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Investigating the Effectiveness of Cultural Workshops in Raising Awareness of EFL Students' Intercultural Communication

The Case of First Year Licence Students at the Department of
Letters and English Language - university of Ghardaia –
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Dedication

*To my beloved family, the guiding lights, my parents, eternal sources
of delight.*

*To my dearest sister, my truest friend, our bond is unbreakable, it will
transcend.*

*To my brothers, bringing laughter and warmth, your presence is a
blessing of great worth.*

*To dear friends, companions on this ride, through laughter and tears,
side by side.*

I dedicate this work.

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Abstract

This study aims to investigate the effectiveness of cultural workshops in raising awareness of intercultural communication among EFL students. Thirty first year Licence students from the department of English language at University of Ghardaia were involved in this study. A quasi-experimental approach was utilized to assess the impact of cultural workshops on students' understanding of intercultural communication. To achieve the study's objective of increasing students' awareness of intercultural communication, a pre-test consisting of multiple-choice questions was administered. Following the pre-test, the participants attended six workshop sessions as part of the treatment. A post-test was conducted after the workshops to evaluate any improvements in the students' awareness, indicating the effectiveness of the intervention. Additionally, a T-test was performed to verify the hypothesis that cultural workshops facilitate the development of intercultural communication awareness among EFL students.

Keywords: *Cultural workshops, intercultural communication, EFL students, raising awareness.*

List of Abbreviations

IC: Intercultural Communication

ICA: Intercultural Communication Awareness

EFL: English as a Foreign Language

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General Introduction

- 1- Background of the Study
- 2- Research Motivation
- 3- Statement of the Problem
- 4- Aim of the Study
- 5- Research Question
- 6- Research Hypothesis
- 7- Methodology and Research Design
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General Introduction

1-Background of the study

Globalization has resulted in a diverse range of cultures and multiculturalism permeating every aspect of life. Many individuals now engage in interactions with people from different cultural backgrounds, leading communities to become more multilingual and multicultural. Instead of interacting or communicating primarily within their own cultural groups, people are now mixing with individuals from various cultural backgrounds. This shift highlights the importance of intercultural awareness, which involves recognizing and understanding cultural differences. This awareness helps individuals develop effective communication skills to prevent misunderstandings in intercultural encounters. When people communicate, they exchange information. This process of sharing information with individuals from diverse cultures is known as intercultural communication or cross-cultural communication. However, language proficiency alone is often inadequate to bridge the intercultural gap. Successful intercultural communication requires cultural competence, which entails being aware of, understanding, and adapting to diverse cultural norms and practices.

2-Statement of Problem

Intercultural communication is crucial for EFL students in today's globalized world. However, EFL students may lack awareness and understanding of different cultures, hindering their ability to effectively engage in intercultural communication. They will need to enhance their intercultural communication skills, which will not be an easy task unless they are provided with appropriate solutions to help them increase their awareness of cultural differences and to avoid misunderstandings in intercultural encounters. EFL teachers can enhance EFL students' intercultural communication awareness by utilizing cultural workshops. Various approaches, including cultural workshops, have been implemented to address this need. CW provides an interactive and experiential learning environment where students can explore and engage with different cultures, fostering a deeper understanding of cultural diversity and promoting effective intercultural communication.

3-Statement of Purpose

The aim of the present study is to investigate the effectiveness of cultural workshops in raising awareness of EFL students' intercultural communication, among first year Licence students at Ghardaia University as a sample. Additionally, the study aims to explore whether

cultural workshops can foster positive attitudes and appreciation towards diverse cultures among EFL students. Furthermore, the research aims to identify any challenges or barriers that students may encounter in applying their intercultural communication knowledge gained from the workshops. Ultimately, the study aims to provide recommendations for educators and curriculum designers regarding the integration of cultural workshops as an effective pedagogical approach to enhance intercultural communication among EFL students.

4-Research question

This research seeks to address the following research question:

- To what extent does the participation in cultural workshops raise EFL students' awareness of intercultural communication?

5- Research Hypothesis

We hypothesise that:

- Cultural workshops may raise EFL students' intercultural communication awareness.

6- Methodology and Research Design

To conduct the present study, a quasi-experimental method has been chosen. This method allows us to determine the effectiveness of using cultural workshops in raising awareness of EFL students' intercultural communication. The research data is drawn from: a pre-test, treatment and a post-test. A sampling technique has been selected for this study. To this end, Thirty (30) first Year Licence Students were involved, and they were subjected to a multiple-choice tests.

7- Structure of the Dissertation

The present dissertation is divided into two main parts: theoretical and practical. The first one includes two chapters. Chapter One covers background information on intercultural communication in the EFL context, including the concept of culture, defining communication, the relationship between culture and communication, culture-specific communication styles, intercultural awareness, intercultural communication, intercultural communicative competence, barriers to successful intercultural communication, and developing intercultural

communicative competence. Chapter Two focuses on cultural workshops in the EFL classroom, discussing workshop definition, different types of workshops, teaching cultural workshops, implementing cultural workshops in the EFL classroom and the benefits of cultural workshops. The practical part consists of Chapter Three, which presents a quasi-experimental investigation on the use of cultural workshops in EFL classrooms. It covers the sample, research variables, research method, procedures (including pre-testing, treatment sessions, and post-testing), and descriptive analysis of results, testing the hypothesis, findings, and discussion. The dissertation concludes with a summary of the main findings.

Chapter One:
Intercultural Communication
in the EFL Context

Introduction

- 1.1 The Concept of Culture
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- 1.3 The Relationship between Culture and Communication
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Conclusion

Introduction

In today's interconnected and diverse world, the importance of intercultural communication skills cannot be overstated. As noted by Lustig and Koester (2019), effective intercultural communication is essential for individuals to navigate cultural differences and engage in meaningful interactions. This chapter delves into the realm of English as a Foreign Language (EFL) education, exploring the critical role of intercultural communication within the classroom setting.

While language skills are undoubtedly crucial for effective communication, understanding and navigating cultural nuances extend beyond mere fluency in a particular language. Intercultural communication involves recognizing and interpreting nonverbal cues, contextualizing messages within cultural frameworks, and adapting communication styles to suit diverse cultural norms (Gudykunst & Kim, 2017). It requires developing cultural sensitivity, empathy, and the ability to bridge cultural gaps. By acknowledging the limitations of linguistic competences and embracing a holistic approach to intercultural communication, individuals can cultivate a deeper understanding of diverse cultures and establish meaningful connections (Chen & Starosta, 2018).

1.1 The Concept of Culture

Hofstede (1991) defines culture as "the collective programming of the mind that distinguishes members of one group or category of people from another" (p. 5). In other words, culture is a broad concept that can be looked at from different perspectives because the term itself has been defined differently according to many scholars, anthropologists, sociologists, linguists and so on. Each discipline, however, has its primary focus on its field of study. On the other hand, Geertz (1973) claims that culture is "a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life" (p. 89), similarly, Brown (2007) explains that it is "a way of life. It is the context within which we exist, think, feel and relate to others. It is the glue that binds a group of people together" (p. 188). More importantly; it is crucial to emphasize that culture is not static, but rather evolves over time as a result of internal and external causes. Globalization, immigration, and advances in technology are just a few examples of external influences that can affect and transform cultural norms and behaviors.

Therefore, individuals, according to Byram (1997), must have a thorough awareness of their own and others' cultural norms of interaction, values, beliefs, views, traditions, and customs in order to communicate effectively across cultures.

Culture as an Iceberg

The term "iceberg model" was first coined by Edward T. Hall, an American anthropologist, in his book "Beyond Culture" (1976). Hall's work on cross-cultural communication and intercultural relations has had a significant impact on the field of intercultural communication. The Iceberg Model of Culture is a framework that explains the various layers of culture. According to this model, there are visible aspects of culture, such as language, clothing, and food, which are easily noticeable. However, there are also hidden aspects of culture, such as beliefs, values, and norms, which are not immediately apparent. The model proposes that understanding the deeper layers of culture is essential for effective communication and interaction.

Ultimately, to truly understand a culture, one must explore its hidden dimensions, including beliefs, values, attitudes, assumptions, and norms. This requires a deep understanding of the cultural context as well as an open-minded and curious approach to cultural differences.



Figure 1: Cultural Iceberg Model (Weaver, 1986)

1.2 Defining Communication

According to Samovar et al. (2013), "communication - our ability to share our ideas and feelings - is the basis of all human contact." (P.28). In other words, communication is crucial for human contact and serves as the foundation for building relationships. The English word "communication" is derived from the Latin root *communicare*, which means "to make common," as in sharing thoughts, hopes, and knowledge.

Sharing who we are and what we know is what communication is all about. We all share our thoughts and feelings with others, but how we share them differs from culture to culture. As our contact with individuals from various cultures grows, so does the demand for competent intercultural communicators.

Advances in information technology have brought about significant changes in communication media and the role of communicators. Every communicator, whether a source or a receiver (or, more commonly, both), is a component on the 'wired' communication network. Cooper and her colleagues (2007) argue that when we look at our environment through such a narrow lens, the need for mutual acceptance and understanding becomes clear.

According to Liu and Volcic (2017), communication is "the process by which people use shared verbal or nonverbal codes, systems, and media to exchange information in a particular cultural context" (p. 4).

1.3 The Relationship between Culture and Communication

Culture is a code that we learn and share, and learning and sharing involve communication (Jandt, 2007). As a result, culture and communication mutually influence one another, resulting in different behavioral patterns in different contexts. Culture determines what we do, how we look, what we say, and how we say it, as well as how we adapt and learn, our vision of reality, our language patterns, habits, customs, expectations, standards, and roles. Communication and culture are inseparable. As Dodd (1998) pointed out, one implication of this concept is that culture develops symbols, rituals, conventions, and formats. In Western cultures, the symbols for success include an individual's acquisition of degrees, promotions, certificates, material objects, and technology. In other cultures, the achievements of the primary group are more important than those of individuals. Cultural misunderstandings occur when we fail to match the symbols and communication system to a culture.

The complex relationship between culture and communication can be demonstrated in a number of ways as follows:

- *Culture teaches us significant rules, rituals, and procedures*, such as our orientation toward time, perceived power relations, how to dress, when and what to eat, and how to work. The overall process of learning these things is called socialization, which refers to the process by which we develop a sense of proper and improper behaviour and communication within the confines of those cultural rules (Dodd, 1998).

- *Culture cultivates and reinforces beliefs and values.* Our fundamental understanding of the world is taught in a cultural framework. As a result, we form culturally reinforced ways to our thoughts and views about the world. Our communication behavior reflects our beliefs and values.
- *Culture teaches us how to develop relationships with others.* Every communication event establishes a certain relationship. One of the most essential and challenging functions of human survival is establishing and maintaining relationships with others. We obtain feedback from how we interact with others, which we use to evaluate ourselves. In a cultural setting, relationships create a dynamic of roles and expectations. Where to stand, how far apart to stand, when to talk to others, when to visit, when to call/not call people at home, and the level of formality in language are all heavily influenced by the nature of the communicators' relationship.

1.4 Culture-Specific Ways of Communication

Cultural differences have become a crucial aspect of our globalized world. As people from diverse cultures interact and work together, it is essential to understand and appreciate cultural differences.

1.4.1 Culture-specific Communication Style

A number of dichotomies have been employed to describe differences in communication styles between cultures. Gudykunst and Ting-Toomey (1988) identified four types of verbal communication.

- **Direct vs. Indirect:** Cultures differ in the degree to which speakers reveal their intentions through communication: direct style is associated with low-context, individualistic cultures in which speakers express their intentions and needs **overtly**, whereas indirect style is associated with high-context, collectivistic cultures in which intentions are **hidden** or hinted and ambiguous and vague expressions are preferred.
- **Elaborate vs. Succinct styles:** Cultures differ in terms of **the amount and volume of talk**. The elaborate style is frequently linked with various Arabic, Middle Eastern, and Afro-American cultures, although some cultures prefer a concise style. As an example, certain research has found that Finnish people frequently use silence.
- **Personal vs. Contextual** communication styles differentiate the extent to which speakers' **roles, social status and relationship are emphasized**. A number of linguistic features are frequently employed to demonstrate contextual communication style. It is concerned with

status and role. The emphasis is on formality and unequal power distance. The personal communication style is casual, with an emphasis on individual and egalitarian relationships.

➤ **Instrumental vs. Affective styles** differ in the goal of communication. The former is goal-oriented and sender-focused, whereas the latter is primarily intended to create, develop, and maintain social relationships and is thus more listener-focused. (Explicit vs. implicit). These cross-cultural communication styles demonstrate some general cultural communication preferences. However, keep in mind the risk of overgeneralization that these communication styles frequently involve.

1.4.2 High vs Low Context Communication

A primary way in which cultural groups differ in communication style is in a preference for high- versus low-context communication.

High-context communication refers to a style of communication where "most of the information is conveyed through nonverbal cues, such as body language, tone of voice, and gestures. The meaning of the message is often implied rather than explicitly stated, and context plays a critical role in interpreting the message " (Hall, 1976, p. 79). This style of communication places a focus on understanding messages without using words directly. People in long-term relationships often communicate in this style. For example, at a party, one individual might make a significant eye contact with someone across the room, and that person's partner will understand from the nonverbal cue that it is time to leave.

In contrast, in Low-context communication, the majority of meaning and information is conveyed through verbal language rather than nonverbal cues and context. Interpersonal communication textbooks often emphasize the importance of being direct and clear in low-context communication, and caution against relying too heavily on nonverbal and contextual information which can be ambiguous. However, there are cultural groups that value high-context communication, which involves paying close attention to nonverbal and contextual cues in addition to spoken words. These groups encourage children and adolescents to develop this skill. (Gudykunst & Matsumoto, 1996)

Understanding the differences between high context and low context communication is essential for effective cross-cultural communication. Failure to recognize and adapt to these differences can lead to misunderstandings, conflicts, and even business failures.

1.4.3 Hofstede's Dimensions of Culture

Geert Hofstede, a Dutch social psychologist, conducted one of the most influential studies on culture in the late 1970s and early 1980s. He identified five dimensions of culture that provide a framework for understanding cross-cultural differences: power distance,

individualism-collectivism, masculinity-femininity, uncertainty avoidance, and long-term orientation (Hofstede, 1980).

The Five Dimensions of Culture:

1- Power Distance: This dimension refers to the degree of acceptance of social hierarchy and inequality. In high power distance cultures, people accept and expect an unequal distribution of power and authority, while in low power distance cultures, people prefer a more equal distribution of power and challenge authority.

2- Individualism vs. Collectivism: This dimension refers to the degree of importance placed on individual versus collective goals and values. In individualistic cultures, people value independence, personal achievement, and individual rights, while in collectivist cultures; people prioritize group harmony, cooperation, and loyalty.

The individualism-collectivism dimension describes the individual's interaction with the groups to which he or she belongs. Individualistic societies prioritise individual goals over community goals (Triandis, McCusker, and Hui, 1990). Individualistic cultures emphasise the value of self and personal achievement (Gudykunst, 2004). Personal objectives guide social behaviour, possibly at the expense of other types of goals.

Individuals are encouraged to explore and develop their talents and abilities.

3- Masculinity vs. Femininity: This dimension refers to the degree of importance placed on traditional masculine or feminine traits. Masculine cultures value assertiveness, competition, and success, while feminine cultures value caring, cooperation, and quality of life.

4- Uncertainty Avoidance: This dimension refers to the degree of comfort with ambiguity and uncertainty. In high uncertainty avoidance cultures, people prefer clear rules, procedures, and order, while in low uncertainty avoidance cultures; people are more comfortable with ambiguity and change.

5- Long-Term vs. Short-Term Orientation: This dimension refers to the degree of emphasis placed on traditional values and long-term goals versus immediate gratification and results. In long-term-oriented cultures, people value persistence, thrift, and respect for traditions, while in short-term-oriented cultures, people prioritize quick results, innovation, and adaptability.

To sum up, the five dimensions can provide a framework for understanding the way different cultures operate and how they interact with each other. By appreciating and respecting cultural differences, individuals can improve cross-cultural communication and collaboration, leading to better relationships and outcomes.

1.5 Intercultural Awareness

Intercultural awareness can be viewed as the basis of communication. It entails two qualities: awareness of one's own culture and awareness of another culture. In other words, it is being able to step back from our own perspective and become aware of not only our own cultural values, ideas, and perceptions, but also those of other cultures. When people communicate with people from other cultures, cultural awareness becomes crucial. Because people observe, interpret, and assess things in different ways, what is appropriate in one culture may be inappropriate in another, resulting in misunderstandings when people communicate.

1.6 Intercultural Approach in Foreign Language Teaching

Intercultural communication plays a vital role in foreign language teaching as it helps learners understand and appreciate the cultural nuances of the target language. Incorporating an intercultural communication approach in foreign language teaching can enhance students' linguistic competence while promoting cultural sensitivity and global awareness.

1.7 Intercultural Communication

The concept of intercultural communication can be traced back to the early 1900s when scholars began to recognize the impact of culture on communication (Ting-Toomey & Chung, 2012). Edward T. Hall's seminal work, "The Silent Language," published in 1959, introduced the idea of high-context and low-context cultures and how they influence communication. The field of intercultural communication continued to develop throughout the 1960s and 1970s, with scholars such as Geert Hofstede and Edward C. Stewart and others publishing works on cultural dimensions and cultural variability in communication.

Intercultural communication, in general, refers to the process of communication that occurs between individuals or groups from various cultural backgrounds and involves the sharing of information, ideas, attitudes, and values across cultural borders (Gudykunst & Kim, 2003).

Edward T. Hall gave one of the earliest definitions of IC, describing it as "the process of sending and receiving messages between people from different cultural backgrounds" (Hall, 1959, p. 6). Hall's definition demonstrates the significance of recognizing cultural differences in order to effectively communicate across cultures.

Milton J. Bennett, another significant scholar in this field, defined intercultural communication as "the process of negotiating meaning across cultural boundaries" (Bennett, 1993, p. 13).

Ting-Toomey (1999), on the other hand, described intercultural communication as "the exchange of verbal and nonverbal messages across different cultural contexts" (p. 5). Ting-Toomey's concept highlights the necessity of both verbal and nonverbal communication in international relationships, as well as the importance of taking cultural differences in communication styles and customs into account.

According to Byram (1997), there are three types of intercultural communication. First, intercultural communication (IC) occurs when two people speak different languages and come from different nations or communities, yet one of the two interlocutors is a native speaker of the language being used. Second, in IC, language is employed as a Lingua Franca amongst people from many countries and languages. Third, in IC, people speak different languages but are from the same country, and one of the two participants is a native speaker.

To sum up, intercultural communication can be defined as the process of communication that takes place between individuals or groups from different cultural backgrounds, and involves the exchange of information, ideas, beliefs, and values across cultural boundaries. The definitions proposed by Hall, Bennett, and Ting-Toomey highlight the importance of understanding cultural differences, negotiating meaning, and taking into account both verbal and nonverbal communication in intercultural interactions.

Intercultural communication is becoming increasingly vital in today's globalized world. Both individuals and companies are increasingly encountering people from different cultural origins as the world becomes more interconnected as a result of globalization and developments in communication technologies. Misunderstandings and cultural clashes can cause obstacles to success in business and other areas, therefore effective intercultural communication skills are becoming increasingly important (Gudykunst & Kim, 2003).

1.8 Intercultural Communication Vs Cross Cultural Communication

Cross-cultural communication and intercultural communication are often used interchangeably, but some researchers do differentiate between the two concepts. The distinction lies in the scope and focus of communication.

Cross-cultural communication typically refers to the broader context of communication between individuals or groups from different cultural backgrounds. It acknowledges the existence of cultural differences and seeks to understand and manage those differences in communication interactions. The emphasis is on recognizing and adapting to cultural variations to achieve effective communication. On the other hand, intercultural communication is often used to describe communication between individuals or groups who

possess distinct cultural identities and engage in sustained interactions. Intercultural communication goes beyond simply acknowledging cultural differences and seeks to explore, understand, and bridge the gaps between cultures. It delves into deeper aspects of cultural identity, worldviews, and power dynamics, aiming to foster mutual understanding and promote effective communication in diverse settings.

1.9 Definition of Intercultural Communicative Competence

Intercultural communicative competence refers to the ability to effectively communicate and interact with individuals from diverse cultural backgrounds. It encompasses knowledge of different cultures, sensitivity to cultural differences, adaptability in communication styles, and problem-solving skills to navigate intercultural conflicts. It involves understanding and appreciating cultural nuances, demonstrating empathy and respect, and being able to adjust one's communication to accommodate diverse perspectives. Intercultural communicative competence promotes successful cross-cultural interactions and enhances understanding and collaboration in multicultural environments.

1.10 Barriers to Successful Intercultural Communication

Ethnocentrism According to Neuliep (2012), ethnocentrism is the tendency to view one's own cultural group as superior to other groups and to judge other cultures based on one's own cultural standards. Gudykunst (2004) points out that one's cultural orientation serves as a filter for understanding incoming and outgoing verbal and nonverbal cues. To this extent, ethnocentrism is inextricably integrated into all intercultural communication activities. When practised in a positive manner, ethnocentrism has the power to encourage collaboration, conformity, loyalty, and ingroup survival.

Stereotype It is a form of belief based on generalisation and a random feeling that evolves over time. Stereotypes can be positive, negative, or neutral, however they are frequently incorrect, partial, or based on incomplete information. Stereotypes are frequently used to explain real or imagined differences, such as those based on race, gender, religion, ethnicity, socioeconomic class, or occupation. These over generalizations and exaggerations may mislead individuals because they are either true or false, especially negative stereotypes.

Prejudice is defined as a negative attitude towards persons caused by stereotypes (Cooper et al. 2007). Individual experience, interpersonal interactions, or media impact all contribute to generalised judgements about a person, thing, or action. Prejudiced people change evidence to fit their prejudice or simply ignore evidence that is inconsistent with their viewpoint (Allport, 1954). According to Brislin (1981), prejudice serves multiple purposes, the first of which is utilitarian: our prejudices may be rewarded economically or socially. The

second purpose is ego-defensive: prejudice prevents us from admitting certain aspects of ourselves. Prejudice also serves a value-expressive role in that it helps people to highlight areas of their lives that they value, such as membership in a specific social group. Prejudice also serves as a source of information, this function allows us to organise and manage our reality in ways that are both understandable and convenient to us.

Racism is the belief that some racial groups are inherently superior and those other racial groups are inherently inferior. It is predicated on the assumption that some races are superior to others and that this superiority is biologically based. As a result, it devalues and marginalises some racial or ethnic groups based on biological characteristics. As a result, racists think that culture and education have no influence on race differences, and that biological superiority translates into cultural, intellectual, moral, and social superiority. Racism is most often the result of ignorance, fear, and hatred. It is a global issue that frequently reflects and is perpetuated by society's deeply established historical, social, cultural, and power inequalities.

Language when people from different cultures speak different languages, there is a risk of misunderstanding due to language barriers. Even if both parties speak the same language, differences in dialect or accent can make communication difficult.

Nonverbal communication includes all nonverbal stimuli that are meaningful to the people involved, either intentionally or unintentionally. It includes body movement (posture, gestures, and facial emotions) as well as paralanguage, personal space, and so on. Cultural norms differ in terms of how, when, and to whom nonverbal communication is displayed. The same stimulus may have entirely different meanings for persons from various cultures.

1.11 How to Develop Intercultural Communicative Competence

Intercultural Communicative Competence (ICC, often known as Intercultural Competence) is the ability to communicate successfully and appropriately in cross-cultural encounters. Although different studies may have varied definitions of what ICC is and how it is evaluated and scored, there is growing agreement on its key components. The following synthesis is based on the available existing literature, in particular Martin and Nakayama (2021):

- **Motivation:** The most crucial factor of communication competence is motivation. Even if we possess other communication skills, they won't matter if we are not motivated to communicate with others. Not everyone wants to communicate, and this can be difficult for those who study intercultural communication. However, motivation is essential in developing intercultural competence. Some people may lack the motivation to engage in intercultural

communication because they belong to large and powerful groups who do not see the need to learn about other cultures. On the other hand, members of less powerful groups have a strong incentive to interact with more powerful groups, and their survival often depends on their motivation to succeed at intercultural interaction.

- **Knowledge:** The knowledge aspect of communication competence encompasses various cognitive factors and involves our understanding of ourselves, others, and communication itself. One of the most significant elements is self-knowledge, which involves being aware of how others perceive us as communicators and identifying our strengths and weaknesses. Obtaining this self-knowledge is a complex and extended process that requires being receptive to information from various sources. Dai and Chen (2015), communication scholars, believe that self-knowledge is the foundation for understanding other cultures.

- **Attitudes:** The ability to communicate effectively across cultures is influenced by various attitudes, such as being comfortable with uncertainty, having empathy, and avoiding judgment. **Tolerance for ambiguity** is important when interacting with people who have different cultural backgrounds, as it can be difficult to deal with situations where much is unknown. **Empathy** involves understanding what it is like to be in someone else's shoes and requires knowledge of their experiences and cultural identity. It is important to create shared meaning in intercultural encounters, which can be achieved by seeking to understand the context of the other person's experiences. **Nonjudgmentalism**, or avoiding judgment based on one's own cultural frame of reference, is challenging but necessary for effective intercultural communication. For example, assuming that people from other cultures will behave according to our cultural norms can lead to misunderstandings.

- **Behaviors and Skills:** The ability to work within the constraints of real-time communication and interaction. For example:

- Interpersonal and relationship-building skills;
- The ability to listen and observe, as well as gather and assess information quickly and actively;
- The ability to manage anxiety and ambiguity;
- The ability to transfer and adapt skills from one culture to another;
- The ability to use one's interactional resources, even if limited, to achieve one's goal; the ability to interact appropriately, ranging from the appropriate choice of channel of communication, style, and register discourse management and strategies, to nonverbal communication skills;

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- The ability to interact effectively to accomplish one's goals, such as relaying a message clearly, persuading an audience, relationship-building, and so on.

Conclusion

The current chapter, the literature relevant to this study has been reviewed. First, we introduced the possible definitions of both culture and communication and then we showed the interrelated relationship between the two. Second, the different communication styles. Then, we discussed the term of intercultural communication and intercultural awareness. Finally, the barriers to a successful intercultural communication and some ways to overcome those obstacles which are: motivation, knowledge, attitudes, behaviors and skills. To sum up, Intercultural communication awareness is crucial in today's global and technology oriented society.

Chapter Two:
Cultural Workshops
in The EFL Classroom

Chapter Two: Cultural Workshops in the EFL Classroom

Intorduction

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Introduction

Culture plays a significant role in language learning and teaching, as it provides learners with insights into the social, historical, and contextual aspects of a target language. As language educators strive to create engaging and meaningful learning experiences, incorporating cultural workshops into the EFL classroom has gained increasing attention. These workshops offer a dynamic platform for students to explore diverse cultural practices, customs, and values while enhancing their language proficiency. As Smith (2019) suggests, "By integrating cultural workshops into language instruction, learners develop a deeper understanding of the target language and gain valuable intercultural communicative competence" (p. 62).

2.1 Workshop Definition

Forsythe (2001) defines a workshop as a collaborative and participatory learning environment that allows hands-on training and skill development in a certain profession or topic. Workshops vary in form and content, but they typically include group activities and discussion that promote active learning and problem-solving (Kolb, 1984). They can be organised in a variety of settings, such as educational institutions, enterprises, or community organisations, and can serve a variety of purposes, such as professional development, team building, and information sharing (Palmer, 2007).

Workshops have been identified as an effective method of learning, particularly in adult education and professional development (Merriam & Caffarella, 1999). This is because they allow students to experiment with new ideas and practises in a safe and supportive environment (Kolb, 1984). Furthermore, workshops can be designed to learners' specific needs and interests, which can boost motivation and engagement (Knowles, 1984). Additionally, Workshops can be utilised in academic settings to achieve a number of learning outcomes. They can, for example, be used to teach students to new research methodologies or technology (Eckel & King, 2004), to give chances for experiential learning (Rogers & Freiberg, 1994), or to help students develop critical thinking and problem-solving abilities (Astin, 1993). Workshops can also be used to enhance traditional classroom learning by allowing participants to practise and receive feedback (Boud & Falchikov, 2007).

2.2 Types of Workshops

Workshops can be utilised to address various learning objectives.

1. Content-based Workshops

Content-based workshops concentrate on a single topic or subject. The goal of these workshops is to offer participants with in-depth knowledge on a certain topic as well as to

improve their understanding and skills in that field. Education, health, business, and technology can all benefit from content-based workshops. To assist learning, these workshops often include lectures, discussions, and practical activities (Topping, 1996).

2. *Skills based Workshops*

Skills-based workshops are designed to help participants improve certain skills such as communication, leadership, and problem-solving. These workshops aim to improve participants' abilities to do specific tasks or functions. Management, education, and healthcare are all domains where skill-based workshops can be beneficial. Hands-on exercises, role-playing, and case studies are frequently used in these workshops to assist participants apply the skills they have acquired (Garet et al, 2001).

3. *Process-based workshops*

Process-based workshops aim to improve the way individuals or organisations collaborate. These workshops can be useful in a variety of fields, including business, healthcare, and education. The purpose of these workshops is to help participants in understanding and improving the processes they utilise to finish their tasks. Team-building exercises, simulations, and brainstorming sessions are common in process-based workshops (Garet et al, 2001).

4. *Assessment-based Workshops*

Assessment-based workshops are concerned with analysing and enhancing the efficacy of existing programmes or systems. The purpose of these workshops is to assist participants appreciate the significance of programme evaluation and to provide them with the skills and information required to conduct effective assessments. Assessment-based workshops can be useful in a variety of disciplines, including education, healthcare, and social services. These workshops frequently include lectures, case studies, and hands-on programme assessment activities (Johnson & Onwuegbuzie, 2004).

4. *Culture based workshop*

Culture-based workshops are intended to educate people about cultural diversity and to equip them with the knowledge and skills needed to function well in a multicultural context. These workshops can be beneficial in a range of settings, such as education, healthcare, and business. Culture-based workshops aim to improve cultural competence, foster cross-cultural understanding, and foster a more inclusive and respectful environment.

2.3 Cultural Workshops

Cultural workshops are educational events or activities that attempt to promote intercultural understanding and exchange by exploring and disseminating cultural knowledge

and practises. They allow people from all ethnic origins to come together and share their unique experiences, traditions, and opinions.

Cultural workshops, according to Gudykunst and Kim (2003), are essential for building intercultural competence, which includes "the ability to communicate effectively and appropriately with people from diverse cultural backgrounds" (p. 50). Cultural workshops can assist in reducing intercultural misunderstandings and conflicts by giving participants opportunities to learn about and engage with people from other cultures. Furthermore, cultural workshops, according to Boucher (2011), can be used to enhance cultural sensitivity, which includes "an awareness of and sensitivity to the cultural and ethnic diversity of the people with whom one interacts" (p. 31). Participants in cultural workshops can learn about various cultural norms, values, and practises, which can assist to build tolerance and understanding for cultural diversity.

2.4 The Process of Teaching Cultural Workshops in the EFL Classroom

The process of teaching cultural workshops in the EFL classroom involves a learner-centered and interactive approach that enables students to actively engage with the material and gain a deeper understanding of the target culture. This pedagogical method enhances students' language learning experience and provides them with valuable insights into diverse cultures. The facilitator plays a crucial role in guiding students throughout this process. Here are the steps that the facilitator can follow to effectively teach cultural workshops:

Firstly, the facilitator begins by setting clear learning objectives. These objectives define what students will learn about the culture, such as customs, traditions, or social norms, as well as the specific language skills (listening, speaking, reading, and writing) that students will develop.

Next, the facilitator chooses culturally relevant topics that are interesting and engaging for the students. These topics can range from food, holidays, art, music, literature, to famous people from different cultures. By selecting topics that resonate with the students, the facilitator encourages discussions and active participation.

To make the learning experience more authentic, the facilitator gathers real materials related to the chosen cultural topics. These materials can include videos, articles, interviews, photos, songs, poems, or artifacts. By incorporating authentic materials, students have the opportunity to practice the language in a natural context, making the learning experience more meaningful.

Chapter Two: Cultural Workshops in the EFL Classroom

The workshop begins with an introduction and icebreaker to capture students' attention and create a comfortable atmosphere. The facilitator uses visuals, stories, energizers, or personal experiences to introduce the topic in an engaging manner.

The facilitator then encourages students to share their prior knowledge about the cultural topic. Through a class discussion, students can express their opinions, ask questions, and address any misconceptions they may have. This helps activate their background knowledge and creates a collaborative learning environment.

The facilitator engages students in activities that involve exploring the authentic materials. These activities can include watching videos, listening to recordings, reading articles, using mind maps and tables, or participating in role plays. Such hands-on exposure to the target culture not only improves language skills but also deepens students' understanding of the cultural topic.

Throughout the workshop, the facilitator incorporates activities that allow students to practice the language skills they are learning while exploring the cultural topic. Students can engage in discussions, debates, presentations, or create written reflections or projects based on the culture they are studying.

Critical thinking is encouraged throughout the workshop. The facilitator prompts students to analyze and compare their own culture with the target culture, fostering open-mindedness and respect for cultural differences. Thought-provoking questions are posed to challenge stereotypes and encourage students to reflect on their own perspectives.

At the end of the workshop, the facilitator provides time for students to reflect on what they have learned and share their insights. Students discuss how their understanding of the target culture has changed, allowing for meaningful discussions and further learning.

Follow-up activities are provided by the facilitator to reinforce the cultural knowledge gained. These activities can include homework assignments, research projects, or presentations. By encouraging students to continue exploring the cultural topic and applying their language skills in real-world situations, the facilitator ensures a lasting impact.

In conclusion, teaching cultural workshops in the EFL classroom is a valuable pedagogical process that enhances students' language acquisition skills and fosters a deep understanding of diverse cultures. By following the sequential steps outlined in this methodology, educators can create an engaging and effective learning experience. Clear learning objectives, culturally relevant topics, authentic materials, interactive activities, and the facilitator's guidance are key components in ensuring active student engagement and comprehension of different cultures. By promoting intercultural competence and enabling

students to develop a broader worldview, this pedagogical approach ultimately enhances both their language proficiency and their appreciation for diverse cultures.

2.5 Implementing Cultural Workshops in an EFL Classroom

Using cultural workshops in EFL classrooms can be an effective way to enhance students' understanding of culture, improve their cross-cultural communication skills, and promote cultural empathy. These workshops involve various activities that engage students in self-reflection, group discussions, analysis of cultural scenarios, and exploration of different communication styles. Below, there is a series of activities.

2.5.1 The Culture Onion Activity

According to the Intercultural Training Exercise Pack (Culturewise Ltd., n.d, Exercise: "The Culture Onion"), participants reflect on their understanding of culture and explore its visible and non-visible components in the exercise "The Culture Onion."

The objectives of the activity are to enable learners to reflect on their own understanding of culture, introduce a model of culture and cultural influences, and raise awareness of both visible and non-visible components of culture.

In this activity, the participants are provided with a handout containing five alternative definitions of culture. They reflect on these definitions and indicate their preferred choices, along with the reasons for their decision. The role of the participants is to engage in self-reflection, analyze the definitions, and actively participate in a group discussion to share their preferred choices and reasoning. The teacher's role is to distribute the handout, explain the activity, facilitate the discussion, and provide guidance and clarification when necessary. Throughout the activity, participants are encouraged to develop a deeper understanding of culture, practice critical thinking, and contribute to an inclusive and participatory learning environment. The activity lasts for approximately 10 to 15 minutes (See Appendix A).

2.5.2 The Iceberg of Culture Activity

According to Smith (2020), the "Iceberg of Culture" helps students understand the hidden aspects of culture (p. 82).

The objectives of the activity are to understand the concept of culture, become aware of one's own culture and recognize its influence on one's behavior and attitude, and learn and understand about the institutions, customs, traditions, practices, and current issues in a specific country.

The activity involves students bringing objects or pictures representing their culture and explaining their significance. By drawing an iceberg on a flipchart, the facilitator visually demonstrates that what is visible represents only a small portion (10%) of a culture, while the

majority remains hidden beneath the waterline. Through group discussions and relocation of cultural features, students explore the relationship between observable behaviors and the underlying beliefs and values. The activity also encourages participants to consider how different behaviors can stem from the same value or how similar behaviors may be influenced by contrasting values. By highlighting the importance of understanding the invisible aspects of culture, the activity seeks to promote cultural empathy and reduce the potential for culture shock when encountering unfamiliar cultures.

Students are asked to relocate the different features of culture that are listed below (See Appendix B), either below or above the waterline. Remember that what is above and visible is considered observable behaviours and artifacts whilst beneath the line appear the invisible beliefs, values and taboos that are transmitted through culture.

2.5.3 Building Cultural Bridges to Communication Activity

The objective of this activity is to identify barriers to cross-cultural communication, recognize cultural differences related to the same barriers, discuss the effects of barriers on relationships/productivity, and develop strategies to decrease barriers (Stringer & Cassidy, 2009, Exercise: "Building Cultural Bridges to Communication").

The activity starts with the teacher explaining the goals to the students and giving them a handout with information about intercultural communication (See Appendix C). Students form teams and work together to analyze real-world cultural scenarios. They discuss the communication barriers they see and explore how cultural factors contribute to these barriers. They also come up with ideas for overcoming the barriers.

Each team chooses a representative to share their scenario, and another team member presents their thoughts and suggestions. This sharing allows everyone to learn from each other's insights and understand different scenarios and barriers.

After the team presentations, there is a group discussion where everyone compares and contrasts the scenarios, examining the barriers and their implications. Participants share their personal experiences and feelings, identify the communication barriers that stand out to them, and discuss which barriers are more or less obvious across the scenarios. This helps everyone understand the challenges of cross-cultural communication better.

The debriefing session goes beyond comparing scenarios. Learners reflect on their own experiences and consider how the strategies discussed during the activity align with their comfort levels. They share the insights they gain from the activity, expanding their knowledge of cross-cultural communication. The activity concludes by emphasizing the importance of cultural awareness in understanding and improving communication between cultures.

By structuring the activity this way, it combines the introduction, scenario analysis, team presentations, and debriefing session in a seamless and comprehensive learning experience. This approach helps students gain valuable insights into building cultural bridges to communication (See Appendix D).

2.5.4 The Intercultural Classroom Activity

The following activity has been taken from Stringer and Cassiday (2009, Exercise: "The Intercultural Classroom").

The objectives of this activity are to identify a series of cultural communication style continua and the methods for being most effective in communicating with people using each of those styles, and practice identifying the styles being used by speakers in a video.

Process of the activity:

In a 90-minute session, participants engage in activities aimed at enhancing their understanding of cultural communication styles. The session is divided into three main components: identifying cultural communication style continua, determining effective communication methods for each style, and practicing style identification using a video.

The session begins with a 20-minute lecture that focuses on various cultural communication style continua. Participants learn about the range of styles and how they can differ across cultures. The lecture encourages participants to reflect on how individuals from different styles may perceive and interact with one another.

After the lecture, 5 minutes are dedicated to setting up the video exercise. Participants are provided with a video titled "A Different Place: The Intercultural Classroom," which showcases different communication styles in action. Each participant receives a description of communication style continua (See Appendix E) and a list of characters in the video (See Appendix F).

During the 20-minute video presentation, participants watch and observe the characters' communication styles. It is emphasized that the styles depicted in the video are extreme and serve as a basis for observation and discussion. Participants are reminded not to stereotype individuals based on these extreme examples, as there are significant individual differences within cultures. They are encouraged to take notes if desired.

Following the video, participants are divided into small groups of 3-5 people for a 15-minute exercise. In their groups, they discuss and identify the communication styles exhibited by each character in the video. To enhance the observation process, participants can be assigned specific characters or groups of characters in the video before watching it. This

allows for clearer observations of one or two characters, rather than attempting analyzing all of them simultaneously.

This activity allows participants to engage in collaborative analysis and share their perspectives.

The session then moves into a 30-minute debriefing phase. Participants reconvene as a large group, and each small group shares their findings, explaining the reasoning behind their style identifications. Instances of disagreement among groups are addressed, fostering a deeper understanding of the diverse interpretations and perceptions of communication styles.

The debriefing also includes a discussion on the most effective methods for communicating with individuals from each identified style. Participants refer back to the communication style continua handout (See Appendix E) and explore strategies that can lead to more successful interactions with different styles.

2.5.5 First Impressions Activity

Exploring Nonverbal Communication: First Impressions Icebreaker Activity
This icebreaker activity takes approximately 35–45 minutes, divided into 15–25 minutes for the activity itself and an additional 20 minutes for the debrief session. (Stringer & Cassidy, 2009, Exercise “First Impressions”).

The objectives of the activity are to foster connections among learners through a group icebreaker, provide a hands-on experience to understand the impact of nonverbal communication, explore gender and cultural differences in nonverbal communication, and expand learners’ awareness of various nonverbal patterns.

In this session, students engage in activities that aim to enhance their understanding of cultural communication styles. The session is divided into three main sections. First, the teacher introduces the icebreaker activity, which involves 3–5 rounds of introductions lasting around 4–5 minutes each, depending on the group size. Each learner receives a communication pattern card and is instructed to exaggerate the assigned pattern during their introductions. They are encouraged to choose a partner of the opposite gender whenever possible and share information about their career, hobby, and/or family based on their comfort level.

After the introductions, the teacher conducts a debriefing session to discuss first impressions and the overall experience. Students engage in a discussion by answering debriefing questions, sharing their initial thoughts about their assigned communication patterns, and reflecting on their feelings while portraying them. They also discuss any surprises they encounter and what they learn about nonverbal communication, including the

impact of gender and culture. The teacher facilitates the discussion, guiding students to consider how they can apply their newfound knowledge in future interactions. In conclusion, the teacher summarizes the key insights obtained from the discussion, emphasizing the significant role of nonverbal behavior in communication and the importance of understanding gender and cultural differences. The activity helps learners develop a broader awareness of various nonverbal patterns, enabling them to communicate more effectively in the future (See Appendix G).

2.5.6 What is wrong with Stereotypes? Activity

Participants critically examine the impact of stereotypes in the exercise "What is wrong with stereotypes?" (Intercultural Training Exercise Pack, n.d.). (Stringer & Cassiday, 2009)

The objectives of the activity are to help learners understand that stereotypes often reveal more about the individuals who hold them rather than the actual characteristics of the group being stereotyped, to evaluate the usefulness of stereotypes in understanding a culture. Stereotypes are generalizations or assumptions made about a particular group of people based on their membership in that group.

During the activity, learners are given a handout with stereotypes associated with a specific culture and are asked to match them with the culture that holds them. For example, stereotypes such as "The British have bad teeth" are associated with the USA, "The British treat their children badly" with Italy, and so on. Afterwards, learners are encouraged to reflect on any stereotypes they may hold about people from another country or culture. The purpose of this discussion is to highlight the disadvantages of using stereotypes. Stereotypes can be outdated, unbalanced, and oversimplified labels that say more about the people stereotyping than the group being stereotyped. The example stereotypes mentioned in the activity reflect behaviors and attitudes common in the host country, rather than objective characteristics of British culture. It's important to note that these perceptions are not universally shared by British people and do not capture the complexity of a nation with a population of 60 million.

The discussion emphasizes that while some generalizations can be made about values, attitudes, and behaviors within specific groups, it is crucial not to rely solely on stereotypes. Understanding other cultures requires up-to-date information, openness to individual differences, sharing perspectives, and conducting proper research. It's important to strike a balance between avoiding stereotypes and developing a nuanced understanding of different cultures. (See Appendix H).

2.5.7 Hofstede's dimensions Activity

Participants explore Hofstede's dimensions in the exercise "Hofstede's Dimensions" (Intercultural Training Exercise Pack, Culturewise Ltd., n.d.).

The objective of the activity is to enable learners to practice using Hofstede's five-dimension model to explain a number of cross-cultural misunderstandings and cultural differences.

Hofstede's five-dimension model is widely used in cross-cultural training to understand and explain cultural differences. It provides a framework for examining values in different cultures and helps individuals from diverse backgrounds comprehend the reasons behind their variations. The model consists of five dimensions: power distance, individualism vs. Collectivism, masculinity vs. Femininity, uncertainty avoidance, and long-term orientation vs. short-term orientation.

To practice using Hofstede's model, learners are provided with a handout that outlines the five dimensions. They are then presented with several case studies involving cross-cultural misunderstandings and are asked to apply the model to explain the underlying cultural differences.

By analyzing these case studies through the lens of Hofstede's five dimensions, learners can gain a deeper understanding of the cultural factors at play in cross-cultural misunderstandings and appreciate the importance of cultural sensitivity and adaptation in global interactions. (See Appendix I)

2.6 The Benefits of Cultural Workshops in EFL Classrooms

Cultural workshops in EFL classrooms offer numerous benefits for students, fostering a deeper understanding and appreciation of diverse cultures. These workshops help students to explore different perspectives, values, and beliefs, broadening their worldview and promoting cultural diversity understanding (Byram, 1997). By gaining knowledge about other cultures, students also develop an increased awareness of their own cultural background and the richness of human experiences.

Additionally, cultural workshops enhance students' communication skills by exposing them to various communication styles and cultural norms. Through studying different cultural practices, students acquire the ability to interact effectively with individuals from diverse cultural backgrounds. This proficiency in intercultural competence enables students to communicate, negotiate differences, and collaborate seamlessly in diverse teams (Deardorff, 2006).

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Moreover, cultural workshops contribute to increased cultural awareness among students. By delving into the customs and traditions of different cultures, students gain a deeper knowledge and appreciation of cultural diversity. This, in turn, fosters greater respect for various cultures and reduces tendencies to judge or stereotype individuals based on their cultural backgrounds. Cultural sensitivity becomes embedded in students as they develop an awareness of their own cultural assumptions while appreciating the values, beliefs, and practices of others (Bennett, 1993).

Furthermore, these workshops play a crucial role in bridging cultural gaps and promoting integration within multicultural communities. Students actively participate in cross-cultural activities and engage with individuals from diverse backgrounds, which build their confidence and adaptability in intercultural settings. Through such exposure, students develop mutual respect, empathy, and a sense of belonging, empowering them to actively contribute to a globalized society (Ghazal & Mousavi, 2018; Huang & Shu, 2019).

Critical thinking skills are also sharpened through cultural workshops. Students learn to analyze and evaluate information from multiple sources by exploring different cultural perspectives and ideas. This cultivates a more sophisticated awareness of cultural diversity and equips students with the ability to handle intercultural issues effectively. Critical thinking becomes an essential skill for effective intercultural communication, enabling individuals to make informed decisions based on diverse information sources (Byram & Fleming, 1998).

In conclusion, integrating cultural workshops into EFL classrooms offers a multitude of benefits for students, including the development of intercultural competency and preparation for success in an increasingly globalized world. It is imperative for EFL teachers to incorporate cultural workshops into their curriculum, providing students with valuable opportunities to learn, understand, and appreciate different cultures.

Conclusion

In this chapter, we have tackled the definitions of workshops, cultural workshops and we have provided some types of workshops. We also discussed the process of implementing this approach in the EFL classroom. Then, we have shown the effectiveness of using cultural workshops to foster intercultural communication awareness of students. In short, we can maintain that using cultural workshops helps EFL students in raising their awareness of intercultural communication.

Chapter Three:
Quasi-Experimental Investigation
on using cultural workshops
in EFL classrooms

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3.7 Testing the Hypothesis

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Conclusion

Introduction

The present chapter describes the methodological design of the current study. This research aims at investigating the effectiveness of cultural workshops in raising awareness of intercultural communication among EFL students. With the increasing importance of intercultural communication in today's globalized world, language learners need to develop the ability to effectively interact and engage with individuals from different cultural backgrounds. Cultural workshops offer a promising approach to facilitate this development by providing students with opportunities to explore and understand diverse cultures. This study seeks to evaluate the impact of these workshops on EFL students' intercultural communication, ultimately contributing to the field of language education and intercultural competence. The procedure for this experimental work consists of three major stages: the pre-test stage, in which the participants are tested on their pre-existing intercultural communication skills; the intervention stage, where the participants engage in cultural workshops; and the post-test stage, where their intercultural communication skills are assessed again to measure any improvements.

3.1 The sample

A sampling technique has been selected to this study. To this end, thirty (30) students of English at University of Ghardaia during the academic year 2022-2023 were involved from a population of 150 students.

3.2 Research Variables

The independent variable in this study is the cultural workshops which aim to enhance EFL students' intercultural communication skills. The effectiveness of these workshops will be investigated as they may impact the dependent variable which is the students' intercultural communication awareness.

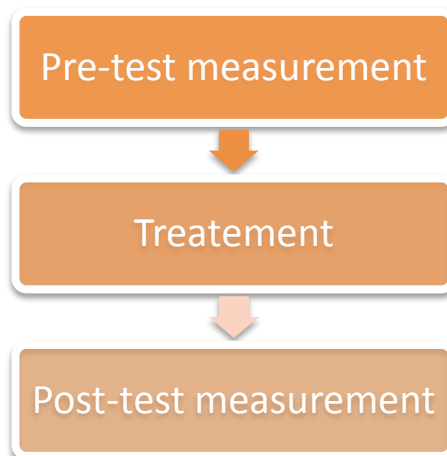
3.3 The Method

Due to the nature of this research, one method, quasi-experimental, was chosen to answer the research question of the current study. The quasi-experimental design is useful because it aims to establish a relationship between variables in terms of causation; the dependent variable (students' intercultural communication raising awareness) changes when the independent variable is introduced (the cultural workshops). The research follows a pre-test, treatment, and post-test structure to examine the impact of the cultural workshops on the students' intercultural communication raising awareness. This experimental setup allows the researchers to identify the influence of the workshops on the students' performance in terms of intercultural communication.

3.4 Overview of the Procedures

To put the theoretical review of the literature discussed in the previous chapters into practice, we conducted a pre-test, treatment, and post-test with one single group. The pre-test is about the first treatment, while the post-test is the first observation done after the treatment. Thus, in this type of design, a single case is studied twice: once before the treatment and once after it. Changes in outcome are considered to be the result of the intervention. Figure (2) shows the steps of the procedures.

Figure (2): The Experiment's Procedures



3.4.1 The Pre-test Procedures

The pre-test measures the students' intercultural communication awareness level before conducting the cultural workshops. In this light, the thirty (30) participants were pretested individually. The researcher herself distributed the worksheets of the test to all the participants in the classroom. The type of the test was multiple-choice and consisted of 10 items. The subjects were given a set of questions. They were instructed to carefully read each question and then choose the best answer from the options provided. For each question, they were allowed to select only one answer (a, b, c or d). The time allocated for the test was 20 minutes. The scale for evaluating was two marks for each correct answer and zero for each incorrect one.

3.4.2 The Treatment Procedures

During this series of interactive workshops, composed of six sessions, participants engage in a variety of activities designed to enhance their understanding of intercultural communication and promote cultural empathy. The workshops are structured to create a positive and inclusive learning environment where participants can reflect on their own

cultural assumptions, explore the complexities of culture, and develop effective strategies for cross-cultural communication. Each session focuses on different aspects of intercultural communication, including cultural influences, communication barriers, communication styles, nonverbal communication, and stereotypes. Through hands-on activities, group discussions, and reflection, participants gain valuable insights and skills that can be applied in their personal and professional lives. These workshops offer a transformative learning experience, fostering cultural awareness and promoting effective communication across diverse cultures.

3.4.2.1. The first session

During the first session of the workshop, the learners took their seats and the teacher formed a circle to ensure visual contact among everyone. Informal salutations were exchanged to create a friendly atmosphere. The teacher then introduced an icebreaker activity called "Two Truths and One Lie." The purpose of this activity was to help the participants get to know each other better and establish a positive and effective learning environment.

First activity in the first session titled "The Culture Onion": As mentioned in the second chapter. This activity aims to enable learners to reflect on their understanding of culture and raise awareness of its visible and non-visible components. Participants are provided with a handout containing alternative definitions of culture (as mentioned in the second chapter). They reflect on these definitions, choose their preferred choices, and share their reasoning in a group discussion. The teacher facilitates the activity and encourages critical thinking and an inclusive learning environment. (See appendix A).

Second activity in the first session titled "The Iceberg of Culture": As mentioned in the second chapter. This activity focuses on understanding culture, recognizing its influence on behavior and attitudes, and exploring specific country customs and practices. Students bring objects or pictures representing their culture and explain their significance. The facilitator visually demonstrates the iceberg model of culture, highlighting the hidden aspects beneath the waterline. Through group discussions and relocations of cultural features, students explore the relationship between observable behaviors and underlying beliefs. This activity promotes cultural empathy and helps students understand the invisible aspects of culture. (See appendix B)

3.4.2.2 The Second Session

As mentioned in the second chapter. This activity titled "Building Cultural Bridges to Communication".

The objectives of this activity are to identify barriers to cross-cultural communication, recognize cultural differences, discuss the impact of barriers on relationships/productivity,

and develop strategies to decrease barriers. Students work in teams to analyze real-world cultural scenarios, identify communication barriers, and explore how cultural factors contribute to them. They come up with ideas for overcoming the barriers and present their thoughts to the group. A group discussion compares and contrasts the scenarios, allowing participants to share personal experiences, insights, and strategies for improving cross-cultural communication. (See appendix C and D)

3.4.2.3 The Third session

This activity titled "*The Intercultural Classroom*"As mentioned in the second chapter. In this activity, participants identify cultural communication style continua, determine effective communication methods for each style, and practice identifying styles using a video. The session begins with a lecture on cultural communication styles. Participants watch video showcasing different styles and discuss them in small groups. The debriefing session includes sharing findings, addressing disagreements, and discussing effective communication methods. This activity helps participants understand the range of communication styles and develop strategies for successful intercultural interactions. (See ppendix E and F).

3.4.2.4 The fourth session

This activity titled ' *First impressions* 'as mentioned in the second chapter. This activity focuses on nonverbal communication and aims to foster connections among learners, provide hands-on experience, explore gender and cultural differences, and expand awareness of nonverbal patterns. Participants engage in introductions, exaggerating assigned communication patterns. A debriefing session follows, discussing first impressions, experiences, surprises, and the impact of gender and culture on nonverbal communication. Participants reflect on their learning and consider applying it to future interactions. (See appendix G).

3.4.2.5 The fifth session

'*What is wrong with stereotypes?*'As mentioned in the second chapter. This activity aims to help learners understand that stereotypes often reveal more about the individuals who hold them than the actual characteristics of the group being stereotyped. Participants match stereotypes with the culture that holds them and engage in a discussion on the disadvantages of using stereotypes. The discussion highlights the need for up-to-date information, openness to individual differences, and avoiding oversimplification when understanding different cultures. (See appendix H).

3.4.2.6 The sixth session Hofstede's dimensions

As mentioned in the second chapter. The activity "Hofstede's Dimensions" involves participants exploring Hofstede's five-dimension model to understand cross-cultural misunderstandings and cultural differences. The objective is to practice using the model by applying it to real-life case studies. Hofstede's five dimensions provide a framework for analyzing cultural values. Participants are given a handout outlining the dimensions and asked to use them to explain cultural differences in the case studies. This activity enhances participants' understanding of cultural factors in cross-cultural interactions and promotes cultural sensitivity and adaptability. (See appendix I).

3.4.3 The Post-test Procedures

The post-test was conducted to measure the effectiveness of cultural workshops in increasing EFL students' awareness of intercultural communication. The evaluation scale used for assessing the degree of success in intercultural communication was the same as in the pre-test. The test consisted of the same number of questions and target areas. It took approximately 20 minutes to complete, and the instructions were provided without any additional explanation, as the students were familiar with this type of test format.

3.5 Data Analysis

This section provides an explanation of the frequencies, percentages, and mean scores obtained from the tests conducted before and after administering the treatment. The analysis is based on the results of the pre-test and post-test.

3.5.1 Analysis of the Pre-test Results

The scores of the post-test can be seen in table (1).

Table(1): The pre-test Scores

Students	Pre-test scores
1	12
2	8
3	10
4	6
5	6
6	4
7	2
8	4
9	14
10	8
11	6
12	12
13	10

14	10
15	8
16	14
17	10
18	10
19	10
20	12
21	14
22	12
23	14
24	18
25	16
26	18
27	2
28	16
29	8
30	12
Total	306
Mean	10.20

The data of the students' pre-test were obtained from the results of the test. They were calculated by using SPSS 20. All the data can be described as follows :

Table(2) : The Students' Scores in the Pre-test

	Frequency	Percent	Valid Percent	Cumulative Percent
2	2	6,7	6,7	6,7
4	2	6,7	6,7	13,3
6	3	10,0	10,0	23,3
8	4	13,3	13,3	36,7
Valid 10	6	20,0	20,0	56,7
12	5	16,7	16,7	73,3
14	4	13,3	13,3	86,7
16	2	6,7	6,7	93,3
18	2	6,7	6,7	100,0

Tota	30	100,0	100,0	
1				

The results of the pre-test before the treatment showed that the lowest score is 2 and the highest score is 18, while the mean score is 10.20.

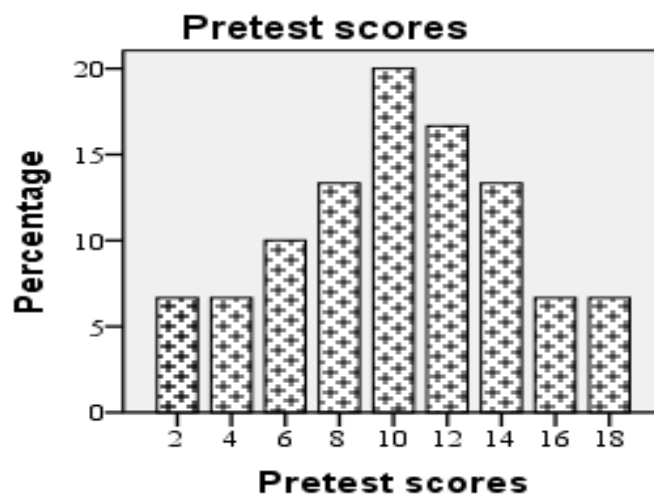
The statistical description of the data of pre-test can be presented in the following table:

Table (3): Descriptive Statistics of the Pre-test

	N	Minimum	Maximum	Mean	Std.Deviation
Pre-test	30	2	18	10,20	4,342

The frequency distribution of pretest scores can be described in the following bar graph :

Figure (3): Scores' Frequency of the Pre-test



Based on the calculation in the table (2), it can be said that the mean score of the pretest is 10.20. From the 30 students, there was a percentage of 6.67% who got 2, 6.67% who got 4, and 10% who got 6, 13.33% who got 8, 20% who got 10, 6.67% who got 12, 13.33% who got 14, then 6.67 % who got 16. Finally, 6.67% who got 18. A remark worth mentioning about the pre-test scores is that the group of participants is heterogeneous as there is a large difference between the lowest and highest score.

3.5.2 Analysis of the Post- test Results

The post-test participants' results have witnessed a significant change both globally and individually. In table number (4), the mean score has reached 14.33. So, it is obvious that progress has been made.

Table (4): The Post-Test Scores

Students	Pos-test scores
1	18
2	16
3	10
4	12
5	14
6	16
7	20
8	12
9	10
10	8
11	16
12	12
13	14
14	16
15	16
16	18
17	18
18	18
19	10
20	20
21	12
22	18
23	14
24	14
25	20
26	20
27	4
28	20
29	6
30	8
Total	430
Mean	14.33

The data for the students' post-test was obtained from the result of the test. All the data was calculated by using SPSS 20. The data can be described as follows:

Table (5): The Students' Scores in the Post-test

	Frequenc y	Percent	Valid Percent	Cumulative Percent
4	1	3,3	3,3	3,3
6	1	3,3	3,3	6,7
8	2	6,7	6,7	13,3
10	3	10,0	10,0	23,3
12	4	13,3	13,3	36,7
14	4	13,3	13,3	50,0
16	5	16,7	16,7	66,7
18	5	16,7	16,7	83,3
20	5	16,7	16,7	100,0
Total	30	100,0	100,0	

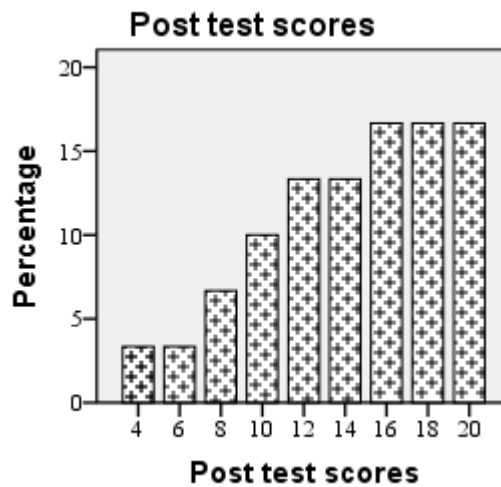
The post-test was conducted to measure the impact of cultural workshops on students' intercultural communication awareness. After the workshops, the students' scores on intercultural communication awareness improved. The result of calculation using SPSS 20 on the data after the post-test obtained standard deviation was 4.45, the lowest score was 4, and the highest score was 20.

Table (6): Descriptive Statistics of the Post- test

	N	Minimum	Maximum	Mean	Std. Deviation
Post test	30	4	20	14,33	4,459

The frequency distribution of the post-test scores can be presented in figure (4):

Figure (4): The Scores Frequency of the Post-test



The data in table (5) showed that after the intervention, the scores of the Students' intercultural communication awareness varied. Based on the calculation of 30 students, there was a percentage of (3.33%) who got 4, one student (3.33%) who got 6, two students (6.67%) who got 8, (10%) who got 10. Next, (13.33%) who got 12, four students (13.33%) who got 14, five students (16.67%) who got 16, and five students (16.67%) who got 18, and five students (16.67%) who got 20.

3.6 Results of the Pre-test and the Post-test Scores

Figures (5) and (6) reveal the improvement in students' scores from the pre-test to the post-test, the scores were obtained after evaluating students' IC tests after the intervention was given. The mean score increased from 10.20 in the pre-test to 14.33 in the post-test. From these results, it can be said that the improvement was proven by evidence that using cultural workshops can improve students' intercultural communication awareness.

Figure (5): Scores in the Pretest and the Posttest

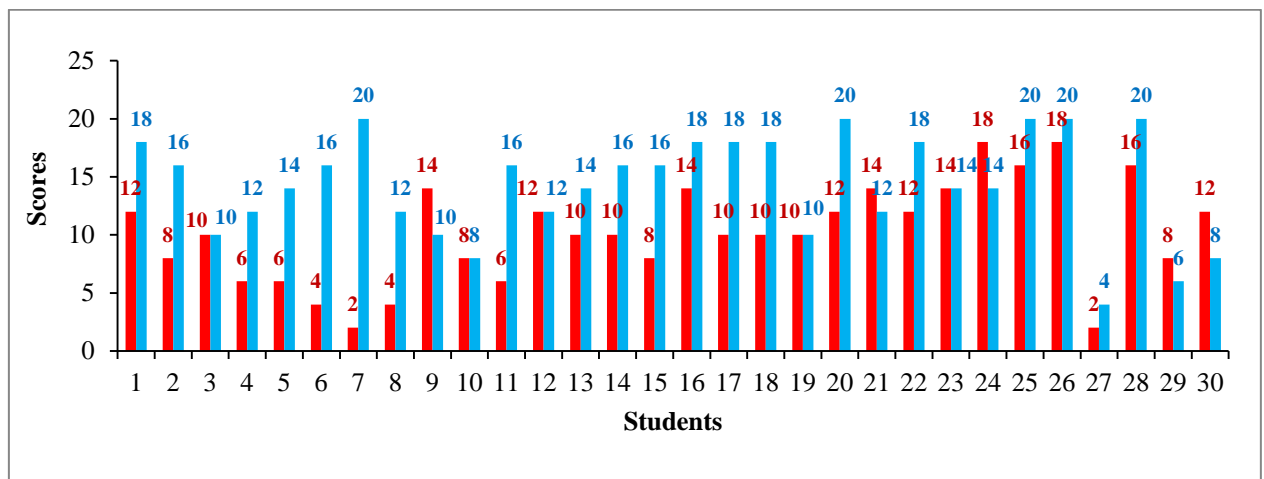
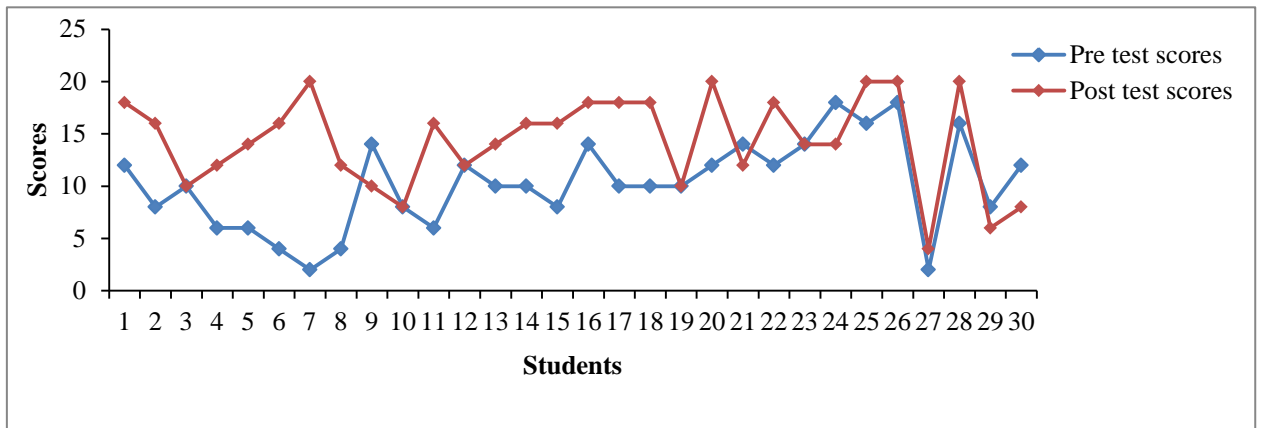


Figure (6): The Pretest and Post-test Scores Distribution



3.7 Testing the Hypothesis

To make the significance of the pre-test and the post-test, we used t-test, which is a test for the same population group before and after applying the intervention.

Table (7): PairedSamplesStatistics

	Mean	N	Std. Deviation	Std. Error Mean
Pair 1 Pretest scores	10,20	30	4,342	0,793
Pair 1 Post test scores	14,33	30	4,459	0,814

Table (8): The Result of Hypothesis Test

	Mean	Std. Deviation	Std. Error Mean	95% Confidence Interval of the Difference		T	df	Sig. (2-tailed)
				Lower	Upper			
Pair 1 Pretest scores - Post test scores	4,133	5,171	0,944	6,064	2,202	4,378	29	0,000

As shown in table (8), the results are based on the comparison of the T-test (4.378) and the level of significance ($p < 0.0001$). Therefore, it is fair to conclude that the workshops can improve students' intercultural communication awareness.

3.8 Findings and Discussion

In this research work, the objective was to examine the effectiveness of cultural workshops in enhancing students' intercultural communication awareness. The experiment utilized a one-group pretest-posttest design. The results of the post-test revealed a significant improvement in the participants' progress. The average score on the pre-test was 34%, indicating the initial level of intercultural communication awareness among the students. However, after attending the cultural workshops, the participants' scores increased to an average of 47% in the post-test.

The findings of this study align with previous research that has revealed that participating cultural immersion programs significantly improved students' intercultural communication skills (Brown, S., Wilson, K, Thompson, L, 2018).

The increase of scores in this study indicates that the implementation of cultural workshops had a positive impact on the students' intercultural communication awareness. It suggests that the workshops helped students develop a better understanding and appreciation of different cultures, enabling them to communicate more effectively across cultural boundaries.

These findings highlight the importance of incorporating cultural workshops into educational programs to promote intercultural communication skills among students. By providing students with opportunities to engage in activities and discussions related to different cultures, institutions can enhance their ability to navigate diverse environments and interact with individuals from various cultural backgrounds.

It is worth noting that while the results indicate a significant improvement, further research and investigation may be necessary to explore the long-term effects of these cultural workshops and to determine the extent to which the enhanced intercultural communication awareness translates into real-world situations.

Conclusion

In this chapter, we carried out a quasi experimental study which aimed to examine the effectiveness of cultural workshops in raising students' intercultural communication awareness. This was done by comparing the students' knowledge before and after conducting the cultural workshops, in which the selected subjects were pre-tested on their awareness of intercultural communication and then went through an intervention. These participants had a post-test that is similar to the pre-test. From the results of the statistical analysis, we have found that there was a difference in scores between the pre-test and the post-test. The mean score of the post-test is higher than the mean score of the pre-test. Before the participants were involved in the cultural workshops, their total score on the pre-test was 306 and the mean of the pre-test was 10.20. After conducting the cultural workshops, the total score on the post-test was 430, and the mean of the post-test was 14.33. The result in this study confirmed the hypothesis which states that cultural workshops may improve EFL students' intercultural communication awareness.

General Conclusion

The main objective of the current study was to investigate the effectiveness of cultural workshops in raising EFL students' intercultural awareness, taking as a case study first year LMD students at the Department of Letters and English Language, Ghardaia University. This study is intended to answer the research question: To what extent does the participation in cultural workshops raise EFL students' awareness of intercultural communication?

To answer the research question, we developed the design of this study, which includes two chapters concerning the theoretical background, and another one for the experimental investigation.

The first two chapters were mostly devoted to the theoretical review of intercultural communication in the EFL context and cultural workshops in the EFL classroom, while the third chapter of methodology discussed the sample, the method, the overview of the procedures, the descriptive analysis, and the findings.

Based on the results of the experimental work that we conducted, we draw the conclusion that training of cultural workshop is achievable and that a significant improvement in intercultural communication has taken place.

The findings of this study were gained through a series of challenges. Despite the importance of the current investigation, the researcher encountered many obstacles that hampered the research and influenced its findings. The lack of external validity can be mentioned because the study was conducted at a single university and so the results cannot be generalized.

A set of recommendations can be suggested based on this research. First, EFL students can use active participation, empathy, and seeking authentic intercultural experiences to improve their intercultural communication skills. Second, teachers of English, should integrate cultural workshops into the curriculum, create an inclusive classroom environment, and provide ongoing support and feedback. Finally, researchers are encouraged to explore different teaching methodologies, investigate long-term impacts, and examine cultural workshops in various EFL contexts.

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Appendices

Appendices

Appendix A: Five Alternative Definitions of Culture Handout

Appendix B: Features of Culture

Appendix C: Intercultural Communication Handout

Appendix D: Cultural Scenarios

Appendix E: Communication Style Continua

Appendix F: The Intercultural Classroom-Characters

Appendix G: Communication Pattern Cards

Appendix H: Match the Culture with the Culture that holds it Handout

Appendix I: Case Studies

Appendix J: The pre-test

Appendix K: The post-test

Appendix L: The answer sheet of the pre-test

Appendix M: The answer sheet of the post-test

Appendix A: Five alternative definitions of culture handout

Five alternative definitions of culture handout

Below are five alternative definitions of culture. Which definition(s) of culture do you prefer? They can choose as many as they wish.

1. Objective visible artefacts such as rituals, superstitions, heroes, myths, symbols and taboos.
2. Basic truths about identity and relationships, time and space, ways of thinking and learning, ways of working and organizing, and ways of communicating.
3. Ideals shared by group members to which strong emotions are attached.
4. The 'right' and 'wrong' ways of doing things. The rules people live by in practice.
5. Subjective behavioural orientations to do things in one way, rather than another. They are most noticeable in relationship styles, thinking and learning styles, organization and work styles and communication styles.

Appendix B: Feature of culture

facial expressions	eating habits	conception of cleanliness
religiousbeliefs	notions of modesty	concept of justice
religiousrituals	Food	approaches to problemsolving
importance of time	general world view	Drama
styles of dress	Literature	Architecture
concept of leadership	Gestures	popular music

Appendix C: Intercultural communication Handout

Intercultural communication Handout

Communication style preferences are learned and rooted within culture. We learn our culture from the "inside," so we tend to assume that everyone else views the world the same way we see the world. Even the mastery of a foreign language cannot guarantee an individual will meet with success in an intercultural setting. Awareness of these three aspects in cross-cultural communication can be used to enhance understanding:

External and Internal Culture

Whether a culture is national or organizational, it is important to be aware of the meaning that lies beneath observable behavior.

- External culture can be studied in history, geography, political science, and the arts. Understanding external, objective aspects of a culture can foster greater understanding.
- Internal culture is culture implicitly learned. Internal culture includes subjective knowledge that is unconsciously held, including shared values, beliefs, assumptions, and behaviors. Internal aspects of culture cause the greatest misunderstandings in cross-cultural encounters.

High Context and Low Context Cultures

Cultural communication falls along a continuum from high context cultures to low context cultures.

- High context cultures have a long tradition of commonly shared values and understandings. Communication is more implicit and internalized; it is transmitted in subtle ways. Nonverbal cues are very important. The environmental setting, gestures, and mood are part of the message being communicated.
- Low context cultures have a preference for explicit and direct information. Specific and in-depth explanations are the expected norm. In low context cultures, individuals are usually more competitive. They tend to be more analytic rather than holistic in their problem solving.

Monochronic and Polychronic Time

Differences in basic time systems are also a source of frustration and misunderstanding in cross cultural communication. These are two different ways to perceive time. Each approach has advantages and disadvantages.

- Monochronic time usually is found in industrialized societies. Time is blocked into allotments and one task at a time takes precedence. When the scheduled time is "up" the person is expected to move on.

- Polychronic time means being involved with many different things at one time. There is no sense of “wasting time” or “running out of time.” There is more of a focus on people and relationships. Time is experienced very differently.

Cultural Scenarios

A group of Algerian students are studying in the United States for a year. They find it difficult to adjust to the American classroom culture, which emphasizes active participation and discussion. They feel like they are not being heard and that their opinions are not valued.

You are a college student from Italy, enrolled in a U.S. university. Your roommate in the international dorm is from England. You like to invite classmates to visit you in your room. Your roommate does not approve of the visitors and does not seem interested in forming a friendship. You are wondering how you will last through the year.

A group of American tourists visit Algeria for the first time. They are surprised by the differences in cultural norms, such as the emphasis on hospitality and the importance of family relationships.

An Algerian employee is working with a team of American colleagues on a project. The Algerian employee finds that the American colleagues are very direct in their communication style and sometimes come across as rude or dismissive.

You are German, working on a multicultural team in Belgium. You begin your work day at 08:00 and leave each day at 17:00. Several members of your team (from Spain and France) “wander in” well after 08:00, heading directly for coffee. These team members regularly arrive late and rarely offer a morning greeting. You do not respect their lack of punctuality and wonder how you will be able to work with them on the new assignment.

Questions for Scenario Review:

- What communication barriers are evident in this scenario?
- What cultural factors may be related to the barrier(s)?
- How might the barrier(s) impact relationships? Team functioning?
- What specific behaviors could help decrease or remove the barrier(s)?

Appendix E : Communication Styles Continua

LINEAR	CIRCULAR
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<p>Communication is conducted in a straight line, moving in a linear way toward the main point. “Getting to the point” is very important and the point is stated explicitly. Not getting to the point quickly is seen as a time waster.</p> <ul style="list-style-type: none"> • Be brief. • Preface your remarks with “the point is . . . • Provide only as much explanation as the other person needs. • Be explicit about the main point. • Do not deviate from the main point. 	<p>Communication is conducted in a circular manner around the main point. The point may be left unstated because the verbal and nonverbal information provided is sufficient for understanding. Stating the point explicitly is seen as insulting to the other person.</p> <ul style="list-style-type: none"> • Be elegant and flowing with your remarks. • Never preface a comment with “the point is . . .” • Embellish your remarks with stories and anecdotes. Let the story make the point. • Let the other person infer the meaning of your comments from the story.
<p>DIRECT</p>	<p>INDIRECT</p>
<p>What one means is stated in a very straightforward and direct manner. There is no “beating around the bush.” Directness is equated with honesty and respect for the other person.</p> <ul style="list-style-type: none"> • Respect the other person’s time. • Don’t create ambiguity or uncertainty by avoiding the issue. • Be straightforward. 	<p>Meaning is conveyed by subtle means such as nonverbal behavior, parables and stories, suggestions and implication. Indirectness is equated with politeness and respect for the other person.</p> <ul style="list-style-type: none"> • Respect the other person’s feelings. • Don’t put the other person on the spot by being too direct. • Be polite.
<p>LOW CONTEXT</p>	<p>HIGH CONTEXT</p>
<p>The context of the communication is not assumed to be known. Things must be explained clearly and unambiguously. Meaning must be expressed precisely.</p> <ul style="list-style-type: none"> • Always communicate clearly, completely, and unambiguously. • Don’t leave understanding to chance. 	<p>The context for communication is assumed to be known. Hence it is unnecessary, even insulting to explain things and state meaning precisely.</p> <p>Meaning is taken from context.</p> <ul style="list-style-type: none"> • Always respect the other person’s understanding of the situation. • Leave understanding up to the other person.
<p>FORMAL</p>	<p>INFORMAL</p>
<p>Communication is governed by strict rules regarding such things as forms of address, ways to address persons of different age and status, topics that can and cannot be</p>	<p>Communication is less bound to specific conventions. Persons have more flexibility in what they say, to whom they say it, and under what circumstances. Informal</p>

discussed, and so on. Communication in many respects is highly ritualized. <ul style="list-style-type: none">• Study the rules of communication in the target society and follow them.	communication might also be demonstrated by the use of the first name, for example. <ul style="list-style-type: none">• Try to find out what is allowable in the host society and follow the conventions.
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Appendix F: The Intercultural Classroom- Characters

Professor Larry Ford (United States)

Linear, Direct.

Katja (Russia)

Linear, Direct.

Simon (South Africa)

Circular, Indirect.

Esteban (El Salvador)	Circular, Direct.
Ming (China)	Circular, Indirect.
Mariko (Japan)	Circular, Indirect.
Charlie (United States)	Linear, Direct
Amy (United States)	Linear, Direct.
Joanna (United States)	Linear, Direct.

Appendix G: Communication Pattern Cards

Male Cards

You will be promoting the “smiley-face syndrome.” Throughout your introduction, when you are speaking and when you are listening, you should be sure to have a happy smile.

You are a very expressive person; your personality seems to “bubble over.” Please exaggerate your enthusiasm when introducing yourself and when learning about the other person.

Eyes are powerful communicators. For this exercise, you will be avoiding eye contact and exaggerating blinking. During your introduction and during the time you are learning about the other person, you will be looking down, looking around the room, and blinking frequently.

Hands are communication transmitters. During this exercise you will exaggerate your hands by twisting your rings and rubbing your hands together through the introduction of yourself and even more so when learning about the other person.

Personal space communicates differently across gender and culture. For this exercise you are going to maintain approximately 16 inches between you and the person you are meeting. If the other person backs up, you will move forward.

Female Cards

In this exercise, the tone is serious and you need to emphasize that in your introduction. When introducing yourself and listening to the other person, your facial expression should convey your serious attitude. It's important not to smile at any point during this exercise.

During introductions, you will show that you are powerful and deserving of respect. It's important to control your emotions and not display any feelings or emotional reactions while introducing yourself or receiving information from the other person.

Our eyes are powerful communicators. If you have sunglasses with you, wear them throughout the exercise. If you do not have sunglasses, let your eye contact wander off when your partner is talking. Exaggerate your “disinterest” frequently.

Hands are communication transmitters. In this exercise, you will use your hands to communicate. One way to show that you are thinking or judging is by rubbing your chin in a pensive manner. You should do this even more when you are trying to learn about the other person.

Personal space communicates differently across gender and culture. To start this exercise, you'll need to maintain a distance of around 36 inches or more between yourself and

the person you're meeting. If the other person moves closer to you, you should step back to maintain that distance.

Appendix H: Match the stereotype with the culture that holds it handout

Match the stereotype with the culture that holds it handout

A British trainer recently asked colleagues from Australia, France, Germany, Italy, Spain and the USA to describe a stereotype that is held in that culture about the British.

Match the stereotype with the culture that holds it.

1. The British have bad teeth.
2. The British treat their children badly.
3. The British are insular.
4. The British do not wash.
5. The British are obsessed by time.
6. The British are hypocrites.

How helpful or true are these stereotypes about people in the UK?

What stereotypes do you hold about the people in other cultures or countries? How helpful are these stereotypes?

Appendix I: Case studies

Case studies

Read the four short incidents described below. Underline any sentences that suggest cultural differences were at work and answer the following questions:

- How would you explain these differences in terms of Hofstede's cultural dimensions?

- What hints or tips would you give to each of the people below to overcome cultural barriers?

Sarah

Sarah Marshall is head of the business development group at a US-based law firm. Recently she was assigned the task of winning a contract for a new project with the Colombian government. She was competing with teams from Spain and France. Sarah had quite a lot of background information on the proposed project and on the packages her competitors were offering. On the basis of this information and her organization's extensive resources she felt confident that the company would win the contract. Sarah drew up a proposal that was time and cost-effective and designed a presentation based on convincing numbers and a persuasive argument. Arriving in Bogota the day before, Sarah personally made the sales pitch in which she detailed all the relevant facts, highlighted the various ways forward and made a clear recommendation of the best solution. She eventually lost the project to the Spanish team, even though her Columbian counterparts acknowledged the quality of her proposals.

Richard

Richard, an Australian, is part of a team of lawyers based in Paris. Claude, 48, is the team's PA. Claude works from 9 a.m. to 6 p.m., with an hour and a half for lunch. Richard is very pleased with the quality of Claude's, work and her commitment to the team. Unfortunately because of his extensive travel commitments abroad he has never had the opportunity to have lunch with her or spend any time with her and the team outside the work environment. After a while Richard asks to be addressed by his first name and the informal 712. Several months later, however, Claude is still calling him 'Monsieur Lafleur' and addressing him with 'Voulez-vous bien...' although Richard calls her 'Claude' and addresses her with 'Veux-tu Richard is puzzled and decides to talk to Claude about this matter in order to clarify the situation.. To his amazement Claude replies that she prefers to call him by his surname and refer to him with the formal vous.

Karl

Karl, a Dutch lawyer, felt that his first business trip to Japan was going fairly well. He was determined to get to know his colleagues better and was particularly pleased to be invited out for drinks after work with most of the team, including the senior managers. At the bar, everyone was expected to entertain; even the senior staff got to sing karaoke songs or tell

jokes. Everything seemed fairly informal and cooperative, with Karl's karaoke version of 'Imagine' winning rapturous applause from the group. One of the senior managers even asked Karl for a repeat rendition later in the evening. Keeping this informality in mind, Karl used a team meeting early the next morning to present a proposal for resolving a minor logistics problem he had noticed. He was surprised to be met with a wall of embarrassed silence and was noticeably excluded from informal exchanges as people left the meeting.

Rebecca

Rebecca, a recently recruited British executive in an international law firm, was asked to chair a meeting with her French and British colleagues. From Rebecca's point of view, the meeting went well. She did her utmost to make sure that everyone was heard and the relevant issues discussed and summarized in a diplomatic way. She even changed the agenda and extended the meeting to accommodate new issues that some British delegates had brought up. At the end of the meeting Rebecca was shocked to hear one French colleague whisper to another '... typical British, just typical. No proper preparation...'. She was even more surprised to hear the reply: 'Yes, and they never say what they mean, do they?'

Appendix J: The Pre-test

Pre-test

Number :

Instruction :Read each question carefully and select the best answer from the options provided. Choose only one answer for each question.

1- What is culture?

- a. A set of laws and regulations
 - b. A shared set of beliefs, values, practices and artifacts that characterize a group or society
 - c. A type of food
- 2- Which of the following statements about culture is true?
- a. Culture is the same across all societies and groups
 - b. Culture is dynamic and constantly changing
 - c. Culture only includes tangible things like art and music
- 3- What is Intercultural communication?
- a. Communication between people from different countries
 - b. Communication between people from different cultures
 - c. Communication between people who speak different languages.
- 4- What are some examples of cultural differences that could affect communication (select all that apply)
- a. Language
 - b. Religion
 - c. Food preferences
 - d. Clothing style
 - e. Gender roles
- 5- Which of the following is NOT a barrier to intercultural communication?
- a. Stereotyping
 - b. Cultural awareness
 - c. Language differences
- 6- Which of the following is an example of non verbal communication?
- a. Speaking a different language
 - b. Gesturing with your hands
 - c. Writing an email
- 7- What is cultural competence?

- a. The ability to understand and appreciate different cultures
- b. The ability to communicate effectively with people from the same culture
- c. The ability to speak multiple languages

8-What is a stereotype?

- a. A widely held but oversimplified image or idea of a particular type of person or thing.
- b. A person who always behaves in a predictable way
- c. A set of beliefs or behaviors shared by a group of people

9- In which type of culture is it important to read between the lines and understand implicit meanings?

- a. High-context cultures
- b. Low-context cultures
- c. No-context cultures

10- What is the best way to avoid cultural misunderstandings?

- a. Avoid interacting with people from different cultures
- b. Research and learn about other culture
- c. Assume that everyone is the same regardless of their cultures

Appendix K: The post-test

The Post-test

Number:

Instruction: Read each question carefully and select the best answer from the options provided. Choose only one answer for each question.

1- Which of the following best represents the Iceberg Model of Culture?

- a) Culture is primarily visible through observable behaviors and artifacts.
- b) Culture consists of both visible and invisible elements, with values, beliefs, and assumptions forming its core.
- c) Culture is a static entity that remains unchanged over time.

2- Which of the following is an important factor to consider when engaging in cross-cultural communication?

- a) Nonverbal communication
- b) Primary language proficiency
- c) Individual values

3- Which of the following is a key factor for successful cross-cultural communication?

- a) Assuming that everyone shares the same cultural norms and values
- b) Relying solely on verbal communication
- c) Demonstrating cultural sensitivity and adapting communication style

4_ What is ethnocentrism ?

- a) The belief that one's own culture is superior to others.
- b) The promotion of cultural diversity and tolerance
- c) The study of human migration

5- In a collectivistic society, which of the following is typically emphasized?

- a) Individual achievement and success
- b) Group harmony and cooperation
- c) Personal freedom and independence

6- Which of the following statements is true regarding direct and indirect styles of communication?

- a) Direct style of communication is characterized by explicit and straightforward language, while indirect style relies on implicit and nuanced language.

b) Direct style of communication is used in formal settings, while indirect style is more commonly used in informal settings.

c) Direct style of communication is considered more polite and respectful, while indirect style is seen as aggressive and confrontational.

7- Which of the following is a common barrier to successful intercultural communication?

- a) Language differences
- b) Similar cultural backgrounds
- c) Technological advancement

8- Which of the following behaviors can help overcome barriers in intercultural communication?

- a) Maintaining cultural stereotypes
- b) Active listening and empathy
- c) Avoiding direct eyecontact

9- What is a stereotype ?

- a) A widely accepted generalization about a group of people or things.
- b) An individual's unique characteristic that sets them apart from others.
- c) A scientific term used to describe inherited traits and characteristics.

10- What does power distance in society refer to?

- a) The hierarchical structure within a society and the degree of inequality accepted by its members.
- b) The physical distance between people belonging to different social classes in a society.
- c) The level of influence exerted by the government over the distribution of power in a society.

Appendix L: The answer sheet of the pre-test

1-b

2- b

3- b

4-a, b

5- b

6- b

7- a

8- a

9- a

10- b

Appendix M: The answer sheet of the post-test

1-b

2-a

3-c

4-a

5-b

6-a

7-a

8-b

9-a

10-a

تهدف هذه الدراسة إلى التحقيق في فعالية ورش العمل الثقافية في رفع الوعي بالاتصال الثقافي بين طلاب اللغة الإنجليزية كلغة أجنبية. شارك ثلاثون طالبًا من طلاب السنة الأولى في كلية اللغة الإنجليزية في جامعة غرداية في هذه الدراسة. تم استخدام المنهجية الشبه تجريبية لتقييم تأثير الورشات الثقافية على فهم الطلاب للاتصال الثقافي. لتحقيق هدف الدراسة في زيادة وعي الطلاب بالاتصال الثقافي، تم تنفيذ اختبار أولي يتألف من أسئلة متعددة الخيارات. بعد الاختبار الأولي، حضر المشاركون ست جلسات ورش عمل كجزء من العلاج. تم إجراء اختبار ما بعد الورش لتقييم أي تحسينات في وعي الطلاب، مما يشير إلى فعالية التدخل. بالإضافة إلى ذلك، تم إجراء اختبار T للنح

قق من فرضية أن ورش العمل الثقافية تسهل تطوير الوعي بالاتصال الثقافي بين طلاب اللغة الإنجليزية كلغة أجنبية.

الكلمات المفتاحية: ورش العمل الثقافية، الاتصال الثقافي، طلاب اللغة الإنجليزية كلغة أجنبية، رفع الوعي

Résumé

Cette étude vise à examiner l'efficacité des ateliers culturels dans la sensibilisation à la communication interculturelle chez les étudiants en anglais langue étrangère. Trente étudiants de première année de licence du département de langue anglaise de l'Université de Ghardaia ont participé à cette étude. Une approche quasi-expérimentale a été utilisée pour évaluer l'impact des ateliers culturels sur la compréhension de la communication interculturelle chez les étudiants. Afin d'atteindre l'objectif de l'étude consistant à accroître la sensibilisation des étudiants à la communication interculturelle, un pré-test comprenant des questions à choix multiples a été administré. Après le pré-test, les participants ont assisté à six sessions d'ateliers dans le cadre du traitement. Un post-test a été réalisé après les ateliers afin d'évaluer les améliorations de la sensibilisation des étudiants, indiquant ainsi l'efficacité de l'intervention. De plus, un test T a été effectué pour vérifier l'hypothèse selon laquelle les ateliers culturels facilitent le développement de la sensibilisation à la communication interculturelle chez les étudiants en anglais langue étrangère.

Mots-clés : ateliers culturels, communication interculturelle, étudiants en anglais langue étrangère, sensibilisation.