the purpose behind this text*** *however when we came to the classroom I uh we start discussing and we start I start discover the story of Mr Bark and Mr Linh and all and what and the purpose the great goal behind those texts I really start appreciating it […](SH)*

Her statement '*I did not go really deep in the texts*' seems to suggest that she could not have the aesthetic reading experience i.e., reflecting on her own thoughts and feelings during the reading. She is likely to have had an efferent experience i.e., reading for an information to 'carry

away' (Rosenblatt 1991, p. 444) from the texts or in this case to find out a purpose for her reading. The task that involved student-student interactions i.e., discussions with her classmates of their drawing to represent their aesthetic reading experience helped her to understand the purpose of the texts and to develop interest in this pedagogy using literary texts.

8.3.2 Reflecting on their learning

In the interviews many students seemed to complain about the load of assignments the module included. The reason why the students had a lot of assignments was to encourage them to reflect on their learning because teaching ICC requires time and reflections and 90 minutes per week under the teacher's guidance is not an adequate time. Therefore, after each session the students had an assignment to do at home to guide them to reflect more on their learning (as explained in chapter5). This process seemed unusual for many of them, for example SH said:

> *[…] I really start appreciating it and as you see I really tried uh did my best as you have seen when uh [laugh] in the participation and I really liked it […]* ***it was uh somehow the homework uh [laugh] were uh we had a lot of homework*** *however I did not really uh this did not bother me [silence] I really enjoyed the sessions but the texts were very beneficial yes (SH)*

In a similar vein, RR seemed to complain about the assignments when she said:

> *[…] the story was very interesting for me I I reacted to it with all my emotions [laugh] I like the way you make us comfortable […] you don't correct our language you accept our opinions that's very nice and also* ***the activities mm sometimes the activities were demanding and sometimes they were just easy and uh you want us to talk to give you an idea about our thinking*** *(RR)*

RR seemed to find the assignments demanding and, as AB and MB (discussed in chapter8.2), she also thought that the aim behind the assignment is for me as a researcher to understand their thinking. As explained previously, this was partially the aim for me as a researcher yet my objectives as a teacher were, first, for them to reflect on their own perceptions and share them for discussion to learn from each other. This is a common issue faced by teacher-researchers in action research studies as explained in Chapter4.5.

8.3.3 Imagination too abstract

As discussed previously in this chapter (Section8.1.3) some students were creative and used their imagination for an enjoyable learning process as the case of BM introduced earlier. She explicitly stated that she found the communication in the text stimulating for her imagination when she said '*because the author describes the gestures in details I feel like I almost can see the characters in a movie [laugh]'*. Unlike her, SH expected that she could communicate with

a stranger at first when she discussed the experience with her classmates in the classroom. Afterwards, she reflected on this and found the imagination of herself communicating with another person who is a stranger and a foreigner more challenging than she expected, as it seemed to her as too abstract. This process can be interpreted and identified as her ability to experiment with feelings and ideas upon 'entry to a secondary world' or a 'low risk context' (Delanoy 2015, p. 28) available through her interaction with the texts and her classmates.

After reflecting on what she said in the classroom about her willing to communicate with a stranger/foreigner, which opposed her classmates' views as they tried to explain to her in a classroom discussion that communicating with a stranger/foreigner is complicated and who seemed like they were trying to convince her that her view is not realistic. Hence, she started questioning her willingness to do so. Data extract in bold illustrates this point.

> *uh [silence] for example in the case of the first text [silence] when some of when we make a discussion in the classroom and our opinion were really varied from one person to another some girls say that when I meet uh a foreigner I just try to avoid him some of the girls they try to they say that uh I try to escape and some said no we have to try to uh to to uh how to say it [silence] at the first time we should know what the person wants from us and they said no you can't you are in a foreign language and I said I will interact with him despite he do not speak my language however I reflected on this and I wanted really to I reflected on this and I said it's* ***is it really true that I'm going to interact with someone who is a foreigner and uh and I find it difficult to relate an abstract thing to a real situation and I said maybe when I am in the real situation I will behave in the opposite way*** *and I will do just uh something else this uh this uh this* ***thing really makes me think and reflect many times and really asking myself questions*** *that uh for dealing with foreigners for the first time someone you do not even know him and meets you in the street and he wants to talk with you I just really reflected on this situation (SH)*

Her statement seems to suggest that she realized that her imagination of the situation seemed too abstract and was challenging for her. This challenge seems to be a consequence of not having had a communication with a 'foreigner' before. Therefore, asking the students to imagine themselves in the situation of the characters in a communication or any other experience can be challenging or 'too abstract' if the students have not had a similar experience before.

This reveals the consequences of dialogic interaction between students (student-student) in the classroom that Delanoy (2015, p. 28) points as 'players involved can multi-directionally influence each other in many different ways'. Hereby, I refer back to Delanoy's model explained in Chapter3.4 who seems to refer to text-learner-teacher in his model as 'players' in

dialogic interaction. He emphasises that learners and teachers are involved as individuals (I) and group members (we) i.e., there is an influence between teachers-learners, text-learners yet the interaction and the influence between to learner-learner is discussed more explicitly in Matos Gonçalves's approach (2012) and Hoff (2017).

Matos Goçalves, for example, explains 'dialogue was one of the tools used to mediate the whole process. […] practising dialogue with peers, and appreciating and learning through the different points of view expressed. It can be a source of productive and (inter)cultural tension.' (p. 148). In the case of SH above, the interaction with her classmates was rich as they expressed diverse views from her, and productive in the sense that they encouraged her to think more about the abstract situation, yet the result of her reflection made her more hesitant in terms of engaging in an intercultural communication. In this case, it seems reasonable to argue that student-student dialogic interaction needs constant guidance and supervision from the teacher in order to achieve the objective of the intercultural pedagogy, which in this case I failed to do as a teacher.

8.3.4 Different interpretations as a challenge

From the interview data, I have found that some students found their varying interpretations interesting and enriching in their learning experience with literary texts, while others found them challenging. For example, BM said in the interview

> *'[…] I have also seen that different people interpret the story differently mm I mean from the discussions it feels like there is* ***like no one side of the story*** *so yes they [discussions] were good*'.

The extract in bold suggests that she was expecting one right answer - as many other students discussed below; nevertheless, she enjoyed the diverse interpretations.

The majority of the students showed the opposite attitude to the varying interpretations over the sessions. For example, I observed their responses from the first class with grp1, before using the literary texts they were asked to draw a map and locate a set of countries according to how close or foreign they see them. I noted in my observations the following:

> *The students have a defensive attitude and do not accept each other's opinions when they are different which created a lot of tension in the classroom. I had to explain to them that there is no right or wrong and everyone is free to express their opinion and have their own views. (November 5th, 2018)*

SH confirmed this in the interview; I asked her about her views on the classroom discussions and she seemed nervous while she referred to a specific point they discussed in the classroom when the texts on Sufism were discussed. She said:

[…] I will tell you about last time I have talked about how those people the dervishes and the character [Sufi] in the novel how he tried to drink wine in order to teach Djalal Al-Din Al-Rumi [Muslim scholar] a lesson and uh the class my classmate she said that she read the novel and she received it from she said these words 'I ***received the novel from a different perspective I received the novel totally different from her' she means me*** *and uh she said to me you were judging Shams of Tabriz [Sufi character] because because he drinks wine and drinking uh and she gave the argument that he drunk only once and drinking I replied that drinking once or twice it's the same for me as a Muslim it's not acceptable and she said to me you are judging him you should not do so and I was defending my opinion […]* (SH)

The student seemed nervous while talking about this discussion as if it was a challenge for her that they could not agree on one interpretation of the character's behaviour (drinking wine). It also seemed to challenge her religious principles, which I will comment on in the next section (Section8.3.5).

I believe the students were challenged by their various interpretations because they are not used to critical thinking in their education as explained earlier (Section8.1.3). They were used to being passive learners and receiving theoretical knowledge from the teachers without questioning or evaluating this knowledge, and this is perhaps more acceptable when it is a question of linguistic accuracy. It is striking that one student said above that they liked not being corrected by the teacher for their language mistakes. An illustration of this is BM's response in the interview when I asked her if she learnt anything from the discussions with her classmates then she made a comparison between the teaching they received during this action research project and their usual experience she said:

mmm to be honest yes surprisingly yes [laugh] we are not used to this kind of discussion you know like very subjective and we can give our own opinion and share thoughts and the negotiations we had in the classroom […] (BM)

[…] I started enjoying them better than the sessions we used to have before [silence] you know a purely theoretical content (BM)

BM expressed surprise that she could learn from sharing thoughts and opinions and discussing them in the classroom and described this as 'very subjective', which is perhaps an implicit contrast with the 'objectivity' of language learning and shows that it is not usual for them.

8.3.5 The students' religious principles challenged

The students referred to specific points in the discussions they had in the classroom when the text on Sufism was introduced. Some of them seemed to like this text more than the previous one about the story of the refugee, for example SR said:

um I uh I have enjoyed the last one more those of Sufism and uh yes I don't know why but I ***felt I am closer to uh the characters*** *more than the previous texts [silence] also with Mr Linh and Mr Bark* the texts are not really showing their sufferings *[silence] and maybe because we* ***are used to analysing a whole novel we have background about the author the context of novel*** *etc etc that's why we couldn't have a clear image about the texts (SR)*

SR explained her preference for the last text because she felt closer to the character. Yet she did not seem able to explain in what way. She also emphasised her preference for the biographical approach to literature they were used to, and she added that the classroom discussions were interesting to her, she said:

I enjoyed it more than the others [laugh] the other sessions and ***I like the way of discussion*** *and uh he text was amazing too I don't know but I feel that I'm closer to this person [Sufi character] (SR)*

SR seemed to like the text on Sufism because she could relate to the character in a way, even though they have not analysed the whole novel, and have not discussed the background and the context of the novel in the classroom she emphasised that she enjoyed the discussions. She was among few the students who preferred this text.

The majority of them were not comfortable because it showed religious principles different from theirs. An illustration of this is what SH said when her classmate showed an opinion that, according to her, is not based on Islamic principles, therefore, she could not accept it and felt that it was acceptable for her to 'judge' the character based on her own religious principles. She said:

[…] I will tell you about last time I have talked about how those people the dervishes [Sufi people] and the character [Sufi] in the novel how he tried to drink wine in order to teach Jalal-Eddine el-Rumi [Muslim scholar] a lesson and uh the class my classmate she said that she read the novel and she received it from she said these words 'I received the novel from a different perspective I received the novel totally different from her' she means me and uh she said to me you were judging Shams of Tebriz [Sufi character] because he drinks wine and drinking uh and she gave the argument that he drunk only once and drinking I replied that drinking once or twice it's the same for me as a Muslim it's not acceptable and she said to me you are judging him you should not do so and I was defending my opinion and I said no I don't make a judgement however when I came home I really reflected how I was doing a judgement or not but I I came I really questioned myself to say the truth ***I questioned myself if it was a judgement or not and I tried to define what is a judgement and I came to the idea that it was true uh I was committing the [silence] I made a judgement [silence] but what I feel that my judgement is based on something true on some rules*** *it's not like it's not like uh how*

to say it [silence] ماجاتش كاك تسمى[Algerian Arabic meaning 'it's not just like that'] yes so my judgement was based on something concrete and she wants just I felt that she just wants to say [in a sarcastic tone of voice] I am an open minded person and I am tolerant and you are not you just perceived him [silence] uh this is what I perceived.(SH)

Although SH seemed aware that she was making a judgement she felt that it was acceptable because it was based on 'rules' (her religious principles) which corresponds to the notion of critical cultural awareness (Byram 1997), i. e., making one's principles explicit. She, however, seemed to neglect a significant Islamic value which is not to judge each other's religious faith and/or practices. In this case, the student needed critical cultural awareness (Byram 2021) i.e., a conscious reasoning process based on her own religious values. In addition to this, she seems to imply that her classmate being 'open-minded' and 'tolerant' is a negative attitude, from her tone of voice, because it was challenging her religious views.

RR, on the other hand, stated explicitly that she did not like the choice of the text on Sufism because she felt that it had hidden implication she said:

RR: **Personally I didn't like the last** text and I confirmed this when you asked us a question uh yes you asked us a question it was very important [silence] yes it's about uh you told us that from group2 students from group2 told you that we can adopt good things from them from the Sufi religion and uh **I totally disagree because it can affect like how they perceive themselves because uh they are a minority and if you adopt from them they will get stronger and stronger they will be motivated and it's wrong it's wrong** [silence] I guess our religion contains everything that can be like great in the world Islam is peaceful in all meanings even in war there is peace so I don't think there is a need to adopt like falsify beliefs from people who think they are right

Researcher: When they said this I think they meant **[interrupted]**

RR: yes I know what they meant but it can I said even if you have a good intention good intentions can be may be slightly different for them [Sufi people] they will perceive it in another way as we *say culture and beliefs can shape the way we think*

RR seemed to have rigid views of the society around her and immediately rejected any view that is likely to disturb her ideologies about power in her society when she said '*they will get stronger and stronger'*. This view seems relevant to what Delanoy (2007) explains, by drawing on, Zima (1989: 385-393) as:

ideologies represent and re-present certain collective viewpoints. These viewpoints are informed by deep-seated, often unconscious convictions and claims to power, privileging certain groups over others. Its spokespeople are either unwilling or unable

to question and reflect upon their interests and language use. Instead, they present their views as right and natural in opposition to others (p. 60).

Hereby, I join Delanoy (2007) to argue that it is fundamental that teachers are aware of the students' ideologies and constantly challenge them for intercultural learning, keeping in mind the ethical dimension in order not to offend them or harm them emotionally. In the case of RR, although her critique is explicitly based on 'peace' as a basis of Islam her view has further implication about fear of a minority gaining power in her society. The way she interrupted me when I tried to explain to her the view of these students suggests that she was ready to reject anything new in order to keep the simplified version of the society around her which has been reinforced by the sense of nationalism throughout education (l'Algérianité, l'islamité, l'arabité, et l'Amazighité as explained in chapter2.3 and chapter2.7)

Summary:

To answer RQ3, that attempts to investigate the students' views of the pedagogy regarding the aim, the choice of texts and the tasks they were engaged in; a few students complained about the assignments they had to do and the tasks that took place in the classroom mostly because they were not graded, as they usually expect, so they could not understand the aim of the pedagogy. As explained above, the aim was to encourage them to reflect on their experiences and perceptions, and those of the characters in the texts, share them and negotiate them in the classroom to develop intercultural communicative competence. The majority of the students were learning gradually and started to understand the aims near the end; nevertheless not many of them could give a verbal account of what they thought they had learned and how they perceived the aims of the pedagogy.

Concerning the choice of texts, the majority of the students seemed to enjoy the overall experience with respect to the choice of texts, tasks and interactions and found it different from their usual learning experience. Many, however, faced some challenges, first, because they were not interested in reading literary texts. Nonetheless, curiosity to know more about the story triggered their interest. Therefore, the topics chosen should be of interest to the students and the fact that the texts were not revealed all at once encouraged them to look forward to know more. The texts chosen for this study were interesting for some and challenging for others. The majority of the students enjoyed reading about the experience of the refugee and described it as emotional, except for one student who found it 'too emotional' by relating the experience of the character to her own. The majority of the students seemed challenged by the choice of the

text on Sufism since they found it opposing their religious principles and ideologies about social ideologies and power. One student, however, stated that she preferred the text on Sufism because she felt closer to the character in some way that she could not explain herself, and emphasised that, despite her preference for a biographical approach to literature, she enjoyed this text because she found the classroom discussion interesting for her.

Concerning the tasks and the discussions, a few students found the activities that required them to use imagination difficult because the situation of intercultural communication seemed too abstract since they have not had a similar experience before. The majority of them, however, enjoyed the tasks that required them to use their imagination and showed creativity which they enjoyed. The task that required from the students to present their drawings and discuss them with their classmates seemed to prompt deeper reflections on the part of the students. Many students said that they enjoyed the classroom discussions but some of them faced difficulties to accept that they had different interpretations of the character's behaviour due to their background education and lack of critical thinking, but others showed an appreciation of the various interpretations and revealed an ability for critical cultural awareness.

8.4 Teachers' views on the teaching approach

In previous sections, I have focused on the research questions conceding students' perceptions and understandings of the teaching and learning processes and aims. In the course of the research, I also collected data about teachers' views and in this section, although it is not directly linked to the research questions, I contextualise the students' responses by analysing teachers' views.

8.4.1 ' a good practice for the students'

Both teachers I collaborated with described the tasks planned in the action research as 'a good practice' for the students. For example, T2 said when she first saw the lesson plans:

> T1: It seems interesting **a good practice for the students** especially considering that uh they are not used to practice you know that

At that time, I did not understand what she meant by 'practice'. T1 also described the action research as a practice at the end as I asked her for feedback. She said:

> T1 : […] **in terms of practice** [silence] par contre je trouve que ces activités sont trés intéressantes et meme les étudiants étaient intéréssés c'est comme si qu'ils étaient curieux um حاجة جديدة

T1: […] in terms of practice [silence] [French] on the other hand I find that these activities are interesting and even the students were interested it is like they were curious um [Arabic] something new (my translation)

Now that I look back at the students' views (discussed in the previous sections 8.2 and 8.3) and by reflection on these, it seems that what they meant by 'practice' is the students' engagement in a reflective process. As, explained earlier (section8.2), the main aim of the pedagogy was to encourage the students to draw on their experiences compared to the characters and reflect on their attitudes and perceptions and negotiate them in the classroom discussions.

Intercultural education in Algeria is a challenge in practical terms for the teachers because the students have limited experience of intercultural interactions, if any. In addition to this, internet access in universities is restricted, which makes it difficult for the teachers to arrange any telecollaboration (see O'Dowd, 2016) exchanges for practice, for example. I had a communication with T2 in this concern:

Researcher : j'ai vu une salle d'internet juste à côté um مالفين تستعملوها ? [(do you) usually use it.]

T2: Ici, pour utiliser la salle d'internet, il faut faire une demande d'abord, et on peut pas l'avoir pour longtemps et l'internet عاطلة. ماتشوفيش كيما انتوما في قسنطينة le niveau est meilleur وعندكم بزاف les docteurs et les professeurs.

T2: [French] Here to use the internet room, it is necessary to make a request first, and we cannot have it for long and the internet [Arabic] is slow. Don't see it as in Constantine [French] the level is better [Arabic] and you have many [French] doctors and the professors. (my own translation)

T2 compared uni2 with the university where I undertook my Master degree assuming that the latter had better conditions and available internet for such practice. However, in my experience, it was not the case; the internet was also limited although it is perceived as a 'better' university.

I infer then that, the teachers seemed to consider the action research as a 'practice' because the students had a concrete example of intercultural communication in the literary texts that they could draw upon in their reflections on their own perceptions of their social reality. In other terms, as Matos Gonçalves (2012) notes 'In general, it can be said that the text became a terrain where intercultural processes took place: comparison, cultural (self) awareness, personal involvement, disquietness' (p.172). In fact T2, contacted me a year later, academic year 2019/2020, asking if she could use the same teaching material with her students. She wrote:

> Je voudrais demander ta permission afin que je puisse reconduire l'expérience que tu as faite avec mes étudiants l'an passé avec mes étudiants de cette année. J'ai vraiment apprécié ce que tu as fait et je veux le refaire avec les groupes de cette année **pour changer un peu de la théorie**. (T2, 13th November 2019)
>
> I would like to ask for permission in order to re-conduct the same experience you did last year with my students. I really appreciated what you did and I would like to do the same thing with my students this year for a change from theory (My translation)

She emphasised 'pour changer un peu de la théorie [for a change from theory]'. This statement seems to suggest that she considered the pedagogy introducing literary texts as a practice compared to the theoretical content they were used to teach because the students are encouraged to critically reflect and negotiate their perceptions in the classroom which is what AB referred to as 'all we do is say our opinion' discussed in section 8.2

8.4.2 Assessment is challenging: 'how to assess the students' competence in this kind of practice'

T2 complained about the challenge of assessment in her teaching in a personal communication. After 5 weeks, I asked her about her opinion on the students' learning vis-à-vis the objectives outlined in the lesson plans (Chapter5); her response was the following:

> **I think it is hard to say for sure mm maybe you can tell from their assignments** mm pour etre *honnête* avec toi j'allais te demander s'il ya un moyen pour les évaluer as you know we have to give marks umm this is what is expected from us and I always find this difficult to do in terms of intercultural competence yes yes [silence] I usually focus on theoretical content as I told you before um yes because we can mark the students depending on how much knowledge they have about theories [silence] you see um I was hoping that you have already or maybe it is something you can think about in the future um **how to assess the students' competence in this kind of practice** […](T2)

She suggested looking for indications of learning in their assignment sheets that I collected as data, which is what I did in chapter6 and chapter7. My aim was not to assess the students' learning in the sense of following their progress one by one over time but to look for evidence of learning for my purposes as a teacher-researcher in order to evaluate the course of the pedagogy. I identified, therefore, the ICC elements they demonstrated over the sessions so that I could update the lesson plans in a second iteration of the action research. She also explained that in her teaching she focuses on theoretical content because it is possible for her to assess the students' knowledge of it because the students expect their learning to be graded. This seems to be another interpretation for the students' complaint about overwhelming assignments they

had without understanding the aim (section 8.2), which could be because they were not graded, as they usually expect.

Research on assessment in the field of intercultural education is an important issue that can be considered as a separate research in the future but it is beyond the scope of this study.

8.4.3 'implicit learning'

At the end of the action research T1 reported back to me that her students were satisfied with their learning which she called as 'implicit learning', she said:

> *T1: ils sont très satisfaits, j'ai discuté avec quelques-uns et ils m'ont dit que c'est uh هذاك [in Algerian Arabic meaning 'that'] uh* ***implicit learning*** *you see?*

It is not clear whether she interpreted the students' feedback as 'implicit learning' herself, as she attended most of the sessions while I was teaching and has an idea about the tasks and discussion that took place in the classroom. Or she just used the students' own interpretations of their learning as 'implicit learning'.

This process seems to be common among the students in both universities who have reported that they were not fully aware about their learning, or that they learned gradually as discussed earlier in this chapter (section8.2.1 and section8.2.2). As explained previously, this is likely to be as a result of not introducing the objectives clearly at the beginning of the action research or at the beginning of each session. Another interpretation could be the complexity of ICC learning compared to the theoretical knowledge they are used to, which required time and reflection on the part of the students to understand their learning experience especially that they were not marked.

8.4.1. It helps the teacher to understand the students' thinking

This pedagogy helped me, as a teacher, as well as the teachers I collaborated with to have an understanding of the students' perceptions and thinking. More specifically, Matos' Gonçalves's (2012) 'open reading' approach gave the students a 'safe space' to express their perceptions drawing on their experiences and discuss them in the classroom. This process provided an idea to the teachers about the stereotypes the students hold and the prejudices they have which they would not have known by teaching them theoretical content. For example, I noted in my journal after the first class with the students in uni2 the following:

> *I am surprised to hear all the stereotypes the students have and seem to take for granted especially that their teacher mentioned in the interview that they were introduced to this module previously. (T2)*

In the initial interview I had with T2, she seemed confident about the students' achievement and awareness about the stereotypes she said:

> T2: **We are actually also teaching them cultural facts yes this is what we are teaching** um [silence] If for example you ask Master 2 students you can [silence] they can say that they know many things about both American and British cultures […] This knowledge [silence] knowing all these details can help them to evolve in an intercultural context […] **and I am confident to say that they can now communicate and manage an intercultural communication effectively at this stage**.
>
> Researcher: and how do you usually deal with the stereotypes when you teach cultural facts?
>
> T2: of course inside the classroom the teacher must be aware of all these stereotypes uh the stereotypes that may occur and uh we must overcome them with guidance and uh the aim of teaching culture is to overcome stereotypes and biases etc

In the earlier weeks of the action research, I asked T2 in a personal communication on her impression on the students' discussions on the previous session. The discussions seemed to have revealed the students' thinking and perceptions for her as well. She said:

> *La séance passée ils m'ont vraiment déçue, je m'attendais vraiment pas à ces réactions de leur part, car c'est la deuxième année depuis qu'ils ont commencé ce module et on a toujours parlé de respecter et d'accepter l'autre, le diffèrent. (T2)*
>
> *Last session they disappointed me, I did not expect such responses from them because it's their second year since they started this module and we have always talked about respect and accepting the other the different (My translation)*

However, it is noteworthy to mention that later on, after a couple more weeks, I found a contradictory data extract from T2 which I found confusing at first. She said:

> I don't have high expectations from them, ils ne s'intéressent qu'aux examens et à avoir de bonnes notes (T2)
>
> I don't have high expectations from them, they are only interested in exams and having good marks/grades. (My translation)

The only interpretation I could give to this contradiction in the data is that after we developed a good relationship she was more comfortable and felt that she could trust me more instead of telling me what she thought I needed for my research.

Conclusion

To sum up, this section (section8.4) from the teachers' perspective can support and contextualise the students' views discussed in earlier sections (section8.2 and section8.3). First,

the students were challenged to understand the aim of the pedagogy because they were not used to such 'practice', which the teachers described as involving critical thinking. Second, the teachers mentioned another challenge in such a pedagogy, which was to match the students' expectations of assessment and learning outcomes. The latter can be another interpretation of the students' confusion about the aim and their complaint about the assignments that were not marked. The teacher described the students' learning as 'implicit learning' which seems to echo the students' views of their learning discussed in section8.2.2 where they were able to understand after some time and through reflection. Finally, the data reveal that 'open reading', following Matos Gonçalves approach (2012), indeed allowed and encouraged the students to experiment with their thoughts while the 'safe space' encouraged the dialogic interactions in the classroom with a feeling of comfort. In this way, the teacher, as well as the researcher, had the chance to hear about students' thoughts and understand their perceptions. Yet, this approach was not without disadvantages. In the next section, section8.5, I discuss my reflections on this approach, based on the my experience in this study.

8.5 Researcher's reflection on the pedagogy

Finally, as a further contextualisation of students' responses to the teaching and learning process, I turn to the analysis of my own reactions during the course and my reflections on my perceptions of the pedagogy.

During the data analysis process, as a researcher, I identified unethical and immoral perceptions that the students expressed briefly in the classroom where the teachers, including myself, would interfere and explain that it is not appropriate to say. The students who participated in the interviews, however, had an opportunity to express their perceptions more freely and talked about experiences they heard of or witnessed in their society. I identified data, in this respect that I found alarming from an ethical point of view, and therefore, worth reflecting on and discussing in this section. Those perceptions included racism and/or discrimination, which I use here interchangeably.

First, I noted that the students seemed to make the distinction between refugees from other African countries (Sudan, Mali, Niger, etc.) and middle-eastern countries (mainly Syria). They also expressed immoral perceptions based on refugees' race and ethnicity. The following quote is an example to illustrate:

> […] **I think African refugees are a bit harsh uh** they are not trusted they steal they uh they are dangerous not all of them of course but some them I uh also have seen some people dealing with them it depends I think it depends in this situation **for**

> **Syrians it's ok they are not aggressive they can understand you** even if you don't interact with them they understand **so I have like normal situation with these [Syrian] refugees**

In this section, I introduce and discuss data extracts that reveal students' racist views from the interviews. I, however, felt the need to cut out parts from the data about experiences they witnessed or heard of in society in order not to spread hate messages because it can be emotionally overwhelming for the readers, as it has been the case for myself.

For example, one of the students, first, claimed that for their safety it is better to isolate refugees in camps and limit their interaction with local people because the government is not ready to take initiatives of raising awareness, but at the end of the quote, she stated that they have political agendas so it is better to keep them in camps and limit any contact they may have with local people. She said:

> yes some arrangements are necessary [silence] […] I think that the government won't bother to make such campaigns for people to sensitise them maybe about refugees but even if they do we don't have that culture of attending those campaigns maybe in big cities like Algiers like Constantine but here I don't think that works very much so I **think a better solution or the best solutions is to keep them in clean in healthy environment or camps** as Turkey has made it's a great experience I mean they were very clean they eat healthy **they are not interacting with people so they keep them safe and they keep their people safe** I think if the media interferes and um and tells a bit of these incidents […] and then they can sensitise people a bit but I don't think they can affect our people in uh like a huge way [silence] so **it's better to keep each group aside from each other and maybe just leave space for those who would like to donate or something or who want to give them money** but this is the problem if they give them money they get used to having money easily so they refuse to stay at these camps and they come here to ask for more money and they can do terrible things like give it to terrorists they can uh **I don't know there are a lot of political agendas behind refugees if they are not kept in their camps** (RR)

Another student participant, SR, consciously expressed hate for African refugees specifically, and explicitly stated that even though she sympathises with them her feelings cannot be 'controlled'. She said:

> to sympathise with others is one of my innate feelings [laugh] but for refugees **I couldn't change my opinion just about those African I mean if we can say black because of the way they are living and [laugh] I don't want to be racist but this my own feelings** I always tell my colleagues that we cannot make uh direct judgement and to be rigid because **all of this is related to our psychology and our psychology is the most complicated thing** in the world and you cannot understand all the people

and **you cannot control the feelings uh our feelings and others' feelings so I sympathise with them but I cannot like them** (SR)

This example suggests that racism as an issue is deeper because she is fully aware of her feelings. At this point in my reflection, I started doubting my choice of the topics and questioning my teaching approach and methods, and I wrote in my researcher journal the following:

> *I feel guilty for choosing such topics and giving the students the opportunity to express racist views. Was the 'safe space' too safe that they felt they can say anything? Even though the teachers, including myself, sometimes felt the need to put an end to a discussion when it seem*ed *inappropriate in any way*. (November 19th 2020)

Matos Gonçalves's 'open reading' (2012) is a teaching approach that gives the readers space to experiment with their thoughts during and after their first reading, as explained earlier. It allowed them to reflect on themselves and their experiences and discuss them in a 'safe space' (p. 139), i. e., the teachers were there to just guide them and ask questions for further reflections.

Now that I look back, more closely, at this reflection, it seems to me that I adopted Matos Gonçalves's 'safe space' as an approach unquestionably, although the open reading gave them space that was, in fact, useful in the sense that the students felt safe to express their views more honestly; for example one of the students said:

> *[…] I reacted to it [the story] with all my emotions [laugh] I like the way you make us comfortable […] you don't correct our language you accept our opinions that's very nice […] (RR)*

The students were comfortable to express their views and emotions, which allowed me as a teacher and a researcher to have an understanding of their thinking, perceptions and experience as discussed in section8.4. On the other hand, at this point it is necessary to question this approach, as it seemed to have made them 'too comfortable' to express racist views and feel that they have the right to say whatever they want to without any consequences.

In future research, instead of putting an end to racist views as I, and the teachers I collaborated with, did, it would be more beneficial to the students to deconstruct those racist views in the classroom, and discuss them in order to understand their origins (acquired knowledge, beliefs, etc.). The teacher needs to make sure the students know the danger of racism and hate which they did not seem to take seriously. Clearly, this task should not be taken for granted on the part of the teacher, especially in large classrooms, but it is worth careful planning and consideration.

Later on in the analysis, I reflected on their learning and ICC elements they demonstrated in the classroom discussed in chapter6 and chapter7.

> *Considering the racist statements some of them said in the interviews, were the ICC elements the students demonstrated in the classroom enough for them to overcome the racist perceptions they held?* (5th December 2020)

Looking back at this reflection, it seems clearer to me that a course of six weeks is not long enough to answer such a question. However, there is a data extract that seems to suggest that at least one student (SA) is aware of a change in her attitudes towards African refugees as a learning outcome when she said:

> SA: yeah I uh clearly I don't have an idea about refugees in other countries but **I reflected to refugees here especially the Malians I see that the Malians are the ones which suffer more** because um the Syrians are much more uh how to say they are much more the word is يجتهدو [in Arabic meaning (they) make efforts to take action/(they) work hard] [laugh] I forgot the word they manage to find for example works and um jobs and they manage to occupy something in our society but the Malians I don't see that they are trying at all **but when I tried to reflect I see that the Malians are also suffering especially with racism I see that we have many racism in Algeria because they are black or something so umm I change some of my attitude towards them** mm yes I did I don't say that in the past I was not feeling sorry for them but I **mean I did but not as such I totally changed this perspective and I totally feel what they are feeling**

As she says '***I change some of my attitude towards them***' suggests that there is a learning outcome that the student is clearly aware of. The first half of the quote seems to suggest that addressing ethical issues such as racism should be teachers', not just FL teachers', aim from early on in education in the Algeria.

Conclusion:

To conclude, it is noteworthy that creating a 'safe space' for the students to express their views has been useful to understand their perception, yet teachers who choose to adopt this approach should be aware of the moral and ethical implications of the topics they choose. In addition to this, the students should be held accountable for the consequences of their views discussed in the classroom. To do so, in a second iteration of the action research, tasks that encourage critical thinking about the students racist views will be planned carefully in order to deconstruct those views and challenge them. In this case, savoir etre (i.e., the ability to decentre) and savoir s'engager (i.e., encouraging a critical reasoning process of one's values) will be the main objectives of the pedagogy.

8.6 Summary of chapter8

Chapter8 attempted to answer RQ2 and RQ3 about the students' learning experience by drawing on students' feedback from data corpus of the interviews with them at the end of the course. My personal communications with the teachers and initial interviews with them as well as my observations as a teacher and reflections as a teacher-researcher were also used to contextualise the students' perceptions of the course and their experience. RQ2 attempted to understand the students' perceptions of the value of literary texts in their ICC learning experience as it is the main focus of this study, and RQ3 attempts to analyse their perceptions of the pedagogical methods. The research questions are:

RQ2: how do students experience the use of literary texts to develop ICC?

RQ3: what do students think about their learning experience with respect to the aim of the course, choice of texts, activities, discussions?

In this study, I chose to focus on the students' perceptions of their learning experience through literary texts because they seem overlooked in the literature available. Chapter8 is divided into four sections. Section 8.1 discussed the students perceptions of their experience of ICC learning through literary texts to answer RQ2. Section8.2 presented their perceptions of the pedagogical aim taking into consideration their perceptions of their own learning to answer RQ3. The findings from the students' feedback to answer RQ2 was mainly about their reading experience and the classroom interactions and highlighted the potential of the literary texts as well as some of the challenges they faced. Four main themes were identified in the data inductively: (8.1.1) aesthetic and efferent experience, (8.1.2) emotional experience (8.1.3) critical thinking experience, and (8.1.4) the experience of creativity and imagination.

The main finding in section8.1.1 was that efferent learning experience, which is fundamental in intercultural education came to one student as a result of reflection on his aesthetic experience that he was very conscious about. In his reflections he became aware of his civic-responsibilities towards refugees in his society and came up with a plan to offer help. i.e., he demonstrated savoir reconnaitre/assumer ses responsabilités as a learning to 'carry away' (linked to the efferent experience).

The main finding in section8.1.2 was that the students experience different emotions during their reading which stimulated their interest in the texts even those who had no interest in reading at first. They described emotions such as: curiosity, excitement, and enjoyment. One exception was a student who was not active in the classroom discussions and who described the

experience as ‘too emotional’ as she started crying during the interview because the character’s feelings reminded her of her own past experience. Discussing feelings that were explicit in the texts was a sensitive issue that I would not have known about as a teacher if this student did not participate in the interview. Therefore, discussing sensitive and ethical topics in the classroom requires from teachers themselves to mobilize their ICC and be ready to cope with such circumstances in order not to hurt the students.

The main finding from section8.1.3 was that the students’ enjoyed the creative aspect of the pedagogy. The students’ presentations of their drawings enhanced their classmates’ interest in the pedagogy and encouraged them to engage in a reflective process.

The main finding from section8.1.4 was that some students, a minority, found that the literary texts especially when combined with the task of drawings triggered their imagination and stimulated their interest in the learning experience. Presenting their drawings that demonstrated creativity helped other students who were not necessarily interested in reading the texts at first to engage in the aesthetic experience themselves, use their imagination, appreciate each other’s creativity and enjoyed the learning experience through different art forms (literary texts and drawings). Although the students did not demonstrate enthusiasm towards the task when it was first introduced some of them showed creativity in responding to the task. Others explained that their classmates’ creativity in their drawings motivated them and stimulated their interest in the texts and the tasks that followed.

To answer RQ3, data evidence from the interviews used in Chapter8.2 involved students’ feedback on the course when the literary texts were introduced. They talked about their perceptions of the pedagogical aims in section 8.2, the choice of the texts, the activities and the discussions that took place in the classroom.

Three different themes emerged concerning their perceptions of the pedagogical aims to answer RQ3. The first one discussed in section8.2.1 showed perceptions from two students who explicitly stated that they could not understand the aims behind the pedagogy even at the end of it and seemed to complain about the ‘very subjective’ learning and expressing their own opinions in the classroom. The second theme in section8.2.2 analysed the majority of the student participants’ perceptions who said that they were not aware of their learning outcomes at first and only realised that they were in fact learning gradually. Finally, section 8.2.3 presented a different perception from two students who seemed conscious of their learning from the beginning. Data evidence showed that they could identify the objectives of each session as

their learning outcomes and suggested to reflect on their learning in order to understand the pedagogical aims. Therefore, they understood the pedagogical approach which aimed at encouraging the students to reflect on the 'self' and 'other'; share, discuss negotiate and reconstruct their perceptions and attitudes by drawing on their own experiences was the main pedagogical approach in this study.

In the case of this study, the students were not informed about the aim of the pedagogy at the beginning or the objectives of each session in order not to influence their perceptions and have an understanding of their learning experience and outcomes. In the future, it is up to the teacher to decide whether, or not, the students need to know about the aims or specific objectives. If not, the teacher can implement assignments that guide them to reflect on their learning in order to understand the aims. For example, in this study at the end of one session the students were asked to reflect on their learning by completing prompt sentences 'today in class I learned that/how'.

In section8.3, I addressed the question of how the aims were pursued and to what extent the students noticed and understood the methods used. i. e., their perceptions of the pedagogical methods to answer RQ3.

In section8.3.1, I presented data that reveal the students' lack of interest in reading in general which they could overcome through their curiosity to know more about the story especially when they engaged in the aesthetic reading experience. This seemed to happen because not all passages from the same story were introduced all at once and triggered their curiosity. Some students who could not engage in the aesthetic reading experience developed interest in the literary texts from the classroom discussions as they wanted to participate.

In section8.3.2, I introduced students' perceptions of the assignments and classroom discussions that seemed to encourage them to engage in a reflection process and learn from each other. The homework assignments were also introduced for this purpose; however, some students did not seem conscious about the significance of the reflection process because they seemed to think that the purpose of the discussions is just for the researcher to understand their thinking. Some of them also complained that the assignments were demanding especially that they were not graded, as they would usually expect.

In section8.3.3, I presented students perception of the imagination process they were encouraged to go through. Some student, the majority, stated that they enjoyed using their imagination and were creative especially when different art forms were combined (literary

texts, drawings and photographs). However, when they were encouraged to imagine themselves in the situation of the character in an intercultural communication they found it challenging. The main reason for this is that the majority of them have never been in communication with someone they consider from a different cultural background. In fact, one of the students reflected on her attitudes to engage in the imagination process but described the situation as 'too abstract', hence, it was challenging for her. In this case, engaging the students in role-plays and drama could be a more helpful alternative to make the experience of imagination more concrete for them.

In section 8.3.4, I discussed the students' perceptions of their various interpretations of the stories in the texts and their own experiences shared in the classroom. The majority of them were surprised to see that they had different interpretations because it seemed unusual for them. They expected one correct interpretation, which created some tension between them in the early sessions. After some time, they realised that they were learning from each other's interpretations and started to accept the differences in opinion and enjoyed the experience better. One exception of this is when the different interpretations concerned their religious beliefs and principles, which I analysed in the next section.

Furthermore, section 8.3.5 analysed data about the students' perceptions of the choice of the texts to answer RQ3. The majority of the students said that they enjoyed the story of the refugee because the author describes his experience with details that made their aesthetic experience more pleasant. The minority of the students preferred the text on Sufism mainly because it challenged their religious principles, which they were not ready for. Some students explicitly said that they did not like the text on Sufism because of a socio-political agenda and other students were not ready for a text that showed practices against their Islamic religious principles.

In section8.4, I introduce teachers' views about the course although they do not directly answer the research questions, they help to contextualise the students' perceptions discussed earlier in this chapter.

In section8.4.1 I presented data from a teacher participant who described the pedagogy as 'a practice' compared to the theoretical content they were used to transmit to the students in what seems to be teacher-centred instruction. This view reflects the students' perceptions of the aim of the pedagogy discussed in section8.2 and the challenges they faced with the various interpretations.

In section8.4.2. I discuss the issue of assessment that a teacher participant raised as a challenge in such practices. She highlighted that the students expect to be assessed which seems to be another possible interpretation to the students' confusion around the aim of the pedagogy.

In section8.4.3. I discussed another view of a teacher participant who described the students' learning as 'implicit learning' and which can be identified as the students' views on their learning which they were able to understand and make sense of near the end of the course as discussed in section8.2.2.

In section8.4.4. I discussed the teachers' views on the classroom interactions (teacher-student and student-student) which seemed to make the students' thinking and perceptions more accessible to the teachers. The 'open reading' in particular encouraged the students to experiment with their thoughts and the 'safe space' encouraged them to voice their thoughts comfortably.

In section8.5 I introduced the researcher's critical reflections on the whole process as I encountered interview data that revealed racist views and hate speech which made me question the choice of the topics, the students learning of ICC discussed in Chapter6 and Chapter7.

9 Chapter nine: Conclusion

In this chapter, I highlight the topic of this study, its importance and the research questions that helped to guide this research (the main RQ and the subsequent RQs). Then I attempt to summarise the research design, and briefly explain the main findings that helped to answer the subsequent research questions. The reason I choose not discuss the answers in more details is to avoid repetition since this has already been explained in details in the summary at the end of each findings chapter. When I explain the main findings of the research, I introduce and explain the implications at different levels (theoretical, methodological, pedagogical, and social) in more detail while I address the limitations of the study and suggest further directions for future research. In the final section, I introduce my own reflections on the PhD research experience.

9.1 Introduction

This study investigates the use of literary texts in a pedagogical practice to teach ICC in an EFL classroom. This study is important because it draws on interdisciplinary theories and shows the application of theoretical models in pedagogical practices. It is also important because it suggests a conceptualization of key concepts designed specifically for the Algerian educational context taking into account the social, linguistic and political situation. In addition to this, it is important for educators to see an example of pedagogies that implement ICC in their teaching practices using literary texts especially that it is analysed taking into consideration the students' learning and experience from their perspective, which seem to be rare in the literature available, as explained in chapter1.6. In the next section, I highlight the research questions that guided this study.

9.2 Research questions

The purpose of this study is to explore different ways of teaching ICC, which in this case is through literary texts. To achieve this purpose the following overarching research question helped to guide this study:

How can literary texts be used in the EFL classroom to develop intercultural communicative competence in Master's course in Algeria?

Subsumed within this overarching research question are three further questions that guided the analysis of the data corpus to achieve the purpose of this study to answer the main research question.

RQ1: What ICC elements do students learn using literary texts?

RQ2: How do students experience the use of literary texts to develop ICC?

RQ3: What do students think about their learning experience with respect to the aim of the course, choice of texts, tasks, discussions?

9.3 Summary of the research design

The purpose of this study was to investigate how literary texts can be used in an EFL pedagogy in higher education in Algeria to teach intercultural communicative competence. To do so, I decided to plan the pedagogy and conduct an action research. In order to evaluate and improve the pedagogy, I collected qualitative data through interviews, observations, and reflections in addition to the classroom discussions in audio recordings and the students' worksheets. The empirical study took place in two different universities in the north east of Algeria with two different groups of students in each university, at the Master's level. The course lasted for six weeks from October 2018 till December 2018.

To design the pedagogy, I referred to the objectives outlined in Byram's savoir model (1997) and in order to consider how the objectives might be attained through teaching literature I referred to Delanoy's (2015) dialogic model and Matos Gonçalves (2012) approach, which became the theoretical basis of the pedagogy

The aim was not to assess individual students' learning and progress over time, but to evaluate the effectiveness of the course and the pedagogy by identifying ICC elements in their learning and attempting to understand if and how the literary texts helped them to develop ICC. In order to achieve this aim, I used thematic analysis to analyse the data corpus deductively based on Byram's savoir model (1997/2021) and inductively guided by the RFCDC (Council of Europe 2018), Pisa model of global competence (2018), Guilherme et. al. (2010), and Sustainable Development Goal 4.7 (UNESCO 2016). In addition to this, in order to evaluate the whole process not just from the teacher's perspective, I attempted to focus on the students' learning experience from their perspective, i.e., their views on their learning outcomes and their feelings about the learning experience during the pedagogy,

The participants in the pedagogy consisted of four groups of students, with around 30 in each group, and the students who participated in the interviews were 22, in addition to two teacher

participants, one from each university. The modules in which this study took place were 'culture teaching in EFL' and 'language and culture' in university1 and university2 respectively.

Now that the summary of the research design is clear, I highlight the research questions that guided this study in the next section (Section9.4).

9.4 Summary of the main findings to answer the research questions

To answer RQ1, the objectives outlined in the savoir model can be used in a pedagogy using literary texts to develop ICC as the findings revealed that the students demonstrated all five savoirs in the pedagogy. Although the students were not engaged in an intercultural communication themselves, they demonstrated skills of interpreting and relating, and skills of discovery and interaction through analysing the communications between the characters in the texts. Critical cultural awareness mostly appeared near the end of the course in the classroom discussions, or in the interviews as the students had time to reflect on their aesthetic experience. Thus, implementing tasks that included a combination of art forms such as drawings and photographs with the literary texts enabled the students to engage in an aesthetic reading experience more consciously, to reflect on their feelings and attitudes, and to share them in the classroom for discussions.

Similarly, the combination of art forms (literary texts, drawings and photographs) encouraged some students to engage in the aesthetic experience with creativity which illustrated their feelings of empathy as an ICC element (see Nemouchi and Byram 2019). Encouraging the students to discuss their aesthetic experience by presenting their drawings revealed that the students were 'transferring', or relating, the context and the experiences in the texts to their own context. In doing so, they demonstrated different forms of empathy (cognitive empathy, affective empathy and sympathy). Empathy emerged in this study as an additional ICC element to the five savoirs.

The students demonstrated feelings of empathy for the characters and transferred those feelings to people who have similar experiences to the characters in their own, Algerian society. In addition to this, the students showed strong feelings of empathy and the ability to empathise with the characters they have shared experiences with. In this case, the dialogic interactions (student-student and students-teacher) that took place in the classroom allowed the students to reflect on their own attitudes by drawing on their own experiences, and share them for (re)negotiation, which resulted in a change in their perceptions and attitudes.

The students who reflected on their behaviour, perceptions and attitudes in their past experiences and demonstrated empathy and critical cultural awareness also showed a sense of civic-responsibility at the end of the course. 'Civic-responsibility' is also identified as an additional ICC element to the five savoirs and empathy and it appeared under two types: 'savoir reconnaître ses responsabilités' which is the ability to identify and recognize one's responsibilities in society, and 'savoir assumer ses responsabilités' which is one's ability to act on one's responsibilities or have a plan on how to do so.

RQ2: how do students experience the use of literary texts to develop ICC?

To answer RQ2, which attempted to understand the students' perceptions of the value of literary texts in their ICC learning experience, the findings reveal perceptions of the value of the literary texts as well as some of the challenges they faced as the students commented mainly on their reading experience. It is noteworthy that the findings that answer RQ2 sometimes overlapped with the findings that answer RQ3, hence, they can be used to support and contextualize the different arguments to answer both research questions.

The findings revealed that the students referred to their 'deep involvement' with the text that can be identified as the aesthetic reading experience (Rosenblatt 1994). Some students, a minority, were conscious about their feelings and thoughts during the reading and pointed out that reflecting on this experience, the aesthetic experience, they experienced a change in perceptions, attitudes, behaviour, etc. This change can be identified as the efferent learning experience (Rosenblatt 1994), that Matos Gonçalves (2012) argues is necessary in intercultural education. It is a conclusion they formulate/find/draw as a result of a series of interactions, reflections, and/or (re)constructions of meaning. One of the conclusions the students drew, at an individual level or in groups, appeared as civic-responsibility in terms of savoir reconnaitre ses responsabilités and savoir assumer ses responsabilités.

In addition to this, the students described their learning experience as 'emotional' since they were encouraged to express their feelings and referred to feelings of excitement, enjoyment and curiosity. They also described it as 'comfortable', which seemed a result of adopting Matos Gonçalves's approach (2012) to create a 'safe space' and encourage dialogic interactions in the classroom by drawing on their experiences.

A minority of the students, however, described it as 'too emotional' as they felt emotionally challenged due to their background and experiences that they related to the characters', which created an emotional discomfort. This finding raised questions about the choice of the texts and

the potential of empathy as an ICC element, which can be controversial if the students experience serious emotional harm, so ethics issues need careful consideration. Yet, some scholars encourage the use of 'pedagogy of discomfort' in intercultural education (Porto and Yulita 2019 ; Zembylas 2015) and to constantly challenge the students (Byram 2018, Delanoy 2007).

Some students complained about their learning experience with the literary texts as their role changed from passive receivers of declarative knowledge (Mizab and Bahloul, 2018, Mouas and Ghouar 2017) to active learners participating critically in classroom interactions, co-construction of reflections and (re)construction of meaning to learn together and from one another. This finding was supported by the teachers' view as they described this pedagogy as 'a practice' and compared it to their usual teaching by delivering theoretical knowledge content.

Finally, the students talked about their experience of the texts that revealed their own and their classmates' creativity and imagination. This process triggered their interest in the texts and was achieved by encouraging them to present their aesthetic experience and discuss it in the classroom.

RQ3: what do students think about their learning experience with respect to the aim of the course, choice of texts, tasks, interactions?

To answer RQ3, the students were asked about their experience of the pedagogy, specifically their perceptions of the aim of the course, the choice of the texts, the tasks and the classroom interactions in the interviews at the end of the course.

Concerning the aim of the pedagogy, as a teacher-researcher, I purposefully decided not to mention the learning objectives or the aim of the pedagogy at any point in order not to influence the students' perceptions of it. The findings revealed that some students could not grasp the aim and complained about the 'very subjective' learning they had because they were encouraged to discuss their thoughts, opinions and feelings in the classroom. This finding overlaps with the finding discussed above to answer RQ2 when the students were challenged with critical thinking and which the teacher participants described as 'a practice'. Others were able to understand the aim and their learning outcomes only near the end of the course, but sometimes they could not give a verbal account of their learning outcomes. This finding was also supported by the teachers' view of the learning as 'implicit learning'. A few students, however, were able to articulate learning outcomes as they were planned in the learning objectives and they

emphasised the need for careful attention during the classroom interactions and reflection on their learning outcomes in order to understand the aim of the pedagogy.

In addition to the aim of the pedagogy, the findings revealed the students' perceptions of the methods adopted to pursue the aims of the pedagogy, namely, the tasks they were engaged in, the texts chosen and the classroom interactions. The findings revealed that some students who were not usually interested in reading developed interest from their curiosity to know more about the story. Other students were initially not interested in the reading because they did not understand the purpose, since they were not told about the aim of the pedagogy, but hearing about their classmates' aesthetic experience in the classroom raised their interest and encouraged them to engage in the classroom interactions and with subsequent texts.

Moreover, the students seemed to complain about the workload of the assignments they had to do at home. The homework assignments aimed at encouraging the students to reflect on their learning yet the students did not receive the tasks with enthusiasm. One finding, supported by the teachers' view, revealed that the students usually expect to be marked on their assignment so doing multiple tasks to discuss them in the classroom without being assessed was a challenge for them. Another finding revealed that their perception of the teacher as a researcher hindered their engagement with the tasks and reflections on their learning. In other words, they assumed that the aim behind the tasks is for the researcher to have an understanding of their thoughts and perceptions and not for them to learn from it.

The findings also revealed another challenge that the students faced: to imagine a situation they have never experienced before - in this case, imagining themselves in a communication with a 'foreigner'- seemed 'too abstract' and hence, challenging. In one case, the students' interaction (student-student) in the classroom hindered a student's willingness to engage in a communication as they attempted to convince her that it is challenging and her willingness is unrealistic. This finding highlights the significance of the teacher's role in guiding, supervising and participating in the student-student interactions.

Another finding about the challenges that the students faced during the pedagogy was the different interpretations of the fictional characters' behaviour. This created some tension in the classroom interactions since the beginning of the action research. While a few students learned to appreciate different interpretations and learned from them, many other students found them hard to accept, which seemed to be a consequence of the passive learning they were used to where 'the correct answer' was provided. The different interpretations were even more

challenging to accept when they contradicted their religious principles and socio-political ideologies reinforced by their early education.

Similarly, the findings revealed that the students appreciated texts that depicted characters they could relate to as opposed to texts that depicted characters' values that contradict their own values and ideologies.

Now that the main findings are summarised and the answers to the research questions are discussed, I attempt to highlight the theoretical contribution of this study to knowledge (section9.5), then the implications (section9.6).

9.5 Theoretical contribution to knowledge

Three major contributions to theoretical knowledge emerge from this study and are presented in this section.

First, this study is interdisciplinary in nature and draws on theories from the field of intercultural education and theories of teaching literature. To frame this study, I drew on theories of intercultural education such as Byram's savoir model (1997/2021), and the RFCDC (Council of Europe 2018). These are taken from the European context although they are adopted and cited in different countries. I also drew on more global studies such as the PISA model of global competence (OECD 2018), and sustainable development goals (UNESCO 2018), which are all influential in the field.

Second, Byram's savoir model (1997) helped to plan the pedagogy and to analyse the students learning in terms of the five savoirs elements (attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical cultural awareness) following the objectives outlined. Those objectives were also useful to analyse the students' learning outcomes of ICC elements in terms of the five savoirs.

In addition to the five savoirs element in Byram's model (1997/2021), the data revealed further elements that can be considered as ICC elements, namely, 'empathy' (Nemouchi and Byram 2019) and 'civic-responsibility'. Concerning 'empathy', the RFCDC (Council of Europe 2018) helped to identify different forms of empathy, yet the data revealed further forms that were reconceptualised by drawing on Hoffman (2000). The reconceptualization of the different forms of empathy is the following:

- Cognitive empathy (CE): cognitive empathy emerged under two types:

- CE1: the ability to apprehend and understand the perceptions, thoughts and beliefs of other people.
- CE2: the ability to apprehend and understand feelings, emotions and needs of other people.

- affective empathy (AE): affective empathy emerged under two types:
  - AE1: implicitly or explicitly indicating an experience of the same feelings and emotions as other people (or relating to others' feelings).
  - AE2: consciously reporting/referring to having experienced the same feelings and emotions of other people as a result of analysing one's own.

- Sympathy (S): sympathy emerged under two types
  - S1: the ability to experience feelings of compassion and concern for other people based on the apprehension of their cognitive or affective state or condition, or their material situation or circumstances.
  - S2: the ability to experience feelings of compassion and concern for other people based on the apprehension of their cognitive or affective state or condition, or their material situation or circumstances with 'the conscious desire to help' (Hoffman, 2000 p. 88).

Concerning 'Civic-responsibility', it has been identified as two savoirs:

- savoir reconnaître ses responsabilités: the ability to identify and recognise one's responsibilities in society
- savoir assumer ses responsabilités: the ability to act on one's responsibility in society or to have a clear plan (on how) to do so.

The data revealed that the latter sometimes overlaps with Hoffman's notion of 'the conscious desire to help' (p.88) and emerged as a result of sympathy. In other cases, the different types of civic-responsibility emerged as a result of the ability to decentre i.e., 'attitudes' (savoir être) or 'critical cultural awareness (savoir s'engager) or a combination of the three ICC elements (sympathy, attitudes and CCA).

Although the different types of 'empathy' and 'civic-responsibility' as ICC elements remain the main theoretical contribution of this study to scientific knowledge, they require further verification by trying them out in future pedagogical practices.

Third, the data analysis in this study demonstrated that the different ICC elements can be identified in the students' interactions and texts produced but sometimes it is challenging to have clearly separable ICC elements in real talk which, in turn, demonstrates the complexity of thinking, emotions, and ICC learning.

These are the main theoretical contributions of this study. In the next section, I discuss the implications of the findings and suggest ways to address the limitations in this study in a future implementation.

9.6 Implications

In this section, I discuss the (1) research methodological implications and (2) pedagogical implications of the findings summarised above (section9.4).

9.6.1 Methodological implications

This study has methodological implications that concern the credibility of the data, hence, the trustworthiness of the research, which are related to: (1) the researcher's linguistic choices, and (2) methodological procedures adopted and (3) teacher-researcher's position

9.6.1.1 Linguistic choices in the fieldwork

The linguistic choices made - such as choice of interview language - seemed to have consequences on the trustworthiness of the research. This has to be seen in the context of my being a plurilingual researcher, doing the fieldwork in a multilingual context and writing the PhD thesis following a monolingual institution policy requirement. First, adopting a multilingual researcher approach helped me to collect rich and complex data from the teacher participant (T2) as we developed a relationship based on trust (discussed in more details in Nemouchi and Holmes, in press). Second, adopting a monolingual approach in the pedagogical practice in the EFL classroom may have limited the students' to express their views and feelings appropriately.

First, my linguistic choices during the fieldwork had consequences for my relationship with the research participants, which the relational aspect of the researching multilingually framework (Holmes et. al 2013, 2016) helped me to reflect on and understand (discussed in Chapter4.10.1). Both I, and the teacher participants, I collaborated with, spoke different languages, sometimes translanguaging (Li Wei, 2018), to (re-)negotiate our relationship and our perceptions of each other's position. For example, the data revealed some contradictions with one of the teacher participants (T2). At the beginning of the action research as we had a more formal relationship we spoke English only because we were both teachers of English although it is not a usual practice in the Algerian sociolinguistic context. During the course, I intuitively felt the need to use other languages as we faced some tensions when T2 asked me worriedly if my purpose was to evaluate her work and understanding to compare with others. It was my first meeting with her and speaking English seemed formal. Speaking Algerian Arabic and French, and translanguaging (Li Wei, 2018), which is a usual practice in the Algerian socio-linguistic

context, seemed more spontaneous and less formal which helped me as the researcher to negotiate my relationship with T2 to reassure her about my intentions, and, in a way, to give her more power to take over the discussion. Near the end of the course, as we developed a relationship based on trust we spoke less English and I felt that the data collected at this point represented her views concerning the action research and the students' competence and seemed more credible. Therefore, in a second iteration of the action research, I would adopt a multilingual approach, perhaps with translanguaging strategies, where the local languages are prioritised, to aim for developing a good relationship with the participants, ensure the credibility of the data and hence, increase the trustworthiness of the research. In addition to this, I would consciously keep reflective and reflexive accounts of the relational, spatial aspects of the research, following Holmes et. al. (2013, 2016), and how these are challenged by power dimensions and representations of the research participants.

Second, the monolingual approach in the EFL pedagogical practice seemed to limit the students in discussing complex issues, feelings and attitudes. Although the students' level in English was intermediate (to upper-intermediate), B1 or B2 level according to the CEFR, they seemed to face some challenges which I did not realise during the pedagogy. Listening to the audio-recordings of the classroom discussions in the transcription process, I noted that the students sometimes introduced concepts in Arabic and attempted to find the equivalent in English, which was not always successful as some concepts from Islamic religion and culture do not have synonyms in English. Similarly, I noted that sometimes the students immediately switch to Arabic and/or French when they express their feelings and discuss their emotions. Although the researching multilingually framework (Holmes et. al 2013, 2016) is not designed for pedagogy, its spatial aspect helped me to reflect on my teacher-researcher's linguistic choices during the pedagogy as well as the students linguistic choices in the classroom especially when they choose to speak their first language.

This observation encouraged me to reflect on the feelings they expressed in English and to raise questions about the students' perceptions of their feelings, their connotations and how they would describe them in Algerian Arabic, for example. Therefore, in a second iteration, of the action research, I would encourage the students to express themselves in local languages as well, even if they do not expect to do so in the EFL classroom. One way of doing this, would be by introducing questions in other languages as well as in English in interviews so that they do not expect to use English only.

9.6.1.2 Methodological procedures

The third methodological implication of this study is related to the ethics procedures adopted that the spatial aspect of the researching multilingually framework (Holmes et. al 2013, 2016) helped me to reflect on (discussed in more details in Nemouchi and Holmes, in press)

Adopting research ethics procedures accountable to one institution, a university in the UK, while conducting the fieldwork and collecting the data in other institutions in Algeria, seemed to have implications I was not conscious about during the data collection process. In the transcription process of the interviews with the student participants, I realised that most students asked questions about the consent form, which was an unusual procedure for them and described the interview as 'serious'. When I was first introduced to the ethics procedure in the supervisory institution it seemed 'unusual' to me but I unquestionably adapted to it, adopted it, and expected that the research participants would do the same. In the transcription process of the interviews, as I encountered a data extract from a student participant who stated 'I should be careful with what I say' after he signed the consent form, I realised that this procedure is likely to have had implications for the credibility of the data. Therefore, if I had to do the research again, I would negotiate with the ethics committee of the university to adopt the ethics procedures of the context in which the fieldwork takes place instead of being accountable to one institution only, in order to ensure the credibility of the data and the trustworthiness of the research.

9.6.2 Teacher-researcher's position

The data helped me to identify further methodological implications of the teacher-researcher's position and perceptions of research participants. This is a common issue discussed in action research studies (Merriam et al, 2001) as the teacher-researcher is constantly negotiating their role to fit their and their students' needs. This was also the case for me, as I had to negotiate my own perceptions of my role, at times as a teacher and at other times as a researcher inside the classroom, which created confusion about what to say, when to say it and how. I was always self-conscious about any interference from me as a researcher observing other teachers that was likely to mislead the students and affect the credibility of the data and at the same time, I had to guide them to learn from the pedagogy.

Similarly, the students' perceptions of my position as a researcher, rather than a teacher, collecting data from them seemed to hinder their engagement with the tasks that required from them more time outside the classroom and created confusion about the aim of the pedagogy. Therefore, in a second iteration, I would be more careful about the way I introduce myself to

the students in the first meeting and attempt to highlight their learning outcomes more regularly, if I choose not to introduce the objectives beforehand.

9.6.3 Implication of transferability of the findings

The findings of this study have implication that can be transferred in terms of teaching methodology in general terms, i.e., educators who attempt to implement ICC in their pedagogies using literary texts can refer to the findings of this study to inform their decisions as I attempted to explain the context of the data and pedagogical practices in as much details as possible. In addition to this, educators in the Algerian context, or other similar social and/or institutional contexts. i.e., limited exposure to diversity and limited access to the internet in their teaching, can refer to the design, implementation and findings of this study as an example that can be transferred to their own context as they see relevant.

Now that the methodological implications are discussed, I move on to discussing the pedagogical implications in the next section.

9.6.4 Pedagogical implications

In this section, I discuss the pedagogical implications that would be taken into consideration in a second iteration of the action research in the future. I do not want to suggest that there is one single approach or method to teaching ICC through literature. There are different approaches, and each approach has advantages and disadvantages that future teachers need to evaluate taking into consideration their own context, students, and objectives to adopt and adapt accordingly. In future iterations, it would be possible to introduce other approaches, including using other literary genres, and/or a combination of the traditional approach to teaching literature by analysing the texts and the author's biography with reader response theories. One way of doing this could be by encouraging the students to write a literary critique that includes an analysis of the literary text, the author's biography and to express their own opinions to see if/how aesthetic experience emerges and the implications of the socio-political context of the text and the student-readers'.

The students demonstrated that they had, or learned, 'knowledge' according to the savoir model, i.e., knowledge about other countries and cultures (knowledge1) and knowledge about social interaction processes (knowledge2). Yet, when the students showed knowledge1 they demonstrated a lack of awareness about their stereotypical views and were overgeneralising their knowledge uncritically. Therefore, in a second iteration of the pedagogy, tasks that

encourage the students to deconstruct their stereotypical views and discuss them critically in the classroom will be implemented with the literary texts. For example, the teacher can take notes of the stereotypical views they demonstrate and dedicate a session to discuss them (anonymously) with the students. In this case, the teacher plays a significant role to guide the discussion by asking them questions to encourage reflection about and understanding of their own stereotypical views.

Second, although the students revealed that they had skills of interpreting and relating and skills of discovery and interaction when analysing the interactions between the characters in the texts, only few instances were identified because the students were not engaged in an intercultural communication themselves. In a second iteration, drama activities and role-plays (Fleming 2016, Crutchfield and Schewe 2017) will be implemented in combination with literary texts. For example, a task that involves the students to act a scene from a novel, can be implemented by encouraging them to improvise in their interactions with other characters using their skills of interpreting and relating and skills of discovery and interaction.

Both 'attitudes' and 'critical cultural awareness' as savoirs were identified as very important learning objectives and outcomes in the students' ICC learning. The former emerged from the students' discussion of their aesthetic experience, i.e., when they presented the drawings and photographs that represented their feelings during the reading, the task that encouraged them to focus on their aesthetic experience. The latter emerged from the students' reflections on their aesthetic experience that they related to their own experiences and behaviour in real life.

In a second iteration, the task of drawings and photographs would be implemented, and the teacher can show examples of students' drawings from this study - even if different texts will be implemented - for inspiration, and in order for the students to understand what is required from them since not all students in this study could understand and engage in this task the first time.

Most instances of data that revealed 'critical cultural awareness' were from the interviews that took place at the end of the course when the students had time to grasp the learning outcomes and to reflect on their own behaviour in society. Therefore, in a second iteration, a task that encourages the students to reflect on their own learning, and talk it through could be implemented. For example, the teacher can conduct interviews, or focus groups, with the students, in order for them to learn from each other's reflections, or can engage the students themselves in conducting interviews with one another to reflect on their learning and compare

with each other. In this case, the teacher's role is to supervise the interviews, and help the students to set the interview themes and questions.

Concerning introducing the concept of 'empathy', the RFCDC helped to identify and analyse different forms of 'empathy' as an ICC element, namely, cognitive empathy (CE1 and CE2), affective empathy (AE1 and AE2) and sympathy (S1). Hoffman's conceptualization of sympathy helped to identify another type of sympathy (S2) by adding 'the conscious desire to help' to S1. Although 'empathy' was not initially planned as a teaching objectives it emerged in the students' learning as a strong theme from the students discussion of their aesthetic experience, mainly from discussing their drawings and photographs.

Similarly, some students demonstrated civic-responsibility identified as 'savoir reconnaître ses responsabilités' and 'savoir assumer ses responsabilités' which sometimes overlaps with S2 and emerged as a result of a change in 'attitudes', feelings of 'empathy' and/or 'critical cultural awareness'. In the second iteration of the action research, I would add both 'empathy' and 'civic-responsibility' as lesson objectives in order to guide the students' learning. Concerning 'empathy', it requires careful planning and guidance, taking into consideration knowledge of the students' background and experiences (if possible), to judge whether and how to implement it in order not to harm them emotionally for ethical considerations.

As for 'civic-responsibility', it needs careful planning taking into account the social context of the students and their civic-responsibilities. In addition to teaching intercultural communicative competence in the EFL classroom, I would also aim for intercultural citizenship education that aligns with Sustainable Development Goal 4.7 discussed in chapter3.3.5. To do so I would encourage the students to take action in their community or plan it as an assignment at the end of the course. The students can be asked keep a log of reflections on their emotions and feelings during this experience and use storytelling as part of the foreign language class, which could be an assignment.

The data revealed that many students were conscious about their feelings and attitudes during their reading experience i.e., the aesthetic reading, as they presented their drawings in the classroom. Yet, only a few of them engaged in a reflection process on their aesthetic experience which seemed to result in an efferent learning experience, which which has proved to be significant for intercultural learning significant for intercultural learning. Therefore, in a second iteration, it would be better to plan an activity or an assignment that encourages the students to

reflect on the aesthetic experience, which in this case happened when they were talking their experience through in the interviews.

The students valued the emotional learning experience with the literary texts as it triggered their curiosity, and made their learning experience more enjoyable. Therefore, the value of the literary texts is in the aesthetic experience, in addition to the way the texts were not introduced all at the same time, which triggered the students' interest in the story and curiosity to know more about it. This same approach would be implemented in the second iteration of the action research.

Yet, implementing texts that invoked emotional responses which were challenging for the students created a sense of discomfort which could be useful for intercultural learning. However, it needs careful implementation. In a second iteration, bearing in mind ethical issues, literary texts that foreground sensitive issues would be used to address emotionally challenging experiences in the foreign language classroom with careful awareness of their implications and readiness to assist the students in order not to cause any harm. One way of doing this would be by involving the students in the lesson planning as in critical pedagogies (Freire 1970), asking them to suggest the topics and participate in the lesson planning. Clearly, this procedure would be challenging for teachers with large groups of students because it is difficult for them to know about individual students' past traumas or how each one of them is experiencing or responding to such sensitive topics. Therefore, topics related to a collective trauma passed on to them from history or texts that challenge socio-political ideologies of the students can be useful.

The students were challenged by the critical thinking they were encouraged to develop during the classroom interactions. In this regard, many of them were surprised that they learned from sharing their thoughts and opinions and a few of them could not even identify learning outcomes from the pedagogy as they were used to receive declarative knowledge content for memorisation. This has implications for implementing critical thinking in education in Algeria at all levels in all subjects, not just FLE. One way of doing this would be by implementing a teaching approach that would encourage classroom interactions, reflections, co-construction and (re)construction of meanings across curriculum from early education.

In addition to this, the students explicitly stated that their classmates' creativity in the task of drawings encouraged them to engage more in the classroom interactions, reflections and with the texts that followed. Therefore, encouraging the students to present and discuss their aesthetic reading experience is equally significant to engaging in it. The task of drawings helped

the students in this process; therefore, presenting their drawings would be given more time in the classroom interactions of the second iteration.

Some students could not grasp the aim of this pedagogy and could not identify their learning outcomes. In a second iteration of the action research, I would plan a session at the end of this pedagogy devoted to a discussion of the aims. For example, planning a discussion where the students who had understood would help those who had not to do so. In this case, the teacher can assist them by introducing relevant theories of intercultural (communicative) competence to support their learning. The aim would be for them to appreciate the different interpretations, value their own thoughts and opinions based on critical reasoning instead of being passive learners who receive transferred knowledge. In this case, 'critical cultural awareness' (savoir s'engager) would be the main objective of the pedagogy.

The students' dialogic interactions with the text encouraged them to engage in the aesthetic experience and vice-versa. Dialogic interactions that took place in the classroom between student-student seemed to hinder the students' learning in some cases. As the students were encouraged to co-construct meaning through the classroom negotiations, they also sometimes seemed to reinforce each other's stereotypes and unwillingness to engage in intercultural communications. Therefore, in a second iteration, they would need constant guidance and supervision from the teacher in order to achieve the objective of the intercultural pedagogy. This process brings the teacher as an equally significant participant into the dialogic interaction, and supports Delanoy's (2015) dialogic model emphasising the power dimensions in the classroom interactions.

Concerning the topics of the texts to be implemented in such a pedagogy in a second iteration, I would choose themes that the students are interested in. One way of doing this, is by implementing a critical pedagogy and involving them in the lesson planning, or asking them to suggest themes and/or texts. Another way of doing this, is by implementing topics they are likely to identify with from a historical or a social perspective. In addition to this, following the students' disapproval of the texts and themes chosen in this study which seemed to challenge their own ideologies and religious principles, in a second iteration, I would choose texts that are more likely to challenge those ideologies for intercultural learning, keeping in mind the ethical dimension in order not to offend them or harm them emotionally. As in the first iteration, in the second one, I would not reveal all the texts at once in order for the students to look forward to know more and therefore engage with the new text with excitement each time.

Following Matos Gonçalves's (2012) approach of creating a 'safe space' for classroom interactions has controversial consequences. On the one hand, the students were comfortable to express their views and participate in the different tasks, which allowed the teachers to have an understanding of their perceptions and thoughts. On the other hand, they felt safe to express immoral views, without any consequences, such as racist views and hate speech. Therefore, in a second iteration, the students would be held accountable for the consequences of their views discussed in the classroom. To do so, tasks that help the students to deconstruct racist views, as stereotypical views, and understand their implications will be implemented to encourage critical thinking will be planned carefully in order to challenge them.

In other words, instead of stopping any expression of racist views as I, and the teachers I collaborated with, did, it would be more beneficial to the students to deconstruct those racist views in the classroom, and discuss them in order to understand their origins (acquired knowledge, beliefs, etc.). The teacher needs to make sure the students know the danger of racism and hate which they did not seem to take seriously. Clearly, this task should not be taken for granted on the part of the teacher, especially in large classrooms, but it is worth careful planning and consideration. In this case, savoir être (i.e., the ability to decentre) and savoir s'engager (i.e., encouraging a critical reasoning process of one's values) (Byram 2021) would be the main objectives of the pedagogy. Therefore, Matos's Gonçalves's (2012) 'safe space' will be considered as a classroom context that is supportive and reassuring to discuss sensitive issues, to express their views and share their experiences based on ethical principles of mutual respect, equality, and human dignity.

9.7 Reflexivity

Throughout this chapter, I attempted to highlight my position in this research and the different ways in which I may have influenced it, as I have been self-conscious about my role in each phase. I have reflected on my perceptions of my position and my participants' as well as the participants' perceptions of my role, and how these perceptions were negotiated taking into account different factors at play.

In this section, I attempt to provide a reflexive account on the ways in which this research has affected me personally and as a researcher. I reflect on and discuss my assumptions about the PhD experience before starting it and my perceptions of what it entails as a whole and how these have changed and what I learned from the experience.

First, my awareness about the implications of the linguistic choices adopted helped me to consciously adopt a multilingual approach, which in turn broadened my perspective as a researcher and a future teacher.

Before starting my PhD, I assumed that English is the only language to be used and started practising the language six months before arriving to the UK to pursue a pre-sessional course in Academic English and research methodology at Canterbury Christ Church University. My assumptions were soon confirmed by the pre-sessional course content, the high score requirement in the IELTS test, and the emphasis on linguistic skills during the induction week in Durham University. During the induction week a teacher from the language centre informed new PhD students about the courses they offer for academic development and handed a leaflet entitled 'academic English is no one's native language'. At this point, my linguistic skills in English improved significantly.

A couple of months into my PhD, in Durham University, my supervisors suggested that I read literature in other languages that are accessible to me. I was surprised by the suggestion but pleased because I was more confident in using Modern Standard Arabic (MSA) and French than I was in English. As I started reading and analysing literature about the Algerian context in French and MSA, the experience was more enjoyable but then I faced some challenges to fit the translation requirement for the thesis, especially between MSA and English. I unquestioningly, and regrettably, dropped the readings in MSA and read in French and English.

When I planned the data collection phase, I designed the interview themes, questions and observation protocols in English to get approval from the ethics committee, and planned to inform my participants to respond in any language they prefer in order not to limit them in expressing themselves. Yet, upon reflection, I realised that I limited myself by using English only as I was not fully aware about the implication of linguistic choices back then and that it is 'through language (or linguistic practices) that people co-construct, negotiate, impose and represent their identities in […] intercultural encounters in everyday life' (Byrd-Clark and Dervin 2014, p. 10).

When I entered the fieldwork, I felt the need to use other languages than English and translanguaging strategies (Li Wei 2018) intuitively to negotiate my relationship with the participants as discussed earlier (section9.6.1). Yet, most of my notes were in English. As I conducted the interviews, I asked the questions in English following the protocols designed, and received responses in English. Although, the student participants were struggling to express

themselves in English and were told that they can answer in any language, the fact that I asked the questions in English seemed to suggest that the preferred language is English. It was not until I started the transcription process that I realized what I was missing and the implications of my linguistic choices. The researching multilingually framework (Holmes et. al. 2013, 2016) helped in this process.

As a result of this experience, I have prioritised my plurilingual resources more consciously in analysing the literature to update the literature analysis chapter (chapter3), and in taking reflective notes in my researcher journal. This change gave me an excellent opportunity to broaden my perspective by reading literature from/about education in different countries, to compare education values, and the ideological implications at play in education systems, which I believe has helped me to develop my own ICC as a researcher and a future teacher.

Second, conducting the empirical study in an unfamiliar context. i.e., cities and universities that I have never visited before, gave me a different perspective on society and helped me to understand the significance of education in an individual's life and its contribution to society.

As I started the fieldwork, I had to travel to different cities on a daily basis, which was a challenge at first. Half way through, I realised that it was an excellent opportunity for me develop my skills as a researcher.

Doing the fieldwork in small cities, and having grown up in a larger city, was an enriching experience for me. At first, everything I would see or hear from the participants in the classroom about their perceptions of society would surprise me, sometimes shock me, because I had my own expectations and standards of what is "usual" and "normal" in the Algerian society. This made me question my experience within society when I realized that it is very limited as I grew up in one narrow environment. I started making a more conscious effort to walk around in the cities where this study took place and talk to people to understand the students better.

The last day, heading to Uni2, to do the last session of the action research, there was a diversion on the main road and I had to pass by small villages nearby to get to my destination. As much as I was worried not to get there on time, I believe this was the most rewarding experience, as I witnessed a completely different way of living than growing up in a big city I have never seen, and had the chance to interact with new people. This is not to say that I have never visited a small city or a village before, but seeing a new place gave me an even newer perspective to question social practices that I took for granted when I visited other places before because they were more familiar to me. I had an idea on where the students come from, and could

contextualise some of the experiences they shared. At this point, I realised that the ability to critically observe social phenomena, change perspective and question one's views is what research in social sciences entails, and that I was becoming a social science researcher.

This study has been eye-opening for me about peoples' views in a society where I grew up which made me realize that, in fact, I had limited interaction within society. Careful reading and listening to the students' views and perceptions of themselves and of other people in their society has been thought-provoking and made me reflect on and question the education I received in schools as a formal setting and less formally at home and in the environment I grew up in and learned from.

As I attempted to understand the students' views, I always related them to their background education and the social context they live in, which stimulated my memory about short episodes that happened in the classroom when I was in school, questions raised, a particular teacher's response. These episodes certainly did not seem important to me back then, and I never realized that I had such vivid memories from school, but they made me realise how powerful education can be in shaping views, and thoughts for a lifetime, sometimes without even being conscious about this. I also realized the major responsibility that educators take and their contribution to society, a responsibility which I am willing to take.

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Appendix A : Syllabus guidelines, example from university2

Intitulé du Master : Langue et Culture

Semestre*: 3*

Intitulé de l'UE: Fondamental

Intitulé de la matière: Culture and Foreign Language

Crédits: 4

Coefficients : 4

Objectifs de l'enseignement:

The objective of the course is twofold: To emphasise the importance of cultural elements in the process of foreign language teaching and learning, and to develop learners' intercultural competence.

Connaissances préalables recommandées:

Students must be able to interact appropriately in cross-cultural communication settings.

Contenu de la matière: Culture and Foreign Language

1-Defining culture

2- Understanding the deep structure of culture

3- Language, culture, and identity

4- Culture and foreign language teaching (an overview)

5- The cultural turn in foreign language teaching

6- Cross cultural communication and intercultural competence

7- Politeness

8- Speech act theory, Speech events

10- Examples of speech acts1 (student presentation)

11- Examples of speech acts2 (student presentation)

12- Socializing

13- Non-verbal communication and culture

14- Language and gender

15- Cross-cultural training

Mode d'évaluation:

Contrôle continu 50% Examen 50%.

References:

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Appendix B: Example of consent sheet form

Durham University
School of Education

Shaped by the past, creating the future

26th September, 2018

Participant Information Sheet

You are invited to take part in a research study of "investigating the use of literary texts in EFL classrooms to develop learners' intercultural communicative competence in a Masters course in Algeria". Please read this form carefully and ask any questions you may have before agreeing to be in the study.

The study is conducted by Lamia Nemouchi as part of PhD in Education at Durham University.

* This research project is supervised by Prof. Prue Holmes (p.m.holmes@durham.ac.uk) and Prof. Mike Byram (m.s.byram@durham.ac.uk) from the School of Education at Durham University.

Part of my research is to conduct an action research intervention to explore how literary texts can be used in teaching methods to develop learners' intercultural competence in a Masters course in Algeria. In order for my intervention to be successful, I will need the following:

- A lecturer of two groups of students who is willing to devote nine hours with each group per one semester to the action research intervention.
- A lecturer who is willing to monitor his two classes according to the lessons that I will design that include literary texts to develop learners' intercultural competence.
- A lecturer who is willing to keep a journal of reflections on the classroom instructions and who allows me to conduct observation during the action research intervention.
- A lecturer who is willing to be interviewed and audio recorded before and after the classroom intervention

You are free to decide whether or not to participate. If you decide to participate, you are free to withdraw at any time without any negative consequences for you.

All responses you give or other data collected will be kept confidential. The records of this study will be kept secure and will be destroyed after completion of the study. All files containing any information you give are password protected. In any research report that may be published, no information will be included that will make it possible to identify you individually. There will be no way to connect your name to your responses at any time during or after the study.

* Personal data, as defined by GDPR, will be destroyed by 30/09/2020

If you have any questions, requests or concerns regarding this research, please contact me via email at Lamia Nemouchi (lamia.nemouchi@durham.ac.uk) or by telephone 00447908795732

This study has been reviewed and approved by the School of Education Ethics Sub-Committee at Durham University (date of approval: 30/09/2021)

SIGNATURE

Leazes Road
Durham City, DH1 1TA

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www.durham.ac.uk
Durham University is the trading name of the University of Durham

Appendix C: Interview schedules

	Interviewee	Date	Time
1	WD	09 December 2018	12.30pm- Cancelled
2	??H	09 December 2018	10am-Cancelled
3	AB	09 December 2018	11am- 11.47am
4	SA	10 December 2018	8.30am- 9.13am
5	FZZ	10 December 2018	9.30am- 10.20am
6	ZA	11 December 2018	9.30 am- 9.56am
7	RR	11 December 2018	10.15am- 11.02am
8	NB	11 December 2018	11.10am- 11.36am
9	NHL	11 December 2018	12.15am- 12.45pm
10	AB	11 December 2018	1pm- 1.46pm
11	?B	11 December 2018	2pm- 2.30pm
12	MH	13 December 2018	8.30am- 8.52am
13	KCH	13 December 2018	9.30am- 9.49am
14	CS	13 December 2018	11am- 11.19am
15	MT	13 December 2018	11.45am- 12.01am
16	MT	13 December 2018	12.30pm- 1.10pm

Interview schedule in University1

	Interviewee	Date	Time
1	SH	12 December 2018	10.am- 10.30am
2	MA	12 December 2018	10.45am- 10.59am
3	SR	12 December 2018	11.05am- 11.25am
4	SE	12 December 2018	11.30am- 11.48am
5	DC	12 December 2018	12am- 12.23pm
6	MHT	12 December 2018	??

Interview schedule in University2

Appendix D: Interview protocols and questions

Interview with teachers

Syllabus Document

Questions

Do you know the document?
Do you consider/follow it in your teaching?
If yes, why? How do you use it?
If no, why not? What do you use instead?

Decisions

Questions

1. Have you decided to teach the 'Language and Culture' module?

If yes, why?
If no, who has decided? How do you feel about this?

2. Who decides about the aims and objectives?
3. What aims and objectives do you adopt and why?
4. Among the aims and objectives, are there specific elements they choose to focus on? Which ones? Why? Why are others neglected/omitted/left out?

Perceptions about Culture in EFL Teaching and teaching about ICC

Questions

1. How do you perceive culture in EFL teaching?
2. Is there an emphasis on a specific culture? Which culture and Why/Why no specific culture?
3. Have your perceptions about culture in EFL teaching changed through time and teaching experience? Examples?
4. How do you perceive ICC?
5. Have your perceptions about teaching of ICC changed through time and teaching experience? Examples?
6. Do you think teaching about culture informs teaching about ICC? How/Why not?

Perceptions about Literature in Teaching ICC

Questions

1. Do you think there are advantages of using literature to have an understanding of intercultural communication and, therefore develop, ICC? Examples?
2. Are there any aspects that you would focus on in your teaching using literature to enhance these advantages?
3. Do you think there are disadvantages of using literature as well? Examples?
4. How would you address the disadvantages you just mentioned in the classroom when using literature?

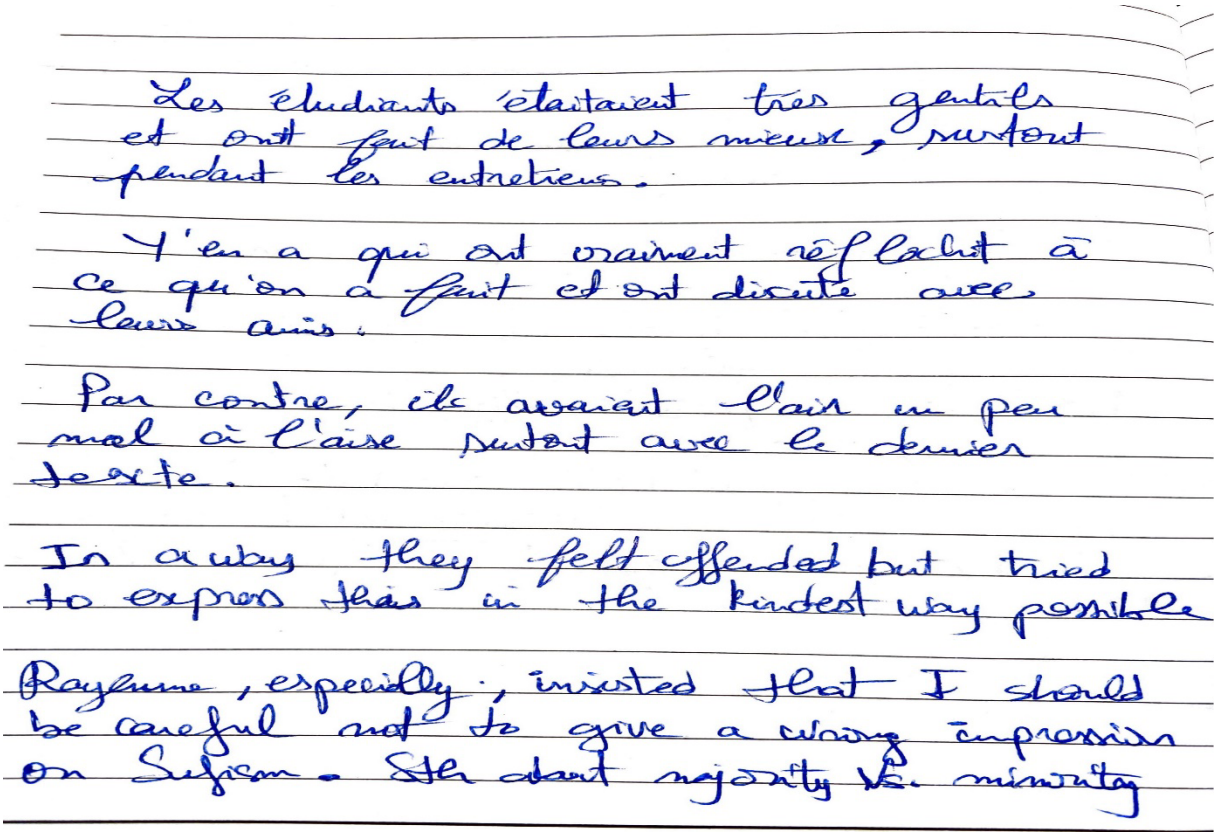
Algerian Culture

1. Is the Algerian culture included? In what ways? Which aspects? For what purposes?
2. Are there reasons for not including it? Examples?

Interview questions with the students

Questions	**Notes**
How was your learning experience?	
What did you learn? -From the texts? - From the discussions? - From the homework assignments?	
Do you think your learning during the last few weeks is important? How?	
How will you use this learning in the future?	
Is there anything that you think could have been done differently?	

Appendix E: Example of interview notes



Les étudiants étaient très gentils et ont fait de leurs mieux, surtout pendant les entretiens.

Y'en a qui ont vraiment réfléchit à ce qu'on a fait et ont discuté avec leurs amis.

Par contre, ils avaient l'air un peu mal à l'aise surtout avec le dernier texte.

In a way they felt offended but tried to express this in the kindest way possible.

Rayhana, especially, insisted that I should be careful not to give a wrong impression on Sufism - Sth about majority Vs. minority

Appendix F: Example of observation protocol

Observation Protocol

Session

Lesson **University:**

Date: **Group:**

Time:

Number of students:

Do students:

Show openness to different perspectives?

Show awareness of stereotypes?

Demonstrate that they gain knowledge about other cultures?

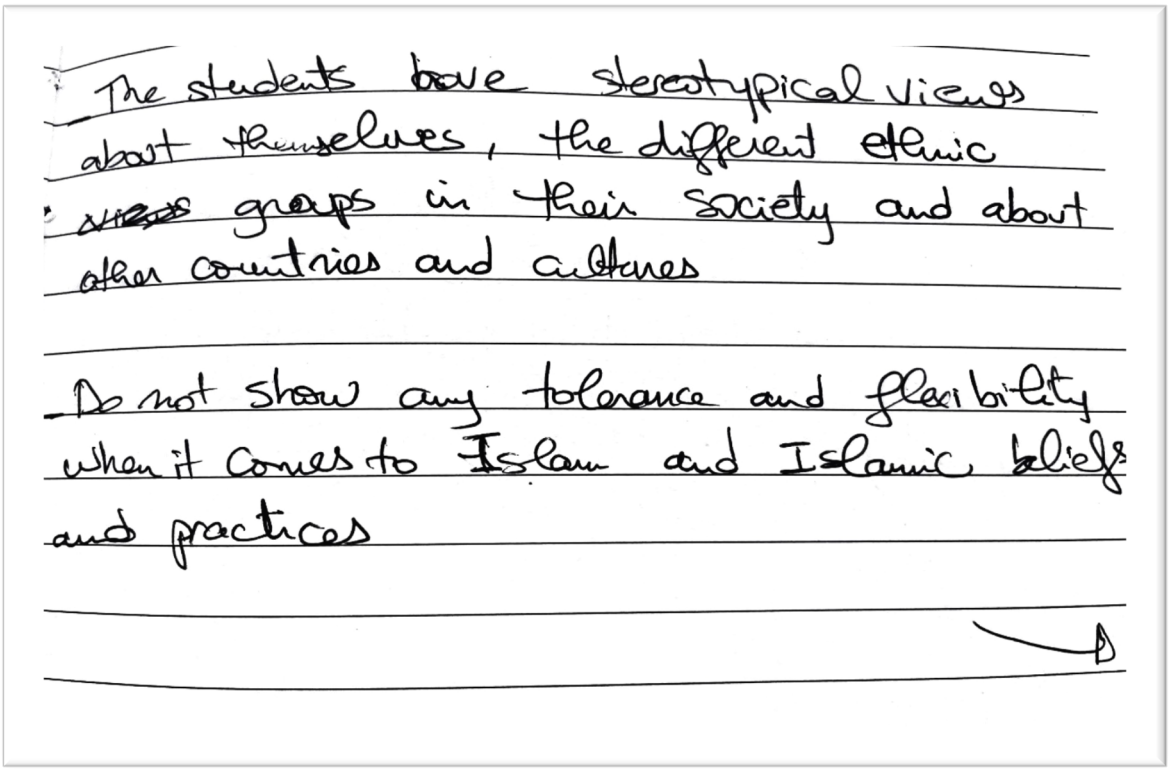
Demonstrate skills of comparison/comprehension?

Demonstrate skills of critical cultural awareness and/or criticality as defined in some other way?

Demonstrate that they learn about different social interaction processes?

How do students interpret different social behaviours they encounter in texts?

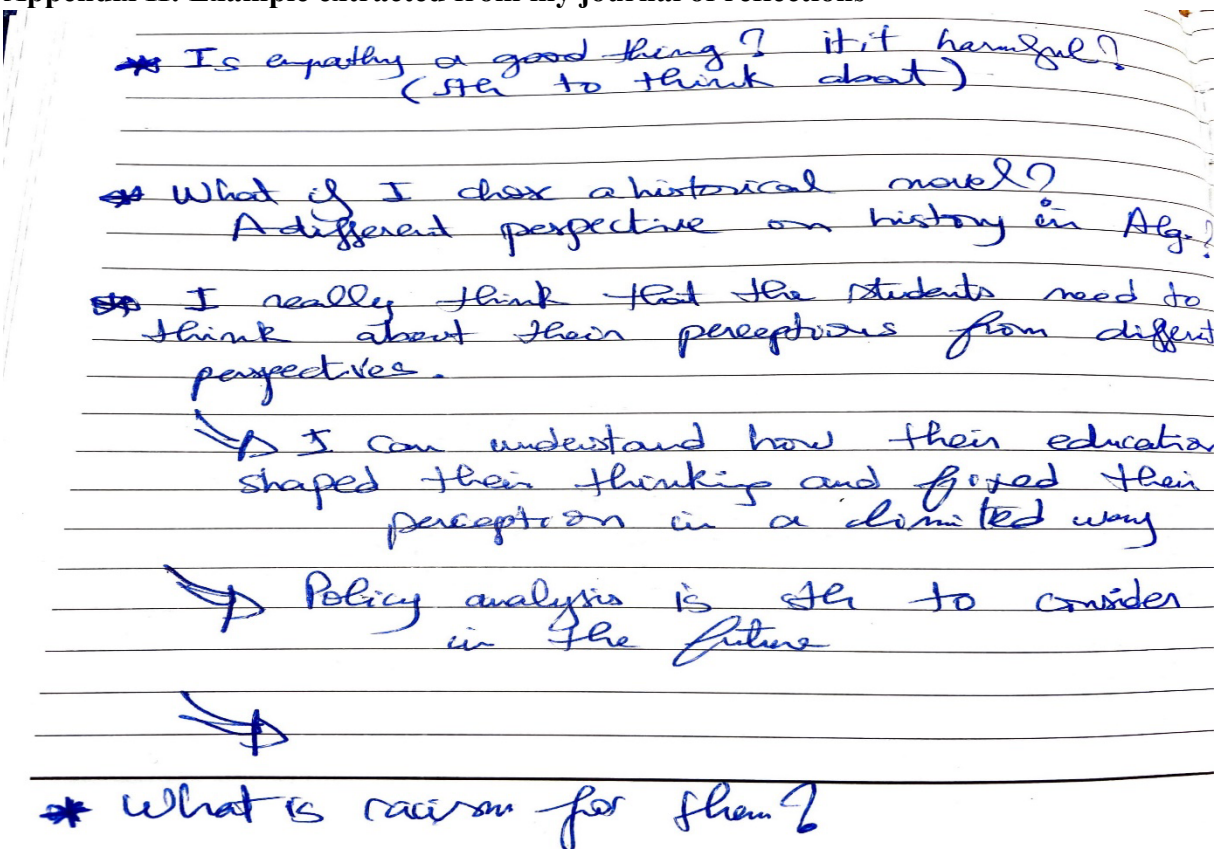
Appendix G: Example extracted from my journal



- The students seem to have more empathy for Bart because he lost his wife and he misses her and talks about her than for Dr Linh who lost all his family, his village and is a refugee in another country (France). Is it because of a lack of experience? unaware about refugees' experience?

- One students says/argues that she does not agree with her friends because all people go through the experience of loosing close people and it is not sth we can avoid, however, not everyone is likely to experience loosing his hometown,

Appendix H: Example extracted from my journal of reflections



Appendix I: classroom discussion transcript

Reports: small group discussions

"When I started reading the first text I was excited to know the rest of the story…. a lot of questions came to my mind such as who is this man…Why is he scared to go outside? What is the secret behind his story… as I continued reading…I get involved in the story, I had a sense of empathy for him….by the end I was disappointed because I did not expect such an ending."

The teacher commented: "So you were able to see his world through his eyes"

Student1: "mmm… I felt sad, he couldn't even go outside…he couldn't speak his language neither understand others' language"

Student1: "We had this feeling of loneliness and sadness, as my group said, they also felt sorry for the old man for living his hometown…For the next text, we all concluded that it was somehow confusing and we didn't know which part to take…the refugee or Mr Bark … .. We felt sorry for the refugee but we also take the side of Mr Bark…e have refugees here but we don't interact with them but now that we read the text we start to feel sorry for them, we now know their feelings."

Student2: "I think this text is the similar to the situation of refugees from Syria and many other countries who are obliged to leave their countries to come here to Algeria. We have seen many examples here in Algeria, some of them are working and have regular lives here but others don't have… no one is supporting them they are seeking help"

Student3: "When reading the second text I was happy to see that Mr Bark is trying to make the refugee comfortable and welcome despite the fact that he is a foreigner…but here in Algeria we see that people mm or Algerian people see refugees from Mali as strangers… So, it's not… look at the emotions and how people would react to refugees here."

Student4: "We won't interact with refugees, especially those from Mali, maybe not Syrians because at least we share the same language so uh we uh we can…we even love their dialect…laugh…we talk to them… It happened to me once but those from Mali we don't feel secure"

Student2: "For me I'm always scared that they will rob me or steal my purse…maybe I'm less scared from Syrians yes yes but still when they knock on our door we don't just open because we have heard many stories about them I mean here … since they started coming to Algeria."

Student4: "When I was reading the image of refugees here in Algeria came to my mind because here in Algeria refugees are crazy laugh… they ask for money yes most maybe not most but some maybe Algerians here treat them in a bad …way maybe because they consider them as… not clean so they don't interact with them

Appendix J: extracted of translanguaging communication

تشفاي[in the Algerian dialect which means ‘you remember’] l’étudiante qui était assise à la première table la séance passée juste en face de toi, qui a dit au début ‘I accept to communicate with anyone who is different and who has a different cultural background with respect’ mais plutard quand on a mentionnée un Algérien qui soit chrétien ou juif, elle était hors d’elle…Elle a dit ‘if it’s an Algerian I will never accept it’

The teacher: “oui oui oui, بقينا نحكيو عليها[in the Algerian dialect which means ‘we kept on talking about this’] justement la séance juste après. قالت نقبل [in the Algerian dialect which means ‘she said I accept’] la diversité des autres nationalitées, عيينا نقنعوها ماقدرناش[in the Algerian dialect which means ‘we tried our best to convince her, but we couldn’t’], j’ai eu beau lui expliquer, قلنالها بلي[in the Algerian dialect which means ‘we said that’] c’est personnelle, elle n’a pas changé d’avis. قلتلها كون تروحي[in the Algerian dialect which means ‘I told her if you go to’] Alger, par exemple, tu vas remarquer, il y’a un bon pourcentage qui représente la communauté juif et ils sont née Algériens. Par exemple, y’a un medecin ici a [name of a city], son nom de famille est […], il est juif comme ses parents et ses grands-parents, de père en fils. Ses enfants n’ont jamais pu s’adapter ici, d’ailleurs ils sont tous partis finir leurs études en France et ils ne sont jamais revenus.

Appendix K: Example of a theme coded

1. **learning knowledge from using literary texts**
2. **learning attitudes from using literary text**

2.1.Curiosity and openness

2.1.a. willingness to seek out opportunities to engage with otherness in a relationship of equality

2.1.b. interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena in one's own and in other cultures and cultural practices

2.2.Readiness to suspend disbelief about other cultures and belief about one's own

2.2.a. willingness to question the values and presuppositions in cultural practices and products in one's own environment

2.3.Readiness to engage with the conventions and rites of verbal and non-verbal communication and interaction

2.4.Lack of attitudes (1), (2) and (3)

(1) curiosity and openness as an attitude in red, (2) readiness to suspend disbelief about other cultures and belief about one's own in green, (3) readiness to engage with the conventions and rites of verbal and non-verbal communication in blue and finally, (4) to show the lack of any of the above (1), (2), and (3) in brown. Sometimes, the same instance can have different colours as evidences and it is discussed under different themes according to its relevance.

2.1.**Curiosity and openness**

If I were in the situation of Mr Linh I would be afraid and frustrated but then if I think about the future of my child and that I have to help her integrate I will do my best to have company and try to be flexible and open to Mr Bark. (student2, instance6, Grp2)

2.1.a. Willingness to seek out opportunities to engage with otherness in a relationship of equality

> Maybe for me because I would be curious to know about him as well, I have to find a way, create gestures. (Student5, instance5, Grp1).

2.1.b. interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena in one's own and in other cultures and cultural practices

2.2.Readiness to suspend disbelief about other cultures and belief about one's own

2.2.a. willingness to question the values and presuppositions in cultural practices and products in o

Instance4

> Student1: "Thanks to this [the text], we have thought about the situation of the refugees who came to Algeria and who were totally neglected by us. Because of that, we were thinking about…or we felt regret for not trying to help them and we

thought about the aesthetics of our country and forgot that they didn't have any other escape."

Student2: "I don't share their thought and I don't think we neglect them we just avoid them"

The teacher commented: "you avoid them means you neglect them"

Student3: "No, those who come from Syria, for instance, we sympathise with them more than the others"

The teacher asked: "why?"

Student4: "maybe because of our perception about black refugees compared to Syrian refugees."

Student3: "because of their behaviour, they haven't been well behaved since they came to Algeria"

Student5: "We have had classmates who come from Mali before, and they were very well behaved. I think the refugees who come from there and that my classmates think they are aggressive, it's because of the harsh conditions they have been through which made them who they are now."

Student3: "maybe we avoid them because of the cultural difference between us and them […]"

Instance1

While reading the text I was thinking about refugees here and I think that the text has a hidden purpose which says don't just look at refugees as people who seek charity and help, they need something else to overcome the misery they are facing. They need support not just with money but also with words, they need someone to push them to carry on with their lives. (Grp1)

Instance2

I have something to add, I was absent last session and I haven't finished reading the second text, but I have realised that I am so self-centred, I mean… I'm only concerned about my life I never take a moment and try to consider those refugees and how they feel. It's easy to understand their experience but it's not easy to understand their feelings, maybe I have been a bit harsh on them. The text raised my awareness, I mean…I never thought of the deep meaning of their experience and feelings…I was just concerned about my everyday life" (Grp2)

For me, all I can say… when I tried to imagine myself in the situation of the refugee for just a small passage I couldn't, I couldn't. To be honest, because I felt guilty, I was blaming myself and was angry towards myself because I waste money to buy things that I don't really need when I could give some to those refugees that we see in the streets everyday for them to eat, they can at least use it. It's only now that I am aware. (student4, instance6, Grp2)

2.2.b. Willingness to change perspective to see a specific phenomena from a different perspective than one's own:

Instance5:

Student1: If I were him as a refugee being alienated from one's place and without being able to assimilate in another [silence] being homeless, lonely and afraid from the new place where you sit alone, confused about the people around you as a caregiver of a grandchild, a responsibility [silence] especially when you are in an unknown country and unknown faces. I would remain neutral, do nothing just keep on listening as long as the interlocutor does not do anything harmful.

Student2: For me I would be afraid of him and I would expect him to do anything harmful to me and I would keep distance

Student3: For me I said that I would try to keep calm but at the same time be careful and try to notice every move he makes. Since I do not speak… I'm in a country which language I do not speak I will be cautious and protective to the little girl.

Student4: For me even if we do not share the same language, I would try to find a way to understand him. For example, I would ask him 'who are you?' [using gestures]

Student5: Maybe for me because I would be curious to know about him as well, I have to find a way, create gestures.

Instance6:

Student1: I would listen to him as he speaks but if he offers his hand to shake, I wouldn't accept it, as a women in my culture we do not shake hands. I would still sit there and listen as long as his voice, as long as I like the tone of his voice, I mean it does not sound threatening. But if he put his hand on my shoulder I'd be shook I'd move from my place but still keep eye contact to try to understand what he meant by this gesture"

Student2: If I were in the situation of Mr Linh I would be afraid and frustrated but then if I think about the future of my child and that I have to help her integrate I will do my best to have company and try to be flexible and open to Mr Bark.

Student3: When Mr Bark offered a cigarette to Mr Linh, in fact, if I were Mr Linh I would show satisfaction and not refusal so that even … even I don't speak his language but at least to show some politeness."

Student4: For me, all I can say… when I tried to imagine myself in the situation of the refugee for just a small passage I couldn't, I couldn't. To be honest, because I felt guilty, I was blaming myself and was angry towards myself because I waste money to buy things that I don't really need when I could give some to those

refugees that we see in the streets everyday for them to eat, they can at least use it. It's only now that I am aware.

Instance

Student5: I think most people think that they are fine now that they are in Algeria but ignore the experience they have been through and how they feel about their past. I think the government should arrange something to raise our awareness

Student6: I am surprised, because Salima [student2] and Imen [student3] still find a way to blame the refugee for refusing a cigarette and think that he should be more polite.

Student2: Yes, because I think that he is the one who needs help to integrate within the new society so he is the one who should make efforts.

Student6: Do you think that after all what he has experienced, I mean everything is well described in text1, do you think that he is now thinking about integration, he is clearly just trying to survive.

Instance6

Student3: Yes, now that you are saying it this way it sounds like we don't have empathy for him, but that's not true, we do [silence] Maybe because we don't have such an experience, most of us have experienced losing someone dear maybe this is why we can relate more to Mr Bark's [the character from the host society who lost his wife] experience and sadness.

Instance7

For me, well…personally, I have never been in a situation like this but I can imagine that I would feel afraid, uncomfortable and feel threatened. (student1, instance7, Grp3)

I would show self-confidence, even if I'm scared I'd do my best not to show it. (studen6, instance7, Grp3)

Instance8

Student1: "I'd be scared but I would remain calm in order not to show my weakness [silence] and [silence] not make scare the little girl"

Student2: "I'd feel a sense of loneliness because he doesn't know and doesn't understand the language so he doesn't know how to react, so I'd feel a kind of loneliness"

Student3: "I tried really hard to put myself in the shoes of Mr Linh [silence] or Monsieur Linh, and I find it really scary to be in a situation like this, a high sense of alienation. So [silence] I found that Mr Linh is so courageous to stay and remain calm [silence] Personally, I wouldn't stay calm I don't know what I'd do"

Student4: “I would definitely try to make the interaction, say for myself everything out and try to communicate using gestures maybe”

Student5: “I think I would not remain calm since it’s a hard situation, I will try to communicate as well”

Student6: “I’d feel threatened and just run away”

Student7: “I’d just smile even if I’m scared”

Student8: “I’d just avoid looking at him so that he doesn’t talk to me”

2.3. Readiness to engage with the conventions and rites of verbal and non-verbal communication and interaction

For me I said that I would try to keep calm but at the same time be careful and try to notice every move he makes. Since I do not speak… I’m in a country which language I do not speak I will be cautious and protective to the little girl. (student3, instance5, Grp1)

For me even if we do not share the same language, I would try to find a way to understand him. For example, I would ask him ‘who are you?’ [using gestures] (student4, instance5, Grp1)

Maybe for me because I would be curious to know about him as well, I have to find a way, create gestures. (student5, instance5, Grp1)

Example of a table that helped the identification of the role of literary texts

GRP	Knowledge		Lesson	Text	Instance	Data extracts/ evidences	Comment
1	1	a	3	2	2	“concerning eye contact, for example in Algeria, if you don’t keep eye contact it means that you are not interested in what the other person is saying […]”	The students shows that she knows the meaning of eye contact in Algeria as a practice of norms of social behaviour.) and compared it to social conventions in Japan using her knowledge (1.b). Although the students are not likely to have had the opportunity to communicate with a Japanese interlocutor,
		b					
		c	3	2	2	“[…] some languages are flat, they don’t	The student shows awareness about the

						have intonations so we cannot really tell. There are also some languages; for example, some people say that Russian language sounds harsh."	use paralinguistic features, namely tone and pitch of voice, and how this can affect the interpretation of meaning. Therefore she showed awareness that tone and pitch of voice have different interpretations in different countries.
	2	a	3	2	9	"I think eye contact also says a lot"	The student shows awareness that paralinguistic features are important in communication, namely eye contact.
		b	3	2	2	"concerning eye contact, for example in Algeria, if you don't keep eye contact it means that you are not interested in what the other person is saying. In Japanese culture, however, if you keep eye contact with the person you are talking to especially old people, it is disrespectful"	The student shows knowledge about the level of formality of eye contact in social interaction and and knows how it is used and interpreted in her own country and in Japan. Therefore, she is likely to use it appropriately in different contexts.
		c	3	2	9	"for me I understand that someone is unfriendly from the way they are speaking and standing, maybe the gesture he makes and I can figure out from his eyes." "in addition to body language that she mentioned we also have this, [silence] the 'calm', 'a person being calm'. For example, in the situation of Mr Bark, he uses calm	The students show awareness about how other people use paralinguistic features in communication and draw on the interactions of the characters in the text.

						with low tone of voice and this indicated that he is in peace."	
		d	3	2	2	"[…] some languages are flat, they don't have intonations so we cannot really tell […]"	The student tries to explain that paralinguistic feature such as tone and pitch can cause misunderstandings when the interlocutors when interlocutor are not aware about the differences of tone in different languages.
			3	2	2	"[…]in Algeria, if you don't keep eye contact it means that you are not interested in what the other person is saying. In Japanese culture, however, if you keep eye contact with the person you are talking to especially old people, it is disrespectful"	The student implicitly explain the misunderstanding that is likely to happen between two interlocutors from different cultural backgrounds (Algeria and Japan)
	3						
2	1	a	3	2	1	"This gesture [showing a gesture using hand] here means 'wait' but in Turkey for example, it means 'nice'" "I think she meant slow down because in my understanding this gesture means slow down or wait"	The students demonstrate knowledge about language practices as social behaviour in their own country
			3	2	3	"[…] For example this gesture [showing a gesture with her hands] means 'okay' in western countries	

						but it is a threat in Algeria.”	
		b	3	2	1	“For example in Italy, they are known by rising their voice when they talk, you feel like someone is shouting at you, but it’s their way of talking.”	The student shows knowledge about social norms in communication as a practice in Italy.
			4	3	5	“[…] Maybe this is the case of big cities, they live that way, and they don’t care about each other.” “[…], in big cities people usually have a certain way of walking and everyone knows this so if accidentally someone collides for example everyone expects an apology otherwise they get offended.”	The students show awareness about the fact that life in big and small cities is different as they have some knowledge about practices and norms of social behaviour in big cities compared to small cities, where they come from.
						“Maybe he can look for a refugee society and ask someone to accompany him and help him” “[…] Maybe in other more developed countries they can do this [have one person to accompany each refugee] […]”	The students show knowledge of products and awareness about the institutions that are likely to help refugees to resolve a problem in other countries.
		c	3	2	7	“I think it’s a combination of all of them [silence] tone of voice, facial expressions, gestures laughs and it also depends on the context.” “Maybe we should consider the context	After discussing the importance of paralinguistic features in communication by reflecting and drawing on their own experiences, the students concluded that the context and the interlocutors

						and the listener as well because we don't know how they are going to understand a particular gesture."	define the meaning of paralinguistic features.
	2	a	3	2	7	"I think facial expressions can tell a lot about the intention of the speaker." "[…] I personally, always pay attention to the tone of voice"	The students show awareness about the importance of paralinguistic features, namely facial expressions , tone and pitch of voice.
		b	3	2	1	"[…] in Italy, they are known by rising their voice when they talk, you feel like someone is shouting at you, but it's their way of talking." "This gesture [showing a gesture using hand] here means 'wait' but in Turkey for example, it means 'nice'"	The students show knowledge about the use of different paralinguistic features in their own country and compared to other countries and cultures, therefore they are likely to use them appropriately in different contexts.
		c	3	2	3	"[…] For example this gesture [showing a gesture with her hands] means 'okay' in western countries […]."	
			3	2	1	"This gesture [showing a gesture using hand] […] but in Turkey for example, it means 'nice'"	
		d	3	2	7	"I do not agree because sometimes they [facial expressions] are misleading"	The student draws on her own experience to explain that paralinguistic features, namely facial

							expression can cause misunderstandings in communication.
			3	2	1	"[…]you feel like someone is shouting at you, but it's their way of talking."	The student implies that the differences in tones is likely to cause a misunderstanding
			3	2	1	"This gesture [showing a gesture using hand] here means 'wait' but in Turkey for example, it means 'nice'"	The student implicitly explains the misunderstanding that is likely to happen between interlocutors from different cultural backgrounds
	3		3	2	5	"No, I don't think so but even if we do [have refugee society] I don't think that they can have one person to accompany each refugee and help him all the time." "[…] Maybe in other more developed countries they can do this [have one person to accompany each refugee] but here no one is really interested in volunteering	The student lacks knowledge about the existence of institutions in her own country. In addition to that she seems to accept the status quo and does not show social responsibility
			3	2	1	"I was confused because I thought she meant wait, but a friend of mine who was with me said that this means 'nice of you' or 'thank you'"	The student demonstrated lack of knowledge (1.a) as she is not aware about the different uses of a specific gesture in her own country. The student reflected on her own interactions on the same day and she was able to understand the misunderstanding that happened to her.

			4	3	5	"[…] Maybe this is the case of big cities, they live that way, and they don't care about each other."	The student shows uncertainty about life in big cities and has a stereotypical image about people who live there.
3	1	a					
		b	3	2	4	"but in some countries in their funerals they make it as a celebration just as we celebrate weddings"	The student shows knowledge about practices in funerals in other countries and cultures that are different from her own.
			4	3	6	"[…]some Asian countries bow as a conventional matter of politeness so it is understandable." "[…]we don't know what it means exactly in different contexts but we know that it is a respectful gesture" "[…]in such big societies like New York when someone just touches them they make such reaction"	The students knowledge about 'bowing' as a practice of social norms and behaviours in some Asian countries and walking as a social behaviour in big cities such as New York. All practices discussed here are different from what the students' cultural practices.
		c	3	2	4	"I think smile is not just culture dependent but it also depends on the situation, if we go to a funeral and laugh it doesn't mean that we are nice"	The student shows awareness that paralinguistic features have different interpretations in different contexts and gives the example of 'smile' in 'funerals' as norms of social behaviour.
	2	a					
		b					
		c	4	3	6	"[…] bowing to say I'm sorry" "Yes, even if we don't know what it means exactly in	The students show knowledge about the use of 'bowing' in some Asian countries and that it is a respectful gesture.

						different contexts but we know that it is a respectful gesture"	
		d	3	2	4	"I think smile is not just culture dependent but it also depends on the situation, if we go to a funeral and laugh it doesn't mean that we are nice"	The student implicitly explains that the context of interaction can be a type of cause of misunderstanding if not carefully considered.
	3		4	3	6	"[…] since he has the Asian face, he is Vietnamese right?	The student lacks knowledge (1.b) about social groups and demonstrates that she has a stereotypical view about the physical appearance of people from the Asian continent.
4	1	a					
		b					
		c					
	2	a					
		b					
		c					
		d	3	2	8	"here it's because he didn't understand what they were saying. If they said it in a language he could understand he would also probably laugh with them" "yes, but they probably didn't think about him at all so there was a misunderstanding" "Maybe we should consider the context and the people in the conversation to decide	The students show awareness about the different causes of misunderstanding by reflecting and discussing their own experiences and conclude that the context and the people involved in the communication shape the interpretation of paralinguistic features which are likely to cause misunderstandings.

						how a smile can be interpreted”	
	3						

Appendix L: Literary texts introduced

From 'Monsieur Linh and his grand-child', by Philip Claudel

Text1:

"Haven't you gone outside yet, Uncle? Why don't you go outside you should get some air!" He says no silently, he does not dare admit that he is frightened of going outside, of going out into this unknown city, in this unknown country, frightened of coming across men and women whose faces he does not know and whose language he does not understand. The girl carries on with what she was saying. "The little creature will waste away if you don't take her for walks! Look, Uncle, her skin is so pale, she looks almost like a young ghost…"

The girl's words make him anxious. He does not like ghosts. There are too many of them already who come to haunt him at night. He clasps *Sang diu* a little close to him, and he promises to take her for a walk the next day, if the weather is not too cold.

"The cold here, uncle," the young women says to him, "is like the warm rains at home, you'll have to get used to it."

The following day, he emerges from the refugees' dormitory for the first time and goes outside. There is wind, a wind that blows in from the sea and leaves a trace of salt on the lips. The old man lets his tongue run over his lips so that he can taste the salt. He has put on all the clothes which the women from the quayside had given him the day after he had arrived.

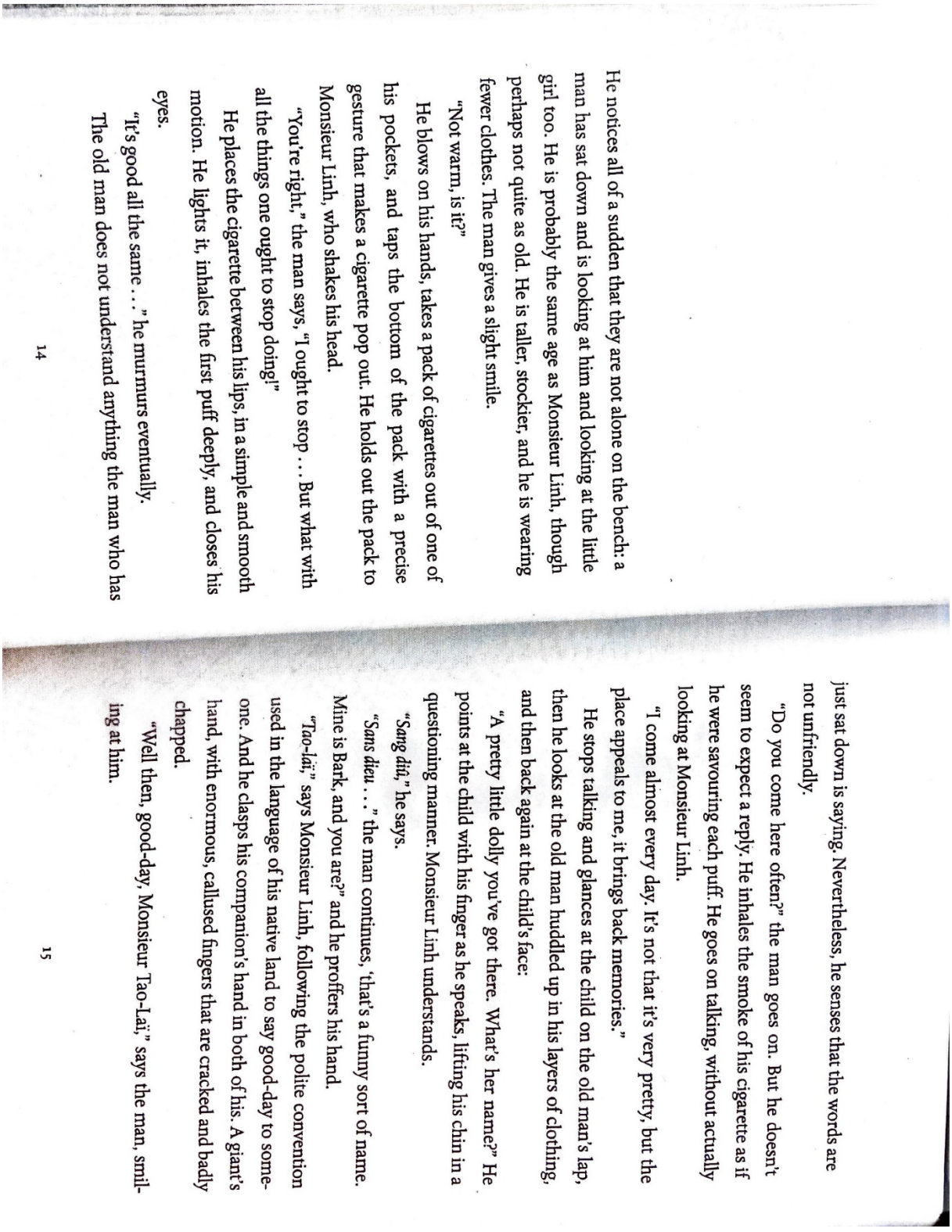
Monsieur Linh walked straight ahead, never changing pavements. He told himself that if he never changed pavements and did not cross any roads, he could not get lost. He would just have to retrace his steps to find the building where the dormitory was.

Nothing is like anything he knows. It is like being born a second time. Cars go by that he has never seen before, endless numbers of them, in a steady, well ordered stream. On the pavements, men and women walk along very quickly, as if their lives depended on it. No-one is dressed in rags and tatters. No-one begs. Nobody pays any attention to anyone else. There are also many shops. Their large and spacious windows brim with goods that the old man never knew existed. Looking at them makes him feel giddy. He thinks back to his village rather as one thinks of a dream one has had and which one is not quite sure whether it really is a dream or lost reality.

In his village, there was only one street. Just one. The ground consisted of mud. When the rain fell, violent and vertical, the street became raging stream in which naked children chased one another about, laughing. When the weather was dry, the pigs slept there, sprawling in the dust, while the dogs rushed hither and thither, barking. Everyone knew one another in the village, and everyone greeted each other as they passed. There were twelve families in all, and each of these families knew all about the others and could name the grandparents, the ancestors, the cousins and knew what possessions each of them owned. The village was really like one large family, divided up among houses that were built on stilts, beneath which chickens and ducks cackled and rooted about in the earth. The old man is aware that when he talks to himself about his village he does so in the past tense. The thought plucks at his heart strings. He really does feel his heart being torn apart, so he presses his free hand tightly to his chest, where the heart is, to make the pain stop. Monsieur Linh does not feel cold sitting on the bench. thinking of his village, even in the past, is a little like still being there, although he knows that nothing of it

remains, that all the houses have been burned down and destroyed, that the animals are dead, the dogs, pigs, ducks, chickens, as well as most of the people, and those who have survived have left for the four corners of the earth, as he has done. He lifts the collar of his raincoat and strokes the forehead of the sleeping child. He wipes away the rice that has spilled here and there over the little girl's mouth.

Text2



He notices all of a sudden that they are not alone on the bench: a man has sat down and is looking at him and looking at the little girl too. He is probably the same age as Monsieur Linh, though perhaps not quite as old. He is taller, stockier, and he is wearing fewer clothes. The man gives a slight smile.

"Not warm, is it?"

He blows on his hands, takes a pack of cigarettes out of one of his pockets, and taps the bottom of the pack with a precise gesture that makes a cigarette pop out. He holds out the pack to Monsieur Linh, who shakes his head.

"You're right," the man says, "I ought to stop . . . But what with all the things one ought to stop doing!"

He places the cigarette between his lips, in a simple and smooth motion. He lights it, inhales the first puff deeply, and closes his eyes.

"It's good all the same . . ." he murmurs eventually.

The old man does not understand anything the man who has

just sat down is saying. Nevertheless, he senses that the words are not unfriendly.

"Do you come here often?" the man goes on. But he doesn't seem to expect a reply. He inhales the smoke of his cigarette as if he were savouring each puff. He goes on talking, without actually looking at Monsieur Linh.

"I come almost every day. It's not that it's very pretty, but the place appeals to me, it brings back memories."

He stops talking and glances at the child on the old man's lap, then he looks at the old man huddled up in his layers of clothing, and then back again at the child's face:

"A pretty little dolly you've got there. What's her name?" He points at the child with his finger as he speaks, lifting his chin in a questioning manner. Monsieur Linh understands.

"*Sang diû*," he says.

"*Sans dieu* . . ." the man continues, 'that's a funny sort of name. Mine is Bark, and you are?" and he proffers his hand.

"*Tao-lài*," says Monsieur Linh, following the polite convention used in the language of his native land to say good-day to someone. And he clasps his companion's hand in both of his. A giant's hand, with enormous, callused fingers that are cracked and badly chapped.

"Well then, good-day, Monsieur Tao-Lai," says the man, smiling at him.

"Tao-laï," says the old man once more as the two of them go on shaking hands for some time.

The sun breaks through the clouds. This does not mean the sky is no longer grey, but it is a grey that reveals patches of white at dizzying heights. Monsieur Bark's smoke seems to want to catch up with the sky. It escapes from his lips, and then rises up very quickly. Sometimes, he breathes it out through his nose. This reminds Monsieur Linh of buffalos' nostrils, of fires too, lit in the forest in the evening in order to keep the wild animals away, and which gradually peter out during the hours of darkness.

"My wife is dead," Monsieur Bark says, as he crushes the butt of his cigarette on the pavement with the heel of his shoe. "Two months ago. Two months, that's both a long time, and a very short time as well. I don't exactly know how to measure time any more. However much I say to myself 'two months'; 'two months', that is to say eight weeks, which is to say fifty-six days, it no longer means anything to me."

He takes out his pack of cigarettes once more, offers another one to the old man – who, with a smile, refuses again – then he places it between his lips, lights it, and inhales his first puff with his eyes closed.

"She used to work across the road, in the Park. She had a merry-go-round – you're bound to have seen it before – with little wooden horses made of polished wood. An old-fashioned

merry-go-round, there are hardly any of them left."

Monsieur Bark stops speaking. He smokes in silence. Monsieur Linh waits for his voice to come back. Although he does not know the meaning of the words spoken by this man who has been sitting beside him for several minutes, he is aware that he likes the sound of his voice, the deep tone of this voice, its solemn power. He may also like the sound of this voice precisely because he is unable to understand the words it utters, and is therefore sure that they will not hurt him, they will not say what he does not wish to hear, they will not ask painful questions, they will not go back into the past in order to resurrect it brutally and hurl it at his feet like a bloody corpse. He looks at his companion, while at the same time clasping the child on his lap to him.

"You are probably married, or have been, I don't wish to pry," Monsieur Bark continues. "But you must understand me. I always used to wait for her on this bench. She closed her merry-go-round at five o'clock in winter, at seven in summer. I would see her from the other side of the street when she left the Park. She would wave at me. I would give a wave back. But I'm boring you, forgive me . . ."

As he speaks these words, Monsieur Bark puts his hand on Monsieur Linh's shoulder. Through the numerous layers of clothes, the old man can feel the grip of the thick hand, which lingers there for a while. He does not dare move. All of a sudden, a

thought comes to his mind, like a razor. Supposing this man were a kidnapper, as the women in the dormitory had said? He shivers. He clasps the child to him very tightly. His face must have betrayed his fear, for Monsieur Bark realises that something has just occurred. He is embarrassed and removes his hand from the shoulder.

"Yes, forgive me, I talk and talk, it's just that I talk so seldom these days . . . I shall leave you in peace."

And he gets to his feet. Immediately, Monsieur Linh's heart beats more slowly and calms down. A smile returns to his face and his hands loosen their grip on the little girl's body. He is annoyed with himself for having thought badly about this man whose expression is at once sad and warm-hearted. Monsieur Bark doffs his hat.

"Goodbye, Monsieur Tao-laï, don't be angry with me for all the things I've told you . . . Until we meet again perhaps!"

Monsieur Linh bows three times and clasps the hand Monsieur Bark extends to him. He watches him walk away up until the moment when Monsieur Bark becomes lost in the crowd, a peaceful crowd that makes no noise, no commotion and that wends its way, fluid and gnarled like a huge sea monster.

Text3

The old man moves onwards with small steps. It is just as cold as it was yesterday, but his many pieces of clothing protect him. Only his eyes, his mouth and the tip of his nose grow numb in the biting cold. The crowd is still just as large. Where can all these people be going? Monsieur Linh does not really dare look at them. He keeps his eyes lowered to the ground. He only looks up from time to time, and then he sees faces, an ocean of faces, coming towards him; they pass him by, they brush against him, but none of these faces takes any notice of him, and still less of the child that lies in his arms.

All these women, all these men, Monsieur Linh has never seen so many. There were so few people living in the village. Occasionally, of course, he went to the market in the small regional town, but there too he knew everyone. The peasants who came to sell their goods, or else to buy them, lived in other villages similar to his own, between rice fields and forests, on the slopes of mountains whose summits were rarely seen because they were generally plumed in mist. They were related to one another by more or less distant bonds of kinship, by marriages or by cousinhood.

Thinking of this, Monsieur Linh finds himself dreaming. But he collides unexpectedly with something that nearly causes him to fall. He lurches. The child! The child! He hugs little *Sang diu* to him with all his strength. Slowly he recovers his balance. His old heart thumps in his chest. It is going to break. Monsieur Linh looks up. A fat women talking to him. Or rather, yelling. She is much bigger than him. Her face is unpleasant. She shakes her head, she frowns. The crowd goes by, without taking any notice of what her angry voice is saying. The crowd goes by, like a herd that is blind and deaf. Monsieur Linh bow to the fat women several times to make her understand that he is sorry. The women walks away, grumbling and shrugging her shoulders. The old man can hear his heart pounding.

Text4

"Good-day, Monsieur Tao-laï!"

Monsieur Linh gives a start. Standing beside him is the fat man who had spoken to him the previous day. He is smiling at him.

"Bark, Monsieur Bark, do you remember?" the man repeats as he holds out his hand in a gesture of friendly greeting.

Monsieur Linh smiles, makes sure the little girl is lying safely on his lap, and extends both his hands towards the man as he says *"Tao-laï!"*

"Yes, I remember," says the man, "Tao-laï, that's your name. Mine, as I said to you before, is Bark."

Monsieur Linh smiles. He did not expect to see the man again. He feels pleased. It is like finding a signpost on a path when you are lost in the forest and have been wandering around for days without recognising anything. He makes a little space so as to indicate to the man that he can sit down, and this is what he does, he sits down. Straightaway, he fumbles in his pockets, brings out a pack of cigarettes and offers one to Monsieur Linh.

"Still not? You're quite right."

And he puts one between his lips, which look thick and tired. Tired lips, Monsieur Linh tells himself, have no meaning, and yet that is what they are. It is as if the man's lips are tired, tired because of a heavy and insoluble sadness.

Monsieur Bark lights the cigarette, which sparkles in the cold air. He closes his eyes, inhales his first puff, smiles, and then looks at the little creature Monsieur Linh is clasping on his knees. He looks at her and smiles even more, a kindly smile. He nods his head, as if giving his approval. Monsieur Linh suddenly feels proud, proud of his little girl who is nestling against him. He lifts her up a little so that Monsieur Bark can see her better, then he smiles at him.

"Look at them rushing along!" Monsieur Bark says, pointing to the crowd, while the spiralling smoke from his cigarette drifts into his face and makes him screw up his eyes.

"They are in such a hurry to get there . . . And to get where, I ask you! The place where we shall all go one day! I can't help thinking of such things when I see them like that . . ."

He drops his cigarette butt and its red embers spatter the ground with a few sparks that are very quickly extinguished. He crushes the butt very carefully with his heel. All that remains is a black smear of ashes and a few tiny shreds of tobacco and paper that very quickly absorb the damp from the ground and flutter a little, as if gasping for their last breath.

"Have you noticed that they're almost all going in the same direction?" says Monsieur Bark, already placing another cigarette between his lips and using a lighter whose flame is so feeble that the tobacco barely catches.

Once again, Monsieur Linh is lulled by the voice of this stranger, although rather less of a stranger than he was the previous day, who talks to him without his being able to take in a word of what he is saying.

Occasionally, some of the smoke from his cigarette reaches the old man's nostrils, and he finds himself inhaling this smoke, trying to breathe as much of it as possible inside him. It is not really that he finds the smoke pleasant – the smoke from the cigarettes in the dormitory is horrible – but this kind is different, it has a good smell, a perfume, the first that the new country has given him, and this perfume reminds him of the pipes which the men from the village lit in the evenings, sitting outside their houses, while the indefatigable children played in the street, and the women sang as they wove the bamboo.

Monsieur Bark has large fingers, the first and second of which have taken on an orange-yellow colour from holding the many cigarettes that he smokes continuously. Monsieur Linh looks across at the Park, on the other side of the street. He can see mothers with lots of children going in there. Further away, he can make out ponds and large trees, what appear to be cages

too, possibly intended for large animals, possibly for animals from his homeland. And then it occurs to him that this is his own fate, that he is inside an immense cage, without bars or a keeper, but one that he will never be able to get out of again.

Seeing that Monsieur Linh is staring at the entrance to the Park, Monsieur Bark points to it with his finger.

"It's another world over there, the people don't run. It's only the children who run, but with them it's not the same thing, they laugh as they run. Not at all the same thing. You should have seen the smiles on the merry-go-round! On my wife's wooden horses! What smiles! And yet, when you think about it, a merry-go-round is just a circle that goes round and round, so why should the children enjoy it so much . . . I was always touched watching it, watching my wife operating the merry-go-round, knowing that her job was to make children happy."

When Monsieur Bark speaks, Monsieur Linh listens to him very attentively and looks at him, as if he understood everything and did not want to lose any of the meaning of the words. What the old man senses is that the tone of Monsieur Bark's voice denotes sadness, a deep melancholy, a sort of wound the voice accentuates, which accompanies it beyond words and language, something that infuses it just as the sap infuses a tree without one seeing it.

And suddenly, without really thinking about it, and astonished

by what he is doing, Monsieur Linh places his left hand on Monsieur Bark's shoulder, just as the latter had done to him the day before, and at the same time he looks at him and smiles. The man returns his smile.

"I talk and talk . . . What a chatter-box, eh? You're very kind to put up with me. It does me good to talk, you know! We talked a lot, my wife and I . . ."

He remains silent for a moment, time enough to drop his cigarette butt on the ground and to crush it with the same deliberation, take out another cigarette, light it, close his eyes, and savour the first puff.

"We'd thought of leaving as soon as she retired. She had a year to go. But for her, abandoning her merry-go-round like that was out of the question, she wanted to find someone to take it over, someone suitable, she was fussy, she did not want to hand it over to just anyone. It was a bit like her child, the merry-go-round, the child we never had."

The fat man's eyes gleam very brightly. Probably the cold, Monsieur Linh reckons, or the smoke from the cigarette.

"We didn't want to stay here, we'd never liked this city; I don't know whether you yourself like it, but we could never bear it. So we thought of finding a little house, inland from here, in a village, no matter which, in the middle of the fields, near the forests and a river, a small village, if they still exist, where everyone knows one

another and says hello. Not like here. That was our dream . . . Are you leaving already?"

Monsieur Linh has got to his feet. He has just realised it is late and that he has not put anything in his pockets with which to feed his little girl. He has to get back before she wakes up. Before she cries because she is hungry. She never cries, but precisely because of this Monsieur Linh hopes that it will always be thus, that as long as he is able to look after her, as long as he is there for her, ready to anticipate all her wishes and to dispel all her fears, she will never cry.

Monsieur Bark looks at him with sadness and disbelief. Monsieur Linh realises that he is surprised, and probably disappointed too, so he gesticulates with his head at the sleeping child.

"*Sans dieu* . . ." says Monsieur Bark with a smile. Monsieur Linh nods.

"Very well, goodbye Monsieur Tao-laï! Until the next time!"

The old man bows three times to say goodbye to Monsieur Bark, and, since the latter is unable to shake Monsieur Linh's hand because he is clasping his little girl to him, he places his hand on the old man's shoulder, firmly, and with warmth.

Monsieur Linh smiles. It is all he wanted.

Text5

Monsieur Linh doesn't walk several times round the block. He goes directly to the bench and he sits down. It is pleasant to be sitting here, on this very bright day, on this bench, and to be waiting. The crowd does not move at the same pace as it does on other days. It is still just as dense, but the people are not walking as quickly. They are in small groups and appear to Monsieur Linh to be expensively dressed. They are conversing with one another, many of them are laughing and their faces look relaxed. They seem to be relishing the day and the moment. There are children with them who occasionally, when they notice the old men on the bench, point their fingers at him and laugh. The parents then take them by the hand and drag them further away. Some of them try to get closer to him and to the little girl on his lap, to get a better look at her no doubt, but once again the parents catch hold of them and drag them off by the arm.

"Do I frighten them?" Monsieur Linh wonders. Then he tries to look at himself, and all he sees is a large ball of wool, padded and shapeless, made up of scarves, a cap, a coat and jumpers.

Text 6: from 'The fourty rules of love', by Elif Shafak

Shams
AN INN OUTSIDE SAMARKAND, MARCH 1242

Beeswax candles flickered in front of my eyes above the cracked wooden table. The vision that took hold of me this evening was a most lucid one. *There was a big house with a courtyard full of yellow roses in bloom and in the middle of the courtyard as well with the coolest water in the world. It was a serene, late-autumn night with a full moon in the sky. A few nocturnal animals hooted and howled in the background. In a little while, a middle-aged man with a kind face, broad shoulders, and deep-set hazel eyes walked out of the house, looking for me. His expression was vexed, and his eyes were immensely sad.*

"Shams, Shams, where are you?" he shouted left and right.

The wind blew hard, and the moon hid behind a cloud, as if it didn't want to witness what was about to happen. The owls stopped hooting, the bats stopped flapping their wings, and even the fire in the hearth inside the house did not crackle. An absolute stillness descended upon the world. The man slowly approached the well, bent over, and looked down below. "Shams, dearest," he whispered. "Are you there?"

I opened my mouth to answer, but no sound came out of my lips.

The man leaned closer and looked down into the well again. At first he couldn't see anything other than the darkness of the water. But then, deep down at the bottom of the well, he caught sight of my hand floating aimlessly on the rippling water like a rickety raft after a heavy storm. Next he recognized a pair of eyes—two shiny black stones, staring up at the full moon now coming out from behind thick, dark clouds. My eyes were fixed on the moon as if waiting for an explanation from the skies for my murder. The man fell on his knees, crying and pounding his chest. "They killed him! They killed my Shams!" he yelled.

Just then a shadow scurried out from behind a bush, and with fast, furtive moves it hopped over the garden wall, like a wildcat. But the man didn't notice the killer. Seized by a crushing pain, he screamed and screamed until his voice shattered like glass and flew all over into the night in tiny, prickly shards.

"Hey, you! Stop screaming like a maniac."

"…"

"Cut that awful noise or I am going to kick you out!"

"…"
"I said shut up! Do you hear me? Shut up!"
It was a male voice that shouted these words, booming menacingly close. I pretended not to hear him, preferring to stay inside my vision for at least a bit longer. I wanted to learn more about my death. I also wanted to see the man with the saddest eyes. Who was he? How was he related to me, and why was he so desperately looking for me on an autumn night?
But before I could sneak another look at my vision, someone from the other dimension grabbed me by the arm and shook me so hard I felt my teeth rattle in my mouth. It yanked me back into this world.
Slowly, reluctantly, I opened my eyes and saw the person standing beside me. He was a tall, corpulent man with a hoary beard and thick mustache, curved and pointy at the tips. I recognized him as the innkeeper. Almost instantly I noticed two things about him: That he was a man used to intimidating people with tough talk and sheer violence. And that right now he was furious.
"What do you want?" I asked. "Why are you pulling my arm?"
"What do I want?" the innkeeper roared with a scowl. "I want you to stop screaming, for starters, that's what I want. You are scaring away my customers."
"Really? Have I been screaming?" I muttered as I managed to pull myself free from his grip.
"You bet you were! You were screaming like a bear with a thorn stuck in its paw. What happened to you? Did you doze off during dinner? You must have had a nightmare or something."
I knew that this was the only plausible explanation, and if I went along with it, the innkeeper would be satisfied and leave me in peace. Still, I did not want to lie.
"No, brother, I have neither fallen asleep nor had a bad dream," I said. "Actually, I never have dreams."
"How do you explain all that screaming, then?" the innkeeper wanted to know.
"I had a vision. That's different."
He gave me a bewildered look and sucked on the ends of his mustache for a while. Finally he said, "You dervishes are as crazy as rats in a pantry. Especially you wandering types. All day long you fast and pray and walk under the scorching sun. No wonder you start hallucinating—your brain is fried!"
I smiled. He could be right. They say there is a thin line between losing yourself in God and losing your mind. Two serving boys appeared just then, carrying between them a huge tray stacked with plates: freshly grilled goat, dried salted fish, spiced mutton, wheat cakes, chickpeas with meatballs, and lentil soup with sheep's-tail fat. They went around the hall distributing them, filling the air with the scents of onion, garlic, and spices. When they stopped by my end of the table, I got myself a bowl of steaming soup and some dark bread.
"Do you have money to pay for those?" the innkeeper asked, with a flicker of condescension.
"No, I don't," I said. "But allow me to offer an exchange. In return for the food and the room, I could interpret your dreams."
To this he responded with a sneer, his arms akimbo, "You just told me you never had dreams."
"That's right. I am a dream interpreter who doesn't have dreams of his own."
"I should toss you out of here. Like I said, you dervishes are nuts," the innkeeper said, spitting out the words. "Here is some advice for you: I don't know how old you are, but I'm sure you have prayed enough for both worlds. Find a nice woman and settle down. Have children. That will help to keep your feet on the ground. What is the point of roaming the world when it's the same misery everywhere? Trust me.
There is nothing new out there. I have customers from the farthest corners of the world. After a few drinks, I hear the same stories from them all. Men are the same everywhere. Same food, same water, same old crap."

“I’m not looking for something different. I’m looking for God,” I said. “My quest is a quest for God.”
“Then you are looking for Him in the wrong place,” he retorted, his voice suddenly thickened. “God has left this place! We don’t know when He will be back.”
My heart flailed away at my chest wall upon hearing this. “When one speaks ill of God, he speaks ill of himself,” I said.
An odd, slanted smile etched along the innkeeper’s mouth. In his face I saw bitterness and indignation, and something else that resembled childish hurt.
“Doesn’t God say, *I am closer to you than your jugular vein*?” I asked. “God is not someplace far up in the sky. He is inside each and every one of us. That is why He never abandons us. How can He abandon Himself?”
“But He *does* abandon,” the innkeeper remarked, his eyes cold and defiant. “If God is here but does not move a finger when we suffer the worst ends, what does that tell us about Him?”
“It is the first rule, brother,” I said. *“How we see God is a direct reflection of how we see ourselves.*
If God brings to mind mostly fear and blame, it means there is too much fear and blame welled inside us. If we see God as full of love and compassion, so are we.”
The innkeeper immediately objected, but I could see that my words had surprised him. “How is that any different than saying God is a product of our imagination? I don’t get it.”
But my answer was interrupted by a ruckus that broke out at the back of the dining hall. When we turned in that direction, we saw two rough-looking men yelling drunken gibberish. With unbridled insolence they were bullying the other customers, snatching food off their bowls, drinking from their cups, and, should anyone protest, mocking them like two naughty *maktab* boys.
“Somebody should take care of these troublemakers, don’t you think?” hissed the innkeeper between clenched teeth. “Now, watch me!”
In a flash he reached the end of the hall, yanked one of the drunken customers from his seat, and punched him in the face. The man must not have been expecting this at all, for he collapsed on the floor like an empty sack. A barely audible sigh came out of his lips, but other than that he made no noise. The other man proved stronger, and he fiercely fought back, but it didn’t take the innkeeper long to knock him down, too. He kicked his unruly customer in the ribs and then stomped on his hand, grinding it under his heavy boots. We heard the crack of a finger breaking, or maybe more.
“Stop it!” I exclaimed. “You are going to kill him. Is that what you want?”
As a Sufi I had sworn to protect life and do no harm. In this world of illusions, so many people were ready to fight without any reason, and so many others fought for a reason. But the Sufi was the one who wouldn’t fight even if he had a reason. There was no way I could resort to violence. But I could thrust myself like a soft blanket between the innkeeper and the customers to keep them apart.
“You stay out of this, dervish, or I’ll beat the hell out of you, too!” the innkeeper shouted, but we both knew he wasn’t going to do that.
A minute later, when the serving boys lifted up the two customers, one of them had a broken finger and the other a broken nose, and there was blood all over. A fearful silence descended on the dining hall.
Proud with the awe he’d inspired, the innkeeper gave me a sidelong look. When he spoke again, it sounded as if he were addressing everyone around, his voice soaring high and wild, like a marauder bird boasting in the open sky.
“You see, dervish, it wasn’t always like this. Violence wasn’t my element, but it is now. When God forgets about us down here, it falls upon us common people to toughen up and restore

justice. So next time you talk to Him, you tell Him that. Let Him know that when He abandons his lambs, they won't meekly wait to be slaughtered. They will turn into wolves."
I shrugged as I motioned toward the door. "You are mistaken."
"Am I wrong in saying I was a lamb once and have turned into a wolf?"
"No, you got that right. I can see that you have become a wolf indeed. But you are wrong in calling what you are doing 'justice.' "
"Wait, I haven't finished with you!" the innkeeper shouted behind my back. "You owe me. In return for food and bed, you were going to interpret my dreams."
"I'll do something better," I suggested. "I'll read your palm."
I turned back and walked toward him, looking hard into his burning eyes. Instinctively, distrustfully, he flinched. Still, when I grabbed his right hand and turned his palm up, he didn't push me away. I inspected the lines and found them deep, cracked, marking uneven paths. Bit by bit, the colors in his aura appeared to me: a rusty brown and a blue so pale as to be almost gray. His spiritual energy was hollowed out and thinned around the edges, as if it had no more strength to defend itself against the outside world. Deep inside, the man was no more alive than a wilting plant. To make up for the loss of his spiritual energy, he had doubled up his physical energy, which he used in excess.
My heart beat faster, for I had started seeing something. At first dimly, as if behind a veil, then with increasing clarity, a scene appeared in front of my eyes. *A young woman with chestnut hair, bare feet with black tattoos, and an embroidered red shawl draped over her shoulders.*
"You have lost a loved one," I said, and took his left palm in my hand.
Her breasts swollen with milk and her belly so huge it looks as if it could rip apart. She is stuck in a hut on fire. There are warriors around the house, riding horses with silver-gilded saddles. The thick smell of burning hay and human flesh. Mongol riders, their noses flat and wide, necks thick and short, and hearts as hard as rocks. The mighty army of Genghis Khan.
"You have lost two loved ones," I corrected myself. "Your wife was pregnant with your first child." His eyebrows clamped down, his eyes fixed on his leather boots, and his lips tightly pursed, the innkeeper's face creased into an unreadable map. Suddenly he looked old beyond his years.
"I realize that it's no consolation to you, but I think there is something you should know," I said. "It wasn't the fire or the smoke that killed her. It was a wooden plank in the ceiling that collapsed on her head. She died instantly, without any pain. You always assumed she had suffered terribly, but in reality she did not suffer at all."
The innkeeper furrowed his brow, bowed under a pressure only he could understand. His voice turned raspy as he asked, "How do you know all that?"
I ignored the question. "You have been blaming yourself for not giving her a proper funeral. You still see her in your dreams, crawling out of the pit she was buried in. But your mind is playing games with you. In truth, your wife and son are both fine, traveling in infinity, as free as a speck of light."
I then added, measuring each word, "You can become a lamb again, because you still have it in you."
Upon hearing this the innkeeper pulled his hand away, as if he had just touched a sizzling pan.
"I don't like you, dervish," he said. "I'll let you stay here tonight. But make sure you are gone early in the morning. I don't want to see your face around here again."
It was always like this. When you spoke the truth, they hated you. The more you talked about love, the more they hated you.