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Experiences and development of Intercultural citizenship through International Mobility among Algerian Postgraduate students: A comprehensive approach through the lens of ELF

By

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Abstract

The continuous increase in individuals' movement across boundaries and international student mobility has heightened the need to consider the importance of intercultural development. The ability of people to build a sense of global and intercultural citizenship is becoming increasingly crucial (Byram et al, 2017; Killick, 2012, 2013) and there is a growing attention to this topic. Meanwhile, English as a lingua franca is a growing research field and is developing as a paradigm that can provide a comprehensive analysis of how individuals negotiate and represent their identities in sites of intercultural communication through English as a lingua franca which feature high linguistic diversity and use (Hua, 2015; Jenkins, 2007).

There has been however, a dearth of empirical evidence of intercultural citizenship awareness and its development amongst students in international mobility. In particular, the action orientation (Byram, 2008b), which involves taking opportunities to cooperate with other from different social and cultural groupings (Porto & Byram, 2015) to achieve shared goals with a global dimension, was less investigated. In addition, there is insufficient examination of the linguistic practices, which bring students to develop a sense of intercultural citizenship. While a growing body of research focused on global citizenship learning including the context of study abroad, the linguistic domain is still superficially addressed thus opening possibilities for the maintenance of rigid social "categorizations and idealized standards" (Moran Panero, 2018, p. 563). There has also been a lack of studies, which sought to explore the negotiation and co-construction of linguistic norms and resources being it English, other languages, or other semiotic resources (Canagarajah, 2018). My research sought to uncover the experiences, development and challenges related to global citizenship as Algerian students pursue their education abroad, specifically in UK universities. In particular, the study endeavoured to bring into light students' perspectives and experiences as regards the role of language (s) in their intercultural experiences, community engagement and action in multicultural/multilingual environment. This is to reveal any potential synergies between ELF understanding of language and how it relates to issues of culture, identity, community, and global citizenship, based on students' experiences and needs.

An exploratory qualitative research approach was used in the study to fulfil its objectives. My participants were 12 Algerian international students enrolled in Pre-sessional PhD and PhD programmes in in the UK with varying lengths of study. The fieldwork to collect in depth data from these participants took place over 8 months. This approach involved the adoption of three rounds of interviews, three modes of diary entries, audio, written and online blogs, interactions observation all of which was conducted both in-person and online in this method. The analysis procedure, which involved thematic analysis and NVivo coding, resulted in the identification and development of three overarching themes.

The findings revealed that there are opportunities to experience intercultural contact and cooperation related to global citizenship. However, most of these opportunities were facilitated by the extracurricular activities organized by universities, societies, and the wider community, international and transnational organizations, groups and projects. As part of their studies overseas, students claimed to have taken intercultural communication classes, but none of them reported having received preparation expressly for global citizenship. Students indicated that their intercultural preparation prior to their travel focused mainly on culture as a national homogeneous attribute and that such preparation predominantly at instrumental purposes. The analysis of this theme also revealed that there are issues of

representation, access and power asymmetries that feature those opportunities of experiencing community engagement and cooperation abroad. Second, the findings demonstrated that most students developed advanced intercultural awareness, attitudes, and a supranational identification. While the stage of action taking was more prevalent among students with longer stays abroad, this stage was also disregarded in students' education. The development of these skills also entailed resistance and contention with some of the values and practice when it conflicted with students' beliefs, traditions and particularly notions of development and representation issues in global citizenship education. Finally, examination of the role of language revealed mixed views and varied experiences among students. Some of them assigned English the role of connecting students with people from other cultures and groups, which fits in denationalized English and ELF. However, when the construct of native speaker governed the interaction process, it was an impediment to their encounters and engagement with the communities abroad. Students also valued multilingual and questioned the dominance of English considering its globality (Morán Panero, 2018) as an eminence that has to be contested by emphasizing the value of other languages to achieve equality and inclusion embedded in the concept of global citizenship. Furthermore, students have shown great flexibility, agency, and skills of negotiating multilingual resources and English use by relying on contextual use and emergent linguistic practices. The latter allowed them to meaningfully enact their sense of global citizenship.

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Academic Thesis: Declaration of Authorship

I, Amina Lechkhab

declare that this thesis and the work presented in it are my own and has been generated by me as the result of my own original research.

Title of thesis: Experiences and development of Intercultural citizenship through International Mobility among Algerian Postgraduate students: A comprehensive approach through the lens of ELF

I confirm that:

1. This work was done wholly or mainly while in candidature for a research degree at this University;

2. Where any part of this thesis has previously been submitted for a degree or any other qualification at this University or any other institution, this has been clearly stated;

3. Where I have consulted the published work of others, this is always clearly attributed;

4. Where I have quoted from the work of others, the source is always given. With the exception of such quotations, this thesis is entirely my own work;

5. I have acknowledged all main sources of help;

6. Where the thesis is based on work done by myself jointly with others, I have made clear exactly what was done by others and what I have contributed myself;

7. Either none of this work has been published before submission.

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Date:

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Abbreviations

E

English as a multi-lingua franca (EMF), 17

English as a Lingua Franca (ELF), 1

English medium of instruction (EMI), 13

I

Intercultural Awareness (ICA), 34

International higher education (IHE), 40

M

Make Poverty History (MPH), 57

Middle East and North Africa (MENA), 24

N

Native speaker (NS), 3

Native speaker English (NSE), 16

Non-native speaker (NNS), 20

U

United Nations (UN), 63

Chapter 1 General Introduction

1.1 Background of the study

An unprecedented movement of individuals around countries and nations unquestionably and increasingly continue to take place in our globalized world. As a result, the flux of social groups across borders has invoked linguistic and cultural heterogeneity in a number of communities and societies present in different parts of the world. This has brought up a growing interest in matters of 'culture', 'language' and 'identities', 'groups', 'communities' and how these notions are manifested in multicultural/multilingual settings. A particular concern is shifted to internationally mobile students who cross borders for a variety of aims, but at the same time encounter diversity in all its shapes and new world views.

Study abroad is well suited for intercultural learning and beyond national cooperation. Young people such as students are expected to develop the abilities needed in an increasingly interrelated world, particularly 'intercultural awareness' (Baker, 2015) in order to live in harmony with others from different linguacultural backgrounds. However, in recent times, it is argued that developing intercultural knowledge, attitudes and skills is not sufficient (Byram, 2008b) and that students are expected to take opportunities to act as 'global citizens' with 'others' beyond their national borders. This is thought to minimize cultural prejudices (Bassnett & Lefevere, 1998), enhance intercultural understanding, avoid banal nationalism (Piller, 2011), and allow young people to manifest their linguacultural differences while they contribute to making the world a better place to live in.

The traditional monolingual bias is prevalent in previous intercultural communication studies, including the area of global citizenship education, which has become highly problematic in understanding and meeting communication ends amongst individuals with multiple and complex cultural realities. Above all, it is important to emphasize here the role of language, and in this regard, the global spread of English, its multiple functions, and its social reality as a lingua franca as well as its ownership by many around the world. In recent years, there has been an abundance of poststructuralist literature on language use such as English as a Lingua Franca (ELF) research (Jenkins 2015, 2018; Baker (2015, 2018); semiotic affordances (Canagarajah, 2013, 2018); translanguaging (García, & Wei, 2014; Wei, 2018; Pennycook, 2007; Otsuji & Pennycook, 2010). Much of this literature acknowledges diversity and the emergent nature of language practice. The ELF perspective in particular has inspired the topic of this research. Its offers insightful implications for those individuals who cross borders and will be able to co-construct and negotiate language use norms in new multilingual and multicultural spaces.

1.2 Research context

The UK setting has been chosen as the main site of my research for the following reasons. First, it has a worldwide participation in volunteering, charity work and research contributions in relation to sustainable development. The UK features the active participation and engagement of over one hundred human rights and international cooperation organizations such as 'Oxfam'. These organizations usually extend their role to universities through students' societies and raising awareness events, which I was able to attend to their activities with my participants given their public access nature. Second, the UK including many of its universities epitomize social, cultural and language diversity. This entails educational settings and the wider society; both of these formed a part of my research sites. The diversity of the educational setting is particularly relevant and an interesting site of research as it offers possibilities for students to experience a range of communities, identities, and perspectives. Viewing through an ELF perspective, Baker (2016) warns against "assuming that there is an identifiable local, and national, culture and community in transcultural universities" (p. 444). He argues that many universities in the UK teaching through the medium of English are "super diverse settings where nationalist ideologies of culture are unlikely to reflect the varied sociocultural networks that students experience" (p, 444). It is thus argued that UK diverse setting may release more intercultural awareness and acceptance of ELF perceptions and attitudes hence empowerment of its speakers.

The above discussion is relevant to the Algerian education. Algeria is linguistically and culturally diverse; however, this diversity persistently recognized complexity and uncertainty. As a result, the educational context witnessed significant and critical changes in regard to language such as the policy of Arabization and its association with nationalism and national identity, which later brought up not only economic challenges but also equality and peace concerns at the national level, as well as openness and interconnectedness issues at the global level. A counter strategy involved reinstating multilingualism including English into the Algerian education. Accordingly, study abroad/ internationalization of HE found its way into the Algerian education. A part of this was introducing exchange and study abroad programmes particularly to countries such as the UK and US. Belmihoub (2015) suggests that such programmes can be effective in promoting global citizenship education but also play a new role of English, a deethnicized English, beyond the frame of the English foreignness and imperialism. The new role of English is set to enable young Algerian people to engage in intercultural dialogue and civic engagement nationally and internationally.

1.3 Rationale of the study

At the personal level, a number of factors stimulated my own interest; my international education experience has changed and challenged my views and has given rise to many questions that I would like to answer through my research. First, as an Amazigh African Muslim female, my first period I

spent abroad was not easy that is moving to a new context, which is rich in differences to learn from but meanwhile challenging. Every single day provoked reflections and characterized events that led me to figure out that the experience was opening my mind about various issues I never thought about before, most of which made me realize the need for frequent discussions, gatherings, reflecting, researching, and challenging prejudices. As I met other Algerian students from my country during the pre-sessional course, we had discussions and debates over defining our language and belonging. It was a journey of discovery, revisiting, stepping back and assuring oneself at the same time. I got also to hear different narratives and history, which was different or absent in the school curriculum. At the international level, I had to learn new behaviours, reactions, also how other cultures are represented prior to my travel as opposed to being abroad. The interculturality and intercultural communication modules during my master's degree and pre-sessional course, which introduced me to notions such as essentialism, identity, and othering, stimulated my interest in exploring this area of research. However, at the time I started developing my research idea, there has not been much research conducted about global citizenship. I came across the notion of global citizenship when I was reading a monograph on language and intercultural communication. At the beginning, I was confusing the terms with notions such as cosmopolitanism. Yet the latter, I learned, was a problematic notion and that global citizenship represented better issues of equality and belonging. I have not come across this notion in my 5 years study at university or during my intercultural communication course in my country. I did not also encounter the notion during my short study abroad. This has stimulated my curiosity to explore the notion and how it can form a part of the values, experiences, and identity of mobile students. My interest in the active and political engagement relate to my background and belonging to a city, country, and a continent, which resisted colonialism, injustice, and linguistic disempowerment. However, my journey to the UK and relationships with students and friends made me realize that the richness and empowering aspects of my belonging, ethnicity, my community, all the indigenous and cultural and environmental knowledge that I could bring and also learn in the new context were reduced to or interpreted mainly and prominently in relation to political discourse, media generalizations and my intercultural encounters were superficial, stereotypical. Thus, not helping in provoking or contributing to the transformative learning I aimed for when I opted for this programme and by understanding and undertaking the experience of international education.

Interest in conducting this study from a linguistic aspect relates to my background as a 'foreign' language course graduate. Through my language education, I learned one single reality about English, which is the 'native speaker'(NS) and its associated culture into which we need to assimilate, yet it did not help enough in my overseas experience. My flat in the students' accommodation abroad consisted of people from different nationalities and language backgrounds. My Spanish flatmate once mentioned a word that I knew too but we were surprised that our British flatmate did not recognize its meaning. We were surprised that he did not know the word in English, but it turned up that only a group of international friends at the university knew and used the word. This has brought to my mind

many questions about whether one single communicative meaning is applicable in all contexts. I discussed with other students complex and different views of reality that were sometimes even conflicting and ended up with disagreement. The priority of our conversations was exploring and challenging our worldviews rather than aligning to English in relation to native speaker norms. Despite, as international students', we would correct sometimes pronunciation to prepare ourselves to be understood by locals. Yet, English was mostly a gate to run my conversations with others, which I believe acted as a window towards the world more widely and a means to bring about and hearing multiple voices.

At the University of Southampton, there is a number of student societies, events and student union activities that run throughout the year outside the formal curriculum thus opening possibilities of creating groups and community of common interest and social and civic action as a transnational group. As a student, I was able to join a few and I attended climate change and social impact events where students who joined where particularly local students or students with studying a relevant subject to the event topic including myself. I noticed that only local students or students whose subject was in the area joined. This made me raise questions about what prevents a larger portion of student to make it to the event despite its significance from attending. I also observed that after my first months of study here in the UK, where I and other newly arrived students who had interest in the events, our participation and drive to attend declined. This was due to ideological and belief conflict, or the density of British slogans used by local students that created difficulties to maintain interest and involvement. A noteworthy experience reflecting some neoliberal attitudes that affected my engagement as a global citizen at the university was joining the breast cancer society. I was not comfortable with how the discussion was centred on fund raising, which is not problematic per se, but how it intensively discussed being in competition with other universities and advantages for our CVs. The reason for joining the society was due to a number of women in my family were affected by breast cancer, and I wanted to learn how to make a change from my international mobility experience. Also, I was not comfortable with the requirements in some interactive activities such as putting on posters with exposed bodies, which conflicted with my religious beliefs. I thought there should be alternative ways to stand for the issue, raise awareness and learn from this new context and opportunity. This raised many questions in my mind about how many students withstood similar challenges and practices that had an impact on their engagement with community issues while abroad.

At the academic level, a deep engagement with traditional approaches into intercultural communication and language has provoked a number of questions with regards to the applicability of the notions of home versus target cultures, languages and identities adopted in the inquiry of intercultural awareness and citizenship in contemporary literature. Becoming a student and a member of the Centre of Global Englishes altered my perspective about language and I started to apply this

perspective to both my research and my journey of study abroad and intercultural contacts. Therefore, I began to delve into postmodern theories of culture (Kramsch, 2011; Holliday 2011, 2013), English as a (multi) Lingua Franca (Jenkins, 2015, 2018a), identity multiplicity and negotiation (Hua, 2014; Baker, 2015; Holliday, 2014), which places a particular focus on the fluidity (Baker 2015), complexity and contextuality of language resources (Risager, 2006) and competence (Canagarajah, 2009). These theorizations introduce critical and comprehensive perspectives into communication, language, culture, and identity issues; therefore, they can offer a better understanding of intercultural citizenship development and perceptions among students in international mobility. Combined with a deep empirical and prolonged engagement with students' experiences and perceptions, I was able to fit these issues into a PhD project.

1.4 Statement of the problem

The goal of becoming an intercultural citizen / achieving intercultural competence is clearly one promoted especially in a humanist tradition. However, there is the possibility that this goal is not embraced by individuals, who might just wish to study abroad, as this offers better professional opportunities. Such opportunities are linked to the labour market, which is in high demand of those graduates with a list of qualifications gained from overseas institutions (Doyle et al, 2010). This goal may not also receive sufficient consideration by educational institutions and programme designers who may focus on the academic and professional, economic, and neo-liberal aims at the expense of humanistic and intercultural goals (Castro et al, 2016).

Most of intercultural citizenship research focuses on proposals for curricula (Killick, 2011, 2013, Caruana, 2014), teacher development (Porto, 2018; Sharkey, 2018; Palpacue-Lee, Curtis, & Curran, 2018; Krulatz, Steen-Olsen & Torgersen, 2018; Castro, Lundgren & Woodin, 2015), and local students' understanding of intercultural citizenship (Killick, 2011). There is currently a little empirical research, which looks at international student experiences and perceptions of intercultural citizenship during their mobility experience from their own perspectives. According to Yulita (2018), a global citizenship education that is truly grounded in human right principles need to be based on students' own perspectives and interests.

Ghosh and Jing (2020) identified three challenges in international student mobility. First one is linked to financial and thus social justice where not everyone one entitled to access higher education let alone international mobility. Second, the authors identified challenges related to students' perspectives, and these can range from how the student sees and responds to the experience based on their own backgrounds to the role of programme structures in changing student's perspectives and providing GCE. Another challenge is the stereotypes and discrimination students encounter both in

the academic environment and the local groups. These students have less opportunities to get the advantages of being integrated into the host society, culture, and language (Ghosh and Jing, 2020).

On the effectiveness of international student mobility for developing global citizenship, researchers in this area agree that international student mobility can be simply a mobility "without encounters…that is cultural diversity and internationalisation do not automatically lead to intercultural contacts and intercultural learning experiences" (Otten, 2003, p. 14). One possibility is that educators may fail to make use of this diversity and education may remain monocultural and monolingual, educational institutions may create asymmetries due to communication (including linguistic) requirements and approaches to "social, political, environmental, different ideologies and parochialism" (Otten, 2003, p. 22). These possibilities can create uncertainties about seeing transformative learning happens and claiming study abroad can be beneficial to participating students. Otten (2003) also notes training courses of intercultural, and seemingly global citizenship, are limited to short time (one day, a weekend) and cultural general knowledge not mentioning wider social issues and community engagement. Despite its significance, evidence of systematic planning, formal instruction and monitored global citizenship education and its learning outcomes among international students is not clearly documented in existing empirical work. It is however worth noting here that his study considers both formal and informal learning opportunities (Yulita, 2018) as equally important.

The action stage of global citizenship learning such as civic engagement received less attention in former studies (Tarrant and Lyons, 2012). In intercultural communication research, there has been a more focus on knowledge, interaction skills and attitudes. These findings were also noted in previous research; Cho (2017) who analysed for example the situation of global citizenship education in Korean from educator's perspective reported a notable focus on empathy attitudes and less consideration of the active civic engagement and action taking. Hence, in my study, the aims are set to shed light on this aspect by exploring opportunities and challenges of active engagement abroad from students' perspectives.

One important concern is whether students' intercultural civic development can be seen clearly through the prism of homogeneous conceptualizations of language and culture. Fundamentally, there is not enough empirical research that examines participant students' perceptions from a multilingual and ELF perspective. Additionally, some of the existing research tends to misrepresent or understate English's function in real-world communication as a multi-lingua franca. It is suggested that a more flexible conceptualization towards the study of language and intercultural citizenship in "English using environments" within international settings and transcultural universities (Baker, 2016) characterized by multilingual/multicultural bodies (Fang & Baker, 2018) needs to be adopted.

There is one study that looked at the development of intercultural citizenship from an ELF perspective; Fang and Baker (2018) draw attention to the lack of empirical studies that cross over ELF and IC research and practical implication. While the study is influential, it is the only one, which addressed the bridge between ELF research and intercultural citizenship. Yet, the study focused more on perceptions of students rather than the observation of intercultural interactions and cooperation activities students got involved in, hence; these findings could be complemented through a deep engagement with the social setting that mirrors participants' thoughts, which could provide more live, prolonged, and comprehensive analysis. When approaching a social setting, Holliday (2016) advises that any decisions about a social setting should not be made in advance as this will depend on what researchers "know and discover about the research setting" (p. 80). As what one can discover can offer unexpected complexity that cannot be predicted. Further, it would be helpful to examine whether researching study samples such as students with longer periods of stay abroad may exhibit different or richer findings. My study is set to complement these former studies by recruiting participants from the same mobility programme but from different cohorts and varying lengths of residence abroad periods. It is also important to note that studies carried on so far focused more on the outcomes rather than the process through which students come to develop particular perceptions as a result of their experiences. Therefore, a prolonged engagement with the experiences of students at differential times, settings and combining different data sets is required to obtain a deeper and a more holistic understanding of their experiences.

There is a growing number of Algerian international students whose experiences are still uncovered. It is the focus of this study to provide a detailed account of Algerian international students' experiences of intercultural citizenship in order to reveal whether intercultural citizenship is embraced and developed by the participants. Thus, the study aims to cover a contextual gap. Cho (2017) argues that "existing contextual restraints must be reviewed in developing and implementing global citizenship education, because the latter is shaped by these contextual factors" (p. 22) and social norms. The programmes designed for Algerian mobile students chosen as a sample in my research mention cultural and language learning. However, the lack of global citizenship notions and education goals on the website, which introduce information about the Algerian study abroad programmes, highlight the significance of this study. Also, research that empirically shows how global citizenship education is implemented in educational study broad in Algeria is scarce. More specifically, the role and approach towards language lacks empirical investigation. There is a need to scrutinize if programme design and educational preparation consider the link between Algerian students' multilingual background, their communication needs in diverse settings, the shifting role and approach to English education versus the pre-set aims and the educational preparation for international mobility programmes in terms of language and communication in Algerian context. There are already problems of language educational approaches and expected outcomes in Algeria. For instance, English proficiency expectations are very

high. Grammar errors are not allowed and are associated with weak linguistic abilities. The native speaker model is heavily relied on in educational practices from my experience as an EFL graduate and lecturer. An elaborate discussion of such deethnicized role of English is only present in few Algerian scholarly works (e.g., Belmihoub, 2015), and more theoretically proposed than empirically and practically proven. Algerian international higher educational and exchange programs set requirements for young people to develop abilities that enable them to communicate 'effectively' in the 'target language and culture'. Thus, there is tension in perspective i.e. openness to the world while focus on static approaches and constructs of language and culture. The description of the Algerian-British initiative study abroad programme also implies that the approach prepares learners to possess a priori knowledge of communication norms mostly used by Anglophone countries such as the US and the UK. In contrast, the ELF perspective suggests that learners should rather be equipped with strategies and attitudes of accommodation and cooperation in language use, and to focus on meaning making using all available contextual resources.

In sum, there is a little exploration of how English, communicative practices shaped, and co-constructed by students influence their global citizenship development, or how established norms affect them. It is also worth looking into how the mobility experience shapes, changes, and challenges or reinforce the focus on fixed norms and forms as opposed to flexibility and negotiation encouraged in ELF research.

There are some limitations associated with methodological approaches adopted in existing literature such as the lack of elaborate qualitative research needed to provide in depth and holistic image of the students' perceptions and experiences. Findings from the study of Golubeva, Wagner & Yakimowski (2017) show such need. The study shows important results and significant insights to draw from. The researchers examined students' perceptions of global citizenship and the importance of languages in this regard. They compared perceptions of students from US and Hungary using quantitative methods. A part of their findings includes US participants prioritizing the assets of respecting other cultures, on the other hand, Hungarian students prioritized learning the language of other counterparts while US participants perceived the latter as the least important characteristic of the global citizen. Findings also showed greater level of multilingualism and emphasizing it among Hungarian, non-Anglophone citizen, students more than among US students. The study also showed that active engagement was the lowest in both respondent groups. These findings provoke potential questions, issues, and ideas as well as implications. It raises the need to understand the source of these perceptions that other researchers can examine through qualitative methods such as interviews. The latter allow also follow up questions that offer more "flexibility in participants' answers compared to quantitative methods" (Silverman, 2017, pp. 7-8). A qualitative approach needs to be adopted to help "surface richer perspectives" (Killick, 2012, p. 376) and provide a more inclusive approach into the inquiry of this research area.

Moreover, the current models of intercultural and world citizenship require a careful analysis of their components by better providing empirical evidence and through a further understanding of its linguistic orientation and its limitation by undergoing this study. For instance, cultural awareness is a fundamental aspect of intercultural citizenship. Yet, I argue that it is not clear if cultural awareness is approached more flexibly in a way that recognize diversity, complexity, and dynamics of developing and (re) constructing cultural identities and practices. In my research, I adopt Baker's (2015) concept of intercultural awareness (ICA), which offers a flexible understanding of the process.

To conclude, intercultural citizenship and English as lingua franca research are both integral aspects of my research. In my study, I seek to uncover perceptions and practices related to intercultural citizenship, yet this time it is through the lens of English as a multi-lingua franca as a research perspective, due to the setting in a multilingual UK university. In order to uncover this matter, this research is dedicated as empirical evidence, which is an endeavour to understand intercultural citizenship, by taking into consideration students' perceptions and experiences and how they prioritize these issues in relation to their international mobility. It is also hoped to examine how students adopt and adapt to new and complex linguistic spaces and realities. To help approaching these aims, the research questions that are set to answer through the research process were developed as follows:

1.5 Research Questions

1. How do Algerian international students experience preparation and opportunities for intercultural contact, cooperation and community engagement in relation to their study abroad in the UK?
2. How do Algerian international students perceive and develop intercultural citizenship while studying abroad?
3. How do Algerian international students experience and perceive the role of language (s) in relation to their intercultural citizenship development?

1.6 Research Contribution

It is hoped that by answering these questions and adopting more critical and nuanced approaches, this study will have contributed to a better understanding of mobile students' experiences in terms of intercultural citizenship especially with regard to students' own perspectives and needs as well as the linguistic and communicative orientation. Byram's framework of intercultural citizenship (2008, 2017) and its principles of cooperation on shared goals and changes in terms of attitudes, cultural awareness and identification are required to overcome prejudices, addressing equality issues therefore contributing to sustainable development goals. Guilherme's (2002, 2007) model also informs the

research, it takes a pluralistic approach in culture and citizenship, encourages reflection on social relations and cultural representations taking into accounts ideological and political influences and hegemonies. It offers a potential theorization of deethnicized English, which is in line with ELF theorization; it also emphasizes students' perspectives and backgrounds. In my research, I also rely on these critical perspectives to global citizenship education. I also rely on Andreotti's (2010) work, which suggests that global citizenship education should not be applied as a fit for all but needs to consider and be aware of fixed norms and normative theories. I adopt intercultural awareness (Baker, 2015) that can inform better understanding of global citizenship in relation to language, culture and identity in that it acknowledges and takes into account all possibilities of diversity and dynamic relationship between these constructs. Thus, this study provided a conceptual framework by combining elements from ELF research, the humanistic and critical approaches into global citizenship education and investigating how these theories inform each other in practice as illustrated through the empirical study. The study was conducted to offer also a contextual contribution, as the research findings can be relevant and useful in advancing preparation, revising entrenched approaches, and providing insights for educators in Algeria about the relevance of the ELF approach in language education to prepare but also empowering students for mobility, intercultural experiences and active participation locally and globally.

Given the exploratory nature of the research, it is hoped that the findings will draw attention to different sources and spaces for global citizenship learning that can be also examined in future research and possibly integrated in educational preparation but also addressing the challenges raised in my conceptual framework and explored in my participants' accounts.

1.7 Structure of the thesis

The first chapter of the thesis introduces the background of the research problem and the rationale of the study. It begins by fitting the research problem within the broader area of the contemporary literature. Then it moves on to shed light on the importance of this research with a particular focus on the combined perspectives and approaches that will help answer the research question and help bridge the gap between intercultural citizenship and ELF research in the context of international students 'mobility.

The literature review begins in chapter 2, which elaborates on theories of language use in intercultural communication with an emphasis on ELF research. Then, the background and situation of language education in the Algerian context is provided. Chapter 3 highlights the most relevant theorizations of intercultural skills and awareness, which form the basis of global citizenship education conceptualizations and are applicable to the context and experience of international mobility. Chapter 4 moves on to discuss the main notions in this study starting with concept of identity; it then examines

the relevance of international student mobility, its characterization, and rationales at global and local scales. In particular, I interpret the situation of Algerian student mobility in the context of the UK. I then provide a detailed discussion of the frameworks of intercultural and global citizenship that apply to my research context and inform the data analysis.

Chapter 5 is dedicated to my research design, underpinning paradigm, data techniques and sets as well as data collection procedures.

Chapters 6, 7 and 8 report the study findings in the structure of three overarching themes informed by the main research questions. Chapter 6 shows how students found opportunities to experiences intercultural encounters and global citizenship within the atmosphere of their international higher education but mostly outside the formal education. It also illustrates that there was more emphasis on intercultural communication while there has been barely any integration of global citizenship education in their mobility programme both pre-departure and during their study in the UK. The chapter demonstrated that there are plenty of extra-curricular, transnational activities and initiatives in which my participants took part. Participants expressed eagerness to be a part these activities although they also recognized conflict of interest, worldviews, and issues of representation.

Chapter 7 highlights findings of change and development of students particularly in relation to elements of critical cultural awareness, attitudes, identification, and action. These elements interact and influence each other as shown in the data. The action orientation was more visible among students with a longer stay time in the UK. Change and development regarding these elements was not necessarily a transition from one viewpoint to that of another with a different background or perspective; some participants found it sufficient to explore the differences and become aware of them. The chapter also revealed the dynamics of transformative learning in relation to global citizenship and possibilities of mismatch.

Chapter 8 presents students' experiences and perceptions of the role of language in their global citizenship learning, showing inclination to identify with, adopt, own, co-construct English use norms and identify with others through it but also showing significant orientation towards multilingualism and use of contextually available resources. In this chapter, participants also highlighted how monolingual and hegemonic perspectives on language lead to their withdrawal or exclusion from intercultural contact and cooperation.

Chapter 9 is a discussion and is an in-depth analysis of findings by relating and correlating findings with research questions, and theory, to ultimately provide the wider picture and argument. Finally, chapter 10 concludes the work conducted from beginning to end while emphasizing the significance of the study and how it helped filling the gap in existing research. Thus, offering recommendations for research and practice that can benefit researchers, educators and serve as a guide to students. Finally,

the study limitations are acknowledged based on which I suggest areas and means to explore, adopt, and advance the topic in future research.

Chapter 2 English as a (deethnicized) lingua franca and English in Algeria

2.1 Introduction

This chapter aims at highlighting the phenomenon of English as a shared resource and its wide use in a number of contexts and settings. In particular, emphasis is placed on the concept of English as a lingua franca (ELF) and how its conceptualization has evolved until now. Then, the chapter moves on to discuss how language use and practice is conceived within traditional versus post-structuralist theories. I adopt the latter stance as it recognizes the creative practice/ abilities of multilingual individuals to manage communication in fluid contexts regardless if they adhere to a given standardized language form and norm (Baker, 2015). The second part provides an overview of the situation of English in Algeria as a multicultural and multilingual country, and it highlights the unsteady state of languages including English in Algerian education vis-à-vis conceptions of citizenship.

2.2 The global spread of English

English speakers today have reached 25% of the world's language speakers. This increasing ratio dates back to historical, political, economic, and globalization factors and has resulted in substantial spread of English all over the world. English has been 'accepted' as a second language (most often-official language alongside the mother tongue); such case is illustrated in countries like Nigeria and other African countries (Crystal, 2012). Often, these countries are former colonies to British invasions. Secondly, English was introduced as a foreign language in schools or as medium of instruction in a number of countries and this is in constant increase as evidenced in educational policies and the rising number of research papers in this area (Macaro et al 2018, Baker and Hüttner, 2019). Baker and Hüttner (2019) note that English medium of instruction (EMI) extends to include countries where English is a first language as in Anglophone international universities this the educational environment is more likely to be multilingual. The appropriation of English as a foreign language in educational policies is an endeavour to respond the globalization and the changes it brought to the world in many fundamental domains such as business, employment, immigration, education, and politics to mass media (Crystal, 2012). These factors played a prominent role in reinforcing the global spread of English and the expansion of the number of its speakers (Seidlhofer, 2001).

2.2.1 Linguistic flows

The notion of linguistic flows introduced by (Risager, 2006) follows a more critical examination of the complex processes surrounding English use, agency and spread in the age of increased mobility and globalization. Risager (2006) refers to linguistic flows as a multidirectional process of language flux in opposition to the views, which accept language spread or language movement that carries the view of linguistic triumphalism and imperialism (Phillipson, 1992), i.e. language spreads "from the centre to the periphery" (Risager, 2006, p. 108). Risager (2006) analyses linguistics flows at differential and complex levels including first and second language acquisition and language flows because of mobility (migration); i.e. individuals move to new contexts "carrying with them their mother tongues, their distinctive idiolects; paralanguages; kinesics; their particular personal speech…" (Risager, 2006, p. 92-94). Another form of language flows entails "text flows" (media and books) and "lexical loans" (Risager, 2006, p. 97). All these factors, Risager (2006) argues have led to fluid ways of language spread and use. The afore-mentioned reality about language is relevant in capturing a comprehensive picture of language in our interdependent world and in a diverse setting like UK universities, the main setting of current research. This has implications for what to expect in terms of language norms, required abilities and the link between language and individuals' identities. All of which will be discussed in more details in upcoming chapters. The complex reality of language flow challenges dominant ideologies of language (Alim, Ibrahim & Pennycook, 2008) and rejects the objectification of language as a fixed national entity and the hegemonic norms. It also moves beyond the homogeneity of language ownership and its association with fixed national groupings (Czaykowska-Higgins, 2009). For example, in his study of hip hop cultures in relation to language flows, Alim, Ibrahim & Pennycook (2008) refer to the mixing of language and cultures in the city of Montreal considering the large communities of immigrants who reflect "Francophone circles of flow" (Pennycook, 2007, p. 120). The authors describe it as a place where various cultures and language are commonly opening new possibilities of identification such as identification with diversity itself. Leading to adaptation of terms of a range of origins, Alim, Ibrahim & Pennycook (2008) argue, "Given these mixes, labels such as 'francophone' need to be applied with caution to such circles of flow" (Alim, Ibrahim and Pennycook 2008, p. 122). Hence, the idea of linguistic flows legitimizes and empowers speakers' agency (Alim, Ibrahim & Pennycook, 2008) around language choice, use and appropriation and accordingly how individuals chose to be identified (Pennycook, 2007). The next section looks into the situation of English in regard to this complex and dynamic characterization of languages and language use in the postmodern era.

2.2.2 English use and ownership

English is now owned by many in all over the world and is used in variable ways according to those speakers' needs (Crystal, 2012). More recently, the adoption of English as common language has been

highly appreciated in international academia and mobile people to serve their everyday contacts in diverse contexts and domains. The adoption of 'English' to serve as a lingua franca is believed to bring about unity and peace, maintain social harmony and put more people worldwide in touch (Crystal, 2012). Saito (2017) examined the views of English with regard among Japanese mobile student in an Australian university attending an English language course. Among the different positions, some of his participants recognized themselves as fellow members of a single community constructing such new identity where English is an international and a transnational common means of communication, and they are speakers of this common language regardless of being native or not. This was attributed to their profile as cosmopolitans which is a close concept to being a global citizen.

Similarly, to any scholarly and research idea, the proposition of English as a common language and a single lingua franca was and can be subject to some criticism. Spring (2014) raises a number of concerns in regard to adopting a common, 'global' language. He argues that the notion may pose a threat to other languages especially minority languages/cultures and can create a disadvantage for those who are unable to access training related to this language. Spring (2014) also argues that the thrive for a global language has been always linked to ideological, nationalistic, and political purposes. This viewpoint is acknowledged and considered throughout this study.

The latter view of English as a global language is far from the conceptualization of ELF research I am adopting in my research. The appreciation of variability and diversity (Jenkins, 2015) among its speakers received significant attention rather than the focus on monolithic English and monolingualism in ELF research. Current conceptualizations of English as lingua franca presented by Jenkins (2015; 2018a) bring significant evidence of how "ELF is not a threat to multilingualism; but is under the umbrella of multilingualism" (Seidlhofer, 2011, p. 153). The next section introduces a more elaborate discussion of the notion of ELF adopted in my study.

2.3 Characterizing ELF

In the past, the notion of lingua franca meant the use of a third language among people who do not happen to have a shared language in local or regional spaces (Seidlhofer, 2010). The term lingua franca first emerged during the Middle Ages and included a combination of French and Italian, it was then developed by the Crusaders and tradesmen in the Mediterranean (Encyclopedia Britannica, 2021). However, given the scope of the current study, lingua franca in this research is related to the English spoken by native and non-native speakers on a global scale. A few definitions are given here:

> *"Any use of English among speakers of different first languages for whom English is communicative medium of choice, and often the only option"* (Seidlhofer, 2011, p. 7)

> *"A vehicular language and instrument for achieving communication between speakers who do not share a common cultural background or a first language"* (Mauranen, 2012, p. 8).

As may be noted form these definitions, ELF refers to the use of English that is not limited in usage to bounded local or regional contexts, it rather refers to the use of English in a variety of contexts worldwide by a large number of interlocutors from different linguistic and cultural backgrounds.

Another feature of ELF that can be derived from the definition is the functionality of ELF. ELF serves as means of communication between speakers of different mother tongues, i.e., the focus is predominantly on achieving communication goals rather than the form and norms used. Furthermore, ELF recognizes different features of English used by non-native speakers (the VOICE corpus, Seidlhofer, 2004, Jenkins, 2000). However, unlike traditional thought established in the fields of EFL and SLA, such features are "not perceived to be signs of incompetence neither are evaluated against a native speaker English (NSE) benchmark" (Jenkins, Cogo, and Dewey, 2011, p. 283-284) in the ELF perspective. In their study, Cogo and House (2018) reported their findings on strategies used. For instance, one participant who used an idiomatic expression commonly used in Japan engages in explaining the meaning of the expression as he is aware that it cannot be easily understood by his interlocutor. The authors call these pre-empting strategies. This shows that the strategies are equally important regardless of the interlocutors are native or not and that there is more about language use, its cultural content than a form, accent or a rigid association between culture and language use.

It is important to note that the notion of ELF is central to my study, yet; it is also necessary to assert that the concept has been introduced, revised, and reconceptualised and therefore it was recognized as ELF1, ELF2, and finally ELF3. The latter is more relevant to my research as it intertwines with the notions of intercultural awareness and global citizenship, which is at the core of this research.

To begin, the first phase (1980 to the first half of 2000), researching ELF focused on identifying the forms as well as the variety or varieties of ELF (VOICE, 2021). In the phase of ELF2, ELF research began to account for the hybridity and fluidity of ELF communication and therefore shifting "from a focus on form and variety towards diversity and variability as manifested in the negotiation of meaning among interlocutors with different multilingual repertoires" (Jenkins, 2018a, p. 2). An examination of ELF variety was found problematic, unreachable and does not fit into the discussion about ELF communication; alternatively, 'Semilects' which according to Jenkins (2015) has more explanatory potential of aligning with the view of ELF as multilingual and emergent, and complex adaptive system was suggested by Mauranen(2018) to describe the variability of English which "*arises from contacts of a particular 'L1' with English*" (Mauranen, 2018, p. 9). However, it is important to note here that ELF variability could be also attributed to contact and the influence of other resources such as second language learned at schools.

ELF research during this phase 2 investigated the area of communication strategies used by ELF users to "overcome their limitation of English use, misunderstandings and ultimately achieve the goals of communication" (Jenkins 2009, p. 200). While early research into ELF focused on identifying the kinds of misunderstandings that are likely to occur in ELF communication. Yet, it was argued that '*priority*' is better given to strategies that ELF users deploy to ensure successful communication as was reported in (Mauranen, 2006). Mauranen (2006) examined misunderstanding and its prevention among participants in a university degree program where English was used as a lingua franca. The results revealed that misunderstandings in communication among participants while communicating in ELF were not "as common and significant as the considerable effort invested in preventing misunderstanding, this was noted as one of the major characteristics of ELF" (Mauranen, 2006, p. 146). In fact, ELF research has demonstrated that ELF speakers tend to employ of range of strategies to promote solidarity in communication through for example, signalling and preventing misunderstanding, deploying a range of accommodation and pragmatic strategies (Jenkins, 2015). A detailed description of those strategies is not the focus of this research, yet it was briefly tackled to argue that ELF users are not incompetent speakers of English, nor they should be compared to native speakers (Jenkins, Cogo & Dewey, 2011). Yet, they should be perceived as users of "English who are able to manage their communication to achieve common ground" (Jenkins, 2009, p. 200) using a range of strategies and without necessarily conforming to the native speaker norms.

ELF3 movement established a more nuanced view of communication and the relationship between languages. This stance resides in the premise that English is one resource among many other languages and complex resources that speaker uses to communicate (Jenkins, 2018a). This has led to a reconceptualization of ELF towards English as a multi-lingua franca (EMF) or English within multilingualism (Jenkins, 2018a). The reconceptualization of ELF3 is underpinned in the reality of ELF users who are usually multilinguals while few minorities are monolinguals such as native speakers of English in some cases, therefore multilingualism has become "by very far the norm in ELF communication" (Jenkins, 2015. P 5). Jenkins (2018a) argues that ELF should be perceived as a multilingual phenomenon and that it may not always exist as an outstanding language in communication (Jenkins, 2018a, P, 3).

> "EMF refers to multilingual settings, in which everyone present knows English, therefore, English is always in the potential mix, regardless of whether and how much it is used. In other words, although English is the only language that is, by definition, known to all the participants in any interaction, it is no longer necessarily the prominent language in that interaction, or even present at all, except insofar as knowledge of English, in line with critical perspectives on multilingualism, will affect the use of their other languages"
> (Jenkins, 2018a, p. 7-8).

This claim by Jenkins (2018a) decentres the prominence of English and replies to some of the statement about ELF as one that still denotes centrality of English, as a threat to multilingualism in ad hoc linguistic/communicative encounters and situations. Cogo (2018) asserts that the focus of ELF is beyond English use and is very much reliant on interlocutors' repertoires and the sociocultural factors of a given "communicative exchange" (p. 358). Cogo (2018) notes that participants ability to reply on the range of their repertoire and respond flexibility to the contextual specificities is a competence and a creative practice in itself.

This is relevant to the topic of global citizenship examined in this research, global citizenship opportunities can arise in situations where those in contact (interlocutors) may not be able to anticipate the linguacultural backgrounds of their interlocutors' neither the communicative practices that will take place as language use is likely to be fluid, dynamic and emergent.

In the discussion of ELF3, the notion of communities of practice, used sometimes to refer to the 'communities' of ELF users, is problematic given the emergent nature of ELF communication. Hence, a few alternative notions such as "transitory encounters" were proposed (Jenkins, 2018a, p, 4). The latter is argued as significantly applicable to linguistic and sociocultural practices that are co-constructed 'in the moment' among speakers from diverse multilingual backgrounds (Jenkins, 2018).

The idea of inequality and justice in relation to communicative interactions is at the core of ELF 3 perspective. It also focuses on power relations in relation to ELF interactions (Jenkins, 2015) and research on attitudes towards so called non-native English. Gimenez, El Kadri and Calvo (2018) note that ELF perspective should be seen as empowering in itself as it challenges monolingual approaches and any ideas and beliefs enforced by linguistic (English) imperialism.

Research have shown flexible practices of multilingual resources, functions, and identities (Cogo, 2020). There is a shift from language separation (Cogo, 2016) towards the notion of repertoire. Cogo (2020) points out that all the resources are viewed as combined from speakers' L1 to the range sociolinguistic and cultural aspect they bring with them, she also notes that any language students' encounters are an integral and integrated element of speakers' repertoire regardless of varying proficiency levels in each language speakers are able to use and implement in a communicative situation. This perspective considers the flexible use of efficiency over ideologies of NS and language separation (Cogo, 2018).

A part of this multilingual turn is also the idea of global label attached to a language and maintaining and acknowledging its global status. Instead, Moran Panero (2018) highlights Ammon's (2010) idea of English for global communication to refer to the function rather than the status. The concept of global language carries both advantage and at the same time poses obstacles. While it is viewed as a

gatekeeper to mobility, on the other hand it presents a threat at a local and global scale such as undervaluing local languages and influencing attitudes and "perceptions of power asymmetries" and associating the "globality of language" with national prosperity, economic development (Moran Panero, 2018, p. 561).

When speaking about the idea of a global language, Moran Panero (2018) discusses the tensions that exist between organizations that are controlling processes of language standardization and users themselves who constantly contest those authorities. Accordingly, Moran Panero (2018) writes we must generate qualitative insights in which linguistic resources are used as well as emerging social, linguistic and discursive practices associated with global linguistic resources. Moran Panero (2018) adds we also need to understand how language users interpret or assign traditional or new labels to linguistic resources, as well as build boundaries between them, and to examine the mechanisms through which speakers create, question, or adjust those boundaries.

The multilingual turn in ELF also integrates critical conceptions of language use within the field of multilingualism such as translanguaging (Wei, 2017, 2018). Translanguaging entails merging a variety of language resources, styles, and communication strategies, this involves the "multilingual, multi-semiotic, multisensory, and multimodal" aspects of language use (Wei; 2017, p. 22) that enable individuals to manage and communicate their thoughts in creative and dynamic ways (Wei & Hua, 2013). This strand is particularly relevant in linguistically diverse contexts, where multilingual students have access to a variety of complex linguistic, cultural, and social resources, often leading to creative translanguaging practices (Wei & Hua, 2013). Translanguaging transcends the tradition of code switching between monolithic national languages, the centrality of English in ELF research and recognizes the mutual flow of resources, and hence has significant implications for the current multilingual trend in ELF research (Jenkins, 2015, 2018). Translanguaging does not only suggest the mixing of language forms from different language sources, but it also indicates that this mixing process has implications for individuals' identities projections and negotiations in new social spaces (Garcia & Wei, 2014). Garcia & Wei (2014) believe that "language exchanges among people with different backgrounds releases histories and understandings that had been buried within fixed language identities constrained by nation state" (Garcia & Wei, 2014, p. 21). The latter idea is relevant to the discussion of global citizenship development elements particularly identity change which and developing new ways of seeing and identifying (Byram et al, 2017).

A part of the flexible use of language is interlocutors' reliance on what Canagarajah (2018) calls ecological affordances and non-verbal resources. These resources are not regarded as signs of a lower level of communication skills but according to Canagarajah (2018), they form a part of an integrated competence or emplacement as he describes it. Canagarajah (2018) proposal not only rejects monolingual knowledge as the sublime foundation for intercultural competence. He proposes a *spatial*

orientation conception of communicative practices as diverse and unpredictable. The focus is on human agency thus moving beyond structuralist thought of homogeneity and normativity as well as control. Language is considered "inefficient and insufficient by itself for the successful outcome of the activity, and is not predefined as the sole, superior, or separate medium of consideration" (Canagarajah, 2018, p. 39). Instead, the non-verbal resources and environmental affordances within the spatial (also poststructuralist) orientation are not seen as complementary for separate mediums but rather they "play a collaborative role as a spatial repertoire for the success of activity" of communication (Canagarajah, 2018, p. 39). In terms of research and analysis of data related to these resources, Canagarjah (2018) proposes that the unit and focus of analysis should the emergence of spatial resources in the interaction activity. In his empirical examination of the use of diverse semiotic resources in the workplace, the findings demonstrate how employees of diverse language backgrounds (e.g. Chinese, Irish) found spaces in a US university where they would use their own English variety or their local languages. He describes that these participants "constructed new empowering spaces and defied homogeneous norms" (Canagarajah, 2018, p. 47).

2.3.1 ELF and Intercultural communication/ encounters

Intercultural communication is at the core of global citizenship research and educational theories. Communication is fundamental for global citizenship experiences and thus understanding students' perceptions of linguistic and cultural differences is fundamental to understand the process of global citizenship learning. ELF and intercultural communication are interconnected and there is much to consider when looking into intercultural encounters taking an ELF perspective. In tradition, intercultural communication theories focused extensively on English as the native speaker property to which speakers of other language are expected to adhere (Fantini and Tirmizi, 2007). Such proposition entitles "standard language ideology" (Seidlhofer, 2011, p 42) which favours native speakerism as a model for effective communication based on the premise that only native speakers of English are qualified to use language accurately and effectively. Given the shift of English from its national frame, Seidlhofer (2011) questions the validity of considering a national homogeneous language ideology, which idealizes 'native speakerism' (Baker, 2018, p, 27) while it disempowers and marginalizes non-native speaker (NNS) and places them as foreigners (Seidlhofer, 2011) in intercultural encounters.

Baker (2018) argues that ELF is a fundamental means of intercultural communication in a variety of contexts. Many all over the world use English in different ways across different contexts to communicate with others from different and diverse language and cultural backgrounds (Baker, 2015). Hence, linking English in intercultural communication research to Anglophone countries' (Baker, 2018) cultures, language, and identity is viewed as highly problematic. Baker (2018) also asserts that ELF provides significant implications for "intercultural communication and the complex

relationships between languages, communicative practices, identities, communities and cultures" (Baker, 2018, p. 27-28). A substantial literature in ELF research has shown that individuals signal, construct and represent local, global, and contingent identities and other frames of reference using ELF (Baker, 2015; Saito, 2017). In sum, the focus on the comparison between NS and NSS in the discussion of intercultural communication and contact, which is fundamental to global citizenship, need to shift the focus towards the role of English as a lingua franca, separate from the notion of nativeness, and its implications for issues of identity, language, and culture (Baker, 2018).

Baker (2018) provides a comprehensive and updated overview of the notion of intercultural communication. He distinguishes it from traditional cross-cultural communication in its focus on practices of distinct cultural groupings, independent from intercultural interactions. Thus, the notion of cross-cultural communication and its linguistic features is not quite relevant to this study. Intercultural communication focuses on communicative practices of interlocutors in interaction with each other. Baker (2018) also adds that intercultural communication, citing Hua's (2016) definition, recognizes the importance of participants' perceptions of cultural and linguistic differences as relevant in any characterization of communication. Baker (2018), especially, draws our attention to consider those (linguacultural) differences mainly when participants themselves regard them as important too, that is "to approach them critically and not to assume them a priori." (Baker, 2018, p. 27). There are also issues about agency in how participants interpret and react in an intercultural experience based on their intercultural awareness. This includes their agency over how they define and develop intercultural development (Chen & McConachy, 2021). Most importantly, Baker (2018) highlights that both ELF and intercultural communication share a post-structuralist perspective on communication, identity, and culture in which they are viewed as "constructed, negotiable, and adaptable but also they value issues of power, ideology and resistance" (Baker, 2018, P. 27). This is a concern for critical global citizenship as well which will be shown in upcoming chapters.

2.4 English in Algeria

In this section, the situation of languages (the linguistic issues and situation) in Algeria will be introduced, first a background of the Algerian history is provided, and this is relevant to illustrate a more comprehensive picture of the situation of teaching languages in the country. A particular emphasis will be placed on the linguistic diversity (Belmihoub, 2018) to provide an inclusive picture of the Algerian linguistic background. English will be allocated a special emphasis given its state, as a lingua franca in the present day, its competition with existing languages in Algeria will be also particularly highlighted.

2.4.1 History of Algeria

Algeria is a North African country on the Mediterranean coast; it involves 48 provinces with an estimate 40 million people. According to the Algerian government, the population is estimated at 99% to be Sunni Muslims (Library of Congress, 2008) and 1% other faith communities. The latter were increasingly targeted and restricted (Uscirf, 2021). However, the country manifests a greater cultural diversity thanks to its rich history and the array of civilization that it encountered for centuries. Between the fourth and the nineteenth century, Algeria was subject to a number of invasions from the vandals, the ottomans, the Spanish and the French (Miliani, 2000). It has also endured many civilizations including the Berber, Phoenician, Carthaginian, Roman, Byzantine, Arab-Muslim, Turkish, Spanish, and French (Miliani, 2000). Arabs and the French have had the greatest impact linguistically and culturally (Ennaji, 2005, p. 3 cited in Blemihoub, 2017).

The Arabic culture and language occupied the country alongside the Islamic openings since the 7th century to and continued to dominate it until the present day. In 1930, The French colonization settled in Algeria and implemented "methodical policy" of "deracination" and "deculturization" by imposing a policy of total "Frenchification" on Algerian population (Benrabah, 2014, p. 44). The policy of deracination targeted the native language and culture and intended to uproot the natives' history and civilization, native language was reduced by colonialists into "negative terms such as dialect, patois, and so on, to debase the languages of Algerians" (Benrabah, 2014, p. 44). By the end of the war of independence, there were 10 million Algerians of whom one million could read French with six million were able to speak it; literacy in literary Arabic was about 5.5% and speakers of Berber shortened to 18.5% (Benrabah, 2014).

After the independence, the Algerian government has implemented an Arabization regime to "deFrenchify" Algeria (Benrabah, 2014) and to maintain "a homogeneous country" (Milliani, 2000, p 14). Since then to the present date, literacy in literary Arabic stood up from 10% in 1962 to 70% in 1990 that now the majority are considered as literate in Arabic (Benrabah, 2014). The Arabization monolingual policy received a greater controversy; Miliani (2000) argues, "The asphyxia of the Algerian vernaculars has been progressively undertaken through reforms that were more eradicating than constructive in nature" (Miliani, 2000, p 15). This is because the standardized languages, Arabic and later French, were not used for everyday communication, neither the Algerian vernaculars were allowed in schools. Consequently, youth generations experienced uncertainty and instability in relation to their communication and identities (Miliani, 2000).

2.4.2 Language education within Algeria

The monolingual policy of Arabization turned out into a shortcoming for the Algerian society in the age of economic and technology expansion (Benrabah, 2014). Therefore, from the end of the 1970s to the

early 1990s, French began to be taught as a mandatory subject and the first foreign language after Arabic starting from primary education. It stood as a medium of instruction in scientific university departments (Hamzaoui, 2017).

The acceleration of the globalization process, English was appropriated in the Algerian education policy (Mami, 2013). Since 2000, it began to be taught as the most important foreign language taught after French, (Hamzaoui, 2017) from the first-grade level of middle school (Chemami, 2011, p. 231) as well as university bachelor and master's degrees in language faculties of Algerian universities.

Miliani (2000) describes the situation of English teaching in higher education as one that is far from the reality. He claims that English classroom discourse is based on "a metalanguage (not always made comprehensible) and knowledge considered just as "a product for memorization, not as a process of reconstruction" (Miliani, 2000, p. 24). The focus is often on linguistic accuracy that is centred on fixed norms (Miliani, 2000). This brings about a number of questions about the extent to which Algerian students are prepared to linguistic diversity in an interconnected world.

2.4.3 The present situation: Multilingualism in Algeria

There are three main language groups in present-day Algeria: Berberophones, Arabophones, Francophones and Anglophones more recently. The Arabic-speaking community constitutes approximately 70–75% of the total population. The diaglossia between the Algerian Arabic and the Literary Arabic is added to this complex reality (Chemammi, 2011). Berberophones represent 25–30% and live in communities and regions all over the country. As for the Francophone, who are often (Arabic–French or Berber–French) bilinguals, they use French as an additional language (Benrabeh, 2014). Other phenomena that are common amongst Algerians include code switching, code mixing and borrowing (Le Roux, 2017).

Algeria is considered as the second largest francophone country, French is associated with modernity, advancement, and intellectual distinction, gaining a prestigious status among Algerian people who develop a clear and particular preference to learn and use it (Hamzaoui, 2017). It is now prevalent across formal and prestigious domains such as education and administration. It is surprising that despite the global dominance of English over French on an international scale, the latter still survives as a powerful lingua franca in the 21st century in Algeria (Belmihoub, 2018).

Yet, English use among the youth generations is also on an increase. Benrabah (2014) conducted a study to examine how Algerian youth perceive the substitution of French with English. The results displayed that English is not seen as a rival to French, the study depicts that about 58.6% respondents favour a rather a trilingual regime, it means "Arabic, English and French". Another study conducted with Algerian youth with regard to their perception of what they consider as a world language, among

204 language master students, 188 (92%) have chosen English. These results depict the leaning of youth Algerian towards the role of English vis-à-vis 'current' interconnected world (Benrabah, 2007).

Benrabah (2007) notes that despite students' perception of the global importance of English. Proficiency in English is the lowest compared to their counterparts in the Middle East and North Africa (MENA) nations (Benrabah, 2007). The author attributes the low use and proficiency of English among Algerian youth to the actual economic system of Algeria and its disclosure to the global market as well as tourism; this in return prompted the continuity of French use as the main lingua franca by Algeria.

Nevertheless, a recent study shows that English is used at differential scales among youth students and is on an increase, thanks to some factors such as the use of English in online communication spaces with people within and beyond Algerian borders, tourism, and media sectors, interpersonal, formal and professional use, and engagement in exchange programmes (Belmihoub, 2018). A noteworthy aspect as regards introducing English in Algeria involves "Encouraging student enhancement with mobility" (Mami, 2013, p. 913). These efforts are considered as a part of the government's strive to invest in English teaching (Belmihoub, 2018) or as claimed by Mami (2013) that exchange programmes are designed "on the hope for these students sent abroad, most often to Anglophone countries, to learn English on its native form" (Mami, 2013, p. 245). This is in turn is believed to be an efficient way to prepare a force of 'native-speakers' like future educationalists.

Adopting English education in the Algerian policy is seen as a way of embracing globalization and as a gate for crossing institutional and national borders towards a global space (Mami, 2013). However, the relevance of the native speaker model for Algerian students crossing borders should be doubted given the global expansion of English and its use as a lingua franca globally. Few authors have addressed Algerian student's practice or perceptions of ELF, English is often seen as a gate towards work, educational related ends with little concern of intercultural and social activities, or humanistic ends that could be achieved though ELF. Furthermore, the importance of English alongside French for modernization and connection with the outside world, as well as the preservation of Arabic as a traditional language, is stressed by academics who study language in the Algerian context. However, I argue that Berber, Darija and Arabic should not be dismissed. Henceforth, I suggest that looking at the lingua franca situation among Algerians, needs to account for all the languages and consider multiple and dynamic relationships between them. I also agree that the linguistic reality in Algeria is more likely to be described as translingual beyond the established account of languages as separate, named languages (Saraceni, M. and Jacob, C., 2019) and this extends to the association between the identities (re)constructed and the communities with which Algerian may choose to identify with.

One of their participants in Taibi and Badwan's (2021) study of the experience of young Algerian academic sojourns in the UK reported, for instance, that she reconnected with communicative

repertoires she had not utilised in years and formed fresh connections with other repertoires. In Algeria, languages are viewed as segregated (Stihi, 2021), politicised (Jacob, 2020) indexing, and often with competitive labels and symbols attached to them. This makes it necessary to investigate whether global citizenship provides a new paradigm for understanding languages in Algeria. According to Jacob (2020), Algerians' perceptions of English as being in opposition to French and as neutral, unrelated to imperialism, disregard the ways in which English itself may contribute to the perpetuation of pre-existing social structures and networks of privilege. In Algeria, there is a significant and intricate conceptualization of languages that needs to be dissected and unpacked, freed from pre-existing labels and connotations, and contextualised.

2.5 Summary and conclusions

This chapter addressed the limitations of adopting a monolingual and standardized approach to the use of English that has become a potential means of communication between speakers of a variety of 'lingua-cultures' worldwide (Risager, 2006). The substantial increase and dynamic ways of English flow across a variety of contexts raised a significant need to revisit current monolithic conceptualizations of English and linking it to homogeneous groups and geographical boundaries that became unquestionably blurred (Baker, 2015). The chapter discussed the linguistic stance that will be undertaken in this study in examining the relationship between language use, cultural realities, individuals' identities, and the varied context in which they find themselves. Given variability of multilingual/ multicultural contexts, the nature of language resources and strategies likely to be used might not be always necessarily predictable before the communication takes place. ELF provides a nuance understanding of languages, communication, identity, and culture as constructed, adaptable, and negotiable (Baker, 2015, 2018). The chapter then discusses the background of research participants and context. It tackled the socio-cultural, the sociolinguistic and educational policy changes in Algeria. The existing literature shows that the prevalent situation of discourses, ideologies and educational transformations regarding language and communicative competence in Algeria is one that is removed from the social reality of English in global contexts. This raises a number of questions of how Algerian youth are prepared to communicate with others beyond national borders. Although there is a significant body of Algerian students who are engaged in international mobility through higher education, there is a paucity of research that has looked at their experiences and perceptions of language in diverse contexts. This study focuses on examining international Algeria students' views and possibly changing perceptions of language and communication in global setting linked to global citizenship learning through a qualitative enquiry.

Chapter 3 Intercultural skills as a foundation to global citizenship education

3.1 Introduction

Language is an integral part of intercultural communication and English as a lingua franca situation. Intercultural communication competence and intercultural awareness are important for individuals "to become responsible, ethical members" and thus global citizens of an increasingly interconnected world (Jackson, 2014, p. 298). This chapter brings into light a post-structuralist perspective on intercultural awareness and skills, which challenges traditional assumptions that postulate intercultural communicative competence in accordance with culturally and linguistically defined and bounded contexts. I will discuss how the poststructuralist perspective offers a better understanding of intercultural and multilingual encounters while also taking into account the fluidity and complexity (Baker, 2015) of transcultural contexts and interactions and in turn considers intercultural skills and strategies as contextual, hybrid, and adjustable.

3.2 Positivist approaches: Appropriateness and effectiveness

Traditionally, 'competence' in intercultural communication often relates to the degree of appropriateness and effectiveness. Effectiveness signifies the ability to "control the interaction to attain one's goals" (Chen, 2017, p. 352), while appropriateness is linked to how "one's behaviours is perceived by one's host" (Jackson, 2014, p. 308) i.e. what is acceptable in the host/second language culture. What is problematic as concerns the appropriateness and effectiveness criteria is not that the interactant need to be sensitive towards each other's differences but the assumption that takes for granted the rules of the outsider and his culture/language. This in turn has essentialist implications, which places the other as a prototypical member of the other cultural or social group (Spencer-Oatey & Franklin, 2009). These criteria are well grounded in many intercultural competence models.

One criticism is that the effectiveness criteria carry cultural bias as what defines these criteria can vary from a cultural context to another, for instance he illustrates that effectiveness in some context involves manipulation and control to achieve 'one's' goals while in some other context would me more of an interconnected and holistic process where harmony is the ultimate goal.

However, it is argued that to examine effectiveness and appropriateness in ICC, it is important not to fall in the trap of NS/NNS and/or home/host culture binaries (Baker, 20115; 2016). Alternatively, it is important to account for the complex, dynamic and negotiable nature of intercultural interaction (Baker, 2018) and therefore the knowledge and skills needed to reconstruct meaning in flexible ways. Post-structuralism theorizations and models of intercultural competence/ awareness highlight the dynamics of the relationship between communication practices, identities, and language (Baker, 2011;

Kramsch, 2009, 2011; Canagarajah, 2013, 2014; Hua, 2014, 2015). I will discuss these in the following section: yet I will outline first the chronological development of intercultural competence and related concepts.

3.3 Characterizing Intercultural Communicative Competence (ICC)

To begin, before addressing a relevant model of intercultural communicative competence, it is important first to consider relevant concepts such as cultural competence and communicative competence. Baker (2015) cautions against the static division between cultural competence and intercultural competence, arguing that intercultural competence viewed based on the ability to communicate with others whose identities are reduced to homogeneous conceptions of cultures and languages is highly problematic. Baker (2015) upholds that culture needs to be regarded as an ongoing "process and practice" (Baker, 2015, p. 147). Hence, cultural competence is a process of learning to communicate with members of a given cultural group by means of "primary socialization", while intercultural competence/awareness should be seen as a process of learning to communicate in another group through "secondary socialization" (Baker, 2015, p. 146), while these processes of socialization are not linear or homogenous as will be explained later (see section 4.4.2.3).

To understand how intercultural communication through ELF can be perceived successful and what types of competence required for communication of this nature (Baker, 2015), it is crucial to draw the distinction between intercultural communicative competence and communicative competence here. Chomsky's 'linguistic competence' (1965) takes the mastery of grammar rules as criterion for a competent speaker and relies on intuition and linguistic knowledge of an abstract, isolated, ideal speaker-hearer instead of real speech of interlocutors in a social world. Hymes (1972) is known for adding/extending on grammatical competence in that considers the social and cultural context in which human communication takes place.

However, communicative competence is yet problematic as it implies that appropriate language use can be evaluated against the native speaker language and culture (Byram, 1997). A remarkable limitation of Hymes' (1972) communicative competence according to Byram (1997) is its focus on how speakers of an additional language can "model themselves according to native/first speakers of a 'foreign' language" (Byram, 1997, p. 8). Byram (1997) notes that the focus needs to be on the understanding of communication as a human interaction not just the exchange of information and to take into account speakers' sense of the world and their cultural identities.

Byram's (1997) thus proposes the framework of intercultural communicative competence, which combines linguistic/communicative competence, and intercultural competence; the latter recognizes the socio-cultural aspects of interaction and identities between individuals. Byram (1997) agrees that

individuals require more than a knowledge of the language and how it can be used but also to be aware and able to understand and interact with others by developing the skills of what Byram (19997) refers to as intercultural competence in intercultural encounters and communication. This entails being prepared for interaction with people of other cultures to be able to understand and relate to them as individuals with other distinctive perspectives, values, and behaviours (Byram, Gribkova & Starkey, 2002). The model as shown in the figure consists of elements that are summarized as follows:
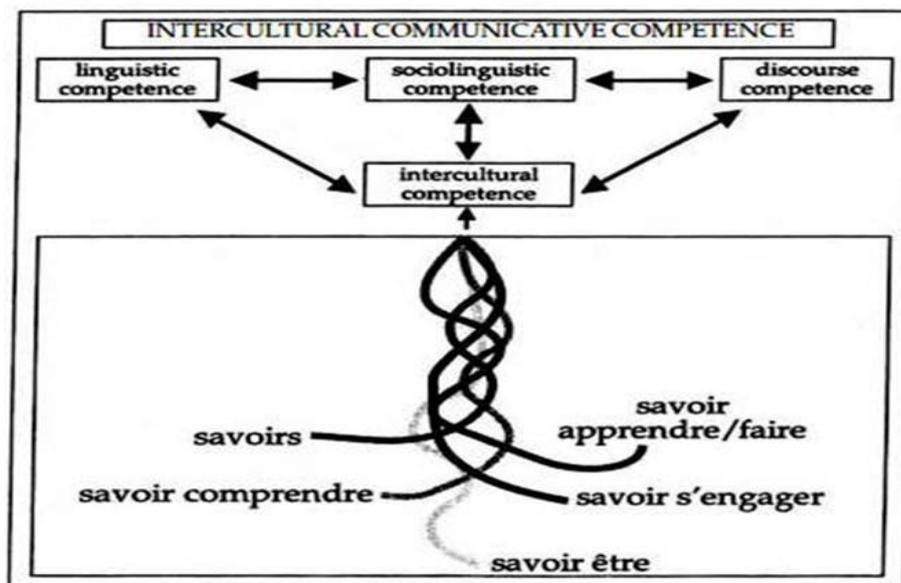
Figure 1 Model of Intercultural Communicative Competence (ICC) (Byram, 1997)

Byram's (1997) intercultural communicative competence model consists of, first; *knowledge (savoir)* of how social groups and identities function, i.e. the social processes and knowledge of one's own social groups and identities are likely to be perceived by others as well as a knowledge of others. The knowledge component allows the individual to communicate in intercultural encounters taking into account the impact of one's and other's identities and social and national backgrounds on maintaining intercultural communication. Second, there is the *attitudes* (savoir être) component which involve curiosity and openness towards one's as well as other's cultures. It also entails readiness to view one's taken for granted belief and values from an outsider's perspective who may hold different worldviews. The third component of intercultural communicative competence is intercultural *skills of comparing, interpreting, relating or savoir comprendre,* these skills refer to the ability of analysing and relating ideas and events from other cultures to one's own. This will enable individuals to be able to understand the acts and expressions of someone from a different background; they also help to manage misunderstandings that occur as a result of differences.

Skills of interaction and discovery (Savoir apprendre/faire) imply that individuals need to develop the ability to generate knowledge about other people's belief, values and behaviours given they belong to different cultural background and how to act upon this knowledge to manage their interaction.

Finally, *critical cultural awareness* (avoir s'engager), which is defined as "an ability to evaluate, critically and based on explicit criteria, perspectives, practices and products in one's own and other cultures and countries" (Byram, 1997, p. 53). Byram, Gribkova and Starkey (2002) notes that "intercultural speakers/mediators need to notice their own values and how these influence their views of other people's values" (Byram, Gribkova and Starkey, 2002, p. 13) and that they need "a critical awareness of themselves and their values, as well as those of other people" (Byram, 2002, p. 13).

Byram's model offers a useful understanding of the key aspects of communication that individuals need to be aware of and manage during their intercultural encounters. The model covers attitudes, knowledge, and behaviours, and explains how these elements can affect intercultural exchange (Baker, 2015). Intercultural skills of relating, interpreting, discovery, and interaction as well and critical cultural awareness are significant as they show how individuals can communicate inter-culturally by developing a critical consciousness of the impact that their own perceptions of the world and practices might have on the efficiency of their communication/relationships with others who are culturally different to them.

Byram's ICC, however, carries some limitations. At an empirical level, it is a bit unclear how the ICC (Byram, 2008b) components can be examined in the real world and the extent to which they applicable to different contexts. At a theoretical level, the components of the model seem to need further piloting as the model reflects a European historical and geographical orientation and a culture-nation identification as pointed out by some scholars such as Matsuo (2012). The model may not apply to contexts (European in this discussion) where languages such as English are no less tied to any specific culture or nation, beside these contexts are often multilingual and multicultural (Baker, 2016) in nature which makes it difficult to define which culture is present within one country. In addition, the model implies the assumption of priory knowledge of one's and other's cultures, this again denotes some sense of essentialism. Individuals go through complex and multiple realities (Holliday, 2010) and identify with multiple "groups and communities which frequently transcend national boundaries" (Baker, 2015, p. 153).

Much of the academic empirical work allocated for international student mobility and intercultural development relies on quantitative measurements and inventories for the generalizations of findings (for example, Anderson et al, 2006; Pedersen, 2010) to examine intercultural development and identities of individuals in the mobility process. Postmodern theorists have criticised the generalisability and applicability of 'national culture' based models or inventories to studying and analysing human relationships and behaviours that only depend on knowledge, skills, and psychological inclination for communication with otherness but also a complex web of factors such as power, "the dynamics and multiplicity of individuals negotiating identities in society settings" (Feng, 2009, p. 73). In sum, it is important to approach these issues more critically to capture complex,

multiple and nuanced image of young people's identities and experiences in relation to language and culture. Also, the views towards the effects of study abroad on intercultural communication competence appear to be mutually exclusive (Spitzberg, 2000). The contradictory perspectives regarding the effects of study abroad context on developing language, intercultural skills, as well as the different conceptualizations of intercultural competence that may emerge across cultures raises the need to investigate the notion further by looking at theorizations that capture better the dynamics and nuances of intercultural awareness development in diverse contexts and transient encounters (Jenkins, 2015).

3.4 Postmodern and poststructuralist framework

3.4.1 Canagarajah's Performative competence (2013)

Similar to Byram's ICC in its focus on the socio-cultural perspective of communication between individuals of different backgrounds, Canagarajah's Performative competence (2013) rejects the view, which treats the norms of communication as pre-defined such as fixed grammatical constructs. It emphasizes that competence should be viewed as dynamic and works differently across different spaces and contexts. Also, competence is not tied to any defined cultural or linguistic group, this view contradicts earlier theorizations of ICC, which view communication in relation to national groups and languages while it does not engage with communication that is contingent and thus requires dynamic and variable skills. Performative competence entails "plural norms and mobile semiotic resources in contact zones" (Canagarajah, 2013, p. 173). It involves the ability to "respond strategically to unexpected norms and to collaboratively generate meanings out of diverse resources that constitute competence" (Kimura & Canagarajah, 2018, p. 295). Negotiability in performative competence is enabled through alignment which involves "connecting semiotic resources, environmental factors and human subjects to one's own communicative needs and interests in order to achieve meaning and enables translinguals to respond to such highly diverse, unexpected, and changing contexts and codes by strategically combining ecological resources" (Canagarajah, 2013, p. 174). Canagarajah (2013) suggests cooperative dispositions, which enables negotiation of diversity and the co-construction of meaning in "situated interactions" (Canagarajah, 2013, p. 79), and dispositions are developed through socialization not merely restricted to and extends beyond cognitive competence. Canagarajah's (2013) performative competence is significant in that it goes beyond traditional dichotomies of native/non-native speakers and the associated competences and identities. It focuses on creative communication strategies and meaning making that are shaped in the instances of interaction (Canagarajah, 2009) in contingent encounters to serve the aims of transient communication in complex and dynamic cultural and linguistic contexts. The principles of performative competence have common points with ELF communication; thus they are not only prevalent amongst translinguals but also ELF users.

Canagarajah (2013) rejects the "dominance of monolingual ideologies and essentialised communities". p. 79). Which he argues prevents us from addressing the addressing the complexity of communication and competence at contact zones. Canagarajah (2013) invites us to –rethink terms such as 'system' vs 'openness', 'fixed grammar', 'shared norms', and how variations are considered as deviations, instead he calls for view that focuses on meaning achievement and how these variations are communicative in situated interactions. Once interactant engage in developing norms in a particular situation, Canagarajah (2013) notes that these norms may not become transferable to other communicative situations, but it is the awareness to negotiate those norms that is important and that will develop in future intercultural encounters.

3.4.2 Kramsch (2009, 2011) Symbolic competence

Kramsch (2009) proposes the notion of symbolic competence, which represents a critical and ecological approach into the notion of intercultural competence, which can invite mutuality, resistance, creating distance, past experiences, future expectations, and current practices whereby culture is conceptualized as a symbolic process of meaning making and production through language. Kramsch (2011) highlights that culture is constructed and reconstructed in discourse and is interpreted differently across time and space. Hence, it expands beyond the "dualities of national and fixed L1/C1 and L2/C2" (Kramsch, 2011, p. 355). Symbolic competence extends beyond intercultural competence which suggests the ability to accept and tolerate others but also to reflect and engage "critically and analytically" (Kramsch, 2011, p. 365) with others by understanding the impact that discourse (shaped by ideology, attitudes, and beliefs) upon one's and others' sense of the world and meaning making. It is to "look beyond others' words and actions" (Kramsch, 2011, p. 365) that are symbolic representations and projections of their sense of the world, which are in continuous and dynamic re-invention.

Kramsch's (2011) reconceptualization of intercultural competence entails the view of discourse as a symbolic system, this involves, *symbolic representation*; what abstract words project about one's thoughts*, symbolic action*; and this entails the impact of our words, their functionality and what they reveal about one's intentions. Finally, *symbolic power*, which focuses on "what words index and what they reveal about social identities, individual and collective memories, emotions and aspirations" (Kramsch, 2011, p 357).

Symbolic competence offers an important account taking into consideration statements made about the 'other' and language use (discourse); it takes a further dimension into interculturality, which recognizes the importance of negotiating ideologies in relation to the role of language, its use, and links to culture and identity to achieve intercultural understanding. It also addresses issues of representation that influence one's view of others and power relations. Those who are able to identify,

revise and suspend or negotiate these representations through language use and other communication practices are engaged in the process of developing a sense of intercultural understanding and empathy with others in critical ways.

3.4.3 Baker (2011, 2012, 2015) Cultural awareness and Intercultural Awareness

Taking a more analytical examination of intercultural communicative competence, Baker (2011, 2015) proposes the framework of intercultural awareness that transcends the idealization of the language and culture of the target communities. The framework acknowledges and focuses on the dynamic nature of todays' multicultural and multilingual societies. It recognizes the complexity of intercultural communication (Baker, 2011, p. 210) which features dynamic communities/ groups and communicative practices.

> *"Intercultural awareness is a conscious understanding of the role culturally based forms, practices and frames of reference can have in intercultural communication, and an ability to put these conceptions into practice in a flexible and context specific manner in communication." (Adapted from Baker 2011, p. 202)*

The definitions imply two fundamental principles of intercultural awareness. The first is to identify and understand the impact of practices informed by one's and other's cultural background could exert on the course of communication during intercultural encounters. Second, the model accounts for general rather than specific intercultural communication strategies that is individuals cannot be prepared with specific knowledge of all the possible communicative practices (linguistic or intercultural) especially in diverse societies and unfamiliar situations. Hence, the strategies deployed in intercultural encounters are flexible and contextually constructed depending on the specific situation of intercultural Communication (Baker, 2011, 2016).
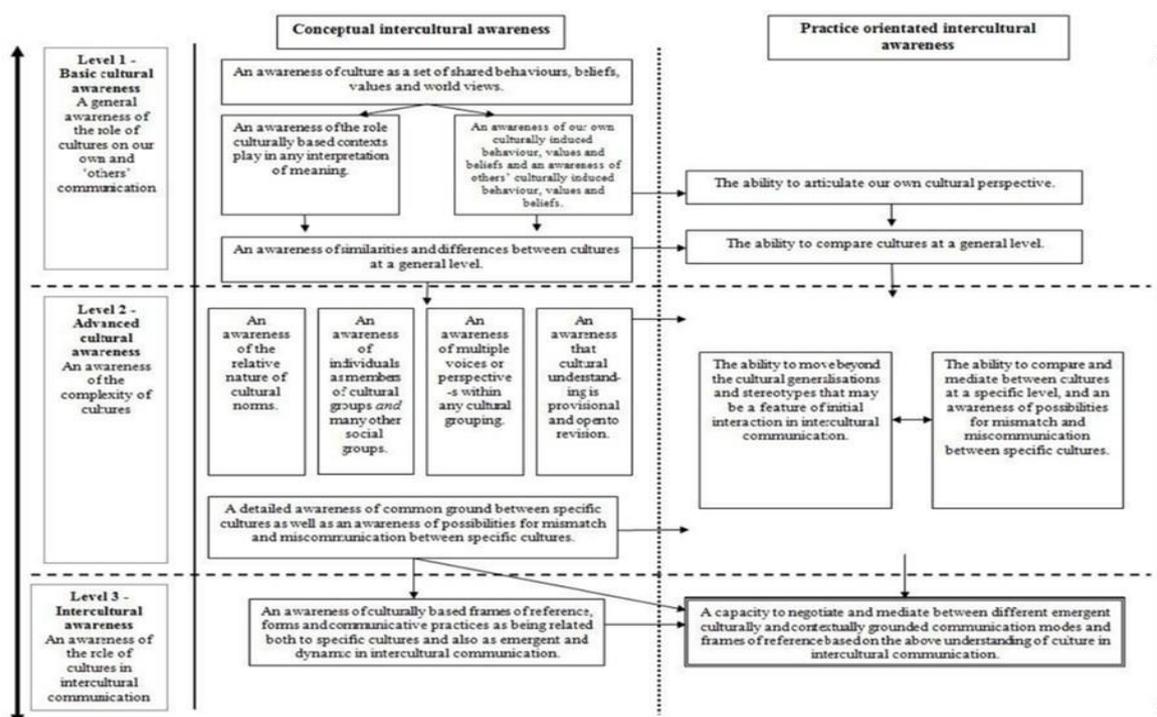
Figure 2 A Model of Intercultural Awareness, (Baker 2015, p. 168)

Intercultural Awareness comprises 12 elements and 3 levels as shown in the figure above. Level one is entitled basic cultural awareness (CA); it shows how awareness relates to a generalised understanding of first culture (C1) rather than intercultural communication in specific. The second level is named advanced cultural awareness, this involves more complex understandings of cultures and communication and moving away from essentialist positions. Then, the third level represents the stage of change and adaptation; this involves the move from cultural awareness (CA) to intercultural awareness (ICA). The individual goes beyond essentialist, fixed views of cultures, and recognises that cultural references and communicative practices in intercultural communication may or may not be related to specific cultures. As a result, s/he acquires the ability to negotiate between different communicative practices and frames of reference that are dependent upon a particular situation and cultural context (Baker, 2015).

3.5 Summary and conclusions

In sum, it is important to acknowledge that the above discussed frameworks and models, each introduces an analytical approach that is useful to study the development of students in international mobility in terms of knowledge, skills, behaviours, and awareness required for successful intercultural encounters and global citizenship learning.

However, some of these models, in this case intercultural communicative competence (Byram, 2008b) limit intercultural interaction and view them within bounded cultural groups and political entities that still feature high complexity and diversity within it. Intercultural communicative competence

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framework needs to be combined and informed by elements from other models devised more comprehensive and inclusive. The purpose of my study is to capture the intercultural relations, awareness of students in international setting. Therefore, it would be more relevant to consider the frameworks which account for the fluidity, complexity, and the dynamic nature of intercultural communication through ELF and the dynamic and complex relationships between languages, cultures, and identities. Thus, this study will make use of Intercultural Awareness (ICA) model (Baker, 2015), which transcends the focus on national-specific cultures. ICA stresses the development 'process' of the knowledge, skills and mind-set that can help individuals analyse critically their linguistic and cultural context and engage in interactions without priory assumptions but also with openness to relating, mediating and negotiating their understanding of their own culture and those of the others in a range of contexts. ICA also captures 'processes' of developing intercultural understanding in dynamics ways from basic to advanced ICA. It is then useful to understand how individuals particularly students involved in international education move from developing basic understanding towards more advanced, knowledge, skills and identifications developed in contingent situations. Baker's ICA (2015) will be combined with principles of performative competence (Canagarajah, 2013) and symbolic competence (Kramsch, 2009; 2010) to understand, in relation to the former, how participants use and negotiate multiple semiotic resources within specific contexts to achieve their goals of intercultural understanding and interaction, a useful principle of Canagarajah's theorization (2013). The view of intercultural competence/ awareness as an integrated competence is particularly relevant. It means that users are open to use whatever resources at their disposal to achieve their communication goals regardless of established norms. Considering aspects of symbolic competence (Kramsch, 2009; 2011) adds a further understanding about critically interpreting and engaging with people from other cultures, it involves not only what people say and do but also established discourse and representations of cultures which suggests a further level of analysis of intercultural development by identifying and negotiating these established representations in discourse. It is important also to adopt symbolic competence to understand how mobile students make sense of and move beyond ideologies and power relations in relation to their intercultural communication through ELF to achieve intercultural understanding and cooperation.

Chapter 4 Global citizenship, mobility, and global citizenship education

4.1 Introduction

Recently, there has been a growing trend towards the focus on action-oriented aspects of intercultural knowledge and skills. That is how individuals meet up either physically or virtually to achieve a shared aim and practice. This study is driven by how global changes have influenced higher education to adjust itself to meet the needs of today's interconnected world. Central to these changes are the stakeholders (students, teachers, researchers) who expect to find support to develop the abilities required to respond to the needs of an interrelated world. Much of the literature about students' mobility experience focused extensively on the development of intercultural competence and communication behaviours (Byram, 1997; Deardorff, 2008; Bennet, 2008). The questions of whether mobile students may seize opportunities to 'act' (Porto & Byram, 2015) and help 'others' across boundaries, or cooperate with them to tackle any international and transnational issues and expand their sense of belonging is, however, not given much attention. The notion of global citizenship is suggested (Byram et al 2017) to address these ends. Before addressing the notion of global citizenship in this chapter, I will first discuss notion of identity and theorization of its construction and change in relation to language and culture, as it is important for cultivating a sense of global citizenship. After this, I review the concept and characteristics of international student mobility and I examine its place in the Algerian context. Next, I will contextualize, briefly, rationales behind the introduction and implementation of citizenship into the curricula of national education institutions in different nation states; this is to argue that the capabilities that national citizens need to develop may not serve the demands of our interconnected world. Then, the chapter concentrates on the shift of citizenship conceptualization from national to a global perspective and introduces the concept of global citizenship. This chapter will question the rigid approaches into culture and language in current intercultural citizenship research. I present intercultural/ global citizenship framework that inform this study including alternative theorizations to normative components and approaches in existing global citizenship theory and practice. I will argue that post-structural theories into language, culture and identity discussed earlier and suggested through ELF theory offer an empowering and critical understanding of these notions that need to be incorporated into the ongoing research on intercultural competence and citizenship.

4.2 The concept of cultural identity

Identity is adopted in this research in the sense of 'external identification with groups' (Baker, 2016,

p. 340) such as ethnic, cultural, and national groupings. I differentiate it from other related, yet more subjective notions such as 'self' and 'subject'. However, another level of complexity can be added here in differentiating between identity and identification. The former is agued to signify a fixed state of being and becoming. The latter focuses on the process of how people identify themselves (Dervin, 2013) as well as "change/shifting or representation" (Machart & Lim, 2013, p. 37).

Turning to cultural identity, to begin, in the postmodern understanding, cultural identity is often seen as complex and multi-layered, consists of and influenced by a range of elements that are in continuous dialogue with each other (Holliday, 2010b). Things such as social structure, ideology and power, politics, religion, the economy, gender, race, ethnicity, and linguistic affiliation, all influence one's sense of identity (Holliday, 2011).

A fundamental aspect of one's cultural identity entails ethnicity and race and these are "conflated with cultural identity in practice" (Hua, 2014, p. 4). However, ethnic, and racial affiliation may not always become salient and can become even problematic especially in the age of hybridity, mobility, and interconnectedness. Individuals choose to speak, dress up, to project particular ethnic or racial affiliations, which may not reflect their supposedly ethnic or racial origin (Hua, 2014).

Identity is one that is complex multiple and made up of multiple, complex realities. Holliday (2010a) presents a framework that enables a comprehensive examination of cultural identity. The framework recognizes dialogue between universal (global), national, personal, and contingent realities surrounding individuals' sense of identity. One level of reality entails the relevance of global and political positions, how they have an influence upon self-positioning and others in the world in terms of power, ideology, and economy.

Another reality that applies to identity issues is nation. Nation forms a big part of how many individuals across the world understand their identities and others outside their national boundaries. However, individuals hold multiple realities about themselves and people around them that reducing one's frame of identity into national bounds becomes a rather essentialist task (Holliday, 2011). Individuals can have unique personal trajectories, which feature varied and layered cultural realities, such as religion, ancestry, political or gender, which may sometimes come into conflict with their sense of belonging to one given nation (Holliday, 2010a). This makes the relationship between culture and identity highly complex; the same applies to the correlation between cultural identity and nationality (Baker, 2015). This understanding of the complex reality of one's and others' identities is relevant in the study of critical awareness of one-self and others in relation to intercultural and global citizenship studies.

Small cultures apply to this study as it acknowledges belonging to other emergent groupings other than national and ethnic realities. It represents "the innate ability we all have to read, work with and negotiate our position with culture in whatever form and wherever we find it, in both familiar and

unfamiliar scenarios" (Holliday, 2014, p. 5). Small culture may involve small "on the go" groupings, events, or activities that individuals find themselves engage in and "the sets of relationship" rules and meaning they build around them (Holliday, 2014, p. 5), and the old experiences they carry with them. That is maintaining cultural richness while also engaging and constructing new practices, cultural and beyond in emergent situations and unpredictable contexts. This can result in having individuals engage in new ways of positioning their identities in relation to the new and emergent domains individuals find themselves in. Small cultures provide a critical analytical framework that could be applied to the study of meaning-making and sense of identity in emergent situations as well as emergent strategies and rules that individuals build in the course of new and contingent intercultural situations.

4.2.1 Identity, language, and negotiation

A linguistic perspective is at the core of understanding identity and relates to the current study, which looks into the role language plays in constructing and maintaining identity in intercultural experiences and cooperation. A noteworthy discussion on issues of language and identity includes Joseph's (2004) work that explores the construction and multiplicity of identity. Joseph (2004) explains that every individual has multiple identities. This is because everyone has various roles towards others and that our "identities shift according to the context of who it is that we are with" (Joseph, 2004, p. 8). Some identities become relevant or irrelevant depending on context and our interlocutors.

In regard to identity and identification difference, Joseph (2004) distinguishes two ways of talking about identity. One that is fixed and one that is an ongoing subject to change and expansion process. He argues that one of most "crucial and powerful claims about identity is fixedness and thus is imposed on us by birth and remains unchanged" (Joseph, 2004, p. 119). He argues this extends to assume the nature of relationship between language and national identity that he argues is a "matter of political construction" as well (Joseph, 2004, p. 125). However, Joseph (2004) calls for deessentializing the role of languages in regard to ethnicity and national belonging by outlining an historical overview and discussion regarding the established concepts of nation and national identity. Joseph (2004) refers to how language was always perceived as a tool to unify and make unique members of the nation in one hand while distinguishing them from an outside nation group. As a result, nations and ethnic groups used languages as means of distancing themselves from others using verbal communication and other semiotic means. For instance, he provides us with an example of how colonizers in the past wore jewellery to distinguish themselves from people of the homeland, a semiotic behaviour. This semiotic behaviour is a language and is a marker of identity of a group identity that distinct itself from others. Such conceptions usually determine others sometimes as a threat and dilution to the entity and unity of that nation. This idea, which springs from a premise that would encourage racism in research and education and have terrible repercussions for humanity, is one that Joseph (2004) cautions against.

To illustrate the weak association between standard languages and identity, Joseph (2004) refers to the following realities. Joseph's (2004) theorization depart from the principle that the nation is an 'imagined political community' and that the nation is invented same way a national language has been developed. He discusses how standard language limits identities one can adopt or can be ascribed by creating a hierarchy to measure individuals' eligibility for belonging and interpreting their identities. He then provides an example of how religious and national belonging in relation to language can be contradicted with proofs such as not all words in Koran are purely Arabic and the fact that Arabic sustained Christian cultures for centuries, which applies also to any other language. Another evidence is how some nations are formed around multiple languages (Joseph, 2004). There is also the case of nations without states due to cultural groups who identify with a language other than that of the state such as Catalan and the Basques in Spain and Kabylia in Algeria.

Joseph (2004) provides an understanding of identity as a paradox of two principles. The first principle is that of "sameness" and the other is about uniqueness. While sameness is, about what people as members of a group have in common. Uniqueness on the other hand is about the various identities that one can partake at the individual level and which "escapes all categorization beyond association with this particular person" (Joseph, 2004, p. 37). He notes that these oppositions intertwine: identity as-sameness is principally recognized through contact with what is different, while identity-as uniqueness is established largely through the intersection of identity-as sameness categories. A critique can be attributed to the former claim that identity as sameness is recognized through contact with what is different is not always the case. This can be opposed through theory of identity reconstruction. Another example is the notion of threads (Holliday & Amadasi, 2019) in intercultural encounters. It can be also seen in the example of narrative co-construction and thus shared identification among members of different national and cultural groups (Byram & Porto, 2015).

The idea of the construction of further identification is a key aspect of intercultural citizenship. For example, Risager (2007b) makes use of the idea of constructing a new identification referring to this as possibility of making personal attachment to people in other language areas, which results from cooperation with international associations. There are two important points that need to be drawn here, first the correlation between identity, culture, language is seen as multiple and dynamic (Baker, 2015). On identity and language, Baker (2018) argues that firstly, and most obviously, identity is typically viewed as constructed, as opposed to given. Second, individuals have the agency (Hua, 2015) to identify with multiple social groups and cultural systems (Baker, 2015) and linguistic 'realities' at the same time (Holliday, 2010). This operation is understood as identity negotiation, its significance for ELF and IC encounters is explained below.

Hua (2014, 2015) suggests that the extent to which individuals can negotiate some identities depends on the level of alignment or misalignment between ascription by others and self-orientation.

Participants choose to accept or disregard cultural memberships others could assign them. They may also claim membership to social and cultural groups to which they may not initially belong (Hua, 2014). Hua (2015) suggests that in order to maintain this negotiation process, individuals deploy a range of symbolic and indexical cues, linguistic means and interactional resources contingent to contexts to evoke or make irrelevant national and ethnic affiliations in implicit or explicit ways. Interestingly, it is important to stress that the agency of individuals regarding their identity is relative and that it is not an entirely free choice (Baker, 2015, 2016).

The idea of negotiation pertains to this study as it deals with communication in culturally and linguistically diverse and dynamic settings, where cultural identities and frames of reference (Baker, 2015) are employed, mobilised or manipulated through language to achieve interaction aims. This process falls into the interculturality paradigm of "maintaining the interactional flow, resolving differences, attaining communicative efficiency, seeking approval, reaching agreements, gaining advantage, building solidarity, and developing identities" (Hua, 2015, p. 20). Therefore, enacting interculturality through negotiation would better inform how the process of identification can be examined in relation to intercultural citizenship (Hua, 2016, p, 22). The negotiation approach proves useful because it accounts for the agency of individuals taking part in communication processes rather than their cultural groups, and contingent interactions instead of predicted actions. It also recognizes the resources that individuals carry with them rather than problematic differences. Finally, it focuses on the process rather than the narrowed vision of outcomes (Hua, 2015).

4.3 International student mobility

This section turns to international student mobility since it is in the context of student mobility that this study will explore language, identity, and global citizenship. It mainly aims at offering an understanding of the context of the current study; it focuses on international mobility in higher education. The section attempts to capture an understanding and characterisation of the notion of international student mobility relevant to this study while it is distinguished corresponding concepts. This is followed by how student mobility is understood and approached in Algeria. Finally, the sections move on to discuss aspects of international mobility that can offer but also deter global citizenship learning from a theoretical and empirical perspective. This includes the limitations of the established links between study abroad outcomes in relation to global citizenship education.

4.3.1 Characterizing international student mobility

To begin, the increase in the flow of students across borders towards international higher education institutions worldwide is a response to the opportunities offered by the latter and the demands of todays' globalized world. Globalization entails bringing together humans for interaction under the umbrella of economic and political gains and expanding cultural horizons and knowledge generation

(Guruz, 2011). Internationalization of higher education is presumed to address these goals. The latter entails the "process of integrating an international, intercultural, or global dimension into the purpose, functions or delivery of education" (Knight, 2015, p. 1). One prominent strategy to reinforce internationalisation of higher education is through international student mobility.

First, it is important to distinguish between international mobility to pursue a degree overseas and common study abroad (SA) programmes designated for temporary movement and learning at more than a single university for a degree in order to experience 'contrasting' learning environments (Teichler, 2015). Second, terms such as foreign has been used in previous studies were not used here in this study given the negative implications for students learning and experience 'foreign' may carry. Murphy-Lejune (2008) drew another distinction between international mobile and foreign students according to citizenship and residence status in that the latter may involve those who have grown up and been educated in the country but are allocated the term foreign, as they have not acquired citizenship. Doherty & Singh (2008) favour the use of "internationally mobile" students over "international student" arguing that the focus needs to be on movement instead of matters of origin. Baker (2016) questions the use of international to refer to student mobility to international higher education (IHE) arguing that multilingualism and multiculturalism are largely the norm in those institutions, which feature diverse student and staff bodies. Baker (2016) argues that international has indications of movement between national entities and hence maintains the idea of universities and the communities to which students move as "nationally definable entities" (Baker, 2016, p. 5). Thus, in Baker's (2016) terms, such understanding is problematic as it essentialise the identities, cultural, social grouping and communities with which students may identify. Doherty and Singh (2008) suggest a need to analyse student mobility beyond the (frame of) nation, they point the way international students are represented in the discourses, paradigm, policy in recruiting international mobility students influences the kind of identities they constitute. Hence, transcultural is suggested as a better term to capture the fluidity and hybridity of the range of groups students identify with (beyond the national) and the consequence of this in how mobility need to be approached in terms of educational aims and preparation (Baker, 2016).

Before students enrol into their programme of their study in another country, many of them undertake preparatory language and culture courses called pre-sessional. Pre-sessional courses and degree mobility are the conceptualizations that are more applicable given the context of this study. Pre-sessional language courses aim to prepare students' language skills for the study abroad programme. At the end of this course, students are required to take a language test to be admitted into university level courses (Copland & Garton, 2011).

4.3.2 International student mobility programmes in the Algerian context

International mobility among African countries such as Algeria have been on increase since the 1980s (Woldegiorgis & Doevenspeck, 2015). This trend of student mobility, especially in recent years, is linked to factors such as availability of diverse scholarships and exchange programmes, quality education, career prospects associated with studying overseas (Woldegiorgis & Doevenspeck, 2015). Although the international mobility of Algerian students is on increase and features about 22,465 students who went abroad in 2010, (Woldegiorgis & Doevenspeck, 2015), they are yet marked as less mobile compared to other African countries and 2% of the world average (Marshall, 2013).

The Algerian government entered into contracts of international mobility partnerships. This was often in response to historical, political, and linguistic changes. One prominent landscape in the Algerian policy of mobility is the range of agreements between the Algerian and French government owing to the historical and colonial links (Mazzarol & Soutar, 2002) between the two countries; a few opportunities were offered to Algerian students to carry their studies in French institutions (Woldegiorgis, Doevenspeck, 2015). However, this trend has shifted with the diffusion of 'English' and its association with internationalization of HE in the last decade. With introducing English to the Algerian setting, the government launched, in consonance with partners from Anglophone countries, several scholarships and programmes to consolidate knowledge, cultural and linguistic exchange.

One of the most influential programmes is the international postgraduate scholarship programme launched between UK and Algerian government aimed at facilitating the mobility of Algerian youth to continue their studies in international higher education institutions (Britishcouncil.org, 2020). These relationships and partnerships between the Algerian and British universities is meant to strengthen English language teaching, learning and research as well as developing 'English skills' in Algeria and greater mutual knowledge and understanding between the two countries (Britishcouncil.org, 2020). The aims of this kind of programmes as indicated in their website are related predominantly to the development of language learning while it is unclear how global citizenship is a part of their aims.

While there is a scarce of research on the role of mobility in Algerian youth transformative learning, there are especially a few, if any, papers that have been written about mobility regarding global citizenship learning in Algeria. Particularly, the relation of this to language from a bottom up, critical, deethnicized (Belmihoub, 2018) perspective that is in line with the ELF research and approach adopted in this research. Such role is not explained in the aims of those programs and hence needs further research.

4.3.3 International mobility as a context for intercultural contact and global citizenship education

This section considers both possibilities and challenges of global citizenship in the context of international mobility. Interest in intercultural and global citizenship learning during mobility is informed by premise of contact theory (Allport, 1954). The theory suggests that "stereotypes are born out of social isolation and broken by personal acquaintance" (Papatsiba, 2006, p. 117). This is argued to advance students' "mindfulness of the constraints of a "national identity label" (e.g. stereotypes, lack of recognition of differing conceptions of citizenship among individuals) as well as the benefits that are promoted by "governing bodies" (e.g. sense of belonging/security) (Jackson, 2011, p. 82). Jackson (2014) suggests that students' experiences of differences while abroad allow them to surpass their comfort zones, develop awareness of themselves and the world around them, build the skills, develop relationships that surpass past boundaries, and learn to become global citizens.

Transformation and development related to global citizenship, however, is still debatable when considering how providing learning and education for developing intercultural values are approached in the actual practice alongside other influential factors and constraints. Empirical evidence in former research has shown that diversity and the multicultural nature of today's higher education (Fang & Baker, 2018) institutions does not ensure inclusion, active participation, and engagement among mobile student with their community abroad (Castro et al, 2016).

To understand how students can better draw their way into intercultural citizenship during their international higher education, it is of relevance to take a glance at different approaches of internationalization of higher education. Castro et al (2016) identifies two discourses and thus approaches in relation to internationalization of higher education including student mobility; one is instrumental, economic agenda, and there is the educational agenda, which aims at developing and understanding of oneself and others and thus is linked to intercultural/ global citizenship education. The findings from the study of Castro et al (2016) revealed that student mobility is positioned mainly within an instrumental ideology and an economic rationale and that the only way through which students' mobility is positioned within an educational agenda is through academic staff efforts to integrate it into their teaching practice. According to Castro et al (2016), these two agendas are not mutually exclusive but focusing on the instrumental aims does not have to prevail the significance of the educational aims of students' mobility.

Following a review of existing literature, sources of global citizenship learning in study abroad were identified and summarized into three main areas of focus. The first one is identified within the context of institutional preparation and support already discussed earlier. It is crucial for students to access to a guided educational support, which emphasizes "intercultural engagement and reflection, preferably via a multi-pronged, comprehensive pre-, during, and post- study abroad approach." (Bosley, 2017, p.

173). A second source of learning is what Killick (2013) refers to as an curriculum and involves experiences of learning that occur outside the formal instruction or the classroom settings such as their residence homes and surrounding communities, but all arise in the context of engagement in international mobility activities organized by their university. The third possible source and form of encounters and experiences take place outside university planning yet still provide significant sources of learning, students may seek those experiences voluntarily or they may occur unexpectedly. Outside university environment may include the wider community or any intercultural contact and cooperation opportunities that arise as a result of being abroad yet outside the formal curriculum or degree courses. Killick (2013) found that interesting groups and contact spaces that offer global citizenship learning could be found outside the educational intervention and environment such as immigration and sporting communities.

It is argued in this research that these sources of learning are all significant for mobile students in their personal and global citizenship development. These sources of learning need to be seen as complementary and interrelated. Nevertheless, there is a lack of research which examined the outcomes of the combination of curricula and extra-curricular as well as the wider community learning and experiences. There is one recent study, which actually considered this aspect. Kishino & Takahashi (2019) examined the impact of study abroad considering all these dimensions. The findings based on quantitative measures revealed that students ranked their curriculum as the most contributing to their global citizenship education, but they also suggested that diversity in campus and students' activities such as university clubs and human rights organizations' activities as extra-curriculum were the next most influential aspects in comparison with students' accommodation and university events. These findings confirm the significance of combining these dimensions yet to provide a more comprehensive picture, a data driven qualitative enquiry is required to generate more in-depth insights.

Pre-sessional course programmes are of relevance to the participants' experiences involved in this study. It is argued that these programmes are seldom designed to provide opportunities for contact with other cultures; rather, they focus more on acquiring the required language level for the students to be able to enrol in university courses (Mitchell, Tracy-Ventura, & McManus, 2015). It is also perceived as a short-term study; thus, a period of experiencing cultural shock and higher language anxiety and issues, the latter is argued to hinder willingness of communication and interaction with the community (Mitchell, Tracy-Ventura, McManus, 2015; Copland & Garton, 2011) in comparison to prolonged periods of residence abroad. However, this is not always the case, (Wynveen, Kyle & Tarrant, 2012) investigated the impact of a short study course in nurturing global citizenship values found that 4 weeks' time had an important impact on students including awareness, beliefs, and behavioural change regarding environmental issues (Wynveen, Kyle & Tarrant, 2012). These

contradictory findings suggest the need for elaborate research to elucidate the impact of course length on the findings.

4.3.3.1 Student mobility outcomes and common challenges

Students for a variety of reasons may however reject to take study abroad as an opportunity to develop global citizenship. First, in addition, the rationale of having students choosing mobility over local study could be linked the demands of employers for graduates with intercultural, life experience and language proficiency skills as such skills are claimed as one of the preparations and training that international and transcultural (Baker, 2016) universities offer. Students may also choose to study overseas especially in English speaking countries given the global status of English and its association with employment. Findings from the study of Beaven & Golubeva (2016) revealed that about third of students who undertook the IEREST activities and stated the course did not correspond to their expectations and interest, leaning towards being provided with training that is more instrumental.

Second, according to Byram (2008a), some mobile students may refuse what they particularly perceive as contamination or a form of new colonial influences that pose a threat to their cultural traditions or religious beliefs; hence, they make sure they return to their country with no change except development from the academic side. There is, however, a lack of empirical evidence regarding this possibility. (Byram & Dervin, 2009) points to a need to explore whether "international students actually experience values of criticality which 'western' academics may be assuming to be 'universal" (Byram & Dervin, 2009, p. 43) and their response to them. Third, outcomes of international mobility may vary as a result of difference in status, power, rights and resources and individual characteristics or attributes such as attitudes, motives, values, personality and abilities also play a role all play a role in how individual student respond to the new learning environment (Jackson, 2014). Finally, receptivity or hostility in the study abroad environment also plays a role in whether international mobility render a life changing experience. It is established that the level of engagement among mobile students in intercultural relationship and social community activities depends on the academic environments's Ghosh and Jing (2020) and the local groups' receptivity to newly arrived (Pearson-Evans, 2006) mobile students, their readiness to approach them or invest in temporary connection (Papatsiba, 2006). On the other hand, students may live in "an environment in which they are assimilated to a category of undesirable subjects by virtue of their residency, citizenship, or race may affect individuals' lived experiences within the classroom and beyond" (Lomer, 2018, p. 320).

4.4 The notion of global citizenship and its development

In this section, I review the most relevant notions and models of global citizenship that apply to the context of international student mobility and conceptualizations of identity discussed in the previous sections.

4.4.1 The concept and fundamentals of citizenship education

Citizenship is a notion that has been always attributed to a nation state belonging where a citizen, according to Alred and Byram (2006), either shares or challenges a life promoted by the state, much of this sharing depends on a shared language. It is set to prepare individuals and groups for a specific and given, to borrow Byram's (2006) words, "state of affairs" (p. 127). Education for global citizenship is not a new idea, the nurturing of good citizens within the boundaries of a nation-state has been a fundamental goal of education since antiquity (Abdi and Shultz, 2008; Alred, Byram, & Fleming, 2006). A common understanding of citizenship in language dictionaries and political documents agrees upon the view of citizenship as 'having a sense of commitment and responsibility towards one's own nation-state or country'. In education, the notion refers to "educating children, from early childhood, to become clear-thinking and enlightened citizens who participate in decisions concerning society, 'Society' is here understood in the special sense of a nation with a circumscribed territory which is recognized as a state" (UNESCO, 2010).

The aims and objectives of citizenship education vary between different countries. The difference lies in the "leading term that expresses the inner philosophy of the related subject" (Alred, Byram, & Fleming, 2006, p. 82) of education for citizenship and the country's orientation towards such education. For instance: a more civic/ civilian education as implied by the British concept "citizenship education"; a more "democratic-patriotic" such as in China or more "political education" as in Germany.). These terms reflect 'specific' cultural aspects and aims of citizenship education in the country of question (Alred, Byram, & Fleming, 2006). Many countries think that citizenship should be related to the achievement of nationalistic sense and democracy 'mainly' within national boundaries. Briefly, it is argued that "Citizenship education is usually related to or synonymous with education into national identity" (Alred, Byram & Fleming, 2006, p. 2).

The problem of citizenship education is that it is often limited in its scope to preparation for citizenship at a local, regional, and national level, but not 'beyond' (Alred, Byram & Fleming, 2006). However, our world has now changed and is undoubtedly "framed by global connections and transnational penetrations" (Rhoads, Szelényi, and Szelenyi, 2011. p, 6). This poses new and complex possibilities for conceiving citizenship and the related rights and responsibilities as extending beyond the national boundaries and nation state. Such common understanding of citizenship may well help in solving problems of an increasingly interconnected world.

In Algeria, national curriculum focused on citizenship education that forges a strong sense of national belonging and views of other cultures as threat to national unity based on these ideologies. Algeria is regarded as a post-conflict context with reference to two key influences: the colonial period and the black decade, Mami (2020) highlighting citizenship education in Algeria. He describes, that following the black decade, and while there were attempts were to find peace; yet they were normative and formalistic (Mami, 2014 cited in Mami, 2020). Bendif (2016) outlines that Islamic subjects in Algerian education are taught in the three cycles of schools system forming a non-negligible part of education, transversally, citizenship education. Bendif (2016) refers to El-Mestari's (2011) empirical study examining citizenship education in Islamic subject in Algeria. The latter revealed that the subject follows a logic that prepares learners for defence against a supposed enemy. El-Mestari (2011) states that such approach lacks harmony between what this subject delivers and other subjects that include other beliefs such as philosophy and language subjects. It can also contradict with the sociocultural reality of the today's Algerian population diversity, will and agency.

Mami (2020) argues that not only Algerian educational programmes have to combine different levels of citizenship but also to respond and cope with the social diverse environment in which Algerian learners operate and on the other hand the post-conflict trauma, i.e. the black decade and post-colonialism as well as increased world interconnectedness. In the context of this study, it is argued that Algeria moved from "un état fermé", which means a closed state (Bendif, 2016, p. 123) during the postcolonial period to a country that is open to the world (Mami, 2020). The need for a new sense of citizenship urged, Algerian education reforms took place in 2003, and now some aspects of global citizenship learning are included in the new school textbook since 2014.

Local and global rationales brought about the need to rethink established conceptualizations of citizenship as explained above. The next move is to achieve and define the elements of this new sense of citizenship. It is believed that, despite the dramatic increase in geographic mobility of people across national boundaries, this did not necessarily lead to achieving intercultural understanding; many examples of this are reflected through the issues that people are still facing, in terms of racism and intolerance as a consequence of the lack of cultural understanding (Byram, 2006). This suggests that further plans are required to enable at least some change in people's attitudes to other human beings who do not happen to share their own cultural affiliations and/or racial characteristics and to enable them eventually to take actions to reduce these levels of tension, prejudice, racism, and intolerance (Alfred, Byram, & Fleming, 2006).

Given that certain people's inequities and exclusions in the world are primarily linked to their belonging, it is necessary that an alternative or a developed notion of citizenship for today's youth's needs must not perpetuate, support, or reproduce the patterns that have contributed to current inequality and exclusion

challenges. To do so, current scholarship recommends taking a decolonial approach to the development and analysis of alternative citizenship concepts and frameworks.

The following is an explanation of the question of what, why, and how such conceptualization might be approached. A decolnial approach addresses two issues. To begin, it aims to comprehend the origins and evolution of citizenship notion in relation to colonialism, as well as to problematize its continuity, which manifests itself in various forms and extends to various domains such as education, politics, social life, culture and education. Second, it seeks to explore, examine and call for alternative conceptualizations that disrupt colonial and postcolonial ideologies and methodologies.

A decolonial approach, as previously stated, focuses on how colonialism and its methodologies explain how citizenship is viewed today, such as reducing people's relationships to the binary of us and them (Haig-Brown, 2012, p. 16). According to Abdi (2008), colonial education played a negative role in the subjugation of others by misrecognizing their realities and imposing knowledge and false identities on them, particularly by preventing their participation in the larger public sphere and global domain. Citizenship, according to Abdi (2008), is about exclusion and inclusion, and it is educational. According to Abdi (2008), colonial ideologies contributed to the creation of fixed citizenship notions and frameworks depriving some groups of citizenship based on irrational categorizations such as hegemonic ideologies, skin colour, language, and ethnicity. Traditional notions of citizenship, therefore, tend to reinforce global inequities and competitiveness rather than alleviating them, as well as establishing a role that usually signifies obedience rather than participation in citizenship life, as noted by Abdi (2008).

As Kester (2022) argues, any alternative conceptions of equality and global participation need to be interrogated in their histories and politics as they "may serve to mask power relations in their assumed moral good" (Kester, 2022, p. 3). In the light of decolonial theory and methods we can think of citizenship as decolonizing educational practice and policy. To achieve this, Shultz (2015) suggests decolonizing space and knowledge. This is by creating space that make "visible the knowledge, experience, contributions, and demands of people cast to the periphery by powerful elites who enact their entitlements to declare what is universal and what is particular, without having any understanding of how others are made invisible by such declarations" (Shultz, 2015, p. 100).

Abdi (2008) suggests two educational developments schemes: an inclusive social development and through citizenship education. The latter is applicable to the context of this study and thus will be discussed in more detail here. Abdi (2008) explains that such scheme should, besides recognizing people's non-negotiable rights, it should empower and provide them with the confidence and "the moral ground to demand accountability and wider social inclusion in the management of their lives and their

resources" (p. 74) in their local context and in the global structures in which they were compelled to submit.

Citizens should be able to question and participate in redefining the current global system under a decolonial approach. Abdi and Shultz (2008) propose using historical, geographical, and epistemological analyses to identify and review patterns, connections, structures, and discourse that sustain such systems (Abdi and Shultz, 2008). An alternative citizenship education should not continue to forge existing world divisions by maintaining and sustaining their philosophical, ideological, and understandings and underpinnings (Abdi, 2008) that are deemed universal, legitimate, taken for granted and rarely problematized. This includes targeting notions and systems of elitism, patriarchy, neocolonialism, capitalism, and neoliberalism (Huaman, Koenig, and Shultz, 2008; Pike, 2008).

How global citizenship concept is perceived in this study in the light of the above discussion, and in what ways it can be useful in education will be addressed in the next coming sections.

4.4.2 Global citizenship frameworks
4.4.2.1 Byram's intercultural citizenship (2006, 2008)

Byram (2006, 2008) defines "the *intercultural citizen as someone who acquires the competence to act in transnational communities"* (Byram, 2008b, p, 206) and one who has the competences of intercultural communication (Byram, 2012). The concept merges intercultural, humanistic, and social justice facets. It involves cognitive, affective, and behavioural changes, and change in one's perceptions of himself in relation to others with different cultural beliefs, values and practices. It also entails respecting the uniqueness of others and their cultural practices.

Byram (2008b) suggests that 'intercultural citizenship' takes part when people from different linguacultures and social groups cooperate to achieve a shared target. This will; hopefully, lead to raising consciousness of differing viewpoints and concepts and opens horizons of meaning negotiation; it is also significant for overcoming prejudices and stereotypes. Having a focus and range of action, which is different from that which is not available when not working with others. It entails expanding one's sense of self-identity that extends beyond regional and national limitations. It also involves manifesting and dealing with different values while cooperating within the community (adapted from Byram, 2008b). Details of this theoretical proposition are outlined below.

Alfred, Byram & Fleming (2006) introduced axioms and characteristics of education for intercultural/global citizenship, they act as both approach for planning intercultural citizenship education as well as criteria for evaluating the extent to which intercultural citizenship is welcomed or present in higher Education.

Education for intercultural citizenship	
Axioms	Characteristics

• Intercultural experience takes place different social groups with different cultures and behaviours) meet.
• 'Being intercultural' involves analysis and reflection about intercultural experience and acting on that reflection.
• Intercultural citizenship experience takes place when people of different social groups and cultures engage in social and political activity. -Intercultural democratic experience take place when people of activity.
• Intercultural democratic experience take place when people of different social groups and cultures engage in democratic social and political activity, not avoiding values and judgements.
• Intercultural citizenship education involves:
   o Causing/facilitating intercultural citizenship experience, and analysis and reflection on it (and on the possibility of further social and/or political activity, where 'political' is taken in broad sense to mean activity which involves working with others to achieve an agreed end).
   o Creating learning/change in the individual: cognitive, attitudinal, behavioural change; change in self-perception/spirituality; change in relationships with others i.e. people of different social groups change which is based in the particular but it is related to the universal.
	• A comparative (juxtaposition) orientation in activities of teaching and learning, e.g. juxtaposition of political processes (in the classroom, school . . . country . . .) and a critical perspective, which questions assumptions through the process of juxtaposition.
	• Emphasis on becoming conscious of working with Others (of a different group and culture) through (a) processes of comparison/ juxtaposition and (b) communication in a language (L1 or L2/3/ . . .) which influences perceptions and which emphasises the importance of learners becoming conscious of multiple identities.
	• Creating a community of action and communication, which is supranational and/or composed of people of different beliefs values and behaviours, which are potentially in conflict without expecting conformity and easy, harmonious solutions.
	• Having a focus and range of action which is different from that which is available when not working with Others, where 'Others' refers to all those of whatever social group who are initially refers to all those of whatever social group who are initially perceived as different, members of an out-group
	• Emphasising becoming aware of one's existing identities and opening options for social identities additional to the national and regional etc. (e.g., the formation of perhaps temporary supranational group identities through interaction with Others).
	• Paying equal attention to cognition/knowledge, affect/attitude, behaviours/skill.
	• All of the above with a conscious commitment to values (i.e. rejecting relativism), being aware that values sometimes conflict and are differently interpreted, but being committed, as citizens in a community, to cooperation.

Table 1 Axioms and characteristics of education for intercultural citizenship (Alfred, Byram, & Fleming, 2006, p. 232-233)

In order to examine the assets of the intercultural citizenship, Byram (2008b) suggest knowledge, attitudes, cultural awareness, action and communicate change in an intercultural citizen. These assets are included in the figure below.

Cognitive orientation		Evaluative orientation	
Language education: Knowledge	Political education: Contents	Language education: Attitudes	Political education: Affective/moral attitude
historical and contemporary relationships between one's own and one's interlocutor's cultures; the national memory of one's own country and how its events are related to and seen from the perspective of other cultures; the national memory of one's interlocutor's country and the perspective on it from one's own culture; Institutions, and perceptions of them that impinge on daily life within one's own and one's interlocutor's culture and conduct and influence relationships between them.	*Lifeworld* lifeworld ... responsibility ... family; tasks [...] of schooling; living in the community; other cultures. *Society* pluralism; civil society; public life; social inequality. *Democracy* basic values ... creation of representa- tive political will; the law in everyday life. *Globalisation* all topics.	Willingness to seek out or take up opportunities to engage with otherness in a relation of equality ... Interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices. Willingness to question the values and presuppositions in cultural practices and products in one's own environment. *Language education:* *Critical cultural* *awareness* (2) Respect for the value, the dignity and the freedom of every individual person. (3) Acceptance of the rule of law, search for justice, recognition of equality and equal treatment in a world full of differences. (6) Recognition of pluralism in life and in society, respect for foreign cultures and their contribution to human development.	(b) Make an evaluative analysis of the documents and events that refers to an explicit perspective and criteria. (c) Interact and mediate in intercultural exchanges in accordance with explicit criteria, negotiating where necessary a degree of acceptance of those exchanges by drawing upon one's knowledge, skills and attitudes. 7. Valorisation of mutuality, co-operation, trust and solidarity and the struggle against racism, prejudices and discrimination.

Comparative orientation	Action orientation		Communicative orientation
Language education: Skills of interpreting and relating	Language education: Skills of discovery and interaction	Political education: Practical – instrumental competences	(Foreign) language education:
a) Identify ethnocentric perspectives in a document or event and explain their origins.

(b) identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present.

(c) Mediate between conflicting interpretations of phenomena. | (a) Elicit from an interlocutor the concepts and values of documents or events and develop an explanatory system susceptible of application to other phenomena.

(b) Identify significant references within and across cultures and elicit their significance and connotations.

(c) Identify similar and dissimilar processes of interaction, verbal and non-verbal, and negotiate an appropriate use of them in specific circumstances.

(d) Use in real-time an appropriate combination of knowledge, skills and attitudes to interact with interlocutors from a different culture[84] taking into consideration the degree of one's existing familiarity with the culture (and where appropriate language) and the extent of difference between one's own and the other. | (1) grasp and take seriously the opinions and arguments of others, accord personal recognition to people of other opinions, put oneself in the situation of others, accept criticism, listen.

(2) make one's own opinions (needs, interests, feelings, values) clear, speak coherently, give clear and transparent reasons.

(5) organise group work, co-operate in the distribution of work, accept tasks, demonstrate trustworthiness, tenacity, care and conscientiousness.

(6) tolerate variety, divergence, difference, recognise conflicts, find harmony where possible, regulate issues in socially acceptable fashion, accept mistakes and differences

(7) find compromises, seek consensus, accept majority decisions, tolerate minorities, promote encouragement, weigh rights and responsibilities, and show trust and courage.

(8) emphasise group responsibility, develop fair norms and common interests and needs, promote common approaches to tasks. | (a) linguistic competence;

(b) sociolinguistic competence;

(c) discourse competence. |

Figure 3 Framework for intercultural citizenship (Byram, 2008b, pp. 238-239)

Intercultural citizenship framework introduces potential implications for how the sense of intercultural competence and citizenship can be enables and created beyond national borders and within societies that characterize the presence of people from different background. Nevertheless, some elements in the model may have some limitations in particular contexts, situations and also it raises some concerns related to language issues. First, the framework is based on democratic and political values, these notions can be problematic and how they are perceived may vary across different context (Porto, Houghton, & Byram, 2018). While Byram' s (2008) framework of intercultural citizenship is crucial for understanding what global citizenship may or may not incorporate, and also the projects examined in Byram et al (2017) are crucial and point to the opportunities available for teaching and learning global citizenship. Global citizenship education can extend and take place outside Foreign Language Education settings through English as a medium of instruction (EMI) or ELF multilingual settings and contexts too that can be highly diverse and communication norms would be unpredicted. The latter

point deserves in depth empirical study to inform a larger view of the needs and strategies students can employ and co-construct in their intercultural citizenship development process. Most importantly, the linguistic (competence) dimension remains ambiguous and remains within the static view of English and its appropriate use as the property of homogeneous groupings in English speaking countries (Fang and Baker, 2018). Thus, it overlooks the multilingual resources and the identities of the large body of English as lingua franca speakers. These issues will be hopefully uncovered in this research by taking a nuanced approach into language as in ELF and through the lens of multilingualism.

4.4.2.2 Guilherme (2002): Critical Citizens for an Intercultural World

Guilherme's (2002) world citizens framework involves a number of critical operations, i.e., beliefs, attitudes and values related to critical discourse and dialogue as well as transformative action that feature the process of developing (inter)cultural awareness/ competence. She suggests a comprehensive understanding of intercultural development, which takes into account dialogue between micro and macro levels and local, national and global layers of analysis. Following a postmodern philosophy, Guilherme (2002) argues that the individual should be seen as an active agent and a citizen in postmodern multicultural and post-national societies. The model also embraces a deconstructivist pluralistic perspective that understands culture as complex, containing a web of meanings and is context dependent. It also takes a critical approach which aim at demystifying surface cultural and social expressions and representations (Guilherme 2002).

At the centre of Guilherme's (2002) framework is critical cultural awareness, which suggests '*critical reflection*' as a necessity to understand one's as well as others' actions. Critical reflection involves engaging individual, social, cultural, and political perspectives and relies on experience and communication as means of attaining cultural knowledge. On the other hand, Guilherme (2002) suggests that intercultural speakers should learn to acknowledge otherness but should be able also to negotiate and object towards hypothesized/ assumed powers in order to allow "political autonomy, choice, and culture rooted in human rights" (Levine and Phipps, 2017, p. 103).

Guilherme's theorization offers an alternative approach to normative educational frameworks (2002). She focuses on knowledge production and reproduction as well as the role of educational philosophy and practice. A main theme addressed by Guilherme (2020) is how knowledge taught and learned in educational institutions. The latter (schools and universities) are ideally regarded as sites for empowering citizens to live in "authentic democracies" (Guilherme, 2002, p. 20). This is reflected in the knowledge production, training of skills, self and social developments. Guilherme (2002) suggests that educational institutions are not sites of knowledge transmitting but places where learners produce new knowledge they bring with them. Thus, she suggests education for global citizenship including educational institutions have to allow reflection on social relations and representations that lead

students ultimately to review normative frameworks that impose values, meanings and beliefs and recognize power asymmetries. Guilherme (2002) also suggests that students' knowledge and perspectives need to be empowered and valued by creating a space of learning that allows students to "establish between what they already know and what they came to know" (Guilherme, 2002, p. 20). It is through this, students will develop "intellectual abilities and social skills to shape and reshape the future and envisage social change therefore to empower themselves in affirmative and transformative ways" (Guilherme, 2002, p. 21). Such critical approach entails criteria of "reflection, dissent, difference, dialogue, empowerment, action, *dissonance* and hope" (Guilherme, 2002, p. 17). Her findings of teacher perspectives on education for global citizenship through English revealed teachers' willingness does not abdicate their own or their learners' cultural backgrounds while teaching them to expand their worldviews and "commitments while they interact with their interlocutors through the medium of English." (Guilherme, 2007, p 86).

Guilherme's (2002) approach recognizes ideological and political national and global levels of educating for critical cultural world citizenship; hence, it would be of relevance to this study to uncover the multifaceted processes that informs students' perceptions about (inter)cultural citizenry engagement. However, it is also crucial to consider with caution her approach into cultures and languages as prototypical national entities. Guilherme (2002) limits intercultural awareness to national I/II cultures and I/II languages. This reduces the operations in critical cultural citizenship framework to fixed sociolinguistic and cultural entities and communities. This static vision of culture and language as limited to home and target communities overlooks the complexity and the fluidity of culture and language use in heterogeneous contexts.

4.4.2.3 Risager (2007b): Language and Culture Pedagogy: From A National to a Transnational Paradigm

Risager (2007b) argues that everyone in the world is a world citizen in a 'linguistic', 'cultural' and 'social' sense. She introduces a model, which suggests on a critical as well an integrated approach into language and culture following Byram's ICC framework. Also, it takes a poststructuralist and transnational approach into language and culture which challenges Byram's model (1997) in its national (modern) orientation.

Risager (2007b) re-examines Byram's (1997) approach into socialization and intercultural learning which undertakes a national aspect of tertiary socialization (i.e., is often associated with foreign language education) as well as a portrayal of the relationship between the three levels of socialization as disconnected and linear. Therefore, the author suggests that the levels of socialization should be viewed in a rather interconnected way and that the three forms of socialization should account for the multilingual and multicultural complexity of today's societies. This links to the diversity of

individuals narratives and experiences people brings with them beyond national discourse. Risager (2007b) suggests the concept of resources for a more comprehensive approach into the phenomena of multilingualism, in opposition to competence; the latter is seen as narrow and lacks consideration of the sociolinguistic understandings' of realities of the multilingual individual. In addition, Risager (2007b) holds the argument of the interconnectedness of competencies in different languages.

Risager (2007b) suggests ten elements of the world citizen, a few of which are significantly relevant to the exploration of intercultural citizenship in this study. One critical component involves transnational cooperation, which incorporates linguistic, intercultural, political (such as social justice), and humanistic (human rights) goals and challenges. Transnational cooperation provides the individual with the "competences and resources that are action oriented and at the same time to build up a knowledge of the world and the possibility of making personal attachment to people in other language areas" (Risager, 2007b, p. 230). Another important component of Risager's (2007) world citizenship framework is knowledge of language and critical language awareness that is an awareness of relationship between language, identity, and power. An individual is a world citizen in linguistic sense that he becomes; critically, aware of the traditional narrow correlations between, language and culture and the boundaries of the nation state. It also involves awareness of world languages and critical multilingual awareness (linguistic hierarchies and social hierarchies). Finally, knowledge of culture and society and critical cultural awareness, this involves knowledge of relevant first language contexts for the target culture. The latter refers to contexts where a particular language or culture is present other than those contexts where it is the majority spoken such as French in France versus French in some regions in the US, yet; it is worth arguing here that this emphasis on target culture and language is outdated especially when it comes to transnational and transcultural matters such as world citizenship.

While Risager (2007b) presents a transnational perspective of intercultural competence/citizenship, it is particularly conceived and limited to the domain of migration communities and language users within these bodies (Baker, 2015). Like Guilherme (2002), the approach she takes to address multilingualism and "pragmatic variability" awareness (Risager, 2007b, p. 237) is made relevant only to first/target language binary, this dismisses English as a multi-lingua franca communication. Finally, the elements she presents of the world citizen do not reflect a relationship among one another (Risager, 2007b); this in turn requires further evaluation.

4.4.2.4 Andreotti (2010, 2011b) critical (decolonial) global citizenship

While the development of global citizenship education was informed by the narrowness, and constraints of national citizenship education (Davies, Evans & Reid, 2005), critical approaches to global citizenship were similarly developed in response to the limitations and normative theorizations and practices of global citizenship. At the core of this discussion are issues of inequality and under-representation. I will

try to highlight keys ideas of scholarly critique and alternative approaches while I will specifically refer to the how such approaches may be perceived in the context of international education and in the Algerian context.

To begin with, one criticism towards global citizenship approaches and practice is its association with economic and instrumental development. There is an ongoing discourse about global citizenship ideology reinforcing commodification of higher education and feeding neoliberalism (Pais & Costa, 2020). Andreotti (2011b) analyses the neoliberal approach to global citizenship education in the light of different conceptualization of knowledge, learning, education, identities, and reality vis-à-vis shift in time and space. She refers to how the shift from 20th to the 21st century also means a shift in how the aforementioned concepts are approached. According to Andreotti (2011b), the neo-liberal arguments treat the 20th century as modernity and 21st as 'postmodernity while the 'post' implicates the 'after' rather than interrogation of the past and its impact on the present. The latter will be discussed later under the critical and/ or de-colonial argument. Preparing students for a global citizenship education from the neo-liberal arguments focuses on changing education to 'fit', 'respond' and 'adapt' to the new economic order (Andreotti, 2011b, pp. 239-240). The words were intentionally marked with the '' to emphasize the connotations of such approach and the knowledge and skills learners are expected to develop. There is also an emphasis on improving the national economy (Andreotti, 2011b) and commodification of higher education to feed neoliberal aims (Pais & Costa, 2020). Such approach, according to Shultz (2018), contributes to projects that increase the privilege of global elite (such as encouraging more mobility from down to top of the globe countries, focusing on dominant languages, thus cannot fit into the global citizenship equity projects.

While some researchers see that is not intrinsically problematic for neoliberal approach to coexist with critical approaches, Pais and costa (2020) warn against the eroding of critical approach in favour of the neoliberal one. They argue that placing critical democracy alongside neoliberal aims will not prevent the implications of the latter and graduate students to enjoy the advantages that feed the same system and inequalities. Therefore, learner will be poorly equipped with learning and skills that enable them to adapt and respond to a changing world of complexities and negotiate power relation, a basic desire of global citizenship.

A particular concern that can be also associated with the instrumental-neoliberal approach is the notion of elitism. As this study is concerned with participants who are under mobility programmes, the latter is not at the disposal of the majority of Algerian youth. It would be worth considering the statement that while global citizenship seems to portray a global community, yet seemingly, it is meant for few people in particular those who are "privileged" (Pais & Costa, 2020, p. 5). Elite groups according to Dower (2009) have sufficient resources, and access to opportunities and organizations to cherish a global citizenship status and action. Abdi (2017) warns against the commodification of

global citizenship, such as the focus on fund issues, travel expenses, knowledge of English. Without having to go so far by judging every attempt to encourage global citizenship learning against the critique of elitism, neo-liberalism and neo-colonialism. However, we need to have the awareness and counter global citizenship education that attempts to "position global elite that are deserving to have *access* but as also endowed with superior knowledge, worldview and responsibility to improve life of others" (Shultz, 2018, p. 253). A countering argument and indeed a cautious one, is that although "At the heart of much cynicism about altruism is a kind of pessimism about the possibility of change for the better, at least is brought about by those who are already better off" (Dower, 2008, p. 48).

Another criticism of global citizenship is its lack of sensitiveness towards issues of 'universality' and thus is perceived by some as 'imperialistic' or 'non-critical'. For Dower (2008), people are probably members of a global community but not a universal one and they do not necessarily or essentially share or have to share the same values and conceptions of morality. He argues that this applies to the fact that some of these people are global citizens and others are not.

Shultz (2018) notes that global citizenship education provides an opportunity for education to contribute to "creating good relations and to engage with histories and legacies of colonialism as well as how current forms of globalization reproduce and/ or reflect exclusion as those occurred in the era of colonization" (Shultz, 2018, p. 252). He suggests decentring language and knowledge exchanges in global citizenship education and learning. It is when students are engaged critically with patterns and methods that lead to injustice, then this is called de-colonial global citizenship. Also, it can be considered a safe and inclusive environment for students with all their racial, religious and gender identity differences. Below are some of suggested approaches under the critical/decolonial perspective.

Andreotti (2010) assimilates global citizenship development to globalization asymmetrical processes calling us to see closely at the statement that is often present in global citizenship education that "education should *equip* learners to *participate* in a *globalized world*" (Andreotti, 2010, p. 235). The words in italics are problematic. Andreotti (2010) argues that the word 'globalized world' evokes and signifies "control, order, stability, predictability" around a universal ideal; then the word 'participate' entails "compliance with order and progress associated with the reproduction of received knowledge and acceptance of existing structures and 'normal' ways of being, knowing and seeing" (Andreotti, 2010, p. 235-236). Finally, the term 'equipping' is problematic as it connotes "inculcating values and transmitting content and skills that would enable learners to conform to the pre-determined idea of society" that is already given (Andreotti, 2010, p. 235-236). The alternative and different logic that Andreotti (2010) suggests is as follows: first, a globalized world for world system that is complex and always changing and is open for multiple meanings, interpretation, and interchanges. The alternative to 'participate' is the ability to negotiate meaning or, to generate new knowledge, 'learn on the go', in

context. This idea is in line with ELF and ICA principles. The word 'equip' could be related to creating spaces to enable learners to become competent in engaging with the complexity, uncertainty, and diversity of the system (Andreotti, 2010, p. 236). On this basis, she suggests that critical global citizenship should be approached alternatively based on the following elements:

- Sceptical of normative approaches on views of progress, humanity, or knowledge.
- Equip people to live together in collaborative but un-coercive ways in contemporary societies that are complex uncertain and diverse.
- Critical Global citizenship is one of decolonization: to provide an analysis, educate/learn how such inequalities came to exist and tools to negotiate a future that could be otherwise.
- An approach that informs an ongoing project of agonistic co-authorship and co-ownership (Andreotti, 2010, p. 234).

In addition, this approach entails ethicality and responsibility for one's actions and their consequences. The approach is informed by the 'post' orientations, which reconceptualises knowledge, learning, progress, and identities (Andreotti, 2010). Andreotti (2011a) refers to her empirical analysis of Make Poverty History (MPH) campaign to eradicate poverty and how there is more presence from 'privileged contexts'. She also refers to how one of her participants felt the campaign who reported her disappointment about how the campaign initiative was dominant by homogenous privileged ethnic groups who were standing for "southern countries but not involving them" (Andreotti, 2011a, p. 167).

Given that a part of the above discussion is about how global citizenship can be delivered, achieved and applied in different contexts (Andreotti, 2010) based on un-coercive ways and respect to different voices and equity issues. It is worth considering the quote about those ethics from Dower (2008) that "a global citizen who says that we are all global citizen whether we like it or not, is imposing a definition on someone who does not accept it." (Dower, 2008, p. 47). This does not imply, according to Abdi (2008), that people should not exchange knowledge but "the need and the action of borrowing must still be identified by local peoples who should know what they desire and how to use it." (Abdi, 2015, p. 72). I also argue that it is important as we write about our research participants and code passive, or negative engagement not enjoyed by the data analysis of researcher and his interpretation and conclusions. Instead of problematizing, participants' passivity should also be empowered as a true picture of real democracy and emancipation. This brings a light critique to recent empirical research interpretations of participants' development and reaction to global citizenship education problematizing the lack, passive engagement to global citizenship education. Porto & Yulita (2017) for instance acknowledged that their global citizenship intervention projects could only "create agendas of possibility" but they believe not every student wanted to engage actively in their projects (Porto & Yulita, 2017, p. 233).

4.4.3 Global citizenship and the role of language (s)

In this section, I will be addressing competing discourses and therefore approaches that determine the role of English, among other languages (Jenkins. 2015), in regard to global citizenship, both in theory and practice. First, this section will discuss how English is often linked to internationalization and its association with global citizenship is viewed as an indication of imperialism and neoliberalism. I will also present theoretical and empirical evidence regarding the notion of native speaker in relation to global citizenship. I will finally outline alternative theorizations and perspectives of English and its link to global citizenship that can empower the implementation multilingual resources, including English as a lingua franca, to achieve global citizenship in a more sustainable and equal manner.

To understand more the link that can be established between English and global citizenship, it is important to understand the ideological underpinnings, perspectives and approaches into English education and practice. Guilherme (2007, pp. 87-88) summarizes English as a global language theories and practice into these three main standpoints as follows. First, she speaks about the traditional framework where English is associated with specific cultures, those where English is the main spoken language. Such framework, according to Guilherme (2007), treats English-speaking cultures as hegemonic entities and relies heavily on the model of 'native speaker'. Second, Guilherme (2007) refers to what she names the modern framework, which can be connected to the scholarly work and educational practice that emphasize English for instrumental rationales mainly. Under this framework, English is limited to its functional purposes while it is "a disinfectant functional tool stripped of any cultural, ideological, historical or political baggage" (Guilherme, 2007, p. 80). Guilherme (2007) later attributes it to the notion of English as a lingua franca and the idea of English as 'neutral'. The latter claim of ELF as neutral is ill-judged (Baker, 2018). ELF use does not exclude functional purposes, yet it cannot be defined as a neutral tool, ELF has always advocated for the presence of individuals and group cultures (see Baker, 2015, 2018). The third framework outlined by Guilherme (2007); the most related to the scope and aims of the study, is the postcolonial ethno decentring framework. Within this framework, English is regarded as "the language of Intercultural Communication, Human Rights and Cosmopolitan Citizenship, which has 'killed' the notion of a native speaker and discarded its traditional ethnocentric historical and ideological load in order to highlight its appropriation by local cultures and its role in 'translating them' and, therefore, in solving intercultural conflicts" (Guilherme, 2007, p. 80). The three approaches above are described as the first being ethnocentric, the second ethno-cleansing and the last ethno-decentring (Guilherme, 2007, p. 80). The last perspective is the one that is more endorsed in the current study.

The first perspective where English acts as a preclusion to global citizenship is the ideology and construct of native speaker. Guilherme (2007) illustrates the implications of such construct by, first, drawing on the link between language, nationality, and citizenship. Guilherme (2007) notes that language and nationality have always been linked to the notion of citizenship particularly and usually

represented through hegemony. She draws attention to the homogenisation and standardisation of the national language, which creates a hierarchy that defines the practice of citizenship based on linguistic norms. That is the more one is closer to such national standardized form of 'national' language, the more he is closer to its citizenship. It is worth asking the question here about whether this hierarchy applies to achieving global citizenship through English since global citizenship is based on human rights, standing against inequalities and focus on common interests, as well as opposing exclusion. It is evidence that hegemony through language and citizenship contributed to consolidating the structure of the nation-state and in many instances posed a potential menace to humanity (Huddart, 2014) as well as linguistic rights, social justice, and issues of inclusion.

The construct can have a potential influence over power relations in social interactions including intercultural and international cooperation and interactions. Power can take various forms, within the scope of this study it involves the "manufacture of consent or at least acquiescence towards it" (Fairclough, 2001, p. 3) where ideology stands as the foremost channel to establishing consent. The primary concern in language and power discussion here is the domination of some people over others by means of language. Given that this research is concerned with intercultural identities and citizenship, it is significant to account for the "hidden determinants of social relations" (Fairclough, 2001, p. 5) and interactions in relation to power and ideologies that govern them. In turn, it affects their perceptions and linguistic practices that develop in relation to intercultural identity, awareness, and citizenship. By linguistic perception and practices, I point to former engaging literature of ELF research, which addresses the link between students' perspectives of language use in varied intercultural encounters. Former ELF studies addressed how ideologies and assumption guiding power relations may for example control learners' perceptions about (non-) conformity to ENS forms (Jenkins, 2007; Ying & Jenkins, 2016) and therefore their interactions, relations and when relevant cooperation for civic action.

Bickel et al (2013) found that students, who were taught by US instructors and whose study abroad programme was mainly about global citizenship, constrained their language use and discussion of aspects of their identities. They attempted to perform what they perceived to be ways of being "smart in English" (Bickel et al, 2013, p. 457). This suggests that students may restrict their engagement in interaction and international cooperation due to their perspectives of legitimate language use and abilities.

Ahn (2015) investigated the status of global citizenship and the role of language in English immersion camps in Korea. She reported that while the development of global citizenship is emphasized in the aims of these immersion camps; yet the concept of global citizenship and intercultural communication relied heavily on the notion of 'nativeness' and contact with 'NSs'. This was illustrated in the recruitment of teachers with citizenship from Anglophone settings and the focus on accuracy functions. The programmes focus one increased contact with NSs at the expense of global citizenship

and intercultural communication. According to Ahn (2015), this presents various issues that go against the notions of criticality, intercultural learning, and global citizenship.

Cavanagh (2020) found that most participant students indicated they could not identify as global citizens "due to their self-defined lack of English proficiency" (Cavanagh, 2020, p. 10) and that students' willingness to achieve membership of global community is determined by whether their English improves associating good English with grammar and structure. Cavanagh (2020) found that language education in home institutions in Korea tend to reinforce views of students' English as one that is not acceptable in the global society and the interaction of their L1, which their English use should be eliminated (Cavanagh, 2020). Cavanagh (2020) also found fears among student to engage in intercultural encounters regarding using English incorrectly, which she relates to the standardisation of English at education institutions especially for testing purposes. She reported that one of the Korean institutional policies she examined emphasize confronting globalization by emphasizing national identity; yet such approach does not extend to the use of the type of English that Korean students will be using. Some participants went further to consider English as a threat to their own language and thus in opposition to the national identity (Cavanagh, 2020). She found that other students viewed English in relation to Anglophone settings merely and that both English and global citizenship conflict with their national identities. This is problematic given the changing role of multilingualism and English as a lingua franca (Csizér & Kontra, 2012), and how student relate to them. Students need the awareness and skills that challenge contemporary myths about study abroad and language use and their understanding of their identities.

Objection to identify with English as a language of global citizenship is likely for multiple reasons. As result, scholars recently began to look for alternative theorizations of English that move beyond similar views. Huddart (2014) calls for alternative connections between English or any other language and global citizenship other than the ones one already can imagine (i.e imperialism, neoliberalism). Huddart (2014) argues that like global citizenship is not aiming at replacing any forms of existing citizenship belongings, yet it is likely to be a human need and will play a significant role that the same applies to English. Besides, this issue of imperialism is likely to occur with any other languages; hence, the issue is not intrinsically about English. Guilherme (2007) gives an example of how some hegemonic local languages in Africa 'mainly' threatened other minority local languages. English and some European languages were used as a counter hegemonic approach by African countries. In Algeria, Arabic threatened Tamazight and Darija. Alternatively, Huddart (2014) suggests that there might be some changes in "values and attitudes vis-à-vis English, particularly if English is understood as blurring into Englishes." (Huddart, 2014, p. 68). Such definition is associated with the conceptualization of world Englishes.

Belmihoub's (2020) suggests an intriguing thought-provoking proposal of the role English in promoting peace and civil society and considers a de-ethnicized English approach/ framework, which

he explains as a variety of English that "anyone, including Algerians, can appropriate as if it were their own" (Belmihoub, 2015, p. 4). Belmihoub adds that such de-ethnicized form of English is a variety that "could arise from contact among civil societies locally and globally when working together to eradicate poverty, improve education and literacy, protect human rights, protect the environment, and support other causes of civil societies" (Belmihoub, 2015, p. 39). His research data revealed positive attitudes towards the implementation of English after Arabic in Algeria, with aspiration for English to replace French. In the case of Algeria, Belmihoub (2015) notes that positive attitudes towards English need to be used to instil values of human and linguistic rights besides instrumental purposes. He also notes that what drives positive attitudes should not entail knowledge access only or replacing French in terms of educational policy and promotion of more monolingualism. Belmihoub (2015) suggests what he refers to as worldly English that would help transcend its association with a colonial past and certain ethnic groups, that such English would not only be open to the world but empowers communities to shape their own English and use it for their interest avoiding/ without exclusion. Belmihoub (2015) states that intercultural exchange programs in Algeria contribute to de-ethnising English because they aim at cultural dialogue and understanding. Meanwhile, Belmihoub (2015) argues that English should be a peace-making means but one that reflect the values of Algerian and global society.

One would also ask about the place of ELF in the mid of this existing debate. There are some misconceptions about ELF proposition such as claiming it is neutral and that it does now allow bringing about the identities and cultures of English users as outlined earlier (Guilherme, 2007). ELF has been often misinterpreted in student mobility research. Killick (2013) states that the implementation of global citizenship learning in international HE should set its agenda more inclusively. This is by facilitating experience of diverse groups and communities for global citizenship education, yet he puts an argument that the majority of IHE requires "English as foreign language being adopted as the lingua franca poses challenges for such diversity" (Killick, 2013, p. 385). Another example could be found in Holmes et al (2016) where it is stated in the paper that international mobility activities designed for intercultural citizenship learning need to be informed by concepts such "as multilingualism and the role of lingua franca including promoting among student's attitudes of tolerance and accommodation of *language errors*." (Holmes et al, 2016, p. 455). This claim of language errors is problematic as it entails a misconception of what ELF is really about as it considers those "forms which deviate from native speaker norm as variants not errors" (Baird, Baker, & Kitazawa, 2014, p. 186). I will highlight here ELF as an alternative approach that challenges these assumptions and thus its role in global citizenship while not aiming at reproducing the same patterns of exclusion and imperialism. It is suggested in this research that ELF could provide a better understanding of the linguistic resources mobile students need in order to achieve their global citizenship learning. Mauranen (2006) argues that it is membership in the international community that is presumably the ultimate goal of those who participate in international programs, and that the

linguistic form of such an identity is likely to be lingua franca English with its diverse associations and use. Mostly importantly, ELF resistance to hegemonic and homogeneous approaches to languages in itself can be considered as decolonial and empowering which links to issues of equality and inclusion that are at the nexus of global citizenship education.

Evidence from ELF scholarly work can be found in the discussion of Baker (2018) of how ELF users/ interlocutors' identities will be present in interaction. Baker (2018) refers to communication as a "*cultural practice* that will always include deploy, building on and negotiation cultural frames of references and communicative practices" (Baker, 2018, p. 25). Identity is viewed from a poststructuralist perspective and as a process of identification with a range of social and cultural groups and networks (Baker, 2018). This definition resonates with the conceptions of identity in global citizenship theory that were discussed earlier.

ELF research recognizes the potential power imbalances concerning native and non-native speakers (Baker, 2018). By challenging hegemonic forms of English as a native language as the ultimate way of using language, ELF research "attributes greater legitimacy and power" (Park & Wee, 2011, p. 360) to non-native English speakers who own and use English as their means of communication and who come from different backgrounds. In an ELF perspective and approach, English users will feel more empowered when they can "accept that English belongs to everyone from different national, cultural and ethnic backgrounds" (Ersin & Bayurt, 2016, p. 46).

In line with the latter conceptualization and opposite to her findings mentioned earlier about how conformity and leaning towards a standardized model of English creates feelings of disempowerment and global citizenship identity as contradictory with other individuals' identities. Cavanagh (2020) reveals how the more one engages in intercultural communication and develops intercultural attitudes the more they reduce their aspirations for fixed language norms such as acquiring native-like English. This will involve realizing a different role of (English) language. One of her participants reported developing successful friendships with international students, her views on English had changed through interactions, and she developed confidence in her language abilities. The experiences also led the participants in this study to think that their national and global citizenship identities could co-exist. Cavanagh (2020) concludes that the more students have less essentialist views of global citizenship in relation to a specific type of English the more they were likely to identify themselves as global citizens.

There is a lack of studies, which focus on international student mobility for intercultural citizenship learning taking an ELF perspective (Baker & Fang, 2019). ELF research has notably shown how individuals negotiate flexibly local and global identities without necessarily conforming to specific or national forms of English (Sung, 2014). Recently, Fang & Baker (2018) carried out a qualitative study

on students' perceptions of intercultural citizenship among Chinese university students of English. The students who have experienced few months of study abroad projected change in their attitudes and sense of self in relations to people from other backgrounds and communities (Fang & Baker, 2018). Also, the study reported students' awareness of the role of English in linking them to others beyond their national borders. Nevertheless, the findings also revealed negative associations between English and intercultural citizenship, this was due to students' attitudes towards English as a property of "Anglophone countries" (Fang and Baker, 2018). There are important insights that can be drawn from this small-scale study to fill in the gap in contemporary literature of students' experiences and intercultural citizenship adopting an ELF perspective.

What can be concluded from the findings of these few studies is that students need to be equipped with both the awareness and skills that challenge contemporary myths about language use and their understanding of their identities. Also, the ambivalence in previous studies findings concerning students' perceptions of language and intercultural citizenship is a specific gap that this study aims to address.

4.4.3.1 Multilingualism and global citizenship

While the above discussion focused on ELF perspective, which recognizes ELF as a multilingual practice. Multilingual practice is both a need and a requirement for global citizenship education. One can note that a range of programmes designed at global citizenship either require at least a minimum knowledge of English or are accessible in their websites through English (as noted in Belmihoub, 2015). Although it is helpful to have a common communication means; however, this can raise issues and concerns about the centrality and dominance of a language over others especially that global citizenship aims at advocating for equality and negotiating established socio-political and economic structures that promote exclusion and disempowerment.

Organizations such as the UN (United Nations) have six official languages in support of the practice of multilingualism. The UN deliberately enables and encourages multilingualism, it mentions that "to eliminate the disparity between the use of English and the use of the other five official languages and to ensure the full and equitable treatment of all the official languages" it incorporate multilingualism in (Nations, 2021). Guilherme (2007) recognizes that for successful cosmopolitan citizenship, there is a need for change in attitude towards other languages and that for "fully successful and effective cosmopolitan citizenship, knowledge of English is important, but it is not sufficient" (Guilherme, 2007, p. 79). She argues that communication is more likely to be effective if participants know their interlocutor's languages (Guilherme, 2007, p. 79), or to use other semiotic affordances as suggested by Canagarajah (2013), besides English. Therefore, there is a need for change in attitudes regarding multilingualism in global citizenship education. This approach is 'inclusive' and provides more involvement opportunities for speakers of different languages, protecting minority Languages, and

countering hegemony (Huddart, 2014), which then resonates with emancipatory global citizenship and its prospects (Guilherme, 2007).

The new learning environment for my research participants, which is the UK context in this study, is likely to induce multilingual practice. This means that communication will possibly feature speakers relying on their existing multilingual repertoire and context dependent and emergent co-constructed norms. When someone wants to travel to Algeria or a North African country for instance, they usually assume that people there speak French or standard Arabic. However, the social reality in relation to language is much more different and complex. Language use and communication vary among even different regions and cities due to a range of social, linguistic, and cultural realities. The same applies to languages in UK universities and the wider community. Mobile students may find themselves switching between different languages and reconsidering their assumptions about language use and their linguistic needs for intercultural encounters or community engagement.

An example of studies, which approached global citizenship in relation to multilingualism rather than English specifically, is Stein-Smith (2018). Besides enabling communication across cultures, Stein-smith (2018) argues that world issues and finding inclusive solutions requires the involvement of multiple and diverse voices and stakeholders with different perspectives, worldviews, and languages (Stein-Smith, 2018). Stein-Smith (2018) collected data on the MLOW 'Multiple Languages, One World' essay competition organized by the UN academic impact initiative. The latter set a requirement for participants to use different languages, their first languages (the essay competition winner's regional languages), which encourages multilingualism; also, it emphasized use of English as a lingua franca. Stein-Smith (2018) draws our attention to how such approach and experience "provides the participants with a snapshot of what is possible when language is not a boundary, but a tool" (Stein-Smith, 2018, p. 63) to address effectively complex global issues. The findings revealed students developing abilities and attitudes to go beyond language and cultural boundaries to focus instead on serious world issues. There was also evidence of how participants were always able to find their "language combination that works" (Stein-Smith, 2018, p. 225), the latter is similar to type of skills emphasized in ELF research.

4.5 Summary and conclusions

This chapter began with a brief review of identity theorization in intercultural communication research, it emphasized particularly the agency of individuals over how they construct, represent and negotiate their sense of identity especially in relation to language and culture. The next section in this chapter discussed the notion of international students' mobility; it set out to identify which forms of student mobility programs are relevant to the focus of this study. I provided a review of the current situation of student mobility in the Algerian context, this section raised questions and concerns about the incorporation of global citizenship education in international mobility programs Algerian students

undertake. The chapter also highlighted the relevance of the ELF perspective in the preparation of Algerian students for international mobility and global citizenship but with a focus on promoting openness towards a more multilingual practice to achieve such purpose. Finally, the section highlighted three dimensions in international student mobility to achieve such learning namely formal, extracurricular, and wider community activities. The final section in this chapter introduced the notion of intercultural citizenship that extends from and beyond the concept of intercultural communicative competence in its representation and engagement with diversity and world issues more deeply. While there is increasing number of proposed theoretical frameworks related to the notion of global citizenship, I draw my study on the most comprehensive frameworks that are relevant to the background of my participants and the context of the study. Knowledge, (inter)cultural awareness, attitudes and actions are essential elements of global citizenship which are well explained in Byram's (2008, 2017) notion of intercultural citizenship and guide most of the analysis in my study. These elements relate to each other and are linked to the experience of contact with differences and cooperation among individuals and groups from a range of background. Cooperation and experience normally take place as a part of learner's language education or as a different subject. This brings us to the relevance of Guilherme's (2002) concept of critical citizens for an intercultural world, which considers education not only as a space to experience and develop elements of global citizenship learning discussed above, but also as a space that empowers students' worldviews and enable them to participant in co-constructing such learning and negotiation of any imposed powers induced by global citizenship theories and international mobility and exchange. As this study is about stepping beyond the frame of nation, it does not focus mainly on the 'international' and 'internationalization' aspect of higher education and mobility, the latter has been criticized for under-representing the diversity in higher education (Jones, 2007). Hence, the study focuses on the transnational dimension of communities and societies within and outside higher education and relates it to the examination of students' experiences of global citizenship. Risager (2007b) draws our attention to the transnational dimension of global citizenship, thus offering an inclusive picture of the diversity of communities, language and cultural and world issues students are like to experience. It was argued that intercultural contact and cooperation would necessarily need to address issues of representation, power relations and equalities. Some of these issues were partially addressed by scholars whose frameworks and concepts were discussed earlier. However, to address these concerns more deeply, I discussed Andreotti's (2010, 2011b) theorization of critical global citizenship which elaborates on these issues and explains how learners can be educated to question and negotiate established inequalities and structures. Finally, this chapter sought to establish a link between the role of language and achieving global citizenship. It has been shown that there is a call for an alternative paradigm where English is denationalized and deethnicized so that English or any other language use is more applicable to the diverse body of individuals participating on a daily basis in intercultural encounters and to meet global citizenship aspirations. To provide a fuller explanation, the table below describes the main aspects and areas of convergence and difference between the theories integrated in this study.

Theory	Byram's intercultural citizenship model (2008)	Symbolic competence (Kramsch, 2011)	Risager's world citizenship (2007)	Guilherme's critical citizenship for intercultural world (2002)	Andreotti decolonial global citizenship (2010, 2011)	ELF theory	Baker's ICA (2015)
Focus of the theory	• Focuses on experiences of intercultural contact and cooperation. •Emphasize the intercultural (Baker, 2020) in language use, identity issues, and citizenship • Takes place mostly within language learning and language education settings. • Emphasize political engagement and change in the individual and world.	•Focuses on discourse and media texts. •Draws attention to symbolic representations about cultural language use in IC interactions. •Invites intercultural speaker to identify and problematize established symbolic representations in discourse and re-define them. •Aims at challenging un/equal power relations and positionings.	• Focuses on resources and problematizes the notion of competence in relation to culture and language. • Adopts a transnational understanding of language, identity and culture • Highlights transnational communities and transnational cooperation. • Adopts a critique of linguistic and social hierarchies i.e. relations between language and power and favouring languages over others (language policies).	•Development of global citizenship is momentary and contextual. •Global citizenship is driven by learners' knowledge, active involvement and diversity of cultural and political realities they bring with them and engage with outside the classroom.	• Adopts a decolonial approach. • Rejects normative approaches to knowledge production and neo-colonial patters in GCE. • Consideration of issues of privilege, representation, power, voice equality, positioning, hegemony.	•Offers a fresh and comprehensive perspective on language and culture issues in diverse settings. •Proposes empowering strategies for language users to achieve meaning and communication needs beyond pre-set and hegemonic forms and norms. •Recognizes multiplicity of identities and frames of reference in relation to language use • Emphasizes speakers' agency regarding choice of linguistic resources and associated social, ideological and political categories and labels.	•Focus is on emergent rather than priori knowledge of communicative resources (including symbolic resources that represent language and culture) (Baker 2015). •Intercultural knowledge, attitudes and skills are situated but most often context dependent, transient and negotiable (Baker, 2015)
Limitations	• Some core notions such as criticality, and suspension of beliefs can be perceived as ethnocentric and ideological. • Does not describe how to unpack stances unspokenly embedded in intercultural communication research (Halualani et al, 2009. • Assumes a culture–nation relationship • Does not clearly and elaborately discuss or describe the complexity of language use beyond prior knowledge of language conventional forms and norms.	•The action dimension of symbolic competence is restricted to interaction and does not include community service, cooperation and political engagement addressed in other models.	Lacks theoretical and empirical delineation of how a transnational perspective into intercultural competence and citizenship extends beyond immigration communities to students' communities for example.	• The proposal does not extend its critical analysis to examine issues of language and identities beyond the fixed constructs of home and target culture which induces fixed relationship between language, culture and identity. • Lack of focus on linguistic and communicative needs of learners in diverse contexts and settings. • Evokes essentialist critique in its use of categories such as 'western'. to national I/II cultures and I/II languages	• As previous • Does not address intercultural skills in relation to this approach.	• Does not explain how language use based on shared resources and collaboration contributes to and leads to social change, human rights, sustainable development, and social challenges, all of which are important to the concept of global citizenship. •.Does not address issue and contexts where minority language and less dominant languages are spoken. •ELF research does not engage deeply with the historicities and hierarchies of shared resources, common language and how to ensure inclusive approach towards interlocutors' repertoires as explained in the decolonial theory. •Does not question the established status of a global language (Moran Panero, 2018).	•Does not take into account issues of privilege, voice, representation and elitism. •Does not show a link to the action orientation of global citizenship.

Relevance to the study	•Allows to review learners' development of intercultural citizenship from initial stage of knowledge to developed stages of action taking.	•Helps to examine how learners' use of words with symbolic representation and power influence is challenged and revisited through intercultural contact and for making intercultural connections.	•Would view students' experiences and learning within a range of communities and groupings such as groups of immigrants and international projects and groupings.	•Enables students' perspectives on knowledge received to be considered.	• The theorization enables educators to review how learners perceive, identify, and engage and resist structures, approaches, and patterns that entrench inequities and issues of representation in global citizenship education. • Helps to identify challenges of global citizenship education in an ethical sense.	• Helps to explore the potential and challenges of drawing on and negotiating use of multiple linguistic resources and repertoires, identity, power and equality positioning to accomplish global citizenship learning.	• ICA questions the essentialist stance of the aforementioned concepts and the process of intercultural competence development, particularly in on-the-go situations and encounters that are common in global citizenship learning situations that demand flexibility, uncertainty, and dynamic ways of performing and manifesting intercultural skills.

Table 2 A synthesis of the study literature review and theories

The table summarizes the models and theories that were employed in this study to investigate intercultural and global citizenship. First and foremost, I hope that each framework adds value and depth to the understanding of the issues addressed in this study. However, in order to provide a comprehensive picture, it was necessary to investigate the differences and relationships between them, as well as to determine how these theories complement one another, in order to critically and comprehensively analyse students' experiences, needs, and challenges in relation to the study's topic. Understanding the relationship between intercultural awareness/competence and global citizenship is necessary to move beyond the simplistic association of international students' mobility with preparing learners for global competitiveness, to emphasise the importance of intercultural awareness/competence from a humanistic and educationalist perspective, and emphasise the need of intercultural knowledge and competence. Given that global citizenship is dependent on interaction and cooperation between culturally, socially, and linguistically diverse groups and individuals, the latter cannot rely on primary socialisation with people in their comfort zone or media representation to meet human communication goals. Prejudices, conflicts of perspectives, and power struggles are all likely to arise. As a result, it was vital for me to provide a full and up-to-date summary of scholarly work on the subject. I used Byram's (2008b) notion of ICC, which explains and suggests important parts of intercultural capacities by considering cognitive, attitudinal, and behavioural aspects of intercultural communication. I used poststructuralist theorizations of culture, identity, language, communication, and the skills needed to engage with these constructs to ensure that the data examined in this study and the intercultural development of participants is in accordance with an increasingly changing and complex world. Baker's (2015) ICA, for instance, challenges the essentialist stance of the aforementioned concepts and the process of intercultural competence development, particularly in on-the-go situations and encounters that are prevalent in global citizenship learning situations that demand flexibility, uncertainty, and dynamic ways of performing, and manifesting intercultural skills. In order to address students' intercultural development more comprehensively and critically, Halualani et al (2009) contends that one of the limitations of intercultural communication research is that it focuses on the what and how rather

than the why. That is, it does not unpack significantly "value laden stances unspokenly embedded in intercultural communication research" (Halualani et al, 2009, p. 19), this relates to notions and issues of privilege, representations, power, equality, positioning, and hegemony. As a result, this study used the idea of symbolic competency (Kramsch, 2011) to to examine how cultural discourse leads to othering and prejudices. When analysing the intercultural speaker's competency and inviting them to think and act critically on it, Kramsch's (2011) model addresses more elements to examine by pushing the boundaries of taken for granted discourse and communication codes and connotations. It is to concentrate on how interlocutors and words move beyond information exchange to investigate cultures and how these words and actions are utilised to question conventional ideas and discourse about cultures. While there is a variety of studies and proposals on how to attain global citizenship education in the literature, there is a dearth of attention on critical and decolonial notions that accompany, impact, and inform such learning. A critical analysis that considers critical features of discourse, knowledge, equality, and power is rarely studied in empirical investigations, despite the fact that it provides a thorough conceptual and theoretical framework and provides a sophisticated understanding of the requirements and challenges of international students of global citizenship. As a result, I draw on thoughts from decolonial work (Andreotti, 2010, 2011b) and critical education theories (Guilherme, 2002) and their implementation in global citizenship as depicted in the table that sums up how thoughts from those theories are used.

Chapter 5 Research Methodology

5.1 Introduction

The methodology chapter aims at introducing the approaches, the research design, and techniques used to help answer the questions of the current study. It begins by highlighting the research aims and questions, then the research design and the underlying paradigms that direct knowledge attainment in this study. The chapter then proceeds into a review of the data collections process from the sampling to the piloting of research instruments and eventually collecting data. Following this, a discussion of how trustworthiness and ethical issues are accomplished during the research process is explained. Finally, the chapter shows how thematic coding and analysis was followed to organize the study findings into themes, the latter represent the research argument that answers the main research questions.

5.2 Research Aims and Questions

I implemented qualitative research approach to obtain a multifaceted understanding of how students enact and develop perceptions of intercultural citizenship and their language practices in relation to this. I looked at how the time they spend beyond their national borders affected and influenced their perceptions and development of the traits of an intercultural citizen.

At the level of formal curriculum, it was significant to explore what formal courses and training related to global citizenship, students received within the frame of their study abroad programme activities and preparation both in Algeria and in the UK. To draw a comprehensive picture, the study also sought to examine the availability of other opportunities to experience global citizenship learning within university-planned activities yet through the informal curriculum. The wider community also forms an important part of global citizenship learning; thus it was important to examine students' experiences of joining group activities and events organized by the broader community outside the university environment. To get a picture of different sources of intercultural contact and cooperation while abroad, I set the first research question of this study as follows:

1- How do Algerian International students receive preparation and opportunities of intercultural and community engagement and action in relation to their study abroad in the UK?

The next level was to study the learning and change caused by participating in their study abroad activities and courses that relate to the notion of global citizenship. I made sure I include and search for aspects of change with regard to the four components (Byram, 2018). Yet, I also set to capture the dynamics of the process of global citizenship development taking into account and predicting

possibilities of uncertainties, challenges and contradictions related to this development process. To capture students developed as indicated, I framed the second research question as:

2- How do Algerian students perceive, learn, and develop their intercultural citizenship identity?

Finally, experiences of languages were considered to understand the multilingual practice of students, their perceptions, and reflections upon its use in diverse contexts. It is crucial to examine the extent to which other languages and different language resources are used alongside English in the context of this study. To examine the role of language and students' perceptions of this role on their experience of global citizenship learning, I draw on insights from English as lingua franca research. Coming from of country of complex history that resulted in linguistic, cultural instability, and the top-down Algerian approach into national language and identity. This has raised many concerns about how Algerian students perceive their identity. International experience and English language overseas add another level of complexity into their sense of self. To understand this relationship, The last question was formulated to help address the role of ELF and multilingualism in relation to students' global citizenship education. The last question was set to discover:

3- How Algerian international students experience and perceive the role of language in relation to their intercultural citizenship learning and identity?

This study sought to introduce an updated and fresh perspective into intercultural citizenship, it aimed to uncover whether students' perspectives and experiences of language abilities and their role during international mobility reflect a standard language ideology or an ELF perspective. The study aimed to divulge if students' perceptions of an efficient language use reflect their sociolinguistic reality of English use in international contexts.

5.3 Research Methodological Design
5.3.1 Research Paradigms

Before addressing the methodological paradigms adopted to examine the inquiry of my research, it is important to describe briefly, what is meant by a paradigm and why it is considered in the methodological work. A paradigm is the philosophical underpinnings and view into reality that are adopted in research which determine the choice of the research design and the data sets as means of generating knowledge (Hua, 2016). A research paradigm reflects a researchers' orientation of what she thinks as an appropriate approach towards the truth (Schwandt, 1998, the nature of reality, as well as how the researcher expects to approach her findings, i.e. epistemological or ontological research positions (Guba & Lincoln, 1994). Therefore, I will present the research paradigms that are guiding and informing my research "strategies of enquiry, methods of collection and data analysis" (Holliday, 2016b, p 15).

this study then follows a combination of some research paradigms to better understand the research inquiry Given that qualitative research is complex and multiple there is the tendency to "using more than one interpretive practice" (Crabtree & Miller, 1992, p. 5). This is in order to "to get a better understanding of the subject matter at hand" (Denzin & Lincoln, 2005, p. 4).

5.3.1.1 Interpretive constructivist paradigm

Interpretive and constructive paradigms adopt anti-positivist approaches into how they seek to understand the social world of participants. Within these paradigms, the researcher aims to understand the meaning of the world and the process of meaning making by means of interpretation and elicitation through the actions, and as translated in the language of actors/ participants (Flick, 2009) therefore recognizing the role and agency of individuals in constructing their own world and their views. Advocates of this approach believe in the agency of individuals concerning how they (re)construct their social world as well as the uniqueness of individuals experience and worldviews (Schwandt, 1998). This paradigm is important for the choice of my methods of enquiry, which seeks to understand how students make their own meaning out of their mobility experience, how they construct, negotiate, and reconstruct their frames of reference (Baker, 2015) and a sense of intercultural citizenship as a consequence of their intercultural experiences. It is also useful to generate a holistic understanding of the language practices of multilingual students in my research, and how this could be interpreted regarding their identities and their perceptions of intercultural citizenship. Given the emergent, hybrid and complex nature of many aspects of this research, it would have been difficult to apply means of positivist/post positivist approaches to capture the nature of identities, cultures, and language resources that participant enact in these contexts. Hence, an interpretive/constructive approach was more relevant.

5.3.1.2 Critical theory

Critical theory adopts a dialogical approach for methodological investigations in that it relates to issues at the macro context such as historical, social, and political and power influences (Hua, 2016, p. 11). The aim within this approach is to account the impact that power, established discourse and ideologies exert upon intercultural communication and relationships. This approach is also relevant to the participants of this study who are identified as a minority group in an English-speaking country, as English as lingua franca and multilingual speakers at the meanwhile. This is to denote that examining students' perceptions of their linguistic practices needs to consider the interplay of multiple macro level factors such as power, ideology, and history.

5.3.2 A qualitative exploratory research approach

This study looks at the process of meaning making as well as the perceptions of international mobile students of their intercultural experiences in diverse multilingual and multicultural contexts. Quantitative data measures would be insufficient to allow for a rich description and in exploring the phenomena under investigation. Instead, qualitative research methods were predominant as they depict 'voice' and 'subjectivity' which is meant to bring to light the uniqueness and richness of the "human experience" (Silverman, 2017, p. 8) with its often-contradictory behaviours, beliefs, opinions, emotions, and relationships of individuals (Hua, 2015). Individuals are different and have multiple and complex cultural and identity realities. The temporalities and emergent nature of context and experience are unlikely to be generalized or replicated although it raises awareness about issues that can be considered and investigated further in future research using combined methods. Therefore, it would be inappropriate to rely on statistics of quantitative research that essentialise the human inquiry to limited and fixed categories and makes generalizations out of these.

Qualitative research embraces the interaction of contingent, complex, and unpredicted aspects of the social world (Holliday, 2016b) which shape and reshape the human's sense making of the world around him. These multiple processes and factors are seen as constraints in quantitative research, but they are invited and open for investigation in qualitative research (Holliday, 2016b) "to capture the holistic or interconnected nature of phenomena" (Crabtree & Miller, 1992, p. 6). Therefore, they are set to help attaining a multi-layered (micro-, meso-, and macro levels) examination of the inquiry of this research.

The nature of communication marked by the use of English as a multi-lingua franca and intercultural encounters is often contingent, emergent and complex. In addition, examining identity and intercultural citizenship in variable and heterogeneous multicultural and multilingual contexts is not supposed to be value-laden, but a non-conventional, socially constructed (Widdowson, 2017, p. 276) issue, which requires qualitative research approaches to tackle such complexity. Furthermore, the relationship between students' mobility, intercultural citizenship and intercultural ELF communication is not well examined in previous research. This makes it harder to uncover the issue using quantitative research methods.

This study follows an exploratory approach to generating findings. It is devoted as empirical evidence to compensate the lack of studies in the area of research thus its exploratory nature was set to elaborate on the ambiguities and contradictions occurred in former research findings (Golubeva, Wagner & Yakimowski, 2017). It was also intended to bring to the fore multiple perspectives and insights that would not be accessed by means of a top-down approaches, i.e. imposing standard and established conceptualizations and theories. Thus, to borrow Swarson and Holton's (2005) words, it "would be inappropriate to impose measures on unfamiliar situations" (Swarson & Holton, 2005, p. 165) as this can open up possibilities for ambiguities and contradictions. It was important then to

identify additional concerns and aspects (Swarson & Holton, 2005) related to global citizenship research and practice. Following an exploratory approach, this could be only constructed in the course of the investigation (Flick, 2009, p. 237) not before. Furthermore, some events, activities, and even research participants were decided in the process of research investigation (Flick, 2004). Hence, the need for the exploratory approach emerged more during the research process. The exploratory nature also allowed reshaping the research questions and emphasizing what is important in the research field.

The other primary aim of this study was to investigate issues of global citizenship education from a student's perspective and empower their voices; the exploratory approach is set better to represent results based on participants' perspectives (Creswell & Creswell, 2017). This is in line with the critical perspective in the research topic and the conceptual framework, which upholds a bottom-up approach to education and learning. The exploratory approach was more suitable to the participants' background in linguistic, identity and political, historical terms and the examination of the topic with similar participants' background and context is still scare.

5.4 Context of the study

With regard to the context of this study, UK international universities and the wider society where Algerian students undertake their postgraduate higher education was chosen as a research context. The setting is important given the large number of UK universities that feature a high multilingual and transcultural students' population accounting for 438,010 non-UK students in amongst which 310,575 are international students and 127,440 Europeans (Ukcisa.org.uk. 2021). This provides rich sites for exploring intercultural communication situations and a platform for investigating intercultural citizenship notion and activities. In addition, given the expansion of English from its local role into a global language within and beyond Anglophone contexts, it is significantly expected that English as a lingua franca is the fundamental mean of communication in intercultural communication within international higher education institutions. Due to the anticipated level of diversity, many of the concerns related to the issue of ELF, identity representation, intercultural awareness and intercultural citizenship are likely to be of relevance to these participants.

5.5 Research participants

The participants are university students who were 'chosen' by the Algerian ministry of higher education to carry their studies abroad. The programme founders and developers refer to them as laureates, which denotes that they were chosen to undergo this experience based on criteria such as academic achievements, age, and their cohort ranking. In each university, a typical cohort consists of 160 MA students and only 3-6 students are chosen from each university in Algeria to take this opportunity. In

addition, this opportunity is based on a national contest where students attend a type of regional test to qualify for the scholarship. It is, however, important to note that these students are still diverse in terms of background such as economic status, L1, ethnicity and political views. After these students qualify for the scholarship and thus the study abroad opportunity, they need to obtain IELTS score to be accepted in UK universities. To increase the chances of the later and equally for reasons of familiarizing Algerian students with the UK PhD educational requirements, they are offered a pre-departure preparation where they have British academics visiting for an intensive period (which ranges between few days to two weeks) of introducing them to the nature of IELTS exam and the PhD application process. Following this, students are given a choice to attend a PhD Pre-sessional course in a UK university. While not all students chose to attend this programme if they get their PhD offer and IELTS early, the majority attend it including those who secured a PhD offer or have high IELTS score. The programme courses include IELTS preparation, PhD proposal and related topics. Some students attend a weekly session of intercultural communication. During this course, most students live or study with mostly Algerian peers. Others; however, chose to step out of their comfort zone and to live with host families or in shared accommodation with people from different backgrounds. Sometimes, when students encounter difficulties of cultural difference or practice, they may report to the programme coordinator who is based in their university that delivers the Pre-sessional course. The coordinator advises them on how to deal with these occurrences or they may discuss the latter in the intercultural communication course. However, there is no clear empirical evidence or a consistency of how these are spaces are dedicated for intercultural citizenship development and experience. For instance, students sometimes request to move to live with their Algerian peers to avoid the difference and conflict that may arise. Thus, reducing their chances of intercultural contact. It is also worth noting that students in this programme are considered as 'ambassadors of Algeria' culturally, academically, and politically which may place pressure on them to remain in a zone of neutrality and to eschew their differences, activism and engagement. However, it is hoped by covering their perspectives and experiences, this study allowed seeing this imposed image differently in the light of global citizenship concept.

Purposive sampling was carried out as a sampling technique. Participants were selected based on the criteria of diversity in terms of background, different L1s, linguistic repertoires, and ethnic identities. This diversity also included gender, age, and the length of their stay abroad (Ritchie et al, 2013). I intentionally chose this range of participants' sample to bring out a comprehensive, inclusive, and complex picture of their experiences, identities and the dynamics of their change. The participants' sample included males and females; their age was between 23~29 years old. In terms of length of study, a distinction can be drawn between students who are enrolled into the Pre-sessional course which they attend prior to beginning their PhD programme but have not secured a PhD offer and IELTS results and those who are already enrolled into a PhD course. Students attend this course for a period of 4 to 6 months and they spend this period in the United Kingdom before beginning their actual research programme. During this programme, students attend IELTS preparation modules and

prepare their research topic and need to secure a PhD offer during this course's duration. On a weekly basis, students usually attend an intercultural communication class. The second type is a longer programme in which students have begun their actual PhD programme, which can last four years or more. The sample of participants under this programme included those who have been in the UK for a period of 1 to 3 years. Student were chosen from different length of programmes to examine if the latter had any influence on their experience and awareness in relation to the topic of the study.

Global citizenship is a burgeoning area of research, and its implementation in Algeria only began in 2014, with the sample of my study having already graduated. This applied to ELF research received little attention in Algerian scholarly work and, as a result, educational practice. As a result, I did not exclude students with a background in language education when selecting my research participants. Knowledge of intercultural issues does now always indicate knowledge and connection to global citizenship.

I knew some of my participants through social media groups where I was already a member, and I could interact with them by meeting them in this platform. Also, because some of my participants attended the Pre-sessional course in once place, they knew each other. Therefore, I managed to get their help to provide me with email contact details of their colleagues who were interested in participating in my study.

Most participants were interested in sharing their perceptions and experience abroad. Yet, some of them joined my research to formalize their ideological concerns about global citizenship education through formal research The second reason is to empower their representation and images drawn about their identities, as expressed by Mouhammed, who stated that this was relevant to his identity as a "Algerian," "international," "Muslim," and "student," and that their global image is misrepresented through media and political discourse. Meanwhile, the latter side-lines their efforts as well as the social and volunteering responsibilities they take on at the global level and when they relocate to another country. As a result, my research served as a means to address these concerns

Participant pseudonym	Gender	Age	Educational Background/ discipline	L1	Experience of Living abroad before coming to the UK
1. Malik	Male	23	Master's degree in EFL and enrolled in a PhD pre-sessional student in a UK university	Darija	Yes

2. *Miryam*	Female	23	Master's degree in Linguistics and enrolled in a PhD pre-sessional student in a UK university	Darija	None
3. *Raeed*	Male	23	Master's degree in Didactics of English Language and enrolled in a PhD pre-sessional student in a UK university	Darija	Yes
4. *Imane*	Female	28	PhD student in Education	Kabyle (Tamazight variety)	None
5. *Maggi*	Female	26	PhD student in Sociology in a UK university	Darija	None
6. *Sara*	Female	25	PhD student in environmental and political sciences in a UK university	Darija	None
7. *Zohra*	Female	28	PhD student in Education in a UK university	Darija	None
8. *Amel*	*Female*	28	PhD student in Modern Languages in a UK university	Darija	Yes
9. *Souha*	*Female*	27	PhD student in Modern Languages in a UK university	Darija	None

10. Tarik	Male	28	PhD student in neurological education in a UK university	Darija	None
11. Mohammed	Male	23	Master's degree in EFL and enrolled in a PhD pre-sessional student in a UK university	Darija,	No
12. Hayat	Female	23	Master's degree in EFL and enrolled in a PhD pre-sessional student in a UK university	Darija	No

Table 3 participants' profiles

5.6 Researcher's positionality

Prior to providing an account of how the researcher's perspective and background played a role in relation to the research process in this study, it is important to provide first an understanding of the notion and how it can be applied when researching topics in the field of intercultural communication and modern languages. Holmes (2020) explains that positionality signifies that a researcher's background and perspective shaped by social, historical, and political factors influence their orientation in relation to the social processes they study. She explains that positionality is normally identified by "situating the researcher about three areas: (1) the subject under investigation (this includes knowledge and motivation and personal experience), (2) the research participants, and (3) the research context and process" (p. 2). These criteria will shape the ideas presented in this section. Holmes (2020) calls our attention to the fact that while some features of positionality, such as nationality, gender, and religion, are attributed and viewed as fixed, this does not inevitably lead to particular opinions or perspectives. She emphasises the role of intersubjectivity in making positionality fluid and context dependent, which includes the researcher's personal experiences, power relationship negotiation, beliefs and values and their dynamic and changing nature.

To begin, Positionality influenced the research process in terms of insider and outsider perspectives and the complex dynamic relationship between them. However, considering the positions of insider and outsider as a dichotomies is problematic (Bilecen, 2014); thus, I will describe how these positions were dynamic, interconnected, and overlapped rather than separate throughout the entire study process.

Finally, the researcher must account for reflexivity. The latter is required and is defined as the method by which the researcher can "identify, construct, critique, and articulate their positionality" (Holmes, 2020, p. 2).

My knowledge about the subject could lead me to expect a change outcome, yet a researcher has to open up to different views. Openness and open mindedness that I learned as a part of the values of global citizenship, is a factor that contributed to shaping the research question and interpretation of the data. When I was discussing some of my initial findings where my participants developed views and attitudes of openness to what is a taboo or prohibited in the Algerian shared culture, I realized and was confronted with the fact that my study abroad experience affected my worldviews and my standpoint to the research phenomena and presentation of the data. This could have been for example different if a researcher without a mobility experience conducted this study.

As doctoral Algerian students, this has facilitated my access and securing participants from all cohorts of international doctoral programme. The fact that I am an international PhD student in the UK facilitated further my access and gaining trust of my participants. This, however, could have been challenging if I researched international Algerian doctoral students in other countries which suggest the third point highlighted by Homles (2020) of the research context (physical proximity) and settings where my positioning as an insider can be put into question. However, similar to (Bilecen, 2014), my position as an international student enabled me to see the internal differences in the group of international students who are often addressed as a homogeneous group in the literature, thus my role and position as an insider became irrelevant and questionable. This includes for example regional differences and shared narratives about national and cultural identity, socio-economic status, multilingual repertoires, and language identities across different participants in my study. For some students, it was not their first-time experiencing travel abroad and attending an exchange program. I could also understand and relate to how coming from small towns far away from Algeria's capital cities, as opposed to belonging, living, and studying in large cities, had an impact on my participants' knowledge, experiences, and responses to the research topic and their study abroad adventure. That is to relate to the hierarchies of opportunities for young people to engage in intercultural exchange and international cooperation. The pilot study and my early stage of research (interviewing) allowed me to locate some differences that varied across my participants' and thus had a bearing on the research process and data obtained. This led to recruiting participants from a range of socio-economic backgrounds to ensure the voices and experience of marginalized groups are represented. Those differences had a role in exploring different perspectives.

My background and position towards being an international student meant that I could relate to, imagine, and anticipate some of my participants' experiences and learning paths (Bilecen, 2014) which sparked my research and led me to ask relevant questions. Also, under the notion of an insider's

perspective, my participants would refer or had expectations on me to have common views and established standpoints, and they mentioned "you know we as "Algerian", "as international students", as "Arabs", as "Muslims", as "women". They cast me as a Muslim to represent Islam, and attributed me an Arabic identity, which is different to my ethnic Amazigh identity, and a responsibility of bringing into light the peace in 'our' values given my position of an insider and given my status as a researcher. This might have influenced the focus of their responses. Sharing an insider's perspective as a PhD student, I understood the commitments and challenges of the PhD life, which led me to adjust the research tools, such as offering to collect audio diaries, sending gentle reminders, showing greater flexibility in the time of conducting my research.

The downsides of an insider's perspective include the researcher's familiarity with the cultures and their inability to ask controversial or taboo questions (Merriam et al, 2001). This was overcome by examining internal disparities, questioning and revising my insider perspective on several times, and shifting my research focus. A linguistic insider positioning allows the research to "pick up on cues, linguistic or contextual" (Cormier, 2018, p. 329). This ability allowed me to identify and explore furthers meaning that participants wanted to highlight and convey and a deeper, more precise representation of participants' perspectives and voices. Nonetheless, Cormier (2018) points out that while a researcher can be considered as a "linguistic insider", they may very well speak a different dialect or have a different accent which may also impact the degree of his or her insider positionality. I encountered this experience myself, as a few of my participants linked my dialect to my ethnicity and therefore my beliefs and worldviews were considered as different to theirs.

Participants expressed their opinions, but with a concern that they would be judged by other members of the community. Their reactions and openness may have been constrained by the extent to which they volunteered information with me as I was more familiar with the community, how they believed I would see them, and what I could disclose in my research. Another restriction is the researcher-researched power relations. Because of our international doctoral student status, the respondents were 'able' to interrogate the questions and identify topics in which I should be interested (Bilecen, 2014), and the fact that I used a bottom data analysis highlights the power negotiation between the researcher and the participants.

5.6 Research Methods

The focus of this research on the "subjectivity" and the "authenticity" of participants' individual experiences presupposes and informs the use of qualitative research methods (Silverman, 2017, pp. 7-8). Research methods are the tools used to answer the question of the research inquiry. It is an approach to the world of participants; the latter is accessed through a series of representations such as field notes, interviews, recordings, and memos (Crabtree & Miller, 1992).

5.6.1 Background of interview procedure

It is of significance to this study to avoid the recurrent methodological weaknesses in previous studies on intercultural citizenship as a result of the over reliance on positivist quantitative methods such as surveys and questionnaires. They often result in ambivalent and inadequate results. Instead, qualitative methods were implemented, as they are useful to "overcome the inadequacies of survey research" and quantitative measures (Silverman, 2017, p. 166). Provided that one of the main aims of this study was to bring into light students' perceptions of intercultural citizenship which are hardly considered in former literature, it is believed that qualitative interviewing will help reveal "voices and experiences" of these international mobile students that were "ignored or misrepresented" in former studies (Byrne, 2004, p. 209). Qualitative interviewing offers a useful tool for assessing individuals' attitudes, understandings (Byrne, 2004) and perspectives (Hua, 2016) which cannot be simply accessed by means of observations and formal questionnaires (Byrne, 2004). Hence, semi-structured interviews were implemented as the core data sets and the fundamental tools to address the research objectives (Cohen, Manion & Morrison, 2011). Given their open-ended and flexible nature, Semi structured interviews "allow room for the respondent's more spontaneous descriptions and narratives" (Given, 2008, p. 470). They "provide better access to the interviewees' views, interpretation of events, understandings, experiences and opinions" (Byrne, 2004, p. 209) with regard to intercultural citizenship, their language use, and their own identities. It is believed that "hearing respondents 'views' in their own words allows a more complex analysis" (Byrne, 2004, p .209) than being confined to pre-set interview questions (Leavy, 2014) which could limit participants' responses; therefore, the broader picture of the studied phenomenon. Mostly, open-ended interviews offer a greater chance for knowledge generation (Leavy, 2014) as they enable following up "important complex or vague issues" (Cohen, Manion & Morrison, 2011, p. 415), aspects or ideas that emerge from participants' answers, which can be elaborated by means of "prompting, probing, pressing for clarity, rephrasing and summarizing" (Cohen, Manion & Morrison, 2011, p. 415). Thus, they allow confirmation and accurate interpretation of the obtained answers (Kvale & Brinkmann, 2008).

Before each interview stage, participants were sent emails to invite them for an interview session that suits their availability. Once agreed on a time, the interviews were conducted via skype. Each interview was audio-recorded using a computer software and my phone device. After each interview, I immediately listened to, transcribed interviews to ensure the relevance of the questions and to form initial thoughts about the data being generated. After each interview, questions were sometimes, revisited, paraphrased and edited to ensure more clarity and applicability to the overall research questions as well as the particular phase of interviewing. Interviews usually took around 40 minutes.

While this research was predominantly conducted in English, the options of using Arabic and/or

French was offered. It is argued that conducting interviews multilingually empowers the "participants' abilities to express feelings and emotions about complex and personal and culturally sensitive experiences, and researchers' capacities to elicit such information" (Ganassin and Holmes, 2013, p. 349).

Furthermore, it is important to use a tool by which the researcher is able to note his comments, impressions, and emergent theme immediately after the interview, this process also enable refining and improving the interviewing technique (Hua, 2015). An example of these tools that I used in the study included writing on my notebook my initial impressions and coding.

5.6.2 Report of the pilot study

Before proceeding to the fieldwork of the study, I conducted a pilot interview with an international Algerian PhD student at a UK university, it was ensured that the volunteer had similar characteristics as the participants in this study. The pilot study was useful to assess whether the interview questions have any issues in terms of feasibility (Kim, 2011), reliability, clarity of questions, topic focus and timing. Questions where then refined and made more focused and concise (Turner III, 2010). Also, I had to reformulate some of the questions as they included concepts that were too abstract for the participant. Further, the number of questions has been reduced to keep to the time initially scheduled for each interview.

5.6.3 First Round of Interviews

Overall, the aim of this round of interviews was to maintain a first contact with participants to get background data about participants' and their former experience as well as to familiarize them with the researcher, research procedure, and the topic. The first interviews questions revolved around their background, education, origin, travel experience, their motivation behind undertaking this study degree overseas. This round of interviews also aimed at exploring their initial understanding of citizenship and more particularly intercultural citizenship, their general perceptions about their identities and pre-conceptions of their language resources and abilities.

5.6.4 Diary method

Diaries in this study were implemented as a part of a mixed method alongside interviews and observations. They are used in conjunction with first round interviews and were also employed as a preamble to more in-depth questions in the follow up interviews. The diary method I believe is a gate towards the complex and rich experiences of respondents', which may not be easily retained by means of interviewing. It is argued that human experience with all its complexities, richness, and contradictions cannot be easily resumed within a short-time interview whereby participants and the researcher are confined by a set of questions and time constraints. This makes it harder sometimes for

respondents to recall past events, thoughts, and reflections (Bartlett & Milligan, 2015). Bartlett and Milligan (2015) argue that diaries are contemporaneous i.e., are recorded as soon as an "events or activity takes place and thus they afford participants more time to collect their thoughts and feelings than a standard interview allow" (Bartlett & Milligan, 2015, p. 73). It is not to argue that diaries are more powerful than interviews but combining methods such as interviews and diaries is believed to add "rigour, breadth, complexity, richness, depth… it also allows the limitations of one method to be offset with another method" (Bijoux & Myers 2006, p. 6). Another advantage of using diaries alongside interviews is that the former offers an important distance between the researcher and the diarist that the latter feels more empowered (Bartlett and Milligan, 2015) to share his/her thought more freely and openly than in a face-to-face interaction and to delimit the focus of research questions and answers to be generated as opposed to the interviews and open opportunities to share issues that are not covered or provoked by the interview questions.

Diaries can provide a rich account and in-depth data on participants' thoughts, behaviours, experiences, personal events, feelings, beliefs, interactions, actions, worlds in a natural way and over a period of time. Particularly, diaries as a research technique have proved useful in collecting data about intercultural learning (Chao, 2013) and reflection upon intercultural exchanges as in Helm (2009). Similarly, the diary method is implemented in this study elucidate and investigate (Dorneyi, 2007) processes of identity changes and negotiation through intercultural encounters that takes place in the life of students during their journey abroad. The diary method also helped retain an epistemological understanding into their perceptions and reflections out of intercultural experiences and cooperation throughout the sojourn journey.

Because participants were asked to reflect upon their experiences for a long time period, they were asked to make diary entries only twice or once a week over a period of 3-month period, yet they were encouraged to write as regularly as possible. An email was sent to participants where they were asked to describe their participation in activities, events, projects, interactions, and action taking with others (including activities they want to take part in even if they cannot join). They were also asked to provide their reflections, i.e. How do they think of it in overall? In addition, they were required to describe the role they have played during the event, their reflections about it. Finally, they were asked to report their language experiences and use in these events (with whom, what language/ languages they use, comments about language use during these experiences). Finally, they were asked to report what have they liked/ disliked about the experience as well as any issues or misunderstandings.

A piloting of the diary was conducted over a two-week time in order to examine if the requirement of the diary tool is clearly understood by participants. The piloting of the diary method helped to identify some issues related to time and practicality of the written diaries. Piloting the diary tool allowed me to theorize that written diaries in fact could be actually highly demanding so the alternative audio-recorded

diary method was offered. The latter is perceived as more joyful, less demanding in terms of, and that it brings about a lot to mention unlike recording it in a written format. To keep up participants' diary motivation throughout the diary completion process, regular contact with the participants was maintained in addition to "occasional gentle reminders" (Dornyei, 2007, p. 159). The latter helped keeping up with participants' progress of writing entries, and to ensure they would not drop out. At the end of collecting diary data, participants took part in semi-structured interviews that focused on clarifying any ambiguous diary data.

While some participants were committed to the diary completion, others unfortunately had hardly completed any kinds of diaries although they were sent gentle reminders. It is important to note though that most participants found the diary completion experience enjoyable. Some advised that they found it important for themselves too and helped reflect upon their experiences and feelings that they sometimes took for granted.

To tackle the issues of the lack of diary completion process among some participants, "unsolicited diaries" were opted for (Bartlett and Milligan, 2015, p. 2-3). Facebook and Twitter were chosen as platforms to extract students' reflections upon their experience and activity abroad. So, I collected Facebook and Twitter posts which seemed to help answer the overall inquiry of this study. I have chosen to focus on entries made since their arrival to the UK to bring more trustworthiness to the data that were elucidated from participants themselves. Screenshots of the posts, which depict students' experiences and how they reflect upon them on a regular basis, along with my description and thoughts about it, were stored into files and memos in NVivo. Each file was under a participant's name and organized into a chronological order.

5.6.4.1 Blog entries

During the month of December (2017), a blog was created as an alternative diary completion tool; the blog was customized and made interactive to fit the research theme and purpose, which is to enable participants to make entries or blog posts. Blog posts are believed useful for continuous collection of data about participants' "experiences, emotions, attitudes and perceptions" (Harricharan & Bhopal, 2014, p. 6). Everyone who is an author, i.e., each participant in this study, can make entries or comment and reflect upon the posts of others who are also authors in the blog.

Participants were sent emails with an attached invitation to join the blog. They were informed that a secured and easily accessible blog was made at their convenience to complete their stories along with detailed instructions of usage such as including pseudonyms for anonymity ends. In the first week, almost none has made an entry in the blog. Later, I decided to send email reminders to encourage them to start writing in the blog. In fact, the reminders were efficient that participants started to write on the blog immediately. It is important to point that not all participants have chosen the blog to

complete their diaries; some have chosen to send weekly written diaries in a Microsoft Word format while others have been recording their diary events in a voice format and sending them on a weekly basis to my email. For my role, I have been answering their enquiries, explaining them in details about what was required from them through email texts, informing them when someone posts in the blog if they wish to make an entry, reading their diaries and making sure they completed stories related to the research theme. Significant and long entries have been made by my participants, which like written and audio diaries brought the researcher closer to the real experience and helped to shape the focus of the research inquiry.

5.6.6 Observation

Social, intercultural, and social action events such as language exchange and mosque interfaith talks were selected as sites for conducting the observation procedure. The utilisation of social media as a means of observation of student participation in global citizenship-related events and activities was also employed. The observation technique provided access to the actual language practice situation (ELF, Multilingual practice and translanguaging) during intercultural encounters. It also helped in generating questions for future interviews owing to the closeness of the researcher to the scene and context of the experience. Actually, the observation facilitated access to more natural settings of participants' engagement with others and their language practices, which I believe helped to understand the phenomena from multiple aspects. With regard to the role of the researcher as an observer, it was initially a non-participant; yet, to avoid any kind of misunderstanding, misinterpretation, or moments of awkwardness, regarding the researcher's presence (Creswell, 2012), the role occasionally shifted to a participant observer. Field notes in this study were implemented as record means of observations and reflections of the researcher. It involved description of the physical and social environment (Kramsch, 2006) surrounding the events, the activities that took place, roles enacted by participants and their practices. The field note protocol involved two parts, one aspect was meant for recording notes about factual reflections and another part I was noting down my thoughts, feelings, reactions and learning from the experience as well as the questions and the issues raised from the observation method in relation to other data sets.

5.6.6.1 Researcher's voice through field notes

A research diary is a written record of the researcher's activities, thoughts, and feelings throughout the research process from design to data collection. It is often used prolifically to record analytical, conceptual, and methodological ideas (Bloor and Wood, 2006). As have already been mentioned, given that this study is predominantly qualitative which allows for the intervention of the researcher's interpretation, filed notes were used as a method for collecting the researcher's observation; whenever possible; of participants' engagement in intercultural conversations as well as intercultural citizenship

activities. I also used field notes in order to generate a thick description of the phenomena. Provided the current postmodern theories of research which invite the researcher's subjectivity, keeping a research diary helped to underpin the collection of the qualitative data in research, this is because the researcher is considered as "a valid part of the research setting, then the ideas, feelings, and perceptions of the researcher become part of the data" (Gray. P. 177).

5.6.7 Second Round of Interviews

The second round of interviews was implemented to follow up answers generated in the first round, to attain an in-depth exploration of the experiences and reflections that were shared in their diary data, to examine how participants enact and perceive intercultural citizenship and to explore any change as a consequence of intercultural experiences. This round of interviews also aimed at understanding the perceptions of participants with regard to language use, it focused on English as a lingua franca and multilingualism in relation to intercultural contact and citizenship.

5.6.8 Follow up interviews

Follow up interviews were carried out by the end of the data collection process. They were used to ensure the profiles and reports generated from previously collected data are interpreted accurately by the researcher, and also checking participants' perspectives. They were used to get their feedback on the journey of their participation to uncover any hidden issues and compare them with the researcher's reflections and interpretations (Tracey, 2010) of their data. This stage of interview was necessary to fulfil the criteria of data saturation as it allowed the researcher to ask questions about issues brought up by some participants but were not fully addressed in other research tools. This was helpful to ensure consistency of the findings across different participants. Based on two respondents' answers, I asked the rest of the group if their intercultural cooperation led them to develop negative feelings or stereotypes about others. I also took the opportunity to ask about their experiences with university societies, which emerged as potential sources of experiencing global citizenship learning and provoking change in students.   Finally, follow-up interviews were used to draw a broader picture of participants' interpretations of intercultural citizenship and EMF and to generate follow up and further reflections and information (Yeo et al, 2003).

5.7 Trustworthiness

In qualitative enquiry, the researcher is indebted to provide significant evidence that his/her study findings are genuinely based on critical investigation of the entire data obtained and do not depend on few selected data (Silverman, 2011). This operation is related to ensuring validity of the findings in research, yet; in the philosophy of qualitative research, the notion of trustworthiness is implemented instead of validity (Whittemore, Chase and Mandle, 2001). Trustworthiness was maintained according

to four main criteria: credibility, transferability, dependability, and confirmability as proposed by Guba and Lincoln (1985). It is hoped that these criteria were accomplished in this study following a set of techniques.

5.7.1 Credibility

Credibility often depends on the richness of the information gathered as provided by participants. Hence, credibility was maintained by means of triangulation of data, prolonged engagement, member checking, persistent observation, and negative case analysis. Triangulation was fulfilled through the use of multiple methods, such as, observation, interviews and diary recordings, and examining the enquiry in variable settings (Flick, 2009) for data collection. Triangulation helps "increasing scope, depth and consistency in methodological proceedings and to put the findings on a more solid foundation" (Flick, 2009, p. 184). It is argued that triangulation provides access to "valid, reliable and diverse construction of realities" (Golafshani, 2003, p. 604). Prolonged engagement was maintained through a six months' engagement with participants in research. Member checking was applied by carrying follow up final interviews to check with participants the accuracy and credibility of data summary report for each interviewee (Lincoln and Guba, 1985). I also used member checking to ask participants if my interpretations of some of their previous answers were in line with their responses and the ideas they intended to communicate through the unsolicited diaries and observation notes. Persistent observation was sought by engaging with data collection from participants at different stages of their study abroad. I also relied on on-site and online observation of participants' encounters, activism, and reflections to see their experiences from different perspectives, context conditions and constraints. I followed this aspect by checking that I covered several participants' answers under a specific category and across the three data set to achieve saturation. Finally, and in relation to credibility, peer debriefing was ensured by revisiting the data transcripts and the researcher's field notes with the supervisor. I also asked for some PhD colleagues and friends about their interpretation of some of my research findings from their own perspectives. For instance, once I asked a colleague who is looking at gender studies to interpret my participants' negotiation of her gender identity in an international cooperation experience. Another example is how my supervisor drew my attention to identify when participants themselves engage in reproducing categories of otherings using labels of 'western' (see example 18, chapter 6) while they were describing their stance against patters of inequalities and imperialism of their global citizenship experiences and education. In addition, negative case analysis was achieved by selecting my participants from different cohorts, genders, and ethnic backgrounds to generate different perspectives (Billups, 2015). It was also generated through presenting views of students where they have doubts about the efficiency of intercultural citizenship experience and when it contradicted with their values (see examples 18, 19, 20 in chapter 6).

5.7.2 Transferability

Transferability concerns the ability to apply the study findings to other contexts with other respondents. Transferability could only be achieved through thick description (Anney, 2014) and providing the widest possible range of information for inclusion in the thick description i.e. "the different and complex facets of a phenomenon" (Holliday, 2016b, p. 83) as well as variability within the sample (gender, length of study, individual differences and aspirations, economic status, background, context, the environment). In this regard, I provided a detailed account of the research background and context (such as section 4.3.2, 5.4, and 5.5). Thick description was also depicted in "elucidating all the research processes, from data collection, context of the study to production of the final report" (Anney, 2014, p. 278).

5.7.3 Dependability

Thirdly, dependability, which entails gaining the same results when the study is repeated in the same conditions, i.e., context and respondents. This criterion can be achieved by providing a detailed record of the entire fieldwork process. I engaged with this for example through the code-recode strategy, which involved coding the same data twice allowing a "gestation period between each coding" (Anney, 2014, p. 278). I created three versions of NVivo coding for my PhD project, I went back and forth between these coding rounds throughout a few weeks and engaged in un-coding and recoding data. When attending events and interaction of my participants, I consistently recorded all the details in a notebook (time and date, observation notes, purpose of my attendance, obtaining access, and my reflections); an example of the latter is attached in the appendices. Also, to ensure thoroughness of the findings, I checked my initial analysis and interpretation of these observation notes and diary entries against participations' explanation, and also to elucidate and develop further and more important insights. I kept a research diary, which involved my reflection on the research process from beginning to end and took notes on the margins simultaneously during the interview and data transcription process.

5.7.4 Confirmability

The criterion of confirmability is important to ensure that the data collected are determined by the respondents and study conditions but no other means of bias from the perspective of the researcher (Guba & Lincoln, 1985). Confirmability can be ensured by means of reflexivity and audit trail (Billup, 2015; Anney, 2014). Reflexivity is maintained in this research by providing an account of the researcher's philosophical position (i.e., epistemological) (Moon et al, 2016), it also entails keeping field notes and reflexive diaries during the data collections process (Billups, 2015). Developing an audit trail necessitates an elaborate documentation of all research decisions and activities (Carcary, 2009), this was maintained by recording the researcher's reflections in a journal and in memos to record the

process of data collections and analysis as suggested by Carcary (2009). In addition, I made sure to keep raw data materials (Guba and Lincoln, 1985) such as written records of diaries and screenshots of the blog entries and social media data, transcripts, research journals and field notes.

5.8 Ethics and Risks

Overall, the data collection procedure did not bear any potential risks on the researcher or participants. However, issues of anonymity, confidentiality, safety, and any expected anxiety were considered. Participants were provided information written form sheets and consent form to explain respectively to them the purpose of the study, their activity in my research, and how their anonymity and confidentiality is to be maintained and to obtain their acceptance to take part in the study. In terms of observation procedure, it is worth noting here that the role and position of the research in the settings were conducted extrovertly in a public space (Creswell, & Miller, 1997) and participants were the ones who decided to invite me. For the blog diary method, it is argued that, when blogs or any internet website is used as a tool rather that a data itself, this makes ethical issues much less considerable (Harricharan, M., & Bhopal, K. 2014).

The blogs were made accessible only to the research participants and the researcher to see the posts. The blog was secured using private passwords known only to each one user of the blog and were not shared elsewhere. Also, participants can see each other's post, yet they all have pseudonyms for their identity as authors in the blog and therefore they cannot be identified; moreover, they were also asked not to share any parts of the posts or anything else about the blog. The privacy of the blog was treated taking into account two conditions of the blog provider. First, it does host its service on private company servers and that that it has the functions of enabling the user to create the blog, to add others, and to be able to manage securely privacy settings (Harricharan & Bhopal, 2014). The platform chosen was Blogger, a blogging platform that holds the two already mentioned criteria. The interview records and documented diaries were kept in a university computer protected by a secured password and a secured personal iCloud and other transcript data are kept in a locked cabinet.

5.9 Methodology Limitations

One of the most significant limitations regarding the current study relates to the generalization of the findings into other people in different contexts. It is predominantly argued that "qualitative research is contextual and subjective versus generalizable and objective" as in quantitative methods (Whittemore, Chase & Mandle. 2001, p. 524). This study is crucially qualitative, and it relies on the generation of data from a small sample, this makes it hard to account for data generalisation in my research. In terms of research rigour and in contrast to quantitative research, uniqueness is important in qualitative research with regard to the research situation and human experiences and the fact that this research is

conducted in a naturalistic setting with few controlling variables, thus is "less amenable to generalization" but transferability (Cohen, Manion & Morrison, 2011; Krefting, 1991, p. 215).

With regard to research data sets, one source of limitation is that the diary study was very demanding on the part of the informants. It was difficult to ensure dedication and commitment from the part of the informants. A further limitation is what Dornyei (2007) refers to as "honest forgetfulness", so participants may forget to complete diaries, or alternatively they may feel tired or not in the mood. As a result, length and depth of diaries may show variation with the passage of time. Most of these limitations were dealt with by means of gentle checks, unsolicited diary techniques and follow up questions in the second round of interviews. Interview methods also have their own limitations, which could be related to the answers given for not being elaborate or may be related to issues of reliability (Dörnyei, 2007). The limitations generated due to the semi structure interviews were hopefully controlled through rich and reflective accounts provided through diaries and observations which are suggested to "allow a deeper account to emerge in contrast to an interview situation where more basic descriptive accounts are likely to take place" (Crozier & Cassell, 2016, p. 411). Overall, in order to be able to control and manage these limitations, means of 'critical reviewing' of the whole study process were followed.

5.10 Data Analysis

Data analysis is an important part of academic research and plays a prominent role in both depicting the contribution of study in concrete terms and reflecting the integrity and value of the research conducted. It is vital for revolving the research problem, answering the research question, analysing the draw data to make inferences and draw conclusions (Ashirwadam, 2014).

Data analysis in my study sheds light on micro, meso and macro levels of individuals' experiences and perceptions. At the micro level, students' roles, and backgrounds, such as aspects of the social reality and making meanings of their experiences, were linked to their data representations. Second, the analysis considered the meso-level, this involves interaction and relationships established with individuals and the communities within which students find themselves engage and other activities and travel experiences. Finally, the analysis attempted to understand students' experiences and perceptions in relation to the broader systems that inform them such as religion, power, ideology, agenda of higher education, history, institution (Hoult, 2018).

To examine the development of intercultural citizenship among participants. The categories were developed using a top-down approach using and considering elements from Byram et al (2017) criteria of education for intercultural citizenship model and Guilherme's (2002) critical world citizens. Both frameworks cover intercultural knowledge, attitudes, and action as well as communicative dimensions. Andreotti's (2010) critical global citizenship theorization is implemented to explore how

students developed their sense and attitudes towards global citizenship in relation to issues of power and equality and challenging the reproduction of imperialistic attitudes. These were considered in the data collection and analysis. Meanwhile, Risager's (2007b) Framework was adopted as it undertakes a more transnational approach into the political action and the linguistic aspects of global citizenship. Especially, the three final elements of 'transnational collaboration', 'critical language awareness' and 'critical cultural awareness'. However, categories from these frameworks were included in the analysis process but also combined post-structural approaches into language (Baker, 2015, 2018) ELF, multilingualism (Canagarajah, 2018; Jenkins, 2015), and translanguaging (Wei, 2017) as well. A bottom-up process was also followed that allowed ideas and themes based on students' own perspectives and unique experience to emerge.

5.10.1 Data translation and researching multilingually

The principle of valuing multilingualism informed my research and is reflected in the research objectives. The researcher's and researched participants' multilingual repertoires and resources should be reflected and reported on throughout the entire research process, from data planning to presenting the final findings (Ganassin and Holmes, 2013). Ganassin and Holmes (2013) encourage researchers to report on both opportunities and challenges in researching multilingually. I will discuss how I addressed multilingual issues throughout the research process, taking into account both the strengths and challenges of the approach.

First, my initial emails and ethical forms were sent to participants in English, which could be inconvenient for participants who are not fluent in English. Nonetheless, I made it clear to participants at the start of each interview and other data sets that they can use any language they feel comfortable with and that they are welcome to choose and move freely between different language resources.

As I delved deeper into my participants' differences, backgrounds, and experiences, I became more aware of the complexities surrounding the role of language in the research process. Specifically, I discovered that identity positioning and power relationships played a significant role in rapport building, the depth and nature of data generated. At times, I felt that participants' ability to describe and express themselves was obstructed by their use of English. For example, there were a few occasions when participants, particularly those who were new to the UK, would stop me and say they couldn't find an equivalent meaning or didn't have enough vocabulary to express themselves in English and felt reluctant. When students struggled to find expressions in English, this presented a power imbalance challenge because they would sometimes evaluate their ability to express against the NS standard and against my research as an experienced English user. This brings us to an important point raised by Holmes et al (2016), namely the researcher's awareness and relationality. It is argued that refraining from correcting participants' language use as well as "non-judgmental acceptance of participants'

(English) language skills can benefit the researcher–researcher relationship" (Ganassin and Holmes, 2013, p. 835). Therefore, my ELF research awareness, allowed me to draw on the cooperation strategies informed by ELF research to contribute to researching multilingually and manage communication inequality issues. This included repetition, paraphrasing, projecting a positive attitude, and as a researcher, my focus was on meaning regardless of the language used or form, as well as translanguaging, which is based on nonverbal semiotic resources to translate ideas and meanings. Participants also relied on translanguaging and I encouraged them to do convey and negotiate meaning and such process played a positive and supportive role in not only communicating meaning but also participants to manifest and negotiate multiple "identity positions, power and agency" in the research process. (Ganassin and Holmes, 2020). It is also recognized that Algerians in this study identify themselves as multilinguals and this might have influenced my participants' willingness and openness to alternate between different languages in the research process. this as an advantage rather than a deficiency.

Besides sharing with my participant as lingua franca and its use was relevant given the context (Holmes at al, 2016) where this study took place. I also used Darija, which was the first language of most of my participants which helped build empathy and sense of sharedness. To address linguistic power disparities, it was important to provide participants the option of using their "preferred language of communication" (Ganassin and Holmes, 2013, p. 830).

 Dealing with cultural aspect in language use in inevitable, and it can be difficult for a researcher to produce an approximate translation. I dealt with this by including the expression in both languages (see example 30 section 6.5) as well as a full description/history and connotation of such symbols and cultural connotations. My participants were occasionally involved in the translation process to confirm the accuracy of the data presented.

As I mentioned earlier, I was confronted with identity politics and the symbolic implications of language use as I approached my research subjects more closely. Students who identified strongly with Arabic expressed a reluctance to utilise French in their responses, preferring instead to employ a blend of Arabic and English. They saw French use as a continuation of colonial trends in my research. Other participants' perspectives and goals on language use differed. This means that as researchers, we must present as many options as possible or employ ethnographic methods such as not assuming practises a priori until we visit the study site and not making linguistic judgments a priori because the research process in relation to language might be dynamic and unpredictable. One of my participants described himself as a pure Arab, and he treated me as an outsider because of my ethnicity (Chawi, an Amazigh subgroup in Algeria), despite the fact that I had grew speaking Algerian Darija. I dealt with this conflict in regard to the symbolic dimensions of language and associated positioning by being open and projecting to participants that I identify with the speaking community since I share the

linguistic resources. What enables this is my openness and background in linguistics and multilingualism specialism, which support Holmes' et al (2013) claim that it is necessary for researchers within and outside multilingualism specialisms to have the necessary resources, theoretical and methodological tools to conduct research multilingually.

Finally, I would like to touch upon the process of translating literature and data in other languages. In my literature review, I ensured I read and integrated the views of Algerian scholars and researchers from who published in a variety of languages (e.g. Bendif, A., 2016) in order to reflect varied and internal perspectives and narratives on the research issue. I translated their work by myself, and on occasions, I enlisted the assistance of colleagues to translate onto the approximate the meaning. To avoid a cluttered transcript and keep uniformity in the use of italics in my transcription of Darija, French, Berber speech, I provided translation in the same line. I incorporated non-verbal descriptions of participants' intonation and body language, which were inserted between brackets shortly after the associated expression to ensure the meaning was fully translated and explained.

5.10.2 Thematic Analysis and Coding

Thematic analysis in my research is employed to help analyse the data obtained during the process of data collection and transcription procedure. Schreier (2014) identifies three criteria of thematic qualitative analysis that is it "reduces the data, systematic and flexible" (p. 2). This approach is useful in transforming a large amount of text into a highly organized and concise amount of the results (Erlingston & Brysiewicz, 2017). It requires the researcher to focus on selected aspects that relate to the overall research question. Second, data is analysed systematically in that it requires the examination of every single part of the material, and the same steps and sequence are repeated to modify the coding frame in the process. It is also systematic in carrying this coding twice (double coding), which is required to revise and test the definition of categories. Third, thematic analysis is flexible in that it combines both concept-driven and data-driven data within any coding frame. Such flexibility relies on data-driven analysis. The latter provides validity to findings. Such approach also gives rise to emergent data, which according to Massey (2011) "contributes to new insights and hypothesis formulation and is the unanticipated product of individual comments" (Massey, 2011).

Given the focus of study on the notion of intercultural citizenship viewed from an English as a multilingual-franca perspective. The last-mentioned is characterized by context-dependent, dynamic, emergence and negotiation of communicative repertoires, resources and frames of references including global citizenship. Research data related to this topic are likely to be multi-layered. Hence, thematic analysis is useful as it provides a flexible research tool that can potentially provide "a rich and detailed, yet complex account of data" and also emergent (Braun & Clarke, 2006, p. 5). This complex and rich analysis is attributed to the interpretive approach that, as noted by Dorneyi (2007),

follows a latent level analysis, as it does not deal with surface but second analysis i.e., interpretative analysis of the underlying meaning of the data.

The steps of thematic analysis are "organizing, describing, understanding, accounting for, and explaining data, making sense of data in terms of the participants' definitions of the situation (of which the researcher is one), noting patterns, themes, categories and regularities" (Cohen, 2018, p. 643). As I am using observation and interviews methods in this study, the notes taken, memos, thoughts and reflections developed during the research and analysis process are regarded as part of the data analysis (Cohen, 2018). Details of how the steps were followed to carry out thematic analysis in this research are described below.

5.10.3 Organization of my data

In the beginning, records of the interviews were all organized into three-named folders that represent each stage of the interviewing process (for example: first round of interviews). Within each folder, an audio document is put into one of these folders. Then each document is categorized by name (often a pseudonym of the participant is chosen as a name for the folder), date (when it has been conducted or transcribed), and description of the interview stage (to identify which particular round of interview it belongs to).

5.10.4 Data transcription

In the area of applied linguistics, researcher may need to follow certain transcription conventions. In the current study, the focus of the study is on the participants' experiences and perspectives, thus it pays attention to the content rather than the manner in which the data were elucidated from the participants during the interview process. This means that transcription convention such as nonverbal aspect of communication, use of suprasegments and non-vocal noises are not considered during the transcription process (Dorneyi, 2007). Yet, some surface language imperfections (language mistakes) might have been carefully edited (corrected), and standard orthography was employed to facilitate the readability of their responses (Dorneyi, 2007). In addition, participants' emotional overtones (Dorneyi, 2007, p 247) and emphasis were considered whenever necessary during the transcription process, and I followed the VOICE transcription conventions (VOICE, 2021). I have transcribed verbatims, but I applied translation when participants used another language.

5.10.5 Pre-coding and Coding

A starting point for the analysis process entails the stage of coding. Within this stage, there is a precoding process, which involves (re) reading the transcripts and reflecting upon them before coding while noting one's initially formed thoughts, impressions and ideas for coding around the

data in a form of memos and journal diaries (Dorneyi, 2007) with the aim of identifying initial ideas and possible patterns (Braun & Clarke, 2006). I continuously moved between this initial stage and more advanced stages of coding to achieve a profound and complex coding procedure.

5.10.6 Coding

Coding is known as a process of labelling language chunks of data (or paragraphs) text, which appear as significant to the inquiry of research. Coding of data was carried out by highlighting the transcribed data and labelling these in a way that they could be easily identified, retrieved, or grouped often using the electronic software namely NVivo. These segments are usually linked to the broader topics or concepts (Dorneyi, 2007). Further, coding also enables "the aggregation of these segments to get a broader picture of the relationship between them" (Dorneyi, 2007, p. 251). Coding pattern that was conducted was both bottom up (i.e., data driven) and top-down (theory-driven). The former approach is particularly relevant to elaborate on the linguistic perspectives in former intercultural citizenship research.

5.10.7 Developing themes

The next step involved identifying themes. A theme is entitled to "capture something important about the data in relation to the research question" (Braun & Clarke 2006, p. 11). This entails analysing and collating different codes with an attempt to affiliate them into overarching potential themes that indicate some sort of pattern and meaning within the data set. One crucial criterion is the issue of prevalence, which was examined by looking at the occurrence of the theme within the data of one individual and across different individuals. Then, the relationship between codes, between subthemes and themes were examined for the sake of making meaning of different individual themes.

5.10.8 Reviewing themes

Reviewing themes entailed refining themes and examining their validity. This was carried out by reading through the themes, checking whether they have enough supporting data and coding any additional data within themes that has been missed in earlier coding stages. Finally, themes and subthemes were defined by considering what they included or excluded in terms of codes, data, and the links between these. I then wrote a detailed analysis of each theme applying interpretive analysis. An example of the themes developed in my study are provided in the coding book attached in the appendices.

5.10.9 Summary of Data sets

Data sets								
Data Collection method	Interviews			diaries			Observation	
	First round	Second round	Third round	Written diaries	Audio diaries	Blog diaries	In person	Online
Number of participating informants	12	10	8	6	1	9	7	9
	10h	9h	7h	About 6 diary each participant (Long text which summarizes one week experience)	6	18	10 events and activities	Average 10 posts per each participant
Total	26 h			60h			100h	

Table 4 Data sets

5.11 Summary and conclusions

This chapter has outlined the methodological procedure undertaken to answer the inquiry of this research. A qualitative approach was adopted to explore further the ambiguities of study abroad efficiency for global citizenship, which called for a poststructuralist approach into an ELF approach into issues of identity, citizenship, culture, and worldviews and issues. In order to allow a comprehensive analysis, data were obtained by means of interviews, that were conducted over three stages, solicited and unsolicited diary entries. Combined with the observation method, as a triangulation approach, it was hoped to capture not only students' experiences and thoughts through their own accounts and self-report. The observation was implemented to capture closely students' interactions and generate insights that may give an in-depth analysis and cover better the nuances of their learning. I explained how the principles of trustworthiness to construct the rigour of this qualitative study were followed. Finally, I outlined the analysis approach and procedures applied to the data obtained.

Chapter 6 Opportunities for experiencing intercultural citizenship during study abroad

6.1 Introduction

In this chapter and the following two chapters, I will present the findings from my empirical study, focusing on the three key themes that are organized around the research questions (Bitchener, 2009). The findings under each theme are presented according to the three data tools, beginning with a discussion of the interview data, and followed by the diary and observation findings to support data from the interviews. The interview findings are introduced first as they were collected over three rounds and form a significant part of the data. The codes and themes developed from the diary and observation were expanded from the interview analysis.

In this chapter, I discuss the first theme that emerged in this research and is related to the first research question, which looked into students' experiences of intercultural encounters and global citizenship activities and preparation that students experienced as a result of their study abroad.

The focus on study abroad as an important part of this theme builds on the controversy in existing literature regarding its effectiveness. While there is the assumption that study abroad is often transformative (Jackson & Oguro, 2018) and seen as offering productive opportunities for engaging students in significant intercultural learning and development within tertiary education (Hepple, 2016 in Jackson 2018). However, some studies also argue that engaging is study abroad "is not a universal panacea." (Hepple, 2016, p. 19). It is well established that without adequate education preparation and intervention (Hepple, 2016), study abroad may entail negative experiences that can lead to reinforcing negative attitudes of stereotypes and prejudice (Baker & Fang, 2019). This theme considered both sources of learning highlighted in section 4.3.3 and experiences of activities that helped the participants to cooperate with others around shared goals and engage in sharing different perspectives and practices. Yet not all the experiences reflected intercultural contact and cooperation. Some experiences were negative encounters that students deemed as negative.

Hence, under this overall theme, four main subthemes were identified as "***Becoming members of international groupings and global projects", "The role of formal education and educational intervention",*** "***It's about resources, funding, and access!", "Issues of voice and representation" "Negative perceptions and experiences", "Experiences of the unfamiliar within in-group members"***.

6.2 Subtheme one: Becoming members of international/transnational groupings and global projects.

The focus on international groups is to challenge the essentialist association between study abroad and relationship with 'host' 'national' culture members (Killick, 2012). Baker (2016) warns against the view of student mobility within the framework of national, local culture and community that is unlikely to capture and reflect "the varied social and cultural sociocultural networks that students experience" (Baker, 2016, p 7). Findings from the study of Killick (2012) have shown that internationally mobile students identified the importance of the significant other from within or beyond the 'host' culture. Hence, the study has focused on students' experiences beyond local national groups, and the first subtheme is entitled "*Stimulating experiences within international and transnational groups and projects"*.

6.2.1 Stimulating experiences within international and transnational groups and projects

The following example shows how Amal takes the opportunity to engage and work with others around a project that is intended at facilitating the lives of immigrant youth in the UK. The example shows that this type of projects offers the possibility for political engagement and to "create a transnational community with others, reflect together, propose and instigate change" (Byram, 2017, p. xxii) in a given community regardless of one's place of belonging.

Example 1:

1. **Amal:** I've been volunteering as a teacher for a school here in (name of a UK city)
2. for immigrant students. The idea was to work with young adults who come from
3. different countries. And who came as immigrants to the UK in order to
4. have a better life. So, the project was about teaching them English, business skills and
5. entrepreneurial skills as well in order to help them identify professional alternatives.
6. That project came up because we had some people in the team who could relate to
7. the experiences of the immigrant students because themselves are international
8. students and they could relate to the language barriers they might face. And, we had
9. people in the UK who wanted to do good in their community and we had
10. people you know from different parts of the world. (Amal, first round interview)

Working as a volunteer teacher for immigrant students while studying abroad, Amal shows the importance of engagement with multiple social groups as a "significant other" beyond but also including those who are the majority of the national group (Killick, 2012, p. 378). In lines (6-10), it is possible to identify stage three of political engagement. The extract reflects criteria of transnational community Amal talks about collaborating with others of different social and cultural backgrounds

around this project and the example represents acting alongside and engaging with a *transnational community* (Risager, 2007b), this transnational community is diverse and comprises immigrant communities and international students' group. She points out to how the projects involves *seeking* and *exchanging advice and different perspectives* (cite this) from international students' groups and home based groups to bring change into lives of immigrants students in the UK. The common gaol here can be related to bring equality and involvement to the lives of the immigrant children through guiding and preparing them for future jobs in their new place of residence them on culture sensitive (citation) jobs.

Similarly, Zohra makes a point that engaging in a project that is related to sustainable development goals:

Example 2:

1. **Amina:** Did you have any opportunity to work with individuals who come from
2. different language and cultural backgrounds towards an aim of benefits to local and
3. global communities, I mean here in the UK? Do you think this is important?
4. **Zohra:** Actually, since I came to the UK, I was looking for chances in the UK, may be
5. to work as volunteer in the united nation…, but I did not have the chance to volunteer
6. with charities. I participated in my university, we have a shop, and this shop is about
7. sustainability and environment. So, we the shop is like managed by students from the
8. university too. the idea of the shop is that we international students who come to the
9. university for short term or long term they will have things that they wanted to give
10. charities or they may throw things away. And our idea is that we spread awareness
11. among students around the campus. You know when you are a student,
12. and you are in a hurry to throw things. Instead of that, they bring it to the shop in the
13. university. And then we clean it, and sometimes, we recycle things, then we present
14. them at the shop. And other students who need the next year or the term after they come
15. and get them for free. It is not only about recycling, and it is really about an international
16. team not only students, we were an international team. (Zohra, first round interview)

The response from Zohra in lines 4 & 5 shows that she perceives engagement with the wider community and global issues during her study abroad as important. Outside of educational interventions, Zohra shows that she seeks the opportunity out of personal motivation. She points out those opportunities to engage with others around issues related to sustainability are available inside the university environment yet as a part of informal learning opportunities (Yulita, 2018). In the last two lines, Zohra asserts it is not only engaged in an activity related to issues of sustainability that is crucial. Yet, she emphasizes that the 'diversity' of the group or the 'team' as she calls it is of equal

importance. This reflects not only the principle of cooperation but also the idea of an experience of cooperation that involves learners different and multiple social and cultural groups (Byram et al, 2017).

Sara, who, despite coming to the UK for a short pre-sessional programme, found meaningful opportunities to make community engagement a significant part of her study abroad beyond the focus on her academic course.

Example 3:

1. **Sara**: Although I am new to the place here, I had lots of experience. I am a former
2. member of a group called "the Roots" which is students' led project. It is designed by
3. the student Applied linguistic group at (X university). At first, the project
4. used to be called the student sustainability project but after that we decided to call it
5. the "Roots". Students decided to call it the roots because we the students decided to
6. describe ourselves as the roots of different cultural and different backgrounds. Me and
7. another student, we were Algerian students, and the other three students were English,
8. some of them were half English and half French. We ethnically belong to different roots.
9. **Amina:** And what was the focus of the project?
10. **Sara:** The focus of the project was like to bring students under one community
11. within the school of applied linguistics. Regardless all of these differences, we aimed at
12. bringing all these students together and to build kind of intercultural competence,
13. dialogue interaction and learn from each other experiences. We also
14. aimed at making students partners in the learning teaching process at
15. the university. I attended different meetings, different workshops to explain the aim of
16. the project, and how important it is to bring students together… a sense of belonging
17. to a particular place, which is the school of applied linguistics. This brings us to
18. your topic which is global citizenship how to build global citizenship as an
19. international student regardless of our differences. (Sara, first round interview data)

Sara points out that she worked on the aims of the project, and she emphasizes that this experience involved people of different background. This reflects students' experiences of engagement with others are beyond national home and host groups. This also corroborates the poststructuralist view of students mobility and international higher university, also referred to as "The transcultural university which is proposed to "better captures this fluidity and dynamism as well as the range of cultural groupings students and staff may identify with" (Baker, 2016, p. 5). Similarly, Sara reports that she did not only engage in intercultural experience as a part of intercultural grouping but also, she took part in creating such opportunity herself by initiating a project that involves people from different

cultures. In lines 12, Sara indicates that the focal rationale of being a member and joining this project is to establish a community of action (Byram et al, 2017) and that the aim is to learn how to work amidst cultural and linguistic differences. In line 17, Sara points out the experience created the possibility to establish a temporary transnational group of students partners which indicates the possibility for "further social and political activity" (Byram et al 2017, p. xxv).

When cooperating with others in social and political activity, Byram et al (2017) suggests that people do not avoid values and judgments. The following extract provides evidence of Sara's perceptions in this regard. She indicates that she continues to seek opportunities to work alongside others with no expectations that there will be no judgments or conflict in values.

Example 4:

1. **Sara:** and because I love discovering other cultures and different religions, I don't
2. mind to live with people who belong to different religious dogmas or different
3. religious… (first round interview)

Surprisingly, few participants made the point that participation in intercultural political and social activities were not directly a significant part of their experience and interests while studying overseas in the UK which reflects the pressure of instrumental aims ((Pais and Costa, 2020)) Souha provides an example of her view in the following extract:

Example 5:

1. **Souha**: we are here to do our PhD and PhD it is stressful by itself and
2. for me for instance, we don't have time to socialize …
3. **Amina**: You said outside academia it is a myth…?
4. **Souha**: Yes, because we have a very limited… even we go to socialize
5. we feel guilty to do so. As someone who is seen as resistant to socialization and
6. integration and so on, I see that I can survive in a diverse intercultural
7. environment in Academia, like in conferences, seminars, trainings even in the
8. office or social events organized by PhD students, I can survive all these and
9. be natural, integrate, communicate, express myself, talk about my culture
10. about, my country, religion, different things. But to meet people outside
11. academia, it's not priority for me and it has never been even in my country so
12. It's more personal than intercultural experience abroad.

In this example, Souha shows her view towards allocating time for participating in activities abroad claiming that she does not see it as a priority, and she related this to the pressure of her studies and time constraints. Unlike other participants who sought informal learning opportunities, Souha

considers the academic environment as the prominent intercultural space where she finds a chance to engage actively with people from other countries and nationalities. In addition, she relates her non-involvement to her personality traits, this is line with Risager's (2007) perspective on global citizenship development which takes into account a psychological basis and considers the latter as a challenge to attitudes that are necessary for taking part in experiences of intercultural contact and cooperation.

Hayat also reported that she had hardly had any interesting encounters or experience of engagement with the 'other' during her PhD Pre-sessional course.

Example 6:

1. **Hayat:** I thought that I am not here for a long time just for four
2. Months, we will go back to Algeria. So, I thought because it's a short period, it
3. won't be effective, may be for the next two years, I would join some associations. (Hayat, second round interview)

Hayat makes a correlational link between short stay (which support the idea during the Pre-sessional, in the UK and getting involved with associations or international groups. She points out that being a member of such grouping is relevant only for a long stay study programme and thus a pre-sessional course period is not sufficient to be an active member of the community and join international groups.

The examples that were discussed earlier relate to interviews data. The following examples were obtained from the diary method that was implemented in the period between the first round of interview and other follow up interviews. It aimed at getting an access to fresh experiences and reflections of participants as regards participation in activities in the community during their mobility journey within and beyond the context of their formal education.

Example 7:

"My landlady had made special dinner for me as a way for welcoming me home. There were three people coming from different places of the world with various cultures as well. Everyone was standing except me. I sat on the chair waiting for her or any of the tenants to give me the green light to start eating, as this is how it works in Algeria; our mom or the lady of the house is the one who serves the meal or gives us the OK to start eating. They were all surprised about the silence I kept hhhh "Malik, won't you start eating, or are you waiting for us to feed you". Then I explained to them …Then T, an English man told me not to ask for anybody's permission …that was really reassuring and felt like I'm home again <3." (Malik, diary entry)

Although this extract is not directly relevant to an activity in the community, yet, it reflects an intercultural encounter which can be a basis for global citizenship activities and mind-set. Malik reports that since his first day of arrival to the UK, he becomes involved with people of different cultures and *exchange of different perspectives.* He also points out that he develops a sense of interconnectedness with the new housemates and the landlady as a result of clearly being exposed to a range of in cultural norms and establishing agreement around these norms. The extract shows that Malik was not aware or expecting to find differences in practices around the dinner table (Holliday, 2013). The experience shows that he would not been able to explore such difference if he did not move from one space to another means moving beyond his familiar environment. Although the example reflects contrast between two different cultural groups, but it also reflects the notion of small cultures as it occurs within the space of 'home' and it may not necessarily the case that these practices and situations are applicable to every household norm within the frame nation, they can be dynamic and in constant change (Holliday, 2015).

It is important to highlight here that most pre-sessional course students focused more on reporting their intercultural encounters in everyday social life or within their accommodation. In contrast, students with longer study abroad period were more oriented towards experiences and events related to international cooperation and action-oriented opportunities. They reported and reflected in the diaries about their experiences of collaboration with other communities; extracts from their accounts are discussed below.

Example 8:

> "Checking Facebook at that moment was a positive distraction because I got the chance to know about a new website that provides links and information about different events and opportunities around the world. It happened that there was an info about the 19th World Festival of Youth and students. I had a desire to attend it because the event was the biggest of its kind worldwide and people from around the globe who are different culturally, ethnically and professionals will gather in one place." (Zohra, blog diary entry)

Zohra wrote about how she took a part in one of the largest opportunities for youth from different countries to meet together in a global festival for students. What could be noted from this entry is that her participation was uneven, and she point out that she voluntarily took part in it. Zohra than discusses how she feels about taking part in the event:

Example 9:

"I became so proud of myself attending a global event as a student from my university abroad, I became a global citizen and the chances, and the opportunities can exceed and be bigger than my native belonging zone." (Zohra, blog diary entry)

Zohra got to see the possibilities of participation and action that exceed the national boundaries. This reference to the possibilities for further global participation and engagement is a realization of intercultural citizenship experience criteria of "the possibility for further social and political action" (Byram et al 2017, p. xxiv).

Example 10:

"As an international PhD student, I strive to maintain a balance between my social, academic life as well as different extracurricular activities. I suppose this would sound quite exciting and overwhelming at the same time. When I first arrived, I signed up for multiple societies, initiatives, and different clubs. Yet, I ended up neglecting them entirely and not going to any of their activities due to my hectic Ph.D. schedule.

Yet, I decided lately to give it ago and start being active. Well, I decided to make a blend of a social and an academic activity. I became a published writer on two online platforms. The first one is a vitriol magazine that treats current news trends and issues in a rather smart and sarcastic way while the other is an American led project that supports women writers. I enjoyed myself quite a lot because this blend would give me a unique opportunity to boost my writing career, my personal skills and my CV in general from one hand and give me a chance to gain further insights into the British society and the world." (Sara, blog diary entry)

Sara is one of the participants who posted in the blog the richest and detailed accounts. While she shared significant entries about participating in the social, cultural and community abroad, she also showed levels of uncertainty and instability as regards taking her own initiatives to take part in social and political activities abroad. The extract above is an illustration of such mixed occurrences especially that that her willingness to join and take part in social action was driven by her own efforts, choice, and initiatives rather than by means of institutional support of intervention. In the one hand, she reports that given the nature of her busy schedule and limited time abroad allocated to conduct her PhD, she abandoned and withdrew from the social and community participation with international groupings and societies. Then, surprisingly she comes back to indicate that she managed to seek opportunities of being engaged and active among the local and global groups and societies. Sara notes that she seeks multi advantages from being active, she emphasizes professional, instrumental rationales (Castro et al, 2016), but also the intercultural learning benefits of joining international groupings and projects.

The following examples represent the observation methods data. The observation method helped to explore the importance of transnational cooperation for intercultural engagement and action. The main sources of opportunities for intercultural engagement and action that emerged through the observation data set was international associations, university societies, activism movements as well as social gatherings and events. The data have shown transnational cooperation and organizations (Risager, 2007) enabled not only students to take part in activities beyond their national belonging, but also facilitated intercultural encounters (Baker & Fang, 2018), especially given the cultural and linguistic complexities and challenges students encounter as a result of their involvement (Risager, 2007).

Example 11:

Amal posted a live video (public post) of her participation in a global event that joins students from all over the world who are members of Enactus project. Enactus project supports young people and students to engage in real life social and entrepreneurial action to improve and transform communities and lives of others (Enactus, 2019). The organization then applies the criteria of joining young people who "have an equal status", student status in this example, and a shared aim (Porto & Byram, 2015, p. 5). The event shows students who joined from all over the world to discuss and share issues people face across countries worldwide. It also involves the establishment of projects by world youth who collaborate to act upon and to solve numerous local, national, and continental issue. The video displays a couple of Moroccan students shared their experience of designing a project and getting the fund a create facilities that are reached by the community. The environment was highly international, and the discussion was held in English but also involved switching to other languages.

Figure 4 Amal, Enactus society event, Facebook observation

In the video Amal shared as a live stream, she uses the hashtag #WeAllWin. The hashtag might be signifying participating in a new and momentary transnational community of action (Byram et al, 2017). Other observations have shown that social events and opportunities which enabled dialogue between students and other cultures have also created opportunities to forge intercultural and transcultural experiences as presented in the example below.

Example 12:

> …boundaries are factually physical and territorial, but not emotional. When you willingly choose to move forward and seek to catch the lights of your dreams; trepidation, restlessness, nostalgia, and perfectionism lie down in your vicinity as an overwhelming, onerous haze of thoughts and sentiments. All of a sudden, a tender hand stretches to catch you up and make you feel right at home! When my lovely professors invited me alongside other students to experience a typical British Christmas; I utterly perceived the notion of kind-heartedness regardless of the religious and cultural differences. It's amazingly fascinating how they worked devotedly to provide savoury halal British breakfast, Christmas lunch, and confectionery. Such a chummy, cosy and homey experience; games, gifts, brilliant books, an afternoon walk in a coldish day, insightful and deep discussions about all sorts of spirituality, religion, and cultures. I felt quite elated because I had the opportunity to convey a clearer image of my religion and erase the cultural encapsulation that inflicted my faith and culture. I'm deeply grateful and always will be! (Sara, social media observation)

The beginning of the statement in Sara's post indicates that the experience led her to question the validity of boundaries between herself and others from different cultures. Sara then expresses that her strive to work hard for her PhD study abroad combined with feelings of homesickness and foreignness in the new place hindered and isolated her from engagement in the community. Therefore, she appreciates the initiative of her university lecturers who *facilitated an experience of intercultural interaction, engagement, and dialogue but also inclusion.* She then refers to a combination of British breakfast and halal food that she empathises with.

Figure 5 Sara, a Christmas gathering with an international theme, Facebook Observation.

Another important aspect of this experience is that Sara's sees that this opportunity did not only enable her to feel inclusion within the community and improve her understanding of otherness. Yet, it also provided an opportunity for dialogue and sharing her insider's perspective about her cultural background as opposed to stereotypical media discourse. This is an example of engagement in social and political activity, and means that Sara experienced the pre-political stage of "engagement with others and this includes dialogue, exchange and reflection on assumptions and stereotypes (Byram et al, 2017, xxii)". The extract is also a representation of a transcultural experience (Baker & Sangiamchit, 2019) manifested for example in the idea of creating a 'halal British breakfast, Christmas lunch'. The example is also relevant to global citizenship learning as it links to inclusion and co-construction of practices as the professor combined different cultures in one meal to make it an inclusive and compassionate experience.

6.2.2 It's about resources, access, and funding!

Under this subtheme, my participants shared another facet of their participation in the international cooperation groups and initiative related to global citizenship. They highlighted that what facilitated their experiences of meeting with other people to address world issues were the fact that they had access to international mobility education. They spoke about how the availability of resources and funding to this kind of activities played a crucial role and they constantly compared their own context where these resources and access to such opportunities is relatively restricted. I discuss below some excerpts, which reflect this dimension.

In the following example, Zohra bring into discussion the lack of access to international grouping and association back home in Algeria.

Example 13:

1. **Amina**: Why was it interesting to join the future team?
2. **Zohra:** when I was in my country, to be honest, especially that I live in small
3. city and inferior city, the opportunities for our voice to be heard are very few,
4. not even small. But when I am abroad, it's very interesting to get involved in this
5. to make a huge opportunity to get my voice heard. Because I am a part of this
6. international team, I learn something, I learn that any idea it can happen if
7. people have the will to make it happen. Or as well If you have the sponsorship,
8. the money, the key to happiness! (laughing). When I was in my county, I didn't
9. think that will ever happen. But being a part of these international and
10. broader teams, it helps you to make your ideas at the service and let other
11. people like share them with other people. Those people may help you to let
12. them heard by like other associations or companies and then you make your
13. project like… especially projects related to sustainability, education and
14. civil service. It is really good to be a part of those international associations. (Zohra, second round interviews)

Zohra related opportunities to engage with others and becoming a part of international groups and organizations activities to the disparity in the economic status between her home city and the context of her study abroad. She points out the lack of international groupings and overall opportunities to meet the 'other' back home, particularly that she comes from an unprivileged small city in Algeria. She then, acknowledges the importance of having access and financial support to become involved, as she did not hesitate to take part once she is in the UK. These findings echo a critique of global citizenship opportunities as one that are introduced to privileged (Goren & Yemini, 2017) elite groups who have sufficient resources, and access to opportunities and organizations (Dower, 2009).

6.2.3 Issues of voice and representation

The examples under this theme reflect students' experiences with international organization and volunteering abroad where they dealt with issues of power imbalances and unequal representation of groups, communities, and world issues. I asked my participants if they had any experiences of conflict when they took part in the activities abroad. Participants under this subtheme shared that despite some of those activities and events have a humanistic dimension and moral ends but they sometimes end up "reproducing unequal (paternalistic) power relations and increasing the

vulnerability of the recipient" (Dobson, 2006, as cited in, Andreotti, 2011). Global citizenship initiatives are supposed to bring together different standpoints rather than imposing categories, images of self and other, perspectives, and notions of development, power relations and socio-economic structures (Andreotti, 2010).

Example 14:

1. **Amina:** Have you had any conflicts in working with others abroad towards shared goals,
2. conflict in ideas may be?
3. **Amal**: YES (screaming), the UK has a lot of organizations and support a lot
4. … So, I can give an example. We would go to their bathroom, and there is a picture of a black
5. women or black man and a message that says send
6. text to this number and three pounds will be given for this girl in order to help
7. her to go to school. I donno things like these are noble intentions, but there is no
8. voice that this girl who is black and has no choice asked on the advertisement or on
9. the marketing poster…Why doesn't she ask for help in the continent? Of course
10. there are organizations and programmes that can help. So, with my
11. team it was hard to explain that this is a patronizing attitude. This, I would say… I may
12. be using some concepts like neo-colonialism or neo-imperialism is something that
13. I have been resisting a lot and challenging a lot here in the UK. (Amal, first round interview data)

Amal here discusses the conflict that emerges, as she gets involved in projects and volunteer work while doing her PhD abroad. Although she acknowledges multiple times in her accounts that such groupings are potential spaces for engaging with people from different cultures and nationalities towards shared aims. However, she shares this experience towards how these aims are achieved where she believes imposed images of poverty issues and associating them with particular cultures are still prevalent. Amal is a participant who engaged multiple occasions in society work from what she told me and developed critical awareness about benevolence engagement and support. The latter may offer "the risk of exacerbating the same problems they are trying to address" (Andreotti, 2011b, p. 43). Using terms such as the west and them in the example to refer to the UK; however, (Holliday, 2011) opposes the creation of a sense of *transnational community* (Byram et al, 2017) and it reproduces essentialist categories (Baker, 2015).

Example 15:

1. **Souha**: I see that the trend now is being a global citizen is caring about business,
2. Entrepreneurship, global entrepreneurship, or being like environmentally friendly, or vegan/
3. vegetarian, protecting animals and this kind of things. To be a global citizen, you must care

4. about humans first. If I see like a whole country being destroyed like Syria and Libya and

5. then like stop people, to stop eating milk, or meat and call for veganism and then call people

6. who eat meat as being non-human? So, how should we call people who do not care about

7. people being killed without any reason and then whole country is destroyed… and they are

8. now seeking the mercy of people to host them and give them let's say a better life.

8. **Amina**: And how do you see the position of your university regarding this, is it promoting

9. global citizenship in the first sense or the second sense?

10. **Souha**: I think it is the second sense of vegetarian and veganism. Because the trend things

11. they are the prestigious things; they are more human because they are more explicit and

12. they are close to them. Because the people who want to be vegan or vegetarian are here.

   (Souha, third round interview)

Souha had a negative experience regarding intercultural citizenship, and she relates this to domination and maintaining the interests of certain groups in delivering global citizenship education. In this extract, she explains that she sees that the approach in which her university cares for of global responsibilities is more centred on issues that are close to them rather than other contexts. Souha indicates that the discourse and learning that her university provides about global citizenship is "ethnocentric and hegemonic" (Andreotti, 2011b, p. 91) which is depicted in phrases such as "they are more close to them". She sees that this reflects a neo-liberal approach and promotion of globalization in one direction rather than focusing on real world issues.

Example 16:

@ · 17 oct. 2017

there was no Palestinian flag during the opening Ceremony of the #WFYS2017, while the Camera focused on the Israeli flag #FreePalestine

À l'origine en anglais

1   2

Figure 6 Zohra reflecting in a tweet how a global event under-represented the nation of Palestine, observation data

In this example, Zohra shares her experiences of her participation in a global event that focuses on intercultural development and developing global citizenship projects. She points out how the event does not meet her perception of equal representation of different groups. According to Zohra, the event organizers intended to silence and denied the Palestinian nation and flag "the possibility of signification" (Andreotti, 2011, p. 155) and equal representation. The experience is an example of ideological bias, which imposes and defines what belong to the world and what does not. However, by sharing this on Tweeter and inserting the hashtag of the event in a visible manner, this means that Zohra is still engaging with the event critically and she proposes change.

6.3   Subtheme Two: The role of formal educational support and intervention

Global citizenship in this study was sometimes defined differently across participants and the setting in which it takes place. A part of this is whether it takes place within or outside the boundaries of educational settings. Many participants had meaningful and significant experience outside their education abroad. Thus, education is considered as a part of sources of global citizenship learning for my participants rather than the main source, so it was included as a sub-theme rather than the main one. This subtheme congregates the categories in which participants discussed the role of education in engaging students in intercultural and global citizenship learning. Participants shared their answers regarding whether they received educational preparation related to intercultural/global citizenship in relation to their international education and mobility. The sub-theme also aimed at focusing on what participants have thought of their intercultural citizenship education, their responses are reported below.

The first stage in study abroad education is the *pre-travel* preparation. This category covers acquaintance with intercultural experience and knowledge within which participants reported that they experienced education related intercultural issues at general levels and preparation for living abroad focused on 'national' cultures.

Example 17:

1. **Amina:** Did you have a course that was aiming at preparing you how to deal with
2. from different cultures before you come from Algeria?
3. **Hayat:** Yes, we had a workshop in (name of the city in Algeria) when they invited four
4. teachers from (name of university in UK, some of them are interculturality specialists). So,
5. while doing the workshop sometimes they talk about the kind of differences between
6. the Algerian culture and the British culture. One of the things that I learned about,
7. which is like you can address the teachers just like using their names instead of saying miss,
8. you say Patricia directly. (Hayat, second round interview data)

From this example, Hayat indicates that she had a training related to general knowledge about the 'host' culture. She particularly indicates that she learned some basics of culturally interacting with the 'British' academics, instead of learning about other cultures.

Participants talked about their ELT preparation back home in relation to intercultural communication and global citizenship.

Example 18:

1. **Amina**: Do you feel that your education in Algeria prepared you to cope with cultural

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2. difference?

3. **Maggi:** Well, it did somehow. I mean it did not do it explicitly, it was implicit in the

4. corpus. For example, in literature we saw novels, short stories written by

5. people from the west. So, in a way it did build that image about the 'West'. And when there

6. a lesson learned, extracted from the novel, from the story that we read, I can that there is

7. a commonality between what we were doing and them. I mean the environment is different,

8. the era is different, it's been written by Shakespeare, like so many years ago but still there is

9. something common. There is this always look at this humanitarian side you know, there is

10. something bringing us all together despite all of these differences. So, in a way when I
came in a positive way of course. (Maggi, second round interview data)

Maggi expresses that her encounters with cultures and people beyond her country was through the ELT subject, particularly through the module of English literature where she got to experience the other and identify the difference but most importantly, the other with whom she could identify with regardless of these differences. In lines 12, Maggi concludes that the lecture made her aware of the possibilities of *exploring and identifying similarities between her and other cultural groups* beyond her national belonging instead of othering them (Byram et al, 2017). Maggi's reference to what bring her together with the characters in Shakespeare's work who belong to a different era, social and cultural group but she shows that the course allowed here to relate to and draw on "non-essentialist threads" (Amadasi & Holliday, 2017).

Example 19:

1. **Mouhammed:** My master dissertation was about the cultural conflicts

2. existing in Algeria and the intercultural communication, how to deal with people from

3. different backgrounds in Algeria and the case studies are Arabs and Chawi in

4. Biskra and Arabs and Mozabites in Ghardaia. When it comes to university, people try to

5. share their culture that they are different from others and there are conflicts with that.

6. **Amina**: And do you think that your master dissertation and reading about intercultural

7. awareness has helped you to cope with the new experience abroad?

8. **Mouhammed**: At least it helped me develop some consciousness at least because I was

9. very stubborn before my masters. I was very stubborn; I was not tolerable at all but now I

10. am tolerable and admit that. (Mouhammed, first round interview)

Mouhammed reported that he has conducted his master dissertation on intercultural awareness as a part of his MA degree in ELT, where his main concern was conflict between ethnic groups in Algerian universities. He points out that his interest in this issue stems from his own experience of cultural struggles with these groupings whose projections and assertions of themselves as different to

the conventional image of identity shared nationally become a source of cultural clash and prejudices. In Lines 10 to 11, Mouhammed asserts the contribution of intercultural learning to change in his attitudes towards other cultural and social identities present within the frame of national identities hence a critical awareness of the multiplicity of identities within one country.

I asked participants whether they experienced educational intervention, course or training related to global citizenship or intercultural awareness during their study abroad in the UK. To begin, the majority of students did not attend formal course related to intercultural/ global citizenship while studying abroad in the UK. Few PhD students reported that they attended short training related to general intercultural understanding as a part of their study abroad such as Souha below:

Example 20:

1. **Amina:** Have you had any course during your PhD where you were taught about 2. how to deal and perceive and you know interact with people from different cultural
3. backgrounds, intercultural course, or global citizenship course?
4. Souha: I didn't have. Maybe it was lit was like some hints, but it was not the main
5. course when I did the teaching training course.
6. **Amina:** in this university?
7. **Souha**: Yeah, in this university. it's a part of the university training courses that we
8. have there and that you need to book to attend. It happens once a year. So, this one
9. they informed us about the classroom environment and the students and so on. So, the
10. first thing, the teacher should know the students and among them is their origins, so
11. their cultures and their first languages... So, it was like this but it's not in depth.
12. Also, being quite sensitive in using the language and somehow aware of people's
13. cultural differences, for instance; eye contact for some is a sign of politeness. So, the
14. intercultural dimensions were not the main thing it was a part or something else. (Souha, First round interview)

The course that Souha attended is organized by the university, it is obvious that it is an optional course and is not integrated as a part of her degree, which means she attended it out of a personal initiative. Souha discusses the content of the course that seems to relate to general cultural understanding (line 11-14), and it does not tackle deep or advanced (inter) cultural understanding (Baker, 2015) when she mentions about eye contact for example. She also mentions in lines 10-11 that those cultural differences are studied to prepare them for their teaching careers, which to some extent links to the instrumental aims (Castro et al, 2017). Mentioning that intercultural dimension was only a part but not the main topic (line 14-15) shows that intercultural communication and thus global citizenship are allocated a peripheral place in Souha's international mobility programme.

Most of the PhD Pre-sessional course students reported that they attended a course related to intercultural communication while abroad. Here are a few examples:

Example 21:

1. **Chaima:** yes, the coordinator, our tutor who is Algerian taught us small things.
2. like for example when you open the door and someone is coming after you, you
3. keep the door open not to slap it in their face. (Chaima, second round of interviews)

Example 22:

1. **Maggi:** We started doing this pre-sessional programme for the PhD. There were things that
2. some of the tutors that we had made me think and this helped me to reshape my perspective
3. towards the 'West'. So, the tutor, he did basically that during his sessions which were really
4. interesting. One of the guys said in one of the sessions you Brits, I don't like the way you
5. deal with the kids like when they are walking, how do we say (they tie them with a
6. particular object)?
7. **Amina**: They tie them?
8. **Maggi**: It's like a leash, and then people didn't really like it. Westerners didn't really like
9. the term used. And they were like no! it's not leash, it's like you take hold of the child and
10. you don't want them to go in the street cars and all that. That was really interesting. (Maggi, second round of interviews)

Maggi acknowledges the learning and change in perspective that the intercultural lecture contributed to her view and understanding of other cultures. She then points out that they had rich discussion inside the classroom, which involved people from different cultures where they engage in an active discussion and juxtaposition of perspectives (Byram et al, 2017) regarding the interpretation of specific cultural phenomena and practices among members of different cultures. Then, Maggi mentions (line 9 and 10) that she gets to discover the connotation of such practice hearing an 'insider's perspective'. The latter is discussed in intercultural citizenship framework under the criteria of experiencing and identifying cultural references within and across cultures and eliciting their significance and connotations (Byram, 2008b).

All participants reported that they have not attended courses that addressed particularly the notion of global citizenship neither back home nor abroad:

Example 23:

1. **Amina:** Did you come across the concept of global citizenship or did you have like
2. the tutor gives you a course about global citizenship?

3. **Chaima**: I don't remember anything like that…I don't think that they mentioned global
4. citizenship. (Chaima, third round interview)

Students were asked what they thought of the courses they attended that covered intercultural issues. Some participated appreciated the courses and shared that it helped them in developing understanding themselves and those from different social and cultural groups. Here are some examples where participants shared positive perceptions regarding their intercultural education in relation to their study abroad.

Example 24:

1. **Amina:** One last question, it was about one of the diary entries where you mentioned an
2. intercultural communication lecturer and that you thought his approach was humiliating… I
3. mean when he asked you whether you know an iPhone. So, if you can just tell me why did
4. the lecturer did like that and why did you feel offended?
5. **Mouhammed:** well, my perception changed a lot, I will tell you why. Our
6. intercultural communication lecturer, he tries to underestimate people talking to them in a
7. very humiliating pitch. I did not like it; he speaks for a minute and then he stops … I didn't
8. think that… non-native react in a native society. Sometimes happened to him or discussions
9. he takes part in. He tries to engage us and then he asks us some questions about this. The first
10. times I just got angry why he is doing that…not it's not humiliating us. (Mouhammed,
11. second round interview)

In this extract, I asked Mouhammed, why he wrote in one of his diary entries that the lecturer approach was humiliating. Mouhammed indicates that his lecturer's approach is a way to make him and other students to engage with an intercultural experience in their class, and with the possibilities of *being judged (*Byram et al 2017). Hence, he mentions in line 10 that his perspective became different to what he wrote previously in his diary, and that he realizes their lecturer used this approach to equip them with the possibilities of experiencing stereotypical behaviours, and how they can react in intercultural encounters.

Example 25:

1. **Souha:** I think when I first came here, I saw lots of diversity. Yes, there is diversity in
2. my home country but this diversity wasn't like promoted except from accepting students
3. from different cities. But it wasn't really promoted. Teachers were dealing with us just like
4. we are all the same, we are homogeneous, like we are all Algerians. We could see the
5. differences between us, but no one like highlighted them or saw them as something

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6. important for the integration or the development of the students' identity in their

7. studies. But when I came here the differences were so huge and very explicit for example

8. the physical appearance… (Souha, third round interview).

For Souha, principles of intercultural citizenship education are something that has to start from small grouping and subcultures at the national level. She also suggests the importance but also the role of educational approaches and discourse in bringing into light and emphasizing the multiplicity of their identities, rather than imposing a top-down homogeneous conceptualization of national identity. In lines 7 to 8, she explains that, moving from Algeria to a highly multicultural and heterogeneous community made her more aware of the importance of such education.

In the diary data, the majority of students did not make diary entries about the role of education. Only one student wrote about his experience and reflections about the intercultural aspect of their course where he shared a negative perception, the example is shown below.

Example 26:

1. I would like to share some real-life experiences I have been through

2. lately. First, listening to people talking in the sociology discipline group

3. (Pre-sessional PhD) allowed me too other myself. It looks like a form of

4. alienation, but at least I am proud of my social and cultural belonging.

5. Perhaps I might sound extremist and radicalistic when I talk about

6. identity related issues. However, I don t identify myself even as a

7. conservative. Being a believer entails some does and don'ts, some yes and

8. no. It is never up to me to choose what suits my case and what my limited

9. consciousness has arrived to understand so far. When you oppose such

10. people, you will be judged as radicalist. (Mouhammed, diary entry)

Mouhamed here narrates his interpretation and perspective towards the notion of criticality towards one's identity and cultural principles (Byram & Dervin, 2009) that were tackled in one of the modules he attended during his pre-sessional course. While he positively acknowledges that, the module made him rethink his cultural identity. However, he refuses partially the idea of being critical to the self, tradition and taken for granted beliefs (Byram, 2008b). He states that his religious beliefs limit how he can negotiate his agency with regard to his values and behaviours. The underlined extract shows that criticality or being critical against his own self, identity is not always a free choice, and that there are some limitations in this regard. Therefore, he disagrees with the idea of the intercultural communication course that invited him to question what he knows about himself and his beliefs. Mouhammed wrote three case examples following the introduction to his entry (the previous

example) where he experienced criticality towards one's own worldviews and assumption during his intercultural communication course.

Example 27:

> "Once in morning sessions of the above-mentioned program, some of our classmates
> were questioning pillars of Islam. Sometimes, important values of our common culture.
> Such a shame, I believe that being sceptical is good but in particular domains and
> topics. As a Muslim, I think that when I don't understand something in religion or
> something that is governed by religion, I just say that I am not qualified to understand.
> I cannot say that it is unfair that males get the double of what females get from
> heritage. Because I might not know the supreme goodness in this case."
> (Mouhammed, blog diary data).

6.4 Subtheme Three: Negative perceptions and encounters

This subtheme illustrates students' negative accounts related to experiencing the 'other' in general and as a part of getting involved in collaborative work with others while abroad. Participants reported that not all the intercultural experiences were positive and that some of these experiences created sensitivities and negative feelings that affected later their willingness to get involved in future opportunities. Participants also reported disbelief that these experiences helped to bring them together with other cultures and groups. They encompass incidents of othering, discrimination, being positioned as an outsider, sometimes, peripheral, and insignificant. Here are few examples of participants' accounts regarding this theme.

Example 28:

1. **Hayat:** …also wearing hijab I mean hijab yeah because I wear a long one not just a skirt I
2. wear a full one…
3. **Amina**: Do you mean Jilbab?
4. **Hayat:** So, I get their looks, sometimes they smile when they look at us, they look at
5. me. They smile and that smile for me is a sort of racism, is like small racism. When
6. you smile to me you sympathize me. So, it's like you are saying you are different from
7. me and it's ok let me smile and just to avoid being racist… (Hayat, second round interview data)

Hayat sees the smile as a sort of a 'needless' compassion which is a sign of implicit othering for her. According to Hayat, this reduces her identity and significance to an image of the 'vulnerable' and 'oppressed' Muslim female. As a result, she feels that such experience underpins prejudices and

reinforces racism. These contrasts the criteria of 'equal status' (Porto & Byram, 2015) as a requirement for achieving a sense of belonging to others beyond one's own groups of belonging.

Example 29:

1. **Zohra**: At that moment actually at the event, the member of the panel I
2. mentioned …she acted with me in a way that she discriminated, or she underestimated
3. my scarf. So, someone would say something about me and the guy who mentioned things
4. about my background said that I am Algerian, I am Amazigh, and I am beautiful. And, the
5. person didn't mention that I am studying in the UK, or I am doing a PhD or something.
6. And, when I asked the question, asking how I can use the technology to allow students
7. who can't access opportunities of studying abroad to live the experience of?
8. studying abroad in their homes or academic institutions using technology. At that
9. time, her response or her answer was like it's not our responsibility to think in the
10. place of government, we can't provide or can't send their students abroad because
11. she thought that I am from Algeria, I am from an undeveloped country, or a
12. developing country. So, we don't have these in my country or something like this.
13. She did not answer the questions, but she answered according to developing
14. countries, WHO mentioned this developing country?!! when I was asking
15. the question, it was that general. The environment was like to bring people from all
16. over the world at that event, I noticed that it will never happen. I will not generalize
17. but … it needs a lot of efforts to make this thing happen to bring the people together.
   (Zohra, second round interview)

In this example, Zohra expresses her shock concerning the reaction of the educator in a global event where the aim was to bring about people from different parts of the world. Zohra explains that her question about technology and study abroad for students who cannot move beyond their countries to seek such opportunities was general and not particularly focused on a specific place or culture. Yet, the answer of the educator positioned Zohra again within limited geographical boundaries, while she initially believed the event is to cooperate with others and work on shared objectives in an international space where nationalism was meant to be put aside. Zohra wanted the educator to probably address the topic rather than making assumptions about her place of belonging or making it relevant. She expresses that she is stereotyped for her physical appearance and seen as inferior given that her other different identities such as a 'PhD' student in a 'UK' (supposed to be superior) were not revealed. Zohra shows that the speaker's answer involves assumptions about her identity and were reductive and essentialist. By mentioning this thing will never happen, Zohra expresses a disbelief in intercultural engagement and cooperation could lead to change attitudes towards equality and belonging.

6.5 Subtheme four: Experiences of the unfamiliar within in-group members

Students under this theme reported that they had opportunities to experience differences and sometimes conflict with their Algerian peers. They considered that these experiences with in-group members as intercultural experiences and engagement with otherness. These experiences took please in students' daily lives and also as a part of some of their intercultural education. The examples are presented below:

Example 30:

1. **Maggi**: That was really funny, and they all laughed, so you get to see that from one
2. community people have different perspectives. For instance, in that day, one of the
3. girls said that [when we were kids, our parents used to you know give us a
4. shower in… it was like to put us in a big 9as3a (a round bowl made of metal or
5. plastic) (saying it with humour). They put you there and they pour water on you. And
6. people (other Algerian students), hey! Comme on, we didn't do that
7. it is like our grandparents; it goes back in time and we have showers. The
8. discourse that she was saying… is like we are backward for them. They were
9. defending it. And they said we are like modern people, we are not like our ancestors,
10. like our grandparents and that was actually really funny because we were all
11. laughing that day. So, you get to see that within one community, people have got
12. different perspectives. So, it's all a matter of personal perspective. (Maggi, first round interview)

Maggi explains how a specific cultural practice and upbringing (Holliday, 2013) is interpreted differently by other Algerian peers and across different generations i.e., old and youth. In line 8 and 9 she gets to discover different perspective of the cultural practice and how her Algerian peers attribute this practice differently to their own identities. Maggi shows an awareness of the multiplicity of identities within the nation state and reveals herself a different perspective regarding the culture of shower in the "gas3a" as opposed to her peers who choose to associate themselves with modern life. In the last two lines, she gives an indicator that she learned how to avoid generalization about people from same cultural grouping.

Hayat also reported how the course she attended abroad on intercultural communication addressed the multiplicity of cultural perspectives and understanding within a national group.

Example 31:

1. **Hayat**: I tend to believe with the opinion of our teacher in the taught module, he said even in

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2. Algeria, we do not have one culture. We have multicultural... (Hayat, second round interview)

Example 32:

1. **Amina:** You said that you faced difficulties with people from your culture, can you please
2. explain about this point?
3. **Chaima:** yeah, especially in the religious part … because I live with
4. someone she is not committed you know, and she is trying to find faults within the
5. religion. She is trying to just being so oppressive and aggressive with me like you
6. know. I am not perfect, but I am trying to follow my religion like praying in time
7. and like wearing suitable clothes from my scarf. However, she tries to find arguments.
   (Chaima, second round interview)

Here Chaima experiences a level of cultural shock from her flatmate who is Algerian and Muslim too, but who has a different understanding and approach into (line 2) religion (Islam) which forms a significant part of how Chaima saw her identity (lines 6 & 7). The experience occurs outside the academic and formal setting and seem to broaden the platform for misunderstanding and conflict. Also, she mentions how the difference in perspectives from her Algeria housemate could lead to clash and conflict between them (line 3).

Example 33:

1. **Hayat:** Another discussion was about Niqab, and wearing hijab,
2. yes! I remember a guy he is a conservative guy. He lives in a conservative society in
3. the south here in Algeria. He is with not giving so much freedom to women and
4. hijab is an obligatory thing for women. He said once that if women are allowed to
5. be naked and wear bikini; so, she is allowed to wear Niqab too and it's a total freedom,
6. everyone is free. Other girls they are against, they said: no, Niqab does not reflect
7. our identity, we wear whatever we want and Niqab is a sort of prisoning because
8. you cannot show your identity, afraid of showing who you are, there are some
9. security stuff, we need to show our faces for security reasons. and again, it was a point
10. of clash. (Hayat, third round interview)

Here, Hayat talks about the clash and different views among Algerian peers in relation to the obligation of wearing Niqab as Muslim women. She expresses how different views were present among students from the same country (who met one another as never before in a foreign country). Hayat narrates that the experience with students from different places in Algeria have given rise to controversy and the exchange of different views which made Hayat realize the multiplicity of perspectives (Baker, 2015) among her 'Algerian' peers. These examples add a further dimension to

Byram's framework that the activities of intercultural citizenship take place when "working with others from a '*different*' group and culture. These emergent data show that intercultural citizenship experience and activities should include those who from an imagined similar cultural and national group.

6.6 Summary and conclusions

Data analysis presented in this chapter looked into the first research question (RQ1). Student revealed that they had opportunities to experience meaningfully intercultural contact and international cooperation, which is necessary for global citizenship learning. Most participants with longer stay periods abroad joined cooperation and social action/ change activities that were organized as a part the university informal and extra curriculum. Transnational cooperation (Risager, 2006) in particular facilitated students' active engagement abroad. The first subtheme highlighted that diversity was important within these groups and experience, such diversity included different groups, communities, and perspectives. Pre-sessional course students were hardly aware or involved in any groups or activities abroad. In their accounts, they found it more relevant to experience different language and culture practice, so they focused more on sharing intercultural contact stories. Nevertheless, joining international groups and cooperation activities brought students who had critical analytical views to experience and report issues of representation in the activities and events they took part in. The next source of students' experiences of global citizenship examined through the data was the provision of formal courses and training. Few students said that they encountered notions and attended courses related to intercultural communication mainly. There has been no reference to the topic of global citizenship in their preparation for study abroad. Findings also has shown that some intercultural concepts such as agency and criticality conflicted with the belief systems of some students during their intercultural communication courses. Through, the third theme, I intended to present negative experiences of intercultural encounters and engagement with others that created feelings of alienation and exclusion. According to Byram and Porto (2016), it is important for learners to sense a status of equality in their interactions and cooperation. Finally, I discussed how some students reported how their encounters with other students from their own national group created opportunities to experience different perspectives and worldviews. This indicated that an international mobility experience facilitates possibilities to encounter the unfamiliar within what we always presumed as 'our' group where we take everything for granted.

Chapter 7 Intercultural citizenship and change among students

7.1 Introduction

The previous chapter considered students' experiences of intercultural and global citizenship engagement and educational support. In this chapter, I focus on participants' accounts that reflect their change and development as global citizens in relation to their experience abroad. The chapter starts with addressing development in critical cultural awareness, and then it discusses the development in attitudes, identification and finally the action in the world as the ultimate aim of global citizenship education. These themes relate to RQ 2 that looks into Algerian international students' perceptions, learning and development of their sense of intercultural citizenship. The theoretical framework outlined in earlier chapters informed the themes developed in this chapter. However, the presentation and the relationship between different codes, categories and final overarching themes results from the bottom-up data analysis coding that I applied to most of my data. The data used for discussion in this chapter development were generated from the second round of interviews combined with diary entries and observation. It is important though to note the overlap where data related to this theme occurred also in other rounds of interviews.

7.2 Subtheme one: Critical cultural awareness

Developing intercultural citizenship entails awareness and critical reflection towards the notion of otherness and this echoes critical cultural awareness, which is central to intercultural and global citizenship theories used in this research (Byram, 2008b; Byram et al, 2017, Guilherme, 2002). Criticality and reflection in the notion of critical cultural awareness represents "a cognitive and emotional endeavour that aims at individual and collective emancipation, social justice, and political commitment" (Guilherme, 2002, p. 209). It forms the foundation that can lead to the upper stage of action in intercultural/global citizenship learning (Yamada & Hsieh, 2017). Answers related to this theme cover participants' general recognition and learning about the relevance of cultural difference, which was grouped under the category of Basic cultural awareness. The second category is related to an advanced stage of cultural awareness.

7.2.1 Basic level of (inter)cultural awareness

The codes that were organized here in this category include: 'stereotypes' and 'generalizations', 'judgments', 'awareness of cultural similarities and differences', 'ability to articulate one's own cultural differences. While students' answers revealed "general awareness of the role of cultures" (Baker, 2015, p. 164). At the same time, their answers displayed significant generalizations about cultures and stereotypical views that resulted from initial interactions (Baker, 2015). At this level,

they made use of 'us' and 'them' to refer to people from different groups, and they associated their learning about other cultures with national categories of groupings and belonging.

An example is presented below from Sara's diary (blog) entries. Sara posted about her experience with her flatmate who invited her to her birthday party with a 'strange' theme and how she perceived the cultural differences.

Example 1:

"A British birthday party with an intriguing theme"

"Last time, my flatmate had a birthday party in our flat's kitchen. She invited me over and insisted on me to attend. Yet, she initially warned me that the party will have "a sexual theme" inspired by Ann Summers!

Actually, I would say that I was, initially, intrigued because of the preparation, the number of the materials and the amount of money she spent on her birthday. In my country, we would prepare in a similar effortful way only for wedding proms or bigger events. But Bdays... Never imagined that to be honest. When the party kicked off, I ended it up taking a look at the atmospheres, I just didn't want to let my flatmate down because she kept inviting me over and over and just asked me to drop out in case, I find the theme too unpleasant. Yet, she didn't accurately define what "unpleasant" would mean according to her standards...When I entered the kitchen… I was like God…she was authentically serious about the theme. I was existentially agitated because this is considered to be inappropriate in my culture. After that, one of the party "directors" wore inappropriate clothes representing the aforementioned theme, she started showing the attendees sexual images, and they started making silly comments. I felt I'm completely in the wrong place, I didn't want to freak out like a maniac. So, I had to apologize and take off. After the party, my flatmate came to my room and apologized for the inconvenience that has been done. I told her not to worry because that's her culture and what's considered unacceptable in my culture shouldn't necessarily be treated the same in her culture" (Sara, diary entry*).*

Sara acquired a new knowledge of differences regarding how people attribute meaning and values to birthday parties in environment of familiarity compared to another context. This is referred as an "Awareness of one's and others' culturally induced values, behaviours, and beliefs'" (Baker, 2015, p. 164). The example reflects a development of a general understanding of cultures; however, Sara applies some extent of generalization and fixed view of cultures when she refers to those differences using expressions such as 'my culture', 'in my country' 'in her culture'. This reflects engaging in the process of comparing between cultures at a general level (Baker, 2015). In the last three lines, she

expresses to her flatmates about cultural differences in her own environment, which features the practical aspect of basic cultural awareness in Baker's model defined as the ability to "articulate one's cultural perspective in intercultural communication" (Baker, 2015, p. 164). There are also elements of more advanced cultural awareness here in terms of relativizing our own cultural norms and practices, i.e., when Sara recognises that what is unacceptable to her might be acceptable to others. This shows that cultural values are relative.

7.2.2 Advanced/ Upper level of (inter) cultural awareness

This category reflects participants' development of the ability to move beyond general understanding and essentialist views of other cultures. It also focuses on criticality that led to developing thinking related to the upper stage of taking action in the world. The codes congregated under this category involve 'Awareness of multiple perspectives within any groupings including one's own and others', 'moving beyond generalizations', 'prejudices and stereotypes', 'returning stereotypes', 'mediating and negotiating different cultural norms. While the former categories are related to intercultural awareness, the dimension of citizenship education related to critical cultural awareness appeared when students started to question and critique 'perspectives, practices and products in one's own and other cultures and countries' (Byram, 1997: 53) as well as building on such awareness to 'plan for further action'. This can appear as the upper stage of critical cultural awareness as 'criticality with possibility/intention for action'. Other citizenship related codes in this category include 'recognition of pluralism' and 'respect for other cultures. The development of these codes into this category is illustrated below with participants' accounts and their interpretation.

To begin, participants developed the ability to re-examine the reductionist and homogeneous views of national and cultural identities within one's own and others' country or social and/ or cultural group. This 'attribute' is located at level 2 of critical cultural awareness (Baker 2015). It was important that students experienced difference among people of same group (see 6.4), but this code reflects learning that results from such experiences.

<u>Example 2:</u>

1. **Chaima:** … I figured out how to be a better person and how to overcome those obstacles.
2. Especially, starting by the flatmates though they are people from my country, but even though
3. are from my country and my culture, we have different perspectives. (Chaima, second round interview)

    In this extract, Chaima point out here that she became aware of the possible mismatch (Baker, 2015) in terms of cultural understanding and perspective amongst people from same group. She

realizes the possibilities of cultural conflict between herself and other Algerians, and how to cope with it in future contact, which is based on this awareness.

The following example also applies to level 2 of cultural awareness (Baker, 2015) and represents the ability to 'move beyond stereotypes' combined with features of 'symbolic competence' (Kramsch, 2010). While the majority of students perceived other people's behaviours, attitudes, norms and values as culturally induced. Some participants developed more critical understanding and interpretation of other cultures and their representation as the products of political and media discourse (Kramsch, 2011). This goes beyond interpretation of culture as a 'culturally determined" discourse (Kramsch, 2011).

Example 3:

1. **Amina**: And have you developed positive or negative feelings of being with
2. people from different cultures?
3. **Mouhammed**: I learned, I acquired also a positive attitude towards meeting
4. those English people. We are Muslims, we call them *non-believers,* and once I used to
5. hear that word non-believer, I get nervous, I remember all the bad things in the
6. world caused by them…but now I understand that the problems that
7. were caused in Palestine, on in Iraq, or in Yemen, or in other places in the world are
8. made by governments not the people. People are busy doing their studies doing
9. what they do. They have nothing to do with your beliefs. So, treat them as they treat
10. you respect them as they respect you, don't expect anything from them as they are
11. not at their disposal, that's what I understood. (Mouhammed, second round interview).

In this extract, Mouhammed indicates that his understanding of cultures in 'non-Muslim' countries has changed. He re-examines the *symbolic* (Kramsch, 2011) meaning of non-believer and its connotation that is manipulated by political bodies to reinforce prejudices, stereotypes, and division (line 4 to 6). He points out that meeting 'them' in person allowed him to "self-check" (Baker, 2015), and revisit established prejudices and stereotypes. The implication and function of the sign word (Kramsch, 2011) 'non-believers' travelled with Mouhammed, but study abroad helped him to reconstruct negative connotation associated with it.

Participants developed advanced abilities such as 'mediating and negotiating' cultural norms. The responses under this code have shown participants moving from rigid understanding of their own and others' cultures towards advanced levels of negotiating their cultural norms and frames of reference across variant contexts, and with different individuals within a given context (Baker, 2016) as shown in these extracts:

Example 4

1. **Hayat:** Yeah, there is something like the act of holding hands of the same sex. For
2. example, when I go out with my flatmates, they are like all girls, three girls, so I avoid
3. doing because I was told that it's something weird to do it here in Britain and they
4. consider this act as being like *Lesbian.* So, I avoid doing this and sometimes I do it
5. unconsciously, I used to do this in Algeria to feel like near, close… (Hayat, second round
   interview)

Hayat realizes that the act of holding hands among people of the same sex as culturally *inappropriate* and *inacceptable* for the British society. Hayat here shows how she revisits and negotiates the behaviour of holding hands with her female friends in response to the new cultural environment (the UK). She indicates that she moves from seeing it as a norm to a relative cultural behaviour (Baker, 2015), which is subject to mediation and negotiation. Hayat shows her ability to negotiate this cultural norm at a different cultural context, the UK, in this case by deciding to act according to the norms in the new context.

Other participants have shown that they adjusted their understanding that what could perceived as good in their own cultures, could be interpreted as a negative behaviour in other cultures and hence they indicate that they negotiate their cultural practices according to different contexts.

Example 5:

1. **Amina:** You talked in one of the diaries when you tried to share food with your Indian
2. flatmate and he was a bit defensive and that this upset you, would you like to explain more
3. **Malik:** I am no longer giving him any food because I respect him, this is out of respect,
4. because if I give him food again this will be like rude for him and for me it will be like a …it
5. did not affect I mean with others with other people who are happy when I share food with
6. them like my landlady whenever I share food with her, she comes because she knows that I
7. am generous and I know that she accepts (Malik, second round interview)

In this extract, Malik shows that he became aware that the act of giving food to other people does not always connote a good behaviour as in back home, and that it is perceived as a humiliation among some cultural groups. Hence, he engages in a process of negotiating this cultural norm rather than imposing his own perspective and acknowledges the mismatch between the two cultures, he thus withholds from sharing his food to his flatmate. What is interesting in this extract is that although Malik has been told that the act of giving food without initially informing the other person is

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considered as a rude act in UK context. However, in lines 7 to 8, Malik shows his awareness of multiple perspectives within same context. He shows that he is able to mediate and negotiate between different norms, level 3 of critical cultural awareness, (Baker, 2015) by sharing his food with his landlord who views the act acceptable (lines 7 to 10). The example also contains intercultural citizenship action elements such as "establishing consensus" (Byram, 2008b, p. 239) that is based on intercultural experience and critical awareness.

The next example reflects also the ability to 'negotiate' cultural norms in a multicultural context.

Example 6:

1. **Amina:** Was it easy to organize work together given that you are from different
2. backgrounds in terms of language, nationality, culture?
3. **Zohra**: … So, when I talked about my idea, three people joined me and they decided to work
4. with me. I was like the only female surrounded by males. I was like ok, what should I do,
5. should I be a boss? Or should I be a member of the team. I was acting like a boss but in a
6. very conservative way…in a very like trying to put in mind like… Zohra don't be very bossy
7. because they may be like offended. I may hurt them, maybe they feel inferior, or maybe
8. they feel like this female is imposing her views. Until that moment when one of the team
9. said you know what you are the owner of the idea, and you can act as a boss. (Zohra, second round interview)

In the extract, Zohra shows that she is aware of the gender role and positionings in maintaining communication and relationship among others from different cultures. This relates to the ability to negotiate multiple subjectivities (McCarthey, 1998), in an emergent intercultural context (Baker, 2015). She developed an understanding that a female boss could be perceived differently according to different individuals and cultures. As a result, she mediates between different "communicative modes and frames of reference" (Baker, 2015) as she moderates between being dominant and modest and between gender and teamwork identities. When she advised from one of team members to act as a 'boss', this demonstrates that the interaction is built on understanding and also the ability to collaboratively re-construct communicative norms (Baker, 2015) in a diverse and contingent context. This example shows clearly the link between intercultural skills and global citizenship and illustrates a complex communicative situation that requires advanced and dynamic use of intercultural strategies in an encounter that is initially designed to develop and realise the goals of global citizenship education.

In contrast, students' intercultural encounters and cooperation opportunities abroad did not always lead them to change their understanding about other cultures. Sometimes, participants reported that their stereotypes were confirmed or reinforced.

Example 7

1. **Souha**: For the remaining of the week, I discovered something really not good
2. about people and in my country let's say in my family we have certain stereotypes
3. about these people, they are not Algerian, but they are from another country and
4. have some stereotypes about them and this stereotype was true at least in that moment
5. so, this is why I said I restored the stereotypes that I deleted from my head. So,
6. maybe they are not stereotypes and people created them out of their
7. experience, they are not like from scratch or something (Souha, written diary data).

This answer shows another facet of dealing with stereotypes. This account shows that testing and checking stereotypes can lead to their confirmation and viability rather than their usual demise. Souha indicates that her stereotype about a specific cultural grouping was not necessarily challenged. She also suggest that it is could be temporary when she mentions that it was true least in that moments which again shows the contextual reliance, temporality and dynamics of cultural awareness (Baker, 2015), which also does not lead her to draw final conclusions.

Example 8:

1. **Amal:** The programme was a mix between business, language and culture related topics. So,
2. we obviously didn't want them to get involved in a business that was not something that they
3. would not be comfortable doing because of their language mastery or because of their cultural
4. practices. For example, we wouldn't suggest that someone applies for a bar tender job if they
5. come from a culture where drinking or being involved with alcohol is not allowed or is not
6. appropriate (Amal, second round interview).

An advanced level of critical cultural awareness with a citizenship focus requires individuals to build their views of other cultures on respect and willingness to act on such differences. As shown in example 7 here, Amal shows not only an awareness of cultural difference among communities and groups in a diverse setting. She also illustrates her willingness to act based on such awareness and respect by ensuring her involvement in action as a global citizenship creates inclusive and culturally sensitive plans for immigrant children and young people seeking to find jobs in a culturally different context. It also includes elements of recognition of pluralism and equality as well as reference to future action based on current advanced ICA.

7.3 Subtheme two: Intercultural citizenship and change in attitudes

In the previous section, I discussed intercultural awareness, this category shows how students changed their attitudes. Change in attitudes is necessary for individuals in order to engage in social action

(Porto & Byram, 2015; Byram & Wegner, 2018). Students changed some of their perspectives towards their own beliefs and taken for granted perspectives while they developed openness and curiosity to take new and unfamiliar perspectives. Codes that were developed under the change in attitudes are discussed under two main themes entitled: '***Decentring and perspective taking'***, *and* '***Struggle against racism, prejudices and discrimination'***. These are explained in the sections below.

7.3.1 Decentring and perspective taking

Decentring can lead to empathy and solidarity with the implications of taking action in the world. This involves openness, curiosity (Porto & Yulita, 2019), willingness to engage equally with others, and an interest in "discovering familiar and unfamiliar perspectives about ones and others' cultures and cultural practices" (Byram, 2008b, p. 238).

Example 9:

1. **Amina**: How do you feel that people from different backgrounds were present in the room
2. (referring to the mosque event)?
3. **Souha**: I was quite proud that people who are not Muslims are getting to know,
4. and they were curious to know, and they were asking questions. I was
5. among them, I didn't think I am superior or inferior to them because we are learning
6. over time and the learning process never comes to an end. So, I was learning with
7. them and at the same time I was questioning many things. (Souha, second round interview data)

This extract represents a follow up interview question and links to an observation that I conducted in a mosque event. The event opened an opportunity for anyone in the community to come and learn about Islam. Most importantly, the event organizers set a session that allowed attendees with all kinds of beliefs to ask questions, challenge and introduce their own perspectives and views. When I asked Souha about how she felt about the experience as a whole and the participation of people from all backgrounds to share their opinions. She explains (line 5) how "her willingness to take up opportunities to engage with them in a relation of equality" (Byram, 2008b, p. 239). She indicates that she felt open towards learning about her culture by discovering how it is approached and understood by others who have different worldviews and compares it to her own viewpoint by hearing their questions and views that concern Islam. This is reflected in her expression 'I was learning with them'.

This illustrates another element of intercultural citizenship education defined as the "willingness to discover other perspectives on interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices" (Byram, 2008b, p. 238). In line 7, she indicates that the process of comparing different perspectives led her to re-examine and expand her perspective.

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Extract 10:

> "I am a Muslim because I was born as a Muslim and raised in a Muslim environment", I said as a response. My argument was not strong enough to make others stop asking this question. And some of them reacted in a sarcastic way saying "how come you decide to follow a religion just because you think that you were born as such". Even if I tried to explain, they didn't get what I meant. I blamed myself a lot, because of my inability to discuss this subject effectively. As a result I decided to find and build my argument based on research. I wanted to be able to find answers for myself and for those who may ask me in the future. I started reading different religious books, evaluating and relating facts together. It was a tiring journey, but it was worth it. Now I have more knowledge about my own faith and other religions and I don't cry anymore even when others try to show that my faith is wrong. This motivated me to stop taking many things for granted and never underestimate what interaction with others who are different from myself would teach me.

(Zohra, diary blog data)

In this extract, Zohra uses the diary to reflect upon how she changed her perceptions about the way she took everything for granted as regards her religious identity. She clearly narrates that before facing other cultures and people with different values and beliefs, What Byram et al (2017), refers to as juxtaposition of perspectives and cultures, she never thought that her beliefs and presuppositions would be questioned or put into doubt. Her account that she engaged in research and reading about her religious belief and why she embraces them is possibly revealing that she developed a form criticality that she began to apply to her sense of self. It is also important to note in this extract that, while the questioning processes did not directly lead her to change her perspective about her taken for granted beliefs, but she developed a level of critical reasoning about them and also the ability to critically re-evaluate and examine (Byram, 1997) them based on the research process that she engaged in. She now accepts cultural and religious practice as open to questioning (Čebron et al, 2017).

7.3.2 Struggle against racism, prejudices, and discrimination

Under this theme, participants shared their perceptions and experience of exercising their own prejudices towards others. This theme related to moral attitudes towards otherness which is defined as the unjustified dislike of a person or a group as a result of being influenced by "images and messages" transmitted to us through political channels such as media discourse as well as primary socialization processes which lead to "rigid and faulty stereotypes" (Jackson, 2014, p.165).

Example 11:

1. **Amal:** I have been avoiding for a certain time interacting with people from my
2. culture, I mean from my country. For them, I have been labelled as someone who it too
3. open minded and or who have been someone who is 'Westernized' or who has been

4. corrected by western and gay culture and things like that. The world is colourful and there
5. is a place for all people from different sexual orientation, you know religion, political
6. opinions and so it is hard to get involved with people who are convinced that they hold the
7. truth and are not open who are hearing your perspective that would be different or extremely
8. different may be. So, for this reason since I have been here in the UK, I have reduced
9. dramatically my interaction with people who have this mind-set. I usually give them a couple
10. of months when they are here in the UK in order to go through the process I went through
11. three years ago. You go through this cultural shock, and you start discovering new flatmates
12. who come from different cultures and people drinking around but still being nice. So, I kind
13. so of give them the time to develop a sense of respect and tolerance (Amal, first round
    interview)

In this example, Amal explains that being open to people from other cultures is considered as a threat to her cultural identity among people from home country which she was criticized for, and she had to resist. Amal expresses that her experience abroad helped her to transcend negative view of other cultures, and to become open towards nuances of worldviews and different political ideas and cultural groupings. She condemns close mindedness and judgments of people from her own country who are not open to others and to different worldviews, which is a result of lack of contact with others. The extract demonstrates attitudes of struggle against racism, prejudice, and discrimination (Byram, 2008b).

Example 12:

1. **Maggi**: Well, travel enabled me to learn things about if I meet strangers, and, I get to know
2. them and I break all those barriers, all those political barriers that people talk about and
3. social media. So, travel made taught me so many things. For example, when I went to
4. Scotland an incident happened. It was an attack, and it wasn't really called a terrorist attack
5. and he wasn't a Muslim. I was in the train station and there was this old man who passed by
6. and who looked at me and smiled it was a reassuring smile it was something it could be
7. meaningless to others but to me he reassured me. What happened is that an English man did
8. the attack to Muslims, they were praying in a mosque. So, it was the other way around. It
9. was in Sainsbury. May be that smile was about compassion. Maybe it said that we trust you
10. we want you to live here, we don't want you to leave, we are not all the same, we don't think
11. that all Muslims are terrorists (Maggi, second round interview).

In this example, Maggi shows how a negative act that has been committed by a British citizen towards a group of Muslims could have led to negative prejudice towards them and influenced her engagement with society and life in the UK. Yet, Maggi explains how she resists and contests such prejudices and

relies on means of personal experience and contact with others. She conveys that she does not rely on primary contact and the negative images that are transmitted and spread through media.

Simultaneously, Participants, they reported developing also, attitudes of fear and hesitation to approach and engage with the other to avoid being stereotyped and discriminated *against* by the majority group.

Example 13:

> The quote of Luther King (a quote posted on the blog diary) digs deeply into the roots cultural of our ideological conflicts. Indeed, it is the fear from the other that prevents people from discussing one`s another opinion and discovering each other`s cultures. I would like to illustrate the above quote depending on my short period experience in Britain. Sometimes I want to talk to some British students at university to know about their culture, but I strongly hesitate. Because I feel that, they are not open to others from different cultural or religious backgrounds. The same for them, I feel they see me as scary terrorist ghost, as I wear hijab. So, the mutual fear from each other creates a wall between our would-be cultural dialogue. I would imagine that if there were no such boundaries, we would exchange a lot of ideas and enrich our cultural register. (Hayat, diary entry)

Hayat posted in the blog in one of the first few weeks since her arrival to study in the UK about how she felt about approaching other students. She recognizes that in order to come together, preestablished conceptualization and ideological boundaries have to be challenged. Her accounts reflect her willingness to engage with them and she acknowledges the need for such contact. Yet, she refers to attitudes of fear that opposed attitudes of willingness to seek opportunities to engage with other as suggested in the model of intercultural citizenship (Byram, 2008b). It is inadequate if it is not guaranteed that these attitudes are *mutually shared* and if students are not brought together with others by means of structured intervention (Jackson & Oguro, 2018).

7.4 Subtheme three: Intercultural citizenship and change in identification

This sub-theme relates to broadening self-positioning and identification in relation to other social and cultural group and communities beyond the national scale. This was a result of cooperating, participating and joining 'others' around shared aims and concerns. On the other hand, some students resisted identifying themselves as global citizens in fear of having to suspend their cultural values, beliefs, and national belonging. The latter, which they considered as a primary sense of identity that they need to protect and preserve within international cooperation groups.

The first category introduced under this theme represents participants' acknowledgment and acceptance of their own selves as intercultural citizens.

7.4.1 A temporary construction of transnational identification.

As a first step towards exploring whether students' sense of their belongings has changed, I attempted to ask them about their understanding of their own identities, whether they developed any knowledge as regard the notion of global citizen identity. The following answers show students' understanding.

Example 14:

1. **Amina:** Have you ever come across global intercultural citizenship, I mean what does mean
2. for you to be a global citizen?
3. **Maggi**: To be a global citizen means to be a citizen of the globe, a citizen of the entire
4. world, a citizen who cares about bigger issues in the world that means to me. And to be an
5. intercultural citizen means that I get to know people from different cultures, and I get
6. to understand them, and I get to break the barriers that I created about the narratives that
7. people created nowadays about each one of us. About people coming from different
8. backgrounds so interculturality is about I position myself in the different situations, I need
9. and the different things I encounter and the situations I encounter. And, during my stay in
10. the UK when I meet different people from different cultures from different backgrounds.
    (Maggi, third round interview)

Maggi developed a sophisticated understanding where she understands and differentiates between global citizenship and intercultural citizenship. She explains the forms as more social and political action while she understands intercultural citizenship as more focused on experiencing other cultures and contesting the ideological and stereotypical narrative established about others. She also refers to the notion of interculturality here and reveals an advanced understanding of it, which could be linked to the pre-sessional course intercultural training she attended.

It was important to examine students' familiarity with the idea of global citizenship as an identity. This is in order to establish any link between their knowledge about the notion and how they connect themselves with the idea of being a global citizen.

The next step was to find out whether students felt any change in their sense of belonging, particularly, cultural, national, and social. Participants repeatedly wrote about how their sense of identity and belonging were contested being abroad and as a result of working and collaborating with people from other cultures and nationalities. They reported, especially in the diaries, how they found themselves constructing new ways of seeing themselves beyond their national and cultural affiliations.

Example 15:

> "Of course, the absence of a Muslim community here, means the absence of all
> ties with the Islamic culture, traditions, feasts, halal food. So, I basically had to
> make my own way. I wasn't sad in fact, I was rather excited and quite keen on
> finding out   my inner self, my strength, and how I would cope with the significant
> changes in my life, from a highly homogeneous society to a heterogeneous
> atmosphere of different cultures, different languages, different nationalities and
> minimal ties to my mother culture. I, in fact, wanted to experience the unknown
> and construct myself through a total isolation from the ties of my previous
> community but without disconnecting the sacred religious ties that I am extremely
> clung too. Arguably, I would rather call this experience "the isolation-openness
> dichotomy" of an international experiment." (Sara, blog diary data).

Sara realizes that moving beyond her own environment and studying in the UK is on its own an
opportunity to open and search new ways for seeing herself and examine her cultural identity. For her,
in order to experience and construct supranational view of herself, she mentions the importance of
disconnecting from the familiar in what she calls 'comfort zone' and experiencing the unknown and
the outside world were different cultures and nationalities mix and interlace. At the same time, she
signals a limitation to her willingness to reconstruct a new identity and she shows that this is confined
by her religious belief, which she believes should not conflict or pose to her religious values as a
global citizen. She however affirms that global citizenship should not threaten religious identity and
values.

Working around a shared goal with others of different social and cultural groups was a significant
rationale to transcend their fixed views of themselves as members of their own national grouping and
led to a temporary co-construction of a shared transnational identification beyond the national ones.

Example 16:

> I was pleased to be part of a group that works on cleaning and protecting the
> environment. We probably would have never met if it was not for this. I learned
> that sparing sometime in the middle of something important I do is fine. We need
> more of these events to raise awareness of global concerns. We are eventually
> global beings, and it is our job to preserve what nature provides us with (Maggi,
> diary entry)

In this diary entry, Maggi demonstrates how she feels that working with other students and teachers around a shared objective brings them together as a group of active members in the community with a shared goal. She signals the forming of a transient and global identification, which is illustrated in her choice of the expression "global beings" to convey how she relates to others in an international space regardless of national belonging. Also, what could be seen as an indicator of a transnational sense of identity in this example is "use of the first plural pronoun" (such as in Porto & Byram, 2015, p. 12), where Maggi states that she works along other students and stuff as a member of 'our', temporarily constructed, 'group'.

Another signifier of empathizing with groups of different national and cultural affiliations is through sharing and co-constructing mutual narratives about local ideas and issues within their own and other countries and cultural contexts. The next extract is an example of how students reported how they engaged in sharing common narratives in their own contexts to empathize and identify with others (Porto & Byram, 2015).

Example 18:

> "My British-Moroccan housemate organized a house party where people from
> Algeria, the UK, Belgium-Morocco, France and Germany where all in one room
> having chats about different life-related topics and enjoying a vegan sushi and my
> chocolate mousse. I spent most of the party having a long conversation about
> football with my housemate's brother who works as a social media manager of one
> of the Premier League clubs. Then we joined the large group in their discussion.
> At some point, the conversation was directed towards how French people consider
> themselves superior to others language and culture-wise. That was a direct claim
> by someone there. I felt that the French who were there agreed on that and felt
> offended though. I intervened and said that they consider themselves superior to
> other French speaking countries because most of them believe that the French
> spoken in France and the French culture are PURE. That is, they think that they
> could preserve their culture and language from the flow and the changes that
> globalization has brought with it. I contested that with an example of Saudis who
> claim to speak the best Arabic and made it clear that it is not only the case with
> French at all. I meant by giving this example to get the situation out of
> awkwardness and avoid any probable conflict" (Souha, diary entry).

This is an example of solidarity and empathy with French students when Souha attempt to reduce the judgment and prejudice about the 'French' conceptualization of national hegemony. At the same time, as she hears other people who were present talking about the idea of 'pure French', she begins to contest and criticize the idea in both France and Arab speaking countries. Her reaction shows how she

makes this narrative about 'pure' and 'ideal speakers' of the language as common in other contexts. Sharing a narrative from her own context is an indicator that the problem is 'our' problem as an international community rather than theirs only. She approaches the issue as a 'universal' narrative rather than a national one.

Example 19:

Figure 7 Amal, Enactus event in London, social media observation

In the video Amal shared as a live stream, she uses the hashtag #WeAllWin. The hashtag might be signifying the construction of a new and momentary sense of international connectedness and identification with other students who work towards the ends of this global organization. In order to confirm that Amal's construction of an international identification was a result of joining Enactus, a related example taken from her Facebook timeline is discussed below.

Example 20:

> "I am attending to one of the most marking events of the year, taking place in a couple of days in London. I will be part of the UK Cohort. There will be a "cultural evening" where all teams attending from all over the world will be in an exhibition representing their countries and wearing "traditional" outfit. Algeria is not one of the cohorts. As an active member of the UK cohort and a UK resident, I will be joining my friends in representing our team but also the UK. I feel very privileged and honoured to be there. But what shall I wear?
>
> Will it be a cultural appropriation if I wear a traditional #British outfit? What about who I am. I was thinking of having a small #Algeria Flag pins I would put

on my chest as a wink to where I come from. If the situation was different and French or Spanish students studying in an Algerian University were to represent their Algerian Uni, would they be as confused as I am? Will I feel offended if my traditional outfit is decontextualized? Not sure what to think.

#WeAllWin"

<div align="right">(Amal, social media observation)</div>

The example reveals that being a member of this global organization and group challenges Amal's sense of national identity in a transnational setting. On the one hand, she sees that her Algerian identity is central and cannot be temporarily suspended (Byram et al 2017). She reports that there were no cohort to represent Algeria and thus she expresses that she felt the need to make an effort such as using the dress or the flag pin, which could be interpreted as way of emphasizing the representation of her national identity. However, being a member of the UK cohort made her question the relevance and the positioning of her imagined national identity. Conversely, she shows uncertainty about identifying with British culture, which she considers as a form of cultural appropriation. the post is concluded with the hashtag #WeAllWin that could be understood as "a desire to connect with others different from themselves" (Brockington & wiedenhoeft 2009, p. 121). The thread of her dialogue in the post reveals that she goes through a pattern of changing in her perceptions of belonging and negotiating (Hua and Baker, 2014) her social network beyond her national belonging and across borders (Jensen & Christensn, 2011).

Example 21:

"My Facebook philosophy.

> …My use of Facebook changed a lot since 2008 and particularly after I travelled and started studying abroad…On Facebook, I belong to a considerable number of communities with a particular shared interest and focus. I became an international citizen intellectually and culturally in the offline and online world. I have two social identities I would like to highlight in this context: Zohra in the real-life world and Zohra online. Also, to be more honest and clearer, not all my activities on social media platforms are accepted by some of my family members and members from my society, and I challenge their views all the time, because what matters to me is knowing my own limits towards myself and others." (Zohra, social media observation)

Zohra's post reveals that study abroad contributed to broadening her cultural and political horizons and her development of shared goals and interests of a global scale with other people from other cultures and backgrounds. Changing her Facebook use patterns reveals that she empathizes with friends and individuals beyond her national belonging with whom she shares a common concern. It is it also interesting that she demonstrates that as a part of her international identification involves challenging familiar ways of thinking in her comfort zone. By stating that she is *"an international citizen in cultural terms"*, she reveals her identification with other cultures and cultural groups other than her own. This is important and is considered as conscious recognition of oneself as an intercultural citizen, which entails "New ways of seeing herself and her position in the world" (Killick, 2012).

7.4.2 Global citizenship as a threat to national citizenship and cultural identities

Almost half of the participants referred to global citizenship as a threat to their cultural and national identities.

Example 22:

1. **Sara**: I learned how to maintain mutual understanding about other people, and how
2. to respect the differences… but in a very careful way, in a way that I do not scarify my
3. own beliefs, my own customs, my own principles for the sake of building this global
4. citizenship. There are things I am ready to accept, there are things that I am ready to embrace. But at the
5. embrace. But at the same time, there are things I cannot accept whatsoever. Because those
6. things could in a way or another contrast with my religion, which I truly reject. (Sara, second
7. round interview)

Sara's example doubts the validity of intercultural citizen, even if she claimed earlier that it helped her to broaden her understanding and coexistence in an intercultural environment. Yet, her answer reflects a level of uncertainty as regard intercultural citizenship whether she *fully* embraces global citizenship in relation to her sense of identity. She resists the notion to some extent as she sees that it denotes some sort of threat to her cultural values and principles.

I noticed that some of the negative attitudes towards intercultural citizenship emerged from participants' misunderstanding or unfamiliarity with the notion, that it denotes some sort of partisanship and is mutually exclusive with their national affiliations.

Example 23:

1. **Amina**: Do you consider yourself as a global citizen?

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2. **Hayat**: global citizen? What does it mean? … because we have been
3. experiencing many things with the hosting culture. I am not quite sure what you mean by
4. global citizen!! but always deep inside you feel like you are Algerian, no matter
5. where you go, you are an Algerian, your country is Algeria, but I swear to Allah, I did not get
6. it well.
7. **Amina:** So, you have never come across this concept before?
8. **Hayat**: I have never come across this notion (Hayat, second round interview)

In the beginning, Hayat expresses slightly that she might see herself in relation to a wider sense of citizenship although she refers only the host cultural rather than general global community. Hayat expresses a lack of familiarity with what global citizenship and its implications. She expresses confusions as regard her perceptions of the notion by linking intercultural citizenship to identifying with another national culture and citizenship in another country (line 6 & 7). In line 8, she expresses that global citizenship comes at the expense of her national identity and citizenship. Then (line 9) she hesitates to provide a definite answer as she reveals that she has no clue about global citizenship and whether she could express her perspective towards it.

7.5 Subtheme four: Intercultural citizenship and change in action

Awareness and reflection on one's own and other cultures and global issues is important but willingness to take action is also required (Rauschert & Byram, 2018). In this regard, this subtheme addresses the upper stage of intercultural citizenship learning related to the action orientation (Byram, 2008b). Students shared some of the experiences that have shown the abilities to take action across borders and also challenge and change what is taken for granted in their own environment and others. Most of the action taken by participant extends from students critical cultural and intercultural awareness and their understanding of their global citizen identities resulted from being member of international groups and cooperation. Here are few examples that illustrate this theme.

7.5.1 Skills of discovery and interaction

This category represents the ability to compare and identify familiar and unfamiliar interaction processes across different national (Byram, 2008b) and specific cultures, and acting upon such knowledge through possibly negotiating these processes, when possible, as depicted in the following example

Example 24:

1. **Amal:** I got educated, if I may say on LGBTQ+ problems and challenges which
2. was a taboo back home. So, in Algeria I have never met a gay individual,

3. I have never met a transgender individual. My language was not necessarily
4. appropriate or sensitive to gender issues… even though I'm an activist in
5. terms of women rights and girls' rights, or I have been educated in that way. So, by
6. meeting people who have different sexual orientation, who identify as another
7. gender and the spectrum, I had to read about it, talk about it, become more moral,
8. sensitive, change my language. So, I did research on neutral genders pronouns which are they
9. and now I address people as they. I don't say he or she. I know people who are
10. personally affected with discrimination so I more it is palpable. (Amal, first round interview)

In this example, Amal shows how she was not aware of the possible ways of addressing people of different gender identities other the conventional way in her background, which recognizes only male and female pronouns. Thus, Amal becomes aware of the need to negotiate her verbal behaviours as she interacts with individuals who identify themselves as a different gender. It is crucial to note that Amal points out how she found out about those differences by means of personal search and experience rather than formal education. The extract also reflects the limitations of the notion of 'openness' and hence negotiation between different cultural and socially related communication practices. This is in line with Byram's (2008b) argument that some of IC values can be interpreted as ideological.

The next example is related to coping with conflicts in interactions and communication.

Example 25:

1. **Amina:** Have you had difficulties communicating with them?
2. **Sara:** I live right now in the residence. My flatmates tend to leave pork and alcohol bottle all
3. over the kitchen table. And you know as a Muslim, I cannot be in the vicinity of alcohol and
4. pork. So, I asked them gently in the first time to remove everything from the table because I
5. cannot like drink or eat anything. Well, if I may say they were a bit defensive. I did not
6. understand why. They initially know that I do not drink but it was ridiculous for
7. them. But I explained that I should not be around alcohol or pork, like neither eat it or touch
8. it, but thankfully they were quite understandable. (Sara, first round interview)

Sara shows how she finds it difficult to live in an accommodation environment that is not only different to her comfort zone but that features cultural norms, which she struggled with and could not accept. She reveals that she did not find it easy to make her cultural values clear to them at the beginning until she *"gives clear reason"* (Byram, 2008b, p. 239) and explain her opinion about finding common rules to live together. By the end, she shows how she sought "a *solution in a socially accepted fashion"* (Byram, 2008b, p. 239). She used "in real-time an appropriate combination of

knowledge, skills, and attitudes to interact with interlocutors from a different culture taking into consideration the degree of one's existing familiarity with the culture (and where appropriate language) and the extent of difference between one's own and the other." (Byram, 2008b, p. 239).

7.5.2 Engagement in Civic and political action in their community abroad

Example of action that link to civic and political engagement with the community were put under this category. The types of critical action that students were involved in including 'Standing for minorities', 'the quest for voice in a peaceful fashion' (and sharing a critical voice), 'volunteering', 'activism', 'participating in promoting understanding between cultures.

The next example is an illustration of the quest for voice, which is linked also to the element of weighing rights and duties situated at Byram's framework (2008).

Example 26:

1. **Sara**: I have just written two articles, I talked about my own experience with the
2. food here, the food culture here in the UK, and how I struggled in the supermarket
3. because most of the food is processed and is wrapped in plastic.
4. **Amina**: And what is your aim or an advantage you seek from doing so?
5. **Sara**: Well, I seek many advantages and aims to be honest. Because in the British
6. society and the British community, or the British culture in general that we exist…
7. There are many international students, there are many cultures mingling around. I mean, I
8. don't really want to be quite assertive about that, but they have to admit our
9. existence, this is from one hand. On the other hand, I just want to share my ideas
10. with other international students here in the UK who probably are facing the same
11. difficulties I am facing as Muslim student. I had to eat halal food, no wine, no
12. alcohol, no pork, or other animal products especially meat is permitted after all. (Sara, second round interview)

This is an example of how participants as the case of Sara learned how to negotiate besides their responsibilities, also their own rights and needs at an international level and as they move beyond the national borders. Sara shows her ability to request recognition and seeking rights of healthy and Halal food. She conveys her voice as a member of temporary international grouping in by communicating her concerns though publishing an article in her university online magazine which depicts "regulating issues in socially acceptable fashion" (Byram, 2008b, p. 239).

Example 27:

1. **Amal:** At first, the project creator had a couple of flags and people kept

2. asking for the flags of their countries and the list grow and grow each

3. time more. Now, we make sure to bring as much flags as we can not to

4. leave anyone behind or feel non-considered. There are some regular

5. people that keep asking us for the Chilean flag, some people asked us for

6. the Catalan flags. So, my team and I have discussions on what to print and

7. how to make sure that everyone feels valued and integrated. (Amal,

8. second round interview).

Amal gives here an example of how working with people of different national groups made her realize the complexities of national representation in the project. She shows that being in touch with Catalan student made her hear a different perspective and question their under-representation in the project. This resulted in taking a critical action and transforming the situation by bringing more flags of people who feel that they are not represented. She showed adaptation and ability to come up alongside others with "their own problem-solving civic action plan" (Yamada & Hsieh, 2017, p. 95) not only beyond her own country but also in line with changing political entities at a global scale. Andreotti (2010) argues that critical global citizens should be prepared for a world that is constantly changing and sometimes unpredictable including those political entities therefore, it is a learn on the go system with its multiple meanings, interpretation, and interchanges in context. Her action reveals an attempt to ensure the inclusion and respect of Catalan student and their request for representation and right for a flag in the project. This example accords with transformatory critique in Barnett's (1997) model, which involves critique in action and a collective reconstruction of the world.

The example below which was taken from online, Facebook, observation shows also an engagement with the community which is built on becoming member of international groups and transnational cooperation.

Example 28:

"My day couldn't get better. Came across @UniFemSoc @UniAmnesty collecting

pads and sanitary towels for @Period(Uni) and the students at @Union_Uniname

shop all genders and ages included have been very responsive. Omg @uni

#PeriodActivist". (Amal's twit, social media observation)

Figure 7 Amal, engaging with period activism movement, social media twitter observation

Amal shared this tweet about a group of students who are members of feminist and Amnesty international society in her university. The tweet reveals her enthusiasm and interest in enacting and maintaining action, which is meant to improve lives of females in need through pads supply. Through sharing this post, Amal seeks visibility as she describes in a follow up interview. She explained that being a part of the students' societies such as female society and the global movement of Amnesty referred to as a hashtag in the example, contributed to her development of the awareness and responsibility to take action at different scales. She indicated that such posts are aimed at making her "*voice reach a larger audience on social media and to facilitate change in wider communities*" (an extract from Amal's follow up interview).

The example reflects the significance of transnational cooperation for a further action beyond borders, which is built on a sense of connectedness with others of different belongings that is highlighted in Risager's (2007b) framework of critical cultural citizenship. She points out that "such cooperation, gives the individual learner competences and resources that are action-oriented, and which contribute at the same time to building up a knowledge of the world and the possibility of making personal attachments to people in other language areas" (Risager, 2007b, pp. 230-231). Also, the idea of standing for females in need through sanitary supply, which Amal has explained in an interview that it is perceived as a taboo back home. The latter is in line Byram's explanation that such collaboration raises "attention on such sort of action (Byram, 2017) which is different from that which is available when not working with others (Byram, 2017, XXV).

7.5.3 Instigating change in their respective societies

The idea of enacting change related to societal issues and practices in their own environment was invoked by students. This corresponds with the change indicated in previous sections related to change in their own perspectives towards social issues in their own country and prior cultural understanding as a result of their international mobility in the UK. This category thus shows an aspect of action which is a realization of stage of 4 of political engagement defined as "learners engage with others seeking their perspective/advice, reflect critically, propose change and take action to instigate change in their own society" (Byram at al, 2017, p. xxii).

Example 29:

1. **Maggi**: When I was in Algeria, I would not even think of picking litter but now that I
2. became open to things… I mean, I spoke to that woman, the day that we were picking
3. litter, and I told her that if it was not for me doing things, trying to be open to the
4. world I would not know, I would be really glad to do it in Algeria now! I open my
5. eyes to new things to things that I took for granted before and is really important. (Maggi, third round interview)

For Maggi, studying abroad presented her to a "range of action that is different from that which is (not) available when (not) working with others" Byram et al (2017, p. xxv). This is shown in her use of expressions such as "I would not learn what it's like to be". This has led in to change her perspective about the form of action she can participate it and as a result   provoked her to apply her learning and instigate change in Algeria and she deliberately expresses in line 4.

For Amal, an active and engaged student, she sees that taking action back home related to her learning on intercultural and civic engagement abroad is *restricted*. She feels that she lacks the 'agency' to enact change in her respective society. This is because her learning from her study abroad experiences clashes with the beliefs, ideologies, and politics, and (resources) in the Algerian context.

Example 30:

1. **Amal**: Because I am into social change, I was like thinking of project that I would
2. implement back home once I finish my PhD… you know bring the beautiful things that I
3. have been experiencing here…and then I followed the news and connected to my family. I
4. see what is happening and things are getting worse and worse back home; politically
5. speaking, and socially speaking… economically speaking. So, things are becoming very bad
6. and negative. I keep sharing my positive ideas, ideas of change with my community and my
7. people, whether online or once I am there. But everyone keeps telling me, don't bother,

8. nothing will change, and a lot of resistance…you will have a lot of people who don't want

9. you to point out on their gaps and their problems. So, if you come and bring a change, it

10. means that they are not good enough. So, when I went back home and witnessed with my

11. eyes how the socio-economic and political situation is, I felt that I had to give up. And that it

12. isn't worth my effort that people are still very racist, they are still very misogynist, they still

13. think that gay people have health issues, they still look down at people with other colours and

14. there is so much to do. So, now that I am in my may to finish my PhD, I am thinking of

15. focusing on my studies and then when I finish, I will go home, and I will have my

16. professional and I will try to avoid getting involved at movement that will bring my troubles.
    (Amal, second round interview)

The example depicts some of the contextual constraints and limitation of political engagement (Byram et al, 2017) related to instigating change in one's own society.

7.6 Summary and conclusions

This chapter presented an analysis of data that relate to the second research question of the study (RQ2). The latter sought to identify whether and how global citizenship is developed among students and how they changed. I covered four main aspects of change. First, I presented how participants developed the element of intercultural awareness and I focused on the process of moving from basic towards advanced cultural awareness. The data revealed that many students' awareness towards cultures and cultural practices of their own and that of the others. The rich intercultural and civic engagement experiences that were reported in Chapter 6 had an impact on this learning. I focused on presenting the process of (inter) critical cultural awareness informed by the model of Baker (2015). The data is further evidence that such process can be dynamic rather than linear. Symbolic competence (Kramsch, 2011) helped to obtain and identify students change in becoming aware how individuals interpret and understand other social and cultural groups not only in relation to norms, beliefs and traditions. Many students became aware how their interpretations of other cultures and associated groups is a result of political discourse and media representations. This made them re-examine such discourse and the impact of their words that represent the other and question them. An example of this was the symbolic representation such as labelling those who believe in other faiths as 'non-believers' as in example 3 section 7.2.1 and the symbolic power of such expressions which is 'feeling more legitimate and superior' to the 'other'.

The second theme in this chapter introduced changed in attitudes related to global citizenship. This included moving from pre-held perspectives and worldviews towards taking new perspective and questioning their own. Students including those who described themselves as introverts or busy or unsure what global citizenship is about, expressed significant openness to diversity of perspectives.

However, the possibilities of becoming open for example was restricted, context dependent and not a free choice (Baker, 2015) as illustrated in example 27 in this chapter.

The third theme treated change in identification. Data analysis has shown how students suspended their ethnic and national identities and developed group identities particularly when they focused on a common target related to social action and sustainability goals for instance. Exceptionally, some students brought to the fore their national and global citizenship at the same time. The reason for this was the feeling of being an under-represented community and need to empower their own community through these identity representations. Few students who were confused about what global citizenship meant for them brought up views of global citizenship and other cultural, social, and ethnic identities as mutually exclusive. These findings were common among very few participants; such conceptions were shaped due to the lack of deep engagement with any activities that had a global citizenship scope among those participants.

Finally, the last theme represented development and change in relation to action. Under this theme, I began by addressing basic skills of interaction and discovery before I proceed to advanced political engagement and social action. Data that were analysed under the interaction and discovery criteria entailed identifying new systems of interactions in relation to individual's frames of reference, negotiating and findings a common ground in the case of mismatch and conflict (Byram 2008). Following this, I presented findings that reflect how students reached very advanced levels of action taking that ranged from expressing their view of political and social issues at a global scale towards becoming activist and agents of change in their respective societies.

Chapter 8 Intercultural citizenship and the role of language

8.1 Introduction

While previous chapters generally focused on discussing students' experiences and development apropos the cultural and political orientation of intercultural citizenship. This chapter focused mainly on the linguistic orientation of global citizenship education and learning as regard international higher education mobility.

The chapter has two main subthemes. Under the first subtheme, I discussed the role of language, particularly English in this context, and development of perceptions and abilities regarding English use among students in the light of their global citizenship development and experience. The section began by exploring students' positive perceptions of English and the role it played in forming bonds with others and relating to global community issues. This was analysed and interpreted in relation through ELF theorization and thus it was argued that students constructed a sense of belonging and responsibility towards multiple cultural and social groups through English, and it was not restricted to native speaker norms, culture, or community. I then discussed findings that came up regarding the irrelevance of the idea of native speaker as an ideal communication model and students' views of it as a block to fulfil their intercultural citizenship learning. Also, I focused on perceptions and reflection on their ELT preparation that they criticized for not equipping them significantly with the necessary confidence, language awareness and skills they needed to act as global citizens studying abroad. Finally, I talked about how students highlighted the need to develop ELF skills as global citizens. The second part of this chapter discusses emphasis that students' put on the role of multilingual practice. This included criticism of preparation for English use only in international HE for intercultural and humanistic ends. Participants referred to how they became aware of the need to draw on their multilingual repertoires and used a range of contextual communicative resources as acts of intercultural understanding and engaged citizens.

8.2 Subtheme one: Perceptions and experiences of English in relation to intercultural citizenship

8.2.1 Positive perceptions of English in relation to intercultural citizenship

This section focuses on English given the setting in which this study is taking place and also due to the role it plays globally as a commonly and largely used language. It reflects participants' positive perceptions as regard their English, where they also claimed a level of *associating themselves with English* and *ownership of its norms*. This in turn empowered them to engage with others and get access to global citizenship learning opportunities.

Example 1:

1. **Malik**: You know English has always been an international language. Through
2. this language, we can encounter, we can find, we can get to know a number of people
3. throughout the world. And, we can get to know their culture, their identity, their
4. traditions and so on… We can actually improve ourselves through others, through
5. getting to know others' culture. (Malik, first round interview)

I asked Malik (example 1) how he relates to English prior to his travel abroad. He pointed to its global spread and use as an 'international language', a conception which falls into the understanding and stream of English as an international language (Jenkins, 2000). He recognizes and accepts its established status and view as a global language, which is problematic as argued in this study that learners need to develop critical stance and interrogate established ideologies, imposed standards and structures and this applies to the idea of global language as pointed out by (Spring, 2014) and Moran Panero (2018). He then highlighted the role of English as a gate to establish contact with other cultures in different contexts which mirrors the idea of English as a means for intercultural communication and discards the centrality of the notion native speakerism and its "ethnocentric and ideological load" (Guilherme, 2007, p. 80). His response that he did not specifically refer to cultures of Anglophone communities but to cultures of the 'world', which signifies an awareness of English use as a lingua franca (Baker, 2020), within multicultural communities. He claims an ownership of English as a resource rather than categorizing it as 'foreign' or 'target' language or linking it to "fixed, specific and pre-determined L1 vs L2 language, culture and identities." (Baker, 2018). Malik does not refer to global citizenship as a concept clearly, but he acknowledges role of English in the reconstruction of one's sense of identity and new worldviews as a result of contact with other cultures and there is also some reference to criticality to the self and one's one cultural environment facilitated by English use.

Example 2:

1. **Zohra**: … I am choosing identities that I am building through studying abroad
2. and through becoming an international student…
3. **Amina:** How do you relate English to your identity?
4. **Zohra**: If I say English relates to my international identity, I am having access like
5. through English. No one can neglect the role of English nowadays but when I relate
6. English to my identity, I relate it to my academic identity, I relate it to my identity as an
7. international citizen, I relate to my identity as an international student. So, it is related
8. to the international identity. And, If I talk about international identity (.) it's not one
9. identities, it's like we go from a small circle to circle to a bigger one. (Zohra, first round interview)

Zohra explains that English related to her academic and careers prospect and which reflects instrumental aims. Zohra was discussing how she built multiple identities as a result of her study abroad for the last three years in the UK and she was referring to her construction of an international sense of belonging as a result of her experience abroad. Contrary to Malik, Zohra is aware of what a world citizen entails When I asked about her view of her sense of identity in relation to English in general, she focused on her sense of belonging to an international community and as a citizen of the world in relation to her study abroad, which is accessed through English. At the same time, she links this to the already 'established' global spread and status of English, which suggests that she does not consider it as a choice. However, she still regarded ownership of English as a resource that serves the function of identity expansion and that allowed her to participate in multiple groups local, global (Baker, 2015), and also those that form 'small cultures' (Holliday, 2016a).

Hayat views that global citizenship can be achieved through English spoken in Anglophone countries while she does not recognize other speakers of English outside those territories. She states that the link between English and global citizenship is predetermined given the economic and political power and flow of globalization from English speaking countries. Her quick answer and laughter suggest her belief that such link is already well established and is not subject to negotiation. Her perception entails an association between language and fixed political entities as opposed to the view of English as a resource and a part of her linguistic repertoire that enables an ongoing everyday process of identity construction and negotiation, a view that is held by other participants.

For malik he recognizes other speakers, but he refers to the global status of English and accepted for Zohra she accepts but question this status and for Hayat displays lowest awareness of this link and reflection upon its status

Example 3:

1. **Amina:** what languages come to your mind to achieve global citizenship?
2. **Hayat:** Emm, English without thinking (laughing).
3. **Amina:** Can you explain about English in this case?
4. **Hayat:** May be because English is spreading widely and quickly. And two powers
5. of the world Britain and the USA especially the USA, and of course their language
6. would be as effective as their economy politics and military force. (Hayat, third round interview)

Example 4:

"At this hasty situation, I didn't find the correct words to use but I guess the message reached her. It is so comforting to feel that others understand you despite

the language differences. The lady was super happy and overwhelmed with joy, happiness and most of all gratitude. I felt extremely happy to be a part of someone else's reason of happiness. It was just a simple act; as a matter of fact, it was my duty because I believe that everyone should care for others and should love for one another what they actually love for themselves." (Meriam, diary entry)

Meriam shared this short story alongside her reflection during her first few weeks of her pre-sessional study in the UK. She describes the situation as hasty which depicts the contingent nature of the intercultural encounters, and which indicate that she did not have a priory knowledge of language use norms and behaviour related to similar situation in a given context. However, her emphasis is on feeling positive to participate voluntarily with 'good' acts in making a difference and focus on the principle of achieving transnational responsibility and the 'common good' despite cultural as well as linguistic difference. This suggest that she regards language use as global citizenship meaning and means-centred rather than form-centred (Houghton & Huang, 2017). The example also brings Meriam's perspective which is the focus on doing the good. And thus support the criticism that what makes intercultural contact and cooperation successful is context dependent (Baker, 2015) and that it should be decided by the participants which may involve their perspectives (Andreotti 2011b) towards what makes intercultural contact successful.

8.2.2 Native speakerism as a block to intercultural contact and cooperation

During the interviews, questions were framed around other social and cultural groups and focused on multiculturalism in the UK vis-à-vis language use. However, participants' answers centred on communication with 'native' speakers and learning about their 'culture'. This category shows the idealization of native speaker English as a pre-condition for, particularly, development of discovery attitudes such as willingness to seek out and take up opportunities to engage with others and discovery of different perspectives. Attitudes of global citizenship learning were interrupted by students' negative perceptions of their own English and their desire to acquire native like language to be able to participate in intercultural experiences. There are also instances where participants reported that other people attitude to their English affected their involvement and participation in community activities.

Example 5:

1. **Amina:** Do you meet up with people from other countries other than Algerian?
2. **Hayat:** … not that much, not that much, I still have that kind of linguistic phobia.
3. Whenever I get a chance, I shy away in a sense… my problem here is not the cultural
4. side, I have no problem with the culture, I have no problem with the
5. religion, or the traditions or perspectives towards anything. The thing is that I am
6. facing a problem as I told you linguistically. For example, the other day as we were

7. talking, me and my friend… Her English is no way better than mine

8. but maybe she is more confident in talking to natives while I am not. I donno but the

9. thing is that other day when we went to the Bargate, she was talking to an old man

10. just he like talking to both of us but she could take him to her part by being open to

11. him. They talked about many staff, and he was so pleased… I really wanted to… that

12. day I felt literally super about my linguistic phobia that. But from now on, I am

13. considering getting rid of this. I am planning to join the gym… you know there you get

14. the chance to meet many people. The university is running many cultural events

15. people are coming from here and there just like to talk about themselves to present an

16. Idea. So, I am intending to be more involved in that kind of events. (Hayat, third round interview)

To give it some background, Hayat is one of the students who has shown great willingness to participate in the social and local activities during her short term abroad. When I asked Hayat whether she had a chance to meet with people outside the Algerian community abroad, she repeats the expression 'not that much' to indicate that she realizes the importance of interacting with the local community. Followed this, she points out that her lack of participation in the wider communication and in intercultural communication is mostly related to the lack of confidence in her English rather than the cultural differences and other political factors. Murata & Lino (2017) also found that the lack of confidences in 'English' leads to a lack of participation the community where this language is the medium of communication. Also, her focus on issues of communication with the natives reflects her carried perception that is situated within a native speaker frame and a "belief in the centrality of NESs in providing norms of English use" (Wang & Jenkins, 2016, p.4) and as the ideal choice for intercultural communication (Wang & Jenkins, 2016). Between lines 11 & 15, she addresses her need to become more active in the community and seek intercultural experiences to overcome her lack of confidence in her English use. It is worth noting here that similar difficulties were not mentioned by students with prolonged periods of study abroad but by pre-sessional students especially during the first weeks of their time in the UK as in the extract below. Llurda (2009) found that participants with extended periods were more willing to interact with language speakers regardless of their accent and hence detached of the "native variety bias associated to increased contact with the native variety and increased competence in the language" (Llurda, 2009, p. 8).

Example 6:

"This is to talk about my first day in (C-city, England). I arrived…I was blessed
that I got my friend waiting for me. Beforehand, I have had a small conversation
with the bus driver who transferred us from the airport to C-city. I was very
impressed by his accent. (Later I got used when I remembered that it is their

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mother tongue). I had a small talk with the non-native landlord about the price of the rent. I gave some arguments that helped me lower the price by £30. It was a real test of my language abilities and negotiation skill. I was happy and ambitious. I got a weird boost as if I wanted to go and talk to anybody I encounter in the street." (Mouhammed, diary (blog) entry)

As can be seen from this extract, Mouhammed describes his first intercultural encounters in the UK whom he classifies as 'native' and 'non-native' English speakers. This revealed that language use outside the university with different social groups is important for him when travelling to study in the UK. Expressing his impression of the driver's accent view and relating that to its use as a 'mother tongue' tells something about the idealistic perceptions that Mouhammed carries about his English and the English spoken in other settings such as the UK. He mentions that he felt more encouraged and empowered to negotiate the price and communicate efficiently, and he accentuates and links this to his landlord not being a 'native speaker'. This demonstrates the importance of this encounter and shows that confidence in his English is a prerequisite to participate in an intercultural experience and everyday life, although this also reflects negative views towards other speakers of English. Such confidence depends on the opportunities available to him to use English with others.

Example 7:

1. **Amina:** Do you use English the same way with people from different mother
2. tongues?
3. **Maggi:** I think I do find this British English a bit difficult to me. Because when I
4. was at university in the past (in Algeria), I was more focused on the American
5. English rather than the British one. And, when I came here, I met people who spoke
6. English differently… the expressions they use I am still struggling with actually
7. when we are in gathering or weekends.
8. **Amina:** With native speakers or?
9. **Maggi:** Yes, yes, people who live here and who were born here they use
10. certain expressions that go like you need to check the dictionary (laughing). I am ok
11. with others. And I find it fine if I meet someone who doesn't know English. You can
12. even talk with signs like you are going where, where (she uses body language to describe the
13. action of looking for a destination (laughing). It's ok because I have been treated in a
14. different way and what it's like for others who come here at the beginning. (Maggi, second
    round interview)

Maggi shows in this example the questionability of using one English form, in this case American English. She claims that even learning 'native speaker' English and focus on a specific form did not prepare her well for the diversity of English even among those who use it as their 'native' language.

In lines 9 to 10 Maggi expresses, her difficulties to understand idiomatic and slang language while she reveals her ability communicate well with some local people. She then says that she does not experience difficulties with others. She did not explain clearly what 'others' 'mean', but from the context this could perhaps refer to speakers of English from other backgrounds. In line 13, there is reference to how she developed empathy with those other multilinguals in the UK society by learning to rely on contextual resources to communicate meaning rather than judging their abilities,

Example 8:

1. **Imane:** When I talk to them…it depends on the country where they come from or they
2. are British. I mostly try my best to engage in the discussion in order to develop my
3. language to be honest; I try to grasp new words so that I can like use them in other
4. discussions with people. But, when they are not British, I know that their accent or
5. their language is not really native. For example, if they are Pakistani or Chinese or
6. something like, that the aim the goal of discussion with them in relation to language
7. would not be to develop my language but for other things just like to socialize. (Imane, second round interview)

Imane perceives the role of language and the nature of intercultural experience she engages in with reference to the dichotomy of NS and NNS. She indicates that she wants to communicate with 'British' interlocutors generally for the sake of acquiring new vocabulary hence, developing her language proficiency. This reflects her focus on the instrumental ends in regard to English (Castro et al, 2016). On the other hand, she states that she does not consider speakers from other parts of the world as developed or legitimate speakers of English, thus holding a negative view of non-native speakers of English.

The next two example are about the influence of perceptions of 'others' towards students' English on their global citizenship learning experiences. These relate to sub-categories entitled experiencing *othering and social exclusion.* Under these sub-categories, participants expressed that despite their English sounds good and that their accents are close to native speaker they were still being othered and excluded from identifying and participating in the wider community abroad. They were still judged against native speakers based on their place of belonging and (visible) appearance resemblance (Hua, 2015).

Example 9:

1. **Amina:** Have you ever felt that you are discriminated against or felt inferior because
2. you are not a 'native speaker'**?**

3. **Chaima:** In terms of language, so, yes. I hate to say it, but it was from an Arab. The

4. one I told you we met in the mosque, the lady from Kuwait. So, we were in the

5. mosque, it was an open day. I went me and my friend. They invited us to help. But,

6. once non-Muslim wanted to come to the mosque and there is the task of explaining

7. the things written on the wall. I remember my friend took one visitor and started to

8. explain things and then I have seen this lady from Kuwait like saying to another lady

9. who was native speaker to go and take this visitor from my friend. And, when I asked

10. her why? she said that she is a native Muslim, she knows may be better, she

11. can communicate well in English. I really felt discriminated against based on my accent and

12. it's not me, it is my friend, but I felt her so close. (Chaima, third round interview)

Although this example does not relate to how a student thinks about their English in relation to native speakers and thus how they relate to their sense of intercultural citizenship. The story that Chaima shared shows that, despite reaching a developed stage of global citizenship of taking action in the community, she finds out that common perceptions present in the UK towards her own English excluded her friend from full participation in the community. This illustrates a drawback of what Wei (2011) refers to as the "predominant monolingual ideologies" in the UK (Wei, 2011, p. 133). She felt that her friend, and thus her, were ascribed an inferior identity based on her language use. According to Baker & Fang (2019), "language learners are unlikely to identify with a language, (and thus a community), to which they feel inferior to an idealized native speaker" (Baker & Fang, 2019, p. 8).

Example 10:

1. **Maggi:** People whatever they ask me where I come from? Algeria…they are so

2. surprised: wow! your English is perfect… you talk like you are really good, it looks

3. as though you have been living here for ages. Well, it bothers me because people

4. come up with these assumptions(.) I don't like it really… like I meet somebody, you

5. are American, I am like… ehh no (laughing), you come from Europe? That's Algeria,

6. ok, where is this Algeria? and I go like ok you should sort out your geography. First,

7. it does bother me the fact that they think I come from particular place but it's their

8. reaction to it. so, if I tell them I come from Algeria their face goes like (pointing with

9. her body gestures as disappointed). I can see it, there is this distance and like they are

10. astonished, and they are frown. that's what bother me because I feel that I am looked

11. at as the other once nationality is revealed. (Maggi, second interview findings)

This is an intriguing example as it shows once Maggi is stereotyped and perceived a native speaker, she was ascribed a superior identity and hence more involvement and hospitality in local community.

On the other hand, she expresses that people distanced themselves and othered her when she revealed that she comes from Algeria. This is an example where native speakerism stands as means of "producing realities of exclusion & discrimination" (Kabel, 2009, p .17).

Example 11:

> "For example, there was a kind of misunderstanding because Tom, who is English, was going to Lidl to get some groceries (graceries) this is how I pronounce it I said I'm going to get some groceries. He said, what is these groceries, I said come on you do not know 'graceries' he said Ok, you mean groceries
> |ˈɡroʊsəris| not |ˈɡrʌsəris|. He said listen as a native speaker it is better to say |ˈɡroʊsəris| not |ˈɡrʌsəris|. The other guy who is Indian he defended me you know why because I am Indian, and he is Algerian he said to the English that you are a native speaker you are imposing your own pronunciation. So, if I say groceries or growcories I mean it's kind of the same why? (Asking himself) because the message is conveyed, the message is transmitted. I mean even though he heard me when I said groceries, he understood it, but he did not want me to make mistakes, he said I know what I mean but next time do not say|ˈɡrʌsəris| say |ˈɡroʊsəris|, I said yeah, no problem. And I noticed that whenever I make a mistake or whatever the Indian corrects knows that English is not our native language is our foreign language, that's why I get along with the Indian than with the English guy."
> (Malik, diary data)

Therefore, Malik demonstrates that he connects more to English speakers from different language backgrounds. He sees native speakerism as a block by clearly stating he feels more connected and willing to develop a better relationship with his Indian housemate as they share a common ground regarding English correctness. However, he distances himself from his English flatmate who imposes on him to adhere to a given norm and thus declining him the authority denying him the agency of selecting the pronunciation of English words (Yamada & Hsieh, 2017). Malik points out his disapproval of his English being judged is corrected against NS norms in this intercultural interaction. He complains that despite his English peer understood him, he still wanted to correct him against 'native' English standards. Thus, Malik conveys that the focus needs to be on the message and relationship building. This perception echoes a core ELF principle of focusing on mutual intelligibility rather than conformity to a particular version of English (Wingate, 2018) as the only criterion for intercultural communication (Yamada & Hsieh, 2017). Feeling unequal

Example 12:

1. **Chaima:** I met two Turkish ladies and I kind of feel comfortable. You know what,
2. because English is not their mother tongue, and it's the case for me. So, when we
3. speak with each other, I feel so much comfortable speaking with them rather than
4. speaking with the British one. I feel that we have something in common, like we do
5. not have it as a mother tongue, so it's ok like to make mistakes and stuff. (Chaima, second round interview)

Chaima's answer suggests a similar point to the example of Malik (example 11). She shows more inclination to engage in intercultural interaction with some cultural groups whose English is not their primary language. She feels that she identifies with them because she senses an 'equal status' (Byram & Porto, 2015) with them with respect to her language use. On the contrary, her answer implies a level of reluctance to approach individuals from cultural groups whose English is their first language, which seems to bring a sense of *asymmetry and inequality in intercultural encounters* (Mauranen, 2018). She points out that she manages to establish intercultural relations with international students although she refers to it as the language of making mistakes, thus demonstrating a negative view of her language use and others whose English is not a mother tongue. Mentioning expressions such as 'it is ok to make mistakes' are signs of perceiving her language use as less competent and intelligible compared to those of the 'NS'.

In terms of removing barriers between them and the "local" communities, speaking the same or a similar language was less helpful. Sara refers to the difference in cultural resources as conflicting and barriers to communication as a part of community engagement and hence linguistic knowledge on its own did not facilitate dialogue between her and others. She tries to convey a message that there is a need for cultural understanding and that English on its own did not help to move to further stages of mutual interpreting, relating (Baker, 2015) and exchange of perspectives (Byram et al, 2017), she rather viewed these as barriers. This is a reflection of the interdependence between language use as a medium of communication and awareness of the role of linguacultures of one's own and others in the development of intercultural citizenship.

<u>Example 13:</u>

1. **Sara:** I have like a cultural clash for example… because they were trying
2. to understand my perspective and my standpoint and I was trying to
3. understand their perspective and their standpoints. The only common
4. thing in that conversation was like English language we only spoke
5. English language otherwise everything was quite different**.**
6. **Amina:** So, do you think English helped to bring you all together?

7. **Sara:** Yeah, but in a very limited sense…

8. **Amina:** Why?

9. **Sara:** In a very limited sense…because English helped just to communicate and

10. understand each other but not to understand the ideas in their heads or in my head do

11. you know (Sara, first round interview).

8.2.3 Perceptions of ELT preparation

Students brought into discussion the influence of their experiences of English language teaching in Algeria and in UK on their preparedness as global citizens. Their experiences ranged from studying it as a 'foreign' language since middle school, attending a course or programme at the university related to English, coming to the UK for a language Pre-sessional course, or to carry on a PhD degree. In general, participants revealed that their ELT preparation was always in the light of NS approach, which they found discouraging to their intercultural engagement abroad. On the other hand, they found some of their language preparation in the UK as empowering as they felt their tutors/lecturers did not expect them to adhere to established English use norms.

Example 14:

1. **Amina**: And how do you feel now about the role of English for your

2. communication here in the UK?

3. **Hayat**: You mean English as a language. My perception changed, because with

4. the native speakers, I mean with my teachers I feel free…because I noticed that

5. British teachers or British people focus on the message itself, they do not

6. focus on your language errors. When we were in Algeria…for me… I used to be so

7. hesitant. I did not used to speak much with my teachers or colleagues because I

8. always thought I would make a mistake; I would mispronounce this word… So, I kept

9. silent all the time but here because those teachers focus on the message, they

10. encourage you to speak freely. And the more you speak, the more your errors will

11. reduce, this is the brightest thing I have acquired so far. And excuse me just the

12. second point, before we come here, I was afraid, I was telling myself how would I

13. understand the British because when I used to watch their movies, or I used

14. to… it was hard to understand them but here with a direct contact with a direct

15. interactions, it's easy to understand them (Hayat, third round interview).

In the extract, Hayat shares that her perception towards her English use changed as a result of studying in a UK international HE setting through English as a medium. She indicates that she found strength and felt more empowered to use her own English abroad more than in Algeria. She relates this to

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exposure to real intercultural communication and her teachers' abroad approach of teaching about English who emphasize meaning and achieving communication purposes rather than focusing on a given form. This approach seems to resonate with an ELF perceptive into English teaching and an intercultural/transcultural approach that involves "teaching English as means of intercultural and transcultural communication with no fixed cultural (or linguistic) association" (Baker, 2020, p. 5). On the contrary, she indicates that she was reluctant to use English before coming to study in the UK. In line 9, she points out how focus on the form created a level of isolation rather than engagement that she linked to her attitudes she shaped about language as a result of her attendance to her ELT classes (Huguet & Llurda, 2001 cited in Llurda 2009). In other words, she relates this to evaluating her language use against fixed norms and a single form "where 'correctness' according to NS norms is paramount" (Murata & Lino 2017, p. 405). This has implications for Algerian programme designers and education et

Example 15:

1. **Hayat:** Even the teacher himself…it is purely conducted… I mean, when we say
2. language, we just like those in the academic side. We study different modules, we
3. study the linguistic side, sociolinguistic, psycholinguistic, I donno TEFL, Didactics.
4. But, with no real focus on the way we develop our ability to speak fluently and
5. accurately in an appropriate cultural context. The thing language, it's not to be
6. enough fluent but to be culturally fully aware of the target language but the culture of
7. the target language you are learning, right. But, here in Algeria, we are neither fluent
8. nor culturally aware see. That is why whenever we go for example to a foreign
9. country like the UK, we had that kind of cultural and linguistic shock. (Hayat, second round interview)

Hayat studies her MA in linguistics through English and she criticizes how she was taught in her degree. She feels that she lacks the preparation for intercultural communication using English. She points that her language teaching focused prominently on preparing them for instrumental purposes i.e., becoming future language teachers. Also, she indicates that although she attended modules and acquired general knowledge about linguistic issues and languages education. Yet, she feels that they generally miss important content related to the relationship between culture and language for real communication and agrees that it is an indispensable part of her language learning (Hua, 2014). In other words, she indicates both the lack and the need for an ELT preparation for study abroad through an intercultural approach (Murata & Lino, 2017). Hayat, however, uses the notion of target culture, which is a bit problematic given that she is very likely to take part in intercultural communication using English in UK with people from different cultural and linguistic groups other than the 'natives.

8.2.4 Developing (English) lingua franca skills to achieve global citizenship

ELF aware behaviours are a theme that is equivalent with linguistic competence in intercultural citizenship education framework (Byram, 2008b; Risager, 2007b). The former implies knowledge of linguistic forms and their reproduction in a form of input. Yet, ELF informed/aware behaviours/ skills are related to the ability to use language resources in flexible, contingent settings where specific forms of language are negotiated to achieve communication. Under this category, I discuss development of lingua franca skills to fulfil their global citizenship learning.

Firstly, most participated stated that they found *accommodation skills* necessary when working with others to achieve shared goals. Some of participants claimed themselves as advanced users of English who are able to adjust their (English) language whenever they interact with people who have variable levels of English use.

Example 16:

1. **Zohra**: … the UK universities is likely to make the communication understanding
2. that's it. When you meet with international students or people outside like your field,
3. the language becomes more simple, so you don't need to use like high level words,
4. the words we learn in our research and all that. Communication with other students or
5. people in accommodation or people outside, it's not the same language. Maybe I
6. think even if you raise the language, you feel you raise the level of using the
7. terminology. For example, today I started volunteering in a charity shop and the way
8. I speak with my supervisor and academics in the university affected my way because
9. it's the first contact for me with locals. So, I was speaking in a very calm way without
10. intonation, and I was like reflective ideas and difficult language…the other person
11. was opening their ears and really concentrating in what I was saying! I was like
12. Zohra! Relax! You are not at Uni. So, I had to use less intonation and serious. I think
13. yeah, it happens not only with international students, even with locals. I think we need
14. to adjust the language because you can't use high level terminology with people
15. undergraduates or people who are not native speakers…we need to adjust. (Zohra, second round interview)

According to Zohra, the diversity of the linguistic environment (Baker, 2016) at the international university forces her to concentrate on communication goals and understanding rather than which language form is more crucial. In lines 6 and 7, Zohra demonstrates how she became sensitive to and knowledgeable about the differences amongst English speakers. As she engages in volunteer work, she becomes increasingly aware of the need for abilities like the ability to adapt her English to her interlocutors in a variety of contexts and situations. She also gives an example of how she

had to change her academic, complicated English so that the locals could comprehend her. Overall, the extract demonstrates that Zohra learns that she needs more than particular fixed skills and knowledge of fixed spoken or written language norms. As Baker (2015) highlights, this is an example of students drawing on many orientations, resources, skills and knowledge, which is a realization of ICA through ELF, and these are constantly renewed and adapted.

Example 17:

1. **Chaima:** With Algerian you know, Daridja ta3na mkhalta (our Algerian dialect is
2. mixed) (laughing) and sometimes, we throw words, the new ones from Bahrain… At
3. first, we started speaking in English, and then one said oh when you said El
4. hamdulilah (thanks to Allah), I think you can speak Arabic, and then I said yes. And, then we
5. started speaking I used a mingling variety of speech because those people from middle east,
6. don't understand our colloquial. So, I started using some words from them, and
7. sometimes she speaks to me in Khalidji (Middle eastern) dialect and with others those
8. varieties of Arabic in general. (Sara, second round interview)

Chaima shares that she chose to use English as a common means of communication. As her interlocutors realizes that they share other resources in her own and her interlocutors' repertoire, they rely on Arabic dialect to carry on their communication. As we can see here, Chaima refers to hybridity of Algerian Arabic dialect and she shows an ability to recognize and comprehend different varieties of Arabic used as a lingua franca. She shows her ability to accommodate to her interlocutors by using different varieties of Arabic. This entails converging towards her Kuwaiti interlocutors' particular Arabic pronunciation and using common vocabulary. This example shows us that communication strategies encouraged in ELF research apply to different languages and multilingual practice in different situations and contexts.

Example 17:

1. **Amina:** Do you think you use English the same way with people from different
2. backgrounds?
3. **Souha:** Yes, in daily life I use very simple English, like I am a very lazy
4. person in digging into my mind and use like sophisticated English. But when I am
5. delivering seminar or giving a paper at a conference or in my viva like academic
6. settings, I have a special variety of English that is more academic and sophisticated.
7. But, with people if they are not from a linguistic background like mine, I would be using
8. English but very simple English. But if they are from my linguistic background, I would use
9. few words in English and most of the words in Arabic and so on. If they are from the middle

10. east, I would delete all the French words, if they are Algerian, I should use all the languages. (Souha, second round interview)

Souha here explains her English use as context dependent, she shows that she is aware of nuances of English among its speakers and hence she chooses to accommodate her English. She indicates that accommodation practice is not restricted to English but to her use of other languages, given the hybridity of Algerian Daridja. Souha indicates that she applies accommodation strategies when using Arabic with Arab user to maintain effective communication, which shows how she negotiates the fixity of language form (s) being it English or Arabic. She reports that she learned to simplify in her English with other speakers who have variable level of English proficiency. Hence, she shows an ELF aware linguistic behaviour where she focuses on intelligibility rather than correct forms.

The *use of a range of other semiotic resources* other than language is another important skill that students found necessary to develop to become well engaged as intercultural communicators and global citizens.

Example 18:

1. **Tarik:** So, try sometimes, I am using English with Chinese I don't know Chinese. So,
2. here the situation might be worthy if that person his or her English is not improved and
3. I find difficulties into conveying a message, so here I call again a mother language,
4. which is body language. So, there is a way to overcome some misunderstanding. (Tarik, first round interview)

Tarik conveys that his intercultural encounters with people from different groups made him aware of the nuances of language use. Although similar to other participants, he makes a negative reference to the linguistic diversity among his interlocutors. He shows the ability to use other semiotic resources at his disposal (Larsen, 2018) to overcome communication misunderstandings related to linguistic differences. Kimura & Canagarajah (2018) concur that "though often unconscious, people always juxtapose various modalities (e.g., oral and gestural) and make use of ecological resources (e.g., physical objects) in creating meanings for their communicative purposes." (p. 296).

8.3 Subtheme two: Multilingualism

While initially emphasizing English as the primary means of community engagement and intercultural communication, participants also emphasized the significance of other languages and language resources. The data discussed here are a representation of an ELF perspective where multilingual competence is one that is "no longer between NNEs and NEs, but between multilingual and monolingual" (Jenkins, 2015, p. 76).

8.3.1 Contesting the dominance of English for Global citizenship

The fear of and resistance to undervaluing other languages in connection to intercultural citizenship was one of the findings that students voiced as one of their concerns to the over-reliance on English. The international environment in the UK is described as being highly multicultural and multilingual, but participants noted that it only encourages communication in English and provides little room for a multilingual practise, which in turn led to an underestimation of the use and learning of other languages.

Example 20:

1. **Amina:** Do you think it's an advantage in intercultural interaction like to use all
2. these mixture of languages
3. **Sara:** Of course they do, sometimes they get me out of the circle of like
4. English language and rehearse. For example, it' s really helpful because I am
5. rehearsing my French language, because I forget lots of things I know about French,
6. because I am using mainly English. And sometimes I've got a flatmate and
7. sometimes I teach her French, and Arabic and she teaches me Chinese. (Sara, second round interview)

Example 21:

1. **Zohra**: I was all the time avoiding speaking French with my friends. Not
2. because like I don't want French because of cultural history or... actually, because I
3. am underestimating the use of French. That's because I became more linked to English as a
4. global language but what I see English in an international environment, the one I am living in
5. is very likely the essential medium for communication but thinking about English in this
6. way. I guessed that it may limit our abilities… and it will make us underestimate other
7. languages. (Zohra, second round interview)

These students felt that their international experience in the UK created limitations for them to use other languages they know or learned and even led them to lose (Anderson, 2012) instead of enriching the resources they have in their repertoires. This was associated with the dominance of and reliance on English for intercultural communication in the UK educational setting. Participants expressed a critical awareness of the equal importance of other languages they have in their repertoires. For instance, Zohra mentions that she reconsiders her focus on English, questions its dominance and classifies it as a threat to linguistic diversity and multilingual practice. These participants' responses project that intercultural citizenship cannot be fully achieved if some languages threaten less dominant ones as this lead to creating inequalities and social division (Gough, 2022). Meanwhile, these

experiences show that intercultural experience with international peers increase interest and appreciation of multilingual communication and practice. The perceptions and experiences of these students have cast doubt on a widespread notion that English is a trend of globalisation and a reality that must be faced (King, 2018). It is important to note that participants did not see English as a threat in and of itself; rather, the idea of English hegemony was the main concern they highlighted. Hegemonization, according to Tochon (2019), is a trend in colonialism that permits more opportunities for ideologies to dominate society and places a premium on market and instrumental goals above individual preferences. Consequently, maintaining long-standing and dominating ideologies is inevitable. According to Kramsch, the inclusion of national language in national educational systems in the nineteenth century resulted in the predominance of elite groups who spoke the language and silenced and eradicated other languages spoken by non-elite groups. To address these concerns, Tochon (2019) advocates "mind decolonization and emancipation by thinking outside the monocultural and monolingual box and educating students for a multilingual mind" (p. 277), The latter suggestion aligns and reflects students experiences, perceptions and needs in this study.

8.3.2 Contextually constructed multilingual practice for inclusion and equality

Under this category, participants have shown a positive attitude towards implementing their multilingual and contextual resources to ensure inclusion of everyone and to facilitate communication with people of different levels of English and backgrounds.

Example 22:

1. **Tarik**: Last year, I lived with three guys, two girls and one guy from France here
2. for Erasmus. They were struggling to speak English; they could not convey what they
3. wanted to say in English. So, I directly switched into French language in order to
4. help them understand me and to make them comfy because they were
5. struggling and they were shy from making mistakes. (Tarik, second round interview)

Tarik positions himself as an experienced speaker (Rampton, 1999) of English and he used French as a shared linguistic repertoire as a sign of accommodation and cooperation with other speakers and empathy. Students perceived their ability to move between different languages with the ultimate focus of achieving meaning as a competence in itself (Canagarajah, 2009) and as means of cooperation. The experience also shows moving beyond the established labels associated with French as a colonial language among Algerians (Jacob, 2020) to a resource of creating and maintaining a sense of equality and achieve communication ends.

Example 23:

1. **Tarik:** sometimes I found myself enter an application to use language of that person
2. who I am interacting his language, just to make it clear, because the main purpose of
3. interaction with other people is to understand and to be understood. (Tarik, second round interview

In this extract, Tarik talks about how he cooperates with his interlocutors by seeking the use of other languages to convey the meaning and exchange different perspectives. He reports the use of his mobile language application so that he can engage better in achieving the goals of intercultural communication with his interlocutors and achieving meaning making in a collaborative way. This is an example of reliance on digital tool for translation of meaning which reflects a sign of developed multilingual skills and critical multilingual awareness (Risager, 2007).

Most participants reported experiences relying on *translation and mediation* as a sign of cooperation to produce and construct meaning in multilingual situations.

Example 24:

1. **Zohra**: They discuss the ideas in Russian then they will try to translate them, but if
2. we stay stuck in that action of translating the ideas, we will take a long time. So, I
3. was like ok discuss the idea and then just tell us what you are thinking about, we
4. worked it out! (emphasis) like sometimes Russian, sometimes English… (Zohra, second round interview)

Zohra here talks about an unusual situation where the interlocutors have to work on a shared activity; meanwhile they have variable levels of proficiency in English. The local interlocutors are Russian and unable to use English thoroughly. Rather than viewing this as a barrier to achieve the goal of their activity, Zohra initiate an alternative strategy of language use in response to this temporary situation and suggests *translating, mediating and summarizing* from Russian to English. She emphasizes the significance of communicating meaning and fulfilling communication goals as she mentions, "we worked it out". This is an example of a contingent encounter concerning language in relation to global citizenship learning that necessitates collaboration and reliance on mediation between different languages.

For the sake of establishing international bonds and effectively engage with others in multicultural/multilingual settings, participants reported the need of *learning other languages*. What was interesting is that students' awareness of the need to learn other world languages as a result of joining multicultural and multilingual groups and community for the 'common good' ends, but they rarely talked about the significance of this for their future career prospects or their university

academic needs. Which misaligns with instrumental aim and aligns with intercultural education within a humanistic framework.

Example 25:

1. **Zohra:** Yeah, and it will make us underestimate other languages, I will tell
2. you why. When I travelled, I was like I am going to this country, and I know
3. English, I will speak English everywhere. But, no, it didn't happen. I
4. faced a lot of difficulty and I cried because I regretted not learning the language
5. before I know to that country. In Russia, English is being taught in Russian
6. universities and Russian schools as a second language. So, I thought that when I go
7. there, I will never find a difficulty speaking but actually no, it's always good to learn
8. the language of the people, even trying to like, try to learn some words to initiate the
9. conversation, it's always good. When I say hello, they may give me that look that I
10. am from an English background or something and its good but when I said (Hi in
11. Russian), it made more like welcomed and people smile and all of that, because even
12. when I spoke English, I noticed people have th3ese feelings that I am a foreigner. (Zohra, second round interview)

In this extract, Zohra is discussing her language experience as a part of her travel seeking an intercultural citizenship experience in another country while doing her PhD in the UK. As she travelled to Russia to attend a global youth event, she faces difficulties of communication in the wider community. She questions the assumption that knowledge of English as a lingua franca is sufficient for her to participate in an intercultural experience and global issues in a different setting where English is less commonly used. She emphasises the importance of achieving a basic level in some languages in order to increase inclusion and improve intercultural engagement with local communities.

On the other hand, use of multilingual resources (other languages resources) is regarded among some participants as ways of distancing themselves and othering people from other cultures. For instance, Souha, for example, discusses how she uses Arabic to prevent others from accessing political and cultural issues and perspectives in her own environment.

Example 26:

"On the 15th of April, I interacted with people from Libya, Saudi Arabia, Mexico, the UK, Egypt, Greek, Algeria, Oman, and China. I spent two of my breaks with my Algerian, Libyan and Mexican female colleagues. As Arabs (Algerian and Libyan), we did not find any difficulty in interacting with our Mexican colleague

in English. We, however, sometimes switch to Arabic unconsciously. Probably we feel more relaxed expressing ourselves in Arabic in some topics especially those related to politics, culture, and family. What I am noticing about our use and choice, or languages is that we talk at least briefly in Arabic if we are talking about very deep political issues and cultural behaviours that we don't want foreigners to access them or have an idea about them." (Souha, diary data)

While Souha here mentions that English as a medium of communication did not hinder her communication with other colleagues of different first languages. Yet, she talks about her multilingual resources especially in relation to Arabic as a strategy to keep other people outside 'their' conversations, as means of establishing block between 'us' and 'them', as opposed to the idea of using multilingual resources to bridge connection with people of other cultures. This reflects a view and a practice of multilingualism as a hindrance to global citizenship experience. This exemplifies the idea of uncooperative ELF encounters where interlocutors do not intend or aim at establishing "a harmonious encounter" (Jenks, 2018, p. 282).

Data revealed that in some situations, participants intend to use other language to articulate a sense of togetherness with others unlike other instances where the aim was to covey meaning. An example of this is given below.

Example 27:

My observation notes	Comments
- When two students who are French came, she starts greeting them using English using French accent "hello, how are (R letter is pronounced as in French) you today?" - The French student answers: very good (R letter is pronounced as in French) (laughing). - The two students seem to know Amal. She speaks to another student, whom she does not seem to have met before, in a French English accent, but Amal quickly says that she is joking then she shifts to talk in French with him.	- Making French English speakers feel welcomed in the group. - Shifting from British English to English with a French accent.

(Amal, observation data)

In this example, Amal seems to build her interaction based on her repertoire of French and English. It could be interpreted that having a similar combination of language repertoire (Mauranen, 2012) with French speakers of English led her choose to use the features of French pronunciation into English, this phenomenon is referred to as Semilects (Mauranen, 2018). This can also be regarded as a soft act

of translanguaging that does "not simply involve the mixing of linguistic forms from diverse language sources but a variety of identity articulations and negotiations within newly created social spaces. These identities are neither static nor monolithic, but dynamic and complex." (Wei & Hua, 2013, p. 532). So, she negotiates the use of a multitude of accents within English (agency) and also between different languages to temporarily construct a sense of togetherness with others. It is also argued that such act "where the individual feels a sense of connectedness with others, that sense of connectedness has an impact" on the behaviours of individuals and others (Wei, L., 2011. P. 1234.). Yet, as she uses English with a French accent features with another student that she does not seem to know, her interlocutor seems perplexed and thus Amal quickly withdraws from using such accent. By saying that she was joking, she reveals that she realizes that her act could be perceived as a negative implication and a stereotype about non-native English. It is also worth noting here that, French in Algeria is used as a language of prestige, access to education only and it is potentially indexing the colonial history in Algeria or language of the other (Jacob, 2020). Here, in an international HE education context (Rather than intellectuality), French becomes a lingua franca, an intercultural relationship (community) and international identity "building and maintenance mechanism" (Wei, 2011, p. 1229). In this regard, Garcia & Wei (2014) note that "language exchanges among people with different backgrounds releases histories and understandings that had been blurred within fixed language identities constrained by nation state" (Garcia & Wei, 2014, p. 21).

8.4 Summary and conclusions

This chapter presented the findings that allow us to establish a link between the role of language and global citizenship as reflected in the mobility experiences of the participants and their perceptions. The latter, which were informed by some ideologies and educational approaches into language education, yet contextually reshaped in intercultural encounters and cooperation during their study abroad. The first theme in this chapter shared positive views and attitudes towards the role of English and participants related it to their identities as global citizenship. They highlighted that English is part of their multilingual repertoire and that it is relevant in connecting them with others. These perceptions fit into an ELF perspective, which views English as a resource and highlight its ownership by its speakers beyond the inner circle (Kachru, 1992). Openness to identifying with English, however, was not consistently associated with students' ideas of how English can be varied and owned by people outside of Anglophone contexts. Given its imposed status as an international language, several participants believed they should accept it and be open to associating with it. Some talked about native speakers English as requirement for achieving global citizenship. Many students viewed the latter concept as a barrier to their intercultural contacts and cooperation activities. This brings us to the second theme where data discussed how the construct informed the negative attitude towards them by the locals during the community engagement activities especially the wider social group. The construct of native speakers governed and restricted students' willingness to seek or engage deeply in

intercultural experiences. On the other hand some students referred to how they developed accommodation strategies for instance to help other understand them and some positioned themselves as experienced English speakers who are able to use these strategies to achieve inclusion and equality with their interlocutors with varying linguistic abilities. Pre-sessional students identified themselves as less experienced English users, but they also developed lingua franca strategies to express themselves.

The next theme that was developed focused on the significance of multilingualism in global citizenship education and in the context of students' international mobility. Students emphasized the significance of other languages and resisted the dominance of English. Students also used other multilingual resources depending on their interlocutors' linguistic backgrounds. They shared experiences of relying on non-verbal resources and techniques such as translation to achieve the goals of their encounters without considering the shift to use multilingual resources as incompetence. However, such agency and relying on these multiple perspectives and conceptualizations regarding the role of language and its ideal use were informed by intercultural citizenship experiences and can be restricted if they took place in an educational setting where traditional ELT conceptualizations of language use still dominate the practice as depicted in example 14. Moran Panero (2018) argues that what defines global linguistic resources should be left to emerging linguistic and social practice dictated by contextual use and interpretation rather than top-down prescriptions and imposed standardization.

Chapter 9 Discussion chapter

9.1 Introduction

The current study findings complement and extend the focus of former and ongoing research (Lutterman-Aguilar & Gingerich, 2002; Shultz, 2007; Hawkins, 2009; Killick, 2012, 2013; Fang & Baker, 2018; Hui et al, 2017; Peck & Wagner, 2017; Baker & Fang, 2019) through an exploration of students' border crossing experiences and opportunities in relation to intercultural and global citizenship engagement, education and development.

The previous chapters presented an analysis of research data. Chapter 6 focused on exploring students' opportunities and sources of experiencing intercultural contact and cooperation related to global citizenship education, this chapter also drew attention to the challenges students faced when taking part in civic engagement or experiencing otherness. An emphasis was placed on the situation and significance of formal education and support in those facilitating those experiences. The findings from Chapter 7 captured processes of change and development of global citizenship; mainly elements such as critical cultural awareness, attitudes, identification, and action taking. The findings presented in this chapter depict the nuances of students' development covering different aspects such as positive and passive change. Chapter 8 explored students' accounts and perceptions regarding the role of language in their global citizenship learning and overall attempted to reveal students' challenges and needs in terms of language preparation for their global citizenship learning, particularly in relation to ELF and multilingualism.

This discussion chapter contributes a detailed analysis of important findings in light of the research questions, and in relation to the "existing theory, research and practice" (Bitchener, 2009, p. 179). The chapter is comprised of three overarching themes developed in line with the main research questions using a set of three interview rounds, diary entries, online and on-site observation. The chapter thus is divided into three main sections as follows (1) Opportunities for experiencing intercultural citizenship during study abroad (2) Intercultural citizenship and change among students (3) Intercultural citizenship and the role of language.

The first section addresses the theme developed in response to research question (1) how do Algerian international students receive preparation and opportunities of intercultural and community engagement and action in relation to their study abroad in the UK? One of the overall aims of this study is to understand how international mobility especially in a diverse context can contribute to meaningful encounters and in creating opportunities for learners to participate in civic action and community service across borders. This section is an attempt show how students experiences and

sources of learning link to the theoretical foundation, the conceptual framework and what they add too existing studies. It also demonstrates the potential role of educational support combined with an informed and research-based approach as a requirement to promote students' interest in global citizenship.

The chapter then moves on to discuss the finding in regard to (RQ2) whether and how does Algerian students perceive and develop a sense of intercultural citizenship during their international mobility? This portrays the development of global citizenship aspects: knowledge and critical cultural understanding, attitudes, actions and behaviours and drawing a link between these elements. The last part highlights the contribution of ELF theory and practice in uncovering ambiguities regarding international students experiences abroad of intercultural/global citizenship and prompting such learning. This again represents the data that answer the third question in this study which sought to determine (Q3) How does Algerian international students experience and perceive English and languages in relation to intercultural citizenship and their international mobility in the UK?

Unlike many previous research work (Hendershot and Sperandio, 2009; Peck and Wagner, 2017; Porto et al, 2017; Porto, 2017) which used researcher's intervention and participant mentoring to study intercultural /global citizenship. The exploratory approach used to collect data allowed a multifaceted examination of sources of intercultural engagement, learning and community action that are intended at developing students sense of global citizenship.

9.2 Opportunities of Becoming member of international groups and project

To begin, I will discuss below the opportunities of '*becoming member of international groups and communities in relation to global citizenship'*. Traditional approaches into citizenship have focused on community service that is frequently associated with the local and national groupings needs and interests (Rauschert & Byram, 2018). However, a key element of intercultural citizenship is community engagement (Rauschert, Byram, 2018; Porto, 2019) and involvement (Porto and Byram, 2015) at local, national, and global levels (UNESCO, 2015). Data of some previous empirical studies demonstrated that becoming members of international and social groups as in Killick (2012, 2013) and Baker and Fang (2019) opened opportunities for exploring new perspectives and meaningful learning outside the frame of national/ local culture. The data provided in chapter 6 evidences students experiences and exposure to 'diverse' communities other than the mere focus on 'host', or a particular local community. Students such as Zohra accentuated "it is really about an international team not only students, we were an international team" (Zohra, example 2, section 6.2.1), Sara also stated "we the students decided to describe ourselves as the roots of different cultural and different backgrounds…we ethically belong to different roots" (See example 2, sections 6.2.1).

Intercultural and cooperation encounters with otherness were not limited to those beyond their national and social belonging. Rather, encounters with significant otherness (Killick 2013), also involved those of the same country/ cultural group. This challenges the premise regarding group difference versus cultural and social sharedness (Killick, 2012) at the national level. Such approach is still a foundation of educating intercultural and global citizenship towards differences (Rauschert and Byram, 2008b, Byram et al 2017). Killick (2012, 2013) proposes that those communities of similitude are a block to intercultural learning and community engagement. On the contrary, my research participants reported that encounters with students from their own background still introduced them to different cultural and political perspectives and challenged their pre-established views; hence a source of transformative learning (see examples 33, 34 section 6.4).

Meaningful encounters and community engagement were found also among those who joined religious and transnational local (immigrant) groups and communities within and beyond the university settings. This was also explored and emphasized in few other studies (Killick, 2012; Lundgren, 2017; Yamada & Hsieh, 2017, Baker and Fang, 2019); these groups allowed (inter)cultural newness and dialogue.

The notion of transnational cooperation addressed in the literature review chapter significantly helped to uncover sources and opportunities of cooperation of students in the light of global citizenship principles. Transnational cooperation did not receive sufficient attention in former studies; thus, it is hoped that my research findings brought them slightly into light. The data revealed that students become aware and developed a notable interest in joining NGOs (Risager, 2007b). They joined national charitable organizations based in the UK and transnational ones (example 11, section 6.2.1). Two main points that I would like to discuss here. The data provided evidence that joining such organizations provided students with an opportunity to experience linguistic and cultural diversity and challenges such as the ability to interact with interlocutors with variant abilities of languages use and with diverse backgrounds. Risager also notes, "When language teaching is to try to prepare students to be intercultural speakers, cooperation with NGOs must be able to contribute to this by strengthening students' competence to act and mediate in practice – linguistically, discursively and culturally" (Risager, 2007b, p. 215). This is also in congruence with an ELF approach where exposure to and preparedness to "emergent and novel practices and forms" (Baker, 2015, p. 167) is an intended sought asset in intercultural situations (Baker, 2015, p. 167).

During the interviews, I deliberately asked students whether there were any clashes, challenges or experiences of discomfort associated with involvement in international interactions and cooperation (Rauschert & Byram, 2018). When describing their experiences, students referred to issues of representation, power inequalities and postcolonial patterns to describe the methodological focus and ideological underpinnings of the organizations and projects. Amal spoke about her experience with this when she volunteered with a university society, she said (example 14, section 6.2.3.):

1. **Amal**: So, I can give an example, we would go to their bathroom, for example,
2. and there is a picture of a black women or black man. And a message that says send a
3. text to this number. And three pounds will be given for this girl, in order to help her
4. go to school. I donno, things like these are noble intentions. But there is no voice
5. that this girl who is black and has no choice was asked on the advertisement or on the
6. marketing poster…Why doesn't she ask for help in the continent? of course, there are
7. organizations and programmes that can help. So, my problem with my team it was
8. hard to explain that this patronizing attitude… (Amal, interview data second round)

The findings in this regard, corroborate with those of Andreotti (2011b) as concerns this side of the issue of global citizenship activities and approaches that tend to neglect "issues of representation and legitimacy and the refusal to address complexity and different viewpoints" (Andreotti, 2011b, p. 166). Andreotti (2011b) criticizes the idea of some campaigns and international organizations that promote for eradicating poverty through donating to African countries and describes it as "silencing, homogenizing" (Andreotti, 2011a, p. 167) and ethnocentric. According to Andreotti, this reproduces the same historical patterns and power inequalities and does not encourage a de-colonial approach to empower global citizenship in a critical way.

While the above discussion highlighted positive results among students however, not surprising, withdrawal or passive engagement occurred. Most students who were enrolled for a short-term period did not experience or seek active roles and community engagement were unable to understand or relate to why and how this was relevant to their experience abroad (See Example 6, section 6.2.1). These passive experiences are a confirmation of former scholarly statements and empirical work that study abroad does not guarantee by itself full and genuine integration and engagement with a given community (Kinginger, 2009). It is important though to draw a short conclusion here. Despite students' experiences discussed above being significant for students' global citizenship learning, similar to few former exploratory studies these experiences were "serendipitous" (Killick, 2013, p. 725) and not planned or organized as part of students' sojourn programme. A discussion of this in more detailed is presented below.

Both theory and research literature emphasize the need for equipping students in international HE with formal educational and training with the knowledge and values of global citizenship. This needs to be combined also with evaluation and reflection (Baker and Fang, 2019). Moreover, it is well established that study abroad on its own does not automatically and necessarily ensure that students are participating in intercultural activities (Baker, 2016).

The level of formal and structured education regarding intercultural and global citizenship varied across different participants depending on their major, type and length of mobility programme. Those

who did not attended the pre-sessional course in particular reported that intercultural and global citizenship preparation was rarely provided during their study abroad programmes. As in the work of Killick (2013), these students sought intercultural contact and cooperation voluntarily and informally. Most participants did not recognize any preparation related to the concept of global citizenship Similarly, Baker and Fang (2019) found that educational preparation for intercultural communication was "ad hoc" (Baker and Fang, 2019, p. 23) and not specifically related to global citizenship.

Although some students reported attending courses on intercultural communication during ELT or as a part of their study abroad programme. However, they received intercultural and language preparation focused on cultural practices and worldviews within a fixed nation-state framework (Baker, 2016). An example of this is Hayat's account about attending a workshop organized as a collaboration between the Algerian and British institution, and how the workshop focused on equipping them with every day and practical communication such as differences in addressing lecturers names based on the cultural differences between what Hayat named as the British and Algerian culture (Example 17, section 6.3). Castro et al (2016) study findings revealed that a group of Erasmus students' experience was "cross-cultural or neo-essentialist, while the intercultural or critical cosmopolitan" was missing (Castro et al, 2016, p. 431). Castro et al (2016) also relates this the focus on the instrumental aims (academic and professional development) at the expense of intercultural dialogue and personal development approach. Recent studies on intercultural and global citizenship preparation tend to stress the need to move beyond providing students with training and preparation that focus on the practices of a specific culture or country (Cebron et al 2016, Castro et al 2016). Researcher such as Beaven and Golubeva (2016) designed intercultural intervention materials and teaching that transcend essentialist view of cultures and identities. Beaven and Golubeva (2016) in their IEREST intercultural path project prioritized teaching about intercultural issues in general rather than addressing a specific country. Baker and Fang (2019) asserted that "much of the preparation for student mobility assumes a correlation between the language of instruction in an institution, a local host community and a national culture and language" (Baker and Fang, 2019, p. 7). The authors argue that "this is problematic since the increasingly international orientation of higher education means that such connections can no longer be taken for granted" (Baker and Fang, 2019, p. 7-8).

The theoretical framework adopted in the study recognizes cultural differences at the national level, but it regards it as one basic reality in understanding and learning about intercultural communication (Baker 2015). Thus, given the theoretical approach taken and the data provided, there is a significant gap in the intercultural preparation participants undertake. Such gap can be filled with an approach, which needs to prepare students to communicate and respond to intercultural interaction in diverse contexts, include teaching about the ability to navigate and negotiate differences (Baker, 2015) flexibly and dynamically.

Occurrences of instability, uncertainty and even withdrawal in participation in the global/transnational community activities because their engagement came out of personal initiatives (such as in Fang and Baker, 2018). Students withdrew for a variety of reasons such as being busy and feeling discouraged. It is advised that (Byram, 2018) when community service and action is not well structured, monitored, managed, administrated and supported by experts and educational organizations, and if these experiences are initiated by students themselves or taken voluntarily, negative insights, perceptions and misunderstandings may occur. Thus, the aims of international higher education in facilitating meaning intercultural encounters and cooperation are not realized (Byram, 2012).

9.3 Intercultural citizenship and change among students

This section highlights the theme of change and learning in relation to intercultural citizenship. This links to the second research question (RQ 2) whether and how does Algerian students perceive and develop intercultural awareness and a sense of intercultural citizenship during their international mobility? This theme is considered significant to this research and former studies. The driving statement about this is grounded in intercultural citizenship framework that suggest that intercultural citizenship experience should facilitate and lead to "Creating learning/change in the individual: cognitive, attitudinal, behavioural change; change in self-perception; change in relationships with Others (i.e. people of a different social group)" (Byram et al, 2017, p. xxiv). The domains of intercultural citizenship development among students discussed in relation to RQ2 involve critical cultural awareness, attitudes, action, and identification.

The notion of Critical cultural awareness departs from the focus on the role culture plays in intercultural interaction (Byram, 2008b). Students developed varying abilities ranged from understanding and comparing differences in their own and other cultures towards recognizing the need and demonstrating the capability to negotiate and mediate between different and multiple cultural practices (Baker, 2015). The findings under this theme relate to Baker's (2011, 2015) concept of ICA. The comparison level (basic level) occurred in the form of comparing practices between different countries; overall, the comparison and awareness that students developed was generated using categories of nation state and east/ west. Hayat (example 4, section 7.2.1) indicate that she became more considerate about holding hands with her friends of same sex in public in a UK environment.

1. **Hayat:** When I go out with my flatmates, they are like all girls three girls, so I avoid
2. doing because I was told that it's something weird to do it here in Britain and they
3. consider the act as being like *Lesbian* so I avoid doing this (Hayat, second round interview).

While she learned about this behaviour as relative (Baker, 2015) and has shown willingness to mediate between different cultural norms in her own and other cultural environments, which relate to level 2 in conceptual intercultural awareness, yet she establishes at the same time a certain level of

generalization and stereotype and a rigid association between nation-state and culture. These findings can lead to the following interpretations. First, the model of ICA (Baker, 2011 & 2015) helped to understand better the dynamic and non-linear process of developing intercultural understanding and interactions. Second, the lack of educational support and reflection can result in an intercultural learning that lacks significant evidence and that is not based on "explicit criteria" (Byram, 1997) thus individuals will be perceiving or seeing issues from one perspective. These findings occurred also in previous research, Fang and Baker (2018) found that despite studying abroad, student still hold stereotypes and generalizations about other cultures.

In terms of level two of critical cultural awareness (Baker, 2015) that require individuals to understand the complexity of cultures (level 2) and to move beyond generalizations and essentialism. At least half of participants indicated their development of this aspect. Malik (example 4, section 7.2.1) has shown that he learned about the different perspectives about the practice of sharing food among individuals within the 'same' national and cultural grouping (Baker, 2015).

There was also evidence among participants reaching advance levels of critical cultural awareness resulting in negotiating and mediating in cultural norms practices and codes in emergent situations and encounters characterized by cultural complexity and multiplicity (Baker 2015). Zohra reported this change has resulted from not only living and interacting with others, but also remarkably from collaborating with them in joined projects (Example 5, section 7.2.1). The data discussed under level 3 of ICA provide further evidence that students do not usually have to mediate between two cultures or practices among two or more countries as in Byram (2008b). Rather, the data suggested that participants as a result of international collaboration, found themselves mediating between multiple and a range of identities and practices that are situation, context (Baker, 2015) and purpose dependent (Beaven and Golubeva, 2016).

Study abroad raised students' critical awareness towards media discourse and representation of other cultures. It cannot be denied that individuals "are constantly fed images of the other" which tend to be essentialising (Holliday, Hyde and Kullman, 2021, p. 41). The majority of students indicated that they became aware of media and its influence on views and actions towards other people. Mouhammed (example 3, section 7.2.1) indicated developing a different interpretation of what he refers to as 'nonbelievers' and their representation in political discourse as the cause of issues in some middle east countries. He shows how he developed the awareness and the ability to revisit, move beyond and reconstruct this established notion (Kramsch, 2011) of the 'non-believers', and its symbolic connotation as the reason of 'all the bad things happen in the world'. These skills are well established in the model of symbolic competence, which helped to analyse students' cultural awareness abilities beyond understanding of cultures but through evaluating their critical and analytical engagement with the impact of discourse shaped by ideologies and power relations on intercultural relations and views (Kramsch, 2011) (see more about this in section 4.2.2). Porto and Yulita (2017) also found that

students in their project, developed criticality towards the media through students collaborating and engaging in intercultural dialogue. Participants in their study became aware of the power of media in constructing stereotypical views of otherness and its influence on people thinking and behaviours towards others (Porto and Yulita, 2017, p. 208).

The above-discussed findings relate only to the notion of culture. Byram's (2008) definition of critical cultural awareness puts emphasis on Critical cultural awareness with a civic orientation involves "Respect for the value, the dignity and the freedom…respect for foreign cultures and their contribution to human development" (Byram, 2008b, pp. 238-239). In this regard, we find an example from Amal's (example 8 section7.2.2) interview data who expressed that an important aspect of volunteering towards immigrant youth as a part of her experience abroad is that she learned that she would not ask them to apply for jobs, which might include a task that would conflict with their religious beliefs. Hence, developing respect towards cultural differences in a transnational and culturally complex context.

Attitudes that were presented in the findings of this chapter are based first on Byram's (2008b) framework of intercultural citizenship. Attitudes that were presented include these that Byram (2008b) classified into language attitudes i.e., oriented towards language and intercultural education. This includes interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena, openness, and willingness to seek cooperation and intercultural opportunities. The attitudes classified under moral attitudes relate particularly to citizenship education such as moving beyond prejudices, struggle against discrimination, mutuality, solidarity. The analysis of attitudes skills was also informed by Risager (2007b) proposed model for world citizenship, which departs from a different principle regarding what impacts the development of these attitudes. While Byram's model deals with these attitudes departing from an intercultural perspective, According to Risager (2007b), the competences and the resources of the individual subject develop according to psychological (such as being introverted) & psycho-dynamic basis. This basis can be challenging for attitudes that are important for the intercultural speaker. Risager (2007b) notes that Life-historical breaks and traumas can be of great importance to the individual's ability to develop further his/her competences and resources. Finally, the aspect that was taken from Guilherme's (2002) proposed framework for global citizenship is the emphasis on developmental relationship between these attitudes (what she calls operations). For Guilherme, "some operations may be undertaken more critically than some but not necessarily in the same way by all (everyone), their realization also depends on the moment & context. Therefore, their conceptualization & application are never definitive." (Guilherme, 2002, p. 223)

It is also worth pointing out the link between the development of attitudes and other elements of development. Most participants, who reported change in attitudes, also linked this to the critical

cultural awareness developed in relations to what they experienced abroad. Change in attitudes result from reflection and developing criticality to previous knowledge, perceptions and understanding of one's and other cultural identities. For example, Maggi (see example 12, section 7.2.1) relates her perspective change to her engagement in a new experience of visiting the chapel while still holding negative images about those differences, getting to see the differences, engaging in a process of analysis and reflection which ultimately led her to develop a positive attitude towards different practices and events.

The link between developing criticality and critical cultural awareness and change in attitudes were noted in Porto et al (2017). Both Argentinian and Danish students in the latter study learned issues about the environment through cooperating and exchanging perspective with their peers and led them to challenge their perspectives and perceptions about the environment. For instance, one Argentinian student in this study indicated, "he was able to think critically and about the issue and involved him challenge his proposition that being green takes a lot of efforts." (Porto et al, 2017, p. 152). The change that was reported among students in terms of attitudes included struggle against prejudices and discrimination, decentring and change in perspective. The data discussed in chapter 7, regarding attitudes of decentring provide an evidence that intercultural and global citizenship experience helped students who reported change to become aware of the significance of skills of decentring and perspective taking even. This; however, did not necessarily lead them to change their perspectives in relation to a particular practice or belief as a result of cooperation activities or intercultural encounters. This confirms Guilherme's (2007) proposition that the development of attitudes varies across individuals, and she point to the variability in the levels of criticality in relation to these attitudes.

While there has been indication of positive change in attitudes towards otherness and in relation to engagement with the community, it is important to note that some students developed some passive and negative attitudes towards goals related to world issues and cultural practices. Students expressed this type of attitudes more freely through the diaries they have written comparing to the interviews and observation method. The method helped to uncover the interaction between different factors and development of global citizenship attitudes, which were not possible to cover from a researcher only perspective. Dorneyi (2007) argue that diary studies provide ongoing background information that can help resolve ambiguity regarding casual direction between variables (Dorneyi, 2007, p.157).

Passive attitudes towards to approaching otherness relate also to discourse and representation of the participants in the 'western' media and the ideology of islamophobia that determine their identities among others and thus created fear of exclusion and being stereotyped which is sometimes confirmed via the behaviours of others as mentioned by Zohra and Maggi (examples 9 & 10, section 7.2.2).

Some attitudes such as stereotypes and prejudices were sometimes reinforced as a result of real intercultural situation. These stereotypes were generated usually from personal experiences and

family narratives while there was no reference to the role of education in bringing students with other groups together in real situation and which could generate allowing self-check (Baker, 2015) & reflection. These outcomes and accounts can be linked to the lack of organized and available platforms for intercultural dialogue as well as reflection to discuss and examine these pre-established and generated assumption from study abroad and break them. This is similar to what found Baker and Fang (2019) about having students developing negative attitudes of stereotypes as a consequence of lack of educational support. Killick (2013) draw an important statement in relation to this that "Institutionally, we are perhaps guilty of imagining that bringing diversity onto campus will, in and of itself, generate border crossings …their impact is unlikely to be transformative." (Killick, 2013, p. 731).

Lack of Attitudes of willingness to engage with others originate from what refers also to psychological challenges (Risager, 2007b) that were reported by participants like Sara, Hayat and Souha. These three students related their lack of curiosity and willingness to seek intercultural experience and cooperation to being 'introvert' individuals for example.

The action orientation in relation to intercultural citizenship is placed as the ultimate stage in theoretical global citizenship proposals as well as some empirical studies. Change in action and behaviours is thus proposed as an outcome of change in knowledge, attitudes towards cultural differences and social/world issues. Most of the elements of action discussed under this theme are based on the action orientation of intercultural citizenship education (Byram 2008, 2017) and encompass a set of skills and assets. The discussed of action findings also covered elements of the "the sequential stages/ levels of the engagement and development of political action/action" (Byram et al, 2017; Yamada & Hsieh, 2017, p. 99).

Change in action that includes identifying differences in interaction process and use in real time appropriate use of knowledge and attitudes to interact with others is in line with Byram's (2008b) skills of discovery and interaction. Example 24 (section 7.5.1) shows how Amal learned about using language with people who relate to different gender identities other those she was familiar with back home. The findings in regard to change in action links to criticality and critical cultural awareness developed as a result of intercultural experience with otherness abroad as well as attitudes of respect and equality with other cultures and worldviews. The data evidenced this relationship such as the example of Amal example 24 (section 7.5.1) who developed her language use when addressing individuals who identify with different gender identities beyond the ones she was familiar with in Algeria is a result of developing also the asset of international identification. This is in line with killick's (2013) proposition that "belonging within and identifying with such an international community offers students the basis for extending the circle of people whose rights they recognize within the global community, people at least a little closer now to being equally human." (Killick, 2013, p. 380).

The relationship between other skills and the skills of discovery and interaction discussed under the theme of intercultural citizenship and change in action is in line with Byram's proposition below:

> *"Skills of discovery and interaction allow the learner to escape the constraints of what can be learnt in the classroom. The skill of discovery comes into play where the individual has no, or only a partial existing knowledge framework. The individual needs to draw upon their existing knowledge, have attitudes which sustain sensitivity to others with sometimes radically different origins and identities, and operate the skills of discovery and interpretation. (Byram, 1997, p. 38).*

There is also a point to make about the process of action development and how dynamic data confirmed this. Amal (example 23, section 7.5) mentions that "despite being a women's right activist" she still feels that her international interaction and cooperation made her revisit her knowledge about gender issues, develop further awareness and more openness attitudes. Attitudes of openness already existed among students prior to travel due to personal unique experiences and cultural flows (Risager, 2007b). Then, students' experiences during the international mobility triggered engaging anew in processes of identifying and discovering the differences in terms of interaction and finally applying the interaction skills in real communication and encounters. The significance of international mobility and intercultural experience and cooperation for the action stage is found in facilitating and expanding the possibilities for students to engage in a "range of action that is different from that which is available when not working with others" (Byram et al, 2017, p. XXV). Amal and Maggi (examples 27 & 28, section 7.5.3) brought this in the interviews. Amal pointed that she has been always involved in volunteering activities and that volunteering, and community engagement started to "take a different shape and scale once abroad". Maggi also stated, "When I was in Algeria, I would not even think of picking litter but now that I became open to things". This also emerged in the work of previous research. Porto and Yulita (2017) emphasized how students in their study would not have engaged in action without having previously worked with other students and have formed bonds of international identification with their international peers.

There were some forms of action that were not widely evident in previous research, this includes the acts of promoting understanding between cultures (Hui et al, 2017) through approaching people in the local community and engaging in intercultural dialogue with them. Students expressed the significance of this form of action given the picture drawn about some ethnic and religious groups in certain societies. In the work of Hui et al (2017), participants also prioritized the responsibility of promoting communication between cultures and global peace and harmony yet in this study students' perceptions were related to learning about the concept of cultural awareness in their language curriculum and were more focused on achieving goals of global focus. In contrast, my study showed

that participants linked this to their cultural group goals and representation rather than global goals in general.

While the above data have shown that international mobility propelled students' action taking abroad. Yet not all participants reached this stage particularly among the pre-sessional students. Students like Hayat, Malik and Mouhammed reported interest in volunteering in charities and joining sport clubs, theatre, and religious societies. However, these participants claimed that dueto time constraints and the pressing need to get their study outcomes (like IELTS, create research proposals, and secure PhD offers), their passion did not translate into action. This is similar to what Baker and Fang (2019) reported about students who showed interest in global social issues but who did not engage in a lot of activities during the study. According to Peck and Wegner (2017), even in the context of educational intervention, students' busy work and study schedules prevented them from engaging in more intensive collaboration.

Thus, the likelihood of engagement in action taking abroad among students with longer stay periods can be linked to the length and scope of the programme. For instance, Amal indicated "the motivation was always there, it was harder like it was harder to put into practice my ideas of change back home because of many constraints…I was not experienced enough, and I was not professional enough I was still in a learning curve…". Campbell (2006, 2013) argued in relation to this example that higher levels of political engagement are very likely to occur at high level of education, and also that the more one is placed higher in the social hierarchy the more they are likely to participate in political and civic community engagement.

None of the participants in the current study reported that the action orientation especially political action was drawn attention to in their educational preparation for study abroad. Peck and Wagner (2017) note that intercultural pedagogy pays too much attention to aspects related to knowledge or cognition at the expense of affect/attitude, behaviours/skill. It is however, argued that the action stage is more likely to be reached among students than in the absence of such support. For example, the project of the green kids related to global citizenship illustrates that students felt discouraged to continue collaborating with their peers when the course was ended and they were not supported by their tutors (Porto, et al, 2017).

Continuing the discussion on the challenges to reaching the action stage, I should highlight that some students rejected global citizenship action because they found it postcolonial, neoliberal (Costa and Pais, 2020), and this links to the body of research which was against global citizenship education that promotes existing dichotomies and inequalities. A prominent proponent of this perspective is Andreotti (2010) who calls for global citizenship education to be de-colonial in nature, to enable and activates the negotiation of inequalities. This approach warns educators and researchers against intercultural citizenship education and learning that reinforces disempowerment of certain societies, groups, and power asymmetric, an approach, which may create division and inequality. According to

(Pais and Costa, 2020), the aims of education in relation to global citizenship should be "framed in terms of criticising, raising questions, imagining alternatives for today's political arrangements" (Pais and Costa, 2020, p. 4).

Finally, it was possible to identify advanced levels of action levels 4 and 5 of engagement in action proposal (Byram et al, 2017) such as the ability among students to instigate change in their retrospective society and "transfer knowledge to others by engaging in civic participation locally" (Porto et al, p. 132). This is illustrated in the extract from Zohra as follows, "*The shop is like managed by students from the university too. The idea of the shop is that we international students who come to the university for short term or long term they will have things that they wanted to give charities, or they may throw things away and our idea is that we spread awareness among students*" (Zohra, example 2, section 6.2.1). Similarly, Yulita and Porto (2017) found that their participants, undergraduate students from Argentina and the UK, who worked collaboratively and critically around the established perspectives in both countries about the Malvinas/Falklands war. Students in this study reached the levels 3, 4 and 5 of political engagement. For instance, they shared on their social media profiles (Facebook, YouTube) videos that show different perspectives in relation to the Malvinas/Falklands war in order to encourage and engage people from different social groups to think and share their different perspectives about this historical matter with the aim of helping to promote a culture of peace. Yulita and Porto (2017) note that level 5 of political engagement is evident is the formation of a transnational groups identification when engaging in action they would not engage in if they did not meet students from different backgrounds.

The study upholds a fluid understanding of citizenship identity. Gifford, Mycock and Murakami (2014) propose that "*citizenship for young people should be viewed as inherently transitional as they encounter different citizenships, those 'of being' that no longer work for them alongside those moments and possibilities 'of becoming' citizens that do*" (p. 2). Hence, this research advocates for change and development of identity that sees beyond national ways of belonging. The theoretical framework that guides the change in identification in this regard originates from the principle of collaboration and cooperation among students of different nationalities and social groups on common goals. Such collaboration is suggested to contribute to the formation of "bonded international groups" and temporary identification with it, while at the same may lead to a temporary suspension of "their identification with the national culture/way of thinking and acting to find new '*international*' ways of acting" (Byram et al, 2017, p. xxvi). These aspects of identity change were looked at in the data in addition to other aspect which were emergent.

The findings showing positive change in identity suggest that international study mobility resulted in students developing an awareness and sense of identification beyond their original belonging. Students referred to identifying with multicultural and international groups, which has led some participants to experience feelings of temporary suspension of their sense of national (Byram et al,

2017) and cultural group belonging, and practices as shown in the diary excerpt from Sara's response in (example 15, section 7.4.1).

Change in identification did not only occur given the highly multicultural and diverse UK environment students found themselves in (Baker, 2016). Collaborating with others to achieve shared goals (Byram et al, 2017) regardless of national and cultural belonging played a significant role in invoking a wider international sense of belonging and questioning the relevance of national ways of being in all situations and contact. Maggi (example 14, section 7.4.1) and other participants indicated that national identification and other former cultural group belonging were not relevant when acting with others as global citizens. Similarly, Porto et al (2017) found that involving students from different geographical locations and backgrounds in a collaborative task led them to temporarily abandon their strong national identification and instead developed an international sense of identity. Their green kids' project (Porto et al, 2017, p. 141) involved the Argentinian and Danish pupils in a collaborative task involved designing a poster intended at raising environmental awareness in groups of mixed nationalities. The study findings showed that during the process, an international identification emerged and entailed pupils temporarily abandoned their identifications as Argentinian or Danish and worked as international peers. The international identification in the study was emphasized in having a common responsibility towards the environment. The findings in this study have shown how students drew two human hands holding each other, emphasizing one of the '*commonalities'* human beings share despite differences such as language and environmental habits and differences. Such identification with an international community according to killick (2012, p 381) "frees up positions of peripheral participation *and* intersubjective exploration of the host culture, of the international student(s)' culture(s), and of the participant's own responses to both" (Killick, 2012, p. 381).

Identifying change in identification in this research was explored through analysing pronouns students used to refer to others, which was marked in previous work as an indicator of international group identification (Porto and Yulita, 2017, Byram & Baker, 2015). Students in the current study abandoned their articulations of 'us' vs 'them' binary (Baker, 2015). They appropriated global group identification voice when they shared their experiences of collaborative work such as example 13 (section 7.3.1)

Constructing an international group narrative different to or opposing the common shared accounts between students and their retrospective group/s was signifier of empathizing with groups of different national and cultural affiliations. Students shared and co-constructed with 'others' mutual narratives and group re-imagination of the future (examples 17 & 18 section 7.4.1). Souha (example 17, section 7.4.1) shared with her interlocutors that the same phenomenon of female harassment is also spread in Algeria as in her interlocutor's country (Morocco) and linking it to economic issues also occurs

Algeria is a form of 'creating a shared account about social issues happening in each one's country'. Along her interlocutor, Souha has also challenged the common narrative about this issue at the national level that female abuse is linked to what women/girl dress/ wear. This was previously evidenced in the intercultural citizenship project carried by Byram and Porto (2015) whereby students have engaged in sharing common narratives in their own contexts to "empathize" (Porto & Byram, 2015, p. 14) with others (see example 15, section 7.3.1) and to challenge common accounts and sense about political issues between and across two countries. Byram & Porto (2015) reported how both Argentinian and Danish students engaged in sharing their learning about dictatorship from personal stories, which challenges and expands on established narrative shared among members of each students' national group through national media.

I would like also to point to an aspect of 'context' and 'availability of spaces' where students can develop narrative about democracy, which is suggested in the work of Groot, Goodson & Veugelers, (2014). The examples given between Souha and her interlocutors, from Morocco drew attention to the issue of space available to allow construction of such narratives. The context where the encounter has taken place is the UK, a transnational context (Risager, 2007b). Such context has given the participants and her interlocutor's freedom and agency to construct their own narratives given the ongoing Algerian/Moroccan political relations and borders that have been closed for years between the two neighbouring countries. In terms of space, such narrative construction was enabled in a space available as a part of the university language exchange programme, which is a part of the extracurricular projects designed to facilitate language learning and 'international' encounters outside formal education. This is in line with Groot, Goodson & Veugelers (2014) work findings who reported how their participants developed their narratives within their families and friends recommending that this process needs to be ideally stimulated in formal citizenship education that students receive.

On the contrary, some students' rejection and perceptions of global citizenship as mutually exclusive with their cultural and national identities occurred in the findings. Although students did not clearly express this reason to me, but the latter could be linked to "a lack of information and deep knowledge about global citizenship and what it entails" (Katzarska-Miller & Reysen, 2019, p. 30). Baker & Fang (2019) reported in their work that unfamiliarity of students with the concept led them to hesitate to identify with it. Rejection of identification as global citizens is seen as slightly problematic in literature. This is because, and from a psychological perspective, "the more identified a person is with a group, the more that person will follow the expected attitudes and behaviours of the group." (Katzarska-Miller & Reysen, 2019, p. 25). Also, global citizenship is argued to be not "contradictory to national citizenship yet is proposed as a framework for managing multiple and diverse identities and citizenships" (Kraska, Bourn & Blum, 2018, p. 90).

However, there were also some participants who accepted global citizenship partially and rejects some parts of it. Those students held fixed views of shared values and homogeneity within their country and even hegemonic views. Yet, this did not lead them to completely see their citizenship identity merely in relation to national reference but referred to other possibilities of citizenship belonging. This associates with their responses that entailed their openness to other cultures and intercultural experiences and aspirations of themselves as mobile individuals. These findings match Guilherme's (2009) findings regarding participants' understanding of a country as culturally homogenous did not lead them to have a fixed idea of citizenship and believed that one can have a sense of citizenship that extends beyond his own country. Guilherme (2002) associated this the extent to which someone experiences, especially "formal teaching and learning critically about other cultures" (Guilherme, 2002, p. 200).

Another reason for rejection of global citizens of identity as reported by Souha (example 20, section 7.3.2) who felt her university approach towards global issues and thus engaging students with global citizenship learning were not representing her knowledge and multiple perspectives into political and social issues. This support the Guilherme's theorization that students are unlikely to identify with global citizenship identification, which does not allow them to contribute to producing knowledge not only transmitting it (Guilherme, 2002). In terms of global citizenship education, Guilherme (2002) argues that "it is indispensable to use people's experiences of their more restricted cultural circles, of the larger society into which they integrate and the cultures they come into contact with" (Guilherme, 2002, p. 20). The argument is in line with principles of critical pedagogy and decolonization of knowledge. It also supports and adds to Baker and Fang's (2019) recommendations that students are in need not only o formal education to encourage their sense of global citizenship but strengthen them to contribute to reproduce such knowledge.

While the latter section examined a partial rejection of global citizenship, there were among students' perceptions of global citizenship and national identity as mutually exclusive. Besides the views of the two identities as contradictory, these students have shown a devotion to not only deliberately represent their national identities and cultural norms in intercultural encounters and cooperation. Some students shared a strong sense of national identity which can be seen in the participants' answers where they shared their will to show what is natural and worthiness of their country's and exhibiting loyalty towards it. In example 11 section 6.2.1, Amal mentioned that she wanted to represent her country when she took part in the international events aimed at developed projects related to sustainable development goals. It is argued that in intercultural citizenship education (Byram et al, 2016) students become more focused on the share goals that join them with those from other national and cultural groups. It is suggested that an emergent and temporary belonging to such group develops, and a sense of national belonging may become irrelevant. These findings can be thus associated with the nature of citizenship education at the national level and participants' postcolonial

background. Akkar and Albertch (2017) reported findings regarding the influences of historical and internal conflict on Lebanese teachers' inclination to identify with global citizenship. These teachers prioritized Lebanese national identity and Arabic identity (geographical and social proximity, people who are geographically separated may share meanings) and oriented their educational aims towards fostering nationalism, patriotism and feeling rooted (Akkar & Albertch, 2017).

Algeria is regarded as a post-conflict context with reference to two main influences: the colonial period and the black decade (Mami, 2020). Examples of historical influences in Algerian context towards multiculturalism and multilingualism within the education system and thus a sense of global citizenship is the decision of the first government after independence to restore Arabic language from the influence of French, yet, idealizing it while neglecting Amazigh language and culture (Mami, 2020). Mami (2020) argues that postcolonial Algeria has imposed an Arab-Islamic ideology, opposing all forms of cultural and linguistic diversity and alternatively embracing cultural unification. Consequently, "efforts towards recognizing cultural diversity and fostering citizenship were wakened." (Mami, 2020, p 118-119). Thus, national curriculum focused on citizenship education that forges a strong sense of national belonging and views of other cultures as a threat to national unity based on these ideologies.

9.4 Intercultural citizenship and the role of language.

The third question in this study sought to determine how Algerian international students experience and perceive English and languages in relation to intercultural citizenship and their international mobility in the UK? In relation to this question, data have shown that perceptions and experiences regarding language use were dictating global citizenship learning among students. Thus, an overarching theme was established/ formed as intercultural citizenship and the role of language. The first subtheme focuses mainly on English use, perceptions of students ranged between positive views of English role, seeing it as a 'block to their intercultural engagement and cooperation', 'perceptions of ELT preparation' where students indicated how their teachers' approaches were ruled by homogeneous and standardized ideologies into language. This in turn developed in students' perceptions of their language abilities as inadequate and ultimately had negative impact on how these students sought and developed a sense of global citizenship. On other hand, students' experiences of intercultural contact and cooperation empowered them to develop skills that are encouraged in ELF research, which facilitated and were more relevant for their global citizenship learning. The second subtheme under this section focuses more on multilingualism. Despite the positive views shared about English in relation to global citizenship, participants were more critical in their views. They clearly questioned and contested the idea of one common language to achieve global citizenship and intercultural contact goals. To illustrate how they contest inequalities and issues related to monolingual and homogenous language practice, these students shared their experiences and attitudes

towards openly negotiating and co-constructing their norms of communication using multilingual and other semiotic resources.

Participants' views of the role of English were a combination of perceiving it as an 'international' language due to globalisation, power relations and world economy (as in Baker and Fang 2021) and also in line with the definition of ELF adopted in the study. Students' perceptions indicated that they are accepting existing and established status of English. Thus, the international identities students associated with themselves and with English included indicating their awareness and sensitivity to the negative implications of this for power relations and equalities observed in students' tones during the interviews. At the same time, nearly all students' answers assigned a role to English within a humanistic tradition. These students indicated that English helped them to connect with other people prior to travel (example 1, section 8.2.1) and during their international study mobility experience. Participants implicitly and explicitly linked the role of English to building multiple identities referring to different cultures and people throughout the world and international groups. Hence, the ways they described it resonate with the notion of a lingua franca. Malik indicated that (example 1 section 8.2.1) English helped him to connect with people and 'world cultures' beyond 'cultures' of Anglophone countries (Baker, 2018). This confirms the theoretical proposal for global citizenship education within a postmodern and poststructuralist perspective regarding the need to direct learners' attention to language speakers beyond the 'nativity' and 'nationalism' frames (Risager 2007b, Baker 2020). Other perceptions also included encountering unfamiliar situation without a prior knowledge of communication student were generally satisfied that they achieved the encounter purposes and meaning was reached (example 3, section 8.2.1). Focus on these criteria is a key aspect of global citizenship and at the same time links to the characterization of ELF. On the other hand, few participants associated global citizenship with Anglophone countries variety of English, which contradicts the conceptualization of ELF (Jenkins, 2015). In ELF research, such association overlooks the large number of English users outside the Anglophone settings and "becomes harder to sustain in 'super diverse' international universities, including in Anglophone countries, which are highly multicultural and multilingual" (Fang and Baker, 2019).

Some previous empirical research has also drawn attention to the link between sharing a common language and belonging to an international group/ global community. Students in the study of Porto et al (2017) indicated positive attitudes towards this aspect. However, the current study focused on analysing students' perceptions taking into accounts various features of ELF concept such as strategies and transient encounters besides the mere focus on principle of a common language as in previous studies.

Some data related to this theme have shown that the relationship between a shared language and intercultural contact have another level of complexity which corroborates the relationship between intercultural skills, language abilities and sense of citizenship as interdependent and indispensable. it was evident that speaking language by itself does not guarantee full engagement with their "transnational community" (Byram et al 2017, p. xxii). This is to suggest that for boundaries to dissolve between people of different languages and cultures, combining language education with intercultural and citizenship approaches is crucial. These findings also confirm Byram's (1997) statement that in intercultural communication "individuals bring their views and knowledge of the world that is different to one another, they bring also their social identities into the situation" (Byram, 2008b, p. 32), that not only the linguistic ability that is in question, but different abilities are involved. The data match Byram's (1997) proposition that the effectiveness of the interaction relies on establishing and maintaining human relationship, which depends on attitudinal factors such as willingness to expect problems arising due to shared background knowledge that is not restricted to language knowledge. According to Byram (1997), "knowledge and attitudes are pre-conditions which he argues are modified by processes of intercultural commination…that such process is a function of the skills of interpretation and relation and discovery and interaction" (P. 33). In example 4 (section 8.2.1) Sara felt having a common language was less important given the differences in cultural meanings between her and the interlocutors. Here, Byram's (1997) statement applies regarding how interlocutors in establishing relationships will discover both common ground and dysfunctions including mutually contradictory meanings. Thus, Student need to be made aware that this is a norm rather perceiving it as problematic.

While the above argument focused on the role of English to global citizenship. The notion of native speaker played a prominent role in students' experiences and their understanding of themselves as global citizens. This is reflected in examples 6, 7, 8, 9, in section 8.2.2. Native speakerism acted as a determining factor for students' intercultural experience and cooperation, often as a barrier to engagement. Those findings relate to the ELF research critique, which argues against placing an idealized native speaker as what Ortega (2019) describes "finish line" (Ortega, 2019, p. 28) that instils the issue of linguistic insecurity in ELF users. The challenge of low confidence in language abilities emerged also among students in Peck & Wegner (2017) when it came to work toward global citizenship goals with either NS or highly proficient speakers of English. This confirms the negative impact of NS for international students' engagement abroad. This also suggests that linguistic dimension in global/ intercultural citizenship needs to be informed by an approach which acknowledges and empower language users/speakers with different levels of proficiency. The data implicate that such approach can lead to a positive impact on their willingness to interact with others and engage in action with them.

The findings regarding the negative impact of such ideology did not relate only to students' perception but reaction and attitudes of the local community towards students English and ascribing them inferior identities (Hua, 2014). The data provided in this regard provide evidence of native speakerism (Holliday, 2006) as an 'epistemic fallacy' (Shabaniand & Earl, 2005) that forms people's attitudes towards languages, multilinguals and their level of proficiencies ending up with them being socially excluded and marginalised (Ortega, 2019). This resonates with what some researchers such as Baker (2016) and Killick (2013) argue that diversity in IHE campuses may not necessarily present a space for transformative learning and inclusivity but if it is "left to chance within an environment which privileges the dominant local, and in so doing legitimises discrimination" (Killick, 2013, p. 731).

It is worth noting here that students with prolonged periods of study abroad as by pre-sessional students did not significantly mention similar difficulties especially during first weeks of their time in the UK as in the extract below. Llurda (2009) found that participants with extended periods were more willing to interact with accented speakers and hence detached of the "native variety bias" (Llurda, 2009, p. 8).

Finally, the amount of research, which explored in detail the enquiry in relation to an ELF approach in opposition to NS model, is still limited. A few studies, which considered this, include Baker & Fang (2020) study, which provided findings that international Chinese students in EMI programmes still wish to develop a NS like proficiency in English. The authors argue that "the strong desire and measuring their proficiency against 'native' English model is unrealistic and unnecessary" (Baker & Fang, 2019, p. 23).

This negative impact of the notion of NS was usually a result of students carried and reinforced perceptions about the language abilities and the main role it plays in their global citizenship learning. In this regard, students' who discussed the role of their language education preparation in their intercultural journey abroad compared educational approach to language between Algeria and the UK. The main argument made by these students is that their language education in Algeria usually tend to focus on evaluating their language abilities mostly against a fixed/ rigid norm and usually placing native speaker as an ideal target for their learning. Their real intercultural encounters (Wang, 2014) made them criticize their ELT, which they all agree it is not idealistic contributed to a low confidence in their language abilities. The latter led consequently to a less intercultural engagement and cooperation especially among students from short study programme. Baker (2015) refers to such reductionist view in ELT as one, which creates unnecessary tensions and expectations among English users (Baker, 2015).

Students felt that their experience in formal education abroad in the UK was more realistic as it did not judge them against a particular English norm and that that it changed their perspectives towards their abilities of language use and consequently, they became more empowered to engage in

intercultural encounters and cooperation. Many of them repeated that they were overall satisfied with their English 'despite' not being NS like; thus, they became more open to taking part in communication when their lecturers, home, and international interlocutors, because they did not judge their English.

Global citizenship is based on the principle of equality and equal status (Byram and Porto, 2015). Killick (2013) calls for attention to the equality criteria within the international student encounters in relation to certain language ideologies. He suggests that if such mindfulness integrated in teaching regardless of students' discipline and length of programme may contribute more towards advancing students' sense of world citizenship. However, his empirical work did not provide an in-depth analysis of this correlation.

It is worth emphasizing that students' experiences and developed perceptions towards language abroad confirm and match ELF-aware teaching theorization (Sifakis & Bayyurt, 2019). The latter is required to be empowering to students as competent users of English ((Sifakis & Bayyurt, 2019) beyond the native speaker model. Baker (2015) also argues in this regard that students need to be prepared for ELF scenarios and the emphasis need to be places on "a range of skills, knowledge, and attitudes which can be employed in a flexible, fluid, and context specific manner in intercultural communication" (Baker, 2015, p.).

Given the multilingual turn of contemporary scholarly work and the empirical evidence that this study adds in this respect, it is worth noting how current research into multilingualism from a critical perspective could benefit the goals of global citizenship education. Multilingual learning that is encouraged in this regard is one that aligns with critical view and awareness of national languages as socially constructed aiming at challenging linguistic and cultural prejudices (García, 2015). This involves openness towards knowledge of world languages (Risager, 2007b) and tolerance of linguistic diversity and different norms (king, 2018).

Under the subtheme of multilingualism, participants reported developing awareness as regards the significance of other languages and/or multilingual resources for their participation and engagement in intercultural experiences and global community activities. Some of them clearly indicated that knowledge and use of English worldwide did/should not lead to their "devaluation of other languages" (De Costa, 2019, p. 3). For instance, example, Sara (example 20, section 8.3.1) indicated that she benefited from the multilingual environment and mentions how she develops her knowledge in different languages alongside her Chinese flatmate. She expressed those other languages "get her out of the circle of English language" which suggest she considers other language as equally important to English in intercultural encounters in the UK. Zohra (example 24, section 8.3.2) reported her concern over the mere reliance on English, and how she sees this limiting her linguistic abilities,

and at the same time, an underestimation of other languages given the English is the prominent medium of communication and education.

The idea of the importance of other languages for becoming global citizens came up in previous work of Golubeva, Wagner & Takimowski (2017) where Hungary students indicated that other languages besides English such as French and Spanish were significant, however, with English as a priority. Students' perceptions (example 23; 24, section 8.3.2) differed in this regard as they thought it is unfair for 'Native' speakers of English to rely on the dominance of their language and not make efforts to learn languages of other people, that multilingualism should be very much the norm in similar international context (Baker 2016, 2018).

Another way through which participants revealed positive attitudes towards multilingualism in relation to intercultural experiences, is by indicating their development skills and abilities of responding to different interaction and contextual situations using a multiplicity of communicative strategies usually in a dynamic way. Students developed these new abilities to draw a on their linguistic resources (Li et al, 2020), to make themselves understood and as means of empathy as an index of global citizenship attitudes of empathy and cooperation. These strategies involve accommodation, code switching (Jenkins, 2015) as ways to achieve communication and collaborate with their interlocutors in multilingual and multicultural contexts. These competences developed and emerged in their experiences of intercultural meetings and engagement in action with the community while abroad. In example 24 (section 8.3.2), Zohra agreed with other participants with whom she was working on youth global project to rely on translation and summarizing the meaning from Russian to English to cope with different levels of English proficiency among her interlocutors. This could also be developing awareness and acknowledgement of linguistic diversity which Porto et al (2017) proposes as one of the linguistic aims of intercultural citizenship projects.

Students developed a range of strategies in addition to the use of multilingual resources such reliance on ecological and nonverbal affordances (Canagarajah, 2013) to communicate with people with different levels of proficiencies (Examples 27, 28 section 8.3.2). Porto et al (2017) also found that pupils in their study adopted a number of strategies to cope with the different levels of language proficiency such as google translate, chat options of wiki skype, gestures.

Use of other languages that was marked in students' intercultural experience and engagement was not only a means to achieve communicate ideas and learn about others but also as means of empathy with others. Some participants chosen to communicate with their interlocutors' languages rather than English as a common language. Tarik (example 22, section 8.3.2) manifests his openness and experience with using French instead of English with his Erasmus French flat mates when struggling with achieving meaning and whenever they felt less confident to speak in English, and to make them feel 'comfy' rather than afraid of being judged. These findings agree with what Cogo (2018) argued

as regards the conceptualization that the use of multilingual resources by "relying on the similarities within participants' repertoire of resources to contribute to communication, to create a sense of inclusion and "in-group belonging" (Cogo, 2018, p. 360).

In contrast, among a few participants, the use of multilingual resources was not always a means for empathizing with others. Rather they were sometimes used as means of establishing distance between 'us' and 'them' and position them in outside group belonging circle, as opposed to the idea of using multilingual resources to bridge connection and unify people of different language, cultures and nationalities (Garcia, 2015). This area of findings offers some important insight into how educational approaches could consider how multilinguals may use their resources and competences (Risager, 2007b) to distance themselves from others as seen in the act of Souha (example 26, section 8.3.2) when discussing social and political issues choosing Arabic as means to restrict consensus. These findings offer some evidence on the limitations to the cooperation principle that characterize both ELF and global citizenship encounters (Jenkins, 2018).

9.5 Summary and conclusions

This chapter sought to explain in detail the findings in relation to the main research questions. First, the findings revealed that international mobility enabled experiences of intercultural contact, cooperation, and community engagement beyond students' boundaries of national belonging. Yet, those experiences were more available through informal learning opportunities and joining groups and activities in the wider community rather than formal education. These were rich and potential spaces and sources of experiences global citizenship learning. They also allowed students to experience communities that feature higher diversity, complexity and a wider range of belonging that extend between two named countries or big cultures. The exploratory nature of the study allowed identifying possibilities of experiencing conflict related to normative values in intercultural communication education and also highlighted negative experience that take place outside the university setting even when student was trying to engage in civic action with the communities abroad. The findings also show how participants brought up issues of representation and power relation when they took part in social action and cooperation with the community abroad, which suggests challenges to global citizenship education from students' perspectives. Finally, I discussed how encounters with those of the same national and cultural group represent another relevant aspect of experiencing intercultural contact and cooperation that need to be considered when preparing students for mobility programs.

Second, the findings of change and development related to global citizenship show the significance of the concept of intercultural awareness particularly level three which applies to many situations where my participants found themselves negotiating, co-constructing, and mediating between diverse and multiple communicative practices and frames of reference. These abilities were provoked and induced

by the diversity and complexity of the identities of participants and their interlocutors, and also informed by the particularities and availability of resources in a given situation and context. The mediation and negotiation between different communicative practices and norms was particularly required as their participants prioritized achieving shared goals such as peace building and contributing to sustainable development goals. The findings also show that students' change and learning did not lead them to completely suspend or question their views or beliefs but at least to change how they approached them, which relates to change in attitudes. Change in identification was positive and confirm that working on shared goals contribute to developing an international group identification, yet the data also show that some participants lack understanding of what global citizenship entailed combined with their national citizenship education and historical influences resulted in a disbelief in identifying as global citizens. In relation to the action orientation, the

findings revealed that action taking was less evident in among students with shorter stay period. On the contrary, students with extended stay period reached the action stages and even became activists and advocates for rights and equalities of the local communities where they studied and dwelled. Participants' backgrounds allowed the exploration of new aspects of action taking as global citizens such as working towards maintaining understanding between cultures. Conversely, rejecting action was evident when it conflicted with participants' worldviews and when it reproduced neo colonial patterns. Finally, the exploration of global citizenship from a linguistic perspective revealed significant insights and realities and the findings show that ELF research offered new insights in understanding how students identified as global citizens. Students experienced and identified diverse cultures and communities through English rather than named national cultures. The idea of native speakerism acted as a hindrance to meaningful intercultural contact and community engagement. It came out that ELT preparation was inadequate and ill-informed considering students' real experience and communicative needs in intercultural contacts, cooperation, and social action. Lingua franca skills were developed by students to achieve values of equality and inclusion with their interlocutors. Finally, participants' perceptions that emerged in regard to multilingualism are in line with the body of literature reject the idea of Monolingualism and reliance on English to achieve global citizenship (Guilherme, 2007) and perceived it as a threat to other language and values of equality embedded in the notion of global citizenship education. Students' experiences of intercultural encounters and contact have shown not only openness towards the use of multilingual skills and practice but also practices were emergent, unpredictable, context induced and changing depending on different situation, interlocutors, and goals of communication.

Chapter 10 General Conclusion

10.1 Introduction

This chapter is comprised of two parts. The first part aims at providing an overview of the thesis; it begins with a restatement of the rationale that motivated the study, including the literature review, which informed the formulation of the aims and research questions. This is followed by a discussion of the empirical evidence and its analysis that helped to answer the research question and build on existing theory and studies. In the second part, the contribution along with implications of this research will be addressed. Finally, the limitations of this research and directions for further research will be presented.

10.2 Overview of the study

There are two main areas of interests, which propelled the exploration of this research inquiry. The First one is related to the lack of empirical investigation of the relationship between international mobility and global citizenship learning, particularly there is little emphasis on developing the action stage of global citizenship learning during students' residence abroad. International mobility was chosen as a setting for the possibilities it can offer to engage with cultural differences (Jackson, 2014), with broader communities, and a range of social and political issues other than the ones one is familiar within their home environment. The second motivation originates from the existing gap in literature regarding the linguistic orientation, particularly from an ELF perspective, of global citizenship education and learning given that students learning, and development is likely to occur within culturally and linguistically diverse environments during their mobility (Baker, 2016). Considering this focus, the study was set with the intent to investigate the relationship between students' language education and their carried perceptions (Fang and Baker, 2018), usually from an essentialist view, compared to what they actually encounter in terms of, English, language use and needs in real situations, that may deter or prompt global citizenship learning during mobility. There has been also an unprecedented emphasis in literature within the last few years regarding the changing role of English towards creating possibilities for its speakers to engage, participate, cooperate, and identify in news ways with multiple communities and groups as well as issues that go beyond the scope of the nation (Siqueira & Gimenez, 2021; Belmihoub, 2015). Hence, this study was set to understand how English, among other languages and means of communication, could act as a medium to promote for openness (Abdi & Shultz, 2008) towards global citizenship principles.

It cannot be denied that there is growing interest in internationalization of Higher Education worldwide, which led to an enormous increase in international mobility programmes and strategies.

Studying in overseas HE mobility institutions is highly regarded as potential for transformative learning. In particular, interest has come from the theoretical assumptions that international HE and mobility programmes offer students seminal experiences of intercultural contact and development. More recently, there has been a growing interest in the role of international education for preparing competent global citizens (Jackson, 2014). However, it is also argued (Caruana, 2014) that international mobility on its own may not necessarily and directly contribute to the development of openness towards divergent cultural experiences and the ability to engage with cultural 'others' which are pre-requisites of global citizenship. The literature suggests that encountering otherness abroad may involve also forms of rejection or isolation rather than openness, depending on the nature of intercultural contact and experience (Caruana, 2014). According to Allport's contact theory (1954), prejudice may be altered when 'group' members are joined in the pursuit of common goals. It is also suggested that the effect of the contact event is "greatly enhanced if it is sanctioned by institutional support and provided it is of a sort that leads to the perception of common interests and common humanity between members of the two groups" (Allport, 1954, p. 281). The foundation of this theory is in line with global/ intercultural citizenship aims, principles and intended learning which led to the development of the focus of this study and informed the motivation for its empirical investigation.

While the study mainly sought to explore intercultural contact experiences and community engagement within the UK IHE environment. A particular focus and concern were on the role of educational preparation support "the presence of authority" in nurturing and supporting positive experiences and learning. While there were many studies that attempted to examine this area, many did not cover a whole picture of those experiences and educational preparation especially pre-, during and post-study preparation and accordingly the role of each phase in their development.

In Algeria, mobility programmes for postgraduate students were founded to introduce internationalization to IHE system and as a strategy to promote English, yet, on the hope to learn English on its native norm (Mami, 2013). Native speaker English which is underscored as an aim in current teaching of English in Algerian schools and Algerian educational strategy/approach towards internationalization raises a number of questions of how Algerian youth are prepared to communicate with others beyond national borders in diverse contexts.

These traditional conceptions and monolingual approach cannot be sustained given the complexity and diversity of their multilingual background in one hand and the diversity of the study abroad setting in the UK. The UK context which is believed to offer great opportunities for experiencing internationalisation at HE institutions as well the wider diverse UK community, features not only the use of English as a common language, but also a highly diverse and multilingual/ multicultural environment (Schweisfurth & Gu, 2009). The UK IHE setting encompasses a total of 468,385

international students enrolled in UK universities in 2017-2018 with 139,145 EU and 319,340 non-EU international students (UKCISA, 2019).

This linguistic complexity and diversity noted above is well upheld in ELF literature which has widely provided evidence against established and homogenous conceptualizations and assumptions about language, culture, identity and community constructs and the relationship between them (Baker, 2018). Alternatively, besides recognizing that effective communication does not rely on conforming to the norms of NES, categories of language, identity, community, and culture are seen as constructed, negotiable and contested (Baker, 2018). ELF research provides a useful understanding of the nature and the role of English alongside cultural, social, political complexity and uncertainty and thus the implication of this in new ways of belonging and possibly acting. However, for global citizenship learning and education has been undocumented especially in ELF theory.

In terms of empirical studies, there is a that links global citizenship, international mobility, and the field of ELF. First, most published work on global citizenship literature has focused on how NNS/international students (Jenkins, 2017) developed and improve their language learning. Relevant to this is the continuous use of the construct of foreign/target, which alienates other speakers from ownership and ability to co-construct, negotiate and deploy diverse communication resources and/or strategies to achieve their communication and intercultural meetings goals. In addition, the link between issues, experiences, and perceptions of language during study abroad, contact and engagement with others as conditions for global citizenship learning are still uncovered. In particular, taking part in community action within the wider and local community and the impact of this on further engagement and correspondingly change and learning especially from a linguistic aspect is sparse. Given the increasing interest in multilingualism recognized in ELF research and associated with human mobility, this study also sought to focus on the relevance of multilingualism and multilingual resources in reinforcing students successful intercultural experience, change and development abroad. Particularly that there are mixed and changing conceptions of multilingualism and the complexity of linguistic reality within Algeria such as French between its associated colonial history and as a form of elite and modernity (reference). It was significant to explore further whether study abroad produces new ways of viewing of different languages in relation to perceptions of own identities and ways of acting.

Considering the gap in existing literature, the following research questions were developed:

1) How do Algerian international students receive preparation and opportunities of intercultural and community engagement and action in relation to their study abroad in the UK?
2) Whether and how does Algerian students perceive and develop intercultural awareness and a sense of intercultural citizenship during their international mobility?

3) How does Algerian international students experience and perceive English and languages in relation to intercultural citizenship and their international mobility in the UK?

10.3 Main findings of the research

The first major finding in regard to RQ1 reflects seminal preparation and opportunities students found abroad to experience meaningful intercultural encounters as well as local and global community engagement and cooperation. In general, most of the opportunities resulted from voluntarily joining and participating in activities with international and transnational groupings. This involves religious groups, immigrant groups and refugees, social and cultural events, university societies and activities. The findings also revealed that transnational cooperation (Risager, 2007b) had the potential to prompt students to develop the awareness and interests to become more involved abroad in activities of global and international organizations, associations, projects, and activist movements. Participants indicated that they gained more access to those opportunities because of their international mobility as opposed to their home country environment where such opportunities were less visible and accessible.

Encountering other Algerian peers as a result of mobility, especially among those who attended together their PhD Pre-sessional courses, exposed students to unfamiliarity and differences among their group which consisted mainly of Algerian students. This has led sometimes to conflict and difficulties in dealing with contrasting views and beliefs. Meanwhile, the experiences contributed in challenging their assumptions of similitude and homogeneity toward people of their own group. This offers a fresh insight regarding the views students abroad mixing with people from their national group as passive and suggests that it can instead act as a source of experiencing newness within the familiar (Andreotti, 2006)

On the other hand, participants who engaged with local communities and international groups reported some negative experiences and hence they developed some negative impressions. Some of these students dealt with hostile attitudes and encounters with others that involved othering, racism, prejudices and stereotypes. Students also revealed that their experience abroad did not necessarily impel by itself their willingness to seek opportunities for intercultural contact and collaborative work while abroad. In the lack of support from the authority, they were not aware whether and how community engagement is a significant aspect of their full international mobility learning compared to the importance of succeeding in their studies. Another reason for perceiving some of their opportunities to engage with others abroad as negative is because they did not feel that such opportunities dealt with community and world issues that reflect and empower their contexts and their perspectives. This could at the same time suggest that students themselves are reproducing those othering categories and it reflects that they contributed to those negative and passive experiences through their unwillingness to relate to others in context (Andreotti, 2015).

To complete answer to RQ1, data provided helped to explore the position of educational support and preparation. Students' experiences did not feature much educational preparation particularly in terms of global citizenship content. While some have reported and shown familiarity of intercultural communication training and study courses; however, there were hardly any indicators of preparation specifically related to global citizenship. In particular, experiences of learning were rarely a part of formal instruction although they occurred within the university environment, through university students' societies for example. While they experienced preparation in the light of cultural differences, the action orientation was absent in their formal education while they were generally introduced to notions and principles of criticality, awareness, and respect towards other cultures. National categories of cultural and language dominated students' intercultural preparation, this may justify why students frequently repeated their need, ability, or failure to interact with local national cultural and linguistic groups.

The second major findings were relevant to RQ2, and it concerns change, development and learning related to global citizenship values and identity. Four aspects of change emerged as significant, and these are critical cultural awareness, attitudes, action and identification. Advanced levels of learning occurred in encounters of intense, diverse cultural contact, particularly ones that involved students participating with others towards shared interests and goals.

On the other hand, students still held stereotypical attitudes and were uninclined to engage in contact with the community as they were discouraged due to their pre-established assumptions and attitudes or given the negative experiences, they encountered in their journey abroad. This raises a number of concerns for international mobility that lacks official support that includes the monitoring of learning, facilitating reflection and post study follow up tracking and support. The development of negative attitudes as a result of negative experiences suggests also that the nature of contact such as the experience of those individuals, intention, sense of inferiority or superiority define the impact of the contact on changing prejudice attitudes (Allport, 1954). Although the majority have shown development of interaction skills, the action stage that involves particularly political and community engagement was not reached by all participants. Two participants who have one of who was quite engaged felt at the same negative about the action elements, as they believed they are reproducing the same world inequalities and power imbalances. They described those activities they encountered abroad meant at global citizenship and sustainable development seem to them as patterns of a neo-colonial approach and include methods that do not economically and ideologically fit all contexts especially ones they identified themselves with, that is its entrepreneurial and neoliberal agenda which they seem to be negative about. Developing international identification occurred among participants but they still felt the need to represent and be ambassadors of national country. Some students did not accept to identify themselves as global citizens, which is a result of their lack of understanding and the fact that they were not exposed to the notion during their educational preparation.

The final major findings relate to RQ3, which sought to determine whether intercultural contact that features the pursuits of common goals provides a different language experience and fresh view of the role of English and other languages in an international higher education setting. There is generally a positive attitude as regards the role of English as a commonly used language in connecting them with people from other cultures and they often associated English with their international/intercultural identity. However, given that many associated English ownership with Anglophone contexts they were reluctant to take this stance of identifying with English. Issues of language anxiety, feelings of inferiority, and hesitance towards contact with others were related to an idealistic view of native speakerism in relation to their English and experience of judgments and attitudes towards their English and their exclusion from engaging with local community. Second, the more students were exposed to a diversity of situations and whenever the focus was a common goals and activity the more they used a diversity of shared languages, strategies and constructed norms that suit the context and their interlocutors communication needs or backgrounds. The use of their multilingual resources resulted in greater empathy with others and positive attitudes towards other languages (including French) and communication. Participants who had little intercultural contact did not refer to other languages or multiple strategies and they usually referred to English of Anglophone countries and global citizenship. This raises a number of concerns for international mobility programme in the Algerian context, which aims at monolingual; native like competencies and that preparing graduates for contingency and diversity is more relevant.

In sum, the findings of this study provide further empirical evidence that international mobility offers resources for intercultural citizenship contact and learning, yet those resources and opportunities may not be always persuaded voluntarily, and that educational preparation and authority support is significant to ensure the aims of the contact are achieved. It was also concluded that traditional conceptions of language are insufficient and irrelevant for global citizenship learning with ELF was shown as a more relevant concept for intercultural contact and global citizenship learning taking place among participant with complex and diverse cultural and linguistic backgrounds and in diverse contexts and contingent situations and encounters.

10.4 Study limitations and recommendations for further research

The first possible limitation concerns generalisability of the findings, due to the nature of this research as qualitative. It aims at capturing individuals' experiences and perceptions in a "focused locality and a particular context hence generalizability is a non-expected attribute" (Leung, 2015, p. 326) and research findings cannot be extended to wider populations (Atieno, 2009). Alternatively, transferability (Denzin & Lincoln, 1994) is hopefully attained through providing sufficient details and thick description of participants' experiences, actions, communication behaviours, and the environment of the events observed.

One variable, which may constrain transferability/ generalizability, is the interpretive approach applied to the findings of this study. An approach for attaining generalizability is by recognizing similar patterns between the research and other contexts (Cohen et al, 2011). Despite similar contexts, interpretations may vary from one context to another.

Interpretations and assumptions of notions such as criticality (as argued by some participants) and identity and interpretation of some attitudes as positive from a researcher's perspective are subject to relativity and could be based on systems of beliefs that are not universal.

Given the above stated limitation of validity and generalizability, Hence, more test of research validity is needed in different contexts and settings with different participants' backgrounds and different means of contact such as electronic or virtual communication/ contact.

Another limitation is related to the sample characteristics, this refers to the narrow scope of the mobility programme from which the participants were recruited and the context in which this study was conducted. A further evaluation and exploration of students' insights who are enrolled in a range of Algeria study abroad programmes in a variety of contexts (countries) may offer different or new insights. Especially, ones that feature different cultural and linguistic environment and hence different perspectives may emerge.

Students' perceptions regarding the role of their educational preparation was based on their own perceptions. While the scope and the focus of this study are beyond the evaluation and development of programme content, it is suggested that an actual observation of the course activities may offer more in-depth insights that students could not bring into discussion during interviews and diary writing. This may include a survey to gather data about interculturality courses, programme content and activities, opportunities of intercultural contact and global citizenship learning to be followed by classroom observation. In addition, interviews with staff such as lecturers and programme designer and managers may fortify the richness of the findings.

My role of the researcher as an insider and the status of international Algerian PGR student may have affected how they expressed their opinions and views. For example, one student (Amal, 1st round interview) mentioned that she distanced herself from other Algerian students to avoid their judgments as she became more open to new realities that are still questioned and viewed negatively back home. The same participant said that she would not open and take part in activities when she returns home, as she would normally do in the UK. It is possible that this may have either limited participants' freedom of expression fearing being judged or made them express openly as opposed if this same study was conducted with a different researcher that they consider as an 'outsider' to their group.

Another possible limitation could be linked to participants' backgrounds as factors, which may have influenced their experience and learning and accordingly their responses. Such factors could include being introverts, whether they undertook a pre-sessional cultural preparatory course, their personal lives, prior knowledge and interests, status (those who come from developed vs inferior cities), family environment, subject of study or previous experiences.

There are a few important recommendations and suggestions for future research, which relate to some data and areas of research which appeared significant during the research process, yet it was not possible to explore them in detail in this study. One area that could be worth looking at involves what students bring in terms of learning and impact to these communities. This is because international students are often depicted as ones who come to learn only from the study abroad country.

The data revealed that students encountered rich and significant experiences and learning because of joining university societies. In theory, this is referred to as out of class, self-access or informal learning space that moves beyond the classroom (Murray, 2013, 2014). Similarly, Murray' s (2016) work of social space such as language café for language and intercultural learning offers insights regarding out of class learning. It is may be worth exploring further if students show more sense and skills of global citizenship values if they become a part of these societies and organizations within international higher education setting.

It could be also worth finding out what and whether mobile students wish to transfer their learning in this regarding onto their own country at their return journey. It will be also worth researching whether they keep, develop, or maintain their connections for intercultural contact, cooperative and global citizenship learning, and whether they receive any support or challenges in this regard (see example 30 section 7.5.3)

Feelings of inferiority and discrimination, which affected their engagement in the UK, may offer a new area of future research. As many participants talked about their religion identity, and how this affected the hostile attitudes they encountered abroad, Future research could investigate the link between islamophobia and their community engagement.

Since this study came up with findings that show that students were not fully positive towards the notion of global citizenship values and cooperative learning, it would be worth investigating the relationship between attitudes towards neo/ post- colonialism and global citizenship.

10.5 Implications and contributions:

10.5.1 Theoretical and empirical contribution to GC and ELF research:

First and foremost, the study contributed a better theoretical understanding in that it exceptionally combined elements from influential global citizenship education frameworks to provide a

comprehensive image and understanding of students' global citizenship learning. This research project took into account critical theories which move beyond issues of cultural and linguistic differences to understand the impact that the broader ideological beliefs and national and global discourses have on students' processes of developing intercultural understanding and world issues and how these are reshaped, revisited, reinforced, resisted and newly constructed in as a result of student mobility. It also contributed to examining empirically elements of Byram's (2008b) intercultural citizenship framework to evaluate the applicability of its values among students with a different historical, political, and social background. The study findings led to explore the significance yet also the questionability of some intercultural citizenship elements such as the notion of criticality and prior knowledge gained about national and cultural groups. This led to the conclusion that the model needs to be combined with elements of other theories such as ICA (Baker, 2015) that focuses on context dependent communication, skills, and identities. The study also proved that students' global citizenship learning required more than a cooperation and engagement with social issues and development of skills and frames of reference. That is to identify, reflect, question, and find alternatives to normative patterns imbedded in educational approaches and frameworks of global citizenship. Therefore, the study highlights the importance of considering questions of representation, power relation, hegemony and history. Hence, I analysed students' engagement with those notions by adopting ideas from Guilherme's (2002, 2007) and Andreotti's (2010, 2011) of critical, emancipatory and decolonial global citizenship learning. Rather than applying a top-down strategy that imposes normative ideals and learning methodologies, my study took a data-driven approach, which allowed data regarding students' needs and concerns of representation to emerge.

Next, My research examined and provided an empirical evidence into the current situation of global citizenship implementation and presence in the lived and educational experience of mobile students within international higher education. More specifically, There is a small body of research that has examined the sources and environments of learning inside and across three key contexts: formal education, informal and extracurricular activities, societies and educational groupings and projects, and, ultimately, the larger community. Through the finding, I provided a holistic understanding of how these sources of learning are equally significant and intertwine in shaping meaningful and transformative global citizenship experience. It seems that there is a gap where education could link students' formal and informal education therefore this study contributes to fill this gap and highlight the importance of linking informal and formal education. The study located students' experiences within diverse groups and momentary encounters to address the limitations of existing literature that views international student's experiences within the binary of national and cultural groups. I also included data related to students' experiences of intercultural contact and cooperation (basis of global citizenship) with people from their own social group. This study has also contributed towards recognizing the contact with communities of similitude (Killick, 2012, 2013) as sources of intercultural

and global citizenship learning. This challenges the static conceptualization of intercultural experience and cooperation that limits mobile students' experiences to the binary of two national groups.

The next area in which this study contributed to the concept of global citizenship in the context of international mobility is by highlighting and focusing on the provision of educational support and relevant issues. In intercultural communication research, the lack educational intervention has been extensively debated (Jackson and Oguro, 2018), and this issue extends to delivering and implementing global citizenship education (Killick, 2013; Torres, 2017; Baker and Fang, 2019) as shown in my research findings. The outcomes of the study revealed that in terms of global citizenship education, doctorate students require greater possibilities and pedagogical support. Furthermore, due to a lack of educational intervention and assistance in regard to global citizenship, most of the training obtained was frequently superficial and instrumental rather than centred on a humanistic global citizenship perspective. There is a lack of reflection, support and guidance for any challenges students experience as a part of their intercultural contact and cooperation outside their formal education. Passive and negative experiences could lead to developing misconceptions and reluctance attitudes among mobile students and therefore students deserve further support and guidance. The additional aspects I want to emphasise are the different perspectives, objectives, and beliefs that guide intercultural education teachers' and advisers' practice. These aspects have a big impact on how students see the world and develop as global citizens. This study demonstrates how various methods of teaching global citizenship affect students' learning in various ways.

The study findings in relation to the second question that looked into development and change of global citizenship in relation to study abroad have shown the link between elements of change namely, attitudes, identity and action taking, and the process of development as non-linear, dynamic, complex and informed by different situations and contextual dispositions. The action stage is notably overlooked and missing in students' intercultural education preparation. The search for voice is an aspect of action taking that has received little attention in prior studies and thus was brought into light by means of this research. Moving to a new location entails a temporary sense of belonging, as well as rights and responsibilities, such as providing opportunities and spaces for temporary residents to pursue their needs and rights in acceptable and peaceful ways. Such findings also broaden the roles of international students' mobility beyond contributing to national representation and economy, an agenda that is closely linked to the body of Algerian students who are moving abroad and depicted in the media and national debate. Some of the findings that do not seem to match previous research is developing the attention to and ability among participants in this study to create bottom-up inclusion and equality plans and action to respond to current-time, complex, subject to multiple interpretations political situations and their implications for individuals lives and rights (as depicted in example 27, section 7.5.2). My study focused also on how the type of action learned abroad is taken by students to their own societies. Not only the study brought light into this important aspect, but it has also shown how receptivity and

contextual factors in students own society can present a challenge to such form of action. The findings in this regard contribute to a gap that has yet not been established about the link between the principles and axioms of global citizenship in theory, students' needs and perspectives as well as obstacles and constraints in their respective communities and contexts. The study has shown that students also brought learning to their new communities and environment while residing abroad. That is how students enrich the new spaces and add value and enrich the mobility context.

Next, the thesis had focused on bringing to light the linguistic aspect of global citizenship, which has received little attention in previous research. The empirical evidence provided about the perceptions and experiences of language use in a global setting among students is hoped to contribute to an understanding of how the role of language perceptions and ideologies that govern those perceptions influence and limit individuals' abilities and willingness for active engagement with diverse and wider communities other their own. The study findings have hopefully contributed towards raising concerns and questioning the centrality of NS and the predictability of communication needs and skills of students as global citizens. This study has implications for researchers in the field as well as educators to shed more light on negotiation practices and strategies, re/co-construction of norms and forms of language and communication in diverse contexts with the intent to achieve common goals and interests as members of broader communities (Canagarajah, 2007) leading to new ways of thinking, acting, and identifying. This study has shown students enjoyed their position of English users as members of an international, global community and groups. Students can be only empowered students if they are made aware that their language use is legitimate and if they have been encouraged them to use language in flexible and context dependent ways inviting all the resources at their disposal to achieve their sense of global citizenship regardless of associated labels such as colonial and global although they are also invited to reflect critically on languages as social categories.

In terms of contextual contribution, this study provided empirical evidence of the challenges and opportunities of global citizenship education among a group of students from an underrepresented and underexplored context. It is argued that the notion of global citizenship and how it can be defined is shaped by the context it takes places and the local's needs (Abdi, 2008). Thus, students' responsiveness to developing a sense of global citizenship is determined by those historical factors and national discourse and ideologies that are often imbedded in educational practices, approaches, and tools. In the context of Algerian, there is a paucity of empirical research which investigated the integration of global citizenship and intercultural education among Algerian mobile students. Algeria has a complex society structure and issues of diversity; rights of minorities and social development are directly linked to the needs of youth and thus the findings revealed how global citizenship can support and inform those needs and complexities. Furthermore, this research helped to draw attention to ELF research and post-structuralist theories of language, both of which are currently under-explored in Algeria. Algerian learners are still dominated by established language theories, models, and ideologies, which conflict

with their communication and identity development demands, especially when they join in and engage with multilingual and multicultural societies and communities.

In terms of methodological contributions, my use of qualitative exploratory approach has been a point of strength for my area of research especially in providing an in-depth conceptualization and understanding of issues, sources of passive perceptions (Golubeva, Wagner & Yakimowski, 2017) and gaining rich insights global citizenship which were obscure in previous research relied on quantitative methods. In this study, I adopted a critical and poststructuralist approaches into accessing and interpreting my research topic and findings. This approach enabled me to understand students' experiences in broader scope, within transient encounters, context and situational interactions, in which students had more agency in identifying and negotiation of context-based frames of reference and action. Second, the diary method was an effective and reflective method and experience that helps generating rich insights which can be used both as a research and educational tool. Through online social media observation, I was able to capture students' activities and experiences. Students used the online platforms even in innovative ways to extend their civic action and awareness about social issues they learned as a result of study abroad. Using social media posts, students projected their change in identities and the nuances of their changing perceptions, and most importantly to reflect upon their experiences highlighting the positive aspects and the challenges they encountered.

10.5.2 Implications for pedagogy and policy making

10.5.2.1 Implications for pedagogy

To begin, the findings of this project have a number of implications for educational preparation and pedagogy. The study brought into light the significance of international groupings and transnational cooperation which added a remarkable value to students' experiences of GCE, this represents an underexplored yet a potential source of learning and reflection. Educators can raise students' awareness about the significance of transnational cooperation projects and groups and use them as a part of intercultural learning and reflective resources and reflective and learning activities**.** In terms of setting, the diverse nature of international HE and the wider UK setting offers implications for the significance of providing opportunities for experiencing and highlighting diversity at Algerian home institutions particularly for students who may not be entitled to experience international travel and promote international education at home. This includes diverse social groups and communities, transnational cooperation activities and associations outside the student community.

Former research findings tend to show that students typically have passive perspectives, role, and engagement with the concept of global citizenship, particularly in the absence of educational and the researcher-led interventions as in Byram et al (2017). In contrast, it was clear from my research that students "actively engaged in developing their own global citizenship" (Golubeva, Wagner and

Yakimowski, 2017, p. 11), notwithstanding the exploratory nature of the research approach used and the absence of my own intervention and educational support as reported. This has led in the exploration by students of potential sources of global citizenship learning that extend beyond what is offered in their study programme and that fulfil their interests and contextual influences. This could inform future research and educational practice to focus more on raising awareness among students to seek actively and through independent pursuit opportunities of intercultural engagement and achieving global citizenship.

Another contribution of the findings regarding demythologizing the assumptions that international students tend to isolate themselves from intercultural contact and they lack intercultural awareness and attitudes towards otherness (Caruana, 2014). Some of the students accounted that they were more engaged while they felt that local students were less engaging with them. This has implications for the need of preparedness of local students international higher education mobility contexts in terms of willingness to discover and engage with others, and also in terms of lingua franca skills and critical multilingual awareness.

Some students shared that they did not sympathise with the nature of cooperation and intercultural engagement activities as they clash with their belief systems and worldviews. It has been already suggested in theory (Byram & Dervin, 2009) and based on empirical evidence that during their study mobility, students may resist forms of personal and intercultural change, which could be perceived as a threat to their cultural identities and beliefs (see Baker and Fang, 2019). Universities should open opportunities for students to share their opinions and suggestions for the nature, focus, and range of cooperative learning that aims at global citizenship learning so that multiple and more voices are heard as opposed to teaching them intercultural and global citizenship values as "given and static content" (Andreotti, 2010, p. 243). The findings suggest an approach which builds on students' perspectives. Students can be included in designing their global citizenship education and given a space for sharing their own perspectives, reflecting, identifying, and advising on their own challenges: As Pashby et al (2022) note "classrooms are important spaces for raising questions" (p, 3) and empowering learners by focusing learning on issues that are meaningful to them. Participations in my study plainly rejected this identity when they felt that they were not able or given an opportunity to express their interests and perspectives such as Souha, who rejected to notion of global citizenship and its education in the UK.

10.5.2.2 Implications for policy making

It is hoped the findings could also stimulate policy decisions and their implementation. The Algerian government, like many governments around the world, makes decisions about international mobility based on job market considerations, which overlooks the humanistic aspects of study abroad and

intercultural contact and cooperation, and obscures their importance. According to the conclusions of this study, the supply of intercultural and global citizenship education in international mobility is still limited and symbolic rather than comprehensive, and it lacks critical elements that lead to transformative learning. This study findings thus suggest the need to move beyond the idea of students' mobility in Algerian internationalization approach which targets the acquisition of established linguistic and cultural norms and the comparison of national cultures. Instead, it is suggested that a more diversity informed, and comprehensive approach is required in language, intercultural and global citizenship education. To ensure students receive a thorough and current intercultural education, it may be required to assign, for example, a commission and meetings of academic experts to review global citizenship education and examine its implementation in light of new research trends in the international strategy in the Algerian context as it is crucial to connect theory with practise. It is possible that a comprehensive and updated training of internationalisation officers and programme developers in both Algerian and UK context in the area of intercultural development and global citizenship is required.

Currently the established discourse about internationalization of HE education in Algeria is that of openness to a 'globalized world' and global status of English and preparing students to submit to such established world status and structure. Nevertheless, following the critical approach adopted in this study, Algerian policy may need to adjust its aims and move from a position of periphery to a position of an engaged agent in the change process outlined in critical theories of global citizenship such as revisiting established positioning and power relation. This study has shown that adopting a monolithic and hegemonic approach into language education and citizenship education is confronting, reinforces inequalities and hinders achieving a broader sense of belonging and acting in the global domain.

Since the project's findings deepened our understanding of the significance of languages and how hierarchies created by language ideologies result in inclusion and exclusion in global citizenship. This suggests that students in the Algerian context need to be empowered and become more aware of using multilingual resources in the first place, while also being sensitive to imposed beliefs about language use and more concerned with social justice and equality. Negotiation and reconstruction of cultural, linguistic norms and identities (Canagarajah, 2007) to communicate were perceived as positive and innovative in this research and the process of negotiation itself is perceived as a way of engagement (Hua, 2014). This challenged the monolingual focus on native English highlighted in the aims of Algeria strategy towards internationalisation (Wang and Jenkins, 2014) and contributed to break the common and firm equation of internationalization and English in its rigid forms as pointed by Jenkins (2017). The findings regarding the lived experiences of students in terms of language provide implications for preparing students to communicate in diverse intercultural settings. This involves awareness of "the communicative needs of mobile (so-called international)" students, which extends beyond knowledge of established and predetermined conventions and forms of English yet to

prepare them to become open towards relying on a variety of resources in different contexts (Jenkins, 2017, p. 503). The influence of social mobility emphasises the necessity for additional languages that are underrepresented in Algerian education, from primary school to higher education, or at the very least promoting awareness and openness towards them. The study's conclusions also urge the creation of diverse extracurricular activities, including language hubs, and community events involving the use of multiple languages. However, educational assistance is needed to enable students to critically interact with established ideas of language norms and ideologies and to challenge them in order to foster a culture of peace and cooperation.

Finally, below is a figure that was developed to summarize and visualize the study findings and contribution.
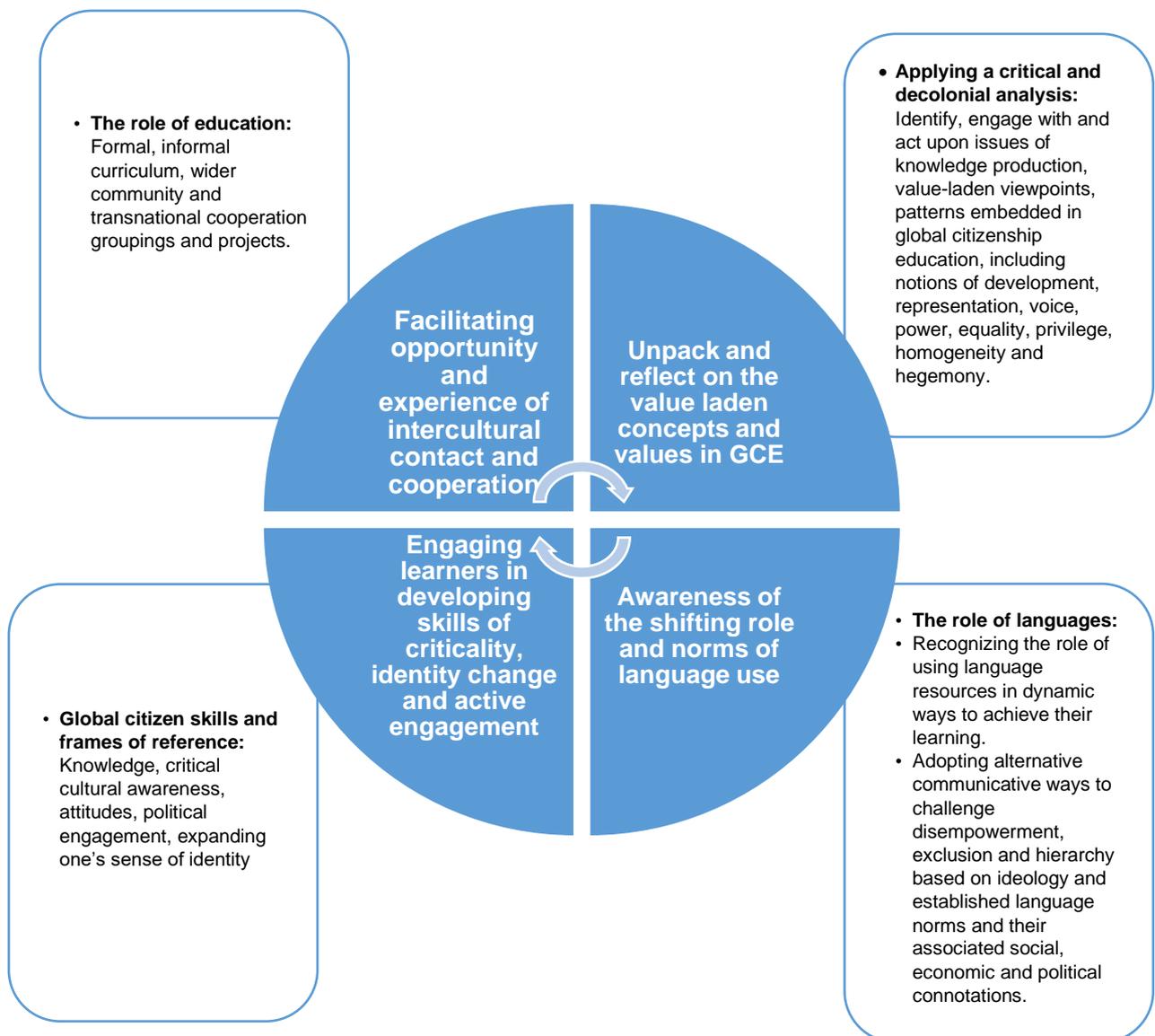
Figure 8 Summary of study findings.

10.6 Summary and conclusions

This study has offered theoretical and empirical understanding of the experiences of international students as regards intercultural development, and global citizenship learning especially in contexts such as Algeria where study abroad and international mobility programmes are limited in scope and scale. This study revealed that international mobility offers seminal opportunities and resources for experiencing intercultural contact and activism that has a humanistic and global focus. Yet, the lack of authority support produced patchy experiences and fortuitous and unequal change and development across various participants. This study also contributed a comprehensive picture of what hinders or empowers students' attitudes, actions, and views of themselves as global citizens featuring native speakerism as a block to engagement, a source of anxiety and sense of inferiority. This is as opposed to awareness of ELF skills and ownership as a tool for encouraging positive intercultural engagement, international identification and achieving common goals and interests regardless of which form, or norms are applied. A perspective, which students supported because of their experiences abroad with 'others' which they saw as a necessity and a positive form of engagement. It is hoped that this investigation of the relationship between language and global citizenship offers a better understanding of what language skills future graduate require to develop as global citizens. It is also hoped that global citizenship education, preparation and support across different phases of mobility will be given more attention to ensure transformative, contextual and decolonial learning.

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Appendices

Appendix A Ethics forms

UNIVERSITY OF Southampton

Student Research Project Ethics Checklist 2016/17

This checklist should be completed by the student (with the advice of their thesis/ dissertation supervisor) for all research projects.

Student name: Amina Lechkhab Student ID: 28966252

Supervisor name: Dr. Will Baker Discipline: Modern Languages

Programme of study: PhD

Project title: Identity, Intercultural Awareness and Intercultural Citizenship through ELF among Algerian International Mobile Students.

		YES	NO
1	Will your study involve living human participants?	√	
2	Does the study involve children under 18?		√
3	Does the study involve adults who are specially vulnerable and/or unable to give informed consent?(e.g. people with learning difficulties, adults with dementia)		√
4	Will the study require the cooperation of a third party/ an advocate for access to possible participants? (e.g. students at school, residents of nursing home)		√
5	Does your research require collection and/ or storage of sensitive and/or personal data on any individual? (e.g. date of birth, criminal offences)		√
6	Could your research induce psychological stress or anxiety, or have negative consequences for participants, beyond the risks of everyday life?		√
7	Will it be necessary for participants to take part in the study without their knowledge and consent at the time? (e.g. covert observation of people)		√
8	Will the study involve discussion of sensitive topics? (e.g. sexual activity, drug use)		√
9	Will financial inducements (other than reasonable expenses or compensation of time) be offered to participants?		√
10	Are there any problems with participants' rights to remain anonymous, and/or ensuring that the information they provide is non-identifiable?		√
11	Will you have any difficulty communicating and assuring the right of participants to freely withdraw from the project at any time?		√
12	If you are working in a cross cultural setting, will you need to gain additional knowledge about the setting to work effectively? (e.g. gender roles, language use)		√
13	Are there potential risks to your own health and safety in conducting the study? (e.g. lone interviewing in other than public spaces)		√
14	Will the study involve recruitment of patients or staff through the NHS?		√
15	Does the research project involve working with human tissue, organs, bones etc that are less than 100 years old?		√

Please refer to the Research Project Ethics Guidance Notes for help in completing this checklist.

If you have answered NO to all of the above questions, discussed the form with your supervisor and had it signed and dated by both parties (see over), you may proceed with your research. A copy of the Checklist should be included in your eventual report/ dissertation/ thesis.

If you have answered YES to any of the questions, i.e. if your research involves human participants in any way, you will need to provide further information for consideration by the Humanities Ethics

Committee and/or the university Research Governance Office. This information needs to be provided via the Electronic Research Governance Online (ERGO) system, available at www.ergo.soton.ac.uk.

CHOOSE ONE STATEMENT:

| ☐ | I have completed the Ethics Checklist and confirm that my research does not involve human participants (nor human tissues etc). |
| ☐ ✓ | I have completed the Ethics Checklist and confirm that my research will involve human participants. I understand that this research needs to be reported and approved through the ERGO system, before the research commences. |

Signature of student: Amina Lechkhab   Date: 14/08/2017

Signature of supervisor: ......Will Baker ....   Date: ....05/09/17.........

Protocol

Study Title:
Identity, Intercultural Awareness and Intercultural Citizenship through ELF among Algerian International Mobile Students.

Researcher(s): Amina Lechkhab

Funder: The Algerian Government
Sponsor (if known): The Algerian Government

Background
A brief summary of the aims and objectives of the research. State the research question and hypothesis.

The research questions stated below are related to the aims of this study which are the exploration of the effects of international mobility and education characterized by intercultural ELF communication on students' development of intercultural awareness and a sense of intercultural/global citizenship. Further, my research aims to build on students' perception of these interrelated notions and examine a new conceptualization of identity and intercultural citizenship from an ELF perspective. It also focuses on how transcultural travel exerts an influence on the ways Algerian students perceive and negotiate identities as a result of their transcultural mobility and intercultural ELF communication. To this end, this study endeavours to answer the following questions:

1-What is the effect of transcultural mobility on Algerian students' intercultural awareness?
• What is the impact of transcultural mobility on raising students' awareness, motivation and preparedness for intercultural citizenship?
2-How do students perceive English use and learning in international settings in relation to intercultural citizenship and intercultural awareness?
3• What identities do Algerian international students associate themselves to when they communicate in English, local and/or global identities?
4• How do students' perceptions of English use in intercultural communication relate to their recognition and/or development of a sense of intercultural citizenship?

Method
Describe how you intend to test the hypothesis. Are you conducting a questionnaire study or a clinical trial or other quantitative method? Do you have a control group?

This study will be constructivist interpretivist and therefore qualitative research approaches and methods will be predominant throughout this research. In order to get in depth understanding into students' experience, principles of ethnographic research will be employed. As the research methods adopted will be using element of ethnography, this entails that participant's experience and perceptions will be examined over a long period rather than a given slot of time through skype interviews or face-to-face semi-structured interviews and diaries. During the data collection period, I will be also observing informants' participation during social events in University campus and students' Union where I will be present. I will be observing how they participate and if they have any interactions with others. The nature of this research is exploratory rather than experimental and therefore there will be no control group.

Materials

Refer to any measurement tools, questionnaires, etc. and place these as an appendix to the protocol.

To allow for the collection of qualitative data in my study, a number of qualitative research methods will be used. To begin, skype interviews will be conducted with students prior to their transcultural experience in order to get data into their background knowledge and perceptions of cultural difference and similarities and the importance of these during their stay abroad. Also, we need to get some data into their perceptions and expectation of English language learning and use while being in an Anglophone and international university. Moreover, skype semi-structured interviews should cover the topic of identity negotiation, projection and representation in relation to language and culture. Then, semi structured interviews will be conducted to account for any transformation in relation to identity through IC and ELF interactions and a sense of intercultural citizenship as a result of international mobility and education. In order to gain the qualitative data, we opt for semi-structured interviews to answer the questions of this study. This kind of interviews may well allow for probing of views and opinion and therefore attaining in-depth data (Zhu, 2016). The interviews will be conducted through skype, telephone and face to face depending on participants' convenience. In addition, in order to gain insights into participants' intercultural experiences throughout the period of international mobility, we will make use of diaries to offer more rich data. During this period of time I will be also observing informants' participation during social events in University campus and students' Union where I will be present. I will be observing how they participate and If they have any interactions with others from different social and cultural groups. I will also seek to obtain participants permission to access their Facebook timeline and their tweets to be used in mu research as data to explore their social, intercultural and international activity since their arrival to the UK.

Finally, a researcher's diary will be also used to allow for further analytical understanding of the issues being studies.

Participants

Who are your participants and what age are they? Where are they being recruited (e.g. fellow students within your School, local primary schools, local leisure centre etc) Where and how will they be approached and how will they be recruited? How many will take part and what are the inclusion and exclusion criteria?

The participants of the study will be a group of an approximate 12 Algerian students whose age vary between 23 to 27 years old and who are undertaking postgraduate studies at UK universities. These students usually undertake one to two weeks' preparation programmes before leaving to study in the UK. The preparation typically involves general sessions related to language and culture with specialists and lecturers from a variety of UK universities. After that students travel to the UK for undertaking a short course pre-sessional (up to five months) which incorporates an intercultural awareness course, students then usually decide to persuade a long term degree programme in the UK (IPHD, PHD). The participants will be chosen from two different cohorts, i.e. those did not yet move to the UK to begin studying and those who are in the UK for a long-term degree study programme. Purposive non-probability samples will be used because I seek to obtain insights into particular practices that exist within a specific location, context and time. Participants' convenience is supposed to be facilitated by the gatekeepers including an Algerian international agent as well as by means of personal contact and coordination.

Procedure

A step-by-step account of who will do what to whom, with a clear timeframe and sequencing of events.

The research will start the main study by the end of September. Participants will be distributed the consent form and the participation sheet to fill in. Subsequently, skype interviews will be conducted with informants to get background information about their experience. During the study abroad period, participants may be asked voluntarily to complete diaries regarding their experiences. Finally, after the study abroad experience ends (around the third week of February), the researcher will conduct formal interviews via skype or face to face with participants in order to get more rich data.

Statistical analysis

In brief, what analysis will be performed on the data? Power calculations may be included here to justify the numbers of participants recruited if appropriate.

Data will be analysed using thematic analysis using the themes and categories that would emerge from the written as well as the oral narratives (i.e. diaries and interviews). The specialized software computer package namely Nvivo will be used to carry thematic analysis and coding.

Ethical issues

Identify any ethical issues – there are always some issues to consider even if these are minor. It is important to state how these will be managed/minimised.

The risks to the researcher and the participants in this study may not be great. The activities that the participants are expected to engage in, diaries and interviews May not provide any danger. Participants' involvement will be entirely voluntarily and they will be informed that they have the total ability and freedom to withdraw from their participation in this study at any time. Research will be conducted overtly with explicit written consent form. General information regarding the study under research will be explained to participants. Anonymity will be protected for participants with pseudonyms to be used in this research and any related reports.

Data protection and anonymity

Researchers should be aware of, and compliant with, the Data Protection policy of the School. You must be able to demonstrate this in respect of handling, storage and retention of data.

In my research, I will abide by the Data Protection policy of Southampton University. Data gathered during the study will be stored in a password-protected computer. The date will be stored in audio records that are of my own. Data may also be stored on an ICloud drive on my own devices and protected with a confidential password. After completion of the study, all data will be made anonymous, i.e. all personal information associated with the data will be removed. Data gained in terms of audio records, interview notes will be stored in CDs and will be kept in a locked cabinet that only can access to it. As for data obtained from the social media, I will make sure they are kept secured in my computer, which is protected by a confidential password. In addition, contact details of the participants will not be retained after I finish the study.

ETHICS IN RESEARCH RISK ASSESSMENT FORM

To be completed in accordance with the attached guidelines

This is not a Health and Safety Risk Assessment. If your project also involves Health and Safety Risks, you will also need to complete a Health and Safety Risk Assessment form. Contact your supervisor for more information about this.

Activity:

My research is a qualitative study of Identity, Intercultural Awareness and Intercultural Citizenship through ELF among Algerian International Mobile Students. It looks at the effects of international mobility and education characterized by intercultural ELF communication on students' development of intercultural awareness and a sense of intercultural/global citizenship. Further, my research aims to build on students' perception of these interrelated notions and examine a new conceptualization of identity and intercultural citizenship from an ELF perspective. It also focuses on how transcultural travel exerts an influence on the ways Algerian students' express, negotiate and enact identities through intercultural ELF communication.

To allow for the collection of qualitative data in my study, a number of qualitative research methods will be used, these involve skype semi-structured interviews and diaries. The participants of the study will be a group of an approximate 12 Algerian students who are undertaking postgraduate studies at UK universities. The research will start the main study by the start of October. Participants will be distributed the consent form and the participation sheet to fill in. Subsequently, email interviews will be sent to the informants to get background information about their experience. During the study abroad period, participants may be asked voluntarily to complete diaries regarding their experiences. I will be also observing informants' participation during social events in University campus and students' Union where I will be present. What I will observe will just involve how students participate in these events and whether and how they interact with intercultural others. Finally, after the study abroad experience ends, the researcher will conduct formal interviews with participants in order to get more rich data. Semi-structured interviews will be used and audio recorded. Participants will be sent an email to have interview in order to answer some questions related to their lived experience in the UK. This will be done either in person or by Skype. I might also visit some students in their cities and interview them personally. The place will be chosen by the participants, for example, coffee shop, university campus or library. What is important is that the anonymity of students will be kept.

I have decided to use social media platforms, namely; Facebook and twitter as an unsolicited diary (unrequested diary) to explore the intercultural journey of students since their arrival to the UK. As few participants have hardly completed any diaries, and given that I was not able to conduct observation, I thought of accessing the content of Facebook posts in participants Facebook walls and their tweets, these I believe could provide a source of unsolicited diaries and therefore more rich data.

Through use of social Media I am seeking to obtain data about social, intercultural and intercultural activity and reflections of my participants. It will be actually an advantage as given that it is unsolicited (diaries that are generated naturally not under a request of the researcher) it will be more likely naturally and therefore will help a greater credibility to research. Access will be obtained subsequently to the ERGO approval. Afterwards, I will engage in collecting, reading and generating questions about those posts for a last round of interviews. As for the time of collecting, I will be looking at their post relevant to the topic of my research starting from the beginning of their mobility journey. Given that, I will be accessing the post as contents and records of their activity, my role is passive with regard to their post, I will be just reading and taking what I need for my research. I will be considering posts in three language that I master, Arabic, English and French.

Locations:

UK universities (university campus), café, restaurant, students' union or library. People will be interviewed by Skype or in person. Data available on tweeter and Facebook are usually public , and users often expect other people to have access and observe their social media acitivity. Yet, there are also posts that participants share only with friends on Facebook and which are also of interest to this research, therefore, after obtaining the ethical approval the researcher will send the information sheet and consent form to seek their permission to have access to these data . Participants will be also sent a friendship request to enable me to access their Facebook and twitter post.

Potential risks:

Generally, participants will be interviews via skype and they will be at their own place. In case of face-to-face interviews, the researcher will make sure to choose a safe secured public place such as a university cafeteria or a university meeting point to meet up the individual participants and conduct the interviews. However, any expected risks could be related to participants' reactions or respond to the participation request. For example: the researcher may face an unwelcomed greeting from the interviewed people, or misunderstanding of the interview questions which might be too deep or they might find them personal and the questions may not relate to their interest. Further, Participants may not feel at ease, as they know that they might be observed when they participate in social events and the university. However, the researcher will make sure not to make them feel specious or not comfortable being observed through body language, and interaction with them from time to time. As for the use of data from social media, it is important to note that these sites are public or that they can become public of a participants' friend chooses to share their posts. Therefore, there is the likelihood that those posts could be traced back to their original profiles, yet this is will be prevented by means of anonymity and confidentiality.

Who might be exposed/affected?

As this study involves no potential activity, which could lead to significant such as use of chemicals or machines, there is a low anticipation of the researcher and/or research participants to be affected or exposed to any potential safety risks. Yet, the unwelcomed greeting from participants may put both in an unpleasant and embarrassing situation.

How will these risks be minimised?

I will make sure that I explain to the purpose of my research and what it aims to rich, I will avoid asking personal questions, I will let them speak freely, and I will let them feel at ease. I will ask them for a visit to conduct interviews whenever they feel free and ready to be interviewed. I will meet the in a café in their universities rather than their private homes. Observation will be carried in public space such as a university campus. In addition, I will let them know that they can withdraw in case of unforeseen circumstances or for not being comfortable with their participation. For social media data, it is made sure that participants are over 18 years old with regard to the use of direct quotes from their profiles. To reflect the themes that might emerge from the social media data I will make sure that I remove any ID handles when using direct quotes or any identifying information of the participants. I might use the screenshots (with anonymized personal information) for future presentation and conference papers, however, if they are to be used I will make sure that I maintain anonymity and confidentiality and I will make sure that I paraphrase some posts and edit and delete the parts which that might imply any sensitivity or personal insights. I will be very likely to use texts from the posts, as I believes this reduces the harm of identifying people. If I decide to examine pictures or videos, I will translate these into texts to reduce any ethical anonymity risks. I might also summarize and paraphrase them to reduce the risks of identifying who has posted what. I will also avoid mentioning in personal or identifying information and places that are likely to signify identifying individuals in the posts whatever their format is.

While my research does not attempt to capture sensitive data, I am aware that sometimes

insensitive and publicly exposed data could be perceived sometimes sensitive. Therefore, I will make sure I apply significant examination of the posts, which might imply sensitive personal information. Hashtags will not be used unless they indicate themes related to research and will be examined for their relativity to the post context. I will make sure that they have no indication of sensible or personal identifying information despite hashtags are often used in twitter and shared publicly which means that the participants are aware and agree on these data to be shared publicly and the ways in which they might be used for commercial and research purposes. My participants will be sent a description in the participation sheet to understand exactly why I am going to use their Facebook post for and how I will assure to remove all data, which may cause a possibility of tracing, back their post to their original profiles. My study participants are taking part in my study for about 5 months now and they are already with my research topic and why they are taking part but I am explaining more about the inclusion of their Facebook posts as data for my research. In addition, I am sending the consent form to seek their permission to use their social media posts for my research purposes and I will indicate that I need their permission for some of the post that are shared only with friends to be volunteer provided for the researcher's access to use as research data. . For data obtained from the social media, I will make sure they are kept secured in my computer, which is protected by a confidential password, and that no one has access to these data after they have been captured and stored in my computer.

Risk evaluation:	Low / Medium / High

Can the risk be further reduced?	Yes / No

Further controls required:

Date by which further controls will be implemented:

Are the controls satisfactory:	Yes / No

Date for reassessment:

Completed by:	Amina	Lechkhab	14/08/2017
	Name	signature	date
Supervisor/manager: If applicable	Will	Baker	
	Name	signature	date
Reviewed by:			
	Name	signature	date

UNIVERSITY OF Southampton

CONSENT FORM

Study title: Identity, Intercultural Awareness and Intercultural Citizenship through ELF among Algerian International Mobile Students.

Researcher name: Amina Lechkhab
ERGO number: 30115.A2

Please initial the box(es) if you agree with the statement(s):

I have read and understood the information sheet (date and version of the consent form) and have had the opportunity to ask questions about the study.	
I agree to take part in this research project and agree for my data to be used for the purpose of this study.	
I understand my participation is voluntary and I may withdraw at any time for any reason without my rights being affected.	
I understand that the information collected about me may be used/ may be anonymised and used in future ethically approved research studies.	
I understand that I am going to participate in two to three rounds of interviews each with an approximate of 30 minutes and that my responses during the interviews will be (audio/ video recorded)	
I understand that I might complete diaries about my intercultural experiences from time to time.	
I understand that I might be observed by researcher in social events that are held at the university campus.	
I understand that my posts on Facebook will be used as data for the study	
I understand that my presence on Twitter will be used for research purposes	
I consent to being a participant in the study	

Name of participant (print name)..

Signature of participant..

Date...
15/02/2018 [V2]   [Ethics reference

30115.A2]

Participant Information Sheet

Study Title: Identity, Intercultural Awareness and Intercultural Citizenship through ELF among Algerian International Mobile Students.

Researcher: Amina Lechkhab
ERGO number: 30617

Please read this information carefully before deciding to take part in this research. It is up to you to decide whether or not to take part. If you are happy to participate you will be asked to sign a consent form.

What is the research about?

I am Amina Lechkhab, a PhD student at the university of Southampton. I am carrying on this study in order to explore how does living and studying in an international and intercultural setting influences students' intercultural awareness and how these experiences shape their perceptions of intercultural citizenship and identity. I will be interested in answering the questions of What is the effect of transcultural mobility on Algerian students' intercultural awareness? What is the impact of International education and transcultural mobility on raising students' awareness, motivation and preparedness for intercultural citizenship? How do students perceive English use and learning in international settings in relation to intercultural citizenship and intercultural awareness? What identities do Algerian international students associate themselves to when they communicate in English? How do students' perceptions of English use in intercultural communication relate to their recognition and/or development of a sense of intercultural citizenship? My research is funded by the Algerian government.

Why have I been asked to participate?

You have been asked to participate because the criteria for my research sample should apply to you. This means that you should be an Algerian PhD pre-sessional or a PhD student who have been offered a fully-funded scholarship by the Algerian government and you are also an international student studying in the UK.

What will happen to me if I take part?

You will be expected to answer some questions in relation to the study and will be invited to share some of your experiences and small stories. Students who came for the language program will be interviewed via skype prior to their travel and they will also be asked to complete voluntary diaries and observed in the events they take part in during their stay in the UK for 5 months within the university campus. You will also be asked to be interviewed at the conclusion of their short stay experience. If you are already on a PhD programme you will be interviewed visa skype and may be face to face. You might be also asked to complete voluntary diaries related to your intercultural experiences and encounters as well as your own interpretations of these experiences, it would be also good if you could link your intercultural experiences to language use. You can complete these diaries on a word document, your phone memos and send me shots of these. I will also seek to use data from your Facebook posts and Tweets from your timeline from the start of your stay in the UK.

The information I am seeking to obtain relate to your social intercultural and international activity and reflections from the start of their stay in the UK after, I will seek to accept my Facebook friend

invitation and to have access to your tweeter account. If you decide to take part in the study, you give me the permission to invite you for interview experience to suit your availability, either in person or by Skype and to write down some stories from your intercultural experience. Data will be anonymized so that participants will not be identified.

Are there any benefits in my taking part?

There is no individual benefit but a collective benefit because this study will be read by academics and may be from beyond the UK who may have little knowledge about the intercultural experience of international Algerian students in UK and their issues in terms of identity and language in relation to intercultural citizenship.

Are there any risks involved?

There are no potential risks that this study is likely to involve. A possibility of tension or discomfort may occur as your talk about few cultural shock stories, when talking about your cultural and national identity, or you may feel a bit anxious about devoting time for participating in the interviews and completion of diaries. Data obtained from social media contain no harm to participants. I will anonymize data to prevent tracing back data to identify the original publication or the identity of its user. My research does not contain the collection sensitive or potentially embarrassing data.

Will my participation be confidential?

Your participation will remain confidential and anonymous. My study is in compliance with the Data Protection Act/University policy. The data you will provide will be stored in in a ICloud storage space with a confidential password in addition to my university computer which is protected by my own password. The information will be accessed by my supervisors and some academics in the university of Southampton. The data will be destroyed and deleted after I finish the study. Contact details of the participants will not be retained after I finish the study. With regard to the data that I will obtain form social media platforms, I will make sure that names and photos of people and places will be blanked, only participant text posts and reflections will be used in this research. The data files or the documents related to my data that I keep will remain in my computer that is often in my room or that I make use at university and that nobody has access to it, I keep the files(such as interview field notes, printed copies of data in my locked cabinet or my locked room.

What should I do if I want to take part?
If you accept to take part, there is a separate consent form that you need to sign in.

What happens if I change my mind?
If you feel that are no longer wishing to take part in my study you can withdraw at any time and that you will not be affected by any means. Yet, the data that have been collected so far up to the point of the participant's withdrawal will be used unless you express your desire for the data to be deleted and destroyed. |

What will happen to the results of the research?
The results of this my research will be recorded in my PhD written thesis. The latter could be published and participants could access and read it if needed. The anonymised research data can be made available for future research projects. Research data be stored for a minimum of 10 years

for staff and postgraduate research students, as per university of Southampton policy, but can be longer if required by funder or statutory obligation. Staff and postgraduate students should remember that publications and anonymised data relating to the research should be made available through the university repository. I might present data from social media platforms (with anonymized personal information) for future presentation and conference papers; however, if they are to be used I will make sure that I maintain anonymity and confidentiality. I will make sure that I paraphrase some posts and edit and delete the parts which that might imply any sensitivity or personal insights, which I will be already doing with the thesis data and results.

Where can I get more information?

If you need further information about the conduct of this research or have further questions please contact Jennifer Burnell, the administrator of the ethics committee, Faculty of humanities, University of Southampton, SO17 1BJ, UK. Email: J. C. Burnell@soton.ac.uk.

What happens if something goes wrong?
In the unlikely case of concern or complaint, you may refer to the Research Integrity and Governance manager (023 8059 5058, rginfo@soton.ac.uk). The contact should not be the researcher, the supervisor, or any other person involved in the study. The university has insurance place to cover its legal liabilities in respect of this study.

Thank you.

Thank you for taking the time to read the information sheet and considering taking part in the research.

Appendix B Interview questions sample

Interview questions for the second round:

1. What do you think are the main aspect of living and interacting with others from different social and cultural groups? Especially when living abroad?
2. Have you ever taken part in activities, events, or projects that involve people from different cultural and social backgrounds to achieve a shared objective?
3. What is your perception of participation in similar activities and events?
4. Do you think that study abroad offers these opportunities?
5. Do you think that your study abroad changed your views and behaviours concerning diversity and global issues? What has contributed to that?
6. Do you think that travelling and getting experiences abroad is important in order to become a global citizen? Do you consider yourself as a global citizen?
7. Have you ever come across the concept of intercultural or global citizenship?

Appendix C Interview transcription sample

Zohra's second round of interviews transcription

Amina: Thank you very much for accepting to take part in this second round of interview

Zohra: You are welcome

Amina: I explain to you a bit about this round of interview. It is meant to elaborate more on some of your answers in the first round of interview as well as the diaries that were posted on the blog. Ok?

Zohra: Ok!

Amina: So, shall we go with the question?

Zohra: Of course!

Amina: I have noticed in your answers in the first round of interview and in your diary that you had many experiences with people from different backgrounds. So, I would like to know how do you feel about others' perceptions on topics that ae unfamiliar to you or to your culture?

Zohra: Ok, well I would like to say that for me I have learned how to respect the others' views and to respect my view as well. And, when I talk about respecting my view is like I tell what I think about considering other people culture or considering the context. And I don't try to impose it, just negotiate the information with them. I discuss it in a very right gentle way, I accept their views as well, and that I don't try to impose my views just give and take

Amina: Why did you say impose, did you sometimes feel that you are right, and you need to convince others before such experiences?

Zohra: Yeah, I will give you an example. When we start talking about religion, when I came here my thinking was that my religion is the perfect one. And, when I started discussing with people getting in touch with people who believe in other things, religions, or they don't even believe in anything or any religious use in their life, I always considered that my religion is the best thing, and the best message, and the best religion to be followed. I feel like I may hurt them or offend them in a way that I am underestimating the way they believe or the way they believe towards life. So, I say that my religion is good for me and convincing and all that but now I don't try to convince them to follow my religion or… I act as my religion tells me or as I have been raised to act with people according to their religious frame, but I don't try to convince them to follow my religion

Amina: OK, and I would like also to know how did encounter with others here or as a result of the course of your study abroad has influenced the way you think about your home practices?

Zohra: Sure, it influenced a lot! Actually, when I was in my country, I never thought about questioning the practices. Yeah, may be I did not accept some of the practices. Even when I was in my country, and I didn't believe that I should follow them like in a strict way. However, when I live in the country you don't feel like you need to raise awareness, my awareness or the awareness of people who are like you like your family or anything. However, when I came here it's like my

contact with the other people and being in touch with them and receiving questions all the time about myself, my country… I even started to learn about my culture including the history for example, the history of my country and this helped my views to change more. My views now are like stronger. I have a background. I am not like my views were inherited from what I learned but now my views I build them based on research, anecdotes and my experiences as being like a member in my country or my culture, so my views changed towards my county and my culture.

Amina: And did your way of looking at discrimination or dealing with discrimination has changed across the course of your study abroad experience?

Zohra: Yes, may be before I get emotional and, for example, when people were taking about my religion and my hijab and my appearance, it's not in way discrimination maybe they did not mean. at the beginning I always feel offended, and maybe it did not know what the problem was but now if I get I know when people discriminate me. I know when the act is built on like to discriminate me and he has a personal according to my ethnicity or my race. I now act and react it's not like before. I am more confident to how I react o discrimination then before. Even when I am a foreigner, even with the locals, I know my rights, I know my duties as an international student in this country, I am not afraid any more from receiving it from locals or from I meet in there. I know my right and my duties. And I think when the people you encounter in your life you meet during this experience know or observe that you know your rights and duties, they will never try to discriminate you.

Amina: And there is an important point related to this is that when you have mentioned when you have been in the world youth event. Where you actually was talking about something global with regard I think linking different youth together to make them develop interculturally. And, there was I think you proposed something like technology to make them in contact with others. And, you mentioned about the reaction of the people who were of the panel, what did this behaviour has had an effect on you how did you react about it and how did you understand it, what did you learn from it?

Zohra: At that moment actually at the event, the member of the panel acted with me in a way that she discriminated or she underestimated my scarf. Before, like we did an activity so someone would say something about me and the guy who mentioned things about my background, said that I am Algerian, and I am Amazigh and, I am beautiful. And, the person didn't mention that I am studying in the UK or I am doing a PhD. And, when I asked the question, asking how I can use the technology to allow students who can't access to opportunities of studying abroad to live in the experience of studying abroad in their homes or academic institutions using technology. She thought at that time her response, or her answer was like it's not our responsibility to thinking the place of government. We can't provide or can't send their students abroad. Because, she thought that I am from Algeria, am from an undeveloped country or a developing country. So, we don't have these in my country or something like this. She did not answer the questions; she answered me as a person. Her answer should be like related to the use of technology if it is possible or not or if it can be useful or not.

Amina: ok, yeah.

Zohra: But, she answered according to developed developing countries, who mentioned (in an angry voice) this developing country? I laughed inside me and with sarcastic smile. I was like excuse me in my mind, my idea was like excuse me, and you are a professor and an academic in intercultural communication. The way you answered shows the person who you are; it does not mean if you are a professor in that field you should be think like this just because she is studying a field like this one, her reaction was so harm. I just I had got back to my seat and my friend just asked the question thinking about himself, about his experience, and he mentioned that he is from Germany. And, what I noticed, he mentioned that he is from Germany, and he said that sometimes in my thinking I say that I

am going to Africa and these people, we underestimate them because they are from developing countries, when he mentioned developing countries. I felt he is answering her question and he is doing the follow up for me. Because he said because we are from developed countries, we tend to underestimate the people from developing countries. She couldn't answer him. And what I noticed in that session because he said that he is from Germany, everyone was like so interested. And, even when we finished, he is my friend and actually when we finished the session, they all came to talk to him. They came to greet him, and I was like, and they never greet other people from developing countries. So, event it was the environment was like to bring people from all over the world together. at that event, I noticed that it will never happen. They will never think people from, I will not generalize, but it needs many efforts to make this thing happen, to bring the people together. and to just put the discrimination of the belonging or which country based on belonging or which country you belong to a way of our perception about people, will never happen. We need a lot of efforts, and actually the most interesting thing in this person the German person, when I was telling him you know, when I was telling me when, I was introducing him to people. My friends that he is from Germany, he was like Zohra, please don't mention my nationality. I was like, why, I asked him why. He was like people don't need to know my nationality. They need to know me. I was surprised and actually, I found it is a good way and even his budge was like ehh… **Amina**: reverted?

Zohra: reverted to the other side so that people don't see the nationality. And, I noticed that people when they don't see or don't have any like you don't resemble anyone or example like us. if you don't put the veil, people will not think that you are a foreigner or Muslim. The veil is a sign; a flag is a sign, sometimes. It is better to put those signs away and he had a good philosophy about this.

Amina: wow!

Zohra: sorry for the long answer, but it

Amina: but it's all interesting to be honest!

Amina: and have you ever joined any international or global association like when you cooperate with others or when you show your voice?

Zohra: Actually, in the next six coming day, when I attended this international event in my first festival. I became a part of future team. It is composed of people from all over the world. The youth from all over the world and we build project according to other interests. And we try to get the funding and all that. But I have never been like a part of an international association yet, I should be but my PhD commitment, I can't proceed with this. I volunteered with an association here in the UK and I attended an event once we did a fund raising. I did two fund raising events and I was part of the management team. It was very interesting to see how I learned how to fundraise money.

Amina: And why was it interesting to join the future team?

Zohra: It was interesting. When, I was in my country. I was a student and to be honest especially that I live in small cities and inferior cities, the opportunities to our voice to be heard are very very small. Very small and like and very few not even small. However, when I am abroad it's very interesting to get involved in this to make a huge opportunity to get my voice heard. Because I am a am a part of a team, I learn something. I learn that any idea, it can happen if people have the will to make it happen. Or as well, if you have the sponsorship the money the key of happiness (laughing). When I was in my county, I didn't think that people never happen but being a part of these international and broader teams, it helps you to make your ideas at the service. And let other people like hear them with other people. those people may help you to let them heard by like other associations or companies. And

then you make your project like, especially projects related to sustainability, education, and civil service. it's really good to be a part of those international association, I think as we worked like about this project, we learned when I was in Ireland. I learned and being a part of this team, it was the first time I work on a project for one week and like do a presentation. I think about the project type, the project idea the prototype, and all of that, the fieldwork only in one week. and my team was like, I had like a small team of five members, and we were like from different countries, and we were like from Moscow Russia, another region from Russia and India and myself and another person from Serbia. It was like a global team with different interests, but we made an idea happened and heard by other people. It was very interesting I never thought that… they like they were motivating us for a period of one week to make that project happen.

Amina: Was it easy to organize work together given that you are from different background in terms of language, nationality, culture may be?

Zohra: It wasn't easy, it wasn't it wasn't. Believe me it wasn't that easy. But thankfully, I studied Interculturality because the idea was mine ad, we had the opportunity at the beginning of the workshop. The first day, we had an opportunity to think about an idea in five minutes or in ten minutes and then present that idea. Then we give the chance to other people in the big world to hear about them. And they choose to join the team. So, when I talked about my idea, three people joined me. And they decided to work with me, and they brought another person, who wasn't a part of the team. WE then started working together, and I was like the only girl surrounded by four guys, the only female surrounded by males. And, I was like, ok what should I do? Should I be a boss, or should I be a member of the team. I was acting like a boss but in a very conservative way. I was trying to put in mind like Zohra, don't be very bossy because they may be like offended. I may hurt them, maybe they feel inferior, or maybe they feel like this female she is imposing her views until that moment, when one from the team because I was motivating with them. I wasn't like the bossy, person who just gives ideas and stay away from the project and other people no. I was like siting with them, like six seven hours, and I was giving ideas, trying to modify things, and then I started dividing the missions. I was like giving role, and even I give roles to every person. And one of the team said you know what, you are the owner of the idea, and you can act as a boss. In the beginning, I was always taking into consideration that I will hurt them or harm them. In a way, I feel like they noticed it and they said you are the owner of the idea, and you have to be the boss. So, yeah. It went well and we became friends and even we didn't win the sponsorship, we gained each other, that's it.

Amina: And in terms of language, was it difficult. Would you like to tell me about your experience with language during that?

Zohra: Yeah, because like me and the person from India, the Indian person, we didn't speak Russian and other people spoke Russian. And, when they were speaking the ideas, they couldn't discuss with me fluently. So, they were not able to discuss with me or with the other team. So, they were discussing with each other, and I was like given that look hey we are here we don't speak Russian, we speak English (in a funny ironic voice). But they didn't feel like, when I was doing this, I was doing it in a very funny way. So, I added fun to the team. But, liked didn't feel offended me or other people because when they discuss the ideas in Russian then they will try to translate them. but, if we stay stuck in that action of translating, the ideas we will take a long time. So, I was like, ok! Discuss the idea and then just tell us what you are thinking about. We worked it out, we worked it out (emphasis) like sometimes Russian, sometimes English, and sometimes they like commented on my behaviour saying that I act like Russian, like I am being strong.

Amina: And you said in one of the diaries that you said that when you travelled, you were very nice and you were opened minded. And, you said that you were happy with that and that was all you wanted him to say about you, why did you say that it was all you wanted others to know about you?

Zohra: one of the UK delegates we met him, and we me for five hours four hours five hours maximum and when we met in Russia… I am the hijab girl, I am part of the UK team, a UK citizen. And, when you introduce me to UK citizens and those people, they didn't meet me before and I was like doing my registration and I heard him saying that she is very nice, she is open minded. Because in an intercultural environment people, you have an ethnical appearance, I can say, a cultural or ethnical appearance, people they may have preconceptions of, pre-assumptions about you just because of your appearance. May be because I am wearing the hijab, I am strict, I am very close-minded. I will not assume but this is the general perception just because the things, I wear but he said these words, she is nice I am human being and when you deal with human beings, we need to be nice and cross-culturally she open. When you are open, it is linked to a cross-cultural environment. So, this is what I wanted people that side of my human side and a part of my cross-cultural being side.

Because not…some people they are nice but because they have not been in contact with other people, maybe they don't have a lot of experiences. Maybe they don't have this open mindedness even they are nice. In a cross-cultural environment, you need people to know that you are open towards others so really welcomed in their environment.

Amina: OK, something else that brought my attention in the diary or the post I the blog is when you said that you have read a lot about Russian then when you reached there you realized how different and then you figured out and that you dropped those thoughts and prejudices. The next question do you think that your study abroad experience and that all of these experiences of people who come from different backgrounds has actually helped you to learn how to control your prejudices or it has been always there.

Zohra: I had a degree of stereotype before I come here to the UK. First of all, because I studied English as a foreign language. And my exposure to foreign cultures only through TV and through the internet was at a very early age like 14 or 12. I started watching western movies, western TV, I wasn't able to understand English, but I was reading the subtitles. So, when I first came to the UK, I will tell you this story maybe it will be good to know. when I came first time to the UK, we had a taxi to take us from the airport to the where we were going to stay. And actually, I had this I don't say that I have strong personality, but people say that I have strong personality. So, I always sit in the front seat with the driver even back home even in my country, I prefer to seat with the driver and have that talk. Not because just to know the person, I feel more comfortable when I know the person even if he is from my culture so when I came to the UK the first day. They did not know actually the people who were taking the taxi with me; they didn't know me before…so when I sat there, the driver was driving us. We saw like a van with a model with just like the underwear. One of my friends was like ohhh Zohra look at that (laughing), she was surprised when she saw like a picture of a man in underwear. Even she studied English, so this is why people are different.

So, I was like why are you surprised, it's ok its fine. It's something fine, we are not in Algeria, it's something you can see this every day. Not even in pictures, even in reality. so, she was surprised because I had no negative reaction to the picture or to the model. Because I got used to the more familiar with the western culture through the TV and internet and I know that the things they have them like they none. And, when I ride the taxi, I was like the first day I started to talk to the driver and he started talking to me about his experience, about the United States, and I had this conversation for few hours the first day. If I had this like kind of prejudices or the pre-conceptions that he will discriminate me because of my appearance, maybe I will never have that conversation for two hours.

But, yeah, the experience abroad has helped me a lot, but I would say it's never enough. My experience to the UK is never enough. Because it happened when I went to turkey, Istanbul, it happened to me when I went to Russia, it happened to me. Therefore, every time the prejudice come to my mind and then I know how to take out of my way and to live my experience. Yeah, I developed this skill but it's never enough because they will come every time. I am trying to go to a new place or to try a new environment or something. They will come they are a part of the story of the experience. That is, it.

For example, when I went to Turkey, even if it's an Islam country, is that Islam is the main religion there. In Istanbul, I remind the first day, I was crying with non-stop. I cried because people they don't get me as a woman, I will not, I will not say generalize. I would say some of the people, I cried because it was an Islamic country. I was hearing the Adhhan and it was Ramadhan and I saw people eating and I couldn't…because I thought that in an Islamic country, you shouldn't eat during Ramadhan publicly. I was applying the idea of my country as an Islamic country on Turkey, Istanbul. So, I remember, I stopped there, and the Adhan was like the reminder. I have never judged them, because I didn't hear the Adhan the Adhan was reminding me that I am in an Islamic country. It's two contradictory acts, the Adhan and eating Ramadhan. So, I was like, I remember that moment, so the Adhan was going on and I was like stop, even if they are Muslims, their understanding may be different from yours. We are free to act the way they want too, so don't judge them, I remember saying these things to myself. If I didn't do this, I would have never enjoyed the rest of my stay there. I was really fighting with my judgments. I was fighting with my judgments; I remember in that trip they were stronger than me.

Amina: Ok, I would like we talk a bit more about language. So, Zohra if you would like, how can you really describe to me in overall the reality of your language use during your intercultural experiences abroad or like during your experience with others from different backgrounds in terms of cultures, language, nationality. How do you describe your language use either with native or non-native speakers of English here or with speakers of other languages?

Zohra: Actually, I don't see myself as a really developed speaker of English language (laughing). You know, like my interaction here like part of my experience is linked to people from my country. So, I because I didn't have a lot of students, other students from my country, I was spending most of my time with people from other countries. Like, we did not even speak English, like very well; I was speaking English more than now more than this year, and it was helpful, and I see it for me I mean with people I can speak French, but I was all the time avoiding to speak French with my friends. Not because I don't want French because of cultural history or... actually because I am underestimating the use of French. Because I became more linked to English as a global language. But what see English in an international environment, like the one I am living in is very like the essential medium for communication. English is becoming that tool of our communication, easy and we can share ideas and exchange ideas and all of that either we can speak like Azri or Turkish or Italian or Spanish. English is bringing me like opening the door for me to know other people like from other cultures, but

I can't say that, but thinking about English in this way, I guess that it may limit our abilities… **Amina:** Why?

Zohra: Yeah, and it will make us underestimate other languages. I will tell you why. When I travelled, I was like I am going to this country, and I know (high intonation) English. I will speak English everywhere but no, it didn't happen. It's always good to learn the language of the people, even trying to learn some words to initiate the conversation. When I was saying hello, I say hello they may give me that look that I am from an English background. But, when I said hi in Russian, it made more like welcomed. And people smile and all of that. because even when I spoke English I noticed

when I spoke English, people have these feelings that I am a foreigner, I am a stranger but when I spoke their language, they had that smile on their faces. and I had because I had a long time before I go to Russia, but I didn't give myself the chance to learn a lot of Russian only because I thought they speak English but if I made and effort to learn may be my trip would be MORE enjoyable. So, thinking about English as a global language is good but it may devastate and underestimate other languages and will like will reduce our chances to communicate in a more positive way when we travel away from the international context that the UK provides or the United States, the English-speaking countries. When we go out of the English-speaking countries, we shouldn't underestimate the language of other people. I am thinking that English is the key, no, no. For example, if you come to Algeria thinking English as a global language is not helpful. Is not helpful because Algeria like French, it's better to speak French or Arabic or French. If a foreigner for example a Spanish friend or a friend from Bulgaria, she said if I go to Algeria what I speak? I said like you know English is good but don't think about it as your main language, think about some Arabic word and English words and have this combination. So, I think, I am like when I came here and being a student for three years, I developed that developed that kind of selfhood and selfishness when it comes to the use of English. Because you know when I asked other student why don't learn other languages, they say why we need to learn other languages because we speak English and English is a global language. My thinking became like similar to them. English is good but the local language of every country is always a key to open up the doors for more comfortable and the flow of communication, human communication…when you see someone come to my country and say EL-salam Alaikom or wachraki, labas (how are you), it's different from one who say: hi, how are you? Because you know hey if he says or she says those words, I will say that this person really made an effort to learn about my language and to learn something about my country. Therefore, he deserves better, or she deserves better and people tend to think in this way as humans. We want people to make effort to know use and learning a language is an effort to know us, and like talking about,

Amina: we talked about language in general what about English Zohra but how do you feel or what have you noticed from your English use with people from different language backgrounds?

Zohra: Actually, I never faced situation because the environment that the UK universities is like to make the communication understanding, that's it. When you meet with international students or people outside like your field, the language becomes simpler. So, you don't need to use like high level words or even the words we learn in our research and all that. I don't think we use them; this is why we forget them. It's not the same language and maybe I think even if you raise the language, you feel you raise the level of using the terminology, you may look like more formal. For example, today I started volunteering in a charity shop and the way I speak with my supervisor and academics in the university affected my way because it's the first contact for me with locals. So, I was speaking in a VERY calm way without intonation, and I was like reflective ideas and difficult language. The other person was really concentrating in what I was saying. I was like Zohra relax, you are not at Uni. It happens not only with international students even with locals. I think we need to adjust the language according to the context because you can't use high level terminology with people outside, with the undergrads, or people who are not native speakers we need to adjust…

Amina: And probably one last questions! You said that you speak English, Arabic and French.

Zohra: I speak Arabic, I understand Amazigh, I speak French, but I don't speak it fluently and I speak it only in my dreams. But I read it. I have other skills but not speaking and yeah English, I am developing my English in the course of learning English, and I learned some Spanish and Russian.

Amina: So, given that you have such a multilingual background, you have knowledge of more than one language. Do you think this helps you to communicate more successfully than if you were like fluent in just one language?

Zohra: Yeah, sure it helps. For example, if you talk French and English, many words you use in French, they can be used in English, only the pronunciation is a bit different. Sometimes, the pronunciation is different, so, this thing helps. For example, if I communicate with my French friends, it was funny. Because we speak English all the time and then if I miss one word, or I don't remember I say it in French, and they understand the whole thing. And, because we people, we don't speak Arabic fluently, but they understand Arabic and they speak English, it's the same. I think it helps especially with French because you know French and English, they are linked to Latin, and they share many words from the same family of the German languages, so I think it's better to have a multilingual background.

(Duration of the interview: 57 min)

Appendix D Field notes sample

Event = Language exchange
Date = 18/02/2018
Setting = University café Bar
Length = 2 h
Participant = Souha

Description	reflections
• Topics discussed previously - Research - Supervisors - Brexit - Refugees - Travel - Study abroad - Weather - homless people	• I asked her qq about previous experiences in similar events • During one of these events, she said she met someone who worked with homeless people as a part of Enactus activities where he was a member • She was an Enactus membe (active member) too.

Topics discussed in French language when she attended prev events {

• Souha finally decided to join a group

French & Spanish speakers

• nation flags were put on the table to represent the languages being used.

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They began discussing about history (War, territories)

- The group is multinational & multi cultural [highly diverse]

- They talked [discussed] about racism back home and in the UK context, compared the issue of racism in each ond, country.

discussed female abuse in each country.

- Were trying to identify the sources of and causes of femal abuse in Algeria compared to other countries.
agreed on a common reason which is low economic status & lack of government intervention

- Used French, English but also ==Paraphrasing==

- sometimes don't find right words but still understood.

Languages used : French, English, Arabic

(They were compensating with different languages

supranational identification

} language use.

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Appendix E Researcher's diary

A researcher's diary:

- after each interview, practical issue, social encounter (participant, researcher) entry made after each an interview. (date brief biographic data).

. She
- Intercultural training for students to guide them on how to cope with intercultural differences.

- mindfulness « ethical, cognitive, affective, spiritual Ting - Toomey 2008. p 264. Last paragraph.

- Salah: he cannot past everyday as he said. He prefers to have some memories altogether and then post.

12/04/12 - given that the participants are PhD students most of the time it was hard to reach ^ some participants, some of them left me sometimes wait a whole day but they do not arrive for the interview.

12/03/14 it was important to read trough (after transcribing my data) to identify any issue with the qu, to examine the richeness as well as the relevance of the data.

12/04 2018 during the course of transcription and also interviewing I felt that there are some socio-culb pragmatic and sociolinguistic features of English mix among participants when I interviewed them that I another non. Algerian may find difficulty to access to the entire image of language use from intonation and the influence of L1 feature in term of linguistic and cultural factors that As an Algerian, it was an advantage to understand them.

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Appendix F invitation to participate in diary completion email

Dear participant,

I hope you are having joyful time. First of all, I would like to thank you very much for taking part in the interview. As you may have already read in the participation sheet, the next stage of your participation in my study involves diary completion, which will take about 10 to 12 weeks. Please note, that this is flexible depending on your available time for diary completion as well as your motivation to complete the diary) as follows:

<u>**Guideline and content**</u>

1. Please include: date, place, title or theme of event, activity, experience or interaction took place.

2. You can write about:

   - Any intercultural experiences you have during your study in the UK in this period.
   - Describe your participation in activities, events, projects, and action taking with others from different social or cultural groups (or even those take place around you and you want to take part in).
   - Describe interactions that took place and how do you think of it in overall.
   - What role have you played during the event, your reflections about it?
   - Describe and reflect upon your language use in these events and intercultural experiences (with whom, what language/ languages you used, your comments about language use during those experiences).
   - What did you liked/ dislike about the experience, your reflections, describe any issues or misunderstanding you encountered or identified. - You can complete a written, audio or blog diary.
   - Please note that there is no specific format or length.

   Please, accept my sincere gratitude for being a participant in my study, you contribution to this research is sincerely priceless.

   If you have any further ambiguities about the completion of the diary or any questions, enquiries, please feel free to contact me.

   Thank you!

Appendix G Coding scheme sample for interviews

Overarching category	Code	Number of references
Negotiating verbal and non-verbal process of interaction	Identifying (dis)similar processes of interaction	18
	Negotiating an appropriate use of different interaction processes	16
	Providing clear reasons	15
Engagement in political and civic action in the community	Activism	12
	Coping with conflict and misunderstanding	13
	Participating in global projects	6
	Standing for minorities	14
	The quest for voice in a peaceful manner	14
	Transnational cooperation	8
	Volunteering	8
Instigating change in their respective societies	Contextual constraints	8
	Facing resistance	4
	Willingness and ability to enact change in their own environment	9