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Developing Intensive Reading Skills and Intercultural Communicative Competence: A Study of Tertiary Level EFL Learners in Palestine

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Abstract:
Scholars have demonstrated that language and culture are two notions that are inextricably linked in human life and the enrichment of one leads to the development of the other. Research in ELT too has led practitioners today to emphasize developing intercultural communicative competence (ICC) rather than knowledge of grammar or lexical structures alone. Hence, the present study investigates the impact of teaching intensive reading skills in an EFL classroom using multicultural narratives to simultaneously promote ICC that would enable learners to use English effectively. It does so by carrying out an intervention with a sample of one hundred and sixty (160) first-year students learning English as an obligatory course at the English Language Center at the Arab American University in Palestine during the second semester of the academic year 2020-2021.The sample, divided into an experimental and a control group, was taught intensive reading skills using texts that incorporate aspects of multicultural contexts over a period of about three months. However, the experimental group underwent exposure and practice in various concepts and principles of ICC while learning English. In contrast, a control group practiced developing intensive reading skills using the same texts but in a traditional manner, without specific attention to ICC aspects. The groups were assessed using qualitative and quantitative tools to determine the increase in their English proficiency, if any, and to measure their awareness and development of intercultural communicative competence in English. Chapter one offers an introduction to the background and the context of the study and introduces the concept of ICC and its importance in the EFL classroom. Chapter two discusses the concept of intensive reading, its significance and the various stages involved in developing intensive reading skills in a classroom context. It presents some definitions of intercultural communicative competence (ICC) and describes the studies and experiments conducted in the field of ICC models. It also discusses some of the ICC measurement tools and empirical studies in teaching intensive reading skills using ICC texts in the EFL classroom.

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DECLARATION

I hereby affirm that the thesis entitled ***Developing intensive reading skills and intercultural communicative competence: A study of tertiary level EFL learners in Palestine*** has not previously formed the basis for the award of any degree, diploma, associateship, fellowship, or any other similar title of recognition from any other university or institution.

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CERTIFICATE

This is to certify that the thesis entitled ***Developing intensive reading skills and intercultural communicative competence: A study of tertiary level EFL learners in Palestine*** submitted by **Hassan Abdul Hamid Naqeeb** is a record of bonafide research carried out by him under my supervision and guidance. As far as I know, the thesis has not been submitted previously in part or full to this University or any other University or Institution for the award of any degree, diploma, associateship, fellowship or any title of recognition.

Dr Asma Rasheed
(Supervisor)
Department of English Language Teaching
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Hyderabad – 500 007

Dedicated to

My deceased parents and my devoted wife,
My children and grandchildren,
Brothers and sisters, and my friends.

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Abstract

Scholars have demonstrated that language and culture are two notions that are inextricably linked in human life and the enrichment of one leads to the development of the other. Research in ELT too has led practitioners today to emphasize developing intercultural communicative competence (ICC) rather than knowledge of grammar or lexical structures alone. Hence, the present study investigates the impact of teaching intensive reading skills in an EFL classroom using multicultural narratives to simultaneously promote ICC that would enable learners to use English effectively. It does so by carrying out an intervention with a sample of one hundred and sixty (160) first-year students learning English as an obligatory course at the English Language Center at the Arab American University in Palestine during the second semester of the academic year 2020-2021.

The sample, divided into an experimental and a control group, was taught intensive reading skills using texts that incorporate aspects of multicultural contexts over a period of about three months. However, the experimental group underwent exposure and practice in various concepts and principles of ICC while learning English. In contrast, a control group practiced developing intensive reading skills using the same texts but in a traditional manner, without specific attention to ICC aspects. The groups were assessed using qualitative and quantitative tools to determine the increase in their English proficiency, if any, and to measure their awareness and development of intercultural communicative competence in English.

Chapter one offers an introduction to the background and the context of the study and introduces the concept of ICC and its importance in the EFL classroom. Chapter two discusses the concept of intensive reading, its significance and the various stages involved in developing intensive reading skills in a classroom context. It presents some definitions of intercultural communicative competence (ICC) and describes the studies and experiments conducted in the field of ICC models. It also discusses some of the ICC measurement tools and empirical studies in teaching intensive reading skills using ICC texts in the EFL classroom.

Chapter three presents the rationale of the study, its assumptions, research aims and objectives, and the research questions it proposes to investigate. It also offers an outline of the design and of the study, research tools, a profile of the sample of participants, a profile of the Arab American University, methods of collecting data, schedule of the study and statistical analysis used.

Chapter four describes details of the study as it was carried out and analyzes the qualitative and qualitative data collected through the various research tools. The analyses are based on the results of the statistical treatment, the reflective journals and semi-structured interviews.

Chapter five presents a brief summary of the findings following the analyses of chapter four. It discusses the implications of the study as well as its limitations, and offers suggestions for EFL classrooms at institutional and policy levels.

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Chapter one
Introduction

1.0 Introduction

Culture and language are inseparable and even more intertwined. To master any culture, individuals should be competent enough to use its language and vice versa. Tylor (as cited in Downs, 1969, p.12) highlighted the need for language by being part of culture. Therefore culture is defined as "that complex whole which includes knowledge, beliefs, arts, morals, law, customs, and any other capabilities and habits acquired by a human as a member of society." In the same context, Kroeber (1923) and Rao (2018) claimed that the relationship between language and culture is undetachable. They also said that both language and culture are two notions that are inextricably linked in human life. They complement each other in such a way that one cannot exist without the other, and the enrichment of one leads to the development of the other. More creatively, Chomsky (1965, p. 6) addressed language as a conduit for culture. As a result, language is more than just a vocal system, grammatical and morphological rules, or syntactic structures, it also "provides the means for expressing indefinitely many thoughts and for reacting appropriately in an indefinite range of new situations." Gittens (2020) "Language is culture and culture is language is not only a theoretical expression but is often mentioned when language and culture are discussed," (p. 3).

1.1 EFL and intercultural communicative competence

In 1989, Hantrais noted that culture is a set of beliefs and practices, which govern any society and which use language as the vehicle of expression. He therefore regarded language as culture and culture as language. Furthermore, in 1996, the Council of Europe approved some standards to be included in the Common European Framework of Reference (CEFR). The council issued guidelines of language competencies which learners must acquire in order to become proficient in them. Therefore, the preamble of CEFR affirmed that language learning should "promote mutual understanding and tolerance, respect for identities and cultural diversity through more effective international communication" (p.3). Consequently, ELT researchers and teachers are focusing more on the capacity to employ language resources to communicate effectively in a variety of socio-cultural contexts. Thus, "to avoid becoming a fluent fool, we need to understand more completely the cultural dimension of the language" (Bennett, 1997, p. 16) and "intentionally addressing intercultural competence development at the post-

secondary level through programs, orientations, experiences, and courses–for both our domestic and international students–is essential if we are to graduate globally-ready students" (Deardorff, 2006a, p. 2). Some scholars argue that culture is the fifth skill to be incorporated in a language classroom apart from the LSRW skills (Larson-Freeman, 2000). More recently, Giri (2006) and Zimmermann (2017) reiterated the context of the previous definitions and underlined the need for language to communicate with other cultures.

Based on this deeply rooted and close connection between language and culture, promoting intercultural communication ability has become a priority in the EFL classroom after ages of solely focusing on grammatical and lexical teaching and learning. Therefore, Kumaravadivelu (2008) suggested a cultural transformation, which is based on a pedagogic program to promote the students to get involved in negotiating meanings and values. This, in turn, opens numerous possibilities for the students to investigate cultures and promotes intercultural communication. Similarly, Banks & Banks (2010) proposed the integration of a multicultural content curriculum into the ESL environment. In this curriculum, the teacher will have to play different motivating roles: dispelling stereotypes through situations, promoting cultural sensitivity, and sharing intercultural stories and experiences.

Today, the most essential purpose of language learning and teaching is communication. Krashen and Terrell (1983) addressed the issue of meaningful communication, which is based on acquisition. This can be achieved through the provision of the comprehensible and interesting input with lower affective filter and monitor. Likewise, Althen (2003) highlighted the idea of the effective intercultural communication which regards cultural differences as exciting. Consequently, the intercultural experience may be more constructive, tolerance will prevail, and misunderstanding will greatly be minimized. Aguilar (2002) stressed the importance of drafting laws to promote the values of intercultural communication and officially include it in the educational system. She urged governments to follow the example of the Japanese intercultural initiatives in 1981, when the Japanese government issued guidelines for junior secondary schools to prioritize the aim of "deepening international understanding and developing an attitude of respect for our country's culture and traditions" (p. 66). "The teaching shall give insight into cultural and social conditions in English speaking countries, and thus strengthen their international understanding and their understanding of their culture"

(Nie, 2017, p. 67). Thus, cultural sensitivity (CS) and literacy have been an important component of conceptualizing the cultural dimension incorporated in language training. That is, L2 users must recognize L2 communication as a cultural process and be aware of their own and others' culturally encoded communicative behavior. It has been noted that this can be achieved through using communicative textbooks, media, and movies. Therefore, teaching English as a foreign language also involves teaching the cultural aspects built into the language.

In my opinion, university graduates can learn to effectively interact and communicate with other cultures only if they are presented with intercultural materials for practice and production of L2. Accordingly, this study will address the issue of intercultural communicative competence and its impact on improving the cultural literacy and cultural sensitivity for university students in Palestine. It will tackle this through the use of intensive reading texts in the EFL classroom.

1.2 The context of the study

Language and society interact in strange and fascinating ways. Therefore, the purpose of English language instruction is to generate language users who can use English as a lingua franca in a way that represents their local language and culture, not to produce language users who copy the language and culture of inner circle countries. Although almost all Palestinian university graduates are qualified enough to teach, do mathematics, manage, research and excel in almost all fields of knowledge, they may not always be competent enough to use English in communicative contexts or as a lingua franca and breakdowns prevail that lead to several difficulties. In the field of translation, for example, source texts are often translated literally, which definitely affects the intended meaning. Therefore, this study seeks to explore ways of reforming the traditional ways of teaching English as a school or university subject. The idea is to investigate how a cultural way of teaching English as a foreign language can help promote intercultural communicative competence.

1.3 The tertiary-level education system in Palestine

In the West Bank and Gaza Strip, there are 49 Palestinian tertiary education institutions. These colleges and universities have over 2, 21,000 students enrolled (FOBZU, 2016). In Palestine, tertiary education is regulated by the Higher Education Law No. 11 of 1998, which ensures that every citizen has access to higher education.

In tertiary education, the legislation distinguishes between three categories of institutions: public, non-governmental, and private. Non-governmental Higher Education Institutions (HEIs) receive partial support and money from the Ministry. The HEIs are essentially independent, but they must adhere to the ministry's laws and regulations. The completion of the General Secondary Exam Certificate (Tawjihi), SAT, or GCE certifications is the minimum requirement for enrolment at the following higher education institutions.

There are four types of tertiary education:

- **Universities:** Each university should have at least three Faculties. The universities follow the credit hour system, in which the students have to finish a certain number of hours, which usually take three to four years to finish. After the completion of these hours, the student is granted a bachelor's degree. Some Palestinian universities grant master's degrees or even Ph.D in certain disciplines.
- **University colleges:** These colleges offer academic, technical or professional programs, which may last two or three years, after which the student is granted a diploma.
- **Polytechnics:** They offer technical or professional diplomas or bachelor's degrees.
- **Community colleges:** They offer one-year programs with a diploma degree in professional or technical programs (FOBZU, 2016).

1.4 Universities in Palestine: An overview

There are several renowned universities in Palestine. Some of them are:

- **Al-Quds University:** It is the only Palestinian university in Jerusalem, which was established in 1984 and educates 13,000 students in 15 faculties for both undergraduate and graduate specializations. This university hosts the first medical school in Palestine, and the first Research Center for Nanotechnology (Al-Quds University, 2022). The main aim of this university is to keep the Palestinian identity in the holy city of Al-Quds, which is the capital of Palestine, protect the holy places there like Al-Aqsa Mosque and Church of the Holy Sepulchre from

the Israeli annexation, and establish solid cultural ties with the supporters of the Palestinian issue.

- **Hebron University (HU)**: It is the first Palestinian university, which was founded in the city of Hebron, Palestine in 1971. It began with the Islamic Sharia College. Now it has 12 faculties with 8,721 students. This university offers undergraduate and graduate programs in the fields of Sharia & Jurisprudence, Humanities, Pure Science, Environment, Nutrition, Soil & irrigation, Business, Nursing, Computer Science, and Web Technology & Multimedia (Hebron University.2022). HU aims to promote the religious, national and cultural values since it is situated in the city of Hebron, the destination of tourists due to the existence of Prophet Ibrahim's Mosque and being the hub of business in Palestine.

- **Birzeit University:** It is the most prestigious public university located in the town of Birzeit in Ramallah, Palestine. It has been ranked as one of the top 2.7 % of universities worldwide by QS and the first in Palestine for the sixth executive year in the Webometric Scholar Citation rankings. It was established in 1972 and educates over 14,800 students in nine faculties in both undergraduate and graduate programs. One of its notable professors was Ibrahim Abu Lughud, the Palestinian-American, who was described by Edward Said as Palestine's foremost academic and intellectual. The university has been organizing the International Summer Camp since 1981 to provide opportunities for cultural exchanges. The university also founded the Palestine Arabic Studies Program (PAS), which aims to unlock Arabic language understanding and offer cultural immersion, for International students (Birzeit University, 2022).

- **Bethlehem University:** It is the first Catholic co-educational university established in Bethlehem, Palestine, in 1973. It educates over 3,323 students in seven faculties. Bethlehem University offers both undergraduate and graduate programs in the fields of Arts, Education, Hotel Management & Tourism, Science, and Nursing & Health Science. The university aims to deepen the cultural understanding since it is in Bethlehem city, which is the destination of tourists from all over the world, especially at Christmas when Christian pilgrims

come to the city to visit the Church of Nativity, where Jesus was born, and join the celebrations and Christmas processions (Bethlehem University, 2022).

- **An Najah National University:** It is a well-known public university in the city of Nablus, Palestine, which educates more than 23,000 students in 13 disciplines in both undergraduate and graduate programs. It was established in 1977. It is ranked 46th in the Arab World according to QS University Rankings for 2020. It offers various academic undergraduate and graduate programs in the fields of Medicine, Engineering, Humanities, Social Sciences, and the Natural Sciences One of its professors was Saeb Erekat, a senior Palestinian negotiator. The university also organizes an International Exchange Program (Zajel-the carrier pigeon), which aspires to build up bridges of mutual understanding and deepen the cultural dialogue with other cultures under the motto of accepting the other (An Najah National University, 2022).

- **The Islamic University:** It is a public university established in 1978 in the city of Gaza and educates 20,000 students distributed across 11 faculties (The Islamic University, Gaza, (2022).

- **Al Azhar University:** It was established in Gaza city, Palestine in1991. It educates 15,525 students distributed to 13 faculties for both undergraduate and post-graduate students (Al- Azhar University, 2022).

- **Al- Quds Open University:** It is the first and the only open university in Palestine. It was started in 1991 with a few hundreds of students, and now reached 50,000 students learning in eight faculties for both BA and MA programs (Al-Quds Open University, 2022). This university has fulfilled the aspirations of university education seekers at their ease with lower tuition fees.

- **Al Aqsa University:** It is a government-run university, which was started in Gaza city, Palestine in 2000. 27,000 students in 10 faculties for both undergraduate and postgraduate studies study here (Al-Aqsa University, 2022).

- **Arab American University Palestine (AAUP):** The Arab American University, Palestine (AAUP) is the first private Palestinian university, founded in the year 2000 in collaboration with California State University (CSU) in Stanislaus and Utah State University (USU) in Logan. CSU approved AAUP's first curricula and gave the needed expertise to start the university. CSU also provided the faculty members and administrators to run the university in its first two years.

1.4.1 The Arab American University Palestine (AAUP)

Over 11,000 students are served by AAUP, 40% of whom are from the West Bank and 55% from the Palestinian homeland and 5% from international countries. It creates a dynamic learning environment that encourages creativity and places a priority on each student's achievement. The university offers a number of undergraduate and graduate programs in the fields of Dentistry, Medicine, Humanities, Science, Business, Law, Media, Computer Science, Allied Medical Sciences, Nursing, Optometrist Doctor, and Sports Sciences. The Prime Minster of Palestine, Mohammad Eshtayyah, contributed to the establishment of the university and was the Chair of its Board of Trustees for 20 years.

The Language Center at the Arab American University was established in 2000. Every semester the center serves nearly 3000 students from various disciplines with the aim of improving the performance of students in the four skills of English: reading, writing, listening and speaking. The center teaches English language courses in three levels—A1, A2 and B1, B2, C1, and C2—which are compulsory at the undergraduate level. Students may be exempted from one or more of these courses based upon their scores on the placement test. The Language Center's exams are computerized to ensure rapid feedback and impartiality. AAUP seeks to provide the best level of English instruction through hiring competent faculty members (both native speakers of English as well as Palestinians specialized in TEFL) and adopting modern, eclectic pedagogical methods in language teaching.

The Language Center has six English language laboratories, each of which holds 30 students. The purpose of these laboratories is to help the students master listening and speaking skills (Arab American University, Palestine, 2022).

1.5 The existing English syllabus at AAUP

Palestinian universities, nowadays, teach general English and/or English for specific purposes. That is, the main purpose of EFL teaching is mastering the language, which necessitates learning more grammar, general reading topics, writing paragraphs and essays, vocabulary, and some business related terms. Thus, the main purpose is to excel in the respective disciplines and at workplace. Consequently, the British curriculum, which is based on the Common European Framework of Reference (CEFR), is most commonly used at almost all Palestinian universities. More specifically, the universities teach the Cambridge UNLOCK textbooks, which are comprised of six levels: A1, A2, B1, B2, C1, and C2. The students appear for a Cambridge English Placement Test (CEPT) to determine their level and placement in the appropriate level of the English courses.

The components of these textbooks include watch & listen, two general readings, language development, grammar for writing, academic writing skills, and critical thinking. However, do not sufficiently fulfill the cultural aspect of learning English. The researcher believes that culture should be integrated into the curriculum due to its innumerable benefits on both the short and long runs.

1.6 Implementation of ICC in the EFL classroom

Alptekin (2002) argued out that communicative competence continued to be strict in its adherence to the norms of the target language culture. He criticized the idealized figure of the native speaker created in the British and American textbooks. He noted that promoting communicative competence in the EFL classroom would not help to achieve intercultural communication. Indeed, he suggested that this would be inappropriate and be a hindrance to international and cross-cultural communication. Instead, he was in favour of intercultural communicative competence. He pointed out that English was a lingua franca for professional contacts and academic studies. This involves much communication among nonnative speakers. Hence, strengthening intercultural communicative competence would be more appropriate. This concept and the studies in the area of using ICC in English language classrooms will be discussed in the next chapter.

Promoting ICC in the classroom does not mean relinquishing the usual methods of teaching L2; teachers can still use role-playing, miming, group work and other collaborative activities. The difference will lie in new roles of the teachers and students and changing their attitudes of whether ICC should be an integral part of the L2 classroom. Additionally, the teacher's role will be that of a mediator or facilitator. Teachers, as well know, not only teach their subject knowledge but are also expected to develop new attitudes, skills and critical thinking. In the long run, the students should become competent enough to build on their own cultural beliefs and behaviors to explore other cultures and compare them with their own culture (Aguilar, 2008).

1.7 Significance of the study

Traditional classrooms give a presentation and practice of knowledge and skills under the supervision of a teacher, but there is little opportunity to build abilities for interaction in real-world circumstances. Furthermore, due to the rapid development and interconnection of people from other cultures and countries, linguistic proficiency is no longer sufficient to meet the growing cultural demands in domains such as education, business, politics, health, tourism, and so on. The goal of obtaining intercultural communicative competency is to prepare students to perform appropriately and productively in real-life circumstances when they are speaking a foreign language.

In the Palestinian case, the English curriculum at both school and tertiary levels promotes linguistic skills like grammar, phonetics, morphology, reading and writing. Therefore, cultural teaching is rather marginalized and not prioritized in the English curriculum. As a result, when the Palestinian university graduates decide to continue with their postgraduate study abroad, they are faced with two challenges. One is to attain good scores in the International English Language Testing System (IELTS) exam, which usually has some multi-cultural reading texts that also check the test-taker's understanding of the need for adaptability to the environment, culture, customs and traditions of the target country. However, due to their inadequate cultural awareness some students fail to achieve the required score band. Two, even when they pass IELTS with flying colors, they are confronted with the barrier of adaptability to the target culture.

Thus, the researcher aims to explore and develop some tools to overcome this problem through fostering the intercultural communicative competence (ICC) at tertiary level, mainly at the Arab American University, Palestine (AAUP), where the researcher teaches. It will be done using multicultural narratives to prepare students in the freshmen year to participate effectively in the global community. Moreover, domain knowledge with appropriate language skills will enable more Palestinians to avail themselves of other avenues, such as scholarships, fellowships and grants, like the ICCR (Indian Council for Cultural relations), Erasmus, Fulbright, etc. Therefore, the more culturally literate Palestinian students are in English, the more qualified and professional they will be. Even more, Palestine is the land of civilizations and religions; it is the destination of tourists from all over the world. Hence, familiarity with the various cultures through the intermediary language of English and the ability to communicate effectively will be undoubtedly a boon. At schools, for example, university graduates may work as teachers and implement what they have learnt at the university and build up a more solid foundation for future generations there.

In addition, promoting intercultural communicative competence in the Palestinian EFL classroom will improve the prospects for higher education among Palestinian students and help open up more opportunities for them. It may also contribute to disseminating Palestinian culture and indeed help to dispel the stereotypes and myths about Palestine and its people.

1.8 Research aims

The researcher believes that developing intensive reading skills in the EFL classroom would enhance intercultural communicative competence among tertiary level learners in Palestine. Moreover, developing intensive reading skills through the use of multicultural narratives would also motivate and improve their reading skills. The present study therefore aims to:

- Develop ICC while teaching intensive reading skills using multicultural narratives at the tertiary level.
- Explore the effectiveness of using multicultural narratives to teach intensive reading skills at the tertiary level.
- Enrich the scant resources available for fostering intercultural communicative competence in the EFL classroom using multicultural narratives.

- Raise awareness about the importance of cultural teaching at Palestinian universities.
- Introduce an experimental study using new intercultural approaches and applying communicative questionnaires.
- Develop and validate communicative pre-tests and post-tests for future reference.

1.9 Research questions

The research objectives of the study are to answer the following questions:

- Does the teaching of additional multicultural narratives using intensive reading skill contribute to improving the ICC of tertiary level EFL learners in Palestine?
- What does the data from the Intercultural Sensitivity Index (ISI) indicate, when teaching additional multicultural narratives suitable for developing ICC using the intensive reading skill, about shifts in the following stages of ICC: ethnocentric, ethnorelative, and global competence?
- What does the data from IELTS reading pre- and post-tests indicate about the students' achievement when teaching additional multicultural narratives suitable for developing ICC using the intensive reading skill?
- How do EFL learners from the tertiary level in Palestine view their experience of promoting the intercultural communicative competence through teaching additional multicultural narratives using the intensive reading skill?

1.10 Research objectives

To achieve the aims stated above, the researcher formulated the following objectives:

- Designing multicultural narratives at the university level to promote ICC.
- Experimenting with a standardized ICC questionnaire on university students to explore their pre- and post-perceptions about the intervention.
- Determining the impact of using multicultural narratives on improving intensive reading skills of university students using an IELTS reading comprehension test.
- Measuring the shifts in the ICC stages attributed to the intervention.
- Developing and validating communicative pretests and post-tests for future reference.

1.11 Design of the study

This dissertation is organized in five chapters. Chapter one offers an introduction to the background and the context of the study, and introduces the concept of ICC and its importance in the EFL classroom. Chapter two establishes the theoretical framework of the study, namely, intercultural communicative competence (ICC). It discusses various studies conducted in this area, the key concepts of ICC and the tools used to measure ICC. Chapter three discusses the research question, objectives, the rationale of the study, its nature and design as well as the research used. Chapter four describes the methods of data analysis as well as presents detailed analyses. Chapter five presents a brief summary of the findings following the analyses of chapter four. It discusses the implications of the study as well as its limitations, and concludes with some possible ideas for further research.

Chapter two
Intensive reading skills & intercultural communicative competence (ICC)

2.0 Introduction

This chapter discusses the concept of intensive reading, its significance and benefits as well as the various stages involved in developing intensive reading skills in a classroom context. The chapter then goes on to present some definitions of intercultural communicative competence (ICC) and describe the studies and experiments conducted in the field of ICC models. It will discuss some of the ICC measurement tools as well as empirical studies in teaching intensive reading skills using ICC texts in the EFL classroom.

2.1 Intensive reading

Learning to read in English as a second or foreign language can be a challenging task for learners at any level. This task becomes more challenging at the tertiary level, as learners must complete their course of study and step out into the world as professionals, and learn to read and communicate effectively in English as a second/foreign language.

Reading skills involve both extensive reading and intensive reading. The main purpose of extensive reading, according to Koay (2017) is enjoyment and fluency whereas intensive reading is defined as that type of reading which involves reading for detail with specific aims and objectives. Its main aim is to read for a deeper understanding of the text. In other words, the goal of intensive reading is not only reading for comprehension, but also a deeper study of vocabulary, subject matter and the author's opinion.

Developing intensive reading skill among EFL learners may eventually also help them to read in English in order to identify a particular text's organization and its function, make meaning of complex or long texts, and draw inferences. As with general reading, intensive reading too includes certain steps, such as pre-reading, while reading & post-reading stages and activities. However, intensive reading involves or is followed by reflection on the text and its ideas.

2.1.1 Definitions of intensive reading

Hedgcock & Ferris (2009) elaborated on what is entailed in intensive reading by identifying the following features:

- promoting reading strategies using the whole class instruction and students' activities.
- facilitating the students' understanding since the students complete several exercises.
- achieving clarity through pre-reading, while reading and post reading.
- facilitating comprehension through pre-reading activities like introducing the key words, asking questions and making predictions.
- achieving the goals of while reading activities as the first reading clarifies the main points and makes some predictions; re-reading motivates the learner to look more intensively at the language and structure of the text.
- developing a number of reading skills like summarizing, critical thinking and making connections between reading and writing.

Intensive reading was almost unanimously defined as reading with total concentration and focus. To make sense of any reading text, the reader needs to dig deeper into what is written, examine the purpose, and evaluate the outcomes. To dig deeply into the definition of the intensive reading skill, the researcher, in the following paragraphs, presents the definitions suggested by some diverse, prolific, and remarkable scholars.

Morris (1972) argued that intensive reading is an in depth reading, which is frequently done in class with each student having the same text. It is a type of reading that is directed by a teacher and is used to learn more about a text.

Intensive reading, according to Hafiz and Tudor (1989) and Patel and Jain (2008) is reading a passage for the purpose of gaining knowledge, which is short and needs teachers' help and support.

According to Richard and Schmidt (2002), intensive reading is one of the methods that can be utilized to develop both reading and language skills. It is a type of reading that is characterized as reading at a low speed that requires a higher level of comprehension than extensive reading. This means that the learner practice reading in detail with specific learning aims and tasks. It also entails interactive reading of a text with a large amount of new vocabulary. This type of reading requires the student to read word by word in order to comprehend and accurately convey meaning during the reading experience.

Nation (2004, p. 20) defined as reading which "involves the detailed reading of texts with the two goals of understanding the text and learning language features through a deliberate focus on these items."

Because of the different purposes of the intensive reading, Nation (2009) classified its focus on the following eight categories: comprehending the text, highlighting the sound and spelling relationship, new vocabulary, grammatical terms and structures, coherence, pinpointing the text type, and implementing certain reading strategies.

Koay (2015) regarded intensive reading as the process of thoroughly and deeply reading every word of a text from beginning to end. It's a method of reading brief materials with certain objectives in mind.

Lampariello (2017) claimed that intensive reading is a sport that needs a lot of concentration and mental effort. As a result, students who engage in this type of reading must be careful to adhere to specified criteria. Otherwise, they would become bored.

Khazaal (2019) defined intensive reading as the process of thoroughly and deeply reading every word of a text from beginning to end. It involves reading materials extensively with certain objectives in mind. It requires students to read texts with a high level of comprehension.

Intensive reading is a reading approach that entails a close examination of a text with the goal of deciphering its literary or linguistic meaning and implies reading in which

the information must be studied attentively and extensively in order to obtain specific details (Surbhi, 2020).

2.1.2 Intensive reading versus extensive reading

The use of written texts to improve and enhance one's reading comprehension skills is referred to as intensive reading. In intensive reading, the tasks and are designed to explicitly teach and master reading strategies and reading comprehension abilities that learners need to be well-equipped with so that they may apply them outside the classroom when reading independently (Anderson, 1999). Using short written texts and reading comprehension activities, the intensive reading instruction focuses on teaching and acquiring appropriate reading skills, target vocabulary, and some phonological characteristics (Anderson, 2008). In other words, the intensive reading allows students to learn and gain target language knowledge and abilities that can be useful tools for students to engage in successful reading both in and out of the classroom (Maipoka & Soontornwipast, 2021).

However, Day and Bamford (1998, 2010) defined extensive reading as a method of language education that demands students to read long, easy, and enjoyable written texts on their own for a variety of purposes. In addition, Nation (2013) defined extensive reading as a process in which learners read vast amounts of written texts that they have self-selected, with the goal of reading for pleasure, and the texts should be simple and comprehensible to learners, with no more than 5% unknown words. That is, when using extensive reading, students should be required to read large volumes of written texts that are simple enough for pupils to read and comprehend on their own, as well as materials that are fascinating and appealing ((Maipoka & Soontornwipast, 2021).

2.1.3 Significance of intensive reading

Reading is one of the interactive skills which boosts the other language skills and substantial and lifelong learning. Alyousef (2005) characterizes reading as something interactive, taking into consideration that reading is not an isolated process because it is linked to the other primary skills. When a reader comes into touch with any type of material, they begin the process of assessing and identifying essential information that can be shared and discussed with their peers. Furthermore, according to Alyousef

(2005), reading can assist a reader in developing automaticity because the reader can search for relevant information and communicate their opinions and ideas after reading a text. This is why language instruction methods that promote reading comprehension through extensive reading have been created. Some scholars such as Grabe (1991) and Carrel (1989) rank reading comprehension as "one of the most important skills in academic and professional success in general, and in second and foreign language education in particular" (as cited in Attarzadeh, 2011, p. 5); and yet others have more sharply taken on the position that reading comprehension should be "a pre-requisite to almost all graduate programs" (Alderson, 1984, as cited in Attarzadeh, 2011, p. 5).

Scrivener (1994) listed the following benefits of intensive reading:

- Intensive reading is frequently done with tough texts with a large number of unfamiliar terms that necessitate the use of a dictionary by the student.
- Intensive reading encourages pupils to work together.
- Intensive reading is the fastest way to acquire and learn vocabulary.
- The most commonly taught approach of teaching reading and reading comprehension is intensive reading.
- It increases the expressive power.
- It enables the student to draw conclusions.
- It enables the pupil to comprehend the structure of sentences.

Nation (2009) highlighted the significance of intensive reading by confirming that intensive reading is the most popular reading program teachers apply to practice students' reading comprehension skills. It can be a means of increasing learners' knowledge of language features and their control of reading strategies, and one goal of intensive reading may be comprehension of the text. Accordingly, intensive reading aims to improve students' ability to grasp texts by directing students' attention to text elements and strategies for coping with texts.

Diniarti (2019) claimed that intensive reading is significant as it has the following characteristics: it occurs ideally in the classroom; it focuses on language features such as grammar and vocabulary to gain comprehension, and the teacher plays a significant role in this activity. This task, on the other hand, should aid learners in fully comprehending the content.

Macalister (2011) set the following goals of intensive reading:

- New language, such as vocabulary and grammar, is taught.
- Much attention is to be paid to the ideas, such as themes and topics.
- Reading skills can be learned and then applied like inferences.

As one of reflections of the reading skill, implementing intensive reading looks to be a way to boost student learning. Students are expected to improve both their productive (speaking and writing) and receptive (reading and listening) skills by reading. It also helps improve literacy, and allows students to be more critical thinkers and express their thoughts and feelings (Cárdenas, 2020).

2.1.4 Stages and tasks in teaching intensive reading

Researchers in intensive reading skill have had a consensus on implementing three phases in teaching an intensive reading text. The three stages are: before reading stage, while reading stage, and post reading stage (Cárdenas, 2020; Carter and Long, 1991; Paran, 2003).

In the pre-reading stage, the learners' attentions are enticed through engaging them in activities that would pique their interest (for example, book discussions, reading plays). The idea is to make the content in some way relevant to the students. It is suggested that students' background knowledge be activated by addressing what they will read, what they already know about the issue, and how the book is organized. Students can use this method to set a reading goal, discover and debate challenging words, phrases, and concepts in the text, preview the text (by looking at the title, images), and make predictions about its content (Alyousef , 2005; Cárdenas,2020; Paran 2003; Plinscar and Brown,1984).

In the during and while reading stage, the teacher acts as a guide. Students should be encouraged to apply comprehension skills when reading and to keep track of their understanding. Teachers give students questions at this level to help them maintain track of their reading and focus on the key concepts and important parts of the passage. Students are also asked to pay attention to the elements of a text that demand inferences, and then they summarize crucial sections or occurrences. Other techniques can be

applied at this stage like making connections between and among essential concepts in the text, and integrating new ideas with prior knowledge (Alyousef , 2005; Cárdenas, 2020; Pang et al., 2003; Paran, 2003).

In the post reading stage, all of the thoughts are finalized. The teacher can now discuss the reading and highlight the key concepts and supporting details. Furthermore, the students should be able to recollect and relate essential aspects of the text through writing, role-playing, music, posters, videos, debate, etc…. (Alyousef , 2005; Cárdenas, 2020; Paran 2003; Toprak & Almacıoğlu, 2009). Mukhopadhyay (2015) suggested that both teacher educators and instructors can use the guided process of writing summaries to teach learners to read more effectively to attain higher academic goals. They can utilize cloze exercises to both teach and assess text representations.

Furthermore, some researchers suggested some tasks that could be implemented all through the intensive reading class. Plinscar and Brown (1984) devised reciprocal teaching, which entails the development of three strategies: content prediction, major concept questioning, and summarizing what has been read.

As cited in Nation (2009), Guthrie suggested six strategies to achieve the purposes of intensive reading teaching including activating background information, questioning, comprehension monitoring, summarizing, visual representations, and text instruction.

According to Nation (2009) comprehension questions are one of the most common language teaching approaches for improving students' reading ability, and that they are the primary strategy for focusing on text comprehension. As a result, clear comprehension instructions were suggested, such as comprehension questions should be used to plan intensive reading activities aimed at improving students' reading comprehension skills. Wh- questions, Yes/No questions, True/False sentences, multiple-choice sentences, sentence completion, information transfer, and translation are all examples of comprehension questions.

2.1.5 Strategies involved in teaching the intensive reading skill

The following sections lay out some of the strategies that may be involved in teaching-learning to read intensively.

- **Previewing**

This strategy allows a reader to get a sense of what it's about without having to read the entire text. It may be used to determine whether a book or journal is appropriate for the reader's needs, or assist a reader in locating pertinent information and identifying which sections of the text they should read and which sections they can skip (Chen & Graves, 1995; Kashyap & Dyquisto, 2020).

- **Skimming**

Skimming is a reading method that allows a reader to hunt for primary or general concepts in a text without having to read it thoroughly. When skimming, a reader reads only the most significant information, not the entire document. They may read the introductory paragraph, the topic sentences of paragraphs, and notice pictures, graphs, charts, titles, headings, subheadings, italicized and boldface (Alshammari, 2015; Azmi, et al. (2019).

- **Scanning**

Scanning a text involves moving the eyes quickly over a text to identify certain pieces of information. It is used when readers need to find specific information rapidly in a vast amount of written material. It is basically a selective type of reading that is used while looking for a specific fact, number, date , time or answer to a query (Aritonang et al. 2018; Hamer, 2007; Maxwell, 1970 (as cited in Diaz & Luguado,2013).

- **Reading for detail**

This is the most prevalent reading skill, which is often known as detail reading. It is a slower reading method that begins at the beginning and ends at the end of a passage. It requires the reader to read every sentence. While reading for detail, they need not endeavour to comprehend the exact meaning of each word. Instead they are expected to deduce the meaning of unfamiliar words

- **Predicting**

A reader may make predictions and speculate on what will happen next in the text. These predictions are mostly based on a reader's prior knowledge and experience (Block & Isael, 2005; Gillet & Temple, 1994; Hutchinson & Waters, 1987).

- **Questioning**

Questioning allows students to keep track of their understanding and remain engaged and interested in what they are reading. This reading strategy can be used before, during, and after reading in order to construct meaning, improve knowledge, find solutions, solve problems or discover new information. Students use this method to obtain answers to questions by returning to the text during the reading process. As part of this method, successful readers are able to focus on the most significant information in a text by asking suitable questions (Harvey & Goudvis, 2000; Mahdavi & Tensfeldt, 2013; Wood, et al., 1995).

- **Making inferences**

When the readers infer, they utilize cues from the text and their own experience to figure out what they have read, and they usually read between the lines. As a result, they come up with a conclusion or invent a new meaning not indicated in the text. Through inference, students will be able to draw conclusions, make predictions, discover underlying themes, use data to build meaning from text, and use pictures to create meaning (Harvey & Goudvis, 2000; Serafini, 2004).

- **Summarizing**

Summarization necessitates the reader to determine what is significant while reading and rephrase the information. The readers will be able to separate the primary concepts from the supporting ideas, relevant from irrelevant details during the summarizing process (Adler, 2001; Kucukoglu, 2012).

- **Paraphrasing**

This reading strategy entails the reader's efforts to rewrite the text using their own words. This might involve using synonyms, indirect speech phrases and changing the order of the words. The main advantage of this strategy is that it improves the reader's

understanding comprehension of the reading text (Alfred, Brusaw, & Oliu, 2009; Clark 2012; Oshima & Hogue, 1983).

- **Retelling**

Retelling is practiced verbally; readers try to repeat what they have read.
Through this reading skill, learners can engage in meaning reconstruction by generalizing text material, connecting specifics, and referring to prior personal knowledge. Retelling is an effective strategy for improving students' overall text comprehension as well as their ability to recall the complete material (Cullinan, et al., 1983; French, 1988; Gambrell, et al., 1991; Rudiawan & Jupri, 2020).

2.1.6 Empirical studies about the intensive reading skill

Many researchers in the field of TEFL examined the effectiveness of intensive reading strategies in developing reading comprehension, vocabulary enrichment, achievement in IELTS and TOEFL, and the implementation of different sub-reading strategies.

Rashidi and Piran (2011) studied the impact of using intensive and extensive reading on the development of vocabulary in terms of size and depth on the learners of English as a foreign language at Omid English Language Center, Iran. The sample of the study was composed of 120 female undergraduates. The English level of the sample was A2 and B1, according to CEFR. The sample was divided evenly to two groups; one was taught vocabulary using intensive reading, whereas the other was taught vocabulary using extensive reading. The sample attended 40 classes using short stories for the B2 level and the participants were taught using extensive reading, whereas the A2 level participants were taught using the curriculum of New Interchange level 1 and intensive reading strategy. To measure the impact of the aforementioned reading strategies, pre and post vocabulary tests were administered. The findings indicated that both intensive reading and extensive reading had positively affected the amount and depth of the learnt vocabulary. New synonyms, antonyms, collocations, and homonyms were learnt. However, intensive reading developed the vocabulary of A2 level more than the extensive reading and vice versa with respect to B1 level.

Diniarti (2019) investigated the effectiveness of intensive reading on students' reading comprehension of descriptive text. The purpose of the study was to gather empirical

evidence about the impact of using intensive reading on teaching descriptive texts for the 10th grade students at MA Jam'iyyah Islamiyyah, Jakarta in 2019-2020. The study used the experimental method, in which 35 students were assigned as an experimental group, and other 32 students were regarded as a control group. The experimental group was taught descriptive texts using intensive reading, whereas the control group was taught without implementing intensive reading. The study employed a reading exam as the research instrument to collect data from both classes. The test consisted of two parts: a pre-test and a post-test. The questions of the reading test were 20 in the form of multiple choice. Those questions were used in both the pre- and post-tests. T-test was used to calculate and analyze data from both the pre-test and post-test. As result, the researcher concluded that students' reading comprehension of descriptive material in tenth grade at MA Jam'iyyah Islamiyyah was improved.

Khazaal (2019) investigated the effect of intensive reading strategy on improving vocabulary for the university students studying ESP at the University of Al- Nahrain, Iraq. The sample of the study was comprised of 40 students chosen from the College of Political Science during the academic year 2017-2018. The participants were at the sophomore level, the CEFR English level of whom was A1. The sample was distributed evenly to experimental and control groups. The instrument of the study was pre- and post-tests to measure if the intensive reading had an impact on the development of the sample's vocabulary. The control group was taught vocabulary using the standard method of translating words into Arabic and memorizing them, whereas the experimental group was taught vocabulary using the intensive reading strategy, which is based on the employment of pre , while, and post reading techniques using English for ten weeks. The reading texts were chosen from New Headway curriculum A1 level. To measure the students' progress, a 50 item test based on filling in the blanks was used in both the pre- and post-tests. According to the findings of the study, intensive read had positively influenced ESP College students' vocabulary mastery, as seen by an increase in students' mean score from the pre-test to the post-test.

Muchtar (2019) implemented extensive and intensive reading strategies at an Electrical Engineering Polytechnic in Indonesia (Politeknik Negeri Ujung Pandang) in the period between April to December 2017. The purpose of the study was to investigate the impact of intensive and extensive reading on improving the reading skill of the students

at vocational higher education institutions. The study was conducted in three stages: the pretest was used to assess the students' competence in comprehending reading texts; the treatment was based on the implementation of the extensive and intensive tasks and activities using three communicative reading texts; the posttest was used to conclude the impact of implementing those two reading strategies. The research population was composed of 620 students, from which 44 students were selected as the sample of the study. For scoring, TOEFL scoring system for reading comprehension was used. Accordingly, the scores were tabulated as follows: 21-23 (Very poor), 24-34 (Poor), 35-45 (Fair), 46-56 (Good), and 57-67 (Very good). The researcher concluded that the reading ability of the sample greatly improved and developed significantly. Thus, both intensive and extensive reading strategies were recommended for teaching reading at the vocational level at higher education institutions.

Andres (2020) conducted a project to promote and enhance reading comprehension through intensive reading approach for a group of a university students in Pasto, Columbia in the 1st semester of 2020. The sample of the study consisted of fourteen male and two female students studying Computer and Engineering Programme. Their level of English, according to CEFR, is A1 and A2, and there is between 19-24. The project was composed of six workshops, each of which lasted for three hours. During the workshops, the sample was taught different reading texts including short stories, tales, articles, comics, and anecdotes. To teach intensive reading, pre, while, and post reading stages were applied. To evaluate that experiment and project, the researcher used: reading diagnostic test, pre- and post-tests, questionnaires for students, and a reflective journal for teachers. The findings indicated that the implementation of intensive reading in the EFL classroom was effective in integrating and encouraging students to read and use their prior knowledge and experiences. Interests in reading general topics, along with autonomy and independence were enhanced, too. The student's vocabulary repository was enriched, which helped then read efficiently brand-new text with unknown vocabulary.

Shobeiry (2020) experimented the effect of intensive reading activities on enhancing the reading achievement of the takers of the academic reading IELTS. The experiment took place at Tehran IELTS center. The sample of the study consisted of 41 males and 40 females holding BAs and MA.s in various fields of scientific and business disciplines.

The English level of the sample was A1, according to CEFR. The sample was divided into two groups: experimental and control. The experimental group received additional reading texts which included short passages, pieces of news, and short articles from newspapers. The additional material was taught using intensive reading methodology for six weeks, two 45 minutes class a week. However, the control group did not receive any additional texts except for those normally included in the IELTS preparatory course. To measure the impact of the intensive reading on the achievement of academic reading in IELTS, pre and post tests using mock academic reading IELTS were administered. Consequently, the finding showed that the achievement level of the experimental group improved. Their scores in the academic reading exam of IELTS was more than the pretest, which ranged between 4.5 to 5.5.

Maipoka and Soontornwipast (2021) investigated the effect of intensive reading strategy on improving the reading skill of the students at the primary schools in Thailand. The sample of the study was composed of eleven male and female sixth graders during the second semester of the academic year 2019-2020. The study utilized the mixed method, which used quantitative and qualitative instruments. Accordingly, the instruments of the study were pre- and post-tests and semi-structured interviews. The sample received intensive reading teaching for 20 hours using the intensive reading strategy, which is based on the employment of pre, while, and post reading techniques for ten weeks. The reading texts were short. To measure the students' progress, a 40-item test based on filling in the blanks, multiple choices, and matching were used in both the pre- and post-tests. It should be noted that during the teaching some reading strategies were used like skimming, scanning, reading for details, and making predictions. Furthermore, the participants were semi-interviewed to support the quantitative results. According to the findings of the study, intensive reading had a positive influence on the Thai primary level students in terms of vocabulary mastery, reading comprehension and enjoyment, attitudes, and reading habits.

All of the above studies indicate that strengthening reading skills by developing intensive reading helps students improve their better language proficiency. In addition, texts used to develop intensive reading skills can also be a rich resource from which intercultural knowledge can be gained, grasped and communicated. It should be noted that the concept of communicative competence included components such as linguistic

competence, sociolinguistic competence and discourse competence. Thus, intensive reading classes can be the appropriate space to also develop these competencies. Scholars such as Aguilar (2002) and Alptekin (2002) strongly encouraged the inclusion of intercultural communicative competence in classrooms. Alptekin argued that intercultural communicative competence should be developed among EFL learners by equipping them with linguistic and cultural behavior that enabled them to communicate successfully and fruitfully with people from different cultures.

2.2 Intercultural communicative competence (ICC)

The concept of intercultural communicative competence in English language teaching has evolved as a response to globalization's ever-widening reach which has brought people from different geographical locations and cultural identities in greater interaction with each other. In fact, it has been argued that there is no single, dominant culture of English that needs to be learnt or taught. Rather, English has become localized in many countries as it became the language of business, education, technology. It is estimated that today English is spoken by more than two billion people (Sharifian, 2013).

The concept of intercultural communicative competence (ICC) has been variously defined by scholars and researchers. Byram (1997) distinguished between intercultural competence (IC), and intercultural communicative competence (ICC). He defined IC as the "ability to interact in their own language with the people from another country and culture," (p. 71). However, he defined ICC as "the ability to interact with people from another country and culture in a foreign language" (p. 71). As viewed by Byram, this entailed that anyone with promoted intercultural communicative competence was entitled to build relationships while using a foreign language, communicate effectively, considering his own and the other person's viewpoints and needs, and mediates interactions between people from various backgrounds, and do much effort to continue developing communicative skills. Similarly, Raina (2013) concluded that Indians had better intercultural communicative competence when dealing with people from other cultures, especially, European expatriates. She attributed that to some new components which Indians added to ICC. Strictly speaking, Indians were good listeners; respected the other's opinions, refused ethnocentrism, were socio-linguistically competent, were good decision makers and empathetic.

The following sections will discuss some of the factors involved in ICC.

2.2.1 Culture

An early use of this term was by the British anthropologist Edward Tylor, who defined culture as "that complex whole which includes knowledge, beliefs, arts, morals, law, customs, and any other capabilities and habits acquired by a human as a member of society" (as cited in Downs, 1969, p. 12). In terms of communication, Giri (2006) stressed that culture and communication are interdependent. The way the people behave and communicate will influence their culture. Similarly, a knowledge of cultural concepts and their contexts will affect how people behave and communicate in cultures other than theirs.

Zimmermann (2017) reiterated Tylor's definition and added other components of culture such as religion, music, religion, the common pattern of behaviours and cognitive constructs.

2.2.2 Cultural literacy

Cultural literacy is a term generally traced to Hirsch (1983) who argued that it is a key component of effective education and that literacy in a language is not only fluency in reading and writing but also involves fluency in its cultural heritage, histories, art, literature, etc. This notion has expanded since then to acknowledge the diversity of experiences that learners bring to language classrooms, especially in EFL and ESL contexts. It is argued that cultural literacy helps L2 learners interact and communicate more effectively. Hirsch defined cultural literacy as the ability to know what an ordinary member of a specific culture would be expected to know, which is usually assumed and often unstated. That is, alongside fluency in one's own culture, learners should become culturally literate through developing new cultural literacies when placed in a new culture. This would allow them to successfully interact with the members of that culture.

2.2.3 Intercultural, cross-cultural, multicultural communication

The three terms—intercultural, cross-cultural and multicultural communication—may appear synonymous but are different concepts**.** To begin with, multicultural communication involves many cultures which live together in one country; however, each has their own identity and entity; interaction and communication among these communities are not evident and even not necessary. On the other hand, cross-cultural communication involves a comparison of different cultures and a dominant culture stands out as the standard or norm against which to compare. Each culture identifies and understands the differences. Therefore, communication and interaction are limited since the main purpose is acquire knowledge of the other and behave accordingly.

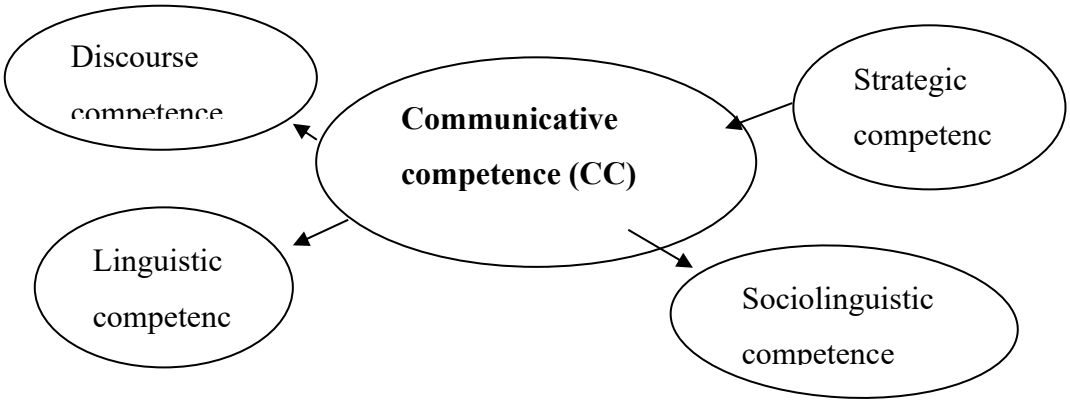
Conversely, intercultural communication deeply enhances interaction between cultures and communication is a central feature. In this kind of communication, no one is left behind or unchanged since everyone learns and grows in a consolidated interactive society (Fries, 2003; Schriefer, 2016).

2.2.4 Communicative competence components

The term was coined by Hymes (1972) in reaction to Chomsky's linguistic or grammatical competence. Chomsky (1965) underlined that “A grammar of a language purports to be a description of the ideal speaker-hearer's intrinsic competence” (p. 4). Almost all theoreticians have reached an agreement that the communicatively competent user should possess not just a knowledge of the language but also the knowledge of how to use this competence in communicative situations (Bagaric, 2007). Hymes (1972), Canale and Swain (1980) agreed that the components of communicative competence should be:

- Grammatical competence or linguistic competence refers to knowledge of and the ability to use language resources to form well-structured messages.
- Sociolinguistic competence refers to the possession of knowledge and skills for appropriate language use in social contexts, including social relationships, rules of appropriate behaviour and expressions of people's wisdom.
- Strategic competence is knowledge of how to use communication strategies to handle breakdowns in communication.

- Discourse competence refers to the knowledge of achieving coherence and cohesion in a spoken or written text.



However, some scholars were of the opinion that promoting communicative competence in the EFL classroom was insufficient to develop intercultural communication. Alpetkin (2002) considered promoting it inappropriate and hindering international and cross-cultural communication. He claimed that the communicative competence is strict with its adherence to the norms of the target language culture. He criticized the idealized figure of the native speaker created in the British and American textbooks. He also argued that while English is the lingua Franca for professional contacts, academic studies it also involves much communication among non-native speakers.

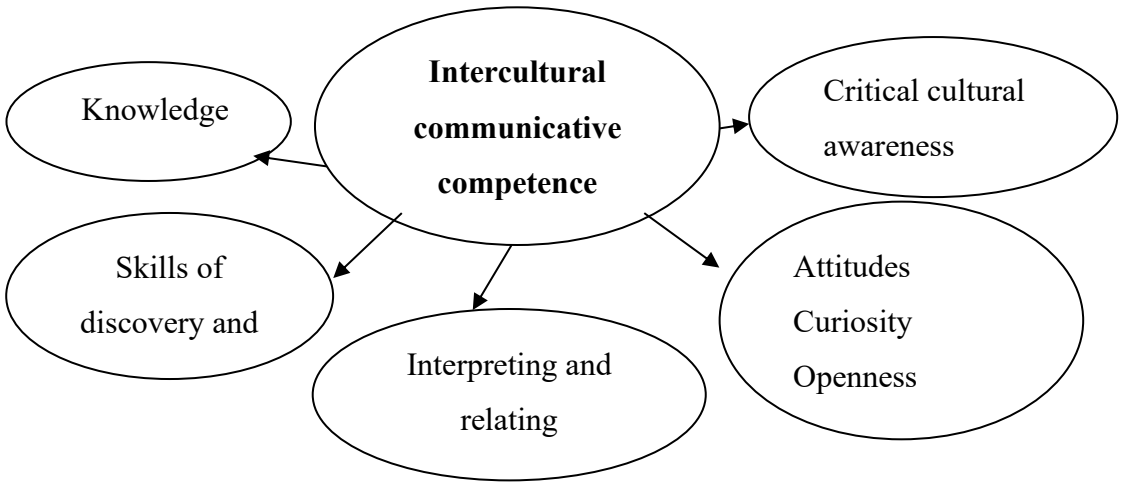
2.2.5 Intercultural communicative competence: Its components

The pioneering writer in the field of intercultural communicative competence Byram (1997) proposed a five-component model. He referred to these components as "savoir"—a French word which means "to know." The five "savoir" he outlined are:

- Knowledge: This includes knowledge of the culture of the social group of the intercultural speaker, the culture of the other groups and the interaction process. For instance, in some European cultures, it is acceptable for a younger person to address an older person using their name. On the other hand, in some Asian contexts, this it is not considered acceptable and instead, an honorific title (such as Brother or Uncle) is either used or added to convey respect and esteem.

- Interpreting and relating skills: This refers to interpreting symbols, signs and events of the other cultures and relating them to one's own culture and experience.
- Critical cultural awareness: This includes the evaluation of the perspectives, practices and products and build up evaluation criteria.
- Discovery and interaction skills: This entails the acquisition of the knowledge of cultural practices and applying them in real time.
- Attitudes: It is a phase in which there is curiosity, openness and a readiness to suspend disbelief in the others' culture and belief in one's own culture. For example, in the case of slapping a child to teach them right from wrong in France, an American may need to suspend their belief in this regard and be open for the reasons why the child should be slapped.

It should be noted that other components of communicative competence were incorporated, such as linguistic competence, sociolinguistic competence and discourse competence.



There are many scholars in favour of intercultural communicative competence. Aguilar (2002) & Alpetkin (2002) applauded intercultural communicative competence. They contended that it was a new step forward in strengthening language proficiency.

Alpetkin suggested that intercultural communicative competence should be developed among EFL learners by equipping them with linguistic and cultural behaviour, which will enable them to communicate successfully and fruitfully with others. Similarly,

Aguilar confirmed the necessity of adopting Byram's model of ICC as a replacement for communicative competence.

2.2.6 Intercultural sensitivity

Intercultural sensitivity is defined as a participant's "active desire to motivate oneself to comprehend, respect, and accept differences among cultures" (Chen & Starosta, 1998, p. 231). It is a requirement for intercultural communication competency. People with a higher level of intercultural sensitivity are thought to become more confident global citizens as their grasp of cultural differences improves (Chen & Starosta, 2000).

Intercultural sensitivity, according to Bennett (1993), has six stages: denial, defence, minimization, acceptance, adaptation, and integration of cultural diversity. Hammer et al. (2003), on the other hand, claimed that as one's experience of cultural difference becomes more nuanced and sophisticated, one's prospective competence in intercultural relations grows.

Anand and Lahiri (2009) distinguished between ICC and intercultural sensitivity; the former was regarded as acting properly in any intercultural situation; the latter was defined as the competence to differentiate, experience, and address cultural differences properly. Thus, intercultural sensitivity (IS) preceded IC.

2.2.7 Implementation of the ICC in the classroom

Promoting ICC in the classroom does not, according to researchers, mean relinquishing the common methods of teaching L2. Teachers may continue to use role playing, miming, group work and other cooperative activities. The difference would lie in the new roles of the teachers and students and changing their attitudes of whether ICC should be an integral part of L2 classroom. Additionally, the teacher's role is seen as more of a mediator or facilitator; teachers are not only entitled to teach knowledge but also develop new attitudes, skills and critical thinking. In the short and long run, students should be competent enough to build on their own cultural beliefs and behaviours to explore the other cultures and compare them with their own culture. In this respect, a competent teacher is not the native or non- native speaker, but a person who can influence the learners' perceptions of their culture and those of the others (Aguilar, 2008).

2.2.8 Strategies of promoting intercultural communication

Oxford (2001) and Celce-Muricia (2008) agreed on three learning strategies regarding intercultural communicative competence. They are classified as cognitive, metacognitive and memory-related. With respect to the cognitive strategy, students usually learn through outlining, summarizing, note-taking, organizing and reviewing. In addition, metacognitive strategies are developed through noting errors, feedback from peers and teachers, guessing the meaning of words from contexts or grammatical functions, etc. The third strategy—memory-related—helps learners recall words using certain clues like acronyms, images and sounds.

Further, Celce-Muricia (2008) highlighted that in order to achieve the purpose of developing communicative skills, the teachers should use certain lesson plans whose components are drawn from linguistics, sociolinguistics and culture. These lesson plans may include activities such as using mobile phones or writing e-mails to cite opinions, summarize the main idea of the discourse, role playing and writing newsletters about cultural differences, etc.

2.3 Models of intercultural communicative competence (ICC)

The concept of ICC has been scrutinized by a great number of scholars and researchers; each proposed model has its merits and drawbacks. According to Spitzberg & Cupach, (1989), no model of ICC may be considered perfect since "most existing cultural communicative methods have been fairly fragmented" (p. 344). The following section will introduce some of the models of ICC.

2.3.1 Development model of intercultural sensitivity (DMIS)

Bennett (1986) created the development model of intercultural sensitivity **(**DMIS) to illustrate how people adapt and integrate with cultural differences. Bennett (1986, 1993) proposed and outlined six stages of the development of intercultural competence, in which learners move from ethnocentrism (three stages) to ethnorelativism (three stages).

Ethnocentrism is defined as the attitude of the learners who regard their own cultures as superior to other cultures. According to the DMIS, ethnocentrism goes through three stages:

- Denial: People refuse the existence of cultural differences. They believe their culture is right, cultural differences are not acceptable, and their values should be prioritized.
- Defense: People recognize the existence of cultural differences, but they regard them as invalid. Specifically, people believe that it is difficult to cope with cultural differences, and they tend to avoid dealing with other cultures because they feel threatened.
- Minimization: People in this stage are still obsessed with the threat of cultural differences, but they try to make it less acute; they adopt certain ideas like people are more similar than different. They no longer describe other people as inferior or unlucky (Nadeem et al., 2018; Vegh & Luu, 2019).

Bennett (1993) explains ethnorelativism thus: "Cultures can only be understood relative to one another and that a particular behavior can be understood within a cultural context" (p. 46). Ethnorelativism is comprised of the following stages:

- Acceptance: The cultural differences are recognized and accepted, but with no adaptation. More specifically, people accept the values and behaviors of other cultures.
- Adaptation: In this stage, the cultural differences are viewed as positive. Consequently, people tend to change their behavior to suit those of the different cultures. People also tend to view cultural differences as invaluable resources.
- Integration: In this last stage, the movement from ethnocentrism to ethnorelativism is achieved. That is, people become satisfied that identity is not exclusive to one culture and they keep their own identity and integrate some aspects of other cultures.

2.3.2 Spitzberg's model

Spitzberg (1997) defined ICC as communication which is appropriate and effective. That is, appropriateness means the rules or values are not clearly broken. Effectiveness is the achievement of goals in terms of successes and failures. Spitzberg suggested an interactional process between motivation, knowledge, and skills. All these components are interacting with what the interactant expects of the others. If the expectations are fulfilled, then the interactant is interculturally competent and vice versa.

Spitzberg also identified conditions which tend to increase communicative competence. That is, when motivation increases, due to confidence, the interactant will be more culturally literate and knowledgeable, identity and diversity increases among cultures, communicative skills are enhanced and the relational competence increases in terms of the accomplishment of the autonomy needed.

2.3.3 Byram's model

Byram is regarded as a pioneering figure in the field of intercultural communicative competence. Byram (1997) proposed a five-component model. He referred to these components as *savoir*—a French word, which can be both verb (to know) or noun (knowledge)—since he was affected by the French culture and its differences from his own home culture during his work. In this context, *savior* is everything we need to know to be interculturally competent.

Byram's five *savior* are the following:

- Knowledge: includes the knowledge of the culture of the social group of the intercultural speaker, the culture of the other groups' and then the interaction process. For example, slapping a child in France is the right way to know well good from bad, whereas in America, this behavior might be frowned upon.
- Interpreting and relating skills: refers to interpreting symbols, signs and events of the other cultures and relating them to one's own culture and experience.
- Critical cultural awareness: includes the evaluation of the perspectives, practices and products and build up evaluation criteria.
- Discovery and interaction skills: entails the acquisition of the knowledge of cultural practices and applying them in real time.
- Attitudes: in this phase curiosity, openness and the readiness to suspend disbelief in the other culture and belief in one's own culture. Byram uses the example about slapping the child in France to make this clear. That is, Americans should suspend their own cultural belief in this regard and be open to the French rationale of why the child was slapped.

2.3.4 Cultural intelligence (CQ) model

In 2003, the construct of cultural intelligence was proposed by Earley and Ang who defined cultural intelligence as "another complementary form of intelligence that can explain variability in coping with diversity and functioning in new cultural settings" (p. 23). This new framework of cultural intelligence was based on Stern's framework of 1986. Sternberg (1986) identified four dimensions of intelligence: metacognition, cognition, motivation, and behaviour (as cited in Ang et al., 2007, p. 337). The metacognitive dimension includes all mental processes being employed by the learners to attain more information about other cultures like self-monitoring, planning and awareness of other cultures and their interaction preferences.

Cognitive CQ displays understanding of different cultures' values, beliefs, and practices—in other words, how cultures are similar and distinct. Motivational CQ is the ability to focus one's attention and energy on cultural differences and adapting to them. Finally, behavioral CQ refers to the use of appropriate verbal and nonverbal acts in intercultural relationships (Ang et al., 2007).

2.3.5 The pyramid model of intercultural communicative competence

Dreadroff (2006, 2009) proposed the pyramid model of intercultural communicative competence (ICC). The ICC elements included in this model are:

- desired external outcomes, which was to behave and communicate effectively and appropriately;
- desired internal outcomes such as adaptability, flexibility, ethnorelative views and empathy;
- knowledge and comprehension such as having information about one's culture and other cultures;
- skills, such as listening and analysis, and the ability to analyze, evaluate and relate;
- requisite attitudes, which included mutual respect, openness, curiosity and discovery.

2.3.6 Integrated model of intercultural communicative competence (IMICC)

Arasantam , Banerjee and Dembok (2010) proposed a comprehensive integrated model of intercultural communicative competence (IMICC). This model was designed to be general and cross-cultural. It includes motivation, empathy, attitudes, interaction involvement and intercultural experience.

The above discussion of various models also brings to attention the significance of culture in the EFL classroom, and the need to integrate modes of developing intercultural communicative competence along with strengthening language skills.

2.4 Instruments of measuring intercultural communicative competence

Klemp (1979) pointed out that "competence can be measured. But its measurement depends on its definition" (p. 41). Similarly, Kuada (2004) stated that for ICC to be assessed effectively "there is a need for a clearer definition of the concept of international competence" (p. 10). Although ICC assessment is not easy, it is fruitful since it provides immediate feedback to the teachers and decision-makers on how much intercultural knowledge and experience the learners have, according to which the teaching methodologies, curricula and extracurricular activities, policies and procedures may be either sustained or modified (Skopiskaja, 2009).

2.4.1 Intercultural development inventory (IDI)

This instrument is theoretically based on Bennett's DMIS (Development Model of Intercultural Sensitivity), which was explained in the previous section. As mentioned earlier DMIS involves six stages of intercultural development starting from ethnocentrism to ethnorelativism. Hammer, Bennett and Wiseman (2003) proposed an ICC measurement tool called the intercultural development inventory (IDI) to measure the three stages of ethnocentrism (denial, defense and minimization) and of ethnorelativism (acceptance, adaptation, and integration). They claimed that this 50-item instrument, in which respondents are scored according to a five-point Likert scale (strongly disagree to strongly agree) can be used with confidence since it is valid and reliable.

According to Paras et al. (2019), Lebak (2012), Hammer (2003), Paige et al. (2003), this scale is valid and accurately predicts attitudes towards cultural differences.

2.4.2 Cultural intelligence scale (CQS)

This scale is based on the cultural intelligence model developed by Earley and Ang in 2003, discussed in detail in the previous section. As explained earlier, the CQ model comprises of four dimensions: metacognitive, cognitive, motivation and behavior. Accordingly, this scale is composed of these four areas, each of which includes five items. In addition, this measuring instrument is scored using a 7-point Likert scale (strongly disagree to strongly agree). Ang et al. (2007), Gozzoli and Gazzaroli (2018), and Wright (2016) stated that this 20-item model can be used with confidence since it is valid and reliable.

2.4.3 Intercultural readiness check (IRC)

This scale was developed by scholars at the universities of Groningen, Amsterdam, Gent and Toronto. The IRC model is comprised of four behavioural dimensions: intercultural sensitivity, intercultural communication, building commitment and preference for uncertainty. The ultimate purpose of these four competencies is to build intercultural effectiveness. This scale is scored using a 5-point Likert scale (strongly disagree to strongly agree). It is a 60-item instrument, which can be used with confidence (Brinkman &Wink, 2007; IRC).

2.4.4 The multicultural personality questionnaire (MPQ)

The scale was developed by Van Oudenhoven and Van der Zee during 2000 and 2001. It is comprised of five personality components: cultural empathy, emotional stability, flexibility, open-mindedness, and social initiative. The ultimate purpose of these five dimensions is to measure cultural effectiveness and assess the behavioral dimensions of intercultural competence. This scale is rated using a 5-point Likert scale (strongly disagree to strongly agree). It is a 9-item instrument to be completed within 15 minutes (Popescu et al. 2014; Van Oudenhoven and Van der Zee, 2002).

2.4.5 Cross-cultural adaptability inventory (CCAI)

This scale was developed and revised by Kelly and Meyers in 1992. This scale includes four cross-cultural subscales: emotional resilience, flexibility and openness, perpetual acuity, and personal autonomy. The ultimate purpose of these four dimensions is to identify a participant's strengths and weaknesses in the four areas of cross-cultural communication and interaction. This scale is rated using a 5-point Likert scale (definitely not true to definitely true). It is a 50-item instrument to be completed within 20 minutes (Davis & Finney, 2003; Kelly & Meyers, 1992).

2.4.6 Intercultural sensitivity index (ISI)

This instrument is based on Bennett's DMIS (Development Model of Intercultural Sensitivity), involving six stages of intercultural development starting from ethnocentrism to ethnorelativism which the researcher explained in the previous section. Olson and Kroeger (2001) developed Bennett's tool of measuring DMIS, which is IDI, and came up with a 48-item scale called the Intercultural Sensitivity Index (ISI). This scale is comprised of nine intercultural competence components, six of which are modified from IDI (denial, defense, minimization, acceptance, adaptation, integration).

The others are:

- Substantive knowledge: It measures the world's interdependence, knowledge of other cultures, and linguistic, cultural competence besides using another language.
- Perpetual understanding: It measures the mutual understanding of differences between cultures, knowledge and appreciation of one's culture and the resistance of stereotypes.
- Intercultural communication: It measures cross-cultural communication and awareness of cultural differences. (Brinkman & Wink, 2007; Fantini & Tirmizi,2006; Olson & Kroeger, 2001; Schnabel, 2013).

This instrument measures almost all the components of ICC and its stages. The first stage is ethnocentrism, which is comprised of the following levels or dimensions:

- Denial: Its main them is cultural difference are neither existent nor noticeable.
- Defense: It highlights that cultural differences are existent. However, they are threatening one's culture.

- Minimization: The individual minimizes the cultural differences saying that people are more similar than different.

The second stage is ethnorelativism, which includes the following dimensions or levels:

- Acceptance: This dimension focuses on the respect of diverse cultural values and behaviours.
- Adaptation: This level focuses on seeing the world with different eyes and adapting behavior.
- Integration: It mainly aims to promote maintain one's culture and integrate other culture.

The third stage is global competence, which entails the following three levels:

- Substantive knowledge: This level addresses the necessity of gaining more cultural knowledge, which is substantial.
- Perpetual understanding: It measures the open-mindedness which promotes universal worldviews.
- Intercultural communication: It measures intercultural engagement and mediation.

The improvement in ICC is measured in terms of the shift from one level to another in the same stage, or the shift from one stage to another. For this purpose, ISI questionnaire was developed and included 48 items measured according to 5-point Likert Scale (Never Describe Me to Describe Me Extremely).

2.4.7 Intercultural competence assessment (INCA)

This is a blended assessment tool developed as a project by INCA and funded by Leonardo Davinci II. It is a 21-item questionnaire which targeted engineers, employees, employers and professionals. This instrument is linked to Byram's 1997 model of ICC and includes the following: tolerance for ambiguity, behavioral flexibility, communicative awareness, knowledge discovery, respect for otherness and empathy (INCA, 2004; INCA, 2009; Sinicrope & Watanbe, 2009).

2.4.8 Intercultural knowledge and competence value rubric

This rubric was developed by the Association of American Colleges and Universities (AACU), which represents 100 universities and colleges across the United States. This instrument includes rubrics for describing the intercultural communicative of American undergraduates. Intercultural communicative competence, according to these rubrics, is comprised of the following: knowledge, skills, and attitudes (Center for Research on Learning & Teaching (CRLT).

2.4.9 Global perspective inventory (GPI)

This instrument is theoretically based on two intercultural concepts: cultural development and cultural communication. Cultural development is defined as the awareness of feelings and relating to others and the ability to reflect on experiences. It is classified into three categories: cognitive, intrapersonal, and interpersonal (Kegan, 1994; King & Magloda, 2005). Comparatively, communication in an intercultural context requires holistic interaction between the three dimensions: the cognitive (how do I know), the affective (how do I feel), and the behavioral (how do I relate to others) (Chen, & Storosta, 1996). This instrument is composed of 32 items and scored using a 5-point Likert scale (strongly agree to strongly disagree) (Braskamp et al., 2014; Research Institute for Studies in Education, 2017).

2.4.10 Global perspective survey (GPS)

It is unidimensional, which measures one factor, namely, cross-cultural relativism. The process of relativism reflects people's competence in viewing their culture in connection with other cultures along with blocking judging other cultures as good or bad and ethnocentrism. GPS is composed of nine items and rated using a 5-point Likert scale (Griffith, et al., 2016; Hanvey, 1982).

2.4.11 Assessment of intercultural competence (AIC)

It is a multidimensional scale, which measures knowledge, attitudes, skills and critical awareness. It consists of 54 items and rated using a 6- point Likert Scale (not at all competent to extremely high competent) (Fantini & Tirmizi, 2006). The new

component, here, is critical cultural awareness, which is defined as managing stereotypes through intercultural teaching and experience (Nugent & Catalono, 2015).

2.4.12 The behavioural assessment scale for international communication (BASIC)

The behavioural assessment scale for international communication (BASIC) was developed from Ruben's scale (1976), which included intercultural behavioural assessment indices (IBAI). However, BASIC added one more dimension to become eight instead of seven as in IBAI; the added dimension is relational role behavior. The eight dimensions are rated using a 4-point Likert scale (strongly disagree to strongly agree). The scale measures display of respect, orientation to knowledge, empathy, interaction management, task role behaviour (getting involved in group discussion), relational role (groups harmony), and interaction postures (judgmental way of dealing with others) (Koester & Olebe, 1988, 1989).

2.4.13 Intercultural communication sensitivity scale (ICSS)

This scale was developed by Chen and Starosta (1989, 2000). It is composed of four dimensions of intercultural communicative competence: personal attributes, communication skills, psychological adjustment, and cultural awareness.

2.4.14 The Intercultural Awareness, Sensitivity, and Effectiveness Scales

The Intercultural Awareness, Sensitivity, and Effectiveness Scales are a set of three scales that measure intercultural awareness, sensitivity, and effectiveness.
Portalla and Chen (2010) have created a set of three tools that aim to measure intercultural competency holistically: intercultural awareness, intercultural sensitivity, and intercultural effectiveness. Intercultural awareness represents the cognitive dimensions of intercultural competence in Chen and Starosta's (1996) approach.
It is the ability to comprehend different cultures, which is dependent on both self-awareness and cultural understanding. To assess this, the Intercultural Awareness Scale was developed. On the other hand, intercultural sensitivity refers to the affective aspects of intercultural competence. The Intercultural Sensitivity Scale was developed by Chen and Starosta (2000) to assess the various aspects of intercultural sensitivity.

2.5 ICC in the EFL classroom: A theoretical rationale

Various scholars have reiterated the need to include the teaching of culture in the EFL classroom. Moreover, they have suggested several ways and techniques for teaching ICC to bridge the gap between language teaching and a teaching of cultural aspects of language. However, teachers tend not to teach ICC due to factors related to teacher's work load, lack of familiarity with cultural teaching, and poor knowledge of which aspects of culture to address (Omaggio, 2001). Juan and Flor (2008) underlined the necessity to promote the teaching of culture in the classroom. They suggested three phases for accomplishing this purpose: illustration, collection, and application. In the illustration step, the teacher clarifies the concept of IC to familiarize the learners with the targeted culture. The teacher can provide the students with ideas and topics to explore and promote ICC like family relations, food, entertainment, tourism, education, etc. Then during the application stage, the learners are required to gather some details about the topics they have already chosen in the first phase. After that, they submit the collected materials to be implemented in the form activities. For intensive reading, for example, the teacher can organize the following activities:

- Pre-reading activities: the learners preview a text (with cultural content) and judge whether its cultural context is related to their culture or to others'. The main purpose is previewing critically.
- While-reading: the readers are required to concentrate more on how the topic is presented and even the choice of lexis, language and structure.
- Post-reading: the students might be asked what will happen if this topic is written or read by other writers or learners from different cultures; a discussion is initiated about the topic.

Similarly, Williams (2001) suggested that the learners can read about a particular context or event from different sources and cultures and analyze and compare them. Celce-Muricia and Olshtain (2000) proposed providing learners with mixed short stories with cultural content that the learners may unscramble. This would help them distinguish between organized and disorganized contexts.

Babloni (2006) stated that process of teaching and learning ICC is both cooperative and time-saving. He summarized the role of the teacher in constructing ICC as follows:

- Training the students through the elicitation of the students' background from their intercultural experience.
- Providing the students with the necessary information through short stories, autobiographies, movies, and so forth.
- Establishing lifelong self-reflection through empowering the students to be able to detect which ICC behavior is wrong and amend it spontaneously.

Parthiban (2016) outlined the various processes of teaching intensive classroom reading:

- The key words and structures should be taught previously and before looking at the reading material. This will definitely motivate the learners to read and understand the intended text.
- The teacher provides the learners with the necessary information to keep them more interested
- The teacher reads the text aloud.
- The students then read it silently. Of course, the students can consult their dictionaries and/or teachers for the meanings when necessary.
- After the students finish reading silently, the teacher discusses all the text's details.
- Post-reading activities involve doing some exercises on vocabulary and grammar.

Other reading strategies include skimming, in which learners read quickly to look for the general idea, and scanning, in which the readers read to find specific information.

PluriMobil, the European center for modern languages, presents lesson plans to develop students' communicative skills and expand their intercultural skills through reading. It offers a framework for a lesson plan for teaching ICC that is structured in terms of the content of the lesson, objectives, targeted competencies, and procedures.

2.6 ICC in the EFL classroom: Some empirical studies

This section will discuss some of the studies that used these tools and models in their experiments that offered results of interest for the present study.

Li-hua and Shu-sing (2010) examined Project Based Learning (PBL) using intensive reading to promote ICC at a Chinese university, among students whose major was

English. The sample was 80 students divided evenly into two experimental and control groups. The experimental group was taught intensive reading using PBL, in which the role of the teacher was a facilitator. However, the control group was taught intensive reading using the traditional way of teaching, which was teacher-centered and did not involve any PBL. The experiment lasted for nine months. The intervention was represented by introducing reading texts and teaching them intensively. Therefore, the students chose a project, which was a reading text, through brainstorming like "Hitler's speech on invasion of USSR." To assess this intervention, the researchers used two pre- and post-questionnaires, English proficiency tests, self- assessment sheets in addition to the open-ended questions, which were attached to the questionnaires. The results were as follows:

- Integration of intercultural dimension into intensive reading through PBL is essential and profitable.
- The students' attitudes towards other cultures were positive. PBL is effective as it connects language learning with intercultural experiences.

Rodríguez (2012) conducted a study, in which he intended to foster ICC in the EFL classroom through reading authentic literary texts. He selected 23 students from Bogota University, Colombia. Their level of English was advanced and they were 18-22 years old. They had studied communicative English using the six level *Top Notch* series of textbooks. Five authentic literary texts were included in the EFL classroom. The students were required to read the story at home, and then they discussed it in the classroom. The literary texts included African-American and Mexican-American short stories. To collect the data, the researcher used direct observation, interviewing, and reflective journals. The interviews were conducted after receiving the consent of the participants and their identities were kept confidential. Each interview took five to eight minutes to answer three questions. All the interviews were recorded, and then transcribed. As for reflective journals, the students were required to produce three reflective journals. Consequently, the study concluded that authentic literary texts fostered not only ICC knowledge and also promoted communicative language teaching through social interaction.

In their quantitative study, Anhagari and Zamanian (2014), investigated the impact of providing the university students with intercultural content knowledge together with the

English curriculum in the EFL classroom. The experiment was carried out on 48 intermediate female Iranian students at the Iran Language Institute. The 48 participants were evenly distributed to two groups: one as a control group and the other as an experimental group. The two groups were pre-tested and post-tested using the Intercultural Communication Sensitivity Scale (ICSS). The experimental treatment involved using additional intercultural reading passages, which promote the content knowledge of the learners about the host culture. The control group did not receive any additional intercultural materials. The experiment lasted for two months, in which all the participants of the two groups took three and a half hours of learning English a week, except for the additional intercultural materials provided for the experimental group. As a result, the experimental group members showed more progress represented by their positive attitudes towards communication and interaction with native speakers.

Tennekoon (2015) examined the effectiveness of implementing an intercultural syllabus alongside the actual English teaching curriculum on prospective teachers in Sri Lanka. The program's main purpose was to turn out interculturally competent teacher trainees to be qualified enough to manage cultural differences with other ethnic groups in the country. The sample of the study consisted of 31 participants in their second year and represented all ethnic groups in Sri Lanka. To examine the impact of the study intervention, i.e., introducing an intercultural syllabus, the researchers used the mixed method approach which involved both qualitative and quantitative tools. Thus, the instruments of the study were: a questionnaire, which was based on Bennet's IDI scale, and a reflective journal, in which participants noted feedback, reflections and observations. The experiment was class-based, in which the participants spent six hours a week learning both English language and intercultural content knowledge for three months. Each class was preceded and followed by a critical thinking task. Following the analysis of their data, the researchers concluded that the participants were inclined to be more ethnocentric, and that ethnic issues could have been resolved if the educational reforms had included intercultural teaching.

Osman (2015) investigated 37 male and female English teachers at King Saud University, KSA, on whether integrating the ICC objectives in the EFL classroom is effective. The teachers were multinationals, i.e., British, Lebanese, Saudis, Iranians and British Africans. Further, the cultural curriculum used there was *New Headway Plus*

and *Q: Skills for Success*. To examine these teachers' perceptions, the researcher used the quantitative and qualitative mixed method. The researcher developed and validated a survey based on a 4-point Likert scale (definitely important to definitely not important) on the one hand and organized discussions with a focus group about their responses in addition to the researcher's observations on the other hand. He concluded that integrating ICC learning in the EFL classroom empowered the learners to suspend judgment and enabled them to identify the sources of misunderstanding.

Barr and Chinwonno (2016) examined the effectiveness of project-based reading (PBR) on English reading abilities and the ICC of undergraduate students in Thailand. The PBR intervention period lasted for a semester and involved 32 undergraduates from a Thai university. In addition, the readings included discussions of native speakers' cultures (English, American, and Australian), non-native speakers' cultures (French, Italian, and Japan) and the Thai culture. The results were achieved through calculating and analyzing English ability in pre- and post-tests, ICC test rated using a 5-point Likert scale, in addition to a project-based rubric. The researchers concluded that there were significant correlations between reading ability and intercultural knowledge and attitudes, and the integration of reading and intercultural teaching helped the participants improve their reading abilities and ICC.

In their quantitative study about the development of intercultural sensitivity, Chapman and Clenton (2016) studied the development of intercultural sensitivity of 19 Japanese university students, eight of whom were males and eleven females. The experiment's main purpose was to examine whether staying in a host culture for a short time would improve the participants' intercultural communication and sensitivity. More specifically, the 19 subjects were sent on a study visit to Vietnam and Thailand for 25 days, and they were tested before and after their departure using the Intercultural Sensitivity Index (ISI). As a result of the statistical analysis, the researchers came out with the following conclusions:

- The first stage of intercultural sensitivity showed a decrease in ethnocentrism and more openness to cultural differences. Similarly, the second stage showed improvement in the participants' perceptions of other cultures since they understood that all other cultures are valuable and worth respecting.

- The additional three components of ISI substantive knowledge, perceptional understanding, and cultural communication had the following results:
  1. The substantive knowledge did not score high.
  2. Perceptual understanding showed that the participants needed to promote their understanding of open-mindedness.
  3. Intercultural communication revealed that the participants could not develop proper communicative interaction as they were not able to develop the concept of knowing other cultures.

Tran and Seepho (2016) attempted to investigate the integration of intercultural context into an English communicative language course, and then received feedback from the participants regarding their perspectives. The participants were 47 students at a Vietnamese institute. The participants were taking a communicative language course including an intercultural context. The instruments of the study were 15 item pre and post questionnaires using 5-point Likert scale, a language test, and semi-structured interview. The intercultural teaching lasted for thirteen weeks, in which two meetings were held a week for two hours each. The students were taught using *Four Corners* textbook along with additional multicultural reading texts. As a result of the qualitative and quantitative analysis, the researchers concluded that the students' achievement in reading improved and intercultural awareness, knowledge, and attitudes increased and developed.

Sugumar (2016) conducted a qualitative study to investigate the challenges which hamper graduate and undergraduate international students' intercultural communicative competence at Midwestern University, USA. The participants included eight international male and female students from different countries, namely, Saudi Arabia, India, Singapore, South Korea, Guinea and Thailand. To achieve the purpose of the study, the researcher used the semi-structured interviews as the main instrument. That is, he asked his interviewees many in-depth and open-ended questions and discussed the answers with them. He concluded that the international students had difficulties in adapting their own behaviours and practices to the intercultural community in the USA due to their own long-established habits, values and beliefs that they could not detach themselves from. Therefore, the researcher recommended providing the prospective students with the due cultural content knowledge at their home universities.

Wright (2016) organized a workshop to examine the effectiveness of document-based questions (DBQ) on promoting the ICC of the undergraduates of An-Najah University, Palestine. This experiment was carried out in the form of a workshop, and the students were distributed into two control and experimental groups, each of which consisted of 21 female and male students from all years and disciplines of the university. The control group had training in professional English language skills like writing a CV and cover letter, speaking on the phone, job interviews, etc. The experimental group was trained using DBQ. Consequently, the researcher recommended that teachers should always seek proper intercultural teaching methods to develop the students' intercultural content together with the language-related ones, and while teaching intercultural objectives, teachers should avoid building up stereotypes and intercultural misunderstanding.

Nie (2017) conducted an experiment to study the impact of promoting intercultural communication through the intervention of novels using the journal teaching method. The participants were 69 undergraduates in a Chinese university, 48 of whom were females and 21 were males from various university disciplines and years. The experiment lasted for a semester, in which the students attended two hours of English classes a week. To achieve the purpose of the study, the students were given a 320-page novel called *Veil of Roses* by Laura Fitzgerald to read at home extensively. The participants were pre-tested and post-tested using two questionnaires before and after reading the novel and journal intervention. The results showed that using the novel for promoting intercultural communicative competence was effective since the texts involved authentic experiences.

Bouhidel (2018) conducted a study for her MA thesis. Her main purpose was promoting ICC at a sophomore university level at the University of Batna, Algeria through integrating literary texts. The research design was experimental which involved the mixed method. Therefore, the data were collected using quantitative tools, i.e., a pre-test and a post-test, and qualitative tools, i.e., two questionnaires for both teachers and students. The experimental intervention lasted for a whole year, in which literary texts from British literature were introduced. The sample consisted of 90 students distributed into two groups: experimental and control. The results showed that the introduction of literary texts enhanced ICC, students' understanding of the target culture.

Rezaei and Naghibi (2018) investigated the impact of the intervention of teaching short stories in the EFL classroom using intensive reading in promoting ICC among Iranian undergraduate students at Sharif University of Technology in Tehran. To achieve this purpose, 14 intercultural texts were designed, and then were taught using intensive reading, cross-cultural discussions, role-plays and critical thinking activities in the classroom. As assessment tools, reflective journals and semi-structured interviews were used. The researcher concluded that positive attitudes and a wider understanding were developed as a result of using intercultural texts to promote ICC through intensive reading.

Yu and Maele (2018) studied the effect of integrating intercultural awareness in an intensive English reading class in a Chinese university, where 77 undergraduates were involved. The experiment lasted for a semester. During the experiment, the participants were taught reading texts intensively using the reading strategies of scanning, comprehending and summarizing, analyzing and comparing, reflecting and evaluating, and finally empathizing and respecting. The researchers concluded that intensive reading raise intercultural awareness.

Gunes and Mede (2019) conducted an action research to examine the impact of integrating ICC teaching into an EFL class. The sample was composed of 20 female and female students A1 level students in Istanbul, Turkey. During the 1st semester 2019, the participants were taught through including some ICC tasks like multicultural texts, role-playing, and interactive cultural activities. To assess the impact of ICC inclusion into an EFL classroom, the researcher used the mixed method which utilized 28 item pre and post questionnaire designed according to 5-point Likert scale a quantitative tools, and semi-structured interviews and teachers' reflective journals as qualitative tools. The student concluded that the sample's views after the ICC was integrated were significantly different. That is, the participants showed more development in their perceptions of their culture and other cultures. They also became of aware of presence of difference between cultures, which should be respected and promoted. In terms pedagogy, integrating ICC tasks into the EFL classroom will definitely help students communicate more effectively in cultures other than their own, improve students' attitudes, reactions, and communicative skill.

Imamyartha et al. (2019) investigated the engagement of EFL readers in literature to enhance intercultural communicative competence. The study targeted first year Indonesian university students. The sample comprised of 34 freshmen students who received four weeks of intercultural learning and cultural awareness in the first semester of 2019, 75 minutes a week. The participants were provided with diversified reading texts, which explained certain intercultural concepts in situations. Those texts were taught using intensive reading, which included three phases: teaching the reading text for 30 minutes, doing the related tasks for 30 minutes, and organizing a group discussion for 15 minutes. To assess the experiment, the researcher implemented a pre-experiment intercultural communicative competence questionnaire, a during experiment ICC questionnaire, and an open-ended post ICC questionnaire. As a result, the participants' intercultural knowledge, skills, and attitudes were improved. In addition, reading texts greatly increased the students' ICC, with intercultural understanding being the most important factor in determining ICC. Those intercultural reading texts inspired the first year university students to be open-minded and accepting of cultural differences.

Upton and Kassim (2019) applied an intercultural education training program to university students in Japan to increase the ICC in the EFL Japanese classroom. The sample was comprised of 18 junior students, who received one semester of intercultural learning and cultural awareness, 90 minutes a week. To implement this experiment, the researcher used the mixed methods research that incorporated both quantitative and qualitative tools. That is, the quantitative tool was questionnaire rated using a 5-point Likert scale (Strongly disagree to strongly agree). However, the qualitative tools included reflection journals and semi-structured interviews of five volunteering students. The participants were provided with reading texts, which explained certain intercultural concepts in situations. To assess the experiment, the researcher implemented the following instruments: pre- and post-questionnaires, weekly reflection journals, and interviews. As a result, the participants' intercultural knowledge, skills, and attitudes were improved together with the decrease in the fear of the unexpected.

Maghsoudi (2020) compared the English textbooks used in Iran and India. The main purpose of the study was to investigate the percentage of ICC inclusive content in the

textbooks used in the two countries. Therefore, in the academic year of 2019-2020, the content of the Iranian English curriculum (Prospect & Vision) and the content of the Indian English curriculum (Standard English) at the high school level were analyzed. Qualitative analyses were duly conducted. As a result, the researcher concluded that the Indian English textbooks minimally and to a little extent promoted ICC, especially at the upper level, and specifically enhanced critical cultural awareness. However, the Iranian textbooks were totally deprived of any ICC context. Thus, the researcher was dissatisfied with the negligence of ICC contexts in these textbooks. He stressed that ICC teaching through multicultural material should be explicitly, but not implicitly, included in the English teaching material since the world is now a global village.

Arvelo and Nocito (2021) conducted a training course for lecturers at two public universities in Spain. The purpose of the study was investigating the beliefs of the participants about the inclusion of ICC teaching in English medium instruction. The sample of the study was comprised of 21 female and male lecturers. The sample partook in a four-module training program, each of which lasted for four hours for a week. Interculturality was one of the topics, in which the participants were intensively involved. The researcher used the mixed method, where pre- and post-questionnaires were used as quantitative instruments, and self-reflective reports as qualitative tools. The 20-item questionnaire was designed according to a 5-point Likert scale. The analysis of results showed that cultural awareness through intercultural in-class tasks should be included in English teaching, and internationalization of English teaching should be enhanced. They conceded that the participants' beliefs about the inclusion of ICC tasks before the training developed into more supportive stances in favour of ICC after the training.

Tambunan et al. (2021) investigated the level of intercultural communicative competence (ICC) among university students in the northern universities of Indonesia. The instrument of the study was a 20-item questionnaire which made use of a 5-point Likert- scale (strongly disagree to strongly agree). The sample consisted of 89 participants; the females were 28, whereas the males were 61. The age of sample ranged between 18 and 20. During the survey, the participants were enrolled in an EFL course and tested for their cross-cultural understanding. This quantitative survey concluded that students lacked knowledge about cultures and how to understand intercultural

communication. The study demonstrated the need to develop and enhance students' intercultural communicative competence in a language course. A use of multicultural activities that incorporated ICC in the EFL classroom would develop intercultural awareness and reduce barriers in mutual understanding. The researchers recommended the inclusion of an intercultural curriculum into universities teaching English as a foreign language.

The survey of empirical studies presented above suggests that using multicultural narratives to strengthen language skills in EFL classrooms have been effective in promoting intercultural communicative competence among the learners to varying degrees. Such texts have also been quite effective in developing language skills due to the involvement and motivation of learners, and collaborative learning techniques that were used in the classrooms.

2.7 Conclusion

The chapter discussed the definitions of the intensive reading skill and intercultural communicative competence, some ICC models, measurement tools as well as empirical studies to highlight the significance of studying and experimenting with ICC while developing intensive reading skills in the EFL classroom.

The proposed study will, it is hoped, enrich this literature since it is the first in Palestine in terms of the variables, tools, and sample.

Chapter three
Research Methodology

3.0 Introduction

The effectiveness of any study is definitely judged by its methodology. Specifically speaking, the methodology of the study is the actual interpretation of the theoretical and empirical literature. As discussed in the previous chapter, various studies have been conducted in the field of developing/incorporating ICC in the EFL classroom. Consequently, the researcher tried to implement a methodology which kept abreast with the Palestinian context and needs. This chapter presents the rationale of the study, its assumptions, research aims and objectives and the research questions it proposed to investigate. It also offers an outline of the design of the study, research tools, a profile of the sample of participants, a profile of the Arab American University, methods of collecting data, schedule of the study and statistical analysis used.

3.1 Rationale of the study

Promoting ICC in and through the EFL classroom has received a great deal of attention in recent times. More specifically, theoreticians and practitioners have conceded that the main goals of language teaching should incorporate interacting and communicating with people from different and diverse cultures. However, the notion of teaching English accurately through focusing on grammar and lexicon is still quite prevalent (Byram, 1997; Fernando, 2012; Haneda, 2007). Similarly, at Palestinian universities, the teaching of culture receives the least attention within the English language curriculum. This is attributed to the paucity of the experimental research which addresses the urgency of incorporating ICC teaching in the EFL classroom, especially in Palestine. Therefore, the researcher opted to experiment promoting and developing ICC through teaching multicultural narratives intensively at the Arab American University of Palestine's EFL classrooms, which, of course may have an impact beyond the classroom.

The reading texts were carefully chosen to include multicultural narratives since providing authentic texts would definitely build a better understanding of both culture and language (Byram, 1999; Genc & Senel, 2017). Through this study, the relationship between developing intensive reading skills as well as intercultural communicative competence using multicultural narratives was investigated. Furthermore, the

effectiveness of teaching multicultural narratives on improving the achievement of reading skill was investigated, too.

3.2 Assumptions

The study assumes that teaching culture in the EFL classroom at tertiary level promotes intercultural engagement and intercultural sensitivity. It believes that proficiency in English language as a means of communication depends on comprehending the cultural dimensions of the language since scholars have argued that culture may be regarded as the fifth skill of English language.

The study also begins with the assumption that classes for strengthening intensive reading skills that involve multicultural narratives are ideal for both enhancing reading comprehension as well as ICC. However, the relationship between intensive reading and ICC may need further research. Hence, the study is based on the following two hypotheses:

- Teaching intensive reading skills using multicultural narratives would improve the reading skills among tertiary level EFL learners in Palestine.
- Teaching multicultural narratives in intensive reading classes would enhance intercultural communicative competence among tertiary level EFL learners in Palestine.

3.3 Research aims

The researcher believes that developing intensive reading skills in the EFL classroom would enhance intercultural communicative competence among tertiary level learners in Palestine. Moreover, developing intensive reading skills through the use of multicultural narratives would also motivate and improve their reading skills. The present study therefore aims to:

- Develop ICC while teaching intensive reading skills using multicultural narratives at the tertiary level.
- Explore the effectiveness of using multicultural narratives to teach intensive reading skills at the tertiary level.
- Enrich the scant resources available for fostering intercultural communicative competence in the EFL classroom using multicultural narratives.

- Raise awareness about the importance of cultural teaching at Palestinian universities.
- Introduce an experimental study using new intercultural approaches and applying communicative questionnaires.
- Develop and validate communicative pre-tests and post-tests for future reference.

3.4 Research questions

The research objectives of the study are to answer the following questions:

- Does the teaching of additional multicultural narratives using intensive reading skill contribute to improving the ICC of tertiary level EFL learners in Palestine?
- What does the data from the Intercultural Sensitivity Index (ISI) indicate, when teaching additional multicultural narratives suitable for developing ICC using the intensive reading skill, about shifts in the following stages of ICC: ethnocentric, ethnorelative, and global competence?
- What does the data from IELTS reading pre- and post-tests indicate about the students' achievement when teaching additional multicultural narratives suitable for developing ICC using the intensive reading skill?
- How do EFL learners from the tertiary level in Palestine view their experience of promoting the intercultural communicative competence through teaching additional multicultural narratives using the intensive reading skill?

3.5 Research objectives

To achieve the aims stated above, the researcher formulated the following objectives:

- Designing multicultural narratives at the university level to promote ICC.
- Experimenting with a standardized ICC questionnaire on university students to explore their pre- and post-perceptions about the intervention.
- Determining the impact of using multicultural narratives on improving intensive reading skills of university students using an IELTS reading comprehension test.
- Measuring the shifts in the ICC stages attributed to the intervention.
- Developing and validating communicative pretests and post-tests for future reference.

3.6 Design of the study

The study was carried out using an experimental design which utilized a mixed method approach in collecting the data. This type of study design is often considered both rigorous as well the most accurate and valid. It usually involves independent variables (the treatment) and dependent variables (outcomes). Thus, this design figures out the cause and effect relationship between the study variables, and comes up with answers to the study problem and the effectiveness of the treatment. The treatment distributes the sample of study into two groups: experimental group which receives some additional treatment and the control group which is not given any additional treatment or intervention (Bhattacherjee, 2012; Nunan, 1992).

The intervention took place at the Arab American University. There were 80 participants in each of the control and the experimental groups. Both groups were taught intensive reading skills using the material in the prescribed textbook for English, *Unlock A1* (Cambridge University Press, 2019) alongside additional nine multicultural narratives. To achieve the purpose of the experimental treatment, which is investigating the development of ICC through teaching multicultural narratives using intensive reading skills, the experimental group was taught the additional multicultural narratives integrating ICC basic concepts and principles as follows:

- The students were pre-tested to determine their reading skills using IELTS Academic Reading.
- The students filled in a pre-survey to determine their knowledge or ability of ICC.
- The students read the multicultural narratives using the three phases of teaching intensive reading skill, i.e. pre-reading, while- reading, and post- reading. In each phase, intensive reading strategies, like skimming, scanning, etc., were implemented. In addition, new vocabulary were taught; reading comprehension questions were asked; tasks to check comprehension, similar to IELTS academic reading section, were accomplished in the class; discussions of the narrative were incorporated.
- The researcher developed the students' ICC through teaching the basic ICC components in its three stages: Ethnocentrism, which included the dimensions of denial, defense, and minimization; ethnorelativism which consisted of acceptance, adaptation, and integration; and global competence that comprised substantive knowledge, perpetual understanding, and intercultural communication.

- Each reading text or narrative addressed one of the dimensions of the ICC stages.
- After completing each narrative, the students had to complete a reflective journal.
- A post-reading test was conducted using the same IELTS Academic Reading (after three months).
- A post-survey was administered to measure the development of the students' ICC as a result of the experimental treatment.
- A sample of 20 students was interviewed in a semi-structured manner to understand the quantitative results of each of these students from the tests and surveys.

However, the control group did not receive additional instruction on intercultural components and dimensions while teaching reading skills. Instead, the control group was taught using the material of the *Unlock A1* curriculum, and the additional multicultural narratives in the usual manner of teaching intensive reading without specific attention on the intercultural content and concepts in their various stages. The control group also underwent pre- and post-tests; filled in reflective journals after each narrative, responded to pre- and post-surveys. Twenty students from the control group too were interviewed in a semi-structured manner.

These materials were taught during the regular classes at the university after receiving the participants' consent and institutional approval (see Appendices A and C).
The treatment lasted for 11 periods, which started from December 2020 and continued until March 2021.

3.7 Research tools

The study followed the mixed method approach in collecting data. Shulman (1988) described the importance of qualitative data to support quantitative data in the following manner, "There are times we wish to know not how many or how well, but simply how" (p. 7). Hence, quantitative data involving closed-questions that results in numbers were analyzed using statistics (IBM SPSS Statistics 25) and the following tools:

- Pearson Correlation Coefficient was used to measure internal validity and the correlation between the items of the questionnaire and the questions of the test.
- Cronbach's Alpha was used for measuring the reliability of the questionnaire and the test.

- Means, frequencies, standard deviations and percentages were used to describe the results
- Paired samples t-test was used to calculate and analyze the experimental design which involved experimental and control groups.

Qualitative data that came from the open-ended questions of the semi-structured interviews was built on the quantitative data through analysis in terms of the themes and questions of the study (Creswell, 2008; Creswell, 2012).

3.7.1 Reading texts in the form of multicultural narratives

The control group as well as the experimental group were taught intensive reading skills using the material in the prescribed textbook for English, *Unlock A1* (Cambridge University Press). Additionally, both groups were taught intensive reading skills using nine multicultural narratives. However, the experimental group was taught the narratives while explicitly addressing the intercultural contexts, highlighting the ICC concepts and dimensions simultaneous to teaching intensive reading skills. On the other hand, the control group was taught intensive reading skills using the narratives traditionally without attention to or discussion of the intercultural contexts.

Multicultural narratives generally incorporate intercultural descriptions or experiences of the author of others. These narratives are regarded as an ideal tool to promote ICC in the EFL classroom while teaching intensive reading. That is, the multicultural narratives fulfill the requirement of intensive reading teaching as they involve storytelling, concise content, and excitement (Khazaal, 2019). These narratives also contribute to turning out culturally extrovert, empathetic, and respectful students (Steiner et al., 2008). Multicultural narratives also helpe to deepen an understanding of contemporary cultural issues, promote cultural sensitivity, and provide cognitive skills gained through the engagement in analyzing the narratives and the critical assessment which accompany them (Hseu & Hetzel, 2000; Norton, 2009). Grasso (2016) commended the use of multicultural narratives due to their contribution in graduating students who are not ethnocentric by exposing them to multicultural narratives and stories which bridge the cultural breakdown. In the other words, Grasso said, “Stories portraying cultural

diversity can foster the belief that race is not a barrier, but rather a contribution to the beauty of our multicultural world" (p. 3).

Thus, for the purposes of this study, various multicultural narratives were selected and, if required, adapted. This process was the most challenging part since the narratives needed to suit the local, Palestinian context, which is mostly conservative and Islamic. Nine narratives were developed or chosen, each of which illustrated the theme of each ICC concepts as proposed by Bennett (1986 & 1993) and Olson and Kroeger (2001).

The narratives were:

- *Fasting Ramadan at workplace in Paris*
- *In Germany, we like raucous political debate*
- *When in Rome, do as the Romans do.*
- *Clothing style in an intercultural setting*
- *Never put your money in a shoe*
- *Nonverbal communication and intercultural misunderstanding*
- *Face-saving*
- *Indians never say "No"*
- *Get to the point*

The 11 lesson plans of the experimental group included:

- An orientation to the experiment including discussing the schedule and receiving the students' consents (see *Appendix B*).
- Teaching ICC concepts (see *Appendix D*)
- Nine multicultural narratives, which will include: the ICC concepts, the intercultural theme, pre-reading activities, while reading tasks, and post-reading questions, which simulate IELTS Academic reading questions, discussions, and reflective journals (see *Appendix E*).

Similarly, the lesson 10 plans of the control group included:

- An orientation to the experiment including the schedule.
- Nine multicultural narratives, which included: pre-reading activities, while reading tasks, and post-reading questions, which simulated IELTS Academic

reading questions, discussions, and reflective journals without addressing any ICC teaching, concepts, dimensions, or themes

3.7.2 Pre-and post-reading tests

The control and the experimental group appeared for pre- and post-reading tests, using passages from the IELTS Academic Reading section. This measured the participants' initial knowledge and what they attained after the experimental intervention. It served to encourage the participants as they received immediate feedback through their scores.

The researcher used the academic reading module of the International English Language Testing System (IELTS) as:

- IELTS is regarded as one of the most reputable and widely used test, and it is universally recognized as evidence of language proficiency (Ciccareli, 2001). IELTS validity and reliability have been proved to measure the objectives intended to be achieved. It is also reliable since the Reading Module reliability was 0.88 calculated from that of 90.000 applicants' performance (University of Cambridge Local Examinations Syndicate, 2007).
- The academic reading module of IELTS was designed to assess the English proficiency of students wishing to study at higher education institutions abroad (IELTS, 2001; IELTS 2019). Hence, this module of IELTS would be ideal for Palestinian undergraduates and postgraduates aspiring to pursue higher degrees.

Furthermore, the academic reading module was composed of three sections with 40 questions, each of which was worth one point. Each section took 20 minutes to accomplish. Different types of questions were also involved such as multiple choice questions (MCQ), true or false/not given, short answer, sentence completion, diagrams, classification and matching paragraphs. As for grading, it was a 9-scale band which classified the users in terms of their English proficiency as follows:

Band score 9: Expert user

Band score 8: Very good user

Band score 7: Good user

Band score 6: Competent user

Band score 5: Modest user

Band score 4: Limited user

Band score 3: Extremely limited user

Band score 2: Intermittent user

Band score 1: Non- user

Band score 0: Did not attempt the test

The score was either rounded up or down to the nearest whole or half band (IELTS, 2001; IELTS 2019; Hashemi & Daneshfar, 2018).

Using this information, the researcher designed the pre-test and the post-test tools using IELTS academic reading modules for both the control and experimental groups. Thus, three academic readings with 40 questions, each of which was worth one point, may be completed in 60 minutes. The three reading texts were:

- "We French do love to demonstrate" followed by 14 questions
- "How I was floored by a tick" followed by 13 questions
- "Structure and function of membranes" followed by 13 questions (see Appendix F)

The learners had to answer the following types of IELTS reading questions:

- Match headings
- True/ False
- Sentence completion
- Labeling a diagram
- Matching information
- Summary completion

3.7.2.1 Pilot study of the pre- and post-test

Before the implementation of the tool, it was reviewed by a jury of six experts, including an American expert, in the field of English teaching methods to verify the validity of the tool. The tool was used following their recommendation, as it was a standardized international test which could help assess the participants' English language proficiency.

In addition, the researcher conducted a pilot study using this tool. The purpose was to verify the correlation between the test's questions, the reliability of the tool, and receiving feedback from the pilot study participants. For this purpose, 30 students from

the Arab American University who were from the A1 level, according to CEFR, were selected to answer the test on 23 November 2020 and after 14 days, i.e., on 7 December 2020 they answered the test once again. For ethical purposes, those students were informed in advance that their participation in the pilot study was voluntary and all information would be kept confidential. The participants in the pilot study were excluded from the actual main study.

To verify the correlation between different question types, the researcher used Pearson Correlation Coefficient through IBM SPSS Statistics 25. Consequently, the questions were shown to correlate with each other as shown in Table 3.1 below:

Table 3.1

Results of IELTS Reading Questions Correlation of the Pilot Study

Reading Assessments	Pearson Correlation coefficient	Sig.
Matching headings	0.502**	0.000
True False	0.793**	0.000
Sentence completion	0.415**	0.001
Labeling a diagram	0.653**	0.000
Matching information to paragraphs	0.601**	0.000
Summary completion	0.382**	0.002

** Correlation is significant at α=0.05.

To calculate the reliability of the tool from the pilot study, the researcher used IBM SPSS Statistics 25 to calculate Cranach's alpha. According to Fraenkel and Wallen (2000), the reliability coefficient for the questionnaire should not be less than 0.70. Thus, the instrument was found to be reliable. Cranach's alpha was .720, which was a good level for reliability. The feedback from the pilot study about the test indicated that some items needed to be paraphrased, and some items needed to be explained during the implementation of the
tool.

3.7.3 Questionnaire on Intercultural Sensitivity Index (ISI)

The groups responded to a questionnaire on Intercultural Sensitivity Index (ISI). The questionnaire was in two parts: Part A included demographic information about the

participants, such as age, gender, level of education, major and residence. Part B included the items of the questionnaire to be answered according to the 5-point Likert Scale. It took the participant---s 45 to 60 minutes to complete the questionnaire (see *Appendix G*).

As discussed in the previous chapter, the ISI was derived from Bennett's DMIS (Development Model of Intercultural Sensitivity) and was further developed by Olson and Kroeger (2001). This quantitative survey originally consisted of 48 items utilizing a 5-point Likert Scale ranging from "Never describes me" to "Describe me extremely well." However, these items were reduced to 46 for the purposes of this study following a pilot study.

The 46 items, arranged across the three stages of the ICC as developed by Olson and Kroeger, are shown below (see, Table 3.2).

Table 3.2

Distribution of ISI Items According to ICC Stages and Dimensions

Stages	**Dimensions**	**No. of items**
Ethnocentric	Denial	3
	Defense	4
	Minimization	4
Ethnorelative	Acceptance	4
	adaptation	4
	integration	3
Global competence	Substantive Knowledge,	7
	Perceptual understanding,	6
	Intercultural Communication	11
Number of items		46

In addition, each item of the ISI questionnaire was assessed in terms of the 5-point Likert scale (see, Table 3.3).

Table 3.3

The Likert Scale for the ISI Questionnaire

Never Describes Me	Seldom Describes Me	Describes Me Some of the Time	Describes Me Well	Describes Me Extremely
1	2	3	4	5

3.7.3.1 Pilot study for ISI

A pilot study was carried out to verify the validity of the ISI tool. The purpose was to verify the correlation between the ISI questionnaire's dimensions and its stages, the reliability of the tool, as well as to gather feedback from the participants. For this purpose, 30 students from the Arab American University who were from the A1 level, according to CEFR, were selected to answer the ISI questionnaire on 22 November 2020 and after 14 days, i.e., on 6 December 2020 they answered the questionnaire once

again. For ethical purposes, those students were previously informed that their participation in the pilot study would have to be voluntary and would be kept confidential. The participants of the pilot study were excluded from the actual main study.

The feedback on the ISI questionnaire suggested that some items needed to be paraphrased. Also some vocabulary needed to be replaced and some items needed to be explained during the implementation of the tool. The questionnaire was also checked by a panel of six teachers in the field of English and some minor corrections regarding some difficult vocabulary was incorporated following their suggestions. It was also recommended that some items may be excluded as they do not suit the Palestinian context. For example, a question 4 that reads “I have intentionally sought to live in a racially or culturally distinct community” was excluded since Palestine has one culture and people have no choice but to live in this culture. Similarly, another question that read, “I believe that aid to developing countries should be targeted to those efforts that help these countries evolve toward the types of social, economic, and political systems that exist in the United States” was excluded since Palestine itself is a developing country (see Appendix E, for the letter to the jury).

To verify the correlation between the dimensions of each ICC stage on the one hand and the correlation between the different stages of ICC, the researcher used Pearson Correlation Coefficient through IBM SPSS Statistics 25. Consequently, the dimensions were shown to correlate with each other. Additionally, the three stages were shown to correlate with each other as shown in Table 3.4 below.

Table 3.4

ISI Questionnaire Correlation of the Pilot Study with Pearson Coefficient

ICC stage	Dimensions	Pearson Correlation coefficient	Sig.
Ethnocentric stage	Denial	0.500**	0.000
	Defense	0.610**	0.000
	Minimization	0.650**	0.000
Ethnocentric stage		0.797**	0.000
Ethnorelative stage	Acceptance	0.593**	0.000
	adaptation	0.502**	0.000
	integration	0.905**	0.000
Ethnorelative stage		0.961**	0.000
Global competence stage	Substantive Knowledge	0.735**	0.000
	Perceptual understanding	0.740**	0.000
	Intercultural Communication	0.966**	0.000
Global competence stage		0.898**	0.000

** Correlation is significant at α=0.05.

To calculate the reliability of the questionnaire from the pilot study, the researcher used IBM SPSS Statistics 25 to calculate Cranach's alpha. According to Fraenkel and Wallen (2000), the reliability coefficient for the questionnaire should not be less than 0.70. Cranach's alpha was .890, which is an excellent level for reliability as shown in Table 3.5 below. Thus, the instrument was found to be highly reliable.

Table 3.5

Reliability of ISI Questionnaire from the Pilot Study

ICC stages	Dimension	Items	Cranach's alpha
Ethnocentric stage	Denial	3	0.730
	Defense	4	0.849
	Minimization	4	0.702
Ethnorelative stage	Acceptance	4	0.700
	adaptation	4	0.700
	integration	3	0.700
Global competence stage	Substantive Knowledge	7	0.835
	Perceptual understanding	6	0.940
	Intercultural Communication	11	0.809
		46	0.890

The validation of the questionnaire resulted in a clear, intelligible, valid and reliable instrument which reflected the Palestinian context.

Regarding the results of the ISI questionnaire, the following issues required more consideration:

1. In the ethnocentric stage, the improvement was significant because scores in the post-intervention questionnaire were found to be lower (Never describes the participants) than those in the pre-intervention questionnaire (Describes the participant extremely well). That is to say, due to the intervention, ethnocentrism (denial, defense, and minimization) should be reduced to enable the individuals to shift to other stages of ICC, and even between the three dimensions of the ethnocentric stage themselves.
2. In the ethnorelative and global competence stages and their related dimensions, the improvement and shift was significant because the scores of the pre-intervention questionnaire were lower than those of the post-intervention questionnaire.

3.7.4 Reflective journals

The experimental and control groups were both asked to fill in reflective journals after each period. They did this task in class as much as time allowed, or else they might hand it in before the beginning of the next class.

A reflective journal is a form of formative assessment which motivates learners, helps improve performance and allows learners to reflect on their experiences due to the feedback they obtain during this interactive activity (Fantini, 2009; Denton, 2018). Gibbs (1988) stressed the importance of the reflective journal stating that "it is not sufficient to have an experience in order to learn. Without reflecting on this experience, it may quickly be forgotten, or its learning potential lost" (p. 9). Consequently, the researcher will design a reflective journal form based on Gibbs's 1988 model of reflective journal, which was composed of six components: description, feelings, evaluation, analysis, conclusion, and action plan, and the researcher will add cultural vocabulary. Each session and narrative will have a separate reflective journal to be collected either in the class or at the beginning of the next session.

3.7.5 Semi-structured interviews (SSIs)

At the end of the experiment, 20 participants from each of the experimental group and control group were interviewed using a semi-structured set of questions. The researcher used SSIs to investigate the opinions and feelings of the sample after the intervention, i.e., teaching multicultural narratives for 11 weeks. It was a qualitative tool which enabled the researcher to receive more detailed responses from the participants.

Kvale (1996) defined semi-structured interviews as "'attempts to understand the world from the subjects' point of view, to unfold the meaning of peoples' experiences" (p. 1). SSI may be administered through face-to-face mode, telephone, email, individual and group (DeJonckheere & Vaughn, 2019). Semi-structured interviews (SSI) are characterized by providing the lacking subjective knowledge about the topic of the study when a researcher has obtained objective data through closed-ended questions or surveys. SSIs provide more flexibility because unlike the guided interviews, participants are free to answer in their own words and discuss, negotiate and support their responses (Bartholomew, et al., 2000; McIntosh & Morse, 2015).

The SSI were designed in such a manner as to obtain an understanding of the participants' feelings and attitudes towards the experiment of inclusion of multicultural narratives in an EFL classroom for the purpose of promoting ICC and improving proficiency in reading skills *(see Appendix H).*

3.8 Teaching intensive reading through multicultural narratives

The selected narratives were vetted by a panel of six experts in the field of teaching English and its methods, most of whom teach at the Arab American University, Palestine (AAUP).

The researcher adapted the methods of teaching intensive reading discussed in the previous chapter as well as those used in the Cambridge *Unlock* series, especially *Unlock 1*. Consequently, the lesson plan of each narrative was organized as follows:

- The heading included lesson plan number, session number, date, time, and ICC concept and theme to be addressed in the narrative. The experimental group was taught with discussion and attention to the ICC concepts and themes, whereas the control group was taught with no discussion and attention to ICC concepts and themes.
- Pre-reading, while reading and post-reading activities were presented and practiced.

The pre-reading stage addressed the following aspects:

- Preparing to read: In this stage, participants were asked to first preview the narrative, i.e., look at the text quickly in order to get a sense of the topic before they begin to read it. Sometimes, they were asked to answer some specific questions to generate ideas about the topic of the text.
- Clarifying and practicing any new vocabulary items, and learning to understand them contextually as well as the use of their proper grammatical forms. The participants might thereafter be able to use the new words in some sentences of their own.

In the while reading part, the participants were asked to:

- skim through the narrative in order to get a quick impression of the contents;
- scan the narrative and read it to look for specific information and answer certain questions.

In the post reading part, the participants were asked to read for details for the purpose of practicing sample IELTS reading comprehension questions. This was practiced through the following kinds of items or tasks:

-Match the headings
- True/ False statements
- Sentence completion
- Labeling a diagram
- Matching information
- Summary completion

This was followed by discussions in both the experimental and control groups that elicited the participant's points of view. This task was carried out as a group activity. The last task was filling in a reflective journal to assess/reflect on the narrative.

3.9 Profile of the sample

The study was conducted at the Arab American University (AAUP) in Palestine. The participants of the study were studying English as a Foreign Language according to the institution's compulsory requirements described in the University's Handbook for Bachelor Programmes.

The study consisted of four classes, each of which include 40 male and female students. The experimental group (EG) was comprised of two classes. That meant 80 students were in the experimental group, 47 of whom were females, and 33 were males. On the other hand, the control group (CG) was comprised of two classes. In other words, 80 students were involved in the control group, 46 of whom were females, 34 were males. The courses the sample was studying were as shown in Table 3.6 below:

Table 3.6

Courses Being Studied by the Sample of the Study

Major	Control group (CG)	Experimental group (EG)
Accounting	3	5
Arabic Language & Media	10	7
Basic Elementary Education	1	1
Business Administration	3	2
Computer Networks	3	1
Doctor of Dental Surgery	5	3
Doctor of Dental Surgery	3	2
Economy and Islamic Banking	3	4
Education	3	4
English Language	4	6
Finance and Data Science	3	5
Geographic Information Systems	4	3
Law	3	4
Medical Imaging	2	5
Medical Laboratory Sciences	10	8
Nursing	5	6
Pharmacy	7	5
Prosthetics and Orthotics	2	4
Sport Sciences	6	5
Total	**80**	**80**

Both the EG and the CG were taught by the researcher, who also teaches at the Arab American University in Palestine. This ensured that individual differences in terms of teaching styles were minimized and also made the results more reliable.

The sample of the study was kept similar as far as feasible along all possible dimensions. The sample was chosen from the same level of English at the university, which was A1 level; it included male and female students from almost all the major disciplines being studied at the university and was representative of learners from various categories and whose first language was Arabic. The participants also used the

same textbook for English, *Unlock A1, Reading, Writing, & Critical Thinking (A1)* published by Cambridge University Press. They would receive the same three periods (60 minutes each) of learning English a week. In addition, they would receive the same amount of assignments and rate of progress through the textbook.

The experimental and control groups were both taught using additional multicultural narratives, but the experimental group was taught through integrating basic ICC concepts and principles while developing intensive reading skills. However, the control group was taught using the traditional way of teaching intensive reading skills without explicit attention to or integrating ICC concepts, dimensions, or experiences as given in the content of the teaching material. The treatment lasted for 12 periods. Each period was assessed using reflective journals. Both the EG and CG sat for pre- and post-reading tests from IELTS Academic Reading Module, complete pre- and post-ISI questionnaires, and answered semi-structured interviews,. The study commenced in December 2020 and concluded in March 2021.

3.10 Profile of the Arab American University (AAUP)

The Arab American University (AAUP, originally AAUJ) was founded on September 28, 2000 in partnership with California State University as the first Palestinian university funded by a constellation of Palestinian entrepreneurs and academics headed by Dr. Yusfu Asfour. For the first two years, the California State University offered AAUP the full support regarding curricula, academics, and administration.

This university is highly and widely recognized as a distinctive patriotic university for its contribution to fill in vacuum in the higher education institutions in the West Bank region of Palestine, especially when the Israeli occupation prohibited the freedom of mobility between the Palestinian cities after the 2000 uprising against the occupation. When local populations were restricted or imprisoned in their camps, villages, towns, and cities, AAUP offered a unique educational space that became the hub of many surrounding areas.

The university has two campuses; one is in the city of Jenin, and the other is in the city of Ramallah. These two campuses include 11,051 students from all parts of Palestine with 587 faculty members and training supervisors. The total area of Jenin’s campus is

305,121square meters, whereas the area of Ramallah's campus is 22,408 square meters. The AAUP has a huge library that contains 73,000 books and subscribes to 55,000 e-books and eight databases. The daily visits to its site number over 1500. The university also offered about $10,754,329 in scholarships, in the academic year of 2020-2021.

Thus, the AAUP is a prestigious university in the region with excellent Faculty and scholarly attention to research as well. Its scientific research budget for 2020-2021 was $382,000. It has also launched a *Journal of Arab American University* whose Arab Impact Factor (AIF) is 3.07. In 2021, Professor Bashar Sa'ad, a professor in the Faculty of Science, was ranked as among the 2% of best scientists in the world according to Stanford University.

The University aspires to provide dynamic and interactive learning in a motivating and thinking-provoking environment, and produce professional graduates for the Palestinian economy and the global market. It offers various programmes in various fields of knowledge and science at the undergraduate as well as postgraduate levels. The Bachelors programme, for example, offers courses in disciplines across Humanities, Science, Engineering, Information Technology, Medicine, Dentistry, Law, Modern Media, Pharmacy, Sports Sciences, Nursing, Medical Sciences, and Administrative and Financial Sciences. Students may take four to seven years to graduate, depending on the type of the programme they are enrolled in.

The Master Programme offers opportunities for the University's graduates to continue their higher studies in Business Administration, Nursing, Human Resources, Sports, Mathematics, Media, Digital Design, Physiotherapy, Leadership, Conflict Resolution, and Dentistry. The Master Programme takes at least two years for the students to graduate. The PhD Programme takes at least three years for the students to complete their research in the following disciplines: Business Administration, Educational administration, Physics, Conflict Resolution, Sociology, Physics, and Accounting.

The English Language Center (ELC) at AAUP is one of the landmarks at the university. It is a three-storied building with ten classrooms and six English Language laboratories. Twenty-seven faculty members, including two native speakers with Masters in ELT, teach at the ELC. The ELC's aim is to develop English for higher academic purposes among its students so at to enable them to cope with the content of their specific discipline as the medium of instruction is English. Thus, the ELC teaches the four skills of English language, namely, listening, speaking, reading, and writing. To achieve this purpose, the students are required to pass three obligatory courses: A1 level, A2 level, and B1 level. The ELC uses a British curriculum, *Unlock,* which is composed of six levels: A1, A2, B1, B2, C1, and C2 according to CEFR. Each level has two student's books; the first is used for teaching reading and writing, and the second is used for teaching listening and speaking. In addition, each level has two online workbooks to supplement the four language skills to keep abreast with the student's book material. Furthermore, the ELC offers some English for Specific Purpose (ESP) courses, which make use of the *Unlock* curriculum. For example, medical students are required to take the six levels of the *Unlock*.

The ELC also hosts the placement tests at the university like Cambridge English Placement Test (CEPT), and APTIS. These tests are designed to determine the level of the students' English proficiency to pursues both BA and MA (Arab American University, 2022).

The proposed research was conducted at the ELC, making use of all its facilities, classrooms and language laboratories.

3.11 Method of collecting data

A mixed method approach was used to collect the data of the research, which combines both the qualitative and quantitative methods. Nunan (1992), Harwell (2011) and Streefkerk (2019) defined the qualitative method as a tool which collects data through interactions with the participants, which leads to more exploration of the participants' thoughts, experiences, feelings and interests with few or no boundaries. Examples for this method are semi-structured interviews and open-ended questions surveys. However, the quantitative method is defined as an instrument which collects data using numbers, graphs, tables and is analyzed using SPSS, Excel, etc. It is closely related to the

experimental design and usually viewed as being more objective and generalizable. The most common examples for this method are closed-ended questions and questionnaires. As stated by Jonson et al. (2007) and Creswell (2009) combining both of these methods to collect data makes a study more inclusive. That is, multiple forms of data are collected which provide more objective, detailed and convincing results to the research questions.

The intervention in this study intended to develop intensive reading skills at the university level in Palestine while using ISI-sensitive, multicultural narratives. Thus, the experimental group and the control groups taught intensive reading using additional multicultural narratives, which described intercultural differences. These materials were presented in regular classes at the university after receiving the approval of the participants and the university administration. The experimental group was taught the narratives while incorporating basic concepts and principles of ICC alongside teaching intensive skills. However, the control group was taught the narratives through the traditional way of teaching intensive reading skills only, i.e. integrating any concepts, dimensions, or principles of ICC. The treatment lasted for 12 periods, each of which was 60 minutes starting from December 20, 2020 to March 26, 2021. Both groups appeared for pre- and post-reading tests using an IELTS Academic Reading Module and responded to an ISI questionnaire. During the intervention, the experimental group and control group filled in reflective journals after each class. At the end of the experiment, both groups underwent semi-structured interviews, which needed to be conducted online through an application such as Zoom.

3.12 Schedule of the study

Table 3.7 below gives the planned schedule of the various stages of the study.

Table 3.7

Schedule of the Study from 20 December 2020 – 26 March 2021

Field work	Group	Tools	Time	Place	Date
Orientation	Experimental Control	Period 1	60 min	AAUP	20 Dec., 2020 21 Dec., 2020
Pre- intervention	Control	ISI	60 min	AAUP	28 Dec. 2020
Pre-intervention	Experimental	ISI	46 min	AAUP	29 Dec. 2020

Pretest	Control	IELTS	60 min	AAUP	30 Dec. 2020
Pretest	Experimental	IELTS	60 min	AAUP	31 Dec. 2020
Explaining ICC concepts	Experimental	Period 3	60 min	AAUP	3 Jan, 2021
Fasting Ramadan at workplace in	Experimental Control	Period 4	60 min	AAUP	4 Jan., 2021 5 Jan., 2021
In Germany, we like raucous political debate	Experimental Control	Period 5	60 min	AAUP	11 Jan., 2021 12 Jan., 2021
When in Rome, do as the Romans do	Experimental Control	Period 6	60 min	AAUP	18 Jan., 2021 19 Jan., 2021
Clothing style in an intercultural setting	Experimental Control	Period 7	60 min	AAUP	25 Jan., 2021 26 Jan., 2021
Never put your money in a shoe	Experimental Control	Period 8	60 min	AAUP	31 Jan., 2021 1 Feb., 2021
Nonverbal communication and intercultural	Experimental Control	Period 9	60 min	AAUP	7 Feb., 2021 8 Feb., 2021
Face-saving	Experimental control	Period 10	60 min	AAUP	15 Feb., 2021 16 Feb., 2021
Indians never say "No	Experimental Control	Period 11	60 min	AAUP	22 Feb., 2021 23 Feb., 2021
Get to the point	Experimental Control	Period 12	60 min	AAUP	1 Mar, 2021 2 Mar, 2021
Post-intervention	Control	ISI	60 min	AAUP	8 March, 2021
Post-intervention	Experimental	ISI	60 min	AAUP	9 March, 2021
Posttest	Control	IELTS	60 min	AAUP	15 March, 2021
Posttest	Experimental	IELTS	60 min	AAUP	16 March, 2021
Semi-structured interviews	Experimental Control	SSI guide	20 min	Zoom	20-26 March, 2021

3.13 Statistical analysis

IBM SPSS Statistics 25 was used to calculate and analyse the study quantitatively. The following statistical tools were used:

- Pearson Correlation Coefficient was used for measuring internal validity and correlation between the items of the questionnaire and the questions of the test.
- Cronbach's Alpha was used for measuring the reliability of the questionnaire and the test.
- Means, frequencies, standard deviations and percentages were used to describe the results
- Paired samples t-test was used to calculate and analyze the experimental design which involved experimental and control groups.

3.14 Conclusion

The main purpose of this study was to promote ICC teaching in the EFL classroom through providing the students with additional multicultural reading texts. Therefore, the researcher built up the research methodology based on the theoretical and empirical literature. That is, the study was experimental and involved two groups: control and experimental. The experimental group received additional reading texts that were used to strengthen intensive reading skills for 12 classes. These additional texts involved intercultural descriptions or experiences whereas the control was taught these texts through the traditional way of teaching intensive reading skills without teaching any ICC concepts, dimensions, or experiences.

Chapter four
Analysis and data interpretation

4.0 Introduction

This chapter will give details of the study as it was carried out and analyze the qualitative and qualitative data collected through the various research tools. The analyses are based on the results of the statistical treatment and analyses of the reflective journal and semi-structured interviews.

4.1 Methods of data analysis

This study was conducted to develop ICC while teaching intensive reading skills using multicultural narratives at the tertiary level. It aimed at investigating the effectiveness of using multicultural narratives to teach intensive reading skills at the tertiary level as well as to what extent it affected the university students' ICC and reading skill. It employed an intervention to check whether ICC and reading skill would improve if intercultural reading texts were taught intensively, i.e., teaching language using different reading skills and strategies.

The intervention used an experimental group and a control group. More specifically, the experimental group was taught intensive reading skills while using additional multicultural texts and integrating basic ICC concepts and principles during the process. The control group was taught the additional multicultural texts using the traditional way of teaching intensive reading without specific attention to ICC principles, concepts and dimensions. The treatment lasted for three months. The tools used for both groups included a pre- and post- questionnaire using an Intercultural Sensitivity Scale (ISI), pre- and post-assessments of reading skills using an IELTS reading test, classroom-based reflective journals and semi-structured interviews. The data was analyzed both quantitatively and qualitatively; the responses from the pre- and post-ISI questionnaire and the results of the pre- and post-assessment of the reading skill were analyzed quantitively, while the data gathered from the classroom-based reflective journals and the semi-structured interviews were interpreted qualitatively.

4.2 Data analysis and interpretation

The following section presents detailed analyses and interpretation of the data. The responses to the demographic questions of the participants are first presented and analyzed. This is followed by an analysis of the results of the impact of multicultural narratives on improving the intercultural communicative competence (ICC), results of analyzing and interpreting the data gathered through the Intercultural Sensitivity Index (ISI) regarding the shifts in the stages of the ICC, results related to the achievement of the participants in reading skills when using multicultural narratives suitable for developing ICC, and finally the results of the reflective journals and semi-structured interviews to view the participants' experience of promoting ICC through multicultural reading texts.

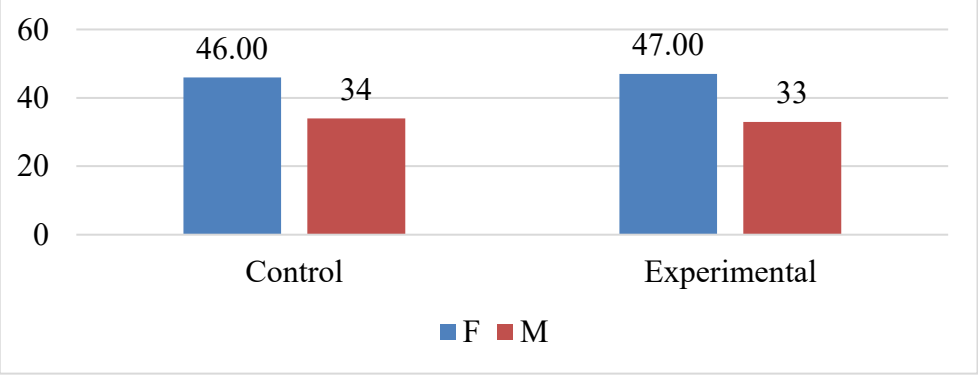
4.3 Responses to personal information questionnaire

The participants in the study were 160 first year university students, who were divided evenly into control and experimental groups. The learners were asked to fill in their personal information in a questionnaire in the class. The responses to the questionnaire are presented quantitively below. The questionnaire had five questions that focused on the learners' gender, major, level of education, residence in Palestine, and age.

The sample of the study was composed of both female and male participants. The control group (CG) had 46 female participants, i.e., 57% were female. The experimental group (EG) had 47 female participants, i.e., 58% were female as shown in Figure 4.1.

Figure 4.1

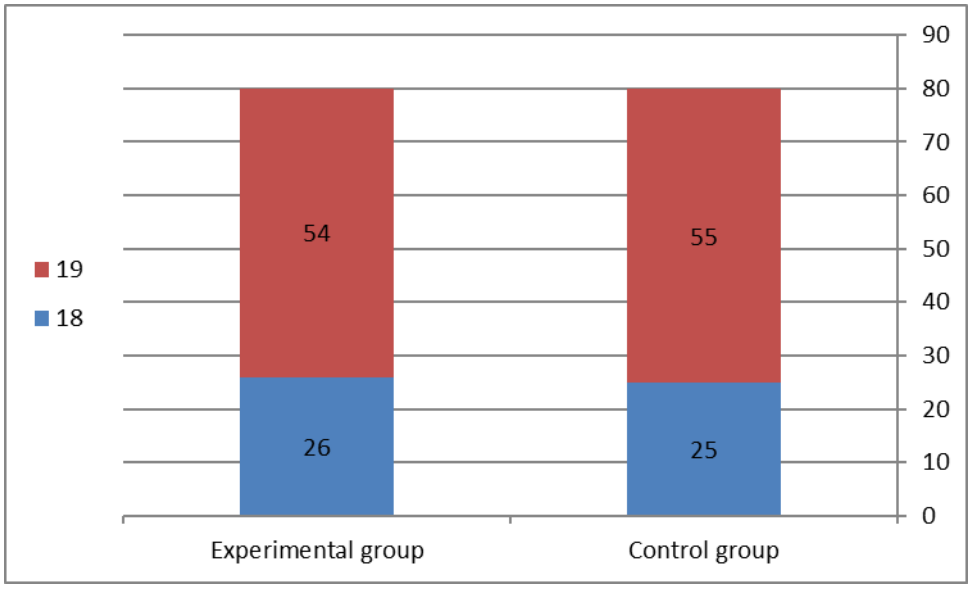
The Gender of the Sample



The majority of those participants were 19 years old, the default age of the undergraduate students in the freshmen year or first year stage in Palestine. More specifically, the control group had 54 (or 67%) and the experimental group had 55 (or 68%) 19-year-olds, as shown in Figure 4.2.

Figure 4.2

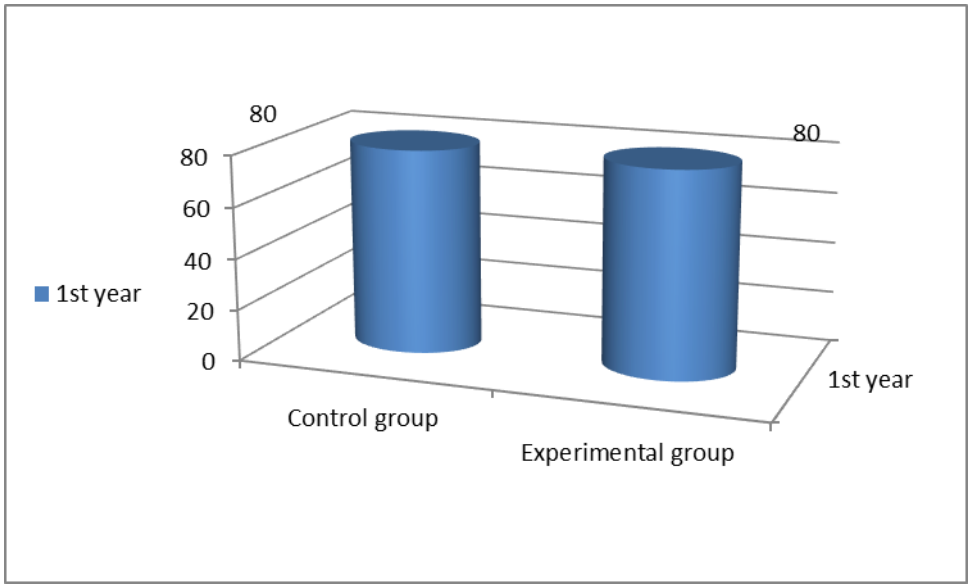
The Age Range of the Sample



Regarding the educational level, all the participants of the study (CG and EG) were first year students as in Figure 4.3.

Figure 3

The Level of Education of the Sample



Regarding the distribution of the participants in terms of the districts they reside in, the sample included almost all regions in Palestine which makes it representative of individuals from different geographical areas. The variance in numbers was attributed to living in the vicinity of the Arab American University, such as Jenin.

Regarding the disciplines and majors of the participants, the sample of the study included almost all majors of the university. This means the sample of the study is representative in terms of a cross-section of first-year, university students. The variance in numbers could be attributed to the random selection of the sample.

Overall, the response to the demographic questions indicates that the sample of the study (control and experimental groups) is representative of the population of the study. For example, the gender distribution in the sample reflects the distribution in the population across Palestine; age represents the baseline age of any Palestinian first year university student. Regarding the place of residence, the study includes learners from almost all districts of Palestine. With reference to the participants' disciplines and majors, the sample includes almost all majors offered at Palestinian universities.

4.4 Results of the impact of intercultural reading texts on improving ICC

The first question of the study sought to determine whether the treatment, which incorporated teaching additional multicultural reading texts using the intensive reading skill, enhanced the intercultural communicative competence (ICC) of learners in the experimental group beyond that of learners in the control group. To achieve this, the researcher analyzed the responses of the participants to the Intercultural Sensitivity Index (ISI) questionnaire using IBM SPSS Statistics 25.

4.4.1 Analysis of the responses from the experimental group (EG)

The first research question is about whether the use of reading texts incorporating intercultural communicative contexts contributes to improving the ICC of tertiary level EFL learners in Palestine. Thus, the researcher conducted a paired samples t-test to compare the total score of the ICC in its three basic stages (ethnocentric, ethnorelative, and global competence) before and after treatment of the experimental group. The analysis of the pre-survey and the post-survey responses showed that there was a significant difference in the total ICC score between the pre-survey (*M = 2.98, SD = 0.11*) and post-survey (*M = 3.42, SD = 0.29*); $t(79) = -21.194$, $p = 0.000 < 0.05$ (see Table 4.1).

Table 4.1

A Paired Samples T-Test for Total ICC of Experimental Group (EG)

Pre-survey			Post-survey						
M	SD	N	M	SD	N	T	df	P	
2.98	0.11	80	3.42	0.29	80	-21.194	79	0.000	Sig.

4.4.2 Analysis of the responses from the control group (CG)

Similarly, the researcher used a paired samples t-test to compare the total score of the ICC in its three basic stages (ethnocentric, ethnorelative, and global competence) before and after the experiment for the control group. The analysis of the pre- and post-survey responses showed that there was not a significant difference in the total ICC score between the pre-survey (*M = 2.65, SD = 0.40*) and post-survey (*M = 2.64, SD = 0.42*);

$t(79) = -1.89$, $p = 0.052 > 0.05$ (see Table 10). The results suggested that the total ICC score was not significant (see Table 4.2).

Table 4.2

A Paired Samples T-Test for Total ICC of Control Group (CG)

Pre-survey			Post-survey						
M	SD	N	M	SD	N	T	df	P	
2.65	0.40	80	2.64	0.42	80	-1.89	79	0.052	Not sig.

4.4.3 A comparative analysis of the responses from EG and CG

A paired samples t-test was performed to determine if the treatment (control, experimental) had a statistically significant effect on the ICC. Therefore, the researcher analyzed each stage of ICC separately (see Appendix F for sample answered pre-surveys and post surveys).

To begin with, the ethnocentric stage was analyzed; the results indicated that there were no significant differences in the pre-survey results between CG (*M = 2.65, SD = 040*), and EG (*M = 3.49, SD = 0.44*); *t* (78) = 1.813, p = 0.075 >0.05. However, there were significant differences in the post- survey results between CG (*M = 2.64, SD = 0.42*), and EG (*M = 2.73, SD = 0.19*); *t* (78) = 12.035, p = 0.000 < 0.05 in favor of the experimental group (see Table 4.3).

Table 4.3

A Paired Samples T-Test for Ethnocentric Stage of ICC (CG & EG)

Survey	Group	N	M	SD	T	df	P	
Pre-survey	Experimental	80	3.49	0.44	1.813	78	0.075	Not sig.
	Control	80	2.65	0.40				
Post-survey	Experimental	80	2.73	.019	12.035	78	0.000	Sig.
	Control	80	2.64	.040				

Likewise, the statistical comparative analysis between the two groups with respect to the ethnorelative stage demonstrated that there were no significant differences in the

pre-survey results between CG (*M = 2.44, SD = 0.51*), and EG (*M = 2.74, SD = 0.10*); *t*(78) = 0.1.729, p = 0.082 *>0.05*, whereas the post-survey results showed that there were significant differences between CG (*M = 2.44, SD = 0.51*), and EG (*M = 3.59, SD = 0.29*); *t*(78) = 17.481, p = 0.000 < 0.05 in favor of the experimental group (see Table 4.4).

Table 4.4

A Paired Samples T-Test for Ethnorelative Stage of ICC (CG & EG)

Survey	Group	N	M	SD	T	df	P	
Pre-survey	Experimental	80	2.74	0.10	1.72	78	0.082	Not
	Control	80	2.44	0.51	9			sig.
Post-survey	Experimental	80	3.59	.029	17.4	78	0.000	Sig.
	Control	80	2.44	.040	81			

With regard to the global competence stage, it was clear that there were no significant differences in the pre-survey results between CG (*M = 2.29, SD = 0.44*), and EG (*M = 2.71, SD = 0.22*); *t*(78) = 0.22.p = 0.095 *>0.05*. The post-survey results, however, showed that there were significant differences between CG (*M = 2.27, SD = 0.45*), and EG (*M = 3.93, SD = 0.23*); *t* (78) = 29.219, p = 0.000 < 0.05 in favor of the experimental group (see Table 4.5).

Table 4.5

A Paired Samples T-Test for Global Competence Stage of ICC (CG & EG)

Survey	Group	N	M	SD	T	df	P	
Pre-survey	Experimental	80	2.71	0.22	0.22	78	0.095	Not
	Control	80	2.29	0.44				sig.
Post-survey	Experimental	80	3.93	.0.23	29.21	78	0.000	Sig.
	Control	80	2.27	.045	9			

4.5 Results of the impact of intercultural reading texts on shifts in the ICC stages

The second question of the study sought to determine whether there were shifts in the ICC stages when teaching additional multicultural narratives suitable for developing ICC using the intensive reading skill. Therefore, this section analyzed the responses of the participants to the Intercultural Sensitivity Index (ISI) questionnaire using IBM SPSS Statistics 25.

4.5.1 Results of the shifts in the ethnocentric, ethnorelative, and global competence

As indicated earlier, the experimental treatment proved its effectiveness when the data of the ISI from the experimental group was compared with the control group. Therefore, the results showed that there were shifts in the three ICC stages (ethnocentric, ethnorelative, and global competence).

Regarding the experimental group, the pre-survey results were as follows: ethnocentric (*M = 3.49, SD = 0.44*), ethnorelative (*M = 2.74, SD = 0.10*), and global competence (*M = 2.71, SD = 0.22*). However, the post-survey data revealed a shift in the three stages and their shift percentages. The results were as follows: global competence (*M = 3.93, SD = 0.23,*) with 45% of shift and improvement, ethnorelative (*M = 3.59, SD = 0.29*) with 31% of shift and change, and ethnocentric (*M = 2.73, SD = 0.19*) with -22% of shift and change. As we see in Table 4.6, the highest shift was in the global competence followed by ethnorelative and ethnocentric respectively. Contrary to the other stages, the decrease in the results of the ethnocentric stage is regarded as improvement.

Table 4.6

Results of the Shifts in the ICC Stages of the Experimental Group

	Pre-survey			Post-survey			
Dimension	M	SD	N	M	SD	N	Shift percentage %
Global competence	2.71	0.22	80	3.93	0.23	80	45%
Ethnorelative	2.74	0.10	80	3.59	0.29	80	31%
Ethnocentric	3.49	0.44	80	2.73	0.19	80	-22%

Regarding the control group, the pre-survey results were as follows: ethnocentric (*M = 2.65, SD = 0.40*), ethnorelative (*M = 2.44, SD 0.51*), and global competence (*M = 2.29 SD = 0.44*). Similarly, the post-survey data revealed no shifts in the three stages and their shift percentages. The results were as follows: ethnocentric (*M = 2.64, SD = 0.42,*), ethnorelative (*M = 2.44, SD = 0.51*), and global competence (*M = 2.27, SD = 0.45)* as per Table 4.7.

Table 4.7

Results of the Shifts in the ICC Stages of the Control Group

	Pre-survey			Post-survey			
Dimension	M	SD	N	M	SD	N	Shift percentage %
Ethnocentric	2.65	0.40	80	2.64	0.42	80	
Ethnorelative	2.44	0.51	80	2.44	0.51	80	
Global competence	2.29	0.44	80	2.27	0.45	80	

4.5.2 Results of the shifts in the levels of ethnocentric stage

Regarding the experimental group, the statistical analysis using means, standard deviations, and percentages indicated that there were shifts in the levels of ethnocentric stage. Specifically, in the pre-survey, the ranking of the levels is: defense (*M = 4.00, SD = 0.56*), minimization (*M = 3.99, SD = 0.33*), and denial (*M = 2.49, SD = 0.45*) respectively. However, in the post-survey, the ranking of levels changed to minimization (*M = 2.66, SD = 0.26*) with -33% of improvement, defense (*M = 3.08, SD = 0.22*) with -23% of change and progress, and denial (*M = 2.45, SD = 0.94*) with -17%

improvement as shown in Table 4.8. It should be highlighted that, unlike the other stages, in the ethnocentric stage the less the result in the post-survey, the more the improvement is.

Table 4.8

Results of the Shifts in the Ethnocentric Stage of the Experimental Group

	Pre-survey			Post-survey			
Level	M	SD	N	M	SD	N	Shift percentage %
Minimization	3.99	0.33	80	2.66	0.26	80	-33%
Defense	4.00	0.56	80	3.08	0.22	80	-23%
Denial	2.49	0.45	80	2.45	0.94	80	-17%

Regarding the control group, the statistical analysis using means, standard deviations, and percentages indicated that there were no shifts in the levels of ethnocentric stage. Specifically, in the pre-survey, the ranking of the levels was: denial (*M = 3.50, SD = 0.73*), minimization (*M 2.27, SD = 0.89*), and defense (*M = 1.80, SD = 0.72*) respectively. Similarly, in the post-survey, the ranking of levels did not change. The ranking was: denial (*M = 3.48, SD = 0.72*, minimization (*M = 2.27, SD = 1.08)*, and defense (*M = 1.08, SD = 0.72*) as shown in Table 4.9.

Table 4.9

Results of the Shifts in the Ethnocentric Stage of the Control Group

	Pre-survey			Post-survey			
Level	M	SD	N	M	SD	N	Shift percentage %
Denial	3.50	0.73	80	3.48	0.72	80	
minimization	2.27	0.89	80	2.27	1.08	80	
defense	1.80	0.72	80	1.80	0.72	80	

4.5.3 Results of the shifts in the levels of ethnorelative stage

Regarding the experimental group, there were shifts in the three levels of the ethnorelative stage. More specifically, the pre-survey results are respectively as follows: integration (*M = 2.89, SD = 0.21*), acceptance (*M = 2.73, SD = 0.22*), and adaptation (*M = 2.61, SD = 0.20*). However, in the post-survey, there were shifts in the three stages and their shift percentages. The results were respectively as follows: adaptation (*M = 3.73, SD = 0.63*) with 43% of shift and improvement, integration (*M = 3.97, SD = 0.34*) with 37% of shift and change, and acceptance (*M = 3.58, SD = 0.22*) with 31% of shift and change as shown in Table 4.10.

Table 4.10

Results of Shifts in the Ethnorelative Stage of the Experimental Group

	Pre-survey			Post-survey			
Level	M	SD	N	M	SD	N	Shift percentage %
Adaptation	2.61	0.20	80	3.73	0.63	80	43%
Integration	2.89	0.21	80	3.97	0.34	80	37%
Acceptance	2.73	0.22	80	3.58	0.22	80	31%

On the other hand, the control group showed no shifts in the three levels of the ethnorelative stage. More specifically, the pre-survey results were respectively as follows: acceptance (*M = 2.73, SD = 1.09*), adaptation (*M = 2.38, SD = 0.37*), and integration (*M = 2.21, SD = 0.83*). Likewise, in the post-survey, there were no shifts in the three stages and their shift percentages. The results were respectively as follows: acceptance (*M = 2.73, SD = 1.09*), adaptation (*M = 2.38, SD = 0.37*), and integration (*M = 2.21, SD = 0.83)* as per Table 4.11.

Table 4.11

Results of the Shifts in the Ethnorelative Stage of the Control Group

	Pre-survey			Post-survey			
Level	M	SD	N	M	SD	N	Shift percentage %
Acceptance	2.73	1.09	80	2.73	1.09	80	
adaptation	2.38	0.37	80	2.38	0.37	80	
Integration	2.21	0.83	80	2.21	0.83	80	

4.5.4 Results of the shifts in the levels of global competence stage

With respect to the experimental group, and as shown in Table 4.12 below, there were shifts in the three levels of global competence stage. More specifically, the pre-survey results were respectively as follows: substantive knowledge (*M = 2.72, SD = 0.33*), perpetual understanding (*M = 2.72, SD = 0.21*), and intercultural communication (*M = 2.68, SD = 0.15*). However, in the post-survey, there were shifts in the three stages and their shift percentages. The results were respectively as follows: intercultural communication (*M = 4.27, SD = 0.32*) with 59% of shift and improvement, substantive knowledge (*M = 4.00, SD = 0.28*) with 47% of shift and change, and perpetual understanding (*M = 3.53, SD = 0.41)* with 29% of shift and change.

Table 4.12

Results of the Shifts in the Global Competence Stage of Experimental Group

	Pre-survey		Post-survey				
Level	M	SD	N	M	SD	N	Shift percentage
Intercultural communication	2.68	0.15	80	4.27	0.32	80	59%
Substantive knowledge	2.72	0.33	80	4.00	0.28	80	47%
Perpetual understanding	2.72	0.21	80	3.53	0.41	80	29%

With respect to the control group, and as shown in Table 4.13, there were no shifts in the three levels of global competence stage. More specifically, the pre-survey results were respectively as follows: perpetual understanding (*M = 2.74, SD = 0.49*), intercultural communication (*M = 2.72, SD = 0.61*), substantive knowledge (*M = 1.86,*

SD = 0.44). Similarly, in the post-survey, there were no shifts in the three stages and their shift percentages. The results were respectively as follows: perpetual understanding (*M = 2.74, SD = 0.49*), Intercultural communication (*M = 2.27, SD = 0.61)*, and substantive knowledge (*M = 1.83, SD = 1.06)* as per Table 4.13.

Table 4.13

Results of the Shifts in the Global Competence Stage of Control Group

	Pre-survey		Post-survey				
Level	M	SD	N	M	SD	N	Shift percentage
Perpetual understanding	2.74	0.49	80	2.74	0.49	80	
Intercultural communication	2.27	0.61	80	2.27	0.61	80	
Substantive knowledge	1.86	0.44	80	1.83	1.06	80	

(see *Appendix I* for sample ISI responses).

4.6 Results of intercultural reading texts' impact on achievement

The third question of the study sought to determine whether there was any improvement in the students' achievement in a standard English reading test (IELTS) when teaching narratives suitable for developing ICC using the intensive reading skill. Consequently, the participants in the study were pre- and post-tested using IELTS, which is regarded as the most popular English language proficiency test at higher education level. The results, then, were analyzed using IBM SPSS Statistics 25 (see Appendix G for IELTS Academic Reading Test).

4.6.1 Analysis of IELTS's reading test results of the experimental group (EG)

In order to begin to answer the third research question, a paired samples t-test was carried out to compare the total score of the experimental group in an IELTS reading test before and after treatment. The analysis of the pre- and post-test results showed that there was a significant difference in the total IELTS score between the pre-test (*M = 3.09, SD = 0.38*) and post-test (*M = 4.01, SD = 0.43*). In addition, the total raw score, which was out of 40, students improved from 18.55 in the pre-test to 24.08 in the post-test. The students' achievement also improved in the IELTS band score, which is out of 9, from 5.27 in the pre-test to 5.96 in the post-test (see Table 4.14).

Table 4.14

Results of the Analysis of Reading Achievement in IELTS (EG)

Test	M	SD	N	Total Raw Score / 40	Total Band Score / 9
Pre-test	3.09	0.38	80	18.55	5.27
Post-test	4.01	0.43	80	24.08	5.96

4.6.2 Analysis of IELTS reading test results of the control group (CG)

A paired samples t-test was performed to compare the total score of the control group in an IELTS reading test before and after treatment. The analysis of the pre- and post-test results showed that there was no significant difference in the total IELTS score between the pre-test (*M = 3.83, SD = 0.46)* and post-test (*M = 3.68, SD = 0.48.).* In addition, the total raw score, which was out of 40, decreased from 22.9 in the pre-test to 22.0 the post-test. The students' achievement also decreased in the IELTS band score, which is out of 9, from 5.85 in the pre-test to 5.67 in the post-test (see Table 4.15).

Table 4.15

Results of the Analysis of Reading Achievement in IELTS (CG)

Test	M	SD	N	Total Raw Score / 40	Total Band Score / 9
Pre-test	3.83	0.46	80	22.9	5.85
Post-test	3.68	0.48	80	22.0	5.67

4.6.3 Analysis of IELTS reading test results of EG & CG

To measure the significance of the differences in the achievement of the two groups in the IELTS test more precisely, a paired samples t-test was conducted. The results indicated that there were no significant differences in the achievement of the two groups in the pre-tests. However, the results of the post-tests indicated that the achievement of the experimental group (*M = 4.01, SD = 0.43*), is significantly higher than that of the control group (*M = 3.68, SD = 0.48*); t (78) = 4.604, p = 0.000 < 0.05 (see Table 4.16).

Table 4.16

A Paired Samples T-Test for IELTS Reading Achievement (CG & EG)

Test	Group	N	M	SD	T	df	P	
Pre-test	Experimental	80	3.09	0.38	-1.631	78	0.090	Not sig.
	Control	80	3.83	0.46				
Post-test	Experimental	80	4.01	0.43	4.604	78	0.000	Sig.
	Control	80	3.68	.048				

4.6.4 Results of reading achievement according to question types for EG and CG

For the experimental group, as Table 4.17 shows, there was significant progress in the students' achievement in the six reading question types of IELTS. Specifically, the pre-test results were: true and false (*M = 5.23, SD = 1.92*), match headings (*M = 4.23, SD = 0.83*), sentence completion (M = 2.99, SD = 0.11), matching information (M = 2.95, SD = 0.69), summary completion (M = 1.65, SD = 0.48), and labelling a diagram (M = 1.01, SD = 0.11) respectively.

However, in the post-test, there was noticeable progress in the six reading question types of IELTS as follows: labelling a diagram (M = 1.80, SD = 0.43) with 76% of achievement improvement, summary completion (M = 2.81, SD = 0.48) with 70% of progress, sentence completion (M = 3.88, SD = 0.33) with 30% of improvement, matching information to paragraphs (M = 3.65, SD = 0.55) with 24% development in achievement, matching headings (M = 5.23, SD = 0.83) with 23% of progress, and true and false (M = 6.71, SD = 1.49) with 18% of improvement.

Table 4.17

Results of Reading Achievement in IELTS As Per Question Types (EG)

	Pretest				Posttest				
IELTS question type	M	SD	N	Score 100	M	SD	N	Score 100	Progress %
Matching headings	4.23	0.83	80	53	5.23	0.83	80	65	23%
True/ False	5.73	1.92	80	41	6.71	1.49	80	48	18%
Sentence completion	2.99	0.11	80	60	3.88	0.33	80	78	30%
Labelling diagram	1.01	0.11	80	34	1.80	0.43	80	60	76%
Matching information	2.95	0.69	80	59	3.65	0.55	80	73	24%
Summary completion	1.65	0.48	80	33	2.81	0.48	80	56	70%

For the control group, as Table 4.18 shows, there was no significant progress in the students' achievement in the six reading question types of IELTS. Specifically, the pre-test results were: matching headings (M = 4.49, SD = 0.95), true/ false (M = 6.58, SD = 2.29), sentence completion (M = 3.00, SD = 0.00), labelling diagram (M = 2.99, SD = 0.11), matching information (M = 3.96, SD = 0.25), and summary completion (M = 1.98, SD = 0.27) respectively.

Similarly, in the post-test, there was no noticeable progress in the six reading question types of IELTS. For example, matching heading (M 4.49, SD = 0.95), true/false (M = 6.49, SD = 2.29), sentence completion (M = 2.99, SD = 0.11), labelling diagram (M = 2.91, SD = 0.40), matching information (M = 3.56, SD = 0.74), summary completion (M = 1.65, SD = 0.48).

Table 4.18

Results of Reading Achievement in IELTS As Per Question Types (CG)

		Pretest			Posttest				
IELTS question type	M	SD	N	Score 100	M	SD	N	Score 100	Progress %
Matching headings	4.49	0.95	80	56	4.49	0.95	80	56	
True/ False	6.58	2.29	80	47	6.49	2.29	80	47	
Sentence completion	3.00	0.00	80	60	2.99	0.11	80	60	
Labelling diagram	2.99	0.11	80	99	2.91	0.40	80	97	
Matching information	3.96	0.25	80	79	3.56	0.74	80	74	
Summary completion	1.98	0.27	80	39	1.65	0.48	80	33	

4.7 Qualitative data on the experience of promoting ICC

The following sections discuss the qualitative data gained from the reflective journals maintained by the participants, as well as the responses to the semi-structured interviews.

4.7.1 Reflective journals: Template

The reflective journals were used to answer the fourth question of the study, which sought to assess the experimental and control groups' experience and explore their views about the effectiveness of promoting ICC through teaching multicultural narratives using the intensive reading skill. To achieve this, participants were asked to record their responses in reflective journals as this tool is regarded as one of the classroom-based norms in qualitative research (Reagan and Osborn, 2002). Therefore, participants maintained reflective journals throughout the period of treatment, which lasted three months. They documented and assessed their experiences during this period in writing; they recorded their observations, comments, and views on reflective journal templates, each of which included seven questions:

- Describe what happened and what the outcomes were. (Description)
- How did you feel before the session? How do you feel now? (Feeling)
- Is it a good or bad experience? Why (not)? (Evaluation)
- How can this ICC knowledge and experience help? (Analysis)

- What cultural words did you learn? (Cultural vocabulary)
- What skills do you need to develop to act in similar situations? (Conclusion)
- What do you plan to do to make sure you act well in ICC situation? (Action plan)

4.7.1.1 Reflective journals: Data from EG & CG

The experimental group documented their reflections after each session of reading skills, where intensive reading skills were developed using multicultural narratives with conscious attention to the highlighted ICC concepts, and followed the three stages of teaching the intensive reading skill. Then they recorded what occurred in the class in terms of discussions of intercultural concepts and tools. Consequently, each participant came up with nine reflective journals after reading the nine narratives.

The control group documented their reflections after each session of reading skills, where intensive reading skills were developed using multicultural narratives and recorded what they learned. The multicultural narratives were used to develop the intensive reading skill through the three stage (pre-, while, and post-) but without teaching any ICC concepts, dimensions, or experiences. Consequently, each participant came up with nine reflective journals.

The following section provides an overall thematic analysis of the students' reflective journals of the two groups. In addition, some supportive quotations are included.

1) Cultural differences are non-existent and other cultures are not noticeable

This theme interpreted the denial aspect of ethnocentrism. That is, one's own culture is real, while others are non-existent. To dispel this stereotype, the researcher developed a multicultural narrative titled "Fasting Ramadan at workplace in Paris." This narrative was used to develop intensive reading skills through implementing skimming, scanning, and reading for details, explaining some vocabulary, and answering some worksheets for both groups. However, in order to incorporate and develop ICC as well, the class of the experimental group used discussions and tasks that taught the importance of cultural differences and how people should admit the presence of cultural differences and overcome them. The participants of both groups wrote their reflections about the theme of this class. Consequently, the researcher analyzed their observations and views and noticed the following:

For the experimental group, 65 out of 80 participants described the events of the narrative using detailed and relevant language. Forty-five participants showed an improvement in comprehension and writing, especially, in describing events and gaining more cultural vocabulary. When describing what happened in the multicultural narrative, a participant wrote: “There was a Muslim working in a company in a foreign country, and it was Ramadan. The employee was suffering from problems with the culture of that country, as they are not Muslims and therefore he will suffer from time management problems during the month of Ramadan, especially during prayer times. The problem was with his manager in the company, who got angry with him when Tariq asked for prayers breaks.” The other 15 participants did not express their feelings at all. They left it blank (see Appendix H for sample female and male ICC reflective journals of the experimental group).

However, 61 out of 80 participants of the control group described the events of the narrative very briefly, and they sometimes made some grammar mistakes. In addition, little cultural vocabulary was used. A female accounting student wrote, “The story talks about the problems encountered between religions.” Another male dentistry student said, “Tariq is a man who work in a company during Ramadan he faces several challenges which abstain from working lunch and other challenges.” No noticeable improvement was gained. The other 19 participants left this question unanswered.

Seventy-two participants out of 80 of the experimental group expressed their feelings about the narrative. They felt very satisfied with experience with this narrative. They felt that they are culturally conscious, open to cultural difference, and insisted that religions should be respected. One of the students wrote, “Cultures in the world are not the same, and so all cultures must be accepted. I must respect other cultures, and take into account the circumstances of others.” Another female student stated that “This text helped me deal with people from different cultures, and when travelling to another country.” “I will help myself to know more about points of view of different cultures.” On the other hand, an English language female student stressed that religions must be respected and said, “I thought that all religions respect other religions.” “I was excited to learn about a new culture and felt happy that I added new knowledge,” she added. A male student showed his interest in learning more about other cultures. “I am interested

in getting more information and knowledge about cultures," he said. An Arabic language and media student expressed his endeavour to continue learning about other people. The other eight participants did not answer this question.

However, 68 out of 80 students from the control group expressed their feelings about the narrative. Those participants had mixed feelings about the narrative. "My feeling before learning it was good, and after learning about it, I became wonderful and curious," a female computer student claimed. Another male sports student said, "I wasn't thinking that living in foreign countries will be that difficult for Muslims." The other participants did not express their feelings and left the question unanswered.

When evaluating their experience, 73 out of 80 participants praised this experience. A dentistry student said, "Yes, it's a good thing because we will avoid embarrassing situations and get close to people and make them feel our interest in them and their culture." Another female showed her interest in intercultural texts and said, "It's a good experience" and she was even bewildered why other religions should not be respected. No answers were received from the rest of the participants. "All religions should be equal and we should respect them." Similarly, students commended the intercultural texts. One of them said, "When I travel to these areas, I know how to deal with their people." Another male student highlighted the necessity to master ICC; he supported teaching ICC reading texts. "The ICC knowledge can help by giving the important tips and providing a guide to find out what new areas we want to visit," he said.

In contrast, 68 participants from the control group evaluated the narrative positively; two others depreciated it, while others did not answer this question. An Arabic language and media student said, "Yes it was good experience." "Yes, it was a good experience because I was taught and educated about a culture that I only know about simple things," a female education student stressed. Another different opinion was reiterated by an English language student who said, "No, because I discovered that it does not respect the holy month of Islam."

When analyzing their experience with multicultural narratives, 75 of the participants from the experimental group thought that there was real need for more knowledge about

other cultures apart from their own. One of the participants said, “Knowledge of cultures helps ease communication with others.” Likewise, an accounting student claimed that he needed to learn more about other nations. “We need to learn different perspectives from other cultures,” and also another female said, “The increase in knowledge and cooperation with other cultures leads to professional, practical and even intellectual development, and makes us deal with other cultures easily and smoothly according to the style and ideas of those nations.” The other five participants left the question blank.

Similarly, the control group thought that there was a real need for such narratives. Seventy participants realized that this narrative helped them know something about another culture. “It helps to learn about and adapt to culture,” and “It will help me to know more about points of view for different cultures,” two finance students said. The other ten participants did not answer the question.

Both groups learned more vocabulary. The majority of the students learned new words like: accommodate greetings, cultural configurations, etc.

Regarding the skills needed to promote ICC, 80% of the experimental group conceded that cultural differences are existent, and people need to develop certain skills. One of the students insisted that some skills are urgently needed. “We need to realize the situation, think well, correct the situation, and apologize politely and respectfully.” Similarly, the same opinion was expressed by another participant who said, “We need to read more and learn about the customs, traditions, cultures, and foods prevailing in other countries and we need more adaptability.” The other participants left this question unanswered.

However, the majority of the control group responded differently. A male law student said, “I try to explain to the manager about Ramadan and our customs in Ramadan, I keep performing my prayers despite the work.” Another medical imaging female student said, “I should understand that everyone have his different culture from mine.” Another student said, “Leave work and return to my country of origin.” The minority did not approach the question at all.

Regarding their future action plans, the majority of the participants in both groups expressed their readiness to read more about other cultures, travel to other countries to learn more, and learn other languages. One of the subjects said, “I will read more and watch more movies about other people.” Another one said, “I will learn more and learn more languages.” A female participant also expressed her readiness to learn more. She said, I plan to make sure that I behave well in front of others, have a good knowledge about other cultures and finally respect their culture.”

2) Cultural differences exist but are threatening to one’s culture

This theme interpreted the defense aspect of ethnocentrism. That is, individuals approve of the existence of cultural differences but feel their superior culture is threatened. To dispel this fallacy, the researcher developed a multicultural narrative titled “In Germany, we like raucous political debate.” The experimental group was taught the narrative intensive reading skill through implementing skimming, scanning, and reading for details, explaining some vocabulary, answering some worksheets, and finally asserting the idea that other cultures are not troublesome. Then the participants wrote their reflections about the theme of this class.

On the other hand, the control group was taught the narrative using the intensive reading skill, which incorporates three stages: pre-reading, while reading, and post-reading without incorporating any ICC teaching.

Consequently, their observations and views were analyzed. Some important points that emerged are as follows.

The participants of the experimental group showed an improvement in comprehension and writing, especially, in describing events and gaining more cultural vocabulary. That is, almost 80% of the participants used good language and cultural context. When describing what happened in the multicultural narrative, a student of basic elementary education wrote “The paragraph talked about a group of internationals who work together. While they were sitting at a business dinner to get to know each other, a German person asked an American one about which candidate he would vote for, and so the American got embarrassed and he told the German that it's uncommon for them in America to have these discussions.” The other 20% did not write any description.

However, only 60% of the control group wrote a description of the events of the narrative. Those descriptions were short, and incomplete with some language mistakes. A male nursing student wrote, “During dinner with acquainted colleagues Klaus (German) ask Jake (American), who you would vote for in the election so he replied that in America you shouldn’t ask someone who would you vote for.”

Out of the 80 participants, 75% of the experimental group acknowledged the existence of cultural differences, and regarded them as impetus to learn more about them since they do not threaten their own culture. An English language student said, “I didn't think that talking about political matters would cause some embarrassment to this extent. People’s opinions are not making troubles.” Another student stated that “Before the class, I thought that there are no strong differences between cultures, but now I know there is deep difference.” “Normal feeling but I learned about the politics of that country, and how I should know more,” a female dentistry student added. The other 25% chose not to answer this question.

In contrast, the 60% of the control group, who expressed their feelings, had opposite feelings. For example, a pharmacy student said, “Normal feeling but I learned about the politics of that country.” “Before, I was excited to learn about new culture, then I felt happy that I added new knowledge to myself,” another prosthetics student said.

When evaluating their experience, 64 of the experimental group’s participants commended this experience. An Arabic language and media student reiterated his support saying it is “A good experience as it opens our eyes to accept new experiences despite our doubts caused by media as there’s nothing more truthful than your own experience.” Another nursing student said, “This knowledge and experience will help to know about their culture and when I go to their country I don’t behave in a whimsical manner.” The others opted not to answer this question.

Only 60 participants from the control group answered this question in the reflective journal. They agreed that this experience was valuable. “Yes, it’s good because I know for the first time that in America you shouldn’t ask person who would you vote for in

the election." and "Good because it gives us more experience and knowledge about different countries and culture," as stated by two GIS students.

Analyzing their experience with the multicultural narratives, 70 out 80 participants from the experimental group insisted that cultural awareness is essential. For instance, an English language student said "It helps us to be aware of subjects that we talk with others about it in order to avoid embarrassing them. We need to be more involved with other cultures." Likewise, another student learned a lesson saying, "If I deal with American people in the future, I will not ask them who will vote for in the election, but in Germany yes."

For the control group, only 59 participants answered this question. They talked about lessons they learned from the narrative. For instance, one of the business administration students said, "If I deal with American people in the future I will not ask them who will vote for in the election." Another accounting student said, "Improve communication with other and help to know more about other countries."

More vocabulary was added to the students' dictionary. The majority of the students in both groups learned new glossary like: acquainted, an acquaintance, vote, look around, Are you for (Phrase), taboo, raucous, an international (n), international (Adj)

Regarding the skills needed to promote ICC, the participants from the experimental group conceded that cultural differences exist, and people need to develop certain skills. However the two groups agreed on the following skills:

1. Doing research
2. Getting more information about other nations
3. Goggling for common and different cultural practices
4. Accessing the media
5. Learning more about places, cultures and languages.

Regarding their future action plans, the majority of the participants of the experimental group expressed their readiness for self-development, doing research, and learning other languages. A student of dental surgery highlighted the need for compatibility with others saying, "I need to make my thoughts compatible with the laws of the outside

world." A male student of Finance said, "To avoid embarrassment, I need to be fair and honest with others."

The control group, on the other hand, highlighted some actions like "To know more information and details about it", "Not talking about politics.", and "Reading books, novels about people's cultures."

3) People are more similar than different

This theme interpreted the minimization aspect of ethnocentrism. That is, individuals acknowledge cultural differences but minimize or trivialize them. To address this cultural failure, the researcher developed a multicultural narrative titled "When in Rome, do as the Romans do." That narrative was taught to the experimental group using the intensive reading skill intensively through implementing skimming, scanning, and reading for details, explaining some vocabulary, answering some worksheets, and finally the narrative without promoting the ICC teaching. Then the participants of both groups wrote their reflections about the theme of this class. Consequently, the analyses of their observations and views indicated the following.

The participants of the experimental group showed an improvement in comprehension and writing, especially, in describing events and gaining more cultural vocabulary. When describing what happened in the intercultural reading text, a female computer and networks student, wrote "A grandma from Laos filled a tofu box with leftover grains, and put it on the sidewalk to let birds eat them. The American landlord noticed her. He was very angry because tenants are not allowed to leave food on streets because in America it's called garbage."

Unlike the experimental group, the control group wrote a summary of the events but with few details, and less accuracy. A law female student wrote, "There is a grandmother who lives in laos she feed food scraps to stray animals she continued her habit even in America but it was a hard concept for her to understand that in America food left outside is considered garbage not food."

Out of the 80 participants of the experimental group, 75 students agreed that there was clear distinction between the different cultures, and they stressed that people should grasp the constituents of their cultures to know how deal with these differences. For example, a GIS male student stressed that "It's a way of developing my culture and expanding my knowledge." Similarly, a nursing student said, "I'll try to learn about the culture of any country before visiting it." Other students skipped this question.

However, out of the 80 students of the control group, 55 students answered the question. They thought that learning this narrative was a good experience. An Arabic language and media student wrote, "I didn't know a lot about their culture, it's nice to know." Another computers student wrote, "Feeling very good so I increased my knowledge of it."

When evaluating their experience, 75% of the participants praised the experience. A law student and a prosthetics student underscored the necessity of these texts since they provided them with good cultural experience and familiarized them with some characteristic of cultures they loved a lot. The other participants opted not answer this question.

For the control group, the participants commended the experience of this narrative. A male nursing student wrote, "Yes its good, because I learnt that we shouldn't judge something without knowing it."

When analyzing their experience with multicultural narratives, only 71 of the experimental group participants answered this question. They insisted that every culture was unique and had its own peculiarities. Arabic language and media students supported the experience of the multicultural narratives due to their effectiveness in getting to know all aspects, such as customs and traditions, learning about the cultures of diverse

people. In addition, they stressed that knowing about people from other cultures changes the bad image about some cultures raised by the media.
Similarly, the control group liked this narrative and appreciated its content. An accounting student said, "I will be good in contact with people from another country or who have another culture, because I have a knowledge about them." "I know new

vocabulary from it , and good intentions maybe misunderstood," another prosthetics student claimed.

More vocabulary was added to the students' dictionary. The majority of the students in both groups learned new cultural glossary like: tofu box, tenants, landlord, garbage, leftover, and sidewalk (American.

Regarding the skills needed to promote ICC, the experimental group conceded that minimization of cultural differences is invalid. More reading and involvement are needed for one's own culture and reading more intensively and extensively about other cultures. They even suggested visiting those cultures and sharing experiences with them.

Similarly, the control group suggested some skills to put this narrative into practice. A female student from the sports faculty wrote, "I try not to judge something without knowing it because their grandmother has good intention." Another sports student said, "We need to develop our act similar situation like to be honest and full with love and trust another people."

Regarding their future action plans, the majority of the participants in the two groups expressed their readiness for self-development, doing research, learning other languages, and watching documentary films about people's cultures.

4) Respect for diverse cultures, perceptions, behaviours, and values

This theme interpreted the acceptance aspect of ethnorelativism, which is the first move from ethnocentrism to ethnorelativism. That is, individuals recognize cultural differences and do not assess them in terms of positivity or negativity. To promote this new cultural perspective, the researcher developed multicultural narrative titled "Clothing style in an intercultural setting." The narrative was taught using the intensive reading skill through implementing skimming, scanning, and reading for details, explaining some vocabulary, answering some worksheets, and finally addressing the cultural mutual respect for the experimental group. On the other hand, the control group was taught the narrative using the intensive skill's traditional stages without involving any intercultural teaching. Then the participants wrote their reflections about the theme

of this class. Consequently their observations and views were analyzed and the following were noticed.

The 72 participants of the experimental group showed an improvement in comprehension and writing, especially, in describing events and gaining more cultural vocabulary. When describing what happened in the multicultural narratives, an accounting student wrote his paragraph as follows: “There was a 16-year-old girl who traveled with her mother from Sri Lanka to Switzerland, but while she was traveling the trip stopped in Kuwait. Therefore, she decided to tour the airport. While touring, she saw Kuwaiti women wearing black burqa and veils. They were looking at her with a strange look, so she was frightened and realized that she was the only foreigner in the airport wearing unsuitable clothes.”

With few details, and some grammatical mistakes, the participants of the control group described the events. A law student wrote, “Girl with her mother went to the airport, while traveling the plane stopped they decided to get off the plane and wait in the airport, the girl noticed that there were girls covered all their bodies, the girl was afraid but after that she realized that she was in Islamic country and her clothes were unsuitable.

Out of the 80 participants, 80% of the students in the experimental group answered this question. They agreed that values and behaviours should be respected. A number of participants supported respect for other cultures saying that the differences in clothing styles between people must be respected, non-verbal communication codes for the country to be visited must be learnt, respecting the country you are visiting in terms of culture and language must be taken into consideration, and individuals should not feel they are strangers in any country; they should try to interact with the culture of the country they visit.

For the control group, the participants had contradicted feelings about the narrative. A female nursing student wrote, “The title attracted me because I did not think that the style of clothing differs from country to country, but now I know that every country has its own style of clothing and that it is not freedom.” Another female dentistry student

said, “Before: I was dying to read the events of the story after: I was shocked by the foreigners ’view of the veil that it is scary.”

When evaluating their experience, the experimental group was quite eager. For instance a medical imaging student said, “I was excited to learn about a new culture, and add new knowledge to myself every day.” In the same context, another student expressed his excitement saying, “Yes, it is very wonderful. We are in a society in which cultures differ and we may be exposed to many situations due to the different cultural outlook.”

Stating different reasons, the control group valued and praised the narrative. “Yes, because I know the way you dress also affects cultures,” and “Yes it was a useful experience for me and I learned a lot,” two male education students wrote respectively. Another Economics student said, “It’s good experience. I knew how non-Muslims viewed Muslims.”

When analyzing their experience with the multicultural narratives, 72 participants of the experimental group insisted that the narrative positively influenced their attitude towards other cultures. One of the participants said, “Made me an educated person who is able to mix and interact with other peoples without fear.”

For the control group, they regarded the narrative as a means to familiarize them with other people’s behaviours. A male and a female student from the English department wrote, “It helped me know that every place has clothes that suit it.” and “When traveling to these areas, I can interact and understand people’s habits.”

More vocabulary was added to the students’ dictionary. The majority of the students in both groups learned new cultural glossary like: veil, intercultural, conform to, turn around.

Regarding the skills needed to promote ICC, the experimental group supported the acceptance of the cultural differences. They thought that proficiency is needed in the language of the country individuals want to visit, and respecting the country they are visiting in terms of culture and language must be taken into consideration.

Regarding the control group, some supported the skill of adaptation to other cultures. A finance student said, “Reading about other cultures, intelligence, speed of behaviour, and getting to know other people’s cultures by studying books and websites that are useful to us.” Other students thought that they needed the indifference skill because dresses are personal freedom, and they should deal with this matter as if it were something normal.

Regarding their future action plans, the majority of the participants in both groups expressed readiness for self-development, doing research, learning other languages, watching videos about cultures, and making friends with different people.

5) Looking at the world through different eyes and adapting behavior

This theme interpreted the adaptation aspect of ethnorelativism, which is the second move from ethnocentrism to ethnorelativism. That is, individuals look at the world through different eyes and adapt behaviour to communicate more effectively. To promote this new cultural perspective, the researcher developed a multicultural narrative titled “Never put your money in your shoe.” This narrative was taught to the experimental group to develop intensive reading skills while implementing skimming, scanning and reading for details, explaining some vocabulary, answering some worksheets, and finally discussing adaptation as a necessity to interact effectively. For the control group no ICC teaching was promoted. Then the participants wrote their reflections about the theme of this class. Consequently, an analysis of their observations and views indicated the following.

Seventy descriptions were received from the experimental group. The participants showed an improvement in comprehension and writing, especially, in describing events and gaining more cultural vocabulary. When describing what happened in the intercultural reading text, an education student wrote, “A New Yorker visited Chiang Mai in Thailand and went to a small restaurant and when he went to pay for the food, he realized that the money was not in his pocket but in his shoes, so he took it out. Therefore, the cashier was angry because the shoes were regarded as filthy and the image of the King of Thailand on money was sacred. The New Yorker realized he had insulted the Thai culture.”

With less cultural context, the control group described the narrative. A male computer student wrote, “An American man went to, and when he ate in a restaurant and the time of the bill came, he took the money out of his shoes, which angered the workers because the Thais considered the shoes dirty and because the money had a picture of their king.”

Out of the 80 participants, 70% of supported the idea of shifting perspectives. The majority of the participants had new perspectives about the world. A sports student said, “When I read the title, I thought that you should not put money in the shoe so that it is not damaged. When I read the paragraph, I concluded that putting money in the shoes would be an insult to a country because its currency has the image of its president.” Other students from various disciplines also realized that they must be careful when dealing with other cultures and understand them well so that a similar situation does not happen to me.

Conversely, the majority of the control group expressed feeling of amazement. For example, one of the participants said, “Before: I was amazed at the title after reading I realized what is meant by the title.” Another student wrote, “Before: I used to think that other cultures are easy to deal after: I realized that I must be careful in dealing.”

When evaluating their experience, 80% of the participants of the experimental group did not imagine learning much about how to interact with others effectively. Some students claimed that they did not imagine that putting money in a shoe could have caused a problem and finally they perceived that it might be a problem for other cultures.

For the majority of the control group, they evaluated their experience in contradictory statements. Some students regarded the narrative as very and enjoyable as they knew for the first time that the king was sacred in Thailand. However, others did not like the narrative. One of the participants said, “No because I don’t like Thai culture.”

When analyzing their experience with the multicultural narratives, 90% of the participants in the experimental group insisted that the narrative helped them adapt to new cultural situations. An economics student said, “It helps me do a good job and respect other peoples’ cultures and not inadvertently disrespect them.” The analysis by the control group, on the other hand, focused on communicating with other people. The

participants supported the narrative and highlighted the attitude of not offending other cultures, and dealing properly in similar situations.

More vocabulary was added to the students' dictionary of both groups. The majority of the students learned new cultural glossary like: cashier, sacred, filthy, irritate, to no avail, humiliated, degraded, dodgy.

Regarding the skills needed to promote ICC, 85% of the experimental group supported adapting to cultural differences. They argued that they needed to learn how to clear misunderstanding, and acquire more cultural knowledge to know many things in life that other people do.

On the other hand, the participants of the control group highlighted some other skills like: the skill of persuasion, learning more about the customs and traditions of other cultures, and the unpleasant customs in those cultures, realizing the situation, and apologizing politely and respectfully.

Regarding their future action plans, the majority of the participants in both groups expressed their readiness for self-development, doing research, learning other languages, watching videos about cultures, and making friends with different people and go on tours around the world.

6) Maintaining one's own cultural identity and integrating other cultures

This theme interpreted the integration aspect of ethnorelativism, which is the third move from ethnocentrism to ethnorelativism. That is, individuals develop memberships in new cultures. To promote this new cultural perspective, the researcher developed a multicultural narrative titled "Nonverbal communication and intercultural misunderstanding." That narrative was used to strengthen intensive reading skills in the experimental group through the techniques of skimming, scanning, reading for details, explaining some vocabulary, answering some worksheets, and finally discussing integration through integrating other cultures into one's culture. The same procedures were used to teach the control group, but without teaching any ICC concepts. Then the participants wrote their reflections about the theme of this class. Consequently, an analysis of their observations and views was made.

The participants of the experimental group showed an improvement in comprehension and writing, especially, in describing events and gaining more cultural vocabulary. When describing what happened in the multicultural narrative, a computer student wrote his summary paragraph as follows: “The paragraph talked about an American person called Michael who moved to South Africa with his family since he was a toddler, and he befriended with an African person called Manqoba. One day, Manqoba invited Michael to visit his home and when Michael went to Manqoba’s house, he tried to hug Manobo’s mother, so she thought that he wasn’t raised properly and that he is disrespectful, but when she told her husband about the situation, he understood that there are differences between their culture and he welcomed his son’s friend.”

The majority of the control group wrote less detailed descriptions with little or no cultural context. An economics student wrote, “There was a friend from America who went to visit his friend in another country, and when he rang the bell, his friend’s mother opened the door and hugged her, and she got angry at this behavior. To him, that this boy does not know anything about the culture of our country, so the father apologized to the boy and sat with him.”

Integrating other cultures into their own culture notion was approved by almost all the participants of the experimental group. A GIS female student felt that she had seen that she should accept that everyone has a different culture and she should try to understand others’ points of view and not be too quick to judge them because of misunderstanding.

The feeling of acceptance of the narrative prevailed the control group. An accounting student said, “Before this lesson I didn’t know anything about south Africa. After that, I loved it. I feel very enthusiastic.”

When evaluating their experience, 70% of the participants of the experimental group viewed the multicultural narratives as a good experience because they introduced them to different customs from another country. For example, a law student said, “It was a good experience because I didn’t know that you have to take a seat and not stand in the middle of the room with your hands in your pockets when you visit a home in South Africa.”

With respect to the control group, those who answered the question thought that it is a good experience to read the narrative. They claimed that the narrative provided them good experience to be employed in different areas of life.

When analyzing their experience with the intercultural reading texts, 70% of the experimental group insisted that the narrative helped them think more of building up more friendships with other cultures. “Making friendships with other cultures, respecting customs and traditions are important,” an accounting student said.

Likewise, the control group concurred that the narrative provided them with some information to help them make new friends, know how to accept other cultures, increase knowledge, and understand the behaviour of other people.

More vocabulary was added to the students’ dictionary. The majority of the participants of both groups learned new glossary like: collide, apartheid, misinterpretation, pay a visit, and confront.

Regarding the skills needed to promote ICC, 76 participants of the experimental group supported the move to learn how to introduce their culture to others. A prosthetics student said, “I should understand that everyone has a different culture of mine and I have to introduce my culture to others so that a misunderstanding does not occur.” Other participants claimed that they needed more time to become integrated into other cultures.

Similarly, most of the responses of the control group supporting developing some skills like language learning, adaptability, and using maps.

Regarding their future action plans, the majority of the participants of both groups expressed their readiness for self-development, doing research, learning other languages, watching videos about cultures, and making friends with different people and go on tours around the world.

7) Cultural and language knowledge are substantial during cultural interaction

This theme interpreted the substantive knowledge aspect of global competence, which is its first component. That is, individuals attempt to gain more knowledge, information, and facts about other cultures apart from learning their languages to be more culturally interactive. To promote this new cultural perspective, the researcher developed a multicultural narrative titled "Face-saving." The narrative was used to strengthen intensive reading skills in the experimental group through the techniques of skimming, scanning, reading for details, explaining some vocabulary, answering some worksheets, and finally analyzing the global issues. In contrast, the control group was taught the narrative using the intensive skill without enhancing ICC. Thereafter the participants wrote their reflections about the theme of this class. Their observations and views were analyzed and indicated the following.

The participants of the experimental group showed an improvement in comprehension and writing, especially, in describing events and gaining more cultural vocabulary. When describing what happened in the multicultural narrative, An Arabic and media student wrote, "Mr. Chu received a call that his wife was going to have premature labor, but his boss told him that he had to do the work late. To save his boss's face, he decided to stay and finish work too late and he couldn't go to his wife in the hospital until 3am the next morning."

However, the control group descriptions were short and lacked accuracy, some cultural information and events. A male nursing student said, "There is a Korean man who works in a company, his mother-in-law called him and told him that his wife was in hospital he told her that he would come after he finished his work, before he finish his work his boss asked him to stay working tonight and he said (yes) to save the boss face."

Unlike the control group, 69 participants of the experimental group supported the idea of being culturally competent. "Getting to know other cultures provides the person the ability to deal with people well and increases knowledge," a student of dentistry confirmed.

When evaluating their experience, 80% of the participants of the experimental group viewed the multicultural narratives as a good experience because, as stated by one of the

participants, “knowing about other cultures helps one understand and accept another person and not think that they behave badly.”

Similar opinions from the control group hailed the narrative as a good experience. However, some others disagreed. One of the participants wrote, “Maybe no because it’s not good to ignore family’s interests at the expense of anything else.

When analyzing their experience with the multicultural narratives, almost all the participants of the experimental group insisted that the narrative helped them learn more about at least one culture or language. “Before reading the text, I was curious about the Korean culture, and after reading I learned about their culture” and “I knew that the Korean culture focuses on the senses and the Korean behaviour put great importance on face and its savings,” two nursing students, male and female, stated respectively.

The analysis of the control group’s responses showed that they valued their experience with the narrative. They claimed that this narrative extended their knowledge, helped them gain some interaction strategies, and promoted their communication skills in dealing with different people.

More vocabulary was added to the students’ dictionary. The majority of the students in both groups learned new l glossary such as: breathtaking, premature delivery, a complication, preoccupied.

Regarding the skills needed to promote ICC, both the experimental and control group reiterated their commitment to develop skills related to awareness and adaptability, which the researcher mentioned in the previous sections.

Regarding their future action plans, the majority of the participants of the experimental group expressed their readiness to share knowledge, diversify lifestyle, eliminate phobia of communicating with strangers, and increase cooperation with other cultures.

Similarly, the control group proposed some actions like reading books, watching videos, and travelling to other countries.

8) Individual's open-mindedness promotes universal worldviews

This theme interpreted the perpetual understanding aspect of global competence, which is its second component. That is, individuals attempt to build up a universal worldview. To promote this new cultural perspective, the researcher developed a multicultural narrative titled "Indians never say no." The narrative was used to strengthen intensive reading skills in the experimental group through the techniques of skimming, scanning, reading for details, explaining some vocabulary, answering some worksheets, and finally appreciating other cultures and their views. The control group was taught the narrative without incorporating ICC teaching. Then the participants wrote their reflections about the theme of this class. Consequently, their observations and views were analyzed and following were noticed.

The participants of the experimental group showed an improvement in comprehension and writing, especially, in describing events and gaining more cultural vocabulary. When describing what happened in the multicultural narrative, a student wrote, "Indians tend to establish harmony with other cultures, so they tend to say 'Yes.' They tend not to say 'No' although when they say, 'No problem,' this means there is a problem to take care of."

One of the participants of the control group concisely described the narrative saying, "I describe the events as interesting and interesting, and it is nice to know some cultures from the countries of the world, and I was surprised by this culture."

Most of the experimental group supported appreciating other cultures and people. An English language student said, "I naturally love reading about other cultures, so I was so excited about today's culture. I feel the benefit of the new information about Indian culture and feel the happiness and pleasure." "I was amazed at the culture of India and that there is a culture of yes in India," another law student added.

Some of the control group's participants claimed that their attitudes did not change and they regarded the Indian culture as similar as other cultures of the world. Other students were excited and surprised at the same time. A female nursing student wrote, "I felt excited to learn about a new culture, but now I am surprised that Indians don't say no at all."

When evaluating their experience, 80% of the participants viewed the narrative as a good experience because, as stated by most of the participants, they learned new facts about India, and they were excited and amazed that there is a culture called "The culture of Yes." "Yes, it was a beautiful and wonderful experience in every sense of the word because I learned a new culture from a new country and because I love it," one of the students claimed. The other participants did not answer the question.

Likewise, the control group positively judged the narrative. One of the participants said, "Yes, it was a beautiful and wonderful experience in every sense of the word because I learned a new culture from a new country and because I love it."

When analyzing their experience with the intercultural reading texts, 72 participants answered this question. They insisted that the narrative helped them view other cultures positively. One of the participants said, "If there are people who want to open a project, they will be encouraged by the Indian culture (they are not saying no), and it could increase investment opportunities and develop the economy."

As stated by the participants, the control group valued this narrative as "It can help you know how to interact with other cultures so that we do not fall into discomfort."

More vocabulary was added to the students' dictionary. The majority of the students in both groups learned new glossary like: time and again, harmony, stumbling block, offshoring, and outsource.

Regarding the skills needed to promote ICC, the experimental group supported the move to be aware of some details about other people's cultures, reading more about people's traditions and customs, and watching documentary films about cultures.

The control group also added some skills to promote interaction between cultures like speaking different languages fluently, understanding different customs, traditions and cultures, to know how to solve a problem.

Regarding their future action plans, the majority of the participants in both groups expressed the need to visit other countries so that they can learn about their cultures,

participate in cultural programmes organized to know the countries of the world, and enhance knowledge about the cultures of the world.

9) Intercultural engagement and mediation promote intercultural sensitivity

This theme interpreted the intercultural communication aspect of global competence, which is its last component. That is, individuals interact and socialize confidently with people from other cultures. To promote this new cultural perspective, the researcher developed a multicultural narrative titled "Get to the point." This narrative was used to strengthen intensive reading skills in the experimental group through the techniques of skimming, scanning, reading for details, explaining some vocabulary, answering some worksheets, and finally analyzing how to interact and socialize effectively in other cultures. In contrast, the control group was taught traditionally without incorporating ICC teaching. Then the participants wrote their reflections about the theme of this class. Consequently, an analysis of their observations and views indicated the following.

Unlike the participants of the control group, the experimental group showed an improvement in comprehension and writing, especially, in describing events and gaining more cultural vocabulary. When describing what happened in the multicultural narrative, a student wrote, "The events talked about a conversation between a young Chinese constable and his boss, the superintendent. The constable asked his boss if he can take the day off because his mother is ill, but the superintendent didn't agree to what the constable requested and the reason to this rejection was that the constable didn't get to the point."

Although the control group expressed their positive feelings about the narrative, the participants of the experimental group raised the point of interacting confidently. A students of business administration said, "Knowledge of different cultures helps in communicating easily with others without fear." Another added, "I realized that I must touch the topic directly whenever the topic is important."

The participants of both groups viewed the narrative as a good experience because it helped make new friendships. One of the subjects said, "Forming relationships with people from different cultures is necessary." "Knowledge of different cultures helps in communicating easily with others (who differ in culture), and knowing the cultures of others," another student claimed.

When analyzing their experience with the intercultural reading texts, almost all the participants of the experimental group insisted that there should be “intersections,” common interests, abidance by other cultures rules, and respecting other cultures by not underestimating them.

The analysis of the narrative by the control group concluded that it provided the participants with sustainable knowledge for communication. “When traveling to these areas, I can interact and understand people's habits, and it can help me to develop my knowledge besides learning about the good helpful things about them,” a male sports student wrote.

More vocabulary was added to the students’ dictionary. A majority of the students from both groups learned new glossary like: superintendent, constable, frown, get to the point, and beating around the bush.

Regarding the skills needed to promote ICC, the experimental group developed the skill of appreciating other cultures and not ignoring their peculiarities. “If I face the same situation, I will quickly say what I want without talking about unimportant details,” one the participants said.

Likewise, the control group developed new skills like how to ask for permission, and get into the point directly. A pharmacy student wrote, “I must go directly to the heart of the topic in the conversation.” Another participant said, “If I were in the same position, I could directly request permission.”

Regarding their future action plans, the majority of the participants from both groups suggested some future plans like developing self-awareness, and gaining information that enables them to be able to interact well with other cultures (see *Appendix J* for sample ICC reflective journals responses).

4.7.2 Semi-structured interviews (SSIs)

The SSIs were used to answer the fourth question of the study, which sought to assess the experimental and control groups' experience and explore their views about the effectiveness of promoting ICC through teaching multicultural narratives using the intensive reading skill. To achieve this, the participants' responses in SSIs were collated and then analyzed.

Semi-structured interviews were used to know more about the effectiveness of incorporating intercultural reading texts into the EFL classroom to promote intercultural communicative competence. In addition, interviews are regarded as an appropriate tool to find out an interviewee's thoughts, especially in linguistic research (Dornyei, 2007; Merriam, 1991). To achieve this purpose, the researcher conducted interviews with 20 volunteer students from each of the experimental and control groups. The interviewees had to respond orally to ten questions after the completion of the experiment of incorporating intercultural readings texts into the EFL classroom. The analysis of the semi-structured interviews is presented question-wise. That is, the responses of each interview question are addressed separately together with some sample answers as follows:

1. Do you think that learning the rules of English (grammar, vocabulary, syntax, pronunciation, etc.) is enough to learn English for effective use?

Considering the participants' desire to learn the language and its rules and grammar, the interviewees shared positive responses regarding the learning of cultures and people. They concurred that language is not only words and grammar rules; it is learning of culture, too. They also highlighted the need for socialization with other people, learning intercultural communication and reading more about the literature of other cultures. The following excerpt is clear evidence: "We need many other languages and different cultures that help us in learning and increasing our culture in all aspects, with grammar, language, words, traditions and values," one of the interviewees from the experimental group answered. A male participant from the control group said, "Language, one of the world's famous languages that is used to communicate. English is not memorization and grammar."

2. Do you think knowledge/awareness of the following adds to your ability to use English effectively: knowledge of language use, knowing sociolinguistics rules, or knowing the language only?

The majority of the experimental group's participants thought that knowledge of how to use language in survival contexts, and familiarity with some sociocultural rules are the pillars of using English effectively. However, none of the participants supported that it was sufficient to know a language alone. This is clearly shown in the following quotes: "At the beginning, it is very useful to learn speaking styles and in different situations. It is not permissible to speak with the same dialect or context in all situations. There are official positions that must be spoken formally and to avoid vulgar vocabulary."

"We need language not only to learn it but to travel to different countries, and when dealing with people from different cultures." On the other hand, the majority of the control group chose knowledge of language use as the basis for using language effectively. A female accounting student said, "At the beginning, it is very useful to learn speaking styles and in different situations. It is not permissible to speak with the same dialect or context in all situations. There are official positions that must be spoken formally and to avoid vulgar vocabulary."

3. Do you think you would be able to communicate better in a language if you know something about the cultures that languages belong to, or operate in? Why/why not?

Almost all the participants had positive responses. They reiterated their support for knowing the cultures of the languages they are learning for different reasons such as language is a set of letters, words and rules in addition to cultures and customs of its native speakers; communication with other cultures would break down due to cultural misunderstanding; ignorance of other cultures leads to alienation as shown in the following comments. The following responses demonstrate the opinions of different participants: "If I know their culture and customs, I can learn their language. Then I can communicate with them, and knowing about cultures helps to avoid misunderstanding and embarrassment." "Ignorance of the culture and language of peoples makes us lose contact with them."

4. Are the texts you have been reading for this programme like the earlier texts that you have used in your English language classes? How are they similar/ different?

The majority of the experimental group (71 students) confirmed that the additional multicultural narratives used in during the experiment were completely different from those they had read at their schools. That is, those reading text at school primarily focused on the Palestinian context and on various national events. In the words of an English language student, "I don't remember that there are paragraphs in the school book that talked about culture more broadly and interestingly." Another Arabic language and media student said, "No, it is not similar to it, because the pieces we dealt with in school were talking about more special matters or talking about our Palestinian people and their customs, so they did not relate to other peoples and cultures." Although the majority of the control group approved the total difference, some answered differently. For example, a male nursing student said, "Very close to some because it talks about other peoples and differs in some details of culture and traditions." "Absolutely not, the texts that I have used in the school wasn't about culture, maybe one or two of them, not more," another female sports student answered.

5. Have you enjoyed reading/using these texts? Why?

Almost all the experimental group interviewees enjoyed reading the multicultural narratives since they improved them both culturally and linguistically. That is, they added much to their vocabulary and cultural knowledge as can be seen from the following excerpts: "Yes, I enjoyed reading these texts because they strengthened my vocabulary and also because I added new knowledge to myself," and "Yes I enjoyed it, as if I was making an imaginary visit to people of different cultures," two computer students answered. Similarly, the control group enjoyed the narratives since they learned new vocabulary and experienced new types of reading. One the participants said, "I encountered some difficulties sometimes, but eventually I learned." "Yes, sometimes it was completely different from what I thought, after studying it I learned a lot about things I was not aware of, " another participant concurred.

6. Was there something that was particularly difficult/easy in the reading texts used during this programme?

The majority of the participants expressed their interest in learning about other cultures although the multicultural narratives were, at first, difficult in terms of new cultural knowledge and vocabulary. The following notes were made by the interviewees: "Of course, getting to know other people's cultures is difficult at first, but it becomes interesting when you understand them," "It's easy in general, the words almost know their meaning and the questions are neither difficult nor complicated."

7. Do you think that these kinds of texts are more helpful in developing English language skills? Why?

The participants of the experimental group tended to have positive responses regarding the improvement of their English language skills due to the teaching of intensive reading skills using multicultural narratives. Culture, which some regard as the fifth language skill, was distinctively developed. The discussions in class also improved their speaking skills. Through the reflective journals, the writing skills were improved too. Regarding the reading skill, it definitely improved since the students had to read and answer some comprehension questions. As participants noted, "Yes, because learning the culture is one of many important things to improve your skills (reading, writing, speaking, and listening) in using English language in your daily life," "Yes, sure it helps write and learn more vocabulary, habits, customs, people's cultures and avoid misunderstanding and embarrassment," and "Understanding general English helps you understand what is being said around the world, allowing you to communicate with many people and cultures around the world." The participants of the control group, on the other hand, agreed that the multicultural narratives primarily improved their language skills although some of them did not finish all required tasks. A participant said, "For sure, it gives us new words in every text, so it helps us to develop our language." "May be. I did not answer all the paragraphs .It takes effort because there are some difficult words," another female student answered.

8. Do you think that such texts help you/any learner when communicating in English with people from different cultural contexts?

All the interviewees answered "Yes." They asserted that these texts help the learner to use English effectively in cultures other than the United States or the UK. One of the

interviewees said, “The English language does not help you to travel to places, such as the United States, the United Kingdom and Canada only, but there are more than 50 speaking countries around the world, and from the countries that use this language frequently: Sweden, the Netherlands, Denmark, Singapore, Malaysia, South Korea, Argentina, although English is not their native language.”

9. Do you think English language courses in our local schools and colleges should adopt more of such texts?

Almost all the participants supported teaching English language using multicultural narratives at school and college levels. They thought that the narratives broadened their perspective about the world and people. Some responses were as follows: “Sure, learning English language should be accompanied with cultural texts in order to improve the skills of speaking and the knowledge about other cultures in the same time,” “I would definitely recommend this, bearing in mind that they are children and taking into account their language at the beginning,” “It will be difficult for children but not impossible, so I think it’s possible to teach them about people’s cultures.”

10. Any other comments/thoughts that you would like to add?

Almost all the participants of the experimental group did not tend to add any comments; they just commended the experiment for incorporating ICC concepts and principles while teaching intensive reading skills in the EFL classroom to promote intercultural communicative competence as their responses showed. “Yes, I think that these paragraphs that we learned about cultures of different peoples are good and they are worth reading in order to increase our awareness and acquaintance with several cultures, languages, traditions, foods, vocabulary and many more,” “It has a great benefit for students, gives flavour to the language, and introduces the student to what he does not know. It is distinctive.”

Similarly, the control group praised teaching intensive reading skills using the multicultural narratives due to its numerous language benefits. A female participant said, “No, I do not have any comment because it included all the things that must be present in an integrated piece of words, vocabulary and grammar, and it has the most important benefit for the reader.” Another economics male student answered, “No

comment." "It's very good and full of knowledge and vocabulary," a dentistry student answered (see *Appendix K* for sample SSI responses).

4.8 Conclusion

This chapter mainly focused on investigating the effectiveness of using multicultural narratives on promoting ICC and improving the reading skill. It began with the analysis of the demographic data to make sure that the sample of the study is representative. Next, the data collected from the pre- and post-intercultural sensitivity index (ISI) for both the experimental and control groups was analyzed. Then the reflective journals and semi-structured interviews of the experimental and control groups were analyzed. Each of these indicated that students greatly enjoyed and welcomed the use of texts in an EFL classroom that incorporated knowledge of local cultural contexts and developed their intercultural communicative competence simultaneously.

Chapter five
Conclusion

5.0 Introduction

This chapter summarizes the general findings of the study. It discusses some implications of the study for stakeholders, institutions as well as for policymakers. The limitations of the study are also presented. This chapter concludes with some recommendations for further research on developing intensive reading skills in an EFL classroom as well as incorporating intercultural communicative competence (ICC).

5.1 Summary of findings

The following findings are drawn from the results of the Intercultural Sensitivity Index (ISI), IELTS Academic Reading test, reflective journals, and semi-structured interviews conducted with the participants of the study.

5.1.1 Impact on intensive reading skills

In order to determine whether participants strengthened their reading skills due to using multicultural narratives, they were tested before and after the intervention period using an IELTS Academic Reading Module. Consequently, the results showed that the achievement in the reading skill has improved. That is to say, in terms of the mean scores the experimental group's mean score in the pre-test was (*3.09*), whereas in the post-test it was (*4.01*). In addition, the total IELTS band score has improved from (*5.27*) to (*5.96*). That is, the experimental group's level has developed from the IELTS modest user to IELTS competent user. Furthermore, the participants have greatly improved in the summary completion question of IELTS reading test. This indicates that not only have the participants have improved in reading comprehension, but they have developed their summary writing skill, too.

When compared to the experimental group, the control group's reading achievement has not improved. Specifically speaking, their mean score in the pre-test was (*3.83*), whereas it was (*3.68*). Besides, the total IELTS band score has not improved, either. The participants' IELTS level has stayed as it was before the experiment, i.e. modest user.

This result of the improvement in the achievement of the reading skills while using multicultural narratives that incorporated discussions and concepts of ICC is compatible

with several experimental studies. In their project-based reading, Barr and Chinwonno (2016) showed that teaching multicultural narratives to Thai students using the intensive reading skill helped the participants improve their reading abilities and ICC. Muchtar (2019) used TOEFL to measure the achievement of Indonesian students in reading skills after a six-month experiment of teaching intensive reading skills using communicative texts, and sometimes extensive reading skills as well. The study showed that the reading ability of the sample improved greatly and developed significantly. Shobeiry (2020) investigated the achievement of the Iranian students in IELTS Academic test after teaching additional reading texts, including short stories, for six weeks using the intensive reading skill. The researcher concluded that the achievement of the experimental group improved and their achievement in the academic reading IELTS was more than the pretest, which ranged 4.5 to 5.5.

5.1.2 Impact on ICC

In order to determine if the intervention affected the intercultural communicative competence (ICC) of the participants, the researcher used the Intercultural Sensitivity Index (ISI) in the pre-survey and post-survey of the students' views. The results show that there was a significant improvement in the overall ICC of the experimental group's mean scores from the pre-survey *(2.48*) to the post-survey *(3.42).* However, the mean scores of the control group did not improve from the pre-survey (*2.65)* to the post survey (*2.64*). That is, the participants have developed an understanding and respect to other cultures on the one hand, and their own culture on the other hand. This indicates that the intensive reading skill could enhance ICC when teaching multicultural narratives.

This finding is compatible with Lihua and Shu-sing (2010) who showed that intensive reading can promote ICC through teaching multicultural narratives to Chinese university students like "Hitler's speech of invasion of USSR." Similarly, Rodrigues (2012) taught five authentic literary texts in the EFL Columbian classroom using the intensive reading skill to enhance ICC. The texts included some African-American and Mexican-American short stories. The result was authentic literary texts develop ICC knowledge and social interaction among cultures. Likewise, the result of this study can be compared to Rezaei and Naghib (2018) who concluded that positive attitudes, and a wider intercultural understanding were developed for Iranian undergraduate students

while teaching intensive reading skills using short stories. It involved teaching the texts using discussions, role-plays, and critical thinking activities. The result is also compatible with Yu and Maele (2018) who highlighted that intercultural awareness can be achieved through integrating multicultural reading texts into a Chinese EFL classroom. The texts were taught using the intensive reading skill and applying its strategies: scanning, summary, and reading for detail. Likewise, Immamyartha et al. (2019) concluded that the inclusion and teaching of diversified reading texts using the intensive skill had improved the Indonesian university students' ICC, intercultural understanding, acceptance of cultural differences. Similarly, Arvelo and Nocito (2021) who showed that the inclusion of ICC teaching through promoting intercultural topics using the intensive reading skill develop more supportive stances in favour of ICC after training.

5.1.3 Impact on shifts in stages of ICC

In order to decide whether there were shifts in the stages of ICC an Intercultural Sensitivity Index (ISI) questionnaire was used before and after the intervention to obtain students' views. The results show that there are significant overall shifts in the stages of ICC in the experimental group due to incorporating explicit teaching of ICC concepts and contexts in the EFL classroom while developing intensive reading skills.

In terms of the mean scores, the ICC stages were ranked in the pre-survey as follows: global competence (*2.71*), ethnorelative (*2.74*), and ethnocentric (3.93). However, in the post-survey, there were desirable shifts in the ICC's stages as follows: global competence (*3.93*), ethnorelative (*3.59*), and ethnocentric (*2.73*). This indicates that the experimental group has gained more intercultural understanding and awareness. That is, the participants of the experimental group have successfully passed from the stage of denial, defense and minimization of other cultures and cultural differences (ethnocentric) to the acceptance, adaptation and integration into other cultures (ethnorelative), and finally to gaining substantive cultural knowledge, building up cultural perpetual understanding, and achieve the effective intercultural communication (global competence).

Conversely, no significant shifts are observed in the stages of ICC of the control group. More specifically, the mean scores of the pre-survey were as follows: ethnocentric

(*2.65*), ethnorelative (2.44), and global competence (*2.29*). Similarly, the ranking in the post-survey did not change: ethnocentric (*2.64*), ethnorelative (*2.44*), and global competence (*2.27*). This indicates that the ICC of the control group has not improved because the ICC was not promoted during the teaching of the multicultural narratives using the intensive reading skill. Therefore, the control has stayed in the ethnocentric stage, the theme of which is a cultural difference is not existent and other cultures are not noticeable. Even more so, the participants have revolved around the denial level of the ethnocentric stage; the denial level does not recognize cultural differences or cultural diversity.

This desirable result comes as enhancement of the ICC as stated by Bennet (1993, 1997) who underlined the significance of promoting and teaching ICC in English through incorporating intercultural activities. He confirmed that the more the learners are empowered to interact in intercultural situations, the more culturally competent and judicious speakers they will be; they will shift from ethnocentrism to ethnorelativism, i.e., from the denial of the existence of other culture and cultural difference into the integration into other cultures. Similarly, Byram (1997) suggested assisting the learners in developing multicultural awareness and giving activities that consider the respect of the others 'cultures, values, and behaviours. As a result, learners will acquire cultural knowledge, the competence of intercultural interpretation and relating, critical cultural awareness, discovery and interaction skills, and the attitudes of openness and readiness to dispel misconceptions and stereotypes which will enable them to use English effectively.

Likewise, Olson and Kroeger (2001) highlighted that incorporating the teaching of ICC would move the learners from ethnocentrism and ethnorelativism to global competence, which promotes substantive knowledge, perpetual and understanding, and intercultural communication. Furthermore, this result is compatible with Anhagari and Zamanian (2014) who investigated the impact of providing the Iranian university students with intercultural content knowledge together with the English curriculum in the EFL classroom. The experimental group was taught intensive reading skills using additional cultural material. As a result, the experimental group showed more progress represented by their positive attitudes towards communication and interaction with native speakers. This means they moved to the stage of global competence. Likewise, Bouhidel (2018)

investigated the impact of teaching intercultural literary texts to promote ICC among Algerian university students while developing intensive reading skills for a whole year. As result of this MA thesis, the researcher concluded that the introduction of literary texts enhanced ICC, and the students' understanding of the target culture. This means that students moved to the global competence stage.

In addition, this result can be compared to Gunes and Mede (2019) who conducted action research to examine the impact of integrating ICC into an EFL class. During the study, Turkish A1 level university students were taught intensive reading skills using multicultural texts through interactive tasks, and role-play. The researchers concluded that the participants increased proficiency in English while also developing their awareness of other cultures, differences between cultures that ought to be respected and promoted. This means that the learners move to the ethnorelative stage of ICC, and specifically to the integration level.

However, the study is incompatible with the study by Tennekoon (2015) who examined the effectiveness of implementing an intercultural syllabus alongside the actual English teaching curriculum on prospective teachers in Sri Lanka. Both English language and intercultural content knowledge were taught using the intensive reading skill for three months. The analysis of IDI questionnaire and the reflective journals showed that the participants were inclined to be ethnocentric and specifically in the minimization stage. However, they showed their readiness to adapt to other cultures. Therefore, the researcher recommended incorporating more intercultural teaching.

5.1.4 Participants' views

To determine whether the experience of teaching intensive reading skills while incorporating ICC through multicultural narratives was effective, qualitative tools such as reflective journals and semi-structured interviews were used. Reflective journals and semi-structured interviews are effective qualitative tools to measure intercultural sensitivity and assess the effectiveness of developing intensive reading skills using multicultural texts. They support quantitative data gathered and offer evidence of the participant experiences, their feelings, attitudes, wishes, criticisms and suggestions.

As per the data gathered through the reflective journals and the semi-structured interviews,

- Promoting ICC through using teaching multicultural narratives improved students' writing skills, especially the ability to write summaries. The experience of thinking over and summarizing multicultural texts in their reflective journals shows that the participants of the experimental group, when compared to those in the control group, have become more competent in writing summaries with more thoughtful and in-depth cultural contexts.
- Learning or practicing intensive reading skills using multicultural narratives appears to minimize or dispel a fear of outsiders or others (xenophobia), and replace it with a respect, appreciation and understanding. It also developed a sense of curiosity and even excitement to learn more about others.
- Cultural terms and vocabulary have been enriched. During this intervention, both the experimental and control groups developed a vocabulary related to more every day and academic contexts. Moreover, the experimental group also built up a cultural dictionary of terms and concepts.
- Developing intensive reading skills while incorporating the ICC is a necessity for effective and sustainable learning. Although some participants in the control group had mixed attitudes and feelings, it was clear that both groups supported the use of intercultural texts at the tertiary level to develop intensive reading skills. The experimental group showed more satisfaction, enthusiasm, and inclination towards the learning of intensive reading skill by adopting multicultural narrative to develop ICC.
- Teaching ICC through intensive reading skills motivated the students to develop their language skills as well as think over their future plans. The participants agree that this experiment made them more excited and curious to read more about other cultures, do research, watch documentaries, visit other places and share experiences as well as use language to develop appreciation, mediation and adaptability. They also plan to travel to various countries to promote their own cultural understanding and dispel the myths and stereotypes of other cultures.
- Learning the language vis-à-vis culture in the EFL classroom has promoted both linguistic ability as well as intercultural communicative competence. Thus, participants were convinced that language learning encompasses not only sounds and rules, but cultural attitudes and concepts, too.

- Participants articulated a conspicuous wish to learn the languages of other cultures and reiterated the need to do so in order to master cultural interaction.
- When compared to the general reading texts at the school level, the use of multicultural narratives at the tertiary level proved effective in both language learning and developing ICC.

The above findings are supported by studies such as those of Gibbs (1988), Fantini (2009) and Denton (2018) who accentuated the importance of reflective journals in helping the learners to reflect their experiences. Similarly, Kvale (1996) and DeJonckheere & Vaughn (2019) regarded semi-structured interviews as a flexible tool which provides participants with the freedom to answer, support, or even refuse any question at their own ease.

The results also agree with a number of studies. Li-hua and Shu-sing (2010) used self-assessment sheets and open-ended questions to assess promoting intensive reading skills while using texts that promoted ICC and concluded that both language and culture improved. Rodríguez (2012) used reflective journals and semi-structured interviews to investigate the effectiveness of using authentic literary texts to develop intensive reading skills and promoting ICC and concluded that both language and ICC were improved. Chapman and Clenton (2016) concluded that staying in a host culture for a short time would move the participants from ethnocentrism to ethnorelativism. It can also promote the participants' future moves to develop substantive knowledge, perpetual understanding, and intercultural communication.

Tran and Seepho (2016) used semi-structured interviews to investigate the integration of intercultural contexts into an English communicative language course. They concluded that the students' achievement in reading improved and intercultural awareness, knowledge, and attitudes increased and developed. Upton and Kassim (2019) applied an intercultural teaching programme using multicultural reading texts. They assessed the Japanese the participants using a weekly reflective journal, and concluded that the participants' intercultural knowledge, skills, and attitudes improved together with a decrease in apprehensions of the unexpected.

5.2 Implications of the study

The findings of the study mentioned in the previous section suggest some implications for the improvement of English language teaching and furtherance of intercultural communicative competence. Therefore, the study has some implications for schools and English teachers, tertiary institutions, and the Ministry of Education.

5.2.1 Implications for schools and teachers

In Palestine, schools and teachers have an indispensable role in promoting and establishing effective language learning. Thus, the following implications will inspire and empower the schools and English teachers to incorporate ICC teaching:

- The strategic planning at schools may include promoting both language acquisition and intercultural teaching. That is, the school administration can design plans which provide its community with an educational environment that enhances language teaching by incorporating intercultural awareness. Towards this, teachers may develop materials and activities that strengthen language proficiency and cultural contexts for its use in the school environment. This will also have the benefit of inculcating respect for others, for cultural differences and help to dispel stereotypes that may cause conflicts. A school could also design and supervise an intercultural exchange platform to build interaction that promotes language learning.
- English teachers may be trained to incorporate intercultural teaching in the EFL classroom. That is, workshops and projects can be organized. Consequently, the teachers will be able to teach using multicultural narratives and promote effective use of the language.
- The dissemination of critical cultural awareness among English teachers through training programmes will empower them mentor their students and others.

5.2.2 Implications for tertiary-level institutions

The study has some implications for tertiary institutions in Palestine which include private and public colleges and universities, which policy makers may find useful. These include:

- Universities and colleges may be advised to incorporate the intercultural teaching into their general English courses, such as provided by the English Language Centers (ELCs). It would help to develop proficiency in English through texts

designed to incorporate multicultural contexts. This may also require an increase in the number of teaching hours allocated to language classes.

- Universities may offer opportunities for professional development for instructors at ELCs. This training would focus on developing language skills alongside building ICC. That is, they would be exposed to teaching language skills and elements such as speaking, reading, writing, vocabulary, etc. using intercultural content. The training could also include training in assessment of ICC and English language skills to master some qualitative tools like reflective journals and semi-structured interviews on the one hand, and quantitative instruments like pre- and post-tests on the other.
- Universities and colleges may organize short-term study abroad programmes, or tours around the world to familiarize teachers with different contexts of English.
- Universities and colleges may develop a one-credit course to enhance intercultural competency vis a vis ESP courses.
- In terms of a *Citizenship Course*, Universities may require students to visit libraries, research, interact with texts and people from other cultures whether in or out of Palestine.
- Universities and colleges may promote centers for developing language skills as well as ICC through organizing symposia, seminars, workshops, and documentaries.
- Universities and colleges may host and organize academic conferences which address ICC, with keynote speakers and scholars in the field.
- Researchers may be encouraged to do ICC research with some pedagogical implications, and publish their work in journals published by the university.

5.2.3 Implications for policy makers

There are several implications at the level of formulating policy for language education. These include:

- English language curriculum at school may be modified to shift the students from the ethnocentric stage towards global competence. This can be achieved through incorporating reading texts with intercultural themes. That is, multicultural narratives can be designed about different cultures around the world to include an ICC concept and theme. Each narrative can be taught tasks and activities that promote intercultural understanding and communicative competence.

- Exchange programmes with countries such as those promoted by the ICSSR in India and SUSI in the USA may be organized and funded.
- Policy makers may design and come up with language achievement tests that incorporate similar design principles such as those used in TOEFL or IELTS to push for greater language proficiency.

5.3 Limitations of the study

Although the study has concluded some desirable results with some pedagogical implications, there are some factors which constrain generalizing its findings. Therefore, the limitations of the study are listed below:

- The study was conducted in a Palestinian context. In other words, Palestinian cultural beliefs, values, customs and traditions may affect the results. Furthermore, cultural diversity within this context is limited.
- The study was limited to the A1 English level at the Arab American University, Palestine (AAUP) for 2020- 2021. The results may be different if the experiment is applied to other lower or higher levels, or a longer duration.
- The Intercultural Sensitivity Index (ISI) proved to be effective for the Palestinian cultural context. However, other ICC assessment tools might be more effective to other cultural contexts.
- The study is limited to the relationship between intensive reading skills and ICC since it used an EFL reading class in Palestine. However, other skills might have similar or different results.
- The results of reading achievement are limited to IELTS Academic Reading test. Some other types of reading tests might have similar or different results.

5.4 Scope for further research

In view of the findings of the study, further research may be carried out to promote ICC in the EFL classroom at tertiary level in Palestine. This includes:

- Research on reading as well as other skills to teach ICC in the EFL classroom and effectively promote intercultural sensitivity.
- Research to investigate the use of tools other that the Intercultural Sensitivity Index (ISI) may help in enriching the assessment tools of ICC.

- Research centers may launch ICC projects in partnership with similar centers in other countries to investigate the values to be promoted while teaching ICC in the EFL classroom.
- Research may be conducted to investigate the impact of promoting ICC across various parameters in participants, such as gender.
- Universities in Palestine generally use *Unlock* for the English curriculum, devised and published Cambridge University Press. Research using materials published from a range of sources may help in investigating the relationship between classroom materials and ICC in EFL contexts.

The above are some of the directions that more research in this area may be carried out.

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Appendix A
Approval for fieldwork from the Arab American University



Arab American University
English Language Center

الجامعة العربية الأمريكية
مركز اللغات

19/10/2020

Subject: Approval for Fieldwork.

Dear Mr. Hassan Naqeeb,

Upon the attached approval from the Vice-President of Academic Affairs at AAUP, we are cordially informing you that you may proceed with your fieldwork starting from the fall semester 2020/2021 (20/12/2020-19/3/2021).

Sincerely,

Dr. Mosaddaq Barahmeh
Director of English Language Center
Arab American University (AAUP)

مركز اللغات
LANGUAGES CENTER

جنين - ص.ب: 240 هاتف: 970-4-2418888 فاكس: 00970-4-2510810
Jenin - P.O. Box: 240 Tel: 970-4-2418888 Fax: 00970-4-2510810 E-mail: ELC@aaup.edu
Website: www.aaup.edu

REDMI NOTE 8
AI QUAD CAMERA

Arab American University
English Language Center

الجامعة العربية الأمريكية
مركز اللغات

19/10/2020

حضرة الدكتور مؤيد أبو صاع المحترم

نائب الرئيس للشؤون الاكاديمية

تحية طيبة وبعد،،،

الموضوع: الموافقة على توزيع استبانة بحثية

عطفا على الموضوع أعلاه، نرجو حضرتكم التكرم الموافقة للأستاذ حسن النقيب على توزيع استبانة بحثية على طلبة الجامعة لغايات استكمال رسالة الدكتوراه الخاصة به وذلك حسب الأصول المعمول بها في الجامعة.

مع فائق الاحترام والتقدير.

مصدق بالهمة

مركز اللغات
LANGUAGES CENTER

مدير مركز اللغات

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Appendix B

Session I: Orientation to the study

Time: 60 minutes **Date: 20 /12/2020**

Dear student,

We are meeting today to set the rules and schedule for our prospective programme to strengthen reading skills in English. The objectives, duration, schedule and responsibilities of a participant will be presented in this orientation.

At the end of the meeting, you are welcome to ask any questions, read the consent forms, and sign it if you wish to participate.

Objective of the programme of study:

To improve the reading skills of university students in English and prepare them to communicate effectively using texts that incorporate multicultural narratives. Each narrative will be about a particular country or culture. These texts will be taught in the class using the techniques of developing reading skills (pre-reading, while reading and post-reading) as well as other tasks & activities.

Duration

20 December 2020 to 26 March 2021

Sessions

Students will be divided into two groups. Each group will use the same material to strengthen their reading skills in English. There will be about 11 to 12 sessions of 60 minutes each, every week.

Responsibility of the participant:

A participant should be willing to

- answer interviews following the experiment
- fill in pre- and post-questionnaires, participate in pre- and post-reading tests, maintain reflective journals during the experiment
- do assigned homework
- participate in class activities such as role-play, summarizing, making comparisons and completing assigned homework, if any.

Appendix C
Consent Form

Dear student,

This is an experimental study on the strengthening of reading skills in English-Your participation in it will contribute to knowledge on improving the materials and methods used to teach English in our classes, and the ways to enhance student achievement in international tests like IELTS.

During the study, you will be taught English using some texts, tested before and after to ascertain your proficiency, interviewed before and after to gather information about your opinions and asked to fill in reflective journals. It will take place during your regular English classes at the university with no additional imposition on your time.

It should be noted that you are participation in the study is purely voluntary. While this would not be helpful for the study, you are nevertheless at liberty to refuse to answer any questions or do any tasks during the study. Furthermore, your name and other details will be kept entirely confidential.

Your willing participation is highly appreciated! Please sign below to indicate your agreement to participate in the study.

I agree to participate in an experiment study on learning English.

Date: Signature:

Appendix D

Session II: Introducing concepts of intercultural communicative competence (ICC)

Time: 60 minutes **Date: 03 /01/2021**

ICC concept: The nine ICC concepts

Pre-teaching activities

Explaining to the students the nine ICC concepts to be promoted in the prospective program.

Denial:
Defense: → **Ethnocentric stage**
Minimization

Acceptance
Adaptation → **Ethnorelative stage**
Integration

Substantive knowledge → **Global competence**
Perpetual understanding
Intercultural communication

While teaching activities

The students have to work in pairs and classify the nine ICC concepts according to their importance from 1 to 9.

Denial , Defense, Minimization, Acceptance, Adaptation, Integration, Substantive knowledge, Perpetual understanding, Intercultural communication

1	2	3	4	5	6	7	8	9

Post-teaching activities

Write the proper ICC concept, from the list above, next to each of the following statements:

1. Cultural differences are not existent and other cultures are not noticeable. _____
2. Cultural differences are existent, but they are threatening one's culture. _____
3. People are more similar than different. _____
4. Respect for diverse cultural, perceptions, behaviours, and values. _____
5. Looking at the world through different eyes and adapting behavior
6. Maintaining one's own cultural identity and integrating other cultures. _____
7. Cultural and language knowledge are substantial for cultural interaction. _____
8. Individuals' open-mindedness promotes universal worldviews. _____
9. Intercultural engagement and mediation promote intercultural sensitivity. ____

Group discussion

Which of these concepts you aspire to achieve? Why?

Appendix E
Reading texts – 1 to 9

Fasting Ramadan at workplace in Paris

Session: 3 **Time: 60 minutes** **Date: 4/1/2021**

ICC concept: Denial

Theme: Cultural differences are not existent and other cultures are not noticeable.

Pre-reading

- Preparing to read

Look at the narrative and answer the following questions:

1) What do you think the narrative is about?

2) Look at the title: Where do you think this story took place? In which month?

Before you read the text, read the words in the box below. The meanings of the words are glossed for you. Complete the sentences that follow the box with the correct form of the words.

Words	Meanings
interreligious (adj)	between two or more religions
abstain (v)	to stop doing something you enjoy
accommodate (v)	to meet the need
perform (v)	practice
day off (phr. v)	a day when people do not work
configuration (n)	rules and behaviors (cultural configuration)

1. Do people accept _____ marriages? They are marriages between different people from different religions.
2. The employee usually_____ some prayers at workplace.
3. I finish my homework on my _____ _____.
4. The new students _____ themselves to the new cultures when they first joined the university.
5. Problems might arise due to many different cultural _____.

While reading

Skim the text.

The main idea of the text is:

a. Muslims should not fast in Paris.

b. Interreligious problems might occur because of the different cultural configurations.

c. Muslims should avoid physical contact while they are fasting.

d. Muslims and Christians have similar cultural backgrounds.

Fasting Ramadan at workplace in Paris

A Ramadan is one of the most significant interreligious issues that companies frequently encounter with Muslim employees. In light of what was just said, I have a concrete example of a friend of mine, Tarek El Masry, who worked as a junior sales manager in a medium company specializing in video games in Paris during 2002 (on a one-year contract). From 9 a.m. to 7 p.m., he was at work. Tarek faced a number of obstacles while observing Ramadan. He'd abstain from his lunch break. This wasn't a problem at first because he used to work throughout his lunch hour. However, the issue came when he asked his boss if he might finish work earlier because he doesn't take his daily one-hour break. The management flatly refused, claiming that this was unfair to the other employees**.**

B Tarek would also have to take time away from his work to complete at least three of the five daily prayers (Dhuhr Asr and Maghreb), which are an important parts of Islam and might take up to five minutes each. He'd also need his own personal area to do it. He was allowed to pray and was even given a small, empty chamber in which to do so. But if he had meetings or presentations to attend, he couldn't abandon them knowing that they may go up to two hours.

C Tarek would break his fast around sunset (about 5 p.m. at the time) and eat a brief snack before finishing work and returning home to eat his first meal of the day. Tarek found it difficult to perform the last prayer of the day and Taraweeh prayers, which are considered particularly essential during Ramadan (about two hours after sunset), because he was frequently requested to stay late at work to promote a new product.

D Furthermore, greetings should be taken into consideration, as Muslims generally avoid physical contact when fasting, especially with female co-workers, and that confused and surprised his colleagues. At the end of Ramadan, Tarek asked for one day off for the “eid” – the day where Muslims celebrate the end of the holy month.

E His relationship with his manager was deteriorating because they had never discussed Ramadan and its ramifications for both parties. Tarek's "excuses" for asking not to do certain things grew old to the manager. It wasn't until the conclusion of the month that my friend decided to openly discuss the importance of this month for the Muslim community with his management. Because of the timing and nature of the assignment, the manager exhibited understanding while listening to his employee, but he was still convinced that it was "strange" for the company to reschedule Tarek's working hours and allocate some of the activities that Tarek was expected to accomplish to other colleagues. When I asked Tarek about his opinions and thoughts on the subject, the first thing he answered was, "They don't understand us, and we don't understand them." "We are referring to different cultural backgrounds and configurations," (Master of Advanced Studies in Intercultural Communication (MIC)).

Post- reading

Read for details and answer the following:

Which paragraph contains the following information?

Write the correct letter, A–E.

It was not easy for the company to reschedule Tariq's working hours. _____

At workplace, Ramadan for Tareq constitutes a series of challenges. _____

Do the following statements agree with the information given in reading text?

1. The company understands Muslims culture, and accepts cultural differences.

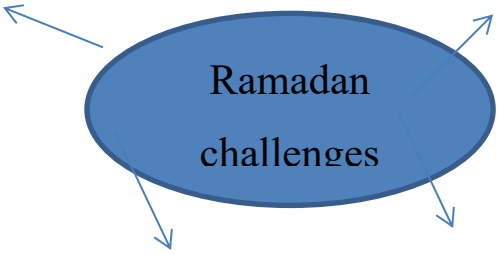
(True, False, Not Given)

2. Tariq's female colleagues accepted his physical contact when he greets them.

(True, False, Not Give

Label the diagram below. Write NO MORE THAN ONE WORD

Missing meetings



Discussion in groups

Answer the following questions about you and your culture:

How would you speak to both sides in such a situation?

How do Palestinians manage Ramadan at workplace?

(Completing the ICC reflective journal)

In Germany, we like raucous political debate

Session: 4 **Time: 60 minutes** **Date: 11/1/2021**

ICC concept: Defense

Theme: Cultural differences are existent, but they are threatening one's culture

Pre-reading

- Preparing to read

Look at the narrative and answer the following questions:

1) What do you think the narrative is about?

2) Look at the title: Do Germans like politics?

Before you read the text, read the words in the box below. The meanings of the words are glossed for you. Complete the sentences that follow the box with the correct form of the words.

Words	**Meanings**
acquainted (adj):	knowing
an acquaintance (n)	a person you just met ,but you don't know well
vote (v) / (n)	choose in election
look around (phr. v)	explore and examine
Are you for (Phrase):	Do you support
international (adj)	worldwide
let up (phr. v)	stop
dumbfounded (adj)	shocked
spout off (phr. v)	voice opinions
taboo (adj)	not allowed
raucous (adj)	very loud
a trigger (n) / (v)	an emotional reaction due to the memory flashback

1. _____ students come from different parts of the world.
2. Asking people about their salaries is _____ in some cultures.
3. My friend supports closing universities during COVID19. He _____ that procedure.
4. You have to _____ _____ you opinion politely.
5. His presence _____ fear. I remember my negative experience with him.

While reading

Skim the text.

The main idea is:

a. Americans and Germans like to talk about politics.

b. All Germans like to express their political opinions.

c. Not all Americans like to talk about politics.

d. Voting in the elections is obligatory.

In Germany, we like raucous political debate

A I was having supper with a bunch of newly acquainted colleagues a few weeks ago. "So who are you going to vote for?" Klaus, the German in our company, asked Jake (an American) as soon as we ordered drinks. The silence at the table was deafening. Jake was the center of attention.

B "let's not talk about U.S. politics," Jake remarked uneasily as he looked around the table with a table full of internationals. Klaus was unyielding in his demands and woul never let up. "Come on, guy!" "Are you for Trump or a Hillary?"

C Jake said, "Okay. I'll tell you. But here's the deal. In the U.S., we would never ask someone that question, especially not a new professional acquaintance.

D Klaus was dumbfounded. After all, he had a slew of American friends on Facebook, all of whom were spouting off their views on the election. Why would it be considered taboo to inquire about a person's preferred candidate? Klaus went on to explain that Germans love a raucous political debate and see it as a favorite topic of conversation.

E Neither of the preceding descriptions applies to all Americans or Germans. That, however, is not my point. Whenever we encounter "rude" or unfamiliar behavior, it's a trigger. (rude" or unfamiliar behavior, it's a trigger (Livermore, 2016).

Post- reading

Read for details and answer the following.

Which paragraph contains the following information (A, B. C, D, E)?

1. Whenever Jake and Claus meet, they have unfamiliar behaviors. _____
2. Klaus was shocked because people have the right to ask others about their candidates for the elections. _____
3. Jake laughed nervously. _____

Complete the summary below. Choose ONLY ONE WORD from the passage for each answer.

1. Jake was shocked because Clause asked him a question about his preferred _____.
2. Americans do not like others to ask them about their political positions, whereas Germans like political debates, which are _____.

<u>Discussion in groups</u>

Discuss the following about yourself and your culture in the group.

Who do you think is being unacceptable—the person supporting political debates or the person who disapproves political debates?

Are political debates allowed or taboo in Palestine? Why (not)?

(Completing the ICC reflective journal)

When in Rome, do as the Romans do

Session: 5 **Time: 60 minutes** **Date: 18/1/2021**

ICC concept: Minimization

Theme: People are more similar than different

Pre-reading

- Preparing to read

Look at the narrative and answer the following questions:

1) Look at the title: What does this proverb mean?
2) Where did this story take place?

Before you read the text, read the words in the box below. The meanings of the words are glossed for you. Complete the sentences that follow the box with the correct form of the words

Words	**Meanings**
tofu box (n)	a container of some types of foods
dump out (phr. v)	throw
a leftover (n) :	the part that has not been used or eaten
descend on (phr. v)	arrive
catch the eye (phrase)	to get someone's attention
an eyesore (n)	an unpleasant sight
a landlord (n)	a person who owns a building or a land
a tenant (n)	a person who rents a building or a land
a culprit (n)	someone who has done something wrong

1. The unusual colors of his jacket _____.
2. The birds usually _____ to eat their food without any invitation.
3. Throwing leftovers is an _____ in America.
4. The _____ often ask them _____ to pay the rent on time.

While reading

Skim the text.

The main idea is:

a. Laos and American cultures have different behaviors.

b. Laos and America have similar behaviors.

c. People should not accept different behaviors.

d. People should focus on the differences between cultures.

When in Rome, do as the Romans do

A When my grandmother lived in Laos, she gave stray animals food scraps. This was a mindset she carried with her to the United States.

B Rather than using a bird feeder, my grandmother scrubbed an old tofu box and filled it with leftover grains such as crumbs of bread or day-old rice.

C My grandmother would then dump out the contents of the tofu box onto the sidewalk in front of her apartment. The birds would descend on the feast like vultures once she stepped away from her 'gift.' They ate everything at times. They didn't always do so.

D Her landlord's was caught to 'the times they didn't,' as the uneaten food was an eyesore. Tenants were warned not to "leave food on the streets," according to the notices. My grandmother was never accused of being the culprit.

E My grandmother had never conceived that in the United States leftovers are regarded as garbage (Nguyen, 2011).

Post- reading

Read for details and answer the following:

Choose the correct answer.

1. The grandma_____.

   a. carried over her mentality to America

   b. changed her mentality when she moved to America

   c. had bad intentions against America

   d. had understood the concept that food left outside is garbage

2. Which of the following is correct?

   a. Both Laos and America dump out the tofu box's contents on the sidewalk.

   b. Neither Laos nor America dumps out the tofu box's contents on the sidewalk.

c. Laos, but not America, dumps out the tofu box's contents on the sidewalk.

d. Not mentioned

3. Which of the following is correct?

a. Because he was supportive, the landlord asked the tenants to dump out the leftovers on the sidewalk.

b. Because he was unsupportive, the landlord warned the tenants not to dump out the leftovers on the sidewalk.

c. Because the landlord and the tenants were cooperative, they both dumped out food remnants to the birds.

d. The landlord suggested that he himself will feed the birds.

Complete the sentences below. Write NO MORE THAN TWO WORDS from the passage for each answer.

The grandma had conceived that she should not have left food outside since it is _____ in the American culture.

<u>Discussion in groups</u>

Discuss the following question about yourself and your culture in the group.

How would people generally react if they saw someone throwing leftovers in a street in Palestine?

(Completing the ICC reflective journal)

Clothing style in an intercultural setting

Session: 6 **Time: 60 minutes** **Date: 25/1/2021**

ICC concept: Acceptance

Theme: Respect for diverse cultural, perceptions, behaviours, and value

Pre-reading

- Preparing to read

Look at the narrative and answer the following questions:

1) What is the topic of this narrative?
2) Look at the title: Does clothes style make difference?

Before you read the text, read the words in the box below. The meanings of the words are glossed for you. Complete the sentences that follow the box with the correct form of the words.

Words	**Meanings**
conform to/ with (v)	to abide by the rules; to obey the standards
get off (phr. v)	to leave a plane
turn around (phr. v)	take a tour; walk around
a veil (n)	A piece of cloth which covers women's face
verbal (adj)	spoken
nonverbal (adj)	not spoken
conservative (adj)	preferring traditional style
confused (adj)	not able to think clearly
confusing (adj)	making people unable to think clearly

1. In the gulf, women usually wear _____ clothes.
2. In Kuwait, women usually wear _____ to cover their face. However, in Sri Lanka, women do not usually do that.
3. _____ communication uses gestures and body language.
4. The antonym of "verbal" is _____.

5. The situation at the airport was _____ because nobody was able to say anything.
6. People should _____ to the social rules of other cultures.

While reading

Skim the text and circle the general idea.

a. Wearing non-conservative clothes was acceptable in Kuwait.
b. Wearing non-conservative clothes was unacceptable in Switzerland.
c. There are intercultural differences between Sri Lanka, Switzerland and Kuwait.
d. Burkas and veils are common in Sri Lanka.

Clothing style in an intercultural setting

A Airports are frequently regarded as international zones devoid of a distinct local culture. As a result, immigrants frequently fail to conform to local customs. Let's take a look at the following scenario, which takes place in a Kuwaiti airport.

B I was 16 years old, and I was returning from summer vacation in Sri Lanka with my mother to Switzerland. The flight included a stop in Kuwait City; on the way back, we only stopped for a short time and did not get off the plane since we needed to wait for fresh passengers to board. Instead, on the return journey, we were instructed to disembark and board a new plane. It was late at night, but because we still had a few minutes, I decided to turn around the airport, leaving my mother and the majority of the other passengers in the waiting room. On the way out, I met with a Kuwaiti man who described Kuwait as a very modern city where religion was essential but young women wore modern clothing as well.

C Because it was so hot when we left Colombo, Sri Lanka, I was dressed in clothes that did not suit the conservative environment of the Gulf. I was on my way to the airport, and everything was as it should be in any international airport. In truth, airports frequently appear aseptic, with little evidence of local culture or character. I was at a store when I spotted three women completely veiled: they were dressed in black burkas with a tissue grid covering their faces. I was surprised and alarmed because it was the first time I had seen ladies completely veiled. I attempted to stare at them, looking for their eyes, for some kind of facial expression that would allow me to communicate with them, and also for some kind of consolation through nonverbal communication. Unfortunately, it was impossible due to the fact that they were completely covered.

D When I discovered I was the only foreigner in this section of the airport, I felt incredibly alone. In a matter of seconds, I realized that, even though I was in an international location, I was in a Muslim country, and my attire was completely inappropriate for these women. I was so confused that I can't recall if there were any other individuals nearby. The only thing I recall is a terrible environment, and I was the cause of it (Master of Advanced Studies in Intercultural Communication (MIC)).

Post- reading

Choose the headings and write the correct letter (A, B, C, D).

- Confusion at Kuwait's airport _____
- Acceptance of other cultures _____
- The cultures at airports _____

Complete the sentences below. Write NO MORE THAN TWO WORDS from the passage for each answer.

1. Foreigners usually _____ the traditions of the locals at the airports.
2. The problem with the girl is that she was not _____ _____ of the gulf.

Complete the summary below. Choose ONLY ONE WORD from the passage for each answer.

1. The Sri Lankan girl wore _____ clothes because the temperature was very high.
2. The girl admitted that she was the source of the _____ at the shop.

Discuss in your group:

What sort of clothes is generally regarded as appropriate in public places in Palestine? How would you speak to both the sides in such a situation?

(Completing the ICC reflective journal)

Never put your money in a shoe

Session: 7 **Time: 60 minutes** **Date: 31/1/2021**

ICC concept: Adaptation

Theme: Looking at the world through different eyes and adapting behavior

Pre-reading

- Preparing to read

Look at the narrative and answer the following questions:

1) What do you think the narrative is about?

2) Look at the title: What shouldn't people do when they visit Thailand?

Before you read the text, read the words in the box below. The meanings of the words are glossed for you. Complete the sentences that follow the box with the correct form of the words.

Words	**Meanings**
faint (adj)	very weak
cashier (n)	a person whose job is to take money at a restaurant or bank
irritate (v)	to annoy someone
flip out (phr. v)	to get angry because of a shock
filthy (adj)	not clean
sacred (adj)	Holy
to no avail (phrase)	without any success
degrade (v) / humiliate (v)	do not respect or have good opinion of others

1. The children asked their parents for more candies, but _____. The parents refused.
2. Beggars usually wear _____ clothes because you see much _____ on the clothes.

3. She _____ out when she heard in the news that her two close friends got married. They had not told her before.
4. Some people usually feel _____ when they ask for money from others. They feel more humiliated.

While reading

Skim the text and circle the general idea.

a. By putting money in his shoe, the New Yorker humiliated the Thai culture.

b. The Thai lady did not care about putting the money in the shoe.

c. Thais usually put their money in their shoes.

d. When people visit Thailand, they should put their money in their shoes.

Read the following text and then respond to the following questions:

Never put your money in a shoe

A A New Yorker once visited the city of Chiang Mai in Thailand. It was late at night when he dropped by one of the little restaurants there. The waiter, extremely tired, and with a much faint voice asked him, "Can I help you?" "A phad kaprow, please", the New Yorker said. The phad kaprow is one of the most popular dishes in Thailand, which means stir fried pork-with-basil on rice.

B When he came to the cashier, he realized that he did not have any money in his pockets. Fortunately, he had previously hidden some money in his shoe as he thought that Thailand was a dodgy area. Therefore, when the cashier asked for money, he took the money out of his shoe. That behavior irritated the lady at the cashier and she absolutely flipped out at him, screaming.

C The New Yorker could not understand the problem until the lady snatched the bill from him and pointed to the King's picture on it and his shoes. Then and only then, the New Yorker realized that in the Thai culture, the shoes are regarded as filthy, and he had made a big mistake. In addition, what made it worse was that the image of Thailand's king was sacred.

D The New Yorker did his best to explain that there was also some American money there, but to no avail. The lady was not even willing to listen; she was not having any of it.

E The American guy had finally perceived that he not only humiliated the Thai culture, but he also degraded his own culture and its money (Roughmaps).

Post- reading

Choose the correct answer from the words/phrases given in parenthesis.

1. When the New Yorker took the money out of his shoes, the cashier was _____.

(very angry, pleased, disgusted, not given)

2. When the lady pointed to the king's picture, she intended to explain that putting money in the shoes is a sign of _____ in their culture.

(respect, disrespect, honor, not given)

3. The New Yorker perceived that he _____.

(humiliated the Thai culture, made fun of the lady, respected both the Thai culture and his culture, not given)

Label the diagram below. Write NO MORE THAN ONE WORD from the passage for each answer. Do not write the articles.



Discussion in groups

Discuss the following questions about yourself and your culture in the group.

Do you feel that it is the right behavior to hide money in shoes? Would you do the same in Palestine?

Where would you keep your money in similar cases?

If you were in the New Yorker position, how would you explain the situation?

(Completing the ICC reflective journal)

Nonverbal communication and intercultural misunderstanding

Session: 8 **Time: 60 minutes** **Date: 7/2/2021**

ICC concept: Integration

Theme: Maintaining one's own cultural identity and integrating other cultures

Pre-reading

- Preparing to read

Look at the narrative and answer the following questions:

1) What do you think the narrative is about?

2) Look at the title: What does misunderstanding mean?

Before you read the text, read the words in the box below. The meanings of the words are glossed for you. Complete the sentences that follow the box with the correct form of the words.

Words	**Meanings**
rural (adj)	of countryside
nonverbal (adj)	not spoken
misinterpretation (n)	explaining things wrongly
befriend (v)	to become a friend to someone
pay a visit (phrase)	to visit for a short time
step back (phr. v)	to stop involving in an activity
take a seat (phrase)	sit down
rush in (phr. v)	to move with great speed in
confront (v)	face
disrespectful (adj)	lacking respect

1. The antonym of "disrespectful" is _____.

2. Don't _____ _____ the office! Ask for permission first!

3. The opposite of "_____" is "urban".

4. The simplest way to _____ someone is to say "Hi".

5. The verb from "confrontation" "is "_____".

6. _____ a visit means visiting for a short time.

While reading

Read the text and write the paragraph number next to the main ideas.

a. Michael did not follow the African way of greeting, and did not sit down. ( )

b. Manqoba explained the misunderstanding to his father. ( )

c. The text describes the misinterpretation of other people's nonverbal signs. ( )

d. Michael finally understood the cultural differences between America and South Africa. ( )

Nonverbal communication and intercultural misunderstanding

A The following scenario is from South Africa and depicts how misinterpretations of other people's nonverbal indications and various people's ignorance of one another's cultures can lead to misunderstandings:

B Manqoba is a young man from KwaZulu- Natal's rural areas. He's only recently befriended with Michael. Michael's parents have recently returned to South Africa from America. Therefore, Michael has been invited to pay Manqoba a visit. Michael is really enthusiastic about meeting his new friend's family.

Michael arrives at Manqoba's house on a Friday afternoon. Mrs Mthembu, Manqoba's mother, opens the door. She extends a hand to him after greeting him in Zulu, but Michael exclaims, "Hi, Lizzy!" and tries to hug her. Mrs Mthembu takes a step back, surprised. She motions for him to take a seat and then leaves to call Manqoba. When she returns to tell Michael that Manqoba will be arriving shortly, she finds him standing in the middle of the room, hands in his pockets. Mrs Mthembu appears irritated.

C While conversing, Mr Mthembu rushes in and furiously addresses Manqoba. He confronts him about his friend's disrespect for his wife by attempting to hug her. Manqoba begs his father to explain Michael's origins to him. As it dawns on Mr Mthembu that his son's friend does not grasp what he is saying, he smiles and appears to comprehend the situation. "I'm sorry, my child, I thought you were being disrespectful to my family," he says as he carefully approaches Michael with a grin and extends a hand in greeting. I had no idea you were from America or that you were unfamiliar with our culture. "We are delighted to have you here."

D Manqoba's sister enters with a plate of food for their new visitor as Manqoba tries to explain to Michael. Manqoba and his pal contain their laughing and eat the food after the air has cleared. Michael asks a few questions, and Manqoba responds by explaining some aspects of their culture. Later, he invites him to attend the burial of a relative, which will take place the next day (Ntuli 2012).

Post- reading

Scan the text and answer the following:

Choose the correct answer

1. Misunderstandings can occur when people _____ other people's cultures.

(respect, ignore, suppress, not given)

2. The mother set back because Micheal tried to _____ her.

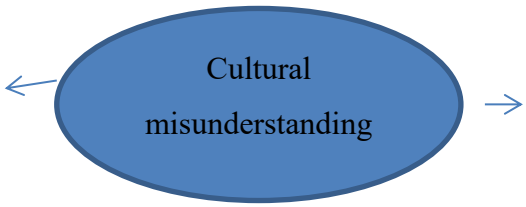
(hug, sit down, invite, not given)

3. The misunderstanding happened because Manqoba's family _____ Michael's behavior. **(interpreted, misinterpreted, understood, not given)**

4. The father shouted at Michael. **(True, False, Not given)**

Label the diagram below. Write NO MORE THAN ONE WORD from the passage for each answer. Do not write the articles.

1.



Discussion in groups

Answer the following questions about you and your culture:

Could you please mention some nonverbal signs in Palestine which might be misinterpreted?

(Completing the ICC reflective journal)

Face-saving

Session: 9 **Time: 60-minutes** **Date: 15/2/2021**

ICC concept: Substantive knowledge

Theme: Cultural and language knowledge are substantial for cultural interaction

Pre-reading

- Preparing to read

Look at the title:

What do you think it means?

Before you read the text, read the words in the box below. The meanings of the words are glossed for you. Complete the sentences that follow the box with the correct form of the words.

Words	**Meanings**
breath-taking (phrase)	Surprising
premature (n)	occurring before the assigned time
delivery (n)	giving birth
a complication (n)	any disease that occurs in the course of another disease
preoccupied (adj)	concerned and worried
quit time (phrase)	when the day's job ends
rattle (adj)	Confused
subordinate (n)	someone who is in less important position in a company
fret over (phr. v)	worry or care about something or someone
save face (phrase)	avoid others losing respect for you

1. Don't _____! It's not that big deal.
2. _____ delivery usually takes place three weeks before the due date.
3. The relationship between them _____ and their supervisors should be balanced.

4. Employees are usually anxious to _____ _____ , especially when they have some concerns at home.

5. To _____ _____ , we said, “He left”, but he was actually fired.

While reading

Skim the text and circle the general idea.

a. The subordinate saved his boss’s face and his own face at the expense of his wife’s delivery.

b. The subordinate’s wife delivery was more important than face-saving.

c. The boss felt that he was guilty.

d. The proposal completion was less important than the employee’s wife’s premature delivery.

Read the following text, and then answer the questions which follow:

Face-saving

A Korean culture has generated a breath-taking linguistic behavior that focuses heavily on the senses, not just the eyes and hearing. In other words, Koreans' linguistic behavior places a high value on saving one's face. This conduct is explained in the following episode:

B While at work, Mr. Cho received a call from his mother-in-law informing him that his wife had been admitted to the hospital for what appeared to be an early and premature delivery. He agreed to attend to the hospital right after work when he received a second phone call informing him of probable problems. He was obviously rattled and nervous, and he was looking forward to quitting time. However, his supervisor came by his desk a few minutes before six o'clock and asked if he would be willing to stay late, possibly very late.

C 'Very late' lasted far into midnight, and Mr. Cho didn't arrive at the hospital until three o'clock the next morning. It's easy to envision his tension, irritation, and powerlessness throughout that long night at the workplace.

D Mr Cho saved his boss's face by responding 'yes' to his boss's request, not only from the boss's guilt over the truth (if it had come out), but also from his ignorance about his subordinate's terrible condition. Simultaneously, he was able to convince himself, and ultimately save face, that he was not such a small guy to fret over such a 'petty' matter as his wife's medically complex delivery (Kosofsky, 1990).

Post- reading

Do the following statements agree with the information given in reading text?

1. Mr. Cho was very pleased while he was putting the final touches on the proposal. **(True, False, Not given)**
2. Because of the face-saving, Mr. Cho promised to head to the hospital immediately after work. **(True, False, Not given)**

Which paragraph contains the following information?

Write the correct letter, A–D.

1. The Korean culture puts more importance on face- saving. _____
2. Mr. was worried and confused. _____

Complete the summary below. Choose ONLY ONE WORD from the passage for each answer.

1. Mr. Cho received a second call about his wife's delivery_____.
2. Mr. Cho was able to save his boss's _____at the expense of his wife's urgent delivery.

Discussion in groups

Discuss the following questions about yourself and your culture in the group.

How would you act if your boss asks you to stay late when you have an emergency case at home?

(Completing the ICC reflective journal)

Indians never say "No"

Session: 10 **Time: 60 minutes** **Date: 22/2/2021**

ICC concept: Perpetual understanding

Theme: Individuals' open-mindedness promotes universal worldviews

Pre-reading

- Preparing to read

Look at the narrative and answer the following questions:

1) Look at the title: Which culture is the writer talking about?

2) What do you think the narrative is about?

Before you read the text, read the words in the box below. The meanings of the words are glossed for you. Complete the sentences that follow the box with the correct form of the words.

Words	Meanings
time and again (phrase)	frequently; repeatedly
harmony (n)	balance; agreement
stumbling block (phrase)	an obstacle
offshoring (n)	moving a company to a foreign country
ethos (n):	beliefs; attitudes
outsource (v)	to hire people from outside the company to do the job

1. _____ aims to hire professionals from outside the company to cut costs.
2. I asked her _____ not to do that, but she does not.
3. People should live in peace and harmony. _____ life leads to more stability.
4. The _____ of our culture is endangered.
5. There are many US _____ companies. They produce their products in China.

While reading

Skim the text and circle the general idea.

a. Indians tend to establish harmony with other cultures, so they tend to say “Yes”.

b. Outsourcing in India is difficult and blocking the advancement of business.

c. There are many ways to make Indians say “No”.

Indians never say “No”

A India, understandably, adheres to the yes culture. The Indian child, adolescent, and adult are time and again reminded that the most essential objective in life is to achieve harmony with the rest of the universe. Obviously, keeping on the yes side of life makes this easier to do.

B I met the head of software development for a global engineering firm situated in Switzerland last Thursday. He responded on a blog I wrote earlier this year about main stumbling blocks when outsourcing to India while sipping delicious espresso at a café. He was perplexed as to why it was so difficult for Indians to say no. "Is there a cure for yes culture?" he inquired.

C This is a question I've been hearing time and again. Many years ago, when I was the Swissair Group's relationship manager and in charge of dealing with IBS Software Services, our Indian software development partner, project managers would come to me and ask: "Is there any way to persuade our Indian counterparts to say no? That would be refreshing!"

D A few years later, I was teaching Credit Suisse software engineers how to culturally prepare for working with their Indian counterparts at Wipro and Cognizant. Some of the participants were new to offshore, while others had prior experience with outsourcing to India. One gentleman asked, "Why do they always say 'sure, no problem'?"

E "No problem," the bank's IT guy concluded, "means there's a major problem that needs to be addressed right away" (Hussain, 2014).

Post- reading

Do the following statements agree with the information given in reading text?

1. “Masala” is a metaphor for the Indian cultural cuisine. **(True, False, Not given)**
2. When the gentleman hears the words “No problem” in India, he reacts suspiciously. **(True, False, Not given)**

Choose the headings and write the correct letter.

- Staying on the yes side of life _____
- "No problem" expression _____
- Saying "No" as a change _____

Which paragraph contains the following information?

Write the correct letter, A–E.

The narrator used masala as a metaphor. _____

Some Indian expressions are alarm bells. _____

The narrator is looking for a remedy for the "Yes' culture. _____

<u>Discussion in groups</u>

Discuss the following questions about yourself and your culture in your group.

Provide some examples for the "Yes" culture addressed in the Indians movies we usually watch on Palestine's TV.

How do Palestinians tend to respond to people's requests?

(Completing the ICC reflective journal)

Get to the point

Session: 11 **Time: 60 minutes** **Date: 1/3/2021**

ICC concept: Intercultural communication

Theme: Intercultural engagement and mediation promote intercultural sensitivity

Pre-reading

- Preparing to read

Look at the narrative and answer the following questions:

1) What do you think the narrative is about?

2) Look at the title: Where do you think this story took place? In which month?

Before you read the text, read the words in the box below. The meanings of the words are glossed for you. Complete the sentences that follow the box with the correct form of the words.

Words	**Meanings**
constable (n)	in British English, a low- rank police officer
superintendent (n)	in British English a high – rank police officer
get to the point (phrase)	to achieve the main idea.
beating around the bush (phrase)	not talking directly about an idea
frown (v)	moving eyebrows to show anger or worry
face fall (phrase)	look disappointed

1. Students usually keep _____. They don't address the main idea directly.
2. My parents _____ when they heard me talking about dropping out of school. They were very worried and angry.
3. Don't miss the point! _____ and don't waste my time!
4. According to police ranking system, the _____ takes leaves from the _____.

While reading

Skim the text and circle the general idea.

a. The superintendent gave a leave to the constable because he was direct.

b. The Chinese got into the point directly.

c. The British like to get into the point directly.

d. The constable's mother needed to go into hospital.

Read the following text, and then answer the questions which follow:

Get to the point

During the British rule in Hong Kong, an intercultural embarrassing situation took place between a Chinese constable and a British superintendent. The story went as follows: There was a quiet knock at the door and in came a young Chinese police constable. He was, of course wearing his uniform. He saluted the superintendent and stood smartly at attention in front of the large wooden desk.

"Yes?" inquired the superintendent.

"My mother is not very well, sir," started the constable.

"Yes?" repeated the superintendent, beginning to frown.

"She has to go into hospital, sir," continued the constable.

"So?"

"On Thursday, sir."

The superintendent's frown was replaced by a look of exasperation. "What is it that you want?" he asked sternly.

At this direct question, the constable's face fell and he simply mumbled, "Nothing, sir. It's all right," and turned and left the room.

As soon as the door had closed, the superintendent turned to **me** and said, "You see. A classic case. They can't get to the point."

"So, what would you want him to say?" I asked.

"Well, instead of beating around the bush, he should come straight to the point. He obviously wants some leave so he can look after his mother. He should ask for leave and not waste my time going on about his poor mother."

"You want him to say something like, 'Can I have some leave please, sir?'"

"Yes, exactly," replied the superintendent (Honna, 2005).

Post- reading

Choose the correct answer

1. The constable knocked the door _____ because he was angry with the superintendent. (violently, gently, hard, not given)
2. "Me" refers to the: (constable, superintendent, the narrator, not given)
3. When the constable heard the superintendent's question with serious tone, he was _____. (disappointed, optimistic, hopeful, not given)
4. The main idea is that:
   a. There are different ways of communication between cultures.
   b. Constables can't express their needs.
   c. Superintendents can't understand their constables.
   d. People should use classic ways for communication.

Complete the sentences below. Write NO MORE THAN TWO WORDS from the passage for each answer.

1. Hong Kong was under the _____.
2. The constable should have gone straight to the point instead of beating around _____.

Discussion in groups

Discuss the following questions about yourself and your culture in the group.

Are you surprised with the reaction of the superintendent?

How do you ask for leaves or similar issues in Palestine?

(Completing the ICC reflective journal)

Appendix F

Reading texts—Pre- & post-test

READING PASSAGE 1

You should spend about 20 minutes on **Questions 1-14**, which are based on Reading Passage 1 below.

We French do love to demonstrate

A Josiane Bertrand runs a modest family company selling sausage, poached pigs' trotters, pate, and jellied pig snouts in her neighborhood. Her ham, she claims, is the greatest in Paris, and she has a lengthy line of clients. Despite the constant rain outside - France is now flooded, among other things - it's a friendly throng waiting to be served, and the lively chat is all about strikes.

(B) According to the opinion sections of Le Monde, the charcuterie line is a fairly accurate depiction of the country's mood. The supporters and opponents of the Work Bill are roughly split in half. Philippe is 28 years old. He's secured a job that most French people would consider ideal. He works for the local government as a fonctionnaire. A fonctionnaire is a French state employee who works in nearly any aspect of governmental administration and service. It's a career for life, with decent compensation and benefits, predictable working hours, a good pension, and substantial vacation time. As a result, many young French people desire not to change the world - to explore, invent, but, to become entrepreneurs.

(C)) Philippe is well aware of his good fortune. And he is adamantly opposed to any reform. "I'm content," he says. "I know exactly where I am now and where I will be in 40 years, with a decent pension." Eleonore, who is in her early 40s and has four children, two of whom are dancing around the shop while they wait, is a mother of four. She has a lifetime career and significant state benefits as a secondary school teacher. But, unlike Philippe, she is a firm believer in change. "This can't keep going like this. There are 20 or more people like me who have no hope at all "she explains.

(D) A quarter of all French people under the age of 25, many of whom are highly qualified, are unemployed. Because many of them come from immigrant households, their chances of finding work are much less. These are the people that voted for Francois Hollande in 2012 because of his promise to solve the country's unemployment problems.

(E) Now he's made a fresh commitment, putting his political future on the line by saying he won't run for re-election next spring unless unemployment is reduced. In a country riven by labor disputes, this is a daring move for a president with a 14 % approval rating. Hollande, along with his prime minister, Manuel Valls, and Pierre Gattaz, the president of Medef, France's largest employers' federation, stands against the combined might of the country's two major unions.

(F) Over 500 pages are included in the proposed Work Bill. Its goal is to simplify and liberalize the French Labor Code, which has 3,689 pages and is riddled with pitfalls for employers. Until the bill is withdrawn from parliament, the unions will not even contemplate negotiations. The president and his friends are adamant about not changing a thing. "It's a good law, and it's good for France," Hollande said. What's the end result? It's a deadlock. The siege is still going on. Everything goes silent just after one o'clock on the glassed-in patio of a renowned restaurant on Boulevard Montparnasse. The street becomes devoid of traffic. Three-column riot police cordons march in, flanked by armoured trucks. A whirl of helicopters may be heard overhead.

(G) A growing clamor and blare in the distance - the demonstrators. The din gets unbearable. The riot cops take their places. The doors are briefly locked by Frederique, the waiter, and people enjoying lunch find themselves as exhibits in a transparent gastronomic exhibition, surrounded by various grilled fish, bottles of wine, and assorted desserts. Hundreds of demonstrators marched down the boulevard, some marching, some ambling, and a few dancing to music blasting from the accompanying floats, as seen from the outside. The lunchers, as seen from the inside. The demonstrators wave cheerfully at the lunchers, while the lunchers comment on the demonstrators. Throughout the meal, there is a prevailing sense of amusement - "Here we go again," and "Where will this round end?" "We French do love to demonstrate".

(H) Then the marchers, the red balloons, and the pounding music fade away, leaving a path of garbage in their wake. The doors are unlocked by Frederique. The conversation shifts away from politics and toward the personal. Italy and Spain have already undertaken similar reforms. Germany did so long ago - its unemployment rate, at 5%, is less than half that of France, which, according to some analysts, is now Europe's final bastion of socialism of the twentieth century (EILTS – up, 2019).

Questions 1-8

What information is contained in which paragraph? Choose the headings and fill in boxes 1-8 on your answer sheet with the correct letter, A-H.

1. A bold promise

2. Other countries are undergoing similar reforms.

3. Unwillingness to amend the law

4. Statistics on the unemployment rate

5. Young French people's dream

6. Different viewpoints

7. The best ham in Paris

8. The actual demonstration

Questions 9-13

Do the following correspond with the facts in Reading Passage 1?

Fill in the blanks in boxes 9-13 on your response sheet.

TRUE if the statement agrees with the information

FALSE if the statement contradicts the information

NOT GIVEN if there is no information on this

9. Most French would say that Philippe has a very good job.

10. Eleonore and Philippe have same views on the situation.

11. 25% of all people in France have no job.

12. Francois Hollande might not run for re-election next year.

13. The French Work Code is concidered simplier than the proposed Work Bill.

14. The unemployment rate in Spain is less than in

Italy. (EILTS – up, 2019).

READING PASSAGE 2

You should spend about 20 minutes on **Questions 15-27**, which are based on Reading Passage 2 below.

How I was floored by a tick

When Allan Little began to feel unwell, he understood right away what he was dealing with: Lyme Disease. Getting a medical diagnosis and treatment, on the other hand, took a lengthy time. I'd been travelling to the same small village in New England for years, and Lyme Disease is prevalent there. You can't walk more than a few hundred meters in the countryside without encountering a public health warning about deer tick bites. So the severe headache, aching limbs, burning joints, furious fever, and night sweats that struck me within hours of returning to London were all consistent with what I'd read about the ailment. I saw a London General practitioner, who seemed skeptical. She took a blood sample and told me to relax and take paracetamol at home. The results of the blood test were received the next day. It came out negative for Lyme disease. My situation deteriorated. I had a hard time standing up. I summoned a second doctor, who arrived at my home. He, too, was skeptical. He went through the process of getting a new blood test. This, too, yielded a bad result. He did, however, write me a prescription for strong painkillers, which allowed me to board a train to Edinburgh, my hometown.

Within three hours of landing at Waverley Station, I was admitted to the city's Western General Hospital's Infectious Diseases Department, where I was diagnosed with Acute Lyme Disease.

The Edinburgh Consultant explained, "It's attacked your liver." "There are three types of liver inflammation." You sure that's not Lager-and-Lime Disease then?" I joked from my sickbed. " She smiled sweetly and told me that it would not look like that. Why, therefore, were both blood tests negative? Dr. Roger Evans of Raigmore Hospital in Inverness is a renowned Lyme Disease researcher in the United Kingdom.

"The test is not reliable in early Lyme Disease since no antibodies have been created," he explained. You could test negative for Lyme Disease in the first few weeks of infection, yet still have it."

This is a concern for doctors, particularly in metropolitan areas where Lyme Disease is unknown. Lyme disease is not caused by a virus. It's a bacterial infection. Antibiotics will not be prescribed if your doctor believes you have a viral infection - and it looks and feels like a serious case of flu or chronic fatigue syndrome, neither of which can or should be treated with antibiotics. "The GP needs to check the patient clinically in the early weeks of infection, when the blood test is not accurate," Evans explains, "searching for additional symptoms that identify Lyme Disease." To put it another way, it has symptoms that set it apart from the flu.

If you've been bitten, you should:

Remove the tick as soon as possible with a pair of fine-tipped tweezers or a tick removal tool; the safest method is to use a pair of fine-tipped tweezers or a tick removal tool.

Pull the tick upwards carefully and firmly as close to the skin as possible, as mouthparts left in the skin can cause a local infection.

Apply antiseptic to the bite area once it has been removed, or wash it with soap and water, and keep a watch on it for several weeks for any changes.

If you start to feel poorly, go to your doctor and explain them you were bitten by a tick or spent time outside recently.

It's critical to catch it early. In the 1990s, Angela Howard became afflicted with Lyme Disease. She'd never heard of it before. Her doctor urged her to go home and observe if her symptoms remained, she claims. It wasn't until a visiting American friend noticed the telltale rash - concentric red rings around the bite site - that she realized she might have Lyme Disease. Her doctor, she claims, was still hesitant to diagnose Lyme disease.

"Doctors claim that you can only obtain something in another country - that it is imported. However, I had never traveled outside of the United States. In Wiltshire, I'd been picnicking." Her symptoms lingered for years since she was not treated early enough.

There is a growing body of evidence indicating Lyme Disease is frequently misdiagnosed. One issue is that no one knows how widespread it is currently. In the National Health Service, it is not a notifiable disease, which means doctors are not obligated to report it to a central database when they diagnose it. As a result, there is no credible information of how widespread it is or where you are most likely to contract it. Raigmore Hospital's Roger Evans wants to change that.

He explained, "We're using Scotland as a trial project." "We're attempting to construct maps of regions where tick exposure is a possibility. We're leveraging European Space Agency satellite data to construct an app that will provide information while also being participatory, allowing users to enter information about where they've been bitten and whether or not the Lyme Disease rash has appeared." Why is Lyme disease, which believed to be isolated to a tiny area of New England 30 years ago - Lyme is the Connecticut town where it was originally found - now so widespread across the continental United States and Europe? Climate change is one notion, according to which slight changes in climate can either create new habitats for microorganisms or keep them alive and well.

At the time of my own treatment, I was struck by how much more conscious Scotland was than England and Wales. It's also critical to be aware of the illness in order to catch it early. When caught early, therapy is simple and effective in the vast majority of instances However, it astounds you. It took four to five months for me to regain my strength and stamina. It is a severe and hazardous sickness that is unquestionably becoming more prevalent. It can be found in the Scottish Highlands, Devon and Cornwall, London's Richmond Park, and, most likely, your own backyard - everywhere there are little furry animals on whose skins a deer tick can thrive. .You can obtain treatment if you get it. But take it from me: knowing what you've got is extremely beneficial (EILTS – up, 2019).

Questions 15-22

Do the following statements agree with the information given in Reading Passage 1?
In boxes 15-22 on your answer sheet, write

TRUE if the statement agrees with the information
FALSE if the statement contradicts the information
NOT GIVEN if there is no information on this

15. Alan had no doubt about his illness from the beginning. [ ]

16. Both blood tests were negative for Lyme Disease. [ ]

17. Alan didn't become a Waverley Station patient for more than 3 hours. [ ]

18. Blood tests were inaccurate because they were taken unprofessionaly. [ ]

19. Lyme Disease is very unfamiliar in the UK. [ ]

20. When bitten, you should remove the tick, preferably with a tool. [ ]

21. After you remove the tick and apply antiseptic, you should take paracetamol. [ ]

22. It is advise to contact a doctor, if you feel ill after removing the tick. [ ]

Questions 23-27

Complete the sentences below.

Write **NO MORE THAN TWO WORDS** from the passage for each answer.

Write your answers in boxes 23-27 on your answer sheet.

23. Angela's friend recognized the Lyme Disease as soon as she saw the [ ] rash.

24. One problem is, it's unknown how [ ] Lyme Disease is nowadays.

25. Roger Evans says that they try to create maps of Scotland where there's a risk of [ ] .

26. The one possible reason for Lyme Disease to move all over the world is [ ] .

27. You can catch the disease even in your own back _____ (EILTS – up, 2019).

READING PASSAGE 3

You should spend about 20 minutes on **Questions 28-40**, which are based on Reading Passage 3 below.

Structure and function of cell membranes

A The human body is made up of millions of cells, which are the basic units of life. A cell membrane protects the cell from the external environment and contains multiple functional subunits (organelles) that allow it to function properly.
While organelle construction and function are addressed extensively in many biology classes, the relevance of studying cell membranes is frequently overlooked.
This article aims to give a quick overview of the basic functions and architecture of a cell membrane.

B Cell membranes protect and arrange cells. Most importantly, they act as barriers, separating the cell's interior from the surrounding environment. Because cells are continually in an aquatic environment, their membranes should be designed so that they do not dissolve in water. Phospholipids, a type of chemical molecule, are perfect for carrying out this job. These molecules are made up of two parts: tails, which are made up of two fat molecules that 'avoid' water, and heads, which have a strong attraction for water. Tails of phospholipids are labeled hydrophobic ('hydro' means water and 'phobia' means fear) while heads are considered hydrophilic ('philos' means love) for this specific behavior. When phospholipids are mixed with water, they self-assemble into double-layered structures that protect the hydrophobic regions while exposing the hydrophilic portions to the natural world. This phospholipid bilayer may be compared to a sandwich, with the phospholipid heads representing bread rolls and the tails representing the sandwich filling.

C Membranes contain proteins in addition to lipids. They typically pass through the lipid bilayer and are exposed to both the aqueous environment and the interior of the cell. Proteins make up over half of the bulk of most cellular membranes. They make the membrane semi-permeable, allowing certain molecules to pass through but not others. Small hydrophobic molecules and gases such as oxygen and carbon dioxide quickly pass through membranes. Small molecules like water and ethanol can move through

membranes as well, albeit at a slower rate. Cell membranes, on the other hand, prevent highly charged molecules like ions and big molecules like carbohydrates and amino acids from diffusing. Specific transport proteins contained in these molecules allow these molecules to pass into the membrane.

D Membrane transport proteins are selective and specialized for the molecules they transport, and they frequently use energy to facilitate passage. Furthermore, some nutrients are transported against a concentration gradient, which demands additional energy. The ability to sustain concentration gradients, as well as the ability to transport materials against them, is critical for cell health and maintenance.
The cell may absorb nutrients in higher quantities than in the environment and, conversely, dispose of waste products thanks to membrane barriers and transport proteins.

E Other membrane-embedded proteins play a role in communication. Large molecules from the external environment bind to receptor proteins on the cell membrane, such as hormones or immunological mediators. The protein undergoes a conformational change as a result of the interaction, which sends a signal to intracellular messenger molecules. Receptor proteins, like transport proteins, are selective and specific for the molecules they bind.

F Cholesterol molecules, which make up around 20% of the lipids in animal cell plasma membranes, are another important type of membrane component. Cholesterol molecules replace phospholipid molecules in membranes and contribute to modulate membrane stiffness. The cell membrane must be fluid in order to operate effectively. Cholesterol decreases membrane fluidity by preventing phospholipids from migrating at moderate temperatures. However, it prevents solidification at low temperatures by breaking the normal packing of phospholipids (EILTS – up, 2019).

Questions 28-30

Label the diagram below.

Write **NO MORE THAN ONE WORD** from the passage for each answer. Do not write the articles.

Which elements of cell membrane correspond to the numbers in the diagram?

28.

29. ____

30. ____

Questions 31-35

Reading Passage 3 has six paragraphs, **A-F**.

Which paragraph contains the following information?

Write the correct letter, **A–F**, in boxes 31–35 on your answer sheet.

31. Specific proteins transport nutrients from the external environment against the concentration gradient. ____

32. The barrier function of cell membranes is supported by a bilayer of phospholipids. ____

33. The level of membrane fluidity is regulated by cholesterol molecules. ____

34. The importance of cell membranes are often underestimated. ____

35. Proteins make the membrane semi-permeable. ____

Questions 36–40

Complete the summary below.

Choose **ONLY ONE WORD** from the passage for each answer.

Write your answers in boxes **36–40** on your answer sheet.

Cell membranes protect cells and organize their activities. The first main function of cell membrane - barrier function - is carried by phospholipids. These molecules don't solve in water and, thus, are ideal for cells that always exist in **36.** ____ environment.

In addition to lipids, membranes are loaded with **37.** ____ that make the membrane **38.** ____ , which means that some molecules can diffuse across the lipid bilayer but others cannot. One of the most important types of membrane proteins are **39.** ____ proteins and receptor proteins.

The last type of membrane elements are cholesterol molecules, which are embedded in place of 40. ____ **molecules and help to regulate the stiffness of membranes (EILTS – up, 2019).**

Appendix G

Questionnaire: Intercultural Sensitivity Index (ISI)

Dear student,

Please answer the questions to the best of your ability. There are no right or wrong answers. Your answers will be part of research being conducted to understand how the learning-teaching of English can be made more effective in the Palestinian contexts. Your responses shall be kept confidential.

Demographic Information

Age: **Gender:**

Grade Level: **Major:** **Residence:**

Please answer all the following questions about yourself using a scale of 1 to 5. There are 46 items.

1 = This comment Never Describes Me"

2 = This comment Seldom Describes Me"

3 = This comment Describes Me Some of the Time"

4 = This comment Describes Me Well"

5 = This comment Describes Me Extremely Well"

Denial

1. I do not really notice cultural differences. 1 2 3 4 5

2. I think that cultural diversity really only exists in other places. 1 2 3 4 5

3. I feel most comfortable living and working in a community where people look and act like me. 1 2 3 4 5

Defense

4. I am surrounded by culturally diverse people, and feel like my cultural values are threatened. 1 2 3 4 5

5. I sometimes find myself thinking derogatory things about people who look or act differently from me. 1 2 3 4 5

6. I believe that certain groups of people are very troublesome and do not deserve to be treated well. 1 2 3 4 5

7. I have lived for at least 2 years in another country and believe that Palestinian society should embrace the values of this culture. 1 2 3 4 5

Minimization

8. I understand that differences exist but believe that we should focus on similarities. We are all human. 1 2 3 4 5

9. I think that most human behavior can be understood as manifestations of instinctual behavior like territoriality and sex. 1 2 3 4 5

10. I think that all human beings are subject to the same historical forces, economic and political laws, or psychological principles. These principles are invariable across cultures. 1 2 3 4 5

11. I believe that physical displays of human emotions are universally recognizable: A smile is a smile wherever you go. 1 2 3 4 5

Acceptance

12. I acknowledge and respect cultural difference. Cultural diversity is a preferable human condition. 1 2 3 4 5

13. I believe that verbal and nonverbal behavior varies across cultures and that all forms of such behavior are worthy of respect. 1 2 3 4 5

14. I think that cultural variations in behavior spring from different worldview assumptions. 1 2 3 4 5

15. I believe that my worldview is one of many equally valid worldviews. 1 2 3 4 5

Adaptation

16. I have added to my own cultural skills new verbal and nonverbal communication skills that are appropriate in another culture. 1 2 3 4 5

17. I believe that culture is a process. One does not have culture: one engages in culture. 1 2 3 4 5

18. I am able to temporarily give up my own worldview to participate in another worldview. 1 2 3 4 5

19. I have two or more cultural frames of reference, and I feel positive about cultural differences. 1 2 3 4 5

Integration

20. I feel culturally marginal or on the periphery of two or more cultures. 1 2 3 4 5

21. I am able to analyze and evaluate situations from one or more chosen cultural perspectives. 1 2 3 4 5

22. When faced with a choice about how I am going to respond to a given situation, I am able to shift between two or more cultural perspectives and consciously make a choice to act from one of these cultural contexts. 1 2 3 4 5

Substantive Knowledge

23. I believe the world has become economically, environmentally, and politically interdependent. 1 2 3 4 5

24. I have substantive knowledge about at least one other culture outside of Palestine, and I apply this knowledge with confidence in my professional work. 1 2 3 4 5

25. I am linguistically and culturally competent in at least one language and culture other than my own. 1 2 3 4 5

26. I use a language other than my native language at least 25% of the time. 1 2 3 4 5

27. I am interested and spend considerable time working on global issues. 1 2 3 4 5

28. I have substantive competence in analyzing global issues and a working knowledge of concepts and methods that can describe, explain, and predict changes in global systems. 1 2 3 4 5

29. I think the choices one makes at home have relevance for other countries and vice versa. 1 2 3 4 5

Perceptual Understanding

30. I appreciate how people from other cultures are different from me. 1 2 3 4 5

31. I am conscious of my own perspectives and culture. 1 2 3 4 5

32. I want to continue to learn about the world's peoples, cultures, and issues. 1 2 3 4 5

33. I question my own prejudices as well as
all national and cultural stereotypes. 1 2 3 4 5

34. I recognize that my worldview is not universal. 1 2 3 4 5

35. I find people from other places exotic and unusual. 1 2 3 4 5

Intercultural Communication

36. I feel uncomfortable when I am
with people who are speaking a language I do not know. 1 2 3 4 5

37. I try to learn about people from other
cultures so that we can work and socialize together. 1 2 3 4 5

38. I incorporate the attractive aspects of other
cultures into my own way of doing things. 1 2 3 4 5

39. I have learned how to produce work
with people from other places in the globe. 1 2 3 4 5

40. I feel self-confident and comfortable socializing
with people from other cultures. 1 2 3 4 5

41. I have lived abroad and experienced intense
interaction with a variety of people from this other culture. 1 2 3 4 5

42. I have long-term friendships with several
people from other cultures. 1 2 3 4 5

43. I am currently engaged in professional
work with at least three people in other countries. 1 2 3 4 5

44. I have the ability to deal flexibly with

and adjust to new people, places, and situations. 1 2 3 4 5

45. I have the ability to psychologically
put myself into another person's shoes. 1 2 3 4 5

46. I can act as a cultural mediator and serve as
a bridge between people of different cultures. 1 2 3 4 5

Thank you very much for your cooperation!

Appendix H

Semi-structured interview: Format

Learning English – Thinking it aloud

Please answer the questions to the best of your ability. There are no right or wrong answers. Your answers will be part of research being conducted to understand how the learning-teaching of English can be made more effective in the Palestinian contexts. Your responses shall be kept confidential.

1. Do you think that learning the rules of English (grammar, vocabulary, syntax, pronunciation, etc.) is enough to learn English for effective use?

2. Do you think a knowledge/awareness of the following adds to your ability to use English effectively? Explain why you think so.
a. Knowledge of language use appropriate to particular contexts. (For example, in an official/formal professional context, in a neighbourhood meeting to discuss a local issue, etc.)
b. Knowledge of the sociocultural rules of use in a particular context. (For example, at a formal official gathering, at a colleague's housewarming party, at a friend's wedding, etc.)
c. These are not important; knowing the language is enough.

3. Do you think you would be able to communicate better in a language if you know something about the cultures that languages belong to, or operate in? Why/ why not?

4. Are the texts you have been reading for this programme like the earlier texts that you have used in your English language classes? How are they similar/ different?

5. Have you enjoyed reading/using these texts? Why?

6. Was there something that was particularly difficult/easy in the reading texts used during this programme?
7. Do you think that these kinds of texts (which bring in aspects of cultures at work when a language is used) are more helpful in developing English language skills? Why?

8. Do you think that such texts help you/any learner when communicating in English with people from different cultural contexts?

9. Do you think English language courses in our local schools and colleges should adopt more of such texts?

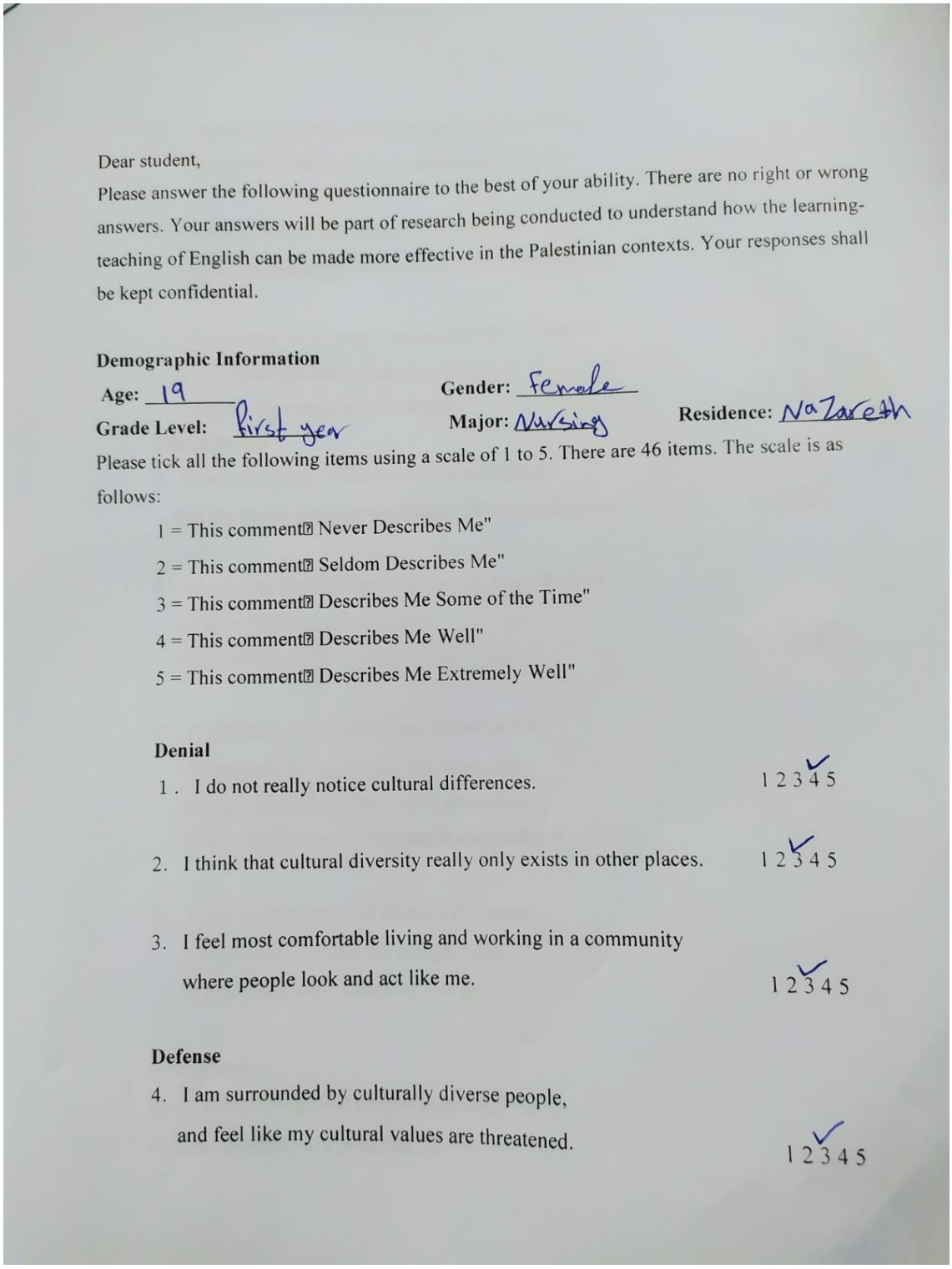
10. Any other comments/thoughts that you would like to add.

Thank you

Appendix I

ISI questionnaire responses—Samples

Student 6: Pre-survey (Experimental group)



Dear student,

Please answer the following questionnaire to the best of your ability. There are no right or wrong answers. Your answers will be part of research being conducted to understand how the learning-teaching of English can be made more effective in the Palestinian contexts. Your responses shall be kept confidential.

Demographic Information

Age: 19 **Gender:** Female

Grade Level: first year **Major:** Nursing **Residence:** Nazareth

Please tick all the following items using a scale of 1 to 5. There are 46 items. The scale is as follows:

1 = This comment Never Describes Me"

2 = This comment Seldom Describes Me"

3 = This comment Describes Me Some of the Time"

4 = This comment Describes Me Well"

5 = This comment Describes Me Extremely Well"

Denial

1. I do not really notice cultural differences. 1 2 3 4 5

2. I think that cultural diversity really only exists in other places. 1 2 3 4 5

3. I feel most comfortable living and working in a community where people look and act like me. 1 2 3 4 5

Defense

4. I am surrounded by culturally diverse people, and feel like my cultural values are threatened. 1 2 3 4 5

5. I sometimes find myself thinking derogatory things about people who look or act differently from me. 1 2 3 4 5

6. I believe that certain groups of people are very troublesome and do not deserve to be treated well. 1 2 3 4 5

7. I have lived for at least 2 years in another country and believe that Palestinian society should embrace the values of this culture. 1 2 3 4 5

Minimization

8. I understand that differences exist but believe that we should focus on similarities. We are all human. 1 2 3 4 5

9. I think that most human behavior can be understood as manifestations of instinctual behavior like territoriality and sex. 1 2 3 4 5

10. I think that all human beings are subject to the same historical forces, economic and political laws, or psychological principles. These principles are invariable across cultures. 1 2 3 4 5

11. I believe that physical displays of human emotions are universally recognizable: A smile is a smile wherever you go. 1 2 3 4 5

Acceptance

12. I acknowledge and respect cultural difference. Cultural diversity is a preferable human condition. 1 2 3 4 5

13. I believe that verbal and nonverbal behavior varies across cultures and that all forms of such behavior are worthy of respect. 1 2 3 4 5

14. I think that cultural variations in behavior spring from different worldview assumptions. 1 2 3 4 5

15. I believe that my worldview is one of many equally valid worldviews. 1 2 3 4 5

Adaptation

16. I have added to my own cultural skills new verbal and nonverbal communication skills that are appropriate in another culture. 1 2 3 4 5

17. I believe that culture is a process. One does not have culture: one engages in culture. 1 2 3 4 5

18. I am able to temporarily give up my own worldview to participate in another worldview. 1 2 3 4 5

19. I have two or more cultural frames of reference, and I feel positive about cultural differences. 1 2 3 4 5

Integration

20. I feel culturally marginal or on the periphery of two or more cultures. 1 2 3 4 5

21. I am able to analyze and evaluate situations from one or more chosen cultural perspectives. 1 2 3 4 5

22. When faced with a choice about how I am going to respond to a given situation, I am able to shift between two or more cultural perspectives and consciously make a choice to act from one of these cultural contexts. 1 2 3 4 5

Substantive Knowledge

23. I believe the world has become economically, environmentally, and politically interdependent. 1 2 3 4 5

24. I have substantive knowledge about at least one other culture outside of Palestine, and I apply this knowledge with confidence in my professional work. 1 2 3 4 5

25. I am linguistically and culturally competent in at least one language and culture other than my own. 1 2 3 4 5

26. I use a language other than my native language at least 25% of the time. 1 2 3 4 5

27. I am interested and spend considerable time working on global issues. 1 2 3 4 5

28. I have substantive competence in analyzing global issues and a working knowledge of concepts and methods that can describe, explain, and predict changes in global systems. 1 2 3 4 5

29. I think the choices one makes at home

have relevance for other countries and vice versa. 1 2 3 4 5

Perceptual Understanding

30. I appreciate how people from other cultures are different from me. 1 2 3 4 5

31. I am conscious of my own perspectives and culture. 1 2 3 4 5

32. I want to continue to learn about the world's peoples, cultures, and issues. 1 2 3 4 5

33. I question my own prejudices as well as all national and cultural stereotypes. 1 2 3 4 5

34. I recognize that my worldview is not universal. 1 2 3 4 5

35. I find people from other places exotic and unusual. 1 2 3 4 5

Intercultural Communication

36. I feel uncomfortable when I am with people who are speaking a language I do not know. 1 2 3 4 5

37. I try to learn about people from other cultures so that we can work and socialize together. 1 2 3 4 5

38. I incorporate the attractive aspects of other cultures into my own way of doing things. 1 2 3 4 5

39. I have learned how to produce work with people from other places in the globe. 1 2 3 4 5

40. I feel self-confident and comfortable socializing with people from other cultures. 1 2 3 4 5

41. I have lived abroad and experienced intense interaction with a variety of people from this other culture. 1 2 3 4 5

42. I have long-term friendships with several people from other cultures. 1 2 3 4 5

43. I am currently engaged in professional work with at least three people in other countries. 1 2 3 4 5

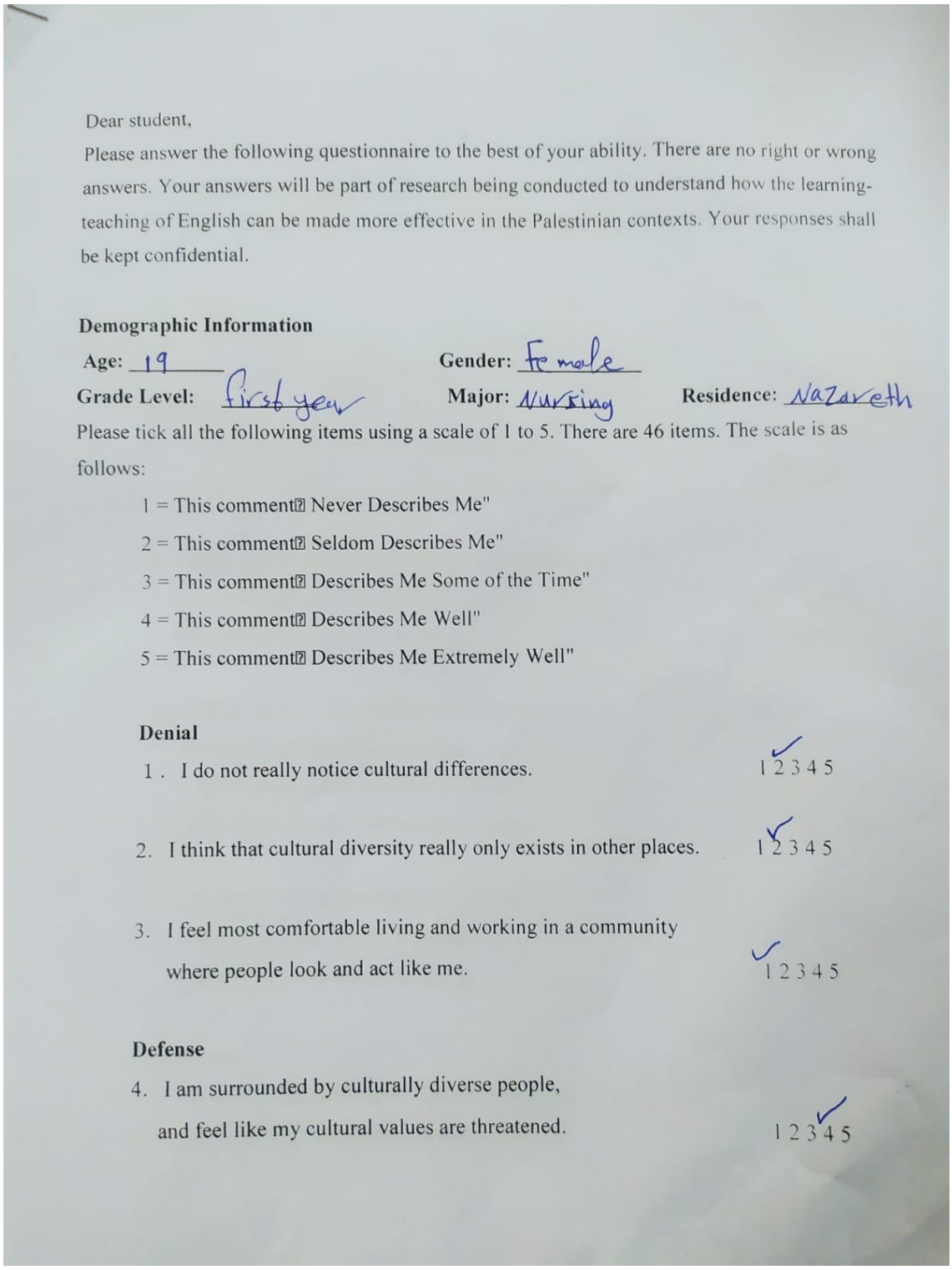
44. I have the ability to deal flexibly with and adjust to new people, places, and situations. 1 2 3 4 5

45. I have the ability to psychologically put myself into another person's shoes. 1 2 3 4 5

46. I can act as a cultural mediator and serve as a bridge between people of different cultures. 1 2 3 4 5

Thank you very much for your cooperation!

Student 6: Post-survey (Experimental group)



Dear student,

Please answer the following questionnaire to the best of your ability. There are no right or wrong answers. Your answers will be part of research being conducted to understand how the learning-teaching of English can be made more effective in the Palestinian contexts. Your responses shall be kept confidential.

Demographic Information

Age: 19 **Gender:** female

Grade Level: first year **Major:** Nursing **Residence:** Nazareth

Please tick all the following items using a scale of 1 to 5. There are 46 items. The scale is as follows:

1 = This comment Never Describes Me"

2 = This comment Seldom Describes Me"

3 = This comment Describes Me Some of the Time"

4 = This comment Describes Me Well"

5 = This comment Describes Me Extremely Well"

Denial

1. I do not really notice cultural differences. 1 2 3 4 5

2. I think that cultural diversity really only exists in other places. 1 2 3 4 5

3. I feel most comfortable living and working in a community where people look and act like me. 1 2 3 4 5

Defense

4. I am surrounded by culturally diverse people, and feel like my cultural values are threatened. 1 2 3 4 5

5. I sometimes find myself thinking derogatory things about people who look or act differently from me. 1 2 3 4 5

6. I believe that certain groups of people are very troublesome and do not deserve to be treated well. 1 2 3 4 5

7. I have lived for at least 2 years in another country and believe that Palestinian society should embrace the values of this culture. 1 2 3 4 5

Minimization

8. I understand that differences exist but believe that we should focus on similarities. We are all human. 1 2 3 4 5

9. I think that most human behavior can be understood as manifestations of instinctual behavior like territoriality and sex. 1 2 3 4 5

10. I think that all human beings are subject to the same historical forces, economic and political laws, or psychological principles. These principles are invariable across cultures. 1 2 3 4 5

11. I believe that physical displays of human emotions are universally recognizable: A smile is a smile wherever you go. 1 2 3 4 5

Acceptance

12. I acknowledge and respect cultural difference. Cultural diversity is a preferable human condition. 1 2 3 4 5

13. I believe that verbal and nonverbal behavior varies across cultures and that all forms of such behavior are worthy of respect. 1 2 3 4 5

14. I think that cultural variations in behavior spring from different worldview assumptions. 1 2 3 4 5

15. I believe that my worldview is one of many equally valid worldviews. 1 2 3 4 5

Adaptation

16. I have added to my own cultural skills new verbal and nonverbal communication skills that are appropriate in another culture. 1 2 3 4 5

17. I believe that culture is a process. One does not have culture: one engages in culture. 1 2 3 4 5

18. I am able to temporarily give up my own worldview to participate in another worldview. 1 2 3 4 5

19. I have two or more cultural frames of reference, and I feel positive about cultural differences. 1 2 3 4 5

Integration

20. I feel culturally marginal or on the periphery of two or more cultures. 1 2 3 4 5

21. I am able to analyze and evaluate situations from one or more chosen cultural perspectives. 1 2 3 4 5

22. When faced with a choice about how I am going to respond to a given situation, I am able to shift between two or more cultural perspectives and consciously make a choice to act from one of these cultural contexts. 1 2 3 4 5

Substantive Knowledge

23. I believe the world has become economically, environmentally, and politically interdependent. 1 2 3 4 5

24. I have substantive knowledge about at least one other culture outside of Palestine, and I apply this knowledge with confidence in my professional work. 1 2 3 4 5

25. I am linguistically and culturally competent in at least one language and culture other than my own. 1 2 3 4 5

26. I use a language other than my native language at least 25% of the time. 1 2 3 4 5

27. I am interested and spend considerable time working on global issues. 1 2 3 4 5

28. I have substantive competence in analyzing global issues and a working knowledge of concepts and methods that can describe, explain, and predict changes in global systems. 1 2 3 4 5

29. I think the choices one makes at home have relevance for other countries and vice versa. 1 2 3 4 5

Perceptual Understanding

30. I appreciate how people from other cultures are different from me. 1 2 3 4 5

31. I am conscious of my own perspectives and culture. 1 2 3 4 5

32. I want to continue to learn about the world's peoples, cultures, and issues. 1 2 3 4 5

33. I question my own prejudices as well as all national and cultural stereotypes. 1 2 3 4 5

34. I recognize that my worldview is not universal. 1 2 3 4 5

35. I find people from other places exotic and unusual. 1 2 3 4 5

Intercultural Communication

36. I feel uncomfortable when I am with people who are speaking a language I do not know. 1 2 3 4 5

37. I try to learn about people from other cultures so that we can work and socialize together. 1 2 3 4 5

38. I incorporate the attractive aspects of other cultures into my own way of doing things. 1 2 3 4 5

39. I have learned how to produce work with people from other places in the globe. 1 2 3 4 5

40. I feel self-confident and comfortable socializing with people from other cultures. 1 2 3 4 5

41. I have lived abroad and experienced intense interaction with a variety of people from this other culture. 1 2 3 4 5

42. I have long-term friendships with several people from other cultures. 1 2 3 4 5

43. I am currently engaged in professional work with at least three people in other countries. 1 2 3 4 5

44. I have the ability to deal flexibly with and adjust to new people, places, and situations. 1 2 3 4 5

45. I have the ability to psychologically put myself into another person's shoes. 1 2 3 4 5

46. I can act as a cultural mediator and serve as a bridge between people of different cultures. 1 2 3 4 5

Thank you very much for your cooperation!

Student 59: Pre-survey (Control group)

Dear student,

Please answer the following questionnaire to the best of your ability. There are no right or wrong answers. Your answers will be part of research being conducted to understand how the learning-teaching of English can be made more effective in the Palestinian contexts. Your responses shall be kept confidential.

Demographic Information

Age: ~~18~~ 18 **Gender:** Male

Grade Level: First year **Major:** ~~Accounting~~ **Residence:** Jenin

Please tick all the following items using a scale of 1 to 5. There are 46 items. The scale is as follows:

1 = This comment Never Describes Me"

2 = This comment Seldom Describes Me"

3 = This comment Describes Me Some of the Time"

4 = This comment Describes Me Well"

5 = This comment Describes Me Extremely Well"

Denial

1. I do not really notice cultural differences. 1 2 3 4 5 ✓

2. I think that cultural diversity really only exists in other places. 1 2 ✓ 3 4 5

3. I feel most comfortable living and working in a community where people look and act like me. 1 2 3 4 ✓ 5

Defense

4. I am surrounded by culturally diverse people, and feel like my cultural values are threatened. 1 2 ✓ 3 4 5

5. I sometimes find myself thinking derogatory things about people who look or act differently from me. 1 2 3 4 5

6. I believe that certain groups of people are very troublesome and do not deserve to be treated well. 1 2 3 4 5

7. I have lived for at least 2 years in another country and believe that Palestinian society should embrace the values of this culture. 1 2 3 4 5

Minimization

8. I understand that differences exist but believe that we should focus on similarities. We are all human. 1 2 3 4 5

9. I think that most human behavior can be understood as manifestations of instinctual behavior like territoriality and sex. 1 2 3 4 5

10. I think that all human beings are subject to the same historical forces, economic and political laws, or psychological principles. These principles are invariable across cultures. 1 2 3 4 5

11. I believe that physical displays of human emotions are universally recognizable: A smile is a smile wherever you go. 1 2 3 4 5

Acceptance

12. I acknowledge and respect cultural difference. Cultural diversity is a preferable human condition. 1 2 3 4 5

13. I believe that verbal and nonverbal behavior varies across cultures and that all forms of such behavior are worthy of respect. 1 2 3 4 5

14. I think that cultural variations in behavior spring from different worldview assumptions. 1 2 3 4 5

15. I believe that my worldview is one of many equally valid worldviews. 1 2 3 4 5

Adaptation

16. I have added to my own cultural skills new verbal and nonverbal communication skills that are appropriate in another culture. 1 2 3 4 5

17. I believe that culture is a process. One does not have culture: one engages in culture. 1 2 3 4 5

18. I am able to temporarily give up my own worldview to participate in another worldview. 1 2 3 4 5

19. I have two or more cultural frames of reference, and I feel positive about cultural differences. 1 2 3 4 5

Integration

20. I feel culturally marginal or on the periphery of two or more cultures. 1 2 3 4 5

21. I am able to analyze and evaluate situations from one or more chosen cultural perspectives. 1 2 3 4 5

22. When faced with a choice about how I am going to respond to a given situation, I am able to shift between two or more cultural perspectives and consciously make a choice to act from one of these cultural contexts. 1 2 3 4 5

Substantive Knowledge

23. I believe the world has become economically, environmentally, and politically interdependent. 1 2 3 4 5

24. I have substantive knowledge about at least one other culture outside of Palestine, and I apply this knowledge with confidence in my professional work. 1 2 3 4 5

25. I am linguistically and culturally competent in at least one language and culture other than my own. 1 2 3 4 5

26. I use a language other than my native language at least 25% of the time. 1 2 3 4 5

27. I am interested and spend considerable time working on global issues. 1 2 3 4 5

28. I have substantive competence in analyzing global issues and a working knowledge of concepts and methods that can describe, explain, and predict changes in global systems. 1 2 3 4 5

]

29. I think the choices one makes at home have relevance for other countries and vice versa. 1 2 3 4 5

Perceptual Understanding

30. I appreciate how people from other cultures are different from me. 1 2 3 4 5

31. I am conscious of my own perspectives and culture. 1 2 3 4 5

32. I want to continue to learn about the world's peoples, cultures, and issues. 1 2 3 4 5

33. I question my own prejudices as well as all national and cultural stereotypes. 1 2 3 4 5

34. I recognize that my worldview is not universal. 1 2 3 4 5

35. I find people from other places exotic and unusual. 1 2 3 4 5

Intercultural Communication

36. I feel uncomfortable when I am with people who are speaking a language I do not know. 1 2 3 4 5

37. I try to learn about people from other cultures so that we can work and socialize together. 1 2 3 4 5

38. I incorporate the attractive aspects of other cultures into my own way of doing things. 1 2 3 4 5

39. I have learned how to produce work with people from other places in the globe. 1 2 3 4 5

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43. I am currently engaged in professional work with at least three people in other countries. 1 2 3 4 5

44. I have the ability to deal flexibly with and adjust to new people, places, and situations. 1 2 3 4 5

45. I have the ability to psychologically put myself into another person's shoes. 1 2 3 4 5

46. I can act as a cultural mediator and serve as a bridge between people of different cultures. 1 2 3 4 5

Thank you very much for your cooperation!

Student 59 : Post-survey (Control group)

Dear student,

Please answer the following questionnaire to the best of your ability. There are no right or wrong answers. Your answers will be part of research being conducted to understand how the learning-teaching of English can be made more effective in the Palestinian contexts. Your responses shall be kept confidential.

Demographic Information

Age: ~~[illegible]~~ 18 **Gender:** Male

Grade Level: First year **Major:** Accounting **Residence:** Jenin

Please tick all the following items using a scale of 1 to 5. There are 46 items. The scale is as follows:

1 = This comment Never Describes Me"

2 = This comment Seldom Describes Me"

3 = This comment Describes Me Some of the Time"

4 = This comment Describes Me Well"

5 = This comment Describes Me Extremely Well"

Denial

1. I do not really notice cultural differences. 1 2 3 4 5

2. I think that cultural diversity really only exists in other places. 1 2 3 4 5

3. I feel most comfortable living and working in a community where people look and act like me. 1 2 3 4 5

Defense

4. I am surrounded by culturally diverse people, and feel like my cultural values are threatened. 1 2 3 4 5

5. I sometimes find myself thinking derogatory things about people who look or act differently from me. 1 2 3 4 5

6. I believe that certain groups of people are very troublesome and do not deserve to be treated well. 1 2 3 4 5

7. I have lived for at least 2 years in another country and believe that Palestinian society should embrace the values of this culture. 1 2 3 4 5

Minimization

8. I understand that differences exist but believe that we should focus on similarities. We are all human. 1 2 3 4 5

9. I think that most human behavior can be understood as manifestations of instinctual behavior like territoriality and sex. 1 2 3 4 5

10. I think that all human beings are subject to the same historical forces, economic and political laws, or psychological principles. These principles are invariable across cultures. 1 2 3 4 5

11. I believe that physical displays of human emotions are universally recognizable: A smile is a smile wherever you go. 1 2 3 4 5

Acceptance

12. I acknowledge and respect cultural difference. Cultural diversity is a preferable human condition. 1 2 3 4 5

13. I believe that verbal and nonverbal behavior varies across cultures and that all forms of such behavior are worthy of respect. 1 2 3 4 5

14. I think that cultural variations in behavior spring from different worldview assumptions. 1 2 3 4 5

15. I believe that my worldview is one of many equally valid worldviews. 1 2 3 4 5

Adaptation

16. I have added to my own cultural skills new verbal and nonverbal communication skills that are appropriate in another culture. 1 2 3 4 5

17. I believe that culture is a process. One does not have culture: one engages in culture. 1 2 3 4 5

18. I am able to temporarily give up my own worldview to participate in another worldview. 1 2 3 4 5

19. I have two or more cultural frames of reference, and I feel positive about cultural differences. 1 2 3 4 5

Integration

20. I feel culturally marginal or on the periphery of two or more cultures. 1 2 3 4 5

21. I am able to analyze and evaluate situations from one or more chosen cultural perspectives. 1 2 3 4 5

22. When faced with a choice about how I am going to respond to a given situation, I am able to shift between two or more cultural perspectives and consciously make a choice to act from one of these cultural contexts.

1 2 3 4 5

Substantive Knowledge

23. I believe the world has become economically, environmentally, and politically interdependent.

1 2 3 4 5

24. I have substantive knowledge about at least one other culture outside of Palestine, and I apply this knowledge with confidence in my professional work.

1 2 3 4 5

25. I am linguistically and culturally competent in at least one language and culture other than my own.

1 2 3 4 5

26. I use a language other than my native language at least 25% of the time.

1 2 3 4 5

27. I am interested and spend considerable time working on global issues.

1 2 3 4 5

28. I have substantive competence in analyzing global issues and a working knowledge of concepts and methods that can describe, explain, and predict changes in global systems.

1 2 3 4 5

29. I think the choices one makes at home

have relevance for other countries and vice versa. 1 2 3 4 5

Perceptual Understanding

30. I appreciate how people from other cultures are different from me. 1 2 3 4 5

31. I am conscious of my own perspectives and culture. 1 2 3 4 5

32. I want to continue to learn about the world's peoples, cultures, and issues. 1 2 3 4 5

33. I question my own prejudices as well as all national and cultural stereotypes. 1 2 3 4 5

34. I recognize that my worldview is not universal. 1 2 3 4 5

35. I find people from other places exotic and unusual. 1 2 3 4 5

Intercultural Communication

36. I feel uncomfortable when I am with people who are speaking a language I do not know. 1 2 3 4 5

37. I try to learn about people from other cultures so that we can work and socialize together. 1 2 3 4 5

38. I incorporate the attractive aspects of other cultures into my own way of doing things. 1 2 3 4 5

39. I have learned how to produce work with people from other places in the globe. 1 2 3 4 5

40. I feel self-confident and comfortable socializing with people from other cultures. 1 2 3 4 5

41. I have lived abroad and experienced intense interaction with a variety of people from this other culture. 1 2 3 4 5

42. I have long-term friendships with several people from other cultures. 1 2 3 4 5

43. I am currently engaged in professional work with at least three people in other countries. 1 2 3 4 5

44. I have the ability to deal flexibly with and adjust to new people, places, and situations. 1 2 3 4 5

45. I have the ability to psychologically put myself into another person's shoes. 1 2 3 4 5

46. I can act as a cultural mediator and serve as a bridge between people of different cultures. 1 2 3 4 5

Thank you very much for your cooperation!

Appendix J

ICC reflective journals—Samples

Student 10: (Experimental group)

Fasting Ramadan at workplace in Paris

Description:

Describe what happened and what the outcomes were.

There was a Muslim man working in a company in a foreign country, and it was Ramadan, so this employee was suffering from problems with the culture of this country, as they are not Muslims and therefore he will suffer from time management problems during the month of Ramadan, especially during prayer times, but his manager in the company got angry with him, so this person tried to explain His culture of the manager and he asked him to give some work to his friends in order to be able to organize his time, so the manager tried to be convinced by the words.

Feelings:

How did you feel before the session? How do you feel now?

1-I learned that I must respect other cultures.

2- Taking into account the circumstances of others.

3- Cultures in the world are not the same, so all cultures must be accepted.

4- Respect for Muslims, their culture and rituals in foreign countries.

5- Feeling others.

6- Developing a solution to all problems without injustice, in addition to developing these solutions according to circumstances.

Evaluation:

Is it a good or bad experience? Why (not)?

It was a good experience, enjoyable and Useful.

Analysis:

How can this ICC knowledge and experience help?

1-It makes me a conscious person, able to enter into discussions with others.

2- Take advantage of it when I go on a tourist trip to the countries of the world, where I have a lot of information about the culture of peoples and countries where I am able to deal with the people that I see.

Cultural vocabulary: What cultural words did you learn?

implied, assign, configurations

Conclusion

What skills do you need to develop to act in similar situations?

1- Explain the person's situation.

2- Arranging and organizing time so that matters of worship do not conflict with work.

3- Resigning from work, if necessary.

4- A method of persuasion is required.

5- Request a leave as a temporary solution.

Action plan:

What do you plan to do to make sure you act well in ICC situation?

1- I read a lot of books that talk about other peoples' cultures.

2- Visiting other countries so that I can learn about their cultures.

Student 23: (Control group)

Fasting Ramadan at workplace in Paris

Description:

Describe what happened and what the outcomes were.

The story talks about the problems encountered between religions

Feelings:

How did you feel before the session? How do you feel now?

I thought that all religions respect other religions

Evaluation:

Is it a good or bad experience? Why (not)?

_ No, because I discovered that it does not respect the holy month of Islam_

Analysis:

How can this ICC knowledge and experience help?

It helps to learn about and adapt to culture_____

Cultural vocabulary: What cultural words presentations

Conclusion

What skills do you need to develop to act in similar situations?

__ Leave work and return to my country of origin_

Action plan:

What do you plan to do to make sure you act well in ICC situation?

____ **Travel**___

Appendix K
Semi-structured interview—Samples

Student 76 (Experimental group)

Learning English – Thinking it aloud

Please answer the questions to the best of your ability. There are no right or wrong answers. Your answers will be part of research being conducted to understand how the learning-teaching of English can be made more effective in the Palestinian contexts. Your responses shall be kept confidential.

1. Do you think that learning the rules of English (grammar, vocabulary, syntax, pronunciation, etc.) is enough to learn English for effective use?

Answer: No, it is not just vocabulary, grammar and pronunciation, for example, studying grammar alone is not enough to advance in your level, the grammar is just information, in my opinion, we need to constantly follow films in English, listen to songs in English and read stories and novels in English, these are very useful methods to develop our English skills.

2. Do you think a knowledge/awareness of the following adds to your ability to use English effectively? Explain why you think so.
a. Knowledge of language use appropriate to particular contexts. (For example, in an official/formal professional context, in a neighbourhood meeting to discuss a local issue, etc.
b. Knowledge of the sociocultural rules of use in a particular context. (for example, at a formal official gathering, at a colleague's housewarming party, at a friend's wedding,
c. These are not important; knowing the language is enough.

Answer: Let your goal be to acquire a new language that will become your life-long companion, to use this language to communicate with the outside world and to use it to receive knowledge and science, because the English language today is the language of science, and English content on the web is the king. Watching any useful video or reading any useful article, you will buy foreign books just as you buy Arabic books, you will communicate with anyone in the world and speak English with him easily, and you

will watch films and newsletters in English without the slightest difficulty in understanding them.

3. Do you think you would be able to communicate better in a language if you know something about the cultures that languages belong to, or operate in? Why/why not?

Answer: Of course, I will be able to communicate better, because I will understand all of their lives.

4. Are the texts you have been reading for this programme like the earlier texts that you have used in your English language classes? How are they similar/different?
Answer: Few of the similarities between the culture in the school and the university. The culture in the university is characterized by reading the culture and understanding it with the doctor, then providing us with a questionnaire that determines the extent of understanding the culture we are dealing with I learned, and also distinguishes learning in the university Texts supported with pictures and all information about the country.

5. Have you enjoyed reading/using these texts? Why?
Answer: Yes, I enjoyed it very much, for me I like learning the cultures of other countries because I prefer to visit all countries.

6. Was there something that was particularly difficult/easy in the reading texts used during this programme?
Answer: It was easy because it was in English, an easy and exciting language, and that was the reason for developing our English and learning a lot of new vocabulary

7. Do you think that these kinds of texts (which bring in aspects of cultures at work when a language is used) are more helpful in developing English language skills? Why?
Answer: Yes, it helped in developing the language and learning a lot of vocabulary and it was a very enjoyable experience.
8. Do you think that such texts help you/any learner when communicating in English with people from different cultural contexts?

Answer: Yes, it will help us, because we have gained a lot of information and words about the life of other countries. When communicating with a person from another country, we speak with him and we understand his language and his life.

9. Do you think English language courses in our local schools and colleges should adopt more of such texts?

Answer: In my opinion, yes, it is a useful thing that should be adopted in schools and universities, because this will increase the culture of all students at all levels.

10. Any other comments/thoughts that you would like to add.

Answer: In my opinion it was very excellent and there is no comment. I hope in the next times it will be a culture about France.

Student 40: (Control group)

Learning English – Thinking it aloud

Please answer the questions to the best of your ability. There are no right or wrong answers. Your answers will be part of research being conducted to understand how the learning-teaching of English can be made more effective in the Palestinian contexts. Your responses shall be kept confidential.

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1. Do you think that learning the rules of English (grammar, vocabulary, syntax, pronunciation, etc.) is enough to learn English for effective use?

Answer: I expect that knowledge of grammar, vocabulary and other things in the English language is not sufficient because it is also necessary to learn how to combine vocabulary with verbs to form usable sentences, and also to delve into this language is for the benefit of the person because if he goes out to other countries and does not speak in his language, he will find that the English language is the only way out for him and if he is able to use it he will always be ready to enter into any discussion.

2. Do you think a knowledge/awareness of the following adds to your ability to use English effectively? Explain why you think so.

a. Knowledge of language use appropriate to particular contexts. (For example, in an official/formal professional context, in a neighbourhood meeting to discuss a local issue, etc.)

b. Knowledge of the sociocultural rules of use in a particular context. (For example, at a formal official gathering, at a colleague's housewarming party, at a friend's wedding, etc.)

c. These are not important; knowing the language is enough.

Answer: I choose A. In order to use the language, it must have grades, meaning that it must take degrees for dealing with the language

3. Do you think you would be able to communicate better in a language if you know something about the cultures that languages belong to, or operate in? Why/why not?

Answer: Certainly, because knowledge and knowledge of the culture of using any language increases experience in using it.

4. Are the texts you have been reading for this programme like the earlier texts that you have used in your English language classes? How are they similar/different?

Answer: No, of course, there is a total difference in the school, we were people from one village, customs and language are the same, but in the university there are many places where students come, so we are exchanging experiences and knowledge.

5. Have you enjoyed reading/using these texts? Why?
Answer: Yes of course.

6. Was there something that was particularly difficult/easy in the reading texts used during this programme?

Answer: It is easy on the one hand and on the other hand it has a difficult flavor of great enjoyment.

7. Do you think that these kinds of texts (which bring in aspects of cultures at work when a language is used) are more helpful in developing English language skills? Why?

Answer: Yes, of course.

8. Do you think that such texts help you/any learner when communicating in English with people from different cultural contexts?

Answer: Yes of course, because they know me about cultures that I may encounter, and I go to some of them and deal with them.

9. Do you think English language courses in our local schools and colleges should adopt more of such texts?

Answer: I would definitely recommend this, bearing in mind that they are children and taking into account their language at the beginning.

10. Any other comments/thoughts that you would like to add.

Answer: It has a great benefit for students, gives flavor to the language, and introduces the student to what he does not know. It is distinctive.