University of Calgary

PRISM Repository **https://prism.ucalgary.ca**

The Vault Open Theses and Dissertations

2020-02-10

Fostering Intercultural Competencies in a Language Instruction for Newcomers to Canada Program

Amery, Erica Lynn

Amery, E. L. (2020). Fostering Intercultural Competencies in a Language Instruction for Newcomers to Canada Program (Doctoral thesis, University of Calgary, Calgary, Canada). Retrieved from https://prism.ucalgary.ca.

http://hdl.handle.net/1880/111868

Downloaded from PRISM Repository, University of Calgary

UNIVERSITY OF CALGARY

Fostering Intercultural Competencies in a Language Instruction for Newcomers to Canada Program

by

Erica Lynn Amery

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE

DEGREE OF DOCTOR OF EDUCATION

GRADUATE PROGRAM IN EDUCATIONAL RESEARCH

CALGARY, ALBERTA

FEBRUARY, 2020

© Erica Lynn Amery 2020

Abstract

This research aims to add to the scholarly discourse on the topic of fostering intercultural competencies (IC) in Language Instruction for Newcomers to Canada (LINC) programs. This single qualitative case study explored how IC are perceived and fostered in a LINC program and sought to understand the challenges associated with fostering IC. The study's data sources were: (a) Semi-structured interviews with program administrators, instructors, and students; (b) In-depth analysis of program documents, and (c) Field notes from classroom observations. Findings from the study indicated that students, instructors, and program administrators perceived IC as attitudes, skills, and knowledge. Social interactions were a significant finding; all three groups of participants perceived social interactions as IC. In addition, classroom and out of class activities offered opportunities to foster dialogue and increase cultural awareness, respect, and curiosity, but fostering IC was not a specific objective in the LINC program. The main challenge that students faced in fostering IC was language, while instructors and program administrators reported time, resources, and knowledge as challenges. Stakeholders in the LINC program, as well as researchers, and practitioners and policymakers of LINC programs may find these findings and recommendations useful in developing a curriculum that embeds intercultural education approaches.

Keywords: intercultural competencies, intercultural praxis, Language Instruction for Newcomers to Canada Program

Acknowledgements

The completion of my dissertation would not have been possible without the help of many people in and out of academia. A special thank you to my supervisors Dr. Sylvie Roy and Dr. Subrata Bhowmik for your guidance, support, and invaluable feedback. Thank you to my committee members, Dr. Colleen Kawalilak and Dr. Tonya Callaghan for your constructive feedback. To my internal and external examiners, Dr. Umit Boz and Dr. Mela Sarkar for your insightful comments and questions. Thank you to Dr. Kim Koh and Dr. Olive Chapman for your feedback and encouragement during the first phase of my research. Lastly, Sylvia Parks, your encouragement and guidance were instrumental from when I first started to today.

Thank you to my family and friends for your understanding and support through this journey. There are too many of you to list, but just know I am grateful to all of you. A special thank you to Glory for your encouragement, your words of wisdom and support throughout my journey and to Devon for listening and helping me enjoy life outside of academia.

Lastly, I express my gratitude to the CEO of the settlement provider organization for granting me permission to conduct my research at the organization and to my participants for taking the time to share your perspectives with me and invite me into a window of your lives and classrooms.

Dedication

This dissertation is dedicated to my mom who I know would have been so proud of me. Thanks for encouraging me to take risks and to “JUST DO IT!”

Table of Contents

List of Tables

List of Figures and Illustrations

List of Abbreviations

ATESL	Alberta Teachers of English as a Second Language
CCLB	Canadian Centre for Canadian Language Benchmarks
CLB	Canadian Language Benchmarks
ESL	English as a Second Language
IC	Intercultural Competencies
IRCC	Immigrant, Refugees and Citizenship Canada
LINC	Language Instruction for Newcomers to Canada

CHAPTER ONE: INTRODUCTION

Overview

I begin this chapter with the background of immigration in Canada, the English language field and the role of intercultural competencies (IC) in English as Second Language (ESL) classrooms. Next, I discuss the research problem, the purpose of the study, the research questions and the rationale and significance of the study. Last, I discuss how I locate myself as a researcher in the study and assumptions, and biases I come to the research with.

Background

Canada plans to welcome 341,000 immigrants in 2020 (Immigration, Refugees, and Citizenship, Canada [IRCC], 2018). Language Instruction for Newcomers to Canada (LINC) programs are part of IRCC's integration strategy and they fund language classes in Canada's two official languages, English and French. Permanent residents of Canada and protected persons are eligible for these classes (IRCC, 2018b). The LINC program was launched by the federal government in 1992 with the intent of helping newcomers integrate into Canadian communities with the objective of facilitating the cultural, social, and economic integration of refugees and immigrants into Canada (IRCC, 2012). In 1993, the federal government set up a representative national working group on National Language Benchmarks. Over the years, the working group continued to ensure that the tasks and examples in the Canadian language benchmark (CLB) guidebook align with their theoretical framework, which is primarily principles of the communicative language ability. They have concluded that the benchmarks and tasks are reliable standards for English and French for those living, studying, and working in Canada (Centre for Canadian Language Benchmarks [CCLB], 2012).

In addition to language learning, the ability to engage in intercultural dialogue is a new literacy, along with reading and writing (United Nations Educational, Cultural, and Scientific Organization [UNESCO], 2009). Intercultural dialogue requires more than just being able to speak the host culture's language; it also requires skills, knowledge, and attitudes to be able to interact effectively in intercultural situations. Heyward (2002) described intercultural literacy as "the understandings, competencies, attitudes, language proficiencies, participation, and identities necessary for successful cross-cultural engagement" (p. 10). Moreover, UNESCO (2013) emphasized the importance of incorporating intercultural education in all formal, informal, and non-formal schooling. They indicated that it is part of the solution to fulfilling the fourth pillar of education, learning to live together, in addition to the other three pillars: learning to know, learning to do and learning to be. The following UNESCO (2013) publication highlights the importance of raising awareness of IC.

> These competencies should be studied, taught, and promoted, not only at a theoretical level, but also as a toolbox of knowledge, skills, and abilities to prepare individuals to a wide variety of diverse situations in daily life within and among our contemporary plural societies. (p. 6)

For this study, I adopted Sorrells' (2016) definition of IC, "the knowledge, skills, and attitudes needed to engage effectively in intercultural situations" (p. 234). According to Sorrells (2016), IC are inquiry, framing, positioning, dialogue, reflection and action, and these IC are needed to enter into intercultural praxis. She described intercultural praxis as "a process of critical reflective thinking and acting that enables us to navigate the complex and challenging intercultural spaces we inhabit interpersonally, communally and globally" (Sorrells, 2016, p. 16). As people continue to move to different countries for work, for safety, and for family, the

likelihood that intercultural interactions will take place are greater. With such interactions, there is also the possibility of intercultural misunderstandings and conflicts arising out of fear and ignorance. Intercultural education aims to provide students with strategies to communicate in diverse situations, which may lead to a deeper understanding of one another, develop relationships, and foster a community of inclusiveness.

ESL instructors can play an instrumental role in improving the lives of this growing group of newcomers. For example, in addition to developing their students' English skills, they can also foster their students' IC through purposeful activities to develop IC. If students are equipped with the skills, knowledge, and attitudes to interact effectively in intercultural interactions, this may help break down barriers and lead to a more welcoming and inclusive community. Several organizations, including The United Nations Educational, Scientific, and Cultural Organization (UNESCO, 2016), the Canadian Council for Refugees (CCR, 2011) and The Alberta Teachers of English as a Second Language (ATESL, 2016) have highlighted the importance of fostering IC in language education contexts.

For instance, CCR has made a call for more research on the existing language programs, by encouraging researchers and practitioners to examine the shortcomings of these programs and recommend the development of intercultural communication as a solution to breaking down barriers (CCR, 2011). Furthermore, UNESCO (2016) has continued to promote intercultural education for all levels of education, including non-formal contexts. Non-formal contexts are described as an addition or alternative and a complement to formal education (UNESCO, 2011). Examples of non-formal education can include adult and youth literacy, education for out-of-school children, as well as programs on life skills, work skills, and social or cultural development (UNESCO, 2011).

Moreover, ATESL is an organization specific to the English language field that recognizes the importance of fostering intercultural communication competencies in the classroom and they include intercultural communication as an integral component as part of their framework. The ATESL framework is comprised of recommendations for ESL instructors, including instructors who are teaching LINC programs, to design a curriculum that helps build on the linguistic and cultural knowledge, awareness, skills and attitudes that each student brings to the ESL classroom (Chambers, Gnida, Ilott, Messaros, & Dawson, 2009). Intercultural communication is an integral component of the ATESL curriculum framework. The Intercultural Knowledge and Skills strand of the Massachusetts Curriculum Framework is the framework used in the ATESL curriculum (Chambers et al., 2009).

Examples of intercultural learning strategies included in their framework are analyzing and contrasting Canadian behaviors and values to one's own culture and recognizing cultural stereotypes and understanding one's cultural adjustment process while preserving one's own culture (Chambers et al., 2009, p. S7-13). More recently, ATESL, in partnership with Norquest College and Bow Valley College, has developed a set of resources in how to teach intercultural communication in the classroom (ATESL, Norquest College & Bow Valley College, 2016). However, the above-mentioned curriculum framework and the resources are recommendations to ESL instructors and not requirements.

The settlement provider organization where the study took place was founded in 1988 and offered three different types of programs to newcomers. These programs include English language training, employment training and settlement assistance programs across three different locations in the city. The organization comprises of 1400 students from 80 nationalities and 510 staff. As of 2019, they offered 11 different language programs, one of which is the LINC

program. The LINC program encompassed 1142 clients mainly from Syria, Ethiopia, Eritrea, India and Vietnam. According to the organization's website, "in these LINC classes students learn the basics of reading, writing, speaking and listening, in addition to gaining the skills that are needed for healthy everyday communication" (2019). Most students will likely join these classes to improve their English or French language skills to increase their opportunities and integrate into the community, both professionally and socially.

Research Problem

Despite recommendations put forth by several organizations (e.g., ATESL, CCR, UNESCO) for language educators and researchers to foster IC, research showed that instructors and program administrators spend little time and attention on fostering students' IC in ESL classes (Bickley, Rossiter, & Abbott, 2014; Weber, Abe, Whitelaw, Odgers & Steels, 2015; Young & Sachdev, 2011). Studies revealed that while the content of the curriculum integrates language and culture, the focus is on Canadian culture and does not incorporate cultural diversity into the curriculum (Fleming, 2015; Guo, 2009, 2015). According to the findings from previous studies (Bickley et al., 2014; Weber et al., 2015; Young & Sachdev, 2011), the absence of cultural diversity in the curriculum is often due to instructors' lack of understanding, time, beliefs, resources, and training. Furthermore, students and instructors face additional challenges in introductory and intermediate language courses due to the target language proficiency of the students (Garrett-Rucks, 2013). For example, students' limited vocabulary may inhibit their ability to participate in deep conversations with their classmates about their cultural perspectives and assumptions. Also, instructors may have difficulties incorporating meaningful cultural content (Garrett-Rucks, 2013).

Currently, pedagogical approaches that encourage students to share their diverse perspectives and inquiry about others are limited, and ESL instructors should take advantage of those opportunities (Garret-Rucks, 2013). Overall, more research is needed to better understand what pedagogical approaches are required to foster IC. Thus, this study aims to add to the body of literature on IC in beginner level LINC programs, ESL programs, and other adult education programs. I maintain that program administrators and instructors in ESL programs have a responsibility to ensure that students have the necessary skills, attitudes, and knowledge to support effective engagement in a variety of intercultural situations (Byram & Wagner, 2018; Chambers et al., 2009; East, 2012; Kramsch & Hua, 2016; Porto, 2019; Sorrells, 2016).

Statement of Purpose

The purpose of this study was to understand how students, instructors, and program administrators in a LINC level four class perceived IC, how IC were fostered in the LINC program, and what challenges students, instructors and program administrators faced in fostering IC. Findings from interviews, document review, and classroom observations provided a better understanding of the current practices in the LINC programs and to what extent approaches were implemented that prepared students with the skills, knowledge, and attitudes to engage effectively in intercultural situations and build meaningful relationships. This research contributes to the scholarship on IC in LINC programs and can be useful for stakeholders in LINC programs.

Research Questions

The research questions that informed this study were:

- How do students, instructors, and program administrators perceive intercultural competencies?

- How are intercultural competencies fostered in a Language Instruction for Newcomers to Canada program?
- What challenges do students, instructors, and program administrators face in fostering intercultural competencies?

Rationale and Significance of the Study

Over the past few years, Canada has continued to welcome more immigrants and refugees, many whose first language is not one of Canada's official languages, English or French. Additionally, given that the number of non-native speakers in English speaking countries is on the rise, the likelihood that people of different first languages will be using English as a lingua franca to communicate with one another is high. Thus, the need to gain skills to interact with people from a variety of cultural and linguistic backgrounds and perspectives is critical to enhancing one's ability to thrive in a variety of situations (Garrett-Rucks, 2016). In the LINC classroom, students from a variety of cultures are together in one space, and instructors can leverage this environment to broaden their students' perspectives and cultivate their openness and curiosity. There is a call for second language instructors to facilitate learner's reflection on their own culture and identity while exploring the target culture (Byram, 1997; Fantanti, 2011), yet there is limited research and a lack of understanding of IC in LINC programs.

This study aimed to address the topic of IC in a beginner level LINC program. Based on the findings, this study provides recommendations for program and policy for LINC instructors, program administrators, and policymakers of LINC programs. This study is significant because it explored the perspectives of students, instructors, and program administrators of IC, how they were fostered, and the challenges they faced in fostering IC. Also, the findings from this study may have increased the awareness of IC in a beginner level LINC program. While the

scholarship on IC in post-secondary contexts is significant, research on IC in LINC programs is less prevalent.

Furthermore, studies in lower-level language classes is even less common and, in fact is in its infancy (Garret-Rucks, 2016). Hence, the findings from this study will add to the body of literature in LINC programs, particularly in beginner level LINC programs. In my study, students, instructors, and program administrators are invited to share their perspectives of IC. Understanding the perspectives of three important stakeholders will help develop a deeper understanding of how IC is perceived and help instructors and program administrators create a curriculum that acknowledges these perspectives. As Bok (2009), stated, "we will never find answers to IC unless those actively engaged, with these questions talk seriously with one another" (p. x).

Additionally, recommendations are offered to instructors to include IC activities for beginner level students in LINC programs. The recommendations from this study may also encourage program administrators to examine their leadership and IC practices. Lastly, this research contributes to policy and may encourage policymakers and curriculum developers of the CLB guidebook to re-examine the LINC program in relation to IC. For example, they may consider if adding an IC competency aligns with their objectives of increasing intercultural understanding and integrating newcomers into the community.

Research Design

For this study, I adopted a qualitative approach, employing a single case study, drawing on Merriam's (2009) approach to a case study. A qualitative approach aligns with my worldview, research questions, and methodology. I approached this research with a socio-constructivist orientation; I believe that we all construct our meanings through our interactions with others

(Merriam, 2009). I am not seeking to find out one single truth, but I realize there are multiple interpretations (Merriam, 2009) of IC. The methods included semi-structured interviews with three program administrators, 15 students and four instructors, document review of relevant program documents, and 39 hours of classroom observations of three-level four classes and one level three-four split class in a LINC program situated within a settlement provider organization. My research questions are exploratory and are well suited to a qualitative single case study. I will elaborate more on my rationale for using this approach and on my worldview in the methodology chapter of this dissertation.

Locating the Self in the Research

I have had the opportunity to travel overseas in a few different roles; I was a volunteer in Ecuador and Brazil, a language student in Mexico, and an ESL activity leader in the south of England. While all these experiences were different, there was one commonality, I was a newcomer immersed in a new culture. Even when the first language was English, the dialect, the accent, and the meaning of the words were often different. While I certainly learned a lot about myself and other cultures during these experiences, I never felt as though I had an opportunity to get to know people beyond the surface. I also encountered a few cultural misunderstandings, which I could have handled better if I had the skills, knowledge, and attitudes to be able to handle these situations and embrace these conversations. Reflecting on my experiences, I question if formal intercultural education would have helped develop skills, attitudes, and knowledge that would enhance my insights about others and myself.

In Canada, I worked as an Excursion Coordinator, which involved coordinating and facilitating social, cultural, and physical activities for students in an ESL program. The purpose of these socio-cultural (field trips) activities was to provide opportunities for students to practice

their conversational English outside of the classroom to enhance intercultural relationships between students and encourage them to communicate in various situations in their day-to-day lives.

As I continued to design and facilitate activities, I noticed that while students appeared to be having fun, they only affiliated with students from their cultural backgrounds. Through formal evaluations and informal evaluations, my students indicated that they wanted opportunities to interact more with people from Canada and other international students outside of the program. Several students expressed they had difficulties engaging in intercultural interactions because they were shy and did not feel as though they spoke English well enough. I was already providing opportunities for students to learn about aspects of what some call Canadian culture by taking them to hockey games and camping. Additionally, I was providing project managers from China with the opportunity to network with other project management professionals in the city. Despite these efforts, I felt as though I could be doing more to help my students make sense of their intercultural experiences and provide them with strategies to interact with people from different cultures.

I also had the opportunity to work as an ESL teacher in a community-based ESL program that consisted of adult immigrants and refugees. The curriculum was a one-page document of general themes to cover, which included money, getting a job, and housing, to prepare students to engage in tasks such as going to the bank, renting an apartment and writing a resume in English. While these are necessary skills to learn and may improve one's chances of gaining access to the community, implementing approaches that will help students foster their IC in and out of the class may facilitate a deeper understanding and appreciation among newcomers and people from the host culture.

A key theme that emerged from my overseas and Canadian experiences was a lack of support, knowledge, and resources to implement activities to foster IC. Although cultural immersion and learning a language can certainly help one appreciate and understand cultural differences and even understand one's own culture and values more, immersion and language learning does not necessarily guarantee the enhancement of these competencies (Porto, 2013). Hence, educator facilitation is beneficial and necessary to help foster a student's IC (Porto, 2013). Ensuring that students have the tools to engage in intercultural interactions is becoming increasingly critical. A combination of my work and personal experiences has led me to seek insights into exploring this topic further.

Assumptions and Biases

Entering the research with assumptions is inevitable, and a part of the researcher's responsibility is to ensure that these assumptions are recognized and examined. I followed Merrriam and Grenier's (2019) recommendation about reviewing the research process concerning the context, the participants, and the data as a starting point for conducting an ethical study. I was aware that I came to the research with a few assumptions based on my personal experiences, conversations with people, and concepts I had encountered in the literature. First, I went into the research with the assumption that people working in the ESL field were open to learning about diverse cultures, as well as how the curriculum can include an intercultural dimension. Second, I assumed that instructors in LINC programs focused on teaching students' Canadian values and cultural practices. Third, LINC curriculum guidelines were restrictive and inflexible, thus making it difficult for instructors to take up more intercultural approaches in the classroom. The review of the literature influenced my assumptions (Byram, 1997; Fleming, 2015; Guo, 2009) and my personal beliefs.

Recognizing my assumptions, I assured my participants that there were no right or wrong answers, and I was open to learning about their perspectives on IC. I also tried to remain neutral during interviews by not giving my opinions or asking leading questions. In addition, throughout the research process, I engaged in reflexivity by keeping a journal of my assumptions, research strategies, selection of participants, and decisions made in collecting and interpreting the data (Merriam, 2009). Doing this made me more aware of my potential biases and assumptions.

To safeguard against my potential biases, I piloted my interview questions with my supervisors, classmates, and friends who are non-native English speakers. Testing my interview questions with my supervisors helped highlight the possibility of biases so that I could deal with them beforehand. I relied on their critical feedback to detect any biases that might have been inherent in the questions. One piece of valuable feedback my supervisor gave me was to ask open-ended questions rather than asking leading questions.

Definition of Terms

ATESL curriculum framework: Intended to be a supportive reference guide for effective curriculum development in a variety of adult ESL programs, both existing and new, throughout Alberta (Chambers, Gnida, Ilott, Messaros, & Dawson, 2009).

Canadian Council for Refugees: A non-profit umbrella organization committed to the rights and protection of refugees in Canada and internationally, and to the settlement of refugees and immigrants in Canada

Community-based ESL program: Community-based ESL programs, which offer English as a Second language (ESL) classes to permanent residences and refugees. Settlement organizations, churches, and libraries typically offer community-based ESL programs

Convention refugee: People who are outside their home country or the country they normally live in. They are not able to return because; of a well-founded fear of persecution based on race, religion, political opinion, nationality, or membership in a social group (Canadian Council for Refugees, 2010).

Immigrant: A person who has settled permanently in another country (Canadian Council for Refugees, 2010).

Intercultural competence: Skills, knowledge, and attitudes needed to be able to communicate effectively in intercultural situations (Sorrells, 2016).

Intercultural education: Intercultural education provides all students with cultural knowledge, attitudes, and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations (UNESCO, 2013).

Intercultural praxis: A framework that captures the practices individuals may use to navigate everyday intercultural interactions and a blueprint for developing IC for global citizenship in the 21st century (Sorrells & Nakagawa, 2008).

Intercultural praxis model: A way of being in the world that joins critical, reflexive, and engaged analysis with informed action for socially responsible action and global justice (Sorrells & Nakagawa, 2008).

Language Instruction for Newcomers to Canada (LINC): A language-training program funded by Immigration, Refugees, and Citizenship Canada. This program is free of charge for adult newcomers who are permanent residents of Canada and refugees (IRCC, 2019b).

Permanent resident: a person granted the right to live permanently in Canada. The person may have come to Canada as an immigrant or as a refugee. Permanent residents who become Canadian citizens are no longer permanent residents (Canadian Council for Refugees, 2010).

Refugee claimant: Someone who is seeking international protection, but his/her claim has not been determined (Canadian Council for Refugees, 2010).

Settlement: The initial and short-term transitional issues faced by newcomers (IRCC, 2019b).

Settlement provider organization: A service provider organization is an agency that provides services for newcomers to Canada. Service provider organizations offer programs that can give newcomers resources and training to live and work in Canada (IRCC, 2019b)

Summary

In Chapter One, I discussed the background of the study, the research purpose, questions, and the conceptual framework. I also located myself in the research, the research design, the rationale, the significance and the assumptions I bring to this study based on my personal observations and biases. In Chapter Two, I discuss and synthesize key literature streams that informed this research.

CHAPTER TWO: LITERATURE REVIEW

Overview

In this chapter, I provide an analysis of the literature I reviewed. The primary literature streams were: (a) Intercultural competence (IC), (b) Community-based ESL program, and (c) Challenges instructors, students, and program administrators face in developing IC.

I begin with an overview of IC and the contested definitions, approaches, and models developed over the last few decades. The second theme addresses community-based ESL programs, the current curriculum, and empirical studies that have explored the current curriculum in LINC programs. The second theme also includes intercultural education and the benefits and challenges of intercultural education from the perspectives of instructors, program administrators, and students. The third theme addresses challenges that instructors, program administrators, and students face in fostering IC. The last section of the literature review includes my conceptual framework.

Literature Search Strategy

From September 2016 to June 2019, I conducted a review of sources of both theoretical and empirical literature on the areas of IC, adult community-based ESL programs, and LINC programs. I searched the literature through Google Scholar, ERIC, and Academic Search Complete. While there was a plethora of research on IC and in academic ESL contexts, there were significantly less empirical studies on community-based ESL programs and fostering IC in these programs. Hence, this analysis will include literature from study abroad students in academic ESL programs, English as a Foreign Language (EFL) programs, and non-LINC ESL programs. I begin with an overview of IC and an analysis of three IC models that have been influential in the field of language education.

Intercultural Competence

IC has been studied for decades and fostering IC has become increasingly more important as our world becomes more global. The terminology that is used, how it is approached and assessed, is not always clear or consistent (Deardorff, 2011; Fantini, 2009; Perry & Southwell, 2011). There is, however, a consensus that IC refers to the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes (Deardorff, 2004; Sorrells, 2016). For this study, I will be using Sorrells' (2016) definition of IC. She defined IC as "the skills, knowledge, and attitudes to effectively engage in intercultural situations" (p. 234). She also has specified that it is necessary to combine the development of skills, knowledge, and attitudes with proactive engagement and collective action for social justice and look at the larger purpose of IC. I will expand more on Sorrells' definition and the intercultural praxis model in the theoretical section at the end of this chapter.

Different Perspectives on Intercultural Competence

Functionalist perspective. In the field of intercultural communication, two different approaches to looking at IC are the functionalist and dialogic or non-essentialist perspectives. Individuals who view IC from a functionalist perspective have already shown that practitioners want practical tools they can use in praxis in everyday life (Jensen, 2000). Still, they do not account for the dynamics of intercultural communication. Poststructuralists have challenged those who come from a functionalist perspective for viewing IC as idealistic and focusing too much on cultural differences and portraying attributes as essentialist (Dervin, 2016; Xu, 2013). Additionally, ignoring historical contexts and power relations are other critiques of these models (Xu, 2013).

Dialogic perspective. According to the dialogic perspective, relationships are central in the human experience, and engaging in intercultural relations is a dynamic, fluid, and ongoing process (Martin & Nakayama, 2014; Matsuo, 2015). Individuals who view IC from a dialogic perspective also recognize the actual interaction between both individuals and that both individuals co-create the relationship. Furthermore, dialogue is central in the dialogic perspective, and the role of intercultural relationships is instrumental.

Intercultural Competence Models

In this section, I examine three different IC models that have appeared in language education studies around the world. These models include the intercultural sensitivity model (Bennett, 1986), the intercultural communication model (Byram, 1997), and the pyramid model (Deardorff, 2006). An analysis of these IC models may provide an understanding of current work in the field of IC and limitations that are evident in these models. I first give a brief description of the three models, followed by a critical analysis of the models.

Bennett (1986) developed his model of intercultural sensitivity from observations of individuals in a variety of educational contexts. The intercultural sensitivity model consists of six stages: the first three stages are ethnocentric, which include denial, defense, and minimization, and the last three steps are ethnorelative, which includes acceptance, adaptation, and integration. Drawing from his observations on students, Bennett concluded that as individuals became more interculturally competent, the quality of their experience will improve, and they will acquire ethnorelative attributes.

Byram's (1997) intercultural communication model has been prominent in the foreign language field. Byram has designed his intercultural communication model to help language teachers understand the meaning of IC and to develop teaching and assessment objectives

(Byram, 1997). He proposed five elements in his model: attitudes, knowledge, skills of interpreting and relating, skills of discovery and interaction, and critical awareness. Additionally, he has highlighted the importance and necessity of intercultural interactions and the importance of relating to people in these interactions.

Deardorff (2004) conducted a study on the definition of IC and the attributes associated with this concept. She interviewed 23 scholars from the US (21), the UK (1), and Canada (1). Byram (1997) and Bennett (1986) were among the 23 scholars that participated in her study. The scholars in Deardorff's study concluded that IC was, "The ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes" (p. 184). The scholars also agreed that interculturally competent individuals should have attitudes of openness, curiosity, and respect for other cultures, and have the ability to analyze, interpret, relate, listen, and observe (Deardorff, 2004). Deardorff developed a pyramid model out of the results of her study, placing attitudes at the foundation of this model, and she has proposed that individuals must first have attitudes of curiosity and openness to engage in intercultural interactions. If one has the knowledge, skills, and attitudes, this may lead to the growth of empathy, flexibility, and adaptability from an ethnorelative perspective (Deardorff, 2004). She acknowledged the limitations of her study; her participants were from Western cultures, most of them were from the United States, and the scholars were from the United Kingdom and Canada.

After a thorough search of the literature, I found several critiques concerning these models. Even though these models have been influential in both education and language education contexts, they are critiqued for not aligning with the objectives of intercultural education, which include fighting against othering, hierarchies, and power differentials (Dervin,

2016). Additionally, newcomers are often responsible for the outcome of intercultural interactions, instead of both individuals co-creating the interaction (Dervin, 2016; Hoff, 2014). For instance, Byram (1997) implied that newcomers must adapt to the standards set by the other in the interaction and if there is a communication breakdown, the newcomer is often perceived to be at fault for not adapting to the situation and the behavior of the other individual. Additionally, the principles put forth by Byram (1997) have been critiqued for being too individualistic, and because of this ethnocentric and too rational (Matsuo, 2015). Bennett's (1986) and Deardorff's (2006) models have also been described as ethnocentric, linear, and rational (Bazgan & Popa, 2014; Dervin, 2016).

For instance, Dervin (2016) challenged Bennett's (1986) conclusion, arguing that individuals develop their IC rather than acquire them. Moreover, individuals may feel more comfortable in some situations than other situations. They may be able to interact, build intercultural relationships, and empathize more readily in certain situations better than others. Thus, it is crucial to consider the context and the effect it has in either facilitating or constraining one's ability to foster their IC. Individuals can go back and forth in these stages, depending on the context, their situation, and other internal and external factors, which may be affecting them at that time.

Additionally, individuals, such as immigrants and refugees, are likely to experience internal psychological tensions that may inhibit them from engaging in intercultural interactions and fostering IC. Both Bennett (1986) and Deardorff's (2006) models do not account for the psychological and emotional needs of people interacting in diverse contexts in their models (Bazgan & Popa, 2014; Spitzberg & Changnon, 2009). Thus, it is critical to consider the prior

experiences and challenges that individuals face, which may affect their emotional well-being and ability to engage in intercultural communication and foster IC.

As well, these models usually consider the individual outcomes and do not consider what happens in the actual interactions and when people are communicating with one another (Spitzberg & Changnon, 2009; Xiaodong & Chen, 2009). Furthermore, scholars have stated that communication competence models focus too much on individual goals; they are self-orientated and encourage assertiveness (Xiaodong & Chen, 2009). Conversely, in many Confucianism Heritage countries, such as Korea, Vietnam, China, Singapore, and Japan, preserving harmony in relations is the main objective (Phuong, Cees & Pilot, 2005; Tran, 2013). Furthermore, Asian students are considered to be shy, passive, and unwilling to ask questions (Tran, 2013). Hence, individuals from Asian countries may have a different interpretation of what they consider effective behavior (Martin & Nakayama, 2014).

The critical analysis of these three IC models highlights the complexity of defining and fostering IC. Fostering IC is not a systematic process and necessitates flexibility, adaptation, and empathy, amongst other attributes. It requires an in-depth look at oneself and others. Hence, an approach to IC that does not look at the complexity of the self and the Other fails to accomplish what it should do, which is to help people to see beyond appearance and simplify discourses (Dervin & Gross, 2016).

Hence, there is a need for more studies that explore the concept of IC in the ESL classroom. Therefore, as our world becomes more global, we must move beyond existing work and account for the interrelations of so many elements (UNESCO, 2009). There is a need to reconceptualize IC in a broader project of democratic citizenship, promoting intercultural interaction and dialogue in complex societies and emerging communities (Dervin & Gross, 2016;

Sorrells & Nakagawa, 2008; Sorrells, 2016) and consider the complex, relational, interconnected and often ambiguous nature of our experiences (Sorrells, 2016). In the next section, I describe the current curriculum in LINC programs to provide background information on the program I explored.

Community-Based ESL Programs

Language Instruction for Newcomers to Canada Programs

IRCC funds the LINC program to facilitate the successful integration of adult immigrants and refugees into the promotion of Canadian citizenship (IRCC, 2019). The Centre for Canadian Language Benchmarks (CCLB) is Canada's national standard for describing, measuring and recognizing the proficiency of adult immigrants and prospective immigrants in LINC programs and has developed curriculum guidelines for ESL instructors to follow. The intended audience for the CLB is the professional field of adult ESL instructors, assessors, curriculum and resource developers, test designers, and academics (CCLB, 2012).

According to the CCLB website, instruction is to be task-based, and tasks focus on real-world issues, events, and use authentic text such as job postings in the local newspaper to teach students (CCLB, 2017). Specifically, the CLB guidelines focus on preparing students for Canadian day-to-day experiences, which include banking, procedures, community involvement, and the importance of carrying identification. The CCLB website (2016) stated: "Sharing these daily Canadian experiences with learners can create an understanding about how their cultural assumptions, behaviors, and values may synchronize or collide with the host culture and facilitate their settlement within it (p. 1). The CCLB emphasized that this approach is not acculturation, but information (CCLB, 2016). Although the CLB is not a curriculum, it informs curriculum development in LINC programs. Several LINC program directors and instructors use

the CLB guidelines to develop and deliver the curriculum (Ricento, Cervatiuc, MacMillan & Masoodi, 2008). In 2014, the CCLB developed a portfolio-based learning assessment (PBLA) in response to several recommendations from language studies (CCLB, 2019). PBLA is a comprehensive, systematic, and collaborative approach to language assessment based on the use of real-world language tasks (CCLB, 2019). Essentially, instructors ask students to keep a binder of their learning journey so that they can assess their English learning and personal goals throughout the semester. Instructors will then regularly meet with students to discuss their self-assessment and modify the curriculum based on the students' needs (Pettis, 2014).

Immigrant and Refugee Adult Learners

Traditionally adult learners were described as 25 years of age, white-middle-class, employed and better educated (Merriam, Caffarella & Baumgartner, 2012). However, adult learners enrolled in LINC classes are a lot different from the characteristics mentioned above. For instance, students range from 18 years and older with educational backgrounds ranging from no prior schooling to postgraduate education. Additionally, students come from a variety of socio-economic and culturally diverse backgrounds. Consequently, the diverse makeup of today's immigrants presents unique challenges to adult instructors of adult education programs as they strive to meet the needs of this increasingly diverse group of newcomers (Merriam et al., 2012).

Adults learn in formal, informal, and non-formal settings. Formal settings include educational institutions, ESL classrooms, and basic adult education programs. In contrast, non-formal settings are sponsored by agencies and institutions whose primary goals are not education, such as training sessions. Lastly, non-formal learning is characterized by learning in

public settings, such as short-term volunteer programs or learning in parks and museums (Meriam & Bierema, 2013).

Knowles' (1980) concept of andragogy in adult education stresses both the importance of the learner-centered approach and the significance of the experience that individuals bring to education. He made six assumptions about the characteristics of adult learning. The characteristics are:

1. Need to know means that adult learners need to understand why they are learning something and how this new knowledge will solve a problem.
2. Self-concept refers to an adult becoming more self-directed and independent as she or he matures.
3. Prior experience refers to the experiences that adults bring to their new learning environment.
4. Readiness to learn is connected to an adults' need to learn.
5. Learning orientation (problem-centered learning) refers to the need to solve a problem.
6. Motivation to learn (internal) refers to a learner's intrinsic motivation to learn.

Knowles' (1980) adult learning principles are important in the context of my study as the students are adult learners, and these principles apply to this group of adult learners. Adults often display many of these characteristics when they move to a new country and enroll in LINC classes. For example, in LINC classes, students are typically taking these courses to solve a problem: to learn English to find a job and to be able to communicate with people in work and social situations. Further, they bring a wealth of prior experiences to their new learning environment, they are usually ready to learn based on their need to learn English, find

employment, and make friends. They are extremely motivated to learn to gain access to social and work situations. Hence, as students are already motivated to learn, instructors and program administrators should capitalize on their students' prior experiences and invite them to share their diverse perspectives and previous experiences. Doing this may sustain and improve students' motivation and curiosity. Of course, instructors need to be prepared to continue to foster their own IC, which will help them prepare their students.

Empirical Studies of Language Instruction for Newcomers to Canada Programs

A few researchers have explored the content of the curriculum in LINC programs (Cervatuic & Ricento, 2012; Fleming, 2015; Guo, 2009; Ricento et al., 2008). The results from these studies indicated that the content of the curriculum mainly focuses on how to act appropriately in various Canadian contexts (Fleming, 2015; Guo, 2009; Ricento et al., 2008). Research conducted in a community-based LINC program in Western Canada reported that immigrants were more likely to gain access to social and professional opportunities if they reduced their accents and anglicized their names (Guo, 2009).

Several scholars have identified the policy as having a direct influence on the curriculum that teachers deliver (Fleming & Morgan, 2011; Morgan, 2009). Although IRCC does not fund the development of teaching materials for LINC programs, they do recommend textbooks that focus on Canadian culture such as *Canadian Concepts* and *Canadian Crossroads,* which align with the objectives of the CLB 2000 guidelines (Ricento et al., 2008). Furthermore, Fleming (2015) found that teachers in second language education often adopt a position at the bottom of the curriculum development hierarchy, which means that teachers exercise control over the "how" of teaching but not the "what."

Research findings have supported the argument that teachers felt limited by the curriculum guidelines imposed on them by the policy implemented by the CLB policy (Fleming, 2015; Haque & Cray, 2007). For instance, teachers stated that CLB 2000 was central to the program. They were encouraged to use the themes, grammar points, and skills outlined in the guidelines and were obligated to report students' progress based on the benchmarks (Haque & Cray, 2007). If teachers continue to spend their time focusing on fulfilling requirements for the CLB, they may have little time and support to develop a curriculum that differs from the guidelines that the CLB has proposed. Another possible explanation for the superficial content of the curriculum is because of the instructors' relatively low wages and limited access to professional development (Fleming, 2015; Haque & Cray, 2007).

Lastly, some scholars refer to the LINC program as having a hidden curriculum (Cervatiuc & Ricento, 2012; Fleming, 2015). Jackson's (1968) concept of the hidden curriculum stated that the content is only one aspect that students learn in school. Students also learn sets of implicit rules that often privilege specific ways of knowing and behavior. According to Leask (2015), there are three elements of the curriculum: the formal curriculum that includes the syllabus, the informal curriculum, which includes extracurricular activities, and the hidden curriculum that consists of the incidental lessons that s about power and authority and about whose knowledge is valued. In LINC programs, Cervatiuc and Ricento (2012) asserted that instructors base the curriculum on their values and own agendas. More recently, Fleming (2015) argued that the hidden curriculum is represented in the CLB guidebook. For example, the sample tasks in the CLB guidebook indicates what students should learn and how they should act. He stated that "the CLB represents second language learners as infantilized, passive and unable to exercise the rights of citizenship until they have reached a higher level of English" (p. 34). Yet,

Leask (2009) posited that the hidden curriculum is not necessarily negative, stating that students can learn incidentally in the informal curriculum, which is typically evident in the way informal activities are planned, what activities are offered, and whose knowledge is valued or not valued. These lessons learned from the hidden curriculum can be positive or negative (Leask, 2009).

Gathering data through interviews, classroom observations, and document review can provide a deeper understanding of the IC in the LINC program and the challenges that students, instructors, and program administrators face in fostering IC. In turn, the knowledge gained can help instructors and program administrators shape their practices more effectively.

Intercultural Education

Intercultural education is a mechanism to provide quality education for all, and it is framed within a human rights perspective (UNESCO, 2013). Several scholars consider intercultural education as the most appropriate approach for recognizing, respecting, and coping with all forms of cultural diversity (Barrett, Byram, Lazar, Mompoint-Gaillard & Philippou, 2013). Further, intercultural education has become an objective for many organizations, associations, and practitioners. One key point that emerged from a discussion from the World Education Forum was, "Inclusion and equity in and through education is the cornerstone of a transformative education agenda, and we, therefore, commit to addressing all forms of exclusion and marginalization, disparities and inequalities in access, participation and learning outcomes" (UNESCO, 2016, p. 7). Stakeholders in LINC programs can adhere to UNESCO's agenda by ensuring that students are prepared to address and challenge inequalities and disparities and exclusion. This can be part of intercultural learning. Promoting meaningful intercultural learning requires instructors to be able to design well-designed tasks and activities, as well as provide appropriate guidance and support (Leask & Carroll, 2011).

While assessing IC has been debated in intercultural language education research (Borghetti,2017) research results indicated that IC can be assessed (Deardorff, 2011a; Fantini, 2009), but the definition of IC must be determined, as well as what aspects of IC are a priority based on the programs goals, mission, and purpose (Deardorff, 2011a). To assess IC, a variety of indirect and direct methods can be included such as asking learners to develop their own IC objectives, to create a learner contract and keeping e-portfolios which can consist of reflection papers, documentations, other forms of student learning and critical reflection through journaling, blogging and reflection papers (Deardorff, 2011a).

In the next section, I discuss qualitative and mixed methods studies that have highlighted the role of the educator, their perspectives on the meaning of IC, and the outcomes of intercultural education implemented by instructors. I also discuss the role of program administrators in providing leadership related to IC.

Role of instructors. Instructors are often the first point of contact for immigrants and refugees, and they play an instrumental role in providing students with the necessary linguistic and "real-world" skills to be able to function in the host community. Instructors can also develop and implement approaches that foster IC in and out of the classroom, provide students with opportunities, and foster the skills, knowledge, and behaviours to interact in intercultural situations (Apedaile & Whitelaw, 2012; Barrett et al., 2013; Magro & Ghorayshi, 2011; Yates, 2011).

In community-based ESL programs, instructors play several different roles, which can include an ESL instructor, a community connector, and a cultural bridge (Apedaile & Whitelaw, 2012). As LINC programs become more diverse with the growing number of refugees and immigrants, the instructor's role becomes more diverse, and instructors need to consider what

“real world” they are preparing students for (Kramsch, 2014). Hence, having the skills, knowledge, and attitudes to interact effectively in a variety of situations and with people from diverse cultures is necessary. Kramsch (2014) argued that while communicative language teaching has certainly prepared students to speak to native speakers, over the last ten years, instructors are challenged with what should be taught and what students will need in the real world once they have left the classroom. Furthermore, "IC has shifted from a focus on the individual and personal enrichment to a focus on community building, participating and interacting in multilingual groups" (Sercu, 2010, p. 22). Thus, it is evident that as the world becomes more global, there is a need to adapt practices in LINC programs to ensure that students are prepared to engage in a variety of situations and with people from diverse cultures.

Several studies have found that ESL teachers did not have a solid understanding of what IC meant. For example, in a study conducted in Western Canada with pre-service teachers, Guo, Lund, and Arthur (2009) found that instructors had a lack of understanding of what IC meant and a lack of understanding of how to apply it in practice. If ESL teachers are poorly equipped in their understanding of intercultural communication competence, and they do not have the skills that are necessary to foster IC, nor know their purpose in helping students improve intercultural communication competence, then they are less likely to implement intercultural activities in the classroom (Zhang, 2017). Findings from several studies have reported that many teachers do not have the knowledge, time, or resources to implement approaches that foster IC and require professional training in this area (Apedaile & Whitelaw, 2012; Bleszynska, 2008; Manjarrés, 2009; Young & Sachdev, 2011). Furthermore, in Young and Sachdev’s (2011) study, their findings indicated that fear of controversy and a lack of intercultural testing was a concern expressed by instructors.

The findings from these studies reveal that instructors lack awareness of what IC means and experience several challenges in fostering IC. Hence, they could benefit more from professional development in this area, and program administrators need to ensure that instructors are prepared to foster their own IC in addition to fostering their students' IC. Findings from some studies have revealed that when instructors have implemented approaches that fostered IC, students recognized that they were valuable contributing members of the community (Apedaile & Whitelaw, 2012; Campbell, Macpherson, & Sawkins, 2014; Magro & Ghorayshi, 2011). For example, perceptions of immigrants, refugees, English teachers, and service providers in a study in Western Canada revealed that the students responded well to a curriculum that helped them realize their full potential because they participated in activities that reflected an intercultural approach (Magro & Ghorayshi, 2011). Moreover, teachers spoke about the need for an inclusive and flexible curriculum to address diversity, encouraging the need to develop IC (Magro & Ghorayshi, 2011). Most recently, the findings from a needs assessment on refugee resettlement in Alberta revealed that programs should be more holistic, client-centered, aware of the barriers and challenges refugees face, and culturally sensitive (Alberta Association of Immigrant Serving Agencies[AAISA], 2016). Apedaile and Whitelaw (2012) conducted a pilot study entitled *Roots and Connections* in four community-based LINC programs in rural Alberta. They concluded that the implementation of a culturally sensitive resource that went beyond teaching survival level English provided immigrants with the ability to break down stereotypes and foster IC. They concluded that such an approach provides opportunities for immigrants to reflect on their own cultures, prior experiences, and to engage with community members (Apedaile & Whitelaw, 2012).

Overall, these studies have provided us with an understanding of teachers' perceptions and challenges that they experience in implementing a curriculum that embeds approaches that foster IC. These studies call for further investigation of LINC programs that includes the voices of immigrants and refugees. For instance, Young and Sachdev (2009) admitted that they relied solely on the views of instructors who made assumptions about their learners' needs. Hence, it is necessary to provide students, instructors, and program administrators with the opportunity to share their views on IC. Gaining a more in-depth understanding of IC in this context calls for the perspectives of these three groups of stakeholders.

Role of program administrators. The role of program administrators is also vital to take into consideration when exploring IC in LINC programs. The work of program administrators is multifaceted; they determine the criteria necessary for hiring instructors, the content of the curriculum and contribute to the overall environment of the school. They are responsible for implementing the programs, determining program success, hiring instructors, and managing policy and financial requirements in addition to ensuring that instructors and learners' needs are met (Rodríguez, Burt, Peyton, & Ueland, 2009).

Culturally responsive leadership, derived from the concept of culturally responsive pedagogy, involves those leadership philosophies, practices, and policies that create inclusive schooling environments for students and families from ethnically and culturally diverse backgrounds (Johnson, 2014). Johnson's (2014) examples of culturally responsive leaders show actions as advocating for culture-based curriculum, race equality, civic rights issues and the involvement of diverse and ethnic communities in the school. LINC programs already attract diverse populations due to the nature of the programs offered, and some people may assume that LINC program administrators are in their role because they are interested in working with people

from diverse cultures. However, program administrators must not assume that intercultural contact is enough to foster their IC, their instructors, or their students' IC. They still need to provide students and instructors with opportunities to develop their IC with planned activities. Finally, program administrators need to take time to foster their own IC before, during, and after the development of these activities.

Experiential Learning and Intercultural Learning

The social context of teaching and learning settings in developing IC is critical, and intercultural communication training should allow for situational learning (Sorrells, 2016). Several intercultural educators recommended that formal intercultural education should accompany real-world experience (Campbell et al., 2014 & Dervin, 2017). Experiential learning can come in many different forms, such as role-plays in the classroom, volunteering, field trips, and taking part in citywide events.

Instructors can play a valuable role in including an out of class component as part of the curriculum and building in time for students to step out of their comfort zone, reflect, and make sense of their intercultural experiences and misunderstandings.

Studies have supported the benefits of experiential learning in fostering IC. For instance, when instructors implemented experiential learning activities such as volunteering or work placements, students reported an increase in cultural awareness, empathy, and an understanding of one's self as well as others (Andrew, 2011; Apedaile & Whitelaw, 2012; Campbell et al., 2014; Magro & Ghorayshi, 2011).

Andrew (2011) conducted a study in New Zealand, focusing on the experiences of migrants, immigrants, refugees, and study abroad students in structured community placements, relating community placements to communities of practices. The data sources included reflective

journals, transcripts of group seminars, and text messages. Students reported that speaking with community members and critically reflecting on their experiences helped them gain a sense of belonging. By doing this, they were also able to increase their cultural awareness and engage in intercultural communication (Andrew, 2011). As well, Campbell et al. (2014) conducted a case study in Western Canada to support immigrants and post-secondary students enrolled in a university-based ESL program. While CLB principles guided the curriculum in this program, the researchers combined the CLB principles with approaches that included an intercultural component. The students in this study took part in a variety of communities of practice, which included work-based, community, and academic communities. For example, the curriculum developers went beyond the traditional outcomes to prepare learners for a variety of activities such as hypothesized, simulated activities, and real-world activities. As students took part in the communities of practice, instructors guided them through a cycle of doing, analyzing, and reflecting on their learning with opportunities to practice their English in a variety of settings.

Furthermore, Apedaile and Whitelaw (2012) conducted a study in a community-based ESL program in rural Alberta in which they included an intercultural approach to the current curriculum. The instructors who took part in the study concluded that combining community connection and intercultural activities were useful to bridge their role from the classroom to the community. Consequently, they found that providing students with these tools provided them with the opportunity to seek out opportunities on their own. As well, these intercultural activities helped break down stereotypes among the students and members of the community.

The studies mentioned above provided us with insights into the value of providing facilitated intercultural learning opportunities outside of the classroom. However, despite the efforts in implementing intercultural education into programs, several scholars have challenged

the current intercultural education model. For instance, according to Gorski (2008), “despite unquestionably good intentions on the part of most people who call themselves intercultural instructors, most intercultural education practice supports, rather than challenges, dominant hegemony, prevailing social hierarchies, and inequitable distributions of power” (p. 515). Thus, the results from the above-mentioned studies suggested that including intercultural approaches are beneficial; however, further investigation is required to determine how students, instructors, and program administrators perceive IC, how IC are fostered, and challenges that are faced in fostering IC. Furthermore, while instructors in community-based ESL classes often include a few out of class components (e.g., field trips) as part of the program and most of the tasks are experiential, instructors should prepare students for the positive and negative experiences that may arise from various interactions. They should provide students with the opportunity to critically reflect and make sense of these experiences before, during, and after these activities.

Challenges Faced in Developing Intercultural Competencies

Intrinsic or extrinsic motivation is at the root of a person’s desire to engage in intercultural encounters and fostering intercultural relationships (Nakayama & Martin, 2014). The willingness and desire to know, to ask, to find out, and to learn can lead one to engage with others and to challenge stereotypes, to re-examine one's views, and suspend judgments about others (Sorrells, 2016). However, there are several barriers, which may affect the likelihood of an interaction. In the following section, I discuss language, psychological, environmental, institutional, and systematic, social, and attitudinal barriers.

Language Barriers

Being able to communicate in the host culture’s language can be a gateway to the community, employment, and social services, which may help foster one’s IC. Language is a

crucial factor for individuals, given that it can impede a smooth interaction (Byram, 1997). If immigrants and refugees are unable to communicate in the host culture's language, it is often more challenging to engage in intercultural conversations and build connections in the community (Syarizan, Minah, & Norhafezah, 2014; Yates, 2011). In a need's assessment of refugee resettlement in Alberta, refugees reported language as their top priority (AAISA, 2016). Furthermore, given that countries, cities, and classrooms are becoming more diverse due to globalization, people are likely speaking in English as a lingua franca. Thus, this highlights the importance of being able to understand different English accents and to have the ability to interact with people from different cultures.

However, while language proficiency in the host culture's language may increase one's chances of carrying on a conversation, language proficiency does not necessarily guarantee participation or acceptance into the community (Derwing & Waugh, 2012; Qin & Blachford, 2017; Yates, 2011). Lack of awareness of the cultural dimension of communication can lead to communication breakdowns (Newton, Yates, Shearn, & Nowitzki, 2010). Moreover, psychological, environmental, social, attitudinal, institutional, and systematic barriers can affect the development of IC.

Psychological Barriers

Both immigrants' and refugees' prior experiences may affect their ability to participate in activities that may foster their IC. While every person's story is unique, unlike most immigrants, refugees did not move out of choice and consequently they often experience psychological trauma because of war, separation from family, and personal tragedy (Brigham, Abidi, Tastoglou, & Lange,2015; Magro & Ghorayshi, 2011). Consequently, many refugees are diagnosed with post-traumatic stress disorder (PTSD) (Finn, 2011) and possess many PTSD

symptoms, which include difficulty in beginning new tasks, inability to trust those in power, lack of self-confidence, and an inability to concentrate (Kerka, 2002). Hence, participation in social contexts can be challenging for refugee trauma survivors. Thus, it is critical for ESL instructors and program administrators to understand the additional challenges that these students may be experiencing, which may affect their ability to foster their IC (Bleszynska, 2008; Brigham et al., 2015; Segal & Mayadas, 2005). While students can undoubtedly overcome PTSD or other stresses and are often resilient, without the opportunities to gain confidence, IC, and meaningful employment, they may be unable to overcome these barriers (Magro, 2009). Instructors and program administrators can play an instrumental role in providing students with the opportunities that may help them overcome these challenges. Still, they must be prepared themselves to be able to assess their students' needs and adapt their lessons accordingly.

Environmental Barriers

The environment can play a role in an individual's comfort level and if they engage in intercultural dialogue. Poverty, with the likelihood of living in unsafe neighbourhoods, is often another reality some newcomers face (Magro, 2009; Magro & Ghorayshi, 2011; Yu, Quettlet & Warmington, 2007). Consequently, living in these conditions may leave little time for immigrants and refugees to participate in intercultural situations outside of their community, which may help them foster their IC.

Several researchers have argued that community building and creating a welcoming environment is essential in the ESL class (Gobel & Helmke, 2010; Mercer & Carter, 2018; Scarino & Liddicoat, 2010). Instructors and program administrators can create an inclusive and welcoming environment that may help increase students’ comfort level, confidence, and

willingness to talk to one another. As a result, students can enhance their cultural awareness of other cultures and their own.

Institutional and Systematic Barriers

Institutional and systematic barriers can influence the overall culture of the school and affect the content of the curriculum. For example, IRCC funds the LINC program, and while there is not a mandated curriculum, they do provide CLB guidelines, and instructors are required to assess students based on the PBLA implemented by IRCC. Thus, institutional guidelines implemented by IRCC may restrict instructors and program administrators. As the LINC program is an initiative created by IRCC, several instructors have felt constrained by these systematic barriers, which include shortages of resources, professional development, and curriculum restrictions (Fleming, 2015).

According to Fleming (2010), the nature of English language programming in Canada positions ESL learners as powerless and passive. Fleming (2010) argued that the CLB documents in the study he conducted established a hierarchy of Canadian citizenship based on normative standards of what constitutes English fluency. Fleming (2010) described normative standards in terms of how the CLB defined being Canadian, which included social behaviours which he felt were behaviours and practices of the dominant culture to which second language learners are expected to conform. Hence, according to Fleming (2010), the developers of the CLB guidebook are in a position to suggest what students should know and how they should act.

Social Barriers

In a study conducted by AAISA on the resettlement of Syrian refugees, the Syrian participants interviewed cited social integration as one of the top five refugee needs (AAISA, 2016). Social interactions take place in a variety of contexts, which can influence the outcome of

the interaction, whether an interaction takes place at all (Derwing & Waugh, 2012; Magro & Ghorayshi, 2011; Yates, 2011). Many refugees do not feel as though their needs are being met, and hence, they are not integrating into the community even if they can communicate in the host culture's first language. In a study conducted in Australia, refugees and immigrants stated that they did not participate in intercultural interactions because of the constraints of the context, not because of their linguistic proficiency (Yates, 2011). Furthermore, the results from Derwing and Waugh's (2012) study found that several factors such as personality, attitudes, the context, self-confidence, or communicative competence played a role in an immigrant's willingness to communicate with others.

Attitudinal Barriers

One's attitude can affect whether or not an interaction takes place, and the outcome of the interaction. Ethnocentrism is one attitude that can prevent intercultural relationships from occurring or destroy existing relationships. Sorrells (2016) described ethnocentrism as the belief that one's way of acting, thinking, and being in the world is superior to others. Furthermore, both newcomers and individuals from the host culture can possess ethnocentric attitudes, which intercultural education can address if individuals are willing to take the risk to learn about others that are different and delve into unknown territory.

In the context of LINC classes, an instructor's attitude can affect the development of their own IC and their students. Macpherson (2010) argued that attitudes were one of the teacher's IC, stating that the attitude of the instructor can have a profound effect on the interactions with their students. Thus, teachers who possess preconceived assumptions of students' characteristics and behaviors and who believe that they are superior to their students can have a negative effect on their students' willingness to participate in class. In contrast, instructors who are open-minded

and curious about their students and their backgrounds can be encouraging to students and help facilitate their willingness to participate in and out of class.

Students' perceptions of themselves and their attitudes can play a role in whether they take the initiative to interact with people from different cultures. For instance, migrants in an Australian Adult Migrant English Program (AMEP) in Australia did not engage in intercultural interactions because of how they positioned themselves in relation to others (Yates, 2011). They expressed feelings of powerlessness, felt anxious, and were afraid to engage with individuals from different cultures. Similarly, students in Magro and Ghorayshi's (2011) study also reported personal barriers such as lack of confidence, fear, lack of opportunities, and lack of understanding of how to make these connections. As a result, students felt isolated and lonely because they were unable to gain access to social networks in the community (Magro & Ghorashi, 2011; Yates, 2011).

The above-mentioned studies highlight the crucial role of the instructor in helping students overcome attitudinal challenges. ESL instructors can play a critical role in addressing the role of othering in the ESL classroom (Brotto, Huber, Katarzyan Karwacka, Neuner, Ruffino & Teutsch, 2012; Linares, 2016). By recognizing and addressing discrimination, racism, power, and hierarchical differentials, instructors can have a positive influence on their students' experiences. Instructors can help students by facilitating opportunities to engage in a variety of intercultural situations outside of the class and develop activities that help them critically reflect on their experiences. Several scholars have recommended critical cultural incidents to encourage students to face differences and to engage in challenging conversations, which may potentially lead to an increase in understanding and appreciation of other cultures, empathy, and cultural awareness (Linares, 2016; Morrice, 2012). Additionally, to address the issue of "othering,"

instructors can implement activities such as case studies and ethnographic methods (Brotto et al., 2012; Linares, 2016).

These studies revealed that intercultural education could increase students' cultural awareness and break down barriers to intercultural communication with students and community members. The findings from some studies also showed that instructors and program administrators experienced numerous challenges, which prevented them from implementing activities to foster IC. Gaining an understanding of the current practices in a LINC class, perspectives, and conceptualizations of IC and challenges encountered will add to the body of literature on IC and help inform practice in lower level LINC classes.

Conceptual Framework

Principles from the intercultural praxis model (Sorrells & Nakagawa, 2008) and experiential learning (Dewey, 1938; Jarvis, 1987, 2010) informed my study. The intercultural praxis model is grounded in social justice and captures the practices individuals may use to navigate everyday intercultural interactions in the context of globalization (Sorrells & Nakagawa, 2008). Principles from experiential learning promote the importance of learning through experience and critically reflecting on these experiences (Dewey, 1938; Jarvis, 1987,2010). Sorrells (2016) acknowledged several areas that are absent in several IC models discussed in the previous sections, such as power imbalances and inequality. Instructors can increase students' awareness of these realities and incorporate students' experiences and perspectives into discussions. Several theorists' perspectives inform the intercultural praxis model and its six points of entry. For instance, action and reflection are informed by Freire's (1970) idea of reflection and action while positionality is related to standpoint theory (Collins,

1986; Harden, 1991) and dialogue is influenced by Bohm (1996) and Buber's (1970) connection with dialogue and community building.

The intercultural praxis model was useful in my study because it is beneficial to look at the practices of students, instructors, and program administrators as they engage in intercultural interactions. Experiential learning principles are useful to look at the learning processes of students and how they make meaning out of their informal and formal experiences. Additionally, experiential learning principles are used to look at the teaching processes and what instructors and program administrators do to optimize students' intercultural experiences.

Experiential Learning in the Context of Adult Learning

John Dewey (1938) is most influential in the field of education, believing in the unity of theory and practice. He stated that experience is an interaction between the individual and the environment and emphasized the need for experiential learning and education. Dewey (1938) acknowledged the role and significance of critically reflecting on these experiences to harness its potential. He emphasized that observation is only the first phase, and the learner must reflect and summarize their experiences. Several scholars have built on Dewey's (1938) philosophy of experience and interaction, such as Kolb's (1984) experiential learning model, Knowles' (1980) concept of andragogy in adult education and Jarvis's (1987,2010) experiential learning model.

In adult education contexts, Jarvis (1987, 2010) is influential in the field of adult learning and proposed that adults learn from everyday life, their cultural frameworks, and social contexts. According to Jarvis (2010), people learn from their primary experiences via their senses and through secondary experiences when they learn cognitively by a mediator or a teacher. Jarvis (2010) proposed that there has been an increased emphasis on having a primary experience in the

classroom in which instructors are designing role-play and simulation activities that prepare them for the real world.

Merriam and Bierema (2013) are also influential in the field of adult learning, both teaching and evaluating many adult education courses. They discussed the significance of experience and learning in adulthood and bring forth the importance of the readiness to learn, which is related to an adult's social and development roles. Like Jarvis (2010), they referred to the critical role of the instructor in creating experiential instructional techniques and in providing opportunities for students to reflect on these experiences.

Intercultural Praxis Model

Sorrells and Nakagawa (2008) developed the intercultural praxis model out of a need to re-theorize intercultural competence for the 21st century. As our world becomes more global, people will inevitably be interacting with people from diverse cultures, and it is necessary to acknowledge the inequalities and complexities of intercultural interactions and dialogues (Sorrells, 2016). According to Sorrells (2016), intercultural competence is "the knowledge, attitudes, and skills needed to engage effectively in intercultural situations" (p. 234). Further, she described intercultural praxis as the process of thinking, reflection, and acting (Sorrells, 2016). The intercultural praxis model captures the practices individuals use to navigate everyday intercultural interactions. The purpose of engaging in intercultural praxis is to raise one's awareness, increase one's critical analysis, and develop socially responsible action (Sorrells, 2016). Sorrells (2016) proposed that engaging in intercultural praxis could foster IC in the context of globalization. Inquiry, framing, positioning, dialogue, reflection, and action are IC and make up the intercultural praxis model (Sorrells & Nakagawa, 2008).

Sorrells (2016, p. 18) lists six points of entry:

- Inquiry: A desire and willingness to know, to ask, to find out, and learn. Being curious, being motivated to learn about people from diverse cultures, and taking risks.
- Framing: Being aware that frames constrain our perspectives of others, the world, and ourselves.
- Positioning: the ability to understand how we position ourselves with others, to challenge inequitable systems, and to be mindful of how communication can be used to marginalize and exclude some people.
- Dialogue: A critical point of entry into intercultural praxis. Dialogue occurs when there is regard for both the self and others. Both individuals challenge their ways of knowing in the dialogue allowing for the possibility of share ground, new meaning, and mutual understanding.
- Reflection: The ability to deal with ambiguity when engaging in intercultural interactions, the ability to critically analyze intercultural issues, and reflect on these interactions. Central to inquiry, framing, positioning, and dialogue. Self-awareness gained through reflection allows us to critically analyze one's position and interrelationship with others, which are essential for the competencies of positioning, framing, and dialogue.
- Action: Joins analysis and reflection. The IC of inquiry, framing, positioning, dialogue, and reflection can be a catalyst for actions that make a difference in the world.

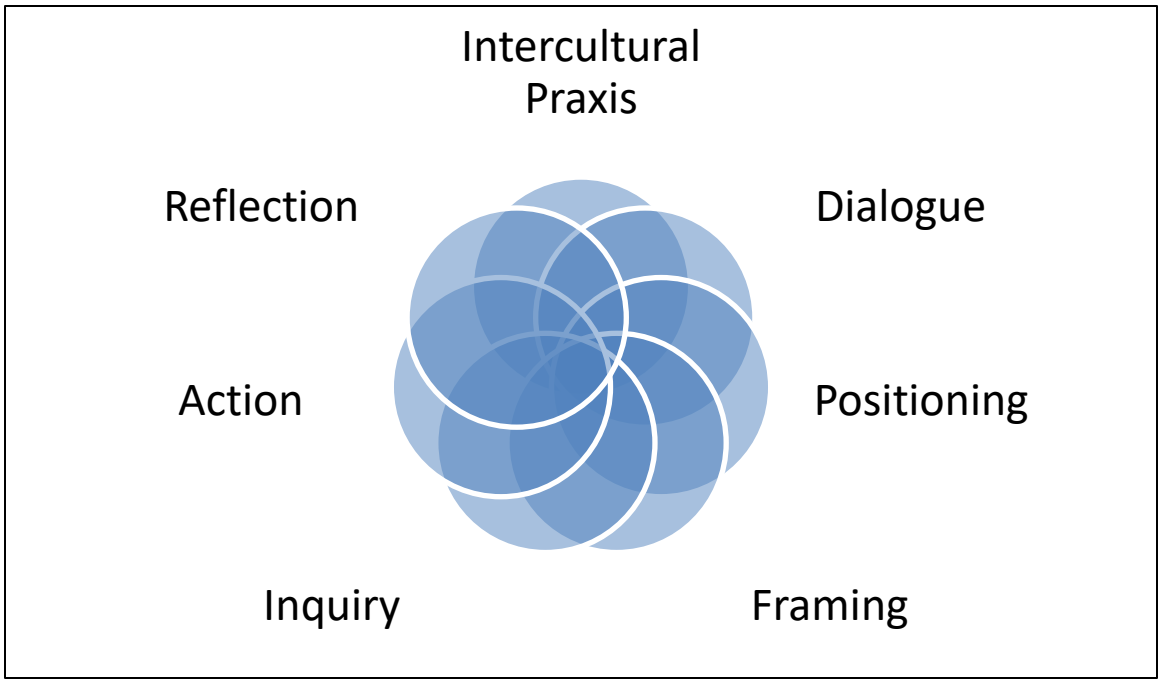

Figure 1. Intercultural praxis model comprises of six interrelated points of entry: inquiry, framing, positioning, dialogue, reflection, and action.

Adapted from *Intercultural Communication Globalization and Social Justice* (2nd ed.), by K. Sorrells, 2016, p. 18. Copyright 2016 by Sage.

In this model, each point of entry draws from a few different theorists, depending on the point of entry. For example, action is influenced by Freire's (1970) work on reflection and action. According to Freire (1970), conscientization is a process of developing a critical awareness of one's social reality through reflection and action. Action is fundamental because it is the process of changing the reality (Freire, 1970). As for dialogue, Sorrells' (2016) work was informed by Bohm (1996), Crapanzano (1989) and Buber's (1970) work on dialogue. Dialogue is critical in the process of intercultural praxis. Engaging in intercultural dialogues can help foster trust, empathy, and relationships. While these conversations will not necessarily be easy, they will

enable individuals to address inequalities and discriminations that manifest both in and out of the classroom. As a result, these interactions and discussions may help develop trust, openness, and an appreciation for one another, while bringing assumptions and concerns to the surface (Bohm, 1996; Crapanzano, 1989; Sorrells, 2016). Sorrells (2016) also discussed the importance of building relationships through intercultural interactions, suggesting that there are possibilities and intercultural alliances that may be the outcome of these interactions. I resonate with several principles in this model, including dialogue, addressing power imbalances, and being curious and motivated to learn more about oneself and other cultures.

Intercultural Praxis Model and Experiential Learning

Principles from the intercultural praxis model (Sorrells & Nakagawa, 2008) share characteristics of experiential learning (Dewey, 1938; Jarvis, 1987, 2010) and using principles from both the intercultural praxis model and experiential learning can be used to understand program administrators', instructors' and students' perspectives of IC, their practices to develop IC and challenges they face in fostering IC. Both the intercultural praxis model and experiential learning share characteristics of action and critical reflective thinking. For example, intercultural praxis is a "process of critical reflective thinking and acting" (Sorrells, 2016, p. 16). Similarly, Merriam and Bierema (2013) and Jarvis (1987, 2010) argued that both action and critical thinking are features that make up experiential learning. Hands-on tasks such as case studies, role-playing, internships, volunteering, and field trips all provide learning in an experiential context, but time for critical reflection must be included.

Principles from the intercultural praxis model have been included in intercultural communication courses at the post-secondary levels as a framework for a study abroad program, and in one organizational behavior mixed methods research study. From the literature review I

conducted, it appears that principles from the intercultural praxis model combined with experiential learning, exploring the concept of IC in a LINC program, have not been used in a qualitative research study. I chose the experiential learning theory and the intercultural praxis model for several reasons. This framework is beneficial in understanding the students, instructors, and program administrators' perspectives of IC, practices related to IC, and challenges they face. As students are immersed in a new culture, they are faced with new situations in which they may or may not have the IC to handle these experiences. Program administrators and instructors are often the first point of contact for students in LINC programs and often are sources of information to help students make sense of these experiences.

Summary

In the literature review, I addressed three main themes; (a) Intercultural competence (IC), (b) Community-based ESL programs, and (c) Challenges faced in developing IC. The intercultural praxis model and experiential learning theoretical framework that guide this study have concluded this section. An extensive search of the literature in these three literature streams revealed that while the scholarship on IC is vast, instructors are still not entirely clear on the definition of IC, and they face challenges in fostering IC in the ESL classroom. Furthermore, many scholars have critiqued several IC models for focusing on the individual, for being linear and rational, and for not addressing power imbalances, hierarchal structures, and relationships as a co-created process (Bazgan & Popa, 2014; Dervin, 2016; Matsuo, 2015).

The studies reviewed in this chapter revealed that IC is a concept that is not easily defined by instructors, and fostering IC is not straightforward. It depends on numerous factors such as the situation, the other person in the interaction, the classroom contexts, the support of the institution, and the knowledge of the instructor. It is evident that the concept of IC requires

further exploration in these contexts, specifically in beginner level LINC classes. I want to build on these studies and understand how program administrators, instructors, and students perceive IC, how IC are fostered in the LINC program, and what challenges are faced in fostering IC. In Chapter Three, I provide a detailed overview of my methodology.

CHAPTER THREE: METHODOLOGY

Overview

The purpose of my study was to understand how instructors, program administrators, and students perceived IC, how IC were fostered, and what challenges were faced in fostering IC in a LINC program. I gathered answers to the research questions from three different stakeholders' perspectives, classroom observations, and review of relevant documents. Based on the findings from the study, adaptations and suggestions for curriculum modifications can inform practice. The research questions were: (1) How are IC perceived? (2) How are IC fostered? and (3) What challenges are faced in developing IC?

Ontology and Epistemology

I align with a relativist ontology; there are multiple perspectives, which are all valid, but different (Guba & Lincoln, 1994). Furthermore, we should go beyond treating people with respect and all instructors and program administrators have a responsibility to develop a curriculum that fosters students with the skills, knowledge, and attitudes that will help them engage in intercultural interactions. I identify mainly with a socio-constructivist worldview in that I believe that we all construct our meanings through our interactions with others (Merriam, 2009). My worldview, research question, purpose, and methodology align; I am interested in learning the perspectives of the participants in the LINC program on the topic of IC, which requires induction and in-depth exploration. I feel that it is necessary to take the time to listen to the stakeholders' views, understanding that they all have their unique perspectives, all of which are equally valuable. I approached my research with an open mind, but also with the awareness that I had assumptions and biases. I engaged in reflexivity throughout my study and presented

my assumptions upfront. I also recognized that my assumptions were not necessarily an accurate representation of the participants within the program, particularly on their personal views of IC, their practices, challenges, and needs.

Rationale for Research Methodology

A qualitative paradigm was most appropriate to address my research questions, and it aligns with my worldview. Qualitative research is comprised of multiple methods, perspectives, and observers involved in a single study (Denzin & Lincoln, 2011). While there are several different qualitative approaches, a single case study was the most appropriate design to address my research questions: (1) How are IC perceived? (2) How are IC fostered in a LINC program? and (3) What challenges are faced in fostering IC? I followed Merriam's (2009) approach to case studies. She explained that "the case could be a program, a group, an institution, a community, or a specific policy" (p. 40). In line with her explanation, I looked at a LINC program and the stakeholders in the program. In order to gain an in-depth understanding of the participants in the LINC program, it was necessary to focus on one specific program and learn about the multiple perceptions of participants involved in one bounded case, the bounded case being one LINC program and the participants in the program. A case study is an in-depth analysis of a bounded case (Merriam, 2009; Smith, 1978) which can be a single program (Merriam, 2009; Simons, 2009; Stake, 2005) or/and people in the program (Merriam, 2009; Stake, 2005). The approach of a case study can be through a qualitative, quantitative, or mixed-methods design, accompanied by different worldviews. For instance, four prominent case study scholars, Yin (2014), Stake (2005), Merriam (2009), and Simons (2009), have approached educational case study from different philosophical underpinnings, which influence the way they design their study and interpret their findings. I approached this case study from a qualitative socio-constructivist

paradigm, influenced by the research questions and my worldview, as I was interested in gaining an in-depth understanding of the participants' perspectives, practices, and challenges concerning IC. I resonate with Merriam's (2009) approach to a case study because she provides structure in designing the case study, yet she allows for flexibility. She also used case study research to explore and evaluate education programs which aligned with my research. In my study, I recognized that I needed structure when designing my research as I had to complete my research within a specific time. Still, I was open to changes to the design and interview questions as the research continued. Focusing on one LINC program provided me with the opportunity to explore this specific LINC program in depth.

There are many advantages to case study research, such as the results can provide rich, holistic data that can contribute to the understanding of complex situations (Timmons & Cairns, 2010). IC in LINC programs is an example of a process that is complex and not necessarily straightforward. Further, case study research has proven to be a valuable way to investigate educational contexts and improve professional practice (Corbett-Whittier & Hamilton, 2013). As an increasing number of studies in inclusive education become available, patterns may arise, which may influence policy and practice (Timmons & Cairns, 2010). Case study research can also explain why things happened (Simons, 2009; Timmons & Cairns, 2010; Yin, 2014), and it is an excellent design to solve practical problems (Merriam, 1998). For instance, Dytynyshyn and Collin (2011) used a case study to investigate how teachers view and teach culture and how their pedagogical approaches encouraged the development of interculturality. Their research questions emerged from seeking to understand how the content of the program was developing students' interculturality.

Research Setting

The case study took place in a LINC program situated within a service provider organization in a mid-sized Canadian city of North America in the Western hemisphere. The settlement provider organization has been in operation for 30 years and has served over 250,000 newcomers during this time. The organization is a not-for-profit organization that offers three different types of programs to permanent residents, convention refugees, and Canadian citizens: English language programs, employment, and settlement assistance.

The LINC program is one of several English programs they offer and is a federal government-funded program offered to permanent residents, refugees, and protected persons. My study focused on the LINC program, which is situated within the English language programs portfolio of the settlement provider organization. Most student participants were taking the face-to-face LINC class, except for three who were taking the online LINC class. The settlement provider organization offers the following Canadian Language Benchmarks (CLB): Foundation Literacy, CLB 1 Literacy, CLB 2 Literacy, CLB 3 Literacy, CLB 4 Literacy, Pre-CLB, CLB 1, CLB 2, CLB 3, and CLB 4 (phase 1), CLB 5-8 (phase 2) are offered in the English Online classes. LINC students are assessed through Portfolio-Based Language Assessment (PBLA), a classroom-based language assessment using the Canadian Language Benchmarks (CLB). I chose this research site because of the number of LINC programs they offer and their long history in providing programs to permanent residents, refugees, and protected persons.

Research Participants and Recruitment

In this section, I provide an overview of the participants who took part in my study. I start with my student participants, followed by the instructors, and then program administrators.

Once the Conjoint Faculties Research Ethics Board approved my ethics application, I approached the Chief Executive Officer (CEO) of the service provider organization to provide details of my study and ask for permission to conduct my study in the LINC programs they offered. After the CEO permitted me to conduct my study in the LINC program, she connected me with the program manager of the LINC program. After discussing my proposed research with the program manager, she agreed to let me conduct my research with the LINC level four classes, upon which I emailed an overview of my study and my request for participants to the LINC four classes. According to the CCLB (2017), benchmarks one to four are considered a beginner language ability.

I used purposeful sampling (Patton, 1990) to select students, instructors, and program administrators. My rationale for using purposeful sampling was because I anticipated that the students, instructors, and program administrators who responded to my request for participants would be interested in the concept of IC and would be able to provide me with some insights on their perspectives, practices, and challenges they faced with IC. The student participants in my study had to meet the following criteria: refugees or immigrants who have lived in Canada for seven years or less and they had to be current students of the level four or higher LINC program. The criteria for program administrators and instructors were that they would have had to work in the program for one year or longer. To protect the identity of the organization and the participants, I ensured that the names of the organization and the participants were kept confidential by assigning pseudonyms to them. In this next section, I provide a more detailed description of my participants.

Students

The 15 student participants in my study were from 11 different countries. There were

seven females and eight males who participated in my study, ranging from 19 years of age to 54 years of age. As indicated in the table below, the educational level of participants was from no prior formal education to one student who had his master's in education. Most students had travelled outside of their country. I provide a more detailed account of my student participants' demographics in the table on the next page.

Table 1

Student Demographics

Name	Gender	Age	Country of origin	First language	Additional languages	Status	Education	Years in Canada	Prior travelling
Henda	F	41	Egypt	Arabic	English	Immigrant	Law	1	Saudi Arabia
Amad	M	34	Syria	Arabic	English	Refugee	High School	2.5	Lebanon
Ah Ya	F	29	Cambodia	Khmer	English	Immigrant	Junior High	3	None
Catarina	F	54	Portugal	Portuguese	English	Immigrant	Grade 6	3	Spain
Layla	F	30	Syria	Kurdish	Arabic	Refugee	High School	3	None
Jack	M	45	Rwanda	Kinyarwanda	French	Immigrant	Bachelors	3	Burandi
Zozo	F	24	Somalia	Arabic	English	Immigrant	Elementary School	3.5	None
Eve	F	24	Iraq	Arabic	English	Immigrant	High School	4	Germany, Holland, Turkey
Suman	M	41	Nepal	Nepalese	English, Hindi, Urdu	Immigrant	Masters	4	India
Shook	F	26	Syria	Arabic	English	Immigrant	Grade 6	4	None
Roman	M	38	Burma	Burmase	English	Immigrant	Bachelors	4	Thailand, Malaysia
Juan	M	47	Mexico	Spanish	English	Immigrant	Laboratory Technician	6	United States
Dave	M	35	Philippines	Tagalog	English	Immigrant	Bachelors	6	Australia, Brazil
Asha	F	29	Somalia	Arabic	Bantu, Swahili	Immigrant	None	6	Saudi Arabia
William	M	47	Iraq	Assya	Arabic	Refugee	High School	7	Syria

Instructors

The instructors had been teaching in the LINC program for at least one year. Two were originally from Canada, one was from Eastern Europe, and another one was from Asia. Three out

of four of the instructors had a master's degree, and three out of four had an English teaching certificate. Table two provides an overview of their demographic information.

Table 2

Instructor Demographics

Name	Gender	Age	Country of origin	Education	Years worked at organization	First language	Additional languages	Travelled or lived in other countries
Mr. Bean	F	50-53	Canada	Masters of Education – Technology ACE Certificate	2	English	French - Beginner	Mexico, Cuba, United States of America
Jill	F	50-53	Bulgaria	Masters of Bulgarian Theology and Literature, CELTA, Bridge to Teaching	4	Bulgarian	Slavic Languages, Russian	Libya, England (lived)
Will	M	44	Malaysia	Masters of Education, CELTA	6	English	Malay	Malaysia (lived)
Don	M	44	Canada	Bachelor's in Spanish and History	8	English	Spanish	Europe

Program Administrators

Concerning the program administrator participants, I interviewed the LINC program director, the LINC program manager, and the LINC program supervisor. Two out of three of the participants were born in a different country, and the third one was from Eastern Canada. They ranged in age from 37-63 years. I provide a brief overview of their educational background and work experience in table three.

Table 3

Program Administrators

Name	Gender	Age	Country of origin	Education	Years worked at organization	Role at organization	First language	Additional languages	Travelled or lived in other countries
Elaine	F	42	Moldova	Master of Education—TESOL	1	Program Manager	Romanian	Russian, French, English	United Kingdom, United States
Oliver	M	62	Tanzania	Master of Social Work	1	Program Director	Swahili	English, French, Kutchi, Gujarati, Hindi, Urdu	Kenya
David	M	37	Canada	Master of Education-TESOL	1	Program Supervisor	English	None	Korea

Data Collection Methods

An important element of case study research is the focus upon the collection of multiple forms of data from multiple sources (Merriam, 2009; Simons, 2009). These qualitative methods were advantageous and necessary to answer my research questions because they helped document stakeholder perspectives, engage them in the process, and represented different interests and values in the program (Simons, 2009). In case study research, interviewing, document analysis, and observations are the three most common approaches (Simons, 2009). Hence, I chose to conduct classroom observations, semi-structured interviews, and reviewed relevant program documents, with the assumption that using multiple sources of data would increase internal validity (Merriam, 1998).

Semi-structured Interviews

Semi-structured interviews were the primary source of data collection and were conducted after I completed the classroom observations. My purpose for conducting semi-

structured interviews was so that my participants would have an opportunity to share their perspectives on how they perceived IC, how they fostered IC, and what challenges they faced in fostering IC. Additionally, I had the opportunity to follow up with my participants after the observations, which provided me with the opportunity to ask questions about what I had observed in class. I believed that engaging in one on one interviews with my participants would enable me to get to core issues more quickly and in greater depth, to ask follow-up questions and to facilitate individuals telling their stories (Simons, 2009). My interview questions served as a guide, that allowed me to ask questions that were relevant to the purpose of the research, but I remained flexible and approached the interview more as a conversation so that participants would feel more comfortable (Merriam, 2009; Simons, 2009). While I conducted most interviews in the boardroom at the service provider organization, some student participants asked if I could interview them at their houses or a coffee shop near to their home.

When I first started interviewing my participants, I encountered a challenge: some of the questions were too difficult for my participants. While I had piloted my questions with an ESL instructor and two non-native English speakers that were not a part of my study, I learned that some of my questions were still too difficult for the English level of the student participants. This meant that I often had to rephrase the questions to make them understandable to the students, and I had to make sure they were not too leading. Interestingly, during my data collection, I also entered intercultural praxis myself. Out of my 22 participants, 18 were from different countries, and as I interviewed my participants, I was fostering my IC as I interviewed my participants to ensure that our interactions went well. For instance, this required being aware of my participants' cultural backgrounds, which may have affected their interactions with me. This also required patience and adaptability when interviewing my participants. Taking the time to build

relationships with my participants was critical. I found as I became more relaxed and approached the interviews with an opportunity to learn about my participants, my participants were more open with me. Reflecting on this experience, it may be because I was becoming better at interviewing, or it may be because I was building trust with my participants, and they felt more comfortable with me. Lastly, I reflected on my position as a white female from the dominant culture and tried to remain humble throughout the interview. Hence, I was cognizant of the role of power between my participants and myself (Brinkmann & Kvale, 2015). The rich backgrounds and experiences of my participants were humbling and made me realize how much they had to share. I stopped interviewing my participants when categories began to repeat, and I had reached saturation (Merriam, 2009).

Classroom Observations

I conducted a total of 39 hours of observations from May 2018 - October 2018. I conducted 32 hours of classroom observations over two weeks in two level four classes and one level three-four split class, as well as eight additional hours five months later when I observed another level, four class.

Before I observed the classes, I developed an observation form that included my purpose, my research questions, and my conceptual framework. My intention for observing the classes was to look at: (a) instructor practices, (b) inclusion of materials to foster IC, (c) student interactions with one another and the instructor, and (d) classroom environment. I took notes of my observations during the class. My role was as a non-participant observer in the classroom.

Document Review

Document review was my third source of data collection. Documents are important in case studies to portray and enrich the context and contribute to the analysis of the issues

(Simons, 2009). Documents are also stable, objective, and unbiased as opposed to other data such as interviews (Merriam, 2009). Data were collected from four different documents, (a) the Service Provider Organization blog, (b) CLB Guidebook, (c) lesson plans from the classes that I observed, and (d) the Service Provider Organization website (mission and vision statement). I looked for incidents of fostering IC and language related to IC when I was reviewing these documents.

Data Analysis

My analysis began with my first interview, first observation, and the first document I reviewed (Merriam, 2009). Once I started collecting my data, I started to engage in pre-cycle coding by making preliminary jottings of my observations and initial interpretations during the interviews, observations, and review of the documents. During the observations, I kept a journal of my observations of the overall classroom environment, students' actions, and behaviors, and my first impressions, keeping my research questions in mind as I made notes. I followed the same approach with the interviews, making analytical memos (Saldana, 2013) of my participants' reactions to the interview question and my overall impression of the interview. Finally, I followed the same format with the program documents for my document analysis, making initial impressions in the margins of the documents. My initial coding was open coding (Meriam, 2009). This allowed me to explore all possibilities and where I identified meaningful segments from my data. The second phase was axial coding (Merriam, 2009); I analyzed and grouped segments into categories. I found that this was an interactive process (Saldana, 2013), and I went back to my data numerous times and revised my codes and categories. I organized and displayed my data using the program NVivo 12. I had over 200 pages of transcriptions from my interviews, document reviews, and field notes from my observation; I found this to be an

effective way to store and organize my data, and to compare sets of data. After reviewing each case (participant), classroom observation, and documents, I conducted a cross comparative analysis of the 22 interviews, 14 classroom observations, and documents.

Ethical Considerations

As informed consent is most directly under the control of the researcher (deRoche & deRoche, 2010), I recognized that I had a responsibility to be clear about the objectives of the study, outlining the risks and benefits and maintaining confidentiality throughout the study. Once students, instructors, and program administrators responded to my recruitment request and agreed to participate in the study, I met with them to go over the consent form, informing them that they could withdraw at any time during the research and that in that case the data collected from them would be destroyed and not used. To protect the identity of the organization and the participants, I ensured that the names of the organization and the participants were kept confidential by assigning pseudonyms to them.

Trustworthiness

Throughout the study, I maintained credibility by using three data sources: interviews with three different groups of stakeholders, classroom observations, and document analysis of multiple sources. Crystallizing (Ellingson, 2009) the data allowed me to view data from multiple sources and multiple perspectives, recognizing that there was no one truth. Member checking is one of the key strategies for establishing trustworthiness (Denzil & Lincoln, 2011). Once I interviewed my participants and transcribed the interviews, I offered to meet my participants in person to go over the transcriptions if they wished. Two students requested a face-to-face meeting in which we went over the transcriptions and my interpretations. They then agreed or clarified what they meant. The other participants reviewed the transcriptions and interpretations

on their own and sent me any changes they had or clarified their meaning. A further measure to maintain credibility was peer debriefing (Bloomberg & Volpe, 2015). I provided my supervisors with my initial findings and interpretations of the data, and then I met with them to discuss what I had found. To establish further credibility, I asked a couple of classmates to review my findings and interpretations.

Bloomberg and Volpe (2015) recommended engaging in self-reflection to establish credibility. Throughout my study, I kept a journal and recorded reflective field notes (Bloomberg & Volpe, 2015), recording my biases and perspectives. This process was quite humbling as it allowed me to become more aware of my position and myself and ensure that I was doing what was best for the participants throughout the study. A valuable lesson I learned from engaging in reflexivity was the importance of not expecting a specific answer or outcome when interviewing participants.

Summary

In Chapter Three, I provided an overview of the methodology I used for this study and my rationale for choosing to adopt a qualitative case study to answer my research questions. I also provided a description of the methods I used: semi-structured interviews, classroom observations, and document review. Following this, I described my participants. Lastly, I described my data analysis and showed how I maintained trustworthiness and credibility. In Chapter Four, I present the findings that emerged from the three research questions.

CHAPTER FOUR: FINDINGS

Overview

The purpose of this qualitative single case study was to understand how instructors, students, and program administrators perceived and fostered IC, as well as to understand the challenges they faced in fostering IC in a LINC program. In this chapter, I provide the findings that emerged from the analysis of the one-on-one interviews with 15 student participants, four instructor participants and three program administrators, 14 classroom observations, and the review of relevant program documents. Following the analysis of each case (participant), I employed a constant comparative method (Glaser & Strauss, 1967) in which I looked for similarities and differences across the cases. I present the categories that emerged from my analysis of the findings.

Research Questions

The research questions that informed this study were:

- How are IC perceived in a LINC program?
- How are IC fostered in a LINC program?
- What challenges do students, instructors, and program administrators face in fostering IC?

Research Question 1: How are Intercultural Competencies Perceived?

When I first asked my participants how they perceived IC, I found that there was a variety of responses to the question, "what are IC?" When I asked the instructors what IC meant to them, all instructor participants were aware of the concept, but some spoke more in-depth of IC and appeared to have more background knowledge. Most instructor participants either said

they had not thought a lot about IC or questioned their response, as stated by Will, "I am not sure if this is correct" or by Don, "I have not meditated a lot on this." Most of the program administrator participants were aware of the concept and spoke extensively about it, likely due to their background knowledge and interest in the topic. More than half of the student participants responded directly to the question, what are IC, and all of them responded when I asked them some follow up questions concerning this question. When I probed with follow up questions, participants' interpretations revolved around attitudes, skills, and knowledge.

After analyzing the data, I found that the student, instructor, and program administrators' perspectives of IC revolved around three categories: (a) attitudes, (b) skills, and (c) knowledge. The student participants perceived IC as consisting of attitudes, which included (a) respect, (b) curiosity, and (c) open-mindedness. They also perceived IC as comprising skills, which were (a) social interactions, (b) adaptability, and (c) language.

Concerning the instructors, they perceived IC as consisting of attitudes of (a) respect, (b) curiosity, (b) cultural humility, and (c) open-mindedness. The instructors perceived IC as skills, which were further categorized as (a) adaptability, (b) social interactions, (c) listening, (d) language, and (e) self-reflection. The third category that instructors perceived as IC was knowledge, which included (a) knowledge about the other culture, including the host culture.

The program administrator's perspectives of IC were similar to those of the instructors, but patience was a different skill that they perceived as IC. First, they referred to attitudes as IC, which included (a) respect, (b) open-mindedness, (c) curiosity, and (d) cultural humility. Second, they perceived IC in relation to skills, which included (a) adaptability, (b) listening, (c) patience, (d) social interactions, and (e) self-reflection. Knowledge was the last category that program

administrators perceived as IC, which included (a) knowledge of the other culture, including the host culture.

Attitudes. As mentioned earlier, all three groups of participants perceived attitudes as IC. Respect was a commonly cited attitude by students, instructors, and program administrators. Several researchers have cited respect as a dimension of IC in the literature (Barrett, Byram, Lázár, Mompoint-Gaillard, Philippou, 2013; Deardorff, 2006).

Respect. When the instructor participants were asked how they perceived IC, most of the instructors perceived respect as an IC. For instance, Jill pointed out that respect was an IC, stating that respect involved being respectful of oneself and the other person. She further emphasized the positive outcomes of being respectful of oneself and the other person but confirmed that disagreements and complexities were bound to occur between individuals. However, individuals need to learn how to deal with these disagreements and grow together. She commented:

> That's a very complex question. I should think more about that. Intercultural competence is a competence, which allows understanding, respect, and validation, like accessing things from the broadest point. For mutual cooperation, mutual.... individual respect, individual growth, you want to validate the person's view, but you also want to make sure you are understood as well and how we can reach the point where we respect and agree to disagree. That's possible. If that's the way, it is. How to deal with any complexities, which may occur from different cultures, perspectives right which is more about... How to make it possible not to co-exist, this is too narrow, benefit from... grow together and learn from each other.

It was clear from Jill's response that she did not think that IC was simple and required a multitude of skills to be able to handle the complexities that arose from intercultural interactions. Like Jill, Will also perceived respect as an IC. He described respect in terms of his role as an instructor and his attitude towards his students, indicating that by not expecting students to adopt aspects of Canadian culture, he was showing respect for his students and their cultures. He commented:

> Like I guess, I think that [respect] would mean like, well because Canada is multicultural, so of course, we teach the students Canadian culture. I think certain things like we shouldn't necessarily expect them to conform necessarily. They are open to keeping their traditions, I suppose.

The behaviors and actions of the instructors in the classroom observations supported their responses of perceiving respect as an IC. For instance, all four instructors regularly encouraged students to share their prior experiences when introducing topics and asked them to compare their cultures with their peers' cultures and Canadian culture. As well, students appeared comfortable in the class, and while some were quieter than others were, they all participated in the whole group and small group discussions. By modelling respectful behavior and encouraging students to listen to their classmates and share their perspectives, the instructors may have helped foster trust amongst their students and develop their IC.

Regarding the program administrator participants, most of the program administrators perceived characteristics of respect as an IC. For instance, Oliver emphasized the importance of valuing diversity, which requires respect for the other person. He spoke about how one feels towards others. He remarked:

> Let's talk about attitudes. A non-judgmental, non-judging attitude, a valuing of diversity attitude, a genuine interest in people attitude, an attitude that does not claim dominant status, and make the other person feel subordinate.

While the previous section focused on program administrator and instructors' perspectives of IC, I now turn to students' perspectives of IC. Several student participants' perceived respect as an IC, which they felt would help them in their interactions with people. For instance, Layla perceived IC as respecting people from diverse cultures. She shared how she demonstrated respect towards others by asking questions to ensure that they would not be offended. In the following interview excerpt, Layla provided an example of inviting someone from a Muslim country to a party and emphasized the importance of asking them if they are okay with both females and males attending the party. She stated:

> Yes, you have to respect the people from different cultures, because we don't know what they are like or they are not like what is okay for them and not. We should respect, and we should always ask them. For example, if I want to invite them to a party, what she's liking, it's okay the party. You will get boys and girls. The party will be boys and girls. It's okay for her or not. I have to ask… It's different from Muslim people from Christian people. All the party is different because if I invite my girlfriends to the party because if they are Muslim, I have to ask them. The party will be men and women. Is that okay because I know the Muslim people are not together with men.

For Layla, how she acted towards others was how she showed respect, which implies that she had respect for her classmates. Interestingly, most of the student participants spoke about respect in terms of how they should act towards one another.

A review of the service provider organization’s website indicated that they aimed to foster an open, inclusive, and respectful environment. Their values, as seen on their website, are "Caring, Inclusion, Empowerment, and Service." To carry out these values, one would likely have to respect one another and oneself. For example, to welcome and embrace inclusion, one would probably respect others and their cultural backgrounds, accepting diversity, and viewing diverse perspectives as an asset to the community.

Furthermore, the document review of the service provider organization's blog revealed that the values listed on the website were being carried out and that building community was a priority. For instance, there were opportunities for students to learn about Canadian culture and other cultural traditions, celebrations, and customs. The blog displayed information about local festivals such as the Calgary Stampede and different culture's traditions and celebrations, including Ramadan and Chinese New Year. Students' contributions were evident on the blog, indicating that students' voices were valued. Examples of posting included an article written by a student about Ramadan and YouTube videos of students cooking and sharing recipes from their home countries. Overall, postings on the blog appeared to have an adequate mix of various cultural traditions and included students sharing information about their culture. By representing multiple cultures and providing students with the opportunity to contribute to the blog, this was conveying a message of respect for students and their diverse backgrounds.

Moreover, the materials used for the lesson plans reflected information about other cultures and Canadian culture in the classes, conveying a message of respect. For instance, in Mr. Bean’s lesson on Mother’s Day, she provided students with a booklet that described Mother’s Day in Canada and how other cultures observed the holiday. Additionally, Will developed his lessons from a variety of resources, which included perspectives from countries

that were different from his students, such as the United Kingdom, in addition to Canada and his students' countries.

Cultural humility. Some participants also perceived cultural humility or qualities of cultural humility to be an IC, which requires an attitude of being respectful towards others and being aware of power imbalances. Cultural humility has been defined as "an ongoing process of critiquing one's own culture while striving to respectfully understand others, recognizing and redressing power imbalances, and contributing to partnerships that are mutually beneficial and non-paternalistic" (Cleaver, Carvajal & Sheppard, 2016, p. 1). The interview data revealed that some instructors thought that cultural humility or qualities of cultural humility were IC. For instance, Don underscored the negative consequences of not being humble, sharing the damaging effects it could have on building relationships. He emphasized the importance of not only being humble but also being aware of how you communicate this to other people. He stated:

> I think humility; I think a humble attitude. I think if we come across as my culture is the best culture on earth, we are going to ostracize a lot of people. We are going to hurt people, and we are going to destroy any potential for building bridges and relationships with people, and of course, communication is part of those things, so I think we need to be humble.

Oliver, one of the program administrators, perceived cultural humility to be an IC. Oliver referred to the way one positions themselves in an intercultural interaction, underscoring the importance of seeing the other person as equal, not a lesser human being because they are not from the host culture. He implied that there was usually a power imbalance in the intercultural interaction by concluding that an interaction where two people feel equally important is a rare occurrence. Oliver commented, "An importance of an attitude that does not claim dominant

status and make the other person feel subordinate regardless of one culture being the dominant one in the conversation which hardly happens."

Regarding the student participants, Catarina emphasized the importance of having a humble attitude and being interested in learning from one another. She believed everyone was equal, regardless of their culture, but pointed out that there were often people who thought they were better than others were. Interestingly, she said that some people had more culture, which could imply that she did not see all cultures as equal. She commented:

> I think the people's attitudes is interested, humility. I think about this when the people think is more high [higher] than another. For me, yes, I think we are the same. However, some people have more culture, but we are the same.

Curiosity. According to Sorrells (2016), the first port of entry to the intercultural praxis model is inquiry, which "means a desire and willingness to know, to ask, to find out, and to learn" (p. 17). The observation and interview data revealed that all instructors, most students, and program administrators perceived IC as being interested in learning from one another. Furthermore, one engages in the practice of curious inquiry by asking questions, suspending judgment, and being open to change (Sorrells, 2016).Regarding the student participants, most of the students engaged in curious inquiry, they spoke about the importance of asking questions to learn more about their peers' cultures and seemed genuinely interested in learning more about other cultures. For example, they shared examples of their interactions with their classmates, neighbours, and co-workers from different cultures. All the examples shared by the student participants implied that they were interested in learning about their peers' diverse backgrounds and were curious by initiating conversations, asking questions, and establishing friendships with people from different cultures. For example, Juan shared how he had become friends with two

students from Germany and the Ukraine he had met in a prior LINC class. He had started a conversation with them because he wanted to make friends, which enabled him to learn more about their cultures. Juan explained how, by inviting his classmates over to his house, he discovered more about their traditions and food. He also shared by opening himself to learning about his classmates' cultures and perspectives; he was able to confirm what he had heard was true. He commented:

> We [are] meeting after with the families, share the meetings, the barbeques with the Ukrainian person, we share the New Year and the same. The interesting thing when you know the different culture is you prove is true. For example, the food, she cooking the typical food Ukrainian and my wife the typical food and the same for the beers. The same with the German guy.

As for the instructors' responses to what IC meant to them, two instructors perceived IC as having an interest in learning about other cultures and having a willingness to learn from one another. Don believed that one must be interested in learning something from the other person. He stated, "The attitude of, I am willing to learn. I am willing to learn from you."

Jill added that it was important for both people to learn from one another and grow together, which requires curiosity about the other person and oneself. She commented: "How to make it possible not to co-exist, this is too narrow, benefit from, grow together, and learn from each other."

The data from the classroom observations supported the students and the instructors' responses in the interviews. For example, in the 14 classes that I observed, the students appeared to be interested in learning from their classmates and about their cultural traditions and customs by asking questions and listening to their classmates. All four instructors cultivated curiosity by

encouraging students to ask questions to one another and presented readings about other cultural traditions and customs. For example, Don introduced a lesson, titled *Test your Traffic Sign Knowledge*, and introduced the lesson by asking students what getting a driving license was like in their country. He seemed genuinely interested in learning about his students' prior experiences, about their cultures and their perspectives. Mr. Bean also developed a lesson on Mother's Day and asked students to share their thoughts on Mother's Day, inviting them to share how and if they celebrated this holiday in their countries. The observation data indicated that the students seemed genuinely interested in learning from one another from their tone of voice, body language, and willingness to share their perspectives with their classmates and Mr. Bean. Jill activated her students' curiosity by regularly asking students to share their prior experiences and cultural practices from their cultures with the class and encouraged students to ask one another questions.

Regarding the program administrator participants, most of them said that being interested and asking questions was an attitude associated with IC. For instance, Oliver stated that a necessary attitude to having an effective interaction with someone from a different culture is "a genuine interest in people attitude." Oliver stressed the value of truly caring about people and their backgrounds.

Elaine reflected on her prior role as an instructor, explaining that she encouraged her students to ask questions to increase their understanding of certain cultural practices, rather than judging their classmates. She commented:

> So, this is what I am trying to teach them [Teachers]. I was teaching my students, as well. Instead of when you see something that is absolutely disgusting and crazy, maybe ask a question, may I know why is this done? Oh, this is a tradition. Like we were talking about

> slurping, for example. Is that slurping, so that when you eat in some cultures, for example, and I have some people around the table that students come to me and says, so and so has no table manners and I say why and they say well, they take a noodle and slurp it.

By encouraging students and instructors to be curious and to ask questions, Elaine was cultivating an environment of curious inquiry with her teaching staff and her students. Elaine appeared to be curious about other people and cultures from the stories she shared with me in the interview, which likely helped when she modeled how to be curious to her students and instructors.

Open-mindedness. Open-mindedness was another quality that all instructors perceived as an IC. Open-mindedness has been a part of several IC models. One instructor, Jill, believed that openness to learning about another person's cultural perspectives was an IC. She suggested that being open required listening and understanding, emphasizing that it was not about imposing one's view on someone nor about tolerating someone. She also indicated that openness included being flexible and giving in sometimes. It was evident that open-mindedness required several skills, indicating that to Jill, skills and attitudes are interdependent. She remarked:

> Yes, understanding more. Opening yourself to the other person's perspectives and other cultures' perspectives and trying to understand... and trying to, not to impose your view, but to listen, I am to saying you do not have to give up your personal core. To be more open towards others and to accept things. Not just to be tolerant because tolerance is one thing. Tolerance is more on the verge of, I'm tolerant, but I can be a little bit above that and better than you. No, not this kind of attitude, you can always dig deeper so that at the end of the... What is this about? Is this possible?

With respect to the program administrator participants, Oliver believed that being interculturally competent required being “non-judgmental and have a non-judging attitude.” His statement shows that he understood the importance of being open and not judging people.

Similarly, Elaine also emphasized the importance of not judging others, but instead being open to cultural differences and asking questions to understand more. She also reflected on her culture compared to North America. She stated:

> In different cultures, we eat differently. Like we Europeans eat with a knife and a fork, and we hold the fork in the left hand, which is absolutely taboo in... The fork is in the left, and the knife is in the right, so this is how you cut. So, this is how you're eating. That is the European norm, in North America, you switch them. So, North America focuses on comfort; we focus on beauty and all that jazz. So, that's one thing. So, instead of criticizing and why are you doing this, maybe you know say wow, when the Japanese slurp, when the Japanese take their noodle and suck their noodle, that means that's enjoyable, they enjoy the food. So, before being judgmental, maybe just ask questions.

Several students perceived open-mindedness as an IC. For instance, Juan underscored the importance of managing his expectations of peoples’ responses, which he thought would prepare him for every situation. This required being open to people’s responses and actions. He commented:

> Yeah, the people help you, but some people don't have the time. Maybe don't understand or maybe busy? I don't know, but you need to open. It's maybe not a good time for talking. Maybe it's offensive. You need to learn about that. If you have an open mind, this will prepare you for every situation.

Eve also discussed the importance of being open-minded by making an effort to get to know people from different cultures and opening herself up to different perspectives, recognizing that her culture was not superior. She remarked, "Open-minded and you have to try with other people, and not only your culture is right."

In the following quote, Eve pointed out the importance of being open-minded as well. Although Eve did not use the term cultural humility, it appeared that she understood the importance of not being ethnocentric and considering other cultural perspectives.

The field notes from the classroom observations revealed that the students were open-minded by their willingness to consider experiences, beliefs, values, and perspectives that were different from their own. The instructors and program administrators also showed an open-minded attitude and cultivated open-mindedness by encouraging students to share their cultural traditions and customs with one another. They also understood when students did not want to adopt certain cultural practices, such as handshaking.

Skills. Several definitions and models of IC include skills as a competency (Bennett, 1986; Deardorff, 2006; Sorrells, 2016). The types of skills vary depending on the definition and model, but the ability to adapt is in most models. Most program administrators, instructors, and students also perceived adaptability as an IC.

Adaptability. All program administrators perceived IC as the ability and willingness to change. For example, Oliver perceived IC as a deliberate set of actions and commented on the outcomes of these actions. He also emphasized that one must want to change, implying that fostering IC requires a lot of effort. He said: "Cultural competency has got to do with a deliberate set of actions that creates that awareness, sensitization, and the internal will to change."

David referred to adaptation and highlighted the importance of being able to adapt one's behavior based on the other person's reactions. He believed that individuals have the right to choose to adapt and felt that they should learn how to convey this positively. He commented:

> Understanding, empathy, patience, able to adapt and change behaviors based on reactions that you might receive from others in the community. Learning to stand your ground when you don't want to adapt. Learning how to make that work in a positive way.

A few of the student participants also perceived IC as the ability to adapt. For instance, Juan perceived IC as the ability to adapt to the new culture, which was Canada in his case, but he was explicit about not forgetting about his own culture. He remarked, "I am in Canada; this did [does not] not mean that I forget about my culture, but I will try to adapt."

Juan referred to the importance of being flexible as all situations are different. He also viewed the interaction as a two-way process, stating that they were a team, and both people were required to try to make an effort. He commented:

> It depends on the situation. I tried to look in another way. You are looking at another exit, another door. Well, it's not possible. I need to think in another situation. Sometimes you feel not angry, it's like feel like. The problem, it's too much situation, but you feel like. How do you say in English when people? Frustrated? …Me or the person, because this is a team. You know when you start to chat, you need the person. You need both sides.

Another student, Jack, spoke about adaptation from a macro perspective, implying that adaptation is required by an entire country, which means that immigration policies and policymakers have a responsibility to adapt. For Jack, IC was the mixing of cultures, which required a new system to live together. In the following interview excerpt, he commented:

Jack: Intercultural means, in Canada, we have different people from [a]different country, every country had her culture, so this different people, different culture, forms a new culture. For example, I come from Rwanda. My friend came from Syria, and another came from France. These different cultures, you need a system for living with different people

Researcher: What kind of system?

Jack: I think it is a new system because I necessary live [have to live] with other people in Canada. In class, in [at]work, everywhere…I think it is adaptability for different cultures. Different program for the development of the country

Suman's interpretation of adaptation was different from both Juan's and Jack's interpretation of adaptation. Suman viewed IC as gaining capital and appeared to view adaptation as assimilating into the new culture to fit in, which meant that he might have to give up his way of thinking. He commented:

Competence means like try [trying] to get something that is very valuable. Suppose, I'm from my country Nepal and I might have some understandings of my backgrounds, yeah and then suppose I am now in Canada, yeah. I'm in new land. It's totally new destination for me, and I'm not supposed to treat the peoples as my understanding, means what I had before if that thing is bad and I need to take something new from the new place so I can compare the people in that areas. Competence means to have some understanding to cope with the new cultures, to adapt with the new systems so we can fit in the new, we can exist. I need to understand them, and my listening and language may not fit into the new place and giving up my own thinking.

Most of the instructors viewed adaptation as an IC. For instance, Jill thought one should be aware of changes within oneself, and she also believed in the importance of adjusting to the host culture. Like Oliver, the program director, she spoke about being willing to change. Jill talked about change in relation to her students adjusting to Canada, believing that accepting change would facilitate a positive transition to Canadian culture. Jill commented:

> First of all, they have to understand the culture, and second, they start to understand that there are changes happening in them as well. How well people flexible, positive towards change? Change is a big thing. It allows you to have a smoother transition and really adjust well, and if you are really not able to accept anything new, then this is going to be a big long road for you. I think they should just be willing to listen about what can help them both and how they can adjust to Canadian culture because that's the main culture.

Will pointed out that adaptation was partly his responsibility as an instructor. He felt as though he would also need to adapt to his students' behaviors and cultural practices, and he believed that he should be flexible when determining how much he should bend the rules to accommodate his students' cultural practices. He commented:

> So, yeah. I guess it's also like trying to strike a balance between what is appropriate and what are they allowed to kind of like giving them some leeway in terms of their culture. Okay, I guess I think of the Muslim students going for prayer, every now and then. So, I am okay with them going out, but missing a lot, like going for very long periods. It's, of course, not beneficial for their learning, so yeah, I guess the struggle for me would be trying to strike a balance between what I think they should be allowed to do and what might be a bit much.

Social interactions. The majority of program administrators mentioned perceived building relationships with others as an IC, which included relationship-building skills. For instance, Elaine discussed the importance of the relationship between her instructors. During the interview, she reflected on her instructors' diverse backgrounds, stating that while conflicts occurred between her team of instructors, they prioritized saving the relationship over what caused the situation in the first place. Elaine noted:

> Even if they [instructors] argue about certain things, the one good skill that they have is making sure that they don't ruin the relationship, so they try to build this comradery, so they have a friendly relationship. I feel like the majority of people I am in charge of that's what they are trying to save the relationship, so sometimes you see that they will give up on a very valid point.

Most students perceived the ability to interact with people and build connections as an IC. In the interview, they mentioned that the friendships they had formed led to furthering their knowledge about their peers' culture. For instance, Ah Ya spoke about her Canadian co-worker; the two of them had formed a connection, leading to the sharing of their cultural norms. By asking her co-worker questions, she learned something new about her friend. Ah Ya was able to reflect on similarities between her former country and Canada. She remarked,

> She told me Canadian culture. For example, when I go to her house, or I have to invite her to go somewhere, I have to call them first because Canadian. You know they work very hard. For example, when I go to your house, I have to call you first. The same in my country. Sometimes we didn't stay home, and we have to make plans. We don't like it when we go to the house and didn't call them.

Another student Asha reflected on the benefits of making friends from another culture. As a result, she learned more about what some Canadians do and reflected on the differences between her culture and Canada. "For example, [some] Canadian people drink coffee and [some] Somalian people they drink tea. It's different, and then you learn that one if you have friends in other countries."

Several instructors brought up the importance of building a community. They referred to the importance of community in their classroom to build trust and create a safe place for students to share their perspectives and learn more about one another's cultures. Fostering positive interactions also helped build relationships. For example, Don referred to his classroom as a community and a safe place where his students could feel comfortable sharing their perspectives with one another. Don's interest in learning about his students' cultures helped create a space where students could feel a sense of community with one another and where they could feel safe. He commented:

> Part of that is because I love to learn about other countries, in a general sense. How is this done in your country, and I think that's part of fostering community, fostering a place of safety where they can feel comfortable and valued in the class.

My observational data also indicated that the other instructors created opportunities for students to build friendships and created a sense of community. For example, Don allotted time for students to contribute to the community garden at the service provider organization. He introduced the project by inviting students to share their prior experiences related to gardening, which led to a deeper understanding of students' previous experiences and what gardening was like in their country. My observations indicated that the community garden was an experiential learning opportunity that provided students with the opportunity to develop their IC, such as

dialogue, framing, reflection, inquiry, and action. Still, I did not observe structured IC activities associated with the community garden.

Overall, all four instructors created an inclusive and safe class environment by providing opportunities for students to share their perspectives with the whole group, small group, and pair discussions, which offered opportunities for informal conversations with one another.

Patience. Most program administrators stated that being patient was an IC. For instance, Elaine pointed out the importance of being patient, which required the ability to understand that not everyone expresses his or her views in the same way. She noted:

> I think one of the most important things is number one, patience. You have to be patient. Somebody's saying maybe they will make a paragraph of whatever happened, but maybe the whole idea is in that sentence, but they will have to listen to a paragraph to get that idea, so having this patience.

Listening. Another skill that most program administrators perceived as an IC was listening. For example, Oliver pointed out that that one should be able to "listen well." He emphasized the importance of listening well, which he implied was not an easy skill and was different from merely listening.

Elaine also perceived listening as an IC, emphasizing the importance of being aware of the differences in communication styles. Elaine saw patience and listening as interdependent of each other. In her previous quote, she spoke about patience and then added the importance of listening. She remarked:

> Listening skills are very important. Sometimes I notice that we don't have the...We can't listen. I don't know what's happening to us, and also, people like me are very straightforward. I will tell you what I want, but someone from Asia; you know I

> remember in university we were thinking… Asians will allude, for example; they will not tell you directly. They will tell you, you know George has a mansion in Florida, and he has two companies in Japan, and you know five villas in Mexico and drives five different cars and his wife has diamonds and diamonds.

Some instructors perceived listening as an IC. Don referred to active listening, pointing out that listening was a skill he fostered with his students and himself. Don assessed his students' active listening skills by their body language, which he used as a model. He stated:

> Yeh, well, I think general life skills would be listening. That's a big one. I struggle with this myself. My oldest son says, dad, you don't listen to me, so I am preaching it myself. We need to listen to each other. Every Friday, we offer how is your weekend, what are you going to do this weekend? I was really impressed with one of the Ethiopian students and how he was actively listening to his neighbour. He was engaged. He had eye contact. He was nodding. All the things we would want to tell someone to do. I kind of use that as a model.

Language. The analysis of the interview data indicated that several students perceived language proficiency as an IC. For instance, several student participants referred to their language proficiency. They felt that the higher their language skills, the more effective an intercultural interaction would be, which in turn would improve their social and work opportunities.

In the following quote, Juan referred to mastering the English language so that he could access employment opportunities and improve his personal and financial skills. Juan saw English as a gateway to changing his life in several ways. In the following interview excerpt, he explained:

> My priority was to learn English because I know [it]is the key for open [for opening] all the doors for obtain [obtaining] another job, for best salaries, and the best opportunities for another kind of life. I want someday to dominate this language, not like a write or something like that, but my goal is back to the school and take some not career, but improve my personal and financial skills.

Later in the interview, he shared the positive outcomes of having the language skills to be able to carry on a conversation with someone from another culture and being able to discuss more in-depth topics. However, he expressed that it was much more than language skills but required building friendships and choosing a topic. He commented:

> It's possible to talk a little more deep[deeper] about it. This the dishes, this is very hot and do you know this is very spicy. This is the question. Oh, you know, my grandma in the second war, because... and this topic starts the conversation.

Catarina's ability to speak and understand her co-worker's first language influenced her capability to carry on a conversation and build a friendship with her co-worker. She commented: "I speak with my one friend I have here, from Colombia. She speaks Spanish, and I understand Spanish. Sometimes we talk about the… I like [to] knit. I made some things, and sometimes we speak about these or [other interests.]"

Catarina also shared that her interactions were limited to people who spoke Spanish or Portuguese because they were able to understand each other. She remarked: "I don't speak many times with people from another country because if it is Spanish, I speak Portuguese, and my boss understands me in Portuguese. She speaks Spanish, and I speak Portuguese."

Overall most student participants believed that the more advanced their English language skills, the more opportunities they would have in either getting a job in the host country. They

may also be able to make friends more quickly as they would be able to engage in an ongoing conversation and learn more about one another.

Concerning the instructor participants, some of the instructors also perceived language as a skill associated with IC, indicating that language skills were a significant factor in improving one's ability to learn more about one another and their culture. Jill spoke about the importance of language as a vehicle to open the lines of communication to increase one's cultural awareness and build friendships. She emphasized the importance of having language skills to express oneself but indicated that language skills alone were not enough to develop friendships and awareness. She stated:

> Language I just think communication gives you an opportunity to learn more and when you learn something you can understand better, why people are like that, so by learning someone's language. Well, I think if you are a hard-core extremist, I don't think the language will change you, but it will give you the opportunity to at least express yourself and communicate what you think and really create friendships and contacts with other people which definitely will make you more aware of...

Similarly, Will focused on the benefits of language in terms of being multilingual, stating that language and culture were connected. He believed that if one knows a language, they are likely to know more about the culture. Will reflected on his experience as a Spanish language learner, mentioning that it helped him when talking to people from a Spanish background. In the following interview exchange, he remarked:

> Will: I mean, I guess it helps if you know more than one language. If you are multilingual, although I don't think that's necessary. I think skills...That are a good question.

Researcher: Why do you think it helps if you are multilingual?

Will: Because language and culture go together, so if you have learned that language, a foreign language, you probably will learn the culture that goes with it or cultures, so I think you have a better idea of how you will interact with someone from that culture I think. I don't think it's isolated. You will try to learn the culture of the country that it's from, so I think in that sense, you have a better idea of how what is appropriate and not appropriate in interacting with someone from that culture. I did learn about the culture, about Spain and Latin America, so some things I picked up from there. I think that helped with the intercultural competencies when talking to someone from a Spanish background.

Self-reflection. Having the ability to be able to reflect on oneself and culture emerged from the analysis of the data. The majority of the instructors perceived reflection and self-awareness as an IC. For instance, Mr. Bean believed that reflecting on one's own culture and limitations were necessary before initiating a conversation about one another's culture. She also emphasized the importance of being aware of different personalities and not judging people solely based on their culture. She illustrated:

> It is important to be aware of different personalities instead of different cultures. To teach well within different cultures, I think it’s important to provide those opportunities for them to do that and awareness of our own. You can’t just go in blindly and think you are going to be able to tell another culture about our own culture if we haven’t thought about how we respond and generally as a group what we do in our own culture. We couldn’t tell them if we haven’t reflected on that.

Jill believed that one must have the ability to know oneself well, which required self-reflection, a skill that individuals acquired at different times. She felt that knowing

> oneself well would enable one to be able to understand the internal changes in oneself, as well as the influence that one's cultural background can have on one's action.

Furthermore, she also asserted that the instructor and the student have a responsibility to try to understand one another's perspectives. She noted:

> First of all, they have to understand the culture, and second, they start to understand that there are changes happening in them as well. They mirror themselves. Self-reflection, which can come later on, but it can depend on people, and it's very personal too. Well, the knowledge that we are who we are, and our background sometimes steers some direction, and it has to be understood by the instructor and then not to impose... try to teach...facilitate the ideas with each other for mutual understanding.

Will referred to his role as an instructor, expressing the importance of engaging in self-reflection to ensure that he was sensitive to his students and their cultural practices. He commented:

> I guess one thing is I mean also check in myself right. So, sometimes I might not be very sensitive sometimes to certain... I am not sure if it's cultural, but things like being late or I don't know. So, yeh. I guess it's also like trying to strike a balance between what is appropriate and what are they allowed to kind of like giving them some leeway.

Several program administrators also perceived reflection as an IC. Throughout the interview, David spoke extensively about the value of experiential learning and the importance of reflecting on the situation. He believed that it was important to evaluate a situation after it occurred to determine what he could have done differently to improve the situation, which required assessing his communication skills. He stated:

> So, you might go home and think about how I could have communicated that better. I still don't think I understand. Maybe I'll do a little bit of research, and I'll come back and try to explain again, so that happens sometimes, or sometimes our client's family member will call whose better in English, and she tells us that this is what my wife, or daughter or whoever mean to say, so that's actually what I think happens.

This section answered the research question, how are IC perceived in a LINC program. Four main findings emerged from the analysis of the data. First, I found that instructors, students, and program administrators perceived attitudes as IC. The attitudes included respect, curiosity, and open-mindedness for all three groups of participants. The instructors and the program administrators also perceived cultural humility as an IC. The second category that emerged was skills as an IC. The skills category for students consisted of adaptability, language, social interactions. The instructor participants perceived skills as social interactions, adaptation, listening, language, and reflection. The program administrators perceived skills in terms of social interactions, adaptability, patience, listening, and reflection.

Interestingly, patience was the one skill that program administrators perceived as an IC, but instructors or students did not mention it. Lastly, the third category that emerged from the analysis of the data was knowledge. The majority of the instructors and program administrators perceived IC as prior knowledge of the host culture and other cultures.

In the following section, I discuss the findings and the categories that emerged from the analysis of the data for the second research question, how are IC fostered.

Knowledge. Prior knowledge of other cultures is an IC that appears in several models (Bennett, 1986; Deardorff, 2006; Sorrells, 2016). The majority of instructors and program administrator's perspectives of knowledge as an IC aligned with the descriptions in these models.

***Prior knowledge about other cultures*.** The majority of instructor participants perceived background knowledge about another culture as an IC. One way they acquired background knowledge was by researching diverse cultures. For example, Don believed that if one were to research what was appropriate behavior in another culture, this might help avoid a cultural misunderstanding. He remarked:

> I think it would do everyone such a world of good to do just a small bit of research. What's acceptable in the culture? What's not acceptable in the culture?
>
> For example, in Canada I invite people over to my home, and I have my lazy boy rocking chair, and I pull up the handle, and my feet will automatically go up, and that's relaxing, that's comfortable, but if I am hosting someone from an Arabic speaking country whose Islamic and maybe not, and they're sitting across from me, and they are looking at my feet, that's very offensive.

Will also perceived prior knowledge of another person's culture as an IC. He emphasized the role of the instructor in learning about their students' customs and traditions. Will shared the example of handshaking and his Muslim female students. He commented:

> I think learning about the customs or traditions about people from that culture would help because I think I remember at the beginning of the term; usually, we teach the students introductions, greetings, and all that, and we taught them how to do a handshake. How Canadians usually do a handshake, and the thing was because women from Muslim countries, to them they wouldn't shake hands with the person from the opposite sex.

Will also brought up the role of religion. He pointed out that having background knowledge about his students' religious practices was important to be able to understand their actions. He commented:

> Some of the Muslim students, they need to pray, leave class for 5- 10 minutes to pray now and then, like I think it's five times a day, so yeah. I mean, it's good if the instructor would understand that or at least the student would tell the instructor because they might be wondering why they are walking out every now and then, so I think some religious knowledge.

The majority of instructors also thought that providing students with knowledge about the host culture was an IC. Mr. Bean referred to her role as an instructor in providing students with the necessary background knowledge so that they would know how to act in various situations in Canada. In the following interview excerpt, Mr. Bean provided examples of how she teaches IC explicitly, such as teaching students how to introduce themselves and engage in small talk. She also explained how IC is taught across the strands and implied that skills and knowledge were interdependent of one another. She explained:

> Well, there's some things that we teach explicitly [intercultural competencies], like interrupting or carrying a conversation or small talk or how to introduce yourself. So, we teach it across the strands, not just one. It wouldn't be just do you think teaching speaking teaches students to speak outside of the classroom. They would also have to have knowledge of culture, knowledge of how to meet somebody else in this culture, knowledge of what kind of topics would be appropriate, right?

Concerning the program administrator participants, most of them perceived prior knowledge of the other culture as an IC. For example, Elaine felt that her previous knowledge about her instructors' cultural backgrounds helped increase her understanding of their various communication approaches and their intentions. She commented:

> But I understand my experience in dealing with all of these cultures, my background knowledge of knowing all these cultural approaches and I understand what they mean, and I know that they are not angry and I know their intentions are not to hurt me, but that's the way of expressing an opinion, so that helps, but I wish they could filter some of the stuff. They don't need to tell me everything you think.

Interestingly, Eve, a student participant, shared an example of the importance of what can happen when one solely relies on background knowledge of another culture to inform their decisions. For example, Eve's classmate had assumed she should wear a hijab and became upset when she was not wearing one. In her interview excerpt, Eve remarked:

> I think I'm afraid and I don't like for someone to tell me I'm wrong. Ok, if I'm wrong, I know I know I'm wrong. It's my problem, not your problem, right and if they said to me your clothes are haram, you don't wear a hijab, or you are not good. Maybe I am mad, maybe I told him, it's not your problem. It's not your business to say that to me. He said, you Muslim, you have to wear something, you have to wear hijab. I told him it's not your business. It's my business. That's it.

Research Question 2: How are Intercultural Competencies Fostered?

Environment. The classroom and program environment were categories that emerged from the analysis of the findings. Instructors can play a critical role in creating an environment that is conducive to fostering IC. This often involves providing opportunities for students to inquire and ask questions, challenge dominant views, and their own beliefs and creating opportunities for students to connect and the community. Program administrators also have a responsibility for students and instructors to learn about one another and provide instructors with the necessary tools.

Classroom. The observational, interview and document review indicated that the overall environment of the service provider organization and the classroom was inclusive and welcoming. Several instructors spoke about how creating a space that helped students feel comfortable was a priority in their class. They saw their role as much more than teaching; they were building a sense of community between their students. For Jill, creating connections and establishing friendships through social communication amongst her students was a part of her success as a teacher. Jill saw herself and her students as a community. She commented:

> Yeah, I encourage that [social communication]. We are a community. We are not coming there just to... Yeh, that's what it is for me as well. For me to be a successful teacher, I need to feel we are more than just a class. You build connections and establish friendships, and the end comes, and we have to say good-bye, and they always come back and say, teacher, I miss you or something, and I say, I do too, but that's life. We get together; we get close, but you know to stay in touch.

Don emphasized the importance of creating a comfortable environment for his students, recognizing that many of his students have experienced trauma and should feel welcomed. He said:

> A comfortable environment where they can enjoy coming to school. It’s not a chore. They look forward to it. You know, and I think that’s how I can respond. A lot of these students have gone through turmoil, they’ve gone through tragedy, heartache, trouble, turmoil, the list goes on and on and on and how can we in the classroom, give them a friendly, loving kind reception, make a place where they think they are somewhat at home.

Program. The overall environment of the service provider organization was inclusive and

welcoming. The program administrators created an inclusive and welcoming environment by providing opportunities for students to share their stories, cultural traditions, and skills. A program blog provided a space for students to increase their cultural awareness, share their cultures, and build intercultural friendships.

The following blog post shows how the service provider organization provided opportunities for students to share their perspectives and cultural traditions while raising funds for the United Way. The blog posting (2018, para 2) illustrated:

> November is United Way Campaign month, and the service provider organization has been busy hosting a number of fun events for its clients and the community to raise funds for the United Way of Calgary and Area. In what might be our most fun idea yet, the service provider organization hosted the Global Fashion Show for United Way, encouraging dozens of students and staff to represent their home countries in their traditional dress. Participants were proud to showcase beautiful designs from around the world, representing over 20 nationalities such as Iraq, Honduras, Thailand, and Russia, with each participant accompanied by music compiled by our supremely talented student musician Amin. Watch our video below for highlights from the show! We were also proud to host United Way representatives Barb ten Pierik and Julia Choluj, pictured below.

Classroom activities. Students from a variety of cultures were in the classes that I observed. These students had opportunities to talk to people from different cultures and learn about other perspectives in a relatively safe environment. Instructors also had the opportunity to capitalize on their students' diverse backgrounds and develop activities to improve their IC. A

common method that instructors used was asking students to compare their cultures with one another, as described in the following section.

Cultural comparisons about holidays, traditions, and customs. The interview and observation data revealed that most of the instructors asked students to work in groups and pairs with other students from different cultures. Instructors asked students to compare their cultural practices with one another's and Canadian cultural practices. The class environment was conducive to promoting collaboration and communication, following a communicative approach (Hymes, 1972), which focuses on the target culture norms and teaching students how to greet, invite, and request information. When the instructors asked students to compare their cultures with one another, the topics mainly focused on comparing holidays, traditions, customs, and cultural norms. Two instructors, Will, and Mr. Bean, developed lessons on holidays, April Fools' Day and Mother's Day. Both instructors facilitated intercultural communication and cultural knowledge by asking students to share their perspectives about the specific holiday and compare various elements in their own culture. They also provided students with material related to holidays in countries other than their own or Canada.

Mr. Bean took advantage of the diverse backgrounds of her classroom, pairing students up and asking them to compare their cultures with one another and Canada. She shared how she viewed her class as a small version of the outside world and emphasized the benefits of pair and group work in preparing students to handle intercultural situations outside of the classroom. She commented,

> Well, I think we do lots of things [to foster IC]. That's why we alternate activity types. That's why we alternate pairings and groupings and all those things because the classroom is a version of the outside world. So, if they're always dealing with different

> cultures, then they're going to learn to deal with different cultures outside of the classroom.

Will also asked his students to work in groups and pairs and share their perspectives on different holidays and traditions. For instance, in one lesson that I observed, Will asked students to work in groups, share their views on April Fools' Day, and discuss if this holiday was celebrated in their country. The classroom observation data indicated that the majority of students participated in these activities and seemed interested by asking one another questions and listening to one another.

Another interesting observation was the type of topics that instructors covered in the class and the ones that they excluded. The data revealed that the inclusion of topics such as religion, politics, gender roles, and sexual orientation depended on the instructors' preferences and their students. Don referred to the importance of listening and recognized that his students might come from cultures in which they discuss these topics in school. Hence, Don was open to students discussing their religion in his class. He stated:

> And then there's that opportunity for you to share what you believe, whether it's about religion or whatever, the things that people typically shy away from in Canada, so I think that's another listening and allowing people to share, not things that are inappropriate, but things that are part of the culture and part of nature and part of their build-up really.

Jill referred to another sensitive topic, which was sexual orientation. She recognized that many students might not be accustomed to talking about lesbian, gay, bisexual, transgender, questioning, and queer (LGBTQ) issues or even allowed to discuss them in their cultures. Jill felt it was her responsibility to help students deal with this type of culture shock. She commented: "Many of the students come from many cultures, where [LGBTQ] is a taboo subject. This is

another cultural shock for them, how to deal with that. I still have to address that, if I see it happen."

As well, Jill discussed the multiple roles she played, due to the nature of the program and the backgrounds of the students. In the following example, she shared how she is much more than a teacher as she addressed one student's struggle who found herself torn between two cultures. She stated:

> My role is to teach English, but I have to be more than that I am an instructor, facilitator, and helping them to settle. It's a settlement program, so I do take it seriously that I have to be ready for these sensitive, controversial topics. For example, addressing a woman who is by herself and she's from a country that's very restrictive, and they are joking why she is living by herself and what's she doing, and I don't think she knows. She came to me and said she feels okay, but I think she's in transition, but I think she's strongly connected to her culture, but also, she likes being free, and I had to bring up independence and rights.

Will preferred to avoid topics, such as politics, referring to the influx of refugees and their prior experiences. While Will was aware that some students would be okay with these topics, he felt it was best to avoid this topic in case it caused trauma. He explained:

> I guess in terms of if I have a class with many refugees. Like I try not to make it too political like I try to avoid talking about the war in their country because some students are okay. There are no problems, but I wouldn't want to stir up any trauma. So, I try to avoid those political issues if I can.

A few of the student participants shared their views on the role of topics such as religion and politics in the classroom. Their responses in whether they wanted to discuss these topics

were mixed. For instance, Eve preferred to talk about food, clothing, language, and dance, which she referred to as nice topics. She commented: “More in-depth about like Christians and Muslims. I don’t like to talk about things. I like to talk about clothes, food, dance, language. That’s a nice thing.”

On the other hand, Juan preferred to discuss topics like religion, but only after, he had formed a connection with the other individual. He stated, "For example, for you, maybe I ask you, what your religion is because I now feel a little more confident with you, but the first time I prefer don't [to not] touch this topic."

Juan also shared an example of a writing assignment in his LINC class, indicating that the topics were mainly about holidays, and he would prefer to discuss topics related to politics and finance, topics he felt were part of everyday life. He noted:

> Juan: One topic was the Stampede [Calgary Stampede] or something like that.
>
> Researcher: Okay, so you had to write about the Stampede [Calgary Stampede]
>
> Juan: Yes, for me, it’s boring. I don’t like it. I prefer another thing more. I prefer the topics, like the political, financial, like more today, you live every day, not like its Halloween, yeh Halloween is here and believe me, the United States and Mexico.

Most of the program administrators shared similar views on the role of religion and politics in the LINC class. For instance, all three program administrators asserted that these topics were sensitive, indicating that these topics were not typically part of the lesson. Like the instructors and students, they varied in their opinions on whether the curriculum should include these topics.

First, David shared his opinion on speaking about religion in the class, highlighting the diverse backgrounds of the students, and the importance of knowing the students and their

backgrounds. While he was not opposed to discussing the topic, he pointed out that some students were not as open-minded as others were, and it depended on their backgrounds. He concluded that it was a matter of assessing the comfort level of the students. He stated:

> I mean, it depends on how you approach it [religion] because some of our clients are open-minded about discussing different backgrounds and cultures, some of them are not because they've grown up in very monoculture places. It just depends. You have to feel the room, so you get to know your clients and if someone… I would never bring it up, but what we do is we talk about the Charter of Rights and Freedoms and just discuss that everyone is welcome to have their beliefs and cultures.

Elaine voiced her concern about the inclusion of these topics, which she feared would lead to conflict. She was particularly cautious about the addition of these topics in lower level English classes, but she did not elaborate on why. She further reiterated the settlement objective of the LINC program and the differences in an ESL class compared to a LINC class. Other topics such as racism and respecting others were discussed, but more informally and not as a subject in class. She said:

> No, absolutely, it's Taboo [to discuss religion and politics]. We do not want them to talk about religion, politics, and then because that creates, especially with the new influx of refugees, we don't want to. They are all from different minority groups. We don't want to create conflict in the class, so we discourage that, especially at the lower levels. We do not do that. It's not an ESL classroom, so our goal is to provide settlement, you know to encourage them to settle down in Canada, get citizenship, that's our goal, and if it comes up, it comes up, but we do not teach. I mean we don't encourage discussions

about…Very gently, of course, we talk about anti-bullying, racism, and respecting others, but it's not done as a subject done in class.

Oliver agreed that these topics were not a regular part of the class but recognized that the instructors were always supportive and would not hesitate to address the situation if students were to approach instructors. He commented, "It may not be during class time, but they do know that there is support available, and the teachers will go right into it."

Moreover, Oliver referred to the role of management in providing training to increase instructors' awareness of issues such as racism and discrimination. It was evident that Oliver was mindful of the importance of increasing instructors' knowledge of the issues that students may face. He commented: "We were talking about the possibility of bringing full-day training on racism and discrimination for the teachers."

My analysis of the data revealed that most of the program administrators agreed that topics such as religion and politics were not included in the LINC lessons. Still, they were fully aware that given the diverse backgrounds of the students, these topics may be brought up in class, and instructors should be prepared to address students' questions, comments, and concerns. Instructors had mixed views on whether these topics should be included, which was likely due to their prior experiences, personalities, and own backgrounds. Like instructors, students had mixed views on whether these topics should be included. It depended on their previous experiences and interest in discussing these topics.

As discussed previously, the analysis of the data revealed that most of the topics focused on preparing students to complete real-world tasks such as applying for a job and comparing aspects of their cultures with one another. However, one instructor developed a lesson that encouraged students to compare their values with Canadian values, concerning topics such as the

Charter for Right and Freedoms, gender roles, and safety and peace in small groups. The classroom observation data indicated that when students were asked to compare equality in their country compared to Canada and one another's culture, they all seemed comfortable sharing their perspectives and listened attentively to their peers. While some of these topics had the potential to cause discomfort or trigger emotions, students did not appear to be uncomfortable. For example, one female student from Libya discussed inequality with men and women in her country and another student from Burma discussed the political situation in his homeland compared to Canada. In the follow-up interview with Jill, she reflected on this lesson, and what she would do differently to make it less challenging for her students. She stated:

> Yes, so this is a higher level [the intercultural communication activity]. This is a much higher level, and that's why I knew that it could be a challenge for them and that's why I'm saying at the end of the semester after they have knowledge and they're ready to go to level 5 right because at the end of the semester they can go to level 5 and this is more for a little bit... Perfect for level five. It wasn't bad for level four, but it was... I would probably change some things now. Make it lighter, not that many questions. You know just take some of the information out because it's too much and stress on that and maybe have writing at the end. In my opinion... Just expressing opinions.

Roman, a student participant in Jill's class, shared his perspectives of the lesson and mentioned above in the follow-up interview. He shared how the lesson had affected him and led him to reflect on why he was living in Canada. He explained, "For me, sometimes, I surprise myself. Why I`m stay [I am staying] in Canada, but I`m born in Burma, and I don't know myself, sometimes."

In the same class, Jill introduced another lesson titled: *Cross-cultural Communication Competence,* in which she asked students to watch a video on two employees from different cultures who had different interpretations of time, which led to a misunderstanding. After they watched the video, Jill encouraged students to share their perspectives on the scenario and discuss in small groups and with the whole class on the situation. Most students seemed engaged in the activity, and some shared their perspectives in the whole group discussion. While there were undoubtedly different perspectives on the scenario, the students appeared to respect one another's views.

While these lessons explicitly focused on fostering IC, such as intercultural communication and values, Jill said she usually preferred to weave culture into the class topics. She remarked, “I try to weave culture into all of the topics as notes or comments. If I try to teach only cultural concepts separated, it will look like they are taken out of the context.”

In the rest of Jill’s classes that I observed, she took a more informal approach to fostering IC by using spontaneous incidents in class to encourage students to consider other perspectives, share their opinions, and think about why they thought about it in this way. For example, on one occasion, another instructor came to Jill’s class and offered her a piece of cake. She refused the cake and then reflected on her own decision to reject it and asked students if this was appropriate and what they would do in their own country. Discussing this situation likely increased students’ cultural knowledge and provided them with the opportunity to reflect on this situation and determine how they would approach it from their perspective.

Moreover, the document review of the CLB guidelines revealed that the communicative approach (Hymes, 1972) was recommended. The observation and interview data also indicated that instructors were following the CLB guidelines, and the class was mainly based on a

communicative approach. Approaches to foster IC were planned as in the compare and either contrast activity, unplanned when incidents occurred in class, or embedded into the task-based lessons as discussed in the next section.

Embedding the fostering of IC into the task-based curriculum. The observational, interview and document data revealed that the activities were task-based communicative activities. Examples of these tasks included banking, renting an apartment, and filling out a job application. While most instructors and program administrators stated that the LINC program did not have a mandated curriculum, the instructors could refer to the recommendations and suggestions in the CLB guidebook. The document review of this guidebook confirmed that this guidebook was not a curriculum or tied to any specific instructional level. However, tasks that were consistent with the CLB were recommended. The following excerpt from the guidelines stated: "Although no instructional method is specified in the implementation of the CLB, instructional practices should focus on preparing learners to carry out contextualized 'real world' communicative tasks consistent with the CLB" (CLB, 2012, pg. V). At the beginning of the guidebook, the competencies listed are grammatical, textual, functional, sociolinguistic, and strategic competency. According to Caine and Swaine (1980), these sub-competencies are required to communicate.

The CLB guidebook did not list IC as a competency. In the interview data, all the instructors mentioned that they were required to address the specific competencies in the CLB guidebook. Still, they also recognized that they had a lot of flexibility if they met the requirements set out for them.

For instance, Will referred to the guidelines set forth by the CLB but agreed that he had flexibility in what he could teach. He remarked:

> In terms of curriculum, there are some guidelines from LINC, but we're not really tied to those guidelines. It's just more of the competencies so as long as we address the competencies for the Canadian language benchmarks for their level.

The observational data in most of the classes revealed that fostering IC was not the main intention of the class but often an unintended outcome from the task-based activities. Students certainly had opportunities to foster their IC while completing the task-based activities, but this was not the intended outcome of the activity. For instance, Don focused mainly on preparing students to complete day-to-day tasks, such as how to behave and act in a job interview, how to deal with workplace accidents and preparing to obtain a Canadian driver's license. He regularly introduced these topics by asking students to share their prior experiences related to the topic. When asked how he fostered IC, Don shared how, by teaching students to act appropriately in specific situations, he was increasing their awareness and helping them to avoid miscommunication by providing them with the proper tools to succeed in various contexts in Canada. He noted:

> Having that awareness that I really believe they need some of these things, so we can avoid cross-cultural communication, miscommunication, and faux pas and taboos, but also specifically in certain units, I address it [IC] in the small talk unit, the employment unit. For example, in Canada, people shouldn't ask you how old you are in a job interview, they shouldn't ask you are you pregnant for a woman. In some countries, those things are acceptable; it is totally acceptable, so, how can we? Oh, I am sorry I'd rather not answer that question.

As well, the observational and interview data indicated that in Will's class, there were many opportunities for students to foster their IC. Still, Will mentioned that this was not his main

objective. His purpose for putting students in pairs was for linguistic reasons, but he noticed that they were also learning about one another by talking to one another about their background. Will remarked:

> Well, for one thing, in terms of learning English, it helps them because you know when they're practicing, it's very tempting if there's someone from the same language background to just speak in their language so they are forced to speak in English. As for learning about the other culture, well maybe a little, I would say because they do some small talk about their background.

Don also frequently put students in pairs, but like Will, he mentioned it was mainly for linguistic purposes. He reflected on the unplanned outcomes of placing students in pairs, such as increasing understanding and building cross-cultural friendships. He said:

> One maybe small thing, the reasoning for this [fostering IC] was not for this purpose, but it could produce this purpose/fruit as well. Oftentimes, I will match students up with a different L1, Arabic speakers with Amharic speakers, or whatever. Now sometimes they might be both Muslim or orthodox or whatever it is, but oftentimes they may be different cultures, and so I think that is a small way that we can. I mean, I do it because I don't want them speaking their first language principally, but another benefit may be that they are getting to understand and building friendships cross-culturally as well.

Regarding the program administrator participants, after comparing the data from all three program administrators, I found that they believed that instructors were fostering IC. Still, like the instructors, they mentioned that opportunities to foster IC were built into the task-based curriculum; however, they were not intentional objectives. For instance, Oliver said that there

were plenty of opportunities for cross-cultural communication when students were learning how to complete day-to-day tasks. He said:

> They do [foster IC], but even it means teaching them how to connect with a doctor. I learned how to take the train, and they were told that the receptionist who was answering the phone does not have time to do that because the emphasis on communication was to create repertoire first before you make a request.

While Oliver recognized that the task-based activities offered opportunities for students to foster their IC, he also admitted that there were areas that were missing in the CLB curriculum, such as communicating across cultures. He commented: "The whole CLB curriculum is very rich and is laden with opportunity, but there are some areas that are missing, the focus on communicating across culture. We don't have a specific module just on that in LINC."

Elaine also agreed that instructors provided opportunities for students to foster IC through task-based activities, but fostering IC was not the objective of the program. She clarified that the students determined what topics would be taught, and while culture was built into the need's assessment, it was mostly Canadian culture. Once again, Elaine referred to the main goal of the LINC program to prepare for the citizenship program. She commented,

> The outcomes of the LINC program are providing the language knowledge to the newcomers, to be able to apply for the citizenship exam, so we are preparing them for taking the test, preparing them for living in Canada, having the skills to work in Canada and our main outcome is citizenship. The Portfolio Based Language Assessment, [PBLA] that is what we use in our... [program] because we do not have a curriculum. That is not the focus of LINC. We cater to the needs of clients, whatever students need.

While the class was student-centred and students had a lot of input on what they wanted to learn, instructors were able to incorporate elements of Canadian culture into the other topics, if they thought it was necessary. Elaine noted:

> The cultural component is built in every single needs assessment that teachers conduct, and it comes more like Canadian culture, but they can build it in so for example, if they [students] thought that Canadian culture is not important, so, for example, I would build that in when I was doing for example workplace culture.

The classroom observation data also revealed that IC were fostered unintentionally and were not an objective of the LINC program. Cultural immersion, informal conversations during breaks and activities, and spontaneous incidents may have developed students' IC.

Community gardens. Community gardens can offer opportunities for students to build a sense of community with their classmates to share their prior knowledge and learn from other classmates when growing food. The observational data revealed that students had the opportunity to foster their IC while contributing to the community garden, although it was not a specific objective. The program administrators and instructors provided a space for students to contribute to a community garden that they incorporated into the LINC class. Students had the opportunity to foster their IC, such as increasing their cultural knowledge about gardening in Canada, reflecting on the differences between gardening in Canada and their own countries, and engaging in dialogue with their classmates.

Moreover, the students shared the food they grew with the local community kitchen that served food to those living in poverty. Connecting students to the local community kitchen helped increase students' awareness of poverty-related issues. The following blog posting aligns with the responses from the program administrators and the values of the service provider

organization in creating an environment of respect, curiosity, open-mindedness, and community. The blog posting (2018, para 1) illustrated:

> While the harvested vegetables can supplement the meals of low-income families, the gardens will also offer an opportunity for newcomers to learn about gardening in Canada, get to know each other, work together, and build a sense of community in their new city.

Don shared his students' participation in various activities. He referred to the community garden and his students' enjoyment with this activity, but he did not mention if the main intention of these activities was to foster their IC. He said:

> Some of them are interested in other programs in the community, even from other providers. Sometimes my students have gone to the Centre for Newcomers to get help making their resumes. For example, some of the students have gone and taken cooking classes at the Alex [community centre]. As you say, they are happy to contribute to the community garden, whether it is cleaning it up, and we planted seeds last year in the peat.

Field trips. Field trips offer opportunities for students to practice their English outside of the classroom and to learn about the host culture, interact with community members and reflect on the differences and similarities between their own culture and the host culture. The interview, observational, and document review indicated that field trips were a regular part of the LINC class, and these field trips offered opportunities for students to foster their IC. In the interviews, all four of the instructors spoke about the benefits of taking students on field trips, which allowed them to apply what they learned in the classroom in real-life situations. For instance, both Don and Will mentioned that the primary goal of the field trips was for students to apply what they had learned in the classroom to specific situations or contexts. While there were opportunities for students to foster their IC on the field trips, this was not the main aim of the field trips. For

example, Don mentioned that his goal was for students to practice what they learned in the classroom outside, in "real-world" contexts. He illustrated:

> Some of my goals have been for them to learn about places in Calgary, you can go shopping downtown at TD square, but also when we do the TD square field trips, I want them to be practicing some of the questions/information we learned in class. So, for example, if anything on sale today, what is your return policy, can I try this sweater on, do you have this jacket in a smaller? Those kinds of things. You know sometimes there's a direct tie to what we've done in the classroom to the field.

In addition to shopping, another instructor, Mr. Bean, shared how she offered a mix of field trips to her students, based on their interests. For example, she described how students had the opportunity to learn about Canadian culture, their own culture, Indigenous and African culture at the local museum. Additionally, students also had the chance to volunteer and help the community, which could have fostered other IC, such as framing, positioning, reflection, and action (Sorrells, 2016). Mr. Bean commented:

> The Glenbow is interesting. One of my students is Spanish, from Mexico and so she got really excited about the Frieda display that's at the Glenbow, so we did that one because she's really interested, but I also always take them to the native floor and then we usually have time to do one more, whatever their interests are and they usually choose African, so the Glenbow Museum is a really good example of that. The Alex is more about food because they feed the community.

Moreover, the document review of the program website revealed that the service provider organization encouraged field trips and that field trips were unique to this specific LINC program. The blog posting described the benefits of the field trips as exposing students to life in

Canada outside of the classroom, providing students means to interpret the world around them and help them integrate into Canadian society. The posting also emphasized the importance of exposing students to Canadian culture by attending field trips that focus on Canadian culture and bringing guest speakers from local businesses and influencers into the classroom.

Field Trips: Setting LINC Apart

While the most visible takeaway from LINC is the improved English conversation skills needed to continue academic studies or find a job, a large part of the LINC curriculum is focused on teaching students about Canadian culture, the local job market, and local community resources. Including culture studies in LINC lessons helps students interpret the new world around them, and more easily integrate into Canadian society, allowing them to find employment or further studies sooner so that they can achieve their goals. LINC teachers bring Canadian culture into the classroom in two ways: through in-class presentations with local businesses and influencers, and monthly or bi-monthly field trips.

Extra-curricular program activities. The program offered extra-curricular activities in which students were welcome to join. These activities were optional but provided students with the opportunities to increase their cultural awareness, share their knowledge, and build friendships.

Blog. The service provider organization offered opportunities for students and instructors to foster IC through social media. For instance, in the review of the program documents, a staff member at the service provider organization created a blog, which was accessible to students, staff, and instructors at the organization. For six months, I monitored the blog posts for evidence of opportunities for students and instructors to foster their IC. The document review revealed that

there were several opportunities for students and instructors to increase their knowledge of Canadian holidays. For example, there was a post about the upcoming holiday and information about the holiday. An example of Halloween is posted in the following blog post by someone working at the organization.

> What is Halloween? This popular holiday occurs every year on October 31 – are you ready?
>
> Introduction
>
> History
>
> Halloween Today Jack o-lantern & other decorations
>
> Costumes
>
> Trick-or-treating

In addition to posts about Canadian holidays, the blog also featured posts about other cultural celebrations such as Ramadan and Chinese New Year, which provided students, instructors, and program administrators the opportunity to increase their cultural knowledge about these celebrations. In the following posting, a student by the name of Bahri wrote the following posting:

> What is Ramadan? Explaining Ramadan to Non-Muslims.
>
> Most people know that Ramadan is a time of fasting for Muslims around the world. But what do most non-Muslims know beyond that? Not much, it turns out! Here, we explain some of the important practices and beliefs around this holy month.

Students could also learn about what other students were doing by watching videos of other students cooking at a community kitchen the service provider organization had established a partnership with, or by looking at pictures of students participating in activities.

Festivals. In addition to learning about other cultures by reading informative articles, watching videos, or looking at pictures, the blog also included information about events occurring in the city, ranging from the Calgary Stampede, Lunar New Year, and an Eid celebration. By learning more about the festivities happening in the city, students, program administrators, and instructors could actively participate in these festivals and activities. Overall, there appeared to be a mix of various cultures, religious traditions, and cultural festivals featured on the blog. Hence, the information was presented to the students, program administrators, and instructors, in which they could increase their cultural awareness and attend the celebrations if they chose. However, it was debatable to what extent they took advantage of these opportunities.

Community engagement. The service provider organization provided students with opportunities to volunteer in the community, such as volunteering with the United Way. Additionally, a section of the blog displayed examples of students who were volunteering in a community kitchen. These posting included YouTube videos of students sharing recipes from their home country while using the food they helped grow in the community garden discussed earlier. The message conveyed is a message of empowerment, by including other cultural perspectives and valuing their knowledge in addition to providing students with the opportunity to use their skills and expertise to help those less fortunate. The service provider organization blogger said:

> You're invited to join the service provider organization and the Community Food Centre THIS FRIDAY for the launch of our new video cookbook! Share in recipes and traditions from Syria, Bhutan, the Czech Republic, and more, all right here in our community. Check out the details below.

The blog postings discussed in the previous sections indicated that students had the opportunity to read about different cultural holidays, food, and traditions and had opportunities to participate in the community by volunteering, attending festivals and events, and helping the less fortunate at a community kitchen. Hence, there appeared to be opportunities for students, program administrators, and instructors to foster their intercultural knowledge and participate in opportunities to develop other IC such as dialogue, inquiry, reflection, framing positioning, and action. Although this was up to the students, program administrators, and instructors to identify these opportunities and develop these competencies.

Professional development. The interview data revealed that professional development depended on the instructor's interests, program needs, and government trends and funding. Regarding the program administrators' perspectives on professional development, all the program administrators agreed that fostering IC was an important topic, and they were open to providing additional training on this topic. However, they could not always rely on the government for funding. Elaine shared how she had implemented a professional development course on cross-cultural communication without the aid of government funding, as it was not the government's main priority. It was up to Elaine to provide additional training on IC if she saw the need for it. She commented:

> The Canadian government does not want to support that, so our funder, the professional development was, the new trends last year were, for example, PBLA, portfolio-based language assessment, and mental health, so intercultural training. I do the training; I provided the training. I brought Matt Adolph for workplace culture, so I did the training. So, we do provide training, but the way we do it, it's not like the Canadian government is

> going to provide this training, so they provide PBLA, this is what they fund us for, but we kind of incorporate that. If I see the needs, I will bring, for example, Matt.

Oliver added that instructors could benefit from additional training in fostering IC, stating that while instructors included elements of culture and promoted dialogue, which he believed was the core of understanding cultures, they could benefit from training on racism and discrimination to increase their awareness of issues that may arise. It was evident that Oliver valued the teaching staff and was open to training on IC. He stated:

> They [the government] support professional development. Some of it we take care of on our own, our teachers will sometimes attend evening professional development. Whereas intercultural competence, there's never been a time that it's not been timely and that might be creating our blind spot because the way the teachers talk, they include culture, they include elements of food in the home culture and I believe that's the core of understanding cultures and promoting the dialogue. I just met with XX as well, and we were talking about the possibility of bringing full-day training on racism and discrimination for the teachers. That's one of their PD days because once we make the teacher cohort much more aware of issues. We have an amazing group of teachers. That's what creates an exclusionary status for this organization.

Concerning the instructor participants, all four instructors thought that the current professional development sessions were beneficial. Still, most instructors felt as though topics related explicitly to fostering IC or an aspect of culture would be helpful. Like Elaine, Mr. Bean connected the limited professional development sessions in IC with a lack of funding. Hence, professional development was mainly informal, and it was the responsibility of the instructor to pursue professional development opportunities either through their colleagues or on their own.

Mr. Bean said that instructors sought out support from one another, to gain an understanding of how to deal with difficulties related to culture. She also referred to the benefits of conferences and attending sessions related to IC if one was interested. She commented:

> I think that the LINC program does try to provide professional development when it comes to culture, but I think they don't often have the funds for it to be honest, so I think they try. I think teachers mostly get ways of dealing with difficulties that can be related to culture by talking to other teachers, mostly support from others. We do have PD sessions, and if you go to conferences, they do have sessions on culture and that kind of thing so you can find more education on it if that interests you, you definitely can find the strategies to deal with it.

Don also expressed a need for additional support in dealing with cross-cultural conflicts. He stated:

> Maybe just how to deal with intercultural conflict. I don't feel necessarily super skilled in this area. We have great coordinators here, great support staff, administration, and I'm seeing some wonderful ways they have diffused potential conflict bombs, you know it's been wonderful, but I think that would be a challenge that I am not necessarily strongly equipped for. How to diffuse potential conflicts in the classroom, intercultural or otherwise.

Jill expressed an interest in specific training on intercultural communication and, like Will, wanted more training on combining real-life tasks with an intercultural component, such as cross-cultural communication. Jill stated:

> Yeah, if there was something or cross-cultural communication, like more scenarios, more role-plays. I would appreciate real-life tasks connected to cross-cultural communication,

> so for example, similar to the lesson I had, but more examples with different levels so like for example, comments at work, addressing somebody at work. Even simple things, like a snapshot of real-life miscommunication, would be great. You know I don't have to create it.

The data revealed that professional development in IC was mainly informal. While the majority of the instructors and program administrators thought formal IC training would be beneficial, funding was an obstacle. I elaborate more on the challenges in the following section.

Research Question 3: Challenges in Fostering Intercultural Competencies

The third research question asked what challenges students, instructors, and program administrators faced in fostering IC. After I went through my transcripts and codes, I conducted a cross comparative analysis of each transcript to look for patterns. The four findings that emerged from the analysis of the findings were divided into four categories: (a) language, (b) time limitations, (c) knowledge and (d) resources.

Language. Language can be a vehicle in facilitating intercultural interactions and fostering IC. The majority of students indicated that their limited language skills affected their ability to interact and have an effective interaction with someone from a different culture. Suman spoke about his challenges in understanding native speakers because of their use of idioms and expressions, which likely prevented him from learning more about them and Canadian culture. He commented:

> Yes, I find it challenging because the young people are Canadian peoples. They speak very fast, and they use the different idioms and various expressions, slang, and I say what? They don't understand my speaking, and I don't understand their speaking.

Eve spoke about the added challenge of speaking English as a lingua franca and the difficulties of understanding her classmates' English because of their accents. This limited her in carrying on a conversation, which may have offered her more opportunities to further her cultural knowledge and build friendships. She stated:

> Yeah, we have classmates from a different culture, and you felt the conversation went well, but with the accent, it is very hard to hear what he said in English because he speaks English, but he says it like Urdu.

Catarina shared how she and her classmates' conversations were limited because of their limited English skills. She remarked, "I can understand many, Kenya, many countries, but they speak a little bit of English. I speak a little bit English; we speak about only the things necessary."

Some students spoke about the importance of developing strategies to overcome linguistic challenges. For instance, Juan was aware of his limited language skills but shared strategies that would increase his understanding. He commented:

> In all [of] the situation. In the confidence [in confidence], I try to talk about Canadian culture, Indian food, Ukrainian festival, something like that, it is part of the confidence, and this is the challenge, you know. When I try to open the door, well I try to talk to you, maybe you don't understand me, maybe I don't understand you, but you can give me an example, I can give you an example, maybe start with some words.

Suman referred to the importance of getting involved in the community and making friends, despite not being able to understand people all the time. Getting involved in the community would help him feel less inferior. He commented:

> Researcher: Is it just related to language?

> Suman: No, just cultural things also. Like I have to get involved in some community programs, I have to make friends with my neighbours, and I have to keep contact with many many people, like the co-workers. Rather than being in isolation, being in frustrations, means rather making myself as inferior. I should speak out with the people.

Time limitations. Most program administrators said that time was a factor in implementing structured approaches to foster IC. For example, Oliver spoke about the time allotted by the program, placing the responsibility of the teacher in implementing aspects of intercultural dialogue. He remarked, "They're guided by the time allotted and delivering that curriculum, and it is then the responsibility of the teacher to bring in aspects of intercultural dialogue."

While Elaine initially focused on the limited funding as a barrier to offering more training in fostering IC, she mentioned that even if she did have the funding for the resources, time would still be a factor. She commented: "Let's say, I have books, but I can't keep people outside, like during their working hours, outside their working hours to be trained, I can't do that."

My analysis showed that time was a challenge, as indicated by some instructors. For instance, Mr. Bean noted that, if she had more time, she would include more specific approaches related to soft skills and strategy development. She referred to what they currently teach as basic skills. She commented:

> No, I think the resources are all there, it just takes time to find things right. I think if I had more space in the curriculum, I would add more strategy development or soft skills like I'd spend more time on that, like responding to others, how we get along with others, how we react to others, that kind of information, but we just don't have time to do that in the curriculum, so we do the basic things like we do small talk and interrupting and leave-

> taking and meeting new people and appropriate topics for small talk, those kinds of things, but we don't have a lot of time in the curriculum.

Jill pointed out that the demands of the PBLA assessment were high, which is time consuming, especially for a new teacher who is just learning. She commented:

> You have to do a lot of things to accommodate the PBLA assessment as a teacher, and if you are new, it could be overwhelming. I have been working on it for more than ten years, and they change constantly, so we make it more and more advanced, like at the beginning they were not strict and they actually told us what kind of language we can use for assessment so successful, not there yet, almost there, and not there yet is something that came from the organization. I don't mind, so I always have to align my assessment with the recommendations.

Resources. A lack of resources was a challenge for some instructors. For example, Jill expressed the need for more level-appropriate resources on integrating real-life tasks and cross-cultural communication, which would alleviate the time she spent searching for resources on her own. She asserted:

> I would appreciate real-life tasks connected to cross-cultural communication, so for example, similar to the lesson I had, but more examples with different levels so like for example, comments at work, addressing somebody at work. Even simple things, like a snapshot of real-life miscommunication, would be great. You know I don’t have to create it; I will have some kind of... Right now, I am creating and looking. I don’t even know if some of my colleagues know about these videos. I found them. I was like, oh my gosh.

Knowledge. Lack of knowledge was another challenge that some of the instructors brought up. For example, Don shared how he did not have the skills to deal with intercultural

conflict in dealing with students who were not open to learning about other cultures and were against certain cultures. He commented:

> Maybe just how to deal with intercultural conflict. I don't feel necessarily super skilled in this area. We have great coordinators here, great support staff, administration, and I'm seeing some wonderful ways they have diffused potential conflict bombs, you know it's been wonderful, but I think that would be a challenge that I am not necessarily strongly equipped for. How to diffuse potential conflicts in the classroom, intercultural or otherwise. I guess it's just, and again this is tied to intercultural conflicts, but just people's personal attitudes that are rigid and they are unchangeable. For example, I've had a Palestinian student in my class that did not like Jewish people; he was very open about that. I use the word juice one time in class, and he said, where are the Jews, kind of half-joking, and so I understand.

Knowledge of how to assess tasks related to IC and the task-based lessons was another challenge that came up. For instance, Will discussed the difficulties he had in developing activities that connected culture and real-world tasks. He shared an example of where he tried to increase students' cultural awareness by introducing a lesson on building an igloo for a lesson on Indigenous people but received feedback from his colleague questioning the applicability of this task to real life. He recalled:

> I remember I gave them, well I was teaching them about the Indigenous people, and there was some activity that I gave where I showed them a video about how to build an igloo so because you are studying about the Inuit and so I gave the activity where they had pictures, and they had the instructions and tried to arrange in the right order. So, I had a colleague looking at it and said, how is this real life?

Will also spoke about the challenges of assessing an activity that taught students about culture but applied to real life. He stated:

> I had to try to find something based on what I taught to assess them, so yeah, that was a bit tricky. That balance right, teaching them culture, but still making it applicable to real life. It's a bit challenging.

David, the program supervisor, also referred to the role of assessment due to the PBLA mandate. He questioned how to combine a task-based activity with an intercultural component and assess this task. He asserted:

> The challenge is, and I totally agree with that, is working that into a real-world task. That's the hard part because we are mandated to teach the system of PBLA. It would be hard to create a module called that because what is the real-world task. You have to be able to assess it somehow, right, but it's hard to build it in, so I think it becomes a side note that's not reported? I think it's like it's the last half hour of the day, free talk or something like that. I am pretty sure because it is definitely talked about in class; it is just how does it fit into the curriculum; it is hard.

Summary

In this chapter, I answered the following research questions: 1. How are IC perceived in a LINC program? 2. How are IC fostered in a LINC program? and 3. What challenges do students, instructors, and program administrators face in fostering IC? Three main findings emerged from analyzing the data from research question one: students, instructors, and program administrators perceived attitudes such as respect, curiosity, and open-mindedness for all three groups of participants. As well, some of the instructors and program administrators perceived cultural humility as an IC.

Secondly, students, instructors, and program administrators perceived IC as comprised of skills. For students, the skills category consisted of (a) adaptability, (b) language, and (c) social interactions. Instructors viewed skills as (a) social interactions, (b) adaptation, (c) listening, (d) language, and (e) reflection. The program administrators perceived skills in terms of (a) social interactions, (b) adaptability, (c) patience, (d) listening, and (e) reflection. Additionally, instructors and program administrators viewed IC as (a) prior knowledge of the host culture and other cultures.

Interestingly, while the instructors and program administrators perceived IC quite similarly, the one difference was that patience was perceived as an IC by the majority of program administrators as opposed to the instructors. The findings for the second research question are divided into four categories: (a) environment, (b) classroom activities, (c) extra-curricular activities, and (d) professional development. The first category that emerged from the analysis of the data was the environment in which both the classroom environment and the overall environment was inclusive and promoted a community which helped students feel comfortable and encouraged them to foster IC by engaging in dialogue with their classmates and community members. Instructors and program administrators cultivated an inclusive and welcoming environment that helped students to foster their IC. The instructor interview data and observational data indicated that the majority of the instructors asked students to compare and contrast their cultures with one another's and Canadian culture. Additionally, observational, interview data and document review indicated that the LINC class was based on a task-based curriculum mandated by the Canadian government. The observational data showed that opportunities to foster IC were integrated into the task-based activities.

Observational and interview data revealed that topics related to culture focused on food,

clothing, customs and holidays, and more sensitive topics such as religion and politics were typically not a part of the curriculum. Instead, they were addressed on an individual basis. The program administrators agreed that these were sensitive topics, and these topics were not included in the lessons but addressed informally. The instructor participants had mixed perspectives on whether these topics should be discussed in class. Still, most instructor participants agreed that some students would bring these topics up, and they should be prepared to address their students' questions. Some student participants had mixed views on whether these topics should be a part of the LINC class.

Under the theme extra-curricular activities, the program offered opportunities for students and staff to foster IC through the service provider organization blog, which displayed articles about Canadian holidays, as well as holidays from other countries. Thus, students could increase their cultural knowledge about different cultures by reading about them. The blog also provided names and dates of festivals that students could attend, as well as facilitated opportunities for students to volunteer at a community kitchen. Hence, students had the opportunity to engage in experiential learning and foster IC such as inquiry, framing, positioning, dialogue, action, and reflection (Sorrells, 2016), but it was mainly up to the students to take advantage of these opportunities.

Professional development related to fostering IC was limited to one formal session on intercultural communication. Instead, it was mainly informal, which included instructor collaboration, instructors, and program administrators searching for information on their own and fostering their IC.

Lastly, concerning the third research question, what challenges do students, instructors, and program administrators face in fostering IC; challenges were different for students but

similar for program administrators and instructors. For students, the main challenge was language, and the instructors and program administrators identified (a) resources, (b) time, and (c) knowledge as significant challenges to fostering IC.

Now that I have gained an understanding of students, instructors, and program administrators' perspectives of IC, how IC are fostered, and the challenges that are faced in fostering IC, it is important to look deeper into the findings. In chapter five, I will delve into this further in my analysis and interpretation of the findings.

CHAPTER FIVE: ANALYSIS AND DISCUSSION

Overview

In the previous chapter, I reported the findings. In this chapter, I explore them further to develop a more comprehensive understanding of the results. This chapter is divided into three sections to address the findings from the three research questions. First, I provide a summary of my findings; then, I relate my findings to my conceptual framework. Last, I discuss my findings in comparison to other research studies and theoretical literature.

Summary of Findings

With my first research question, I aimed to discover how students, instructors, and program administrators perceived IC in a beginner-level LINC program. I derived the categories from reviewing each interview, observing classes, reviewing documents, and then comparing the data sets. Patterns emerged from the cross-comparative analysis (Glaser & Strauss, 1967) of the data. The analysis of the findings from the first research question was divided into three categories, which included: (a) attitudes, (b) skills, and (c) knowledge.

The second research question asked was how IC were fostered. Four main findings were identified: (a) environment, (b) classroom activities, (c) extra-curricular activities, and (d) professional development.

As for the third research question, four categories emerged from the findings, which included: (a) language, (b) resources, (c) time, and (d) knowledge. In the next section, I discuss my findings in relation to my conceptual framework.

Conceptual Framework in Connection with the Findings

In this section, I discuss the analysis of the findings in relation to my conceptual framework that encompasses the intercultural praxis model (Sorrells & Nakayama, 2008) and experiential learning principles (Dewey, 1938; Jarvis, 1987).

In the intercultural praxis model, inquiry is a "willingness to know, to ask, to find out, and to learn." (Sorrells, 2016, p. 17). The student participants in my study met the criteria mentioned above. For example, in the interviews, the students' enthusiasm to learn about other cultures was clear in the stories they shared about their interactions and conversations with their peers, colleagues, and neighbours.

Moreover, all students spoke about the importance of building friendships with people from diverse cultures. According to Sorrells (2016), forming and sustaining intercultural friendships requires curiosity about one another, a willingness to learn about cultural and religious differences and histories, as well as differences in standpoints and positions. In Juan's case, one of my student participants, he invited his classmates over for a barbeque, and he may have become more open-minded because of his willingness to learn about his classmates' perspectives and cultural differences.

The instructor participants in my study also displayed characteristics of curious inquiry. They expressed an interest in their students' backgrounds and prior experiences by inviting them to share their experiences and cultural backgrounds with the class. They also cultivated curious inquiry by putting their students in pairs and groups with classmates from diverse cultures and encouraged them to discuss their cultures with one another and asked each other questions.

Furthermore, the program administrators encouraged curious inquiry by supporting the implementation of a program blog. This blog provided students, instructors, and others working

at the service provider organization with the opportunity to learn about other cultures and share their own culture with others.

Overall, the in-class and out of class activities were conducive to cultivating curious inquiry, and students appeared to be motivated outside of class to engage in curious inquiry by approaching people at the park, work, and attending events. According to Sorrells (2016), "engaging in intercultural praxis requires the ability to recognize the frames of reference that allow for and limit our view and experience of the world" (p. 224). She also posited that one must have the ability to analyze intercultural misunderstandings and conflicts from micro, meso, and macro levels. Students in my study shared examples of intercultural interactions and misunderstandings, and they also viewed the situation from their frames of reference. As I described in the previous chapter, Eve received an adverse reaction from a classmate from Canada because she was not wearing a hijab. By applying my framework to Eve's situation, we can infer that she was viewing the situation from what she assumed he thought, but she did not go into depth. She commented:

> This is what his mom and his culture said to him, and this is what my culture said. His culture is good, and my culture is not good, maybe, but it's culture, and it's old, and you can't change it.

They had both missed an opportunity to get to know more about one another by not speaking to each other. The way Eve dressed did not align with the other student's preconceived notion of Arabic women and Eve had developed what is referred to in the literature as an "us vs. them" way of thinking (Ting-Toomey & Oetzel, 2013).

Moreover, Eve's interaction with her classmate and her reflection on the situation is an example of experiential learning. According to Jarvis (2010), individuals can have two types of

experiences: a primary one in which the experience is direct and a secondary one that is taught by a teacher or the media. Furthermore, Jarvis contended that experience involves being conscious of the world, being aware of the specific situation, and knowing that we are having an experience. An individual can choose to reject the situation. As Eve spoke about the situation, it was evident that she was conscious of her experience, and she had learned that not everyone would support her choice not to wear a hijab. It is important to consider Jarvis's interpretation of primary experiences and when one chooses to reject or accept a new learning opportunity consciously. While Eve may have learned that everyone would not agree with her choice not to wear a hijab, she could have learned more if she had opened herself up to understanding why her classmate reacted the way he did instead of assuming what he thought.

According to Sorrells (2016), positioning is an IC, and one must have the ability to challenge dominant views and power. In the interviews, some students shared examples, which showed that they had reflected on their position in relation to others. Positioning was evident in the above example with Eve as she concluded that her culture might not be as good as Canadian culture, but she did not appear to question why she thought this way. It is important to consider Eve's situation from a positioning perspective because it shows how people do not always think their culture is equal.

Suman also reflected on his position as a factory worker in Canada, comparing it to his former occupation as a professor in Nepal. According to Sorrells (2016), one's positionality can change based on their location. In Suman's situation, his position in a higher position as a professor in Nepal had changed to a lower position as a factory worker in Canada. Examining Suman's situation from a positioning perspective, Suman had accepted his position in Canada. Instead of questioning why his knowledge did not count as a professor in Canada, he had

trivialized his knowledge and language. He perceived himself as inferior because he was not proficient in English and his way of thinking was different. Applying Sorrell's (2016) interpretation of positioning as an IC to Suman's situation, he would need to question why his knowledge did not count in Canada and why he should be the only one to change his way of thinking and speaking. By doing this, he would be developing positioning as an IC.

In the classroom activities, developing positioning as an IC was not evident in the analysis of the observation, document review, or interview data. While students were encouraged to share their perspectives, values, traditions, and to refuse to adopt cultural practices if they did not agree with them, the activities that the instructors designed and implemented did not allow students to question dominant views and ways of knowing. This may have been because they did not feel comfortable challenging dominant views or because instructors did not feel prepared or confident in bringing up these conversations. Furthermore, these types of activities take a lot of critical thinking, which students or instructors may not be prepared to undertake for a variety of reasons. For instance, Hawkins and Norton (2009) argued that many second language instructors do not include components that encourage critical thinking in their classes because of resistance and political sanctions from students, instructors, and program administrators and institutions. In my study, the instructors and program administrators implied that resistance was a reason why they did not bring up topics such as religion, politics, or sexual orientation. However, if they had brought up these topics, it may have encouraged their students to think critically. As David, a participant, mentioned, “some students are not open-minded.” Additionally, Elaine, the program manager, said, “some of my instructors are quite resistant [for example] … we had a presentation from the LBTGQ group, and I had two instructors say they didn’t want to bring their students.”

While asking students to question what knowledge and whose knowledge is privileged takes a lot of time, confidence and critical reflection, several researchers have argued that intercultural and language education should allow students to critically analyze their cultures and the power imbalances between them (Dervin, 2010; Freire, 1970; Holliday, 2010; Pessoa & Freitas, 2009; Sorrells, 2016). Moreover, Kubota (2014) contended that teachers should ensure that they include multiple perspectives and develop critical thinking based on rationality and fair judgment in both planned and spontaneous classroom discussions. Hence, this requires instructors to ensure that they are continuously engaging in reflexivity to take note of their biases and assumptions.

Dialogue is also an instrumental part of the intercultural praxis model (Sorrells & Nakagawa, 2008). According to Sorrells (2016), the process of dialogue invites us to "creatively engage in ways of thinking and being that are different from their own, stretching ourselves to reach across and to exceed our grasp-to imagine experience" (p. 22). Moreover, experiential learning includes action and reflection, which requires dialogue with oneself and others.

Although students seemed open to learning about diverse ways of thinking by talking to others, their language proficiency was the main obstacle in initiating and carrying on a conversation with someone in English and forming a connection. The instructors and program administrators provided many opportunities for students to engage in dialogue with one another through the classroom activities and out of classroom activities. They also spoke about the importance of engaging in dialogue to learn more about one another.

For example, Elaine spoke about the importance of listening and suspending judgement, which concurs with Bohm's (1996) view that the primary aim of dialogue is to suspend one's opinions and look at the opinions of others. As well, several instructors and program

administrators spoke about the importance of being open-minded when engaging in these conversations, aligning with Bohm's (1996) view that one must look to the opinions of others, which requires one to be open to diverse perspectives.

Students also engaged in dialogue with other students during their breaks, during lunch, and after class. Ah Ya, a student participant gave an example of learning about the role of females in her Syrian classmates' culture and deciding that she did not agree with their culture. This shows that she had engaged in dialogue with her classmates and opened herself up to learning about her classmates' perspectives and cultural beliefs. Sorrells (2016) argued that when one engages in dialogue with someone, they step out of their comfort zones to engage with diverse perspectives and beliefs while accepting that they do not fully agree with them or understand them. Viewing Ah Ya's situation from a dialogue intercultural praxis perspective, Ah Ya chose to engage in a conversation with her classmates where she may not have felt comfortable, but in doing so, she learned about the differences between the roles of females in her culture compared to Syrian culture.

However, while it is undoubtedly important to engage in dialogue and step out of one's comfort zone, Sorrells (2016) does not refer to the role of language, which can influence the direction the conversation takes or if the conversation takes place at all. While students had the desire to engage in dialogue with others, many expressed frustrations that their language skills limited their interactions and conversations.

Another critical part of experiential learning is reflection (Dewey, 1938; Jarvis, 1987). Similarly, the intercultural praxis model also includes reflection as an IC (Sorrells & Nakagawa, 2008). Sorrells (2016) argued that reflection is necessary for one to start and maintain a conversation with someone and reflection informs action. The majority of instructors perceived

reflection as an IC and described the importance of self-reflection in learning, growing, and changing. Regarding experiential learning, David, a program administrator participant, spoke about the importance of learning by experience, sharing Jarvis's (1987) view that reflecting on one's experience was a critical process in learning from the situation and adapting one's behaviour based on their reflection of the situation.

In the classroom, the instructors incorporated opportunities for students to reflect by writing about their weekend experiences and comparing their cultures with one another's and Canadian culture. By writing about their weekend experiences, students had the opportunity to reflect on an experience, evaluate it, and adapt their behaviour based on the experience. However, in the classroom observations, document review and interviews, critical reflection of specific experiences or oneself was not a regular practice.

Some of the instructors relied on spontaneous situations that occurred in class to increase student's cultural awareness and encourage them to reflect. As discussed, in Chapter Four, Jill reflected on her own decision to refuse a piece of cake offered to her by another instructor and encouraged students to inquire about the situation, reflect on it, and then invited her students to share their reflections. Her decision to discuss the situation and ask students how they would react supports Dewey's (1938) argument "that an educator should know how to utilize the surroundings, physical and social, that exist, so they contribute to building up experiences that are worthwhile" (p. 40). In this case, Jill was taking the responsibility to help students reflect on a situation that they may have otherwise not thought about. However, while it can be beneficial to draw on incidental moments, Leask and Carroll (2011) argued that classroom activities to promote intercultural learning should be a regular part of the curriculum and purposeful.

According to Sorrells (2016), inquiry, framing, positioning, dialogue, and reflection inform everyday action. Intercultural praxis is “the joining of knowledge, skills, and attitudes with responsible action in the world to create a more socially just, equitable and peaceful world” (Sorrells, 2016, p. 23). Furthermore, Jarvis (2010) posited that a person learns from primary and secondary experiences, and they construct their experiences from social interactions. The data from my study indicated that many of the participants were learning through their primary and secondary experiences.

For instance, David, a program administrator, shared how he engaged in experiential learning when he was living in Korea. He described how he learned by making mistakes, reflected on the situation, and changed his behaviour the next time. David's approach to learning by making mistakes, reflecting on the situation, and changing his behaviour the next time aligns with Schon's (1994) idea of reflection in action. David encouraged his students to take the same approach in their daily lives. He also said that the instructors built experiential learning into their classes, by doing learning reflections every week, which provided them with an opportunity to reflect on what they learned in class and outside. I noticed in the classroom observations. David also encouraged his students to take the same approach in their daily lives. He also said that the instructors built experiential learning into their classes by doing learning reflections every week, which provided them with an opportunity to reflect on what they learned in class and outside.

In this section, I discussed the findings in relation to my conceptual framework: the intercultural praxis model (Sorrells & Nakayama, 2008) and experiential learning principles (Dewey, 1938; Jarvis, 2010). Next, I discuss my findings with the theoretical literature and prior studies.

Discussion Related to the Literature

As discussed in the literature review, IC is ambiguous, and therefore not easily conceptualized. A pattern that emerged from the cross-comparative analysis of the data was that most of the instructors either had not thought about IC a lot or were unsure of what the term meant. The responses from the participants in my study concur with findings in other studies that instructors do not easily define IC or given due attention (Guo et al., 2009; Moeller & Nugent, 2014; Perry & Southwell, 2011; Young & Sachdev, 2011). Hence, if instructors do not give a lot of thought to what IC means and how these competencies can be fostered, then this may affect what activities are designed and implemented to foster IC or if activities are implemented at all.

Additionally, how instructors conceptualize IC can affect the type of activities they develop to foster IC. There are a few explanations for why IC was not at the forefront of instructors' minds. First, there is still a lack of understanding among teachers for the significance of IC and its relationship to linguistic competence (Byram, 2014). Hence, while the majority of instructors agreed that specific objectives to foster IC would benefit students and themselves, including IC as an objective was not a priority.

Most program administrators were familiar with the term, likely because they had extensive background knowledge due to their educational background, interest in the topic, and lived experiences. These factors may have contributed to their willingness to learn about their instructors and students' cultural backgrounds and encouraged them to share their cultural practices with others. The role of program administrators is critical in creating an environment that is welcoming and inclusive. How they perceive IC and envision their program can have an impact on the students, instructors, and overall atmosphere of the program.

Cherkowski and Ragoonaden (2016) argued that motivating teachers and students to embrace diversity should be an essential aspect of a leader's system. Educational leaders should work towards fostering their IC so they can relate to their colleagues and students, recognizing and working with values, beliefs, and practices for shaping inclusive education (Cherkowski & Ragoonaden, 2016).

As the population of the LINC program consists of students and often instructors from diverse cultures, there are already opportunities to learn more from one another. However, while intercultural contact can increase opportunities to compare cultures and engage in a conversation, mere contact is not enough to foster IC.

Program administrators should be aware of their assumptions and be willing to challenge their assumptions and question how their beliefs can affect their practices and the overall culture of the organization. Additionally, they can also examine the policies of the LINC program and consider how these policies align with their perspectives.

Furthermore, program administrators should be prepared to provide instructors with the tools that help them to engage in self-reflection and strategies to prepare students to interact in a variety of situations and reflect on these situations. After conducting a review of the global leadership and expatriation literature, Bird, Mendenhall, Stevens, and Oddou (2009) asserted that the lack of an integrative framework that provides direction regarding IC and assessment had been a hindrance to organizations. This lack of guidance from social science forces practitioners to wonder continuously what competencies they should build upon. Bird et al.'s (2009) argument could apply to the program administrators, instructors, and policymakers of the LINC program in the importance of having a framework that they can use to develop IC activities. They could be

questioning what competencies should be included and how do they assess an IC program or tasks-specific to fostering IC.

Concerning the student participants in my study, most of them were able to define the term, and when they were not, it may have been because of their linguistic abilities. Their responses are similar to Zlomislic, Gverijeri, and Bugaric's (2016) findings of students' perceptions of IC. They found that students were not familiar with the term and did not possess more extensive knowledge of the subject, concluding that their lack of knowledge could be because there was not a policy that included intercultural education courses. In my study, fostering IC was also not an explicit objective of the LINC program, and it was not included in the CLB guidebook. Perhaps if it were a specific objective of the program, students would have been more familiar with the term and may have heard it in English. However, the difference in my study and Zlomislic et al.'s (2016) study is that my student participants were not interviewed in their first language, which may have affected their understanding of the term. Thus, it is also essential to consider the linguistic ability of my student participants as well as their culture and educational backgrounds.

Another explanation is that my participants may have understood IC as another term. For example, words such as "global citizenship," "intercultural effectiveness," "cultural intelligence," "cross-cultural competence," and "intercultural sensitivity" are often used interchangeably with IC. Furthermore, the use of the term depends on the discipline, the context and the approach (Deardorff, 2015). One student participant, Suman, may have understood the term IC because he had extensive background knowledge of the concept as he had learned about the concept of IC in his anthropology class and as a professor in his home country. A combination of his exposure to

the term, his ability to communicate his views in English, and his interest in the concept could have influenced his response.

Several languages and intercultural educators (Byram, 1997; Deardorff, 2006; Dervin, 2010; Sorrells, 2016) share my participants' perspectives of IC as being curious, open-minded, and respectful. Moreover, open-mindedness, curiosity, and respect are included in several Western IC models (Byram, 1997; Deardorff, 2006; Sorrells & Nakayama, 2008) and non-Western models (Ting-Toomey & Kurogi, 1998). Furthermore, Deardorff (2006) argued that for other IC to be developed attitudes of openness, curiosity, and respect are necessary. In my study, when my participants spoke about curiosity, open-mindedness, and respect as IC, they shared how these attitudes often led to their interactions and helped foster their relationships.

Interestingly, most instructors in my study perceived qualities of cultural humility as an IC, which was not consistent with other studies on instructors' perspectives of IC (Bickley et al., 2014; Estaji & Rahimi, 2018; Young et al., 2011). For example, some instructors spoke about the importance of reflecting on one's position and ensuring that one's attitude was not ethnocentric which would destroy relationships and prevent conversations from occurring. Their perspectives echo Sorrells' (2016) view that attitudes of ethnocentrism will likely end any effective intercultural communication. The two instructors who spoke about ethnocentrism were from Canada and were possibly more aware of their dominant position as white native speakers and the influence their attitudes could have on students.

The responses suggest that while instructors were undoubtedly aware of their position and the importance of reflecting on one's positionality, asking students to reflect on their position and challenge dominant views was not part of their practice. This may have been because they

did not want to cause controversy; they did not feel prepared to bring up these conversations or think that it was a priority of the LINC class, as discussed previously.

The reality of power imbalances that occur in intercultural interaction is evident in the literature (Dervin &; Hawkins & Norton, 2009; Nakayama & Halualini, 2010; Sorrells, 2016). Oliver, a program director, shared these scholars' view of the reality of power imbalances in intercultural interactions. However, while Oliver acknowledged these power imbalances, he did not discuss the importance of challenging these hierarchies and power imbalances. This may be because he did not have the resources or support to inquire about the current LINC curriculum, the CLB policies, and train instructors to provide students with the skills to engage in challenging power imbalances and questioning dominant views. Bustamante, Nelson and Onwuegbuzie (2009) asserted that to examine these organizational structures effectively and to determine the inclusiveness of school's policies, programs, and practices, school leaders might need more organizational assessment tools and preparation to guide them in this type of inquiry.

Several intercultural educators have stated that students should be encouraged to challenge hierarchies and power imbalances (Dervin,2016; Hawkins & Norton, 2009; Nakayama & Halualini, 2010; Sorrells, 2016). To foster critical awareness in their class, instructors and program administrators need to reflect on their own identities and positionalities (Hawkins & Norton, 2009). Hence, instructors and program administrators need to take the time and effort to foster their critical awareness first so that they can model it to their students.

In my study, the instructors engaged in reflection, which led them to reflect on their ethnocentric views and challenge their beliefs. Their actions relate to instructors in Guo et al.'s (2009) study. The instructors' views on the importance of reflection corroborate with several intercultural communication and language educators who argued in the importance of engaging

in self-reflection to examine one's assumptions and biases and to look beyond one's frames of references (Byram, 1997, Byram & Wagner, 2018; Sorrells, 2016). Moreover, several researchers (Barrett et al., 2013; Dewey, 1938; Leung & Scarino, 2016; Sorrells, 2016) argued that the role of instructors in providing time and space for reflective thinking and critical awareness is crucial.

While there did not appear to be a lot of facilitated time for reflective thinking and critical awareness in the class, students shared examples of when they reflected either at work or in class. For example, as indicated by Roman, who said after the lesson on values and beliefs, he went home and thought about why he was in Canada, or Suman, who reflected on the hierarchical structures at his current workplace compared to Nepal when he saw a manager picking up garbage. Both Roman and Suman's examples of reflection support the argument that the lack of sufficient language proficiency does not prevent the internalization of cultural perspectives; it only hinders the ability to communicate them in the target language (American Council on the Teaching of Foreign Languages, 2017). Hence, the language proficiency of the students should not be a deterrent to an instructor's implementation of activities to encourage critical reflection in their classes. Reflection involves interpretation, which explores the diversity of interpretations, assumptions, perspectives, positions, expectations, and judgments, and includes reflexivity that turns one's own experience into an object of critical examination (Leung & Scarino, 2016)

Knowledge of the host culture appears in many definitions of IC (Byram, 1997; Deardorff, 2006). In my study, the instructors' perspectives of knowledge of the host culture as an IC is consistent with other ESL and EFL instructors' perceptions of IC (Abe & Whitelaw, 2015; Bickley et al., 2014; Estaji & Rahimi, 2018). The teacher's role in providing students with

the knowledge of the language in socially and culturally appropriate ways is one of the indicators of communicative competence (Barany, 2016). However, intercultural communicative competence goes beyond communicative competence and includes learning to deal with cultural differences, unfamiliarity, and incompatibility (Barany, 2016). Students need to have knowledge of the host culture, but also knowledge of the multitude of other cultures they are in contact with in and out of the classroom.

According to Nieto and Booth (2010), educators must be aware of students with different worldviews that they may meet in the classroom and work towards understanding their diverse backgrounds. In my study, the instructors' motivation to learn about their students' cultural backgrounds was different from the findings from earlier studies (Bickley et al., 2014; Young & Sachdev, 2011). One explanation as to why instructors recognized the importance of acquiring background knowledge of another culture to facilitate positive social interactions might have been because of their prior intercultural experiences, and they may have been able to relate to their students' experiences and challenges. Zhang (2017) argued that instructors' experiences in intercultural communication would greatly affect their perception of intercultural communication competence, their knowledge in intercultural communication, and how they apply their teaching methodologies to conduct intercultural education.

Acknowledging adult learners' prior experiences is also an adult learning principle (Knowles, 1980). Two of the instructors in my study were newcomers to Canada and shared stories of their challenges, which may have increased their ability to empathize with their students. The other two were from Canada, but they had travelled to other countries and were interested in learning from their students, as indicated by their behaviour and actions.

The interview and observation data in my study aligned with student responses in Gobel and Helmke's (2010) study. In their research, Gobel and Helmke (2010) revealed that classes in which learners were encouraged to speak about their individual experiences led to students' increased interest in intercultural topics when compared to other classes. Like students in my study, when students were asked about their prior experiences, they seemed eager to talk about their experiences, which in turn led to an engaging discussion about one another's cultures.

Making friends and interacting with other people was a typical response by students in my study; they perceived IC as the ability to make friends and communicate effectively in social interactions. These findings align with non-Western models of IC which indicate that interpersonal relationships are often an essential component of IC as opposed to Western models which typically focus on the individual (Deardorff, 2009; Gierke et al., 2018; Krajewski, 2011; Odag, Wallen & Kedzior, 2015). Similar to the students in Gierke et al.'s (2018), students placed a high priority on learning about other cultures as opposed to their own, perceiving IC as attitudes, relationship-building skills, and language. These findings suggest that students are motivated to meet people so they can accomplish day-to-day tasks, but also because they want to gain access to social networks. Thus, it is still vital for instructors to prepare students with the tools to accomplish functional tasks, but also to prepare students for more complex and dynamic situations.

My analysis of the data showed that student participants in my study did not perceive intrapersonal skills such as critical thinking or problem-solving skills as IC, which was similar to students' perspectives in Gierke et al.'s (2015) study. Students may not be accustomed to critical thinking due to their upbringings or cultural differences. For instance, Oliveira and Nisbett (2018) suggested that Eastern cultures tend to engage in dialectical thinking, in which more

attention is paid to context and relationships, while Western cultures have more of an analytical thinking style which is characterized by a strong focus on the individual object. Jarvis (2010) argued that adult educators should structure learning that is relevant to needs or problems because adult students are motivated when there is some disharmony between their experience and perception of the world. As a result, students learn to analyze their social context critically (Jarvis, 2010).

Moreover, Yu and Ning (2015) argued that an instructor should foster both critical thinking and intercultural communication skills. Some researchers suggested that critical thinking and IC are connected (Brookfield, 2012; Deardorff, 2009). Yet, fostering critical thinking poses a challenge for several ESL instructors (Miekley, 2014). The instructors and program administrators in my study spoke extensively about creating a safe and welcoming environment for students and questioned if bringing up sensitive topics would disrupt this environment. However, discussing topics such as religion, politics, and gender roles may lead to a more in-depth reflection of one's values and a questioning of one's assumptions and values.

Students in my study also emphasized the critical role of language, specifically language proficiency, in being able to communicate with people from different cultures and learn more about their culture. Their perspectives on the importance of language proficiency as an IC are consistent with some IC models (Byram, 1997; Martin & Nakayama, 2014; Risager, 2007). Language proficiency and communication competence are one of the main requirements for successful communication among people from different cultures (Yoshida, Yashiro & Suzuki, 2013). However, if two people are unable to understand what each other is saying and do not have the linguistic skills to speak to one another, then this minimizes their opportunities to learn from one another. Thus, instructors should provide students with as many opportunities to

practice speaking and listening as possible so they can start a conversation and be able to understand a conversation while also preparing students to understand the meaning behind the language. Liddicoat and Scarino (2013) argued that "language is both personal and communal and knowing a language is much more than knowing a linguistic system or communicating information, it means engaging in social practices using that system to participate in the social life" (p. 14). Hence, while acquiring language skills such as grammar and vocabulary may increase students' social and work opportunities, instructors need to go beyond what students already know and teach them how to learn to engage with unplanned and unpredictable aspects of language (Liddicoat & Scarino, 2013). Thus, to prepare students for a variety of situations and outcomes, instructors should build in opportunities for students to interact with their classmates and community members and prepare them for a variety of positive and challenging interactions, such as communication breakdowns, difficult conversations, and adverse reactions. Additionally, instructors should also foster students' critical thinking and problem-solving skills, skills that will help students navigate the complexities of intercultural interactions.

Instructors and the program administrators in my study created a sense of community by fostering positive interactions, which built trust, helped intercultural dialogue, and formed relationships. Their actions align with several researchers who emphasized the importance of building a community with students, so they are comfortable in sharing their perspectives with others and gain knowledge of new perspectives (Gobel & Helmke, 2010; Mercer & Carter, 2018; Scarino & Liddicoat, 2010). Adult education scholars Kawalilak and Groen (2014) underscored the importance of a supportive learning environment where everyone feels valued and attended to and where they can feel a connection between the learner experience and the process. The observational and interview data in my study adhere to the suggestions mentioned above.

Instructors and program administrators were creating an environment that was inclusive and respectful of diversity, which encouraged intercultural dialogue and invited students to contribute.

The instructors' attention to the community while providing opportunities for students to contribute support Dewey's (1938) views on community and the "role of the instructor in selecting activities that lend themselves to social organization in which all members have an opportunity to contribute something" (p. 56). Jill associated herself as a member of the group of students and as the most mature member deemed herself responsible for the interactions and inter-communication. Being part of a community may have increased the students' willingness to communicate with one another, regardless of their language proficiency and inhibitions so they could build friendships with their peers.

The instructors' practices in my study align with instructor practices in other studies (Bickley et al., 2014; Sasani, 2018; Warwick, 2008). For instance, these studies revealed that several ESL instructors indicated that they asked their students to compare the practice and perspectives of their culture with the host cultures and one another's culture with topics such as food, dress, and festivals. One explanation to why this is a frequent practice among ESL instructors is because of the materials they are reading and their educational background. First, asking students to compare one another's cultures is in the ATESL (2016) guidebook. While this is only a guidebook, it is likely that instructors have been exposed to this framework and were adopting some of the strategies. Some intercultural educators (Moeller & Osborn, 2014; Moeller & Nugent, 2014) also recommended this approach as a way for students to increase their awareness of other cultures and encourage dialogue and reflection. However, other intercultural educators (Dervin, 2016; Holliday, 2018) argued that the focus should be on the self rather than

differences between national or diverse cultures, arguing that comparing cultures reinforces stereotypes. In the classroom observations and interviews, it did not appear that these activities were reinforcing stereotypes. Instead, students were interested in learning about other cultures and sharing their own with others and asked questions if they wanted to know more about someone's culture. Hence, perhaps they were able to dispel stereotypes by having access to students from a variety of cultures.

In my study, Jill's (an instructor participant) prior experiences in working and living overseas and interest in the concept of IC may have led to her motivation and comfort level in implementing a lesson that encouraged students to examine their values and beliefs. For example, Jill put her students in groups and gave them a list of questions related to cultural practices, values and beliefs and asked them to discuss each of these with one another. She was the only instructor out of the four who designed and implemented a lesson on this topic. For instance, Jill had a lot of intercultural experience, both in her personal life and professionally. She was born in Bulgaria and had been a newcomer in Canada, England, and Africa in which she described how she had learned skills, knowledge, and attitudes to be able to interact in various intercultural situations; she was able to draw on her own experiences as a newcomer to empathize with her students.

Additionally, in Bulgaria, she had worked with the Peace Corps as a cultural facilitator, where she conducted workshops with American volunteers, which were designed to foster their relationships with Bulgarians. These findings align with instructors in Gobel and Helmke's (2010) study; they found that instructors with more intercultural experience focused on making comparisons of what they called subjective culture, values, and beliefs. On the other hand, inexperienced teachers were more likely to teach "objective" culture, which they defined as

lessons that dealt with tangible material aspects such as food, architecture and other visible features.

However, while teachers' personalities, experiences, and opinions may influence their practices, interculturally competent teachers who understand how cultural, social, and political ideologies frame their identities will consciously reflect on their status as 'ideal native speakers' and the power or privilege it entails in various contexts (Chamberlin-Quinlisk & Senyshyn, 2012). While the instructors and program administrators' personalities and experiences likely contributed to their practices and positive attitudes towards their students, they need to continuously reflect on their position and ideologies to ensure that their ideologies do not negatively influence students.

Similar to Bickley et al.'s (2014) findings, developing intercultural communication competence, particularly related to values and beliefs, was not a regular practice in the LINC class I observed. Furthermore, opinions on whether topics such as religion and politics should be a part of the classroom discussions varied due to the fear of controversy and the students', and instructors' comfort level in bringing up these topics. These findings are consistent with earlier studies on the inclusion of these topics in ESL classes (Guo et al., 2009; Sasani, 2018; Young & Sachdev, 2011).

Several researchers argued that instructors should include opportunities for students to discuss these sensitive topics and encourage students to challenge power imbalances and dominant views, in combination with working towards a more equitable and just world (Byram & Wager, 2018, Martin & Nakayama, 2014; Sorrells, 2016). In fact, because of the diverse mix of the students, ESL classrooms are a productive setting for telling stories that counter official ones (Morgan & Vandrick, 2009). While conversations like this may not be easy and may cause

tension among students, these conversations can be transformational and help build intercultural relationships (Crapanzano, 1989). Facilitated dialogue groups (Bohm, 1996; Sorrells, 2016) are one way that instructors can encourage students to address cultural histories, identities, and stereotypes, which may help students

Although there were opportunities to foster IC, fostering these competencies was not a core objective in the lessons observed except for one instructor's lessons (Jill's). My findings corroborate with previously published research that also found that IC was not a core objective of ESL lessons (Bickley et al. 2014; Sasani, 2018; Young & Sachdev, 2011). A common approach used in ESL classes, including the LINC classes I observed, was the communicative approach. However, the communicative approach fails to include the intercultural dimension in language learning (Campbell et al., 2014; East, 2012). While students are exposed to language in a functional manner, such as making a request to a co-worker, they do not learn to deal with more complex situations due to intercultural communication obstacles (Campbell et al., 2014). Although the instructors in my study believed that they were fostering IC intentionally and unintentionally, they also recognized students could benefit from learning to deal with situations that were more complex and with more intentional activities to foster IC. Several researchers argue that fostering IC needs to be intentional and explicit (Barrett et al., 2013; Bickley et al., 2014; Campbell et al., 2014; Deardorff, 2009; Leask & Carrol, 2011). Important elements for promoting meaningful intercultural learning are well-designed tasks and activities as well as appropriate guidance and support (Leask & Carrol, 2011).

Most of the activities in and out of the class were experiential. The instructors and program administrator practices aligned with scholars that argued intercultural skills are best developed through experience (Dervin, 2017; Krajewski, 2011; Liddicoat & Scarino, 2013;

Sorrells, 2016). These experiential activities offered opportunities for social interactions (Dewey, 1938; Jarvis, 1987; Kolb, 1984). By bridging formal with non-formal learning, instructors and program administrators made it possible for students to participate in an activity that encouraged students to share their skills and build community. For example, growing food in the community garden and sharing it with the people at the community kitchen increased students' awareness of the socio-economic inequalities in the community. Their practices align with Sorrells' (2016) recommendation that action should include linking intercultural understanding with responsible action to make a difference in the world. Instructors were increasing students' knowledge of gardens in Canada and community kitchens and encouraging students to make a difference in the lives of those living in poverty by donating the food they grew in the garden to them. Moreover, the use of community gardens to foster dialogue, friendships, and build a community is supported in the literature (Krasny & Tidball, 2009; Walter, 2013). However, while these activities offered opportunities for dialogue, building friendships, and increasing cultural awareness, there were missed opportunities for intercultural learning, such as including explicit activities for students to reflect on their experiences and critically analyze the situation.

The extra-curricular activities offered more opportunities for intercultural learning, but these were self-directed and required students to have the confidence and motivation to participate and reflect on these experiences. As well, while students certainly may have been reflecting on their experiences, they may not have known how to make sense of these experiences. Instructors should not assume that students are prepared to undertake cross-cultural work without training or support (Leask & Carroll, 2011). Evidence shows that cross-cultural contact is not enough. For intercultural learning to take place, it must be facilitated and debriefed in particular ways (Bennett, 2009; Leask & Carroll, 2011) which includes making sense of one's

experiences through reflection (Sorrells, 2016). While the program administrators were undoubtedly aware of the benefits of intercultural education, given the constraints they spoke about, they may have been relying on students to take advantage of the activities, which may lead to the development of their IC. However, instructors and program administrators must be prepared to guide students through this process.

Furthermore, instructors and program administrators cited time, resources, and knowledge as challenges in fostering IC. These responses are consistent with other instructors' perceptions of challenges of time, limited resources, and knowledge (Abe & Whitelaw, 2015; Apedaile & Whitelaw's, 2012; Bickley et al., 2014; Bleszynska, 2008; Manjarrés, 2009; Young & Sachdev, 2011). It is essential to look beyond these findings and examine why they were not doing more to overcome these challenges. One explanation could be because they are caught up in the here and now (Biesta, Priesetly, & Robinson, 2015) of addressing the current CLB competencies and providing students with the functional knowledge to complete day to day tasks in their lives, such as getting a job and renting an apartment.

The instructor and program administrators personal and professional beliefs and the context may have influenced their practices of cultivating curiosity and creating an environment that encouraged students' discussions. However, purposeful professional development, classroom and program activities to foster IC were not included in LINC program. This suggests that including formal IC training was not a priority for IRCC or the program administrators. Kawalilak, Lock & Redmond (2018) argued that personal and professional investment is necessary, which requires distributed leadership at all levels. Thus, policymakers at IRCC and ESL program administrators and instructors need to believe that formal intercultural education is necessary and beneficial for all stakeholders.

Another explanation for the non-inclusion of explicit opportunities to foster IC as a competency in the CLB guidebook and by instructors in the lessons could be because of a lack of understanding of how to assess IC and their beliefs in assessing IC. A couple of participants in my study spoke about the challenge of how to evaluate task-based activities with an intercultural focus. A lack of understanding of how to assess IC is supported by the literature (Borghetti, 2017; Sercu, 2010). While there have been IC assessment tools, the question of how to assess intercultural competence holistically still remains (Sercu, 2010). Hence, the underlying values and beliefs of instructors, program administrators, and IRCC on the topic of assessing IC could be one explanation why IC is not a competency in the guidebook and viewed as a priority.

Cervatiuc and Ricento (2012) argued that because the LINC program is based on CLB guidelines, and it is not a standardized curriculum, the underlying educational ideologies of the instructors influence their practices. This is known as the hidden curriculum (Jackson, 1968). The role of the government should also be considered because of the influence of the PBLA and the CLB. Fleming (2015) referred to the hidden curriculum as multidimensional and called the CLB a hidden curriculum due to the content in the guidebook. This is more of a feasible explanation for my study. While instructors and program administrators in my study agreed with the objectives of the task-based curriculum, they also recognized the value of adding activities specific to fostering IC. One main challenge was that they had to assess learners based on the CLB guidebook competencies and the PLBA, which took up most of their time. Thus, limited time accompanied by lack of knowledge and resources prevented them from including explicit activities to foster IC.

Knowing the language can help one gain access to employment opportunities and social networks, which can open doors to deeper intercultural learning. Students were aware of the

importance of learning the language to gain access to these opportunities and spoke about the challenges of having limited language skills when engaging with people in the community and enhancing their cultural awareness and knowledge. However, despite this challenge, many students shared their experiences of approaching people in the community, starting conversations, and ultimately opening themselves up to learning more about the other person and their culture. However, the depth of the conversations depended on the individual.

My findings are inconsistent with other studies findings in language proficiency, where it was reported as a challenge in approaching people in the community (AAISA, 2016; Magro & Ghorayshi, 2011; Yates, 2011), skills that would likely foster students' IC. For example, Asha approached other people at the bus stop and started a conversation. Shook approached another woman at the park, and Ah Ya became friends with a Canadian girl at her work. All the students in my study were considered at a beginner level of English but could still carry on a conversation and took the risk to open themselves up to other people. I assumed that students would be too shy to approach another person or busy dealing with life issues. However, my assumptions were incorrect as I listened to students' stories of their interactions with people in and out of the classroom.

This shows that students were aware of the importance of making contact and starting a conversation to increase their cultural awareness and understanding. One explanation as to why they were confident in approaching community members and making friends may have been because of the reciprocity of the host community and their commitment to build connections. On the other hand, their confidence could have been due to other factors such as their personality (Ang, Van Dyne & Koh, 2006) or motivation to gain access to social and work networks.

Summary of Analysis and Discussion

In this chapter, I provided a discussion of my analysis of the data and applied my conceptual framework: the intercultural praxis model (Sorrells & Nakayama, 2008) and principles of experiential learning (Dewey, 1938; Jarvis, 2007; 2010) to my findings. In the first section of the chapter, I discussed the data through the six points of entry in the intercultural praxis model: inquiry, framing, positioning, dialogue, reflection and action, and aspects of experiential learning based on Dewey's (1938) and Jarvis's (2010) work. The analysis of the data collected from the interviews, classroom observations and document revealed that many student participants were experiencing what Jarvis (2010) referred to as a primary experience and their experiences occurred outside of the class, or through spontaneous incidents in class. It was evident that they were reflecting on their experiences, but to what extent is debatable. In the classroom activities, there were opportunities for experiential learning but facilitated critical reflection did not appear to be a regular practice in the class.

With regard to the elements of the intercultural praxis model, inquiry, dialogue, and action were the most evident in students' conceptualization of IC and their practices to foster IC. As well, dialogue was also a challenge for students in understanding other students when speaking English as a lingua franca, understanding idioms, and slang words and not having the English vocabulary to discuss in-depth topics.

As for framing as an IC, applying Sorrell's (2016) interpretation, students were aware of the micro-level differences of their communication differences. However, they did not appear to look beyond and view the intercultural incident, interaction, or situation from a broader frame of reference. Furthermore, in the classroom practices, instructors focused on micro-level differences, but they did not encourage students to analyze a situation from a broader frame of

reference. Lastly, instructors and program administrators brought up elements of positioning. For instance, an instructor spoke about the importance of recognizing the negative effect that positioning one's culture as superior could have on the relationship. However, asking students to challenge dominant views and question their position was not a part of the class.

Next, turning to the comparison of the literature, the findings aligned with some studies and theoretical literature. As for the first research question, how are IC perceived, most of the instructors, program administrators thought that attitudes of curiosity, open-mindedness, and respect were IC. Their responses aligned with several IC models (Bennett, 1986; Byram, 1997; Deardorff, 2006) and were common responses in other studies. Interestingly, instructors and program administrators perceived cultural humility as an IC, which was not evident in several studies or included in some IC models. This may have been because of the intercultural experience of program administrators and instructors and their willingness to engage in critical awareness and reflexivity.

With regard to skills, social interaction, adaptability and language were skills noted by several students. The student participants focus on having the ability to engage in social interactions and communicate with their peers, co-workers and community members aligned with students' perspectives in other studies (Gierke et al., 2015). On the other hand, students did not bring up other skills such as critical thinking and problem solving, which was also similar to Gierke et al.'s (2015) student participants. This shows that students may be focused on achieving their goals of getting a job and making friends in the community, which requires social interaction, adaptability, and communication. Hence, they may not be accustomed to engaging in critical reflection and critically analyzing their experiences and situations. Thus, this highlights the critical role of instructors and program administrators in developing purposeful and well-

designed activities to facilitate opportunities for interactions, but also to allow time and space for critical reflection.

Further, the instructors' and program administrators' perspectives on IC were evident in their practices to some extent. They cultivated attitudes of respect, curiosity, open-mindedness, and cultural humility in the classroom. This was likely because of their own IC and prior experiences (Gobel &Helmke, 2010; Zhang, 2017).

As for the second research question, how IC are fostered, although instructors and program administrators believed in the importance of fostering IC, yet there were no intentional activities to develop this competency. One explanation for the absence of IC as an integral part of the program is the hidden curriculum, which may be shaped by instructors, program administrators, and the government's ideologies. For example, instructors may not include specific activities to foster IC because of their values and beliefs about what knowledge should be taught. The curriculum developers of the CLB guidebook may only include certain ways of acting because of what they believe newcomers should know. Another explanation is assumptions that communicative competence activities are enough to foster students' IC. Lastly, instructors and program administrators are caught up in the "here and now" of fulfilling the competencies outlined by the PBLA. Additionally, developing and facilitating activities to foster IC takes time, knowledge, and resources, and as I learned from instructors and program administrators, these were challenges, which they faced.

Concerning the third research question, time, resources, and knowledge were challenges faced by instructors and program administrators. As the LINC program relies on funding from IRCC, the role of the government needs to be examined to understand why they choose to include the suggestions and examples of activities they do in the guidebook.

Lastly, most students felt that language was their main challenge. Not surprisingly, as their main priority was to interact and communicate with people, not having the language skills to interact with people was a challenge. They saw language as a gateway to gain access to social and work opportunities. In turn, this would provide them with the opportunity to build friendships and learn more about their culture. These findings aligned with the literature (Magro & Ghorayshi, 2011; Yates, 2011), but interestingly students in my study appeared to have more confidence in approaching native speakers outside of the classroom than other studies. This could be due to the reciprocity of the host culture, their personality, or motivation to gain access to social and work networks.

Now that I have provided an analysis and discussion of my findings, I offer implications and recommendations based on my analysis of the findings and discussion.

CHAPTER SIX: IMPLICATIONS AND RECOMMENDATIONS

Overview

The purpose of this single qualitative case study was to gain an understanding of the perspectives of students, instructors, and program administrators in a LINC program concerning how they perceive IC, how IC are fostered, and the challenges they face in fostering IC. In this chapter, I provide the implications and recommendations for practice. Fostering IC in LINC classes is becoming an increasingly important topic, and my study has the potential to make valuable contributions to the second language field, adult education, and IC.

Implications

The findings from this research have implications for instructors, program administrators, students, and policymakers of LINC programs. Regarding the first research question, responses from the participants indicated that IC is not a term that is at the forefront of the minds of instructors, students, and program administrators. Thus, if fostering IC is to become an objective in LINC programs, it must become as much of a priority as the "*Model of Communicative Language Ability*" in the CLB guidebook. Furthermore, it is also essential for instructors and program administrators to know how to design tasks that foster IC and know what the purpose of the IC tasks are (Liddicoat & Scarino, 2010). If fostering IC is included as a specific competency in the LINC program, program administrators, instructors, and the developers of the PLBA will have to work together to determine how tasks related to fostering IC can be ethically assessed. In my study, instructors designed and facilitated activities that focused on preparing students to accomplish day-to-day tasks, addressing the competencies in the *Model of Communicative Language Ability* listed in the CLB guidebook. Instructors must determine the difference

between activities that address communicative competence and those that address IC. As suggested by Byram and Wagner (2018), language educators need to make a conscious effort to teach languages for intercultural communication. They will have to change their way of thinking to design activities specific to fostering IC and will require support from program administrators and policymakers to deliver this type of programming.

Secondly, the findings showed that students, instructors, and program administrators perceived skills such as the ability to interact with people from diverse cultures and adaptation as IC. Their perspectives on the importance of being able to communicate and interact with people from diverse cultures were reflective in their practices in and out of the classroom. While there were plenty of communicative activities included in the class, instructors focused on teaching students how to accomplish day-to-day tasks. However, the activities did not incorporate intentional complexities through role-played misunderstandings that encourages the student to adapt. For example, an instructor could develop an activity that highlights the way different cultures perceive lateness. The role-play could involve two students, one from a culture where it is permissible to arrive ten minutes late to a meeting and the other from a culture that emphasizes punctuality. The instructor could ask students to reflect on the situation and consider if adapting their behaviour and actions could improve a future outcome. Therefore, instructors and program administrators must consider the complexities of social interactions to clarify what "real world" they are preparing students for (Kramsch, 2013). This involves fostering students' ability to adapt and react to a variety of situations.

Thirdly, most of the students were realistic in their understanding that they would have to be flexible and adopt certain social practices and norms to gain access to work and social networks. They need to know that their knowledge and cultural backgrounds are valued and that

they are not the only ones who should adapt. Instructors should provide students with the background knowledge of the host culture norms but tell students they have the choice in what they choose to adopt. As well, in intercultural interactions, both individuals are expected to adapt to the situation.

Fourthly, instructors and program administrators perceived critically reflecting on oneself and one's position as an IC. While instructors and program administrators saw the value of reflecting on their experiences and their position, there were missed opportunities for students to engage in facilitated reflection as part of the classroom activities. Critical reflection is not an easy task. The fact that students did not refer to reflection as an IC could mean that they did not see reflection as a skill that needed to be fostered. Hence, instructors and program administrators can share their knowledge of the benefits of reflection with their students so that students can critically reflect and make sense of their experiences. Furthermore, both educators and students should reflect critically on their actions and roles in and outside the classroom (Byram & Wagner, 2018).

Lastly, most instructors, students, and program administrators perceived curiosity, open-mindedness, and respect as IC. While the participants' responses were similar in how they perceived respect, curiosity, and open-mindedness, instructors need to be mindful of how their students demonstrate curiosity, open-mindedness, and respect. For example, an instructor should not assume that a student who does not ask many questions and is quiet is less curious than a student who asks many questions. Instructors have to take into account their students' backgrounds and be aware of how they demonstrate these attitudes. Program administrators should also be mindful of how the instructors interpret attitudes. Finally, cultural humility was an attitude that was perceived by instructors but not perceived as an IC by the majority of students.

This could mean that instructors need to provide them with concrete activities to foster their cultural humility.

Data from the second research question provided evidence that fostering IC were not a specific objective of the LINC program. While there were plenty of opportunities for students to foster their IC in and out of class, students need to have the ability to identify opportunities for intercultural learning. They also need to take the time to attend these activities, be confident enough to participate and talk to people at the events and know how to reflect to benefit from these activities. Instructors can encourage students to participate in these activities and provide them with intercultural activities to accompany the extra-curricular activities.

Professional development was mainly informal, which involved instructors collaborating with other instructors to share resources or instructors searching for activities on their own. Instructors clearly benefit from forming a network with other instructors, and they see the value of building on one another's knowledge informally. However, they could still benefit from formal professional development. However, the reality of the LINC program is that funding is limited, and the funding is allotted to topics that are prioritized by IRCC. IC needs to be a priority for IRCC before they allocate funding to professional development specific to IC. In addition to advocating for more IC training, program administrators may have to look at alternative funding sources to support professional development in fostering IC. They can also draw on one another's knowledge in this area. The majority of program administrators and an instructor were particularly knowledgeable in the theoretical and practical background of IC, which they could share with other instructors and program administrators in a professional development session.

The challenges that instructors and program administrators face in fostering ICs were lack of resources, knowledge, and time. These challenges are common amongst the instructors in this LINC program and others. The reality is that LINC programs are not for profit, and they rely on funding. Instructors and program administrators must build on one another's knowledge and consider alternative resources and methods to include materials; this would allow them to intentionally foster IC as a regular part of the program rather than an-add on. This requires a change in mindset from believing that intercultural education would be beneficial to prioritizing intercultural education.

Most of the students viewed language as a challenge to engaging in a conversation with people from unfamiliar cultures. Students should continue to seek out opportunities to practice their English and increase their interactions in a variety of contexts. Instructors should continue to prepare students with the linguistic competencies, but also prepare students to understand the meaning behind the language and for complex interactions and conversations. In this next section, I discuss recommendations for instructors, program administrators, and policymakers.

Recommendations

In this section, I offer recommendations for adult education, program administrators, and policymakers of LINC programs based on the findings, analysis, and implications of my study.

Instructors

The findings from my study can inform instructional practices in LINC programs. Instructors and program administrators can utilize principles from experiential learning (Dewey, 1938; Jarvis, 2010) and the intercultural praxis model (Sorrells & Nakagawa, 2008). Incorporating principles from the intercultural praxis model would involve developing activities that encourage students to engage in inquiry, framing, positioning, dialogue, reflection, and

action through a variety of experiential learning activities. For instance, purposeful activities can be designed with opportunities for students to engage in-depth critical reflection, critical thinking, and analysis of their experiences, their belief systems, and other cultures. For example, to foster inquiry as an IC, instructors could design questions that encourage students to discuss their knowledge about one another, their stereotypes, and their assumptions. As well, instructors could implement a critical reflection component in which they ask their students to choose an experience, explore it deeply and write about it. According to Miekly (2015), instructors should first model critical thinking skills to their students. Activities can include *speaking in tongues* (Brookfield, 2012), where the instructor models critical thinking, poses a question and provides plausible answers. Each student must choose the answer that they agree with most. Following this modelling exercise, instructors could coach their students to choose a viewpoint. These activities give students the opportunities to share their views and challenge students to analyze the information given to them. These exercises can be adapted to the language level of the students.

To cultivate curiosity and promote dialogue, instructors or program administrators can develop a partnership with instructors in a post-secondary institution in Teaching English to Speakers of Other Languages (TESOL) courses, communication courses, and social justice courses. Participating in dialogue groups can be a way for both groups of students to build trust, relationships, and confidence, which can lead to fostering IC. The objective of these dialogue groups would be to build trust, suspend assumptions, and to listen to everyone's opinion. Instructors can facilitate these dialogue sessions with students to include conversations, group activities, and role-plays to reframe their differences as opportunities for learning and building upon their commonalities.

Journaling is another way that students can reflect and critically analyze their experiences and challenge their values. Students can be asked to journal about specific experiences and reflect on intercultural interactions, their belief systems, and other belief systems. Instructors can provide students with prompt questions, which encourage them to reflect on their experiences, challenge their way of thinking and other belief systems. Prompt questions can also be introduced in the dialogue groups, but instructors should also allow space for students to engage in free talk with one another.

To encourage students to participate in extra-curricular activities and maximize their intercultural learning, instructors can develop scavenger hunts with questions, which encourage them to approach people at these activities, reflect on their experiences, and challenge their way of thinking.

Assessing activities that foster IC can be challenging, but if IC is included as a competency in CLB and PBLA, instructors and program administrators must come up with an ethical way to assess IC. Deardorff (2011) suggested that one must know what one is assessing first, which first requires defining IC. Thus, instructors, students, and program administrators need to define IC and determine how it will be evaluated. Instructors can ask students to engage in self-assessment to explore their views, their experiences, and IC growth. These forms of self-assessment can be valuable ways for students to evaluate their intercultural learning. As discussed earlier, instructors can assess IC by having learners develop their own IC objectives an a learner contract. Additionally, instructors can ask students to create e-portfolios which can include reflection papers, documentations and other forms of student learning and critical reflection through journaling, blogging and reflection papers (Deardorff, 2011).

Program Administrators

Program administrators are responsible for the overall leadership and operation of the program, and their views on IC can influence how it is approached and implemented. Program administrators should recognize that examining one's biases and assumptions is critical to fostering IC and including fostering IC as a priority in the program. They should take steps to foster their own IC, which requires examining their biases and modeling that behaviour to their instructors and students.

A significant finding showed that instructors did not have the time or feel prepared to design and facilitate activities to foster IC. Hence, program administrators should build in time for formal professional development. Professional development sessions should offer space and time for instructors to reflect on their practices and discuss what IC means. Instructors need specific guidelines, resources, and guidance to foster and assess IC. Finally, encouraging instructors to conduct action research studies on the implementation of activities to foster IC can help provide evidence and determine what works and what does not work in LINC classes.

Furthermore, as IRCC plays a role in providing funding and guidance to the LINC program, program administrators should write detailed and explicit proposals to IRCC to recommend the inclusion of an intercultural component in the LINC program. These proposals could include the findings and recommendations from action research studies implemented in the classes.

Finally, professional agency is one way that program administrators can ensure that intercultural education is an explicit part of the LINC program if they feel it should be. This requires collaboration and advocacy from program administrators and instructors to IRCC.

In terms of informal professional development, instructors or program administrators can consider developing a database of resources specific to fostering IC and an online and offline community of practice can be implemented. If all instructors and program administrators are committed to including an intercultural component in the LINC program, they should continue to seek out resources to add to the database.

Policymakers

The findings from this study can provide recommendations for policymakers and funders of LINC programs. As discussed in Chapter One of this dissertation, the federal government funds the LINC program and is part of IRCC's integration strategy. The purpose of the LINC program is to facilitate the integration of adult immigrants and refugees through free adult language instruction in English and French. Taking the findings of my study into account, the policymakers of the LINC program should consider re-evaluating the LINC program, their purpose, and their objectives. IRCC can re-examine the LINC program and determine if the content is relevant to the students' needs, the community, and their objectives.

Moreover, policymakers need to include all stakeholders of LINC programs, which include instructors, students, community members, and program administrators. In collaboration with a working group of LINC stakeholders, they can also determine if adding a competency related to fostering IC to the CLB guidebook and the PBLA would be feasible and determine how this would work. Moreover, they could also add an assessment component to fostering IC, as all the other competencies have in the guidebook. Finally, more opportunities for training for program administrators and instructors can be provided. This would take extensive training, a commitment to fostering IC, and collaboration by all stakeholders.

Limitations

There were a few limitations to this study in that the population was limited to 22 participants, and the findings cannot be generalized to all LINC classes. Another limitation was that the student participants were interviewed in English, which was not their first language. While students had the option to translate the questions and speak in their language through an online app called google translate, it was still possible that they misinterpreted the questions, and their responses may have only reflected part of how they felt. Lastly, my position as a white female in higher education and an outsider to the organization may have affected my participants' comfort level and willingness to share their true reflections with me.

Recommendations for Future Research

My study has highlighted some significant findings, which can inform practice and policy in LINC programs. The fact that the number of immigrants and refugees entering LINC programs in Canada is increasing means that instructors and program administrators must be prepared to design and implement a program that provides students with the tools needed to navigate the complexities of intercultural interactions. Research can be conducted in a few different LINC programs situated within various service provider organizations. A cross-comparative analysis of these programs can provide further insights into how students, instructors, and program administrators perceive IC and their practices related to fostering IC. As well, interviewing students in their first language may provide a more in-depth account of students' perspectives. It would also be interesting to look at higher-level LINC programs and practices related to IC. Lastly, including employees from IRCC and CCLB as participants in the study may provide more insights into their perspectives of IC and where they see it fit in the LINC program.

Conclusion

In closing, my findings have shed light on the perspectives, practices, and challenges of three critical stakeholders in a LINC program, the students, instructors, and the program administrators in relation to IC. By including all voices, this broadens our understanding of IC and adds to the scholarship of IC, adult education, ESL, and LINC programs. A curriculum that recognizes the unique skills, experiences, and ways of knowing that students bring with them can contribute to a community that is more diverse, open, and accepting. Ensuring that intercultural education is included as part of the LINC program is an initiative that will take a lot of time, commitment, and buy-in from all stakeholders.

References

Abe, Y., & Whitelaw, C. (2015). *Intercultural communicative competence for TESL instructors.* Edmonton: Centre for Intercultural Education, Norquest College, Alberta.

Aerschot, P., & Daenzer, P. (2016). *The integration and protection of immigrants: Canadian and Scandinavian critiques*. New York: Routledge

Alberta Association of Immigrant Serving Agencies (2016). *Alberta Syrian refugee resettlement experience study.* Retrieved from https://aaisa.ca/wp-content/uploads/2017/07/alberta-syrian-refugee-resettlement-study_final.pdf

American Council on the Teaching of Foreign Languages (2017). *Can-do statements.* Retrieved from https://www.actfl.org/publications/guidelines-and-manuals/ncssfl-actfl-can-do-statements

Andrew, M. (2011). Reshaping educational experience by volunteering in "community:" Language learners in the real world. *Journal of Intercultural Communication. 25,* 1-15. Retrieved from https://www.immi.se/intercultural/nr25/andrew.htm

Ang, S., Van Dyne, L., & Koh, C. (2006). Personality correlates of the four-factor model of cultural intelligence. *Group & Organization Management, 31(*1), 100–123. doi.org/10.1177/1059601105275267'

Apedaile, S., & Whitelaw, C. (2012). Roots and connections: A culturally integrated approach to EAL instruction. *TESOL Canada Journal, 30*(1). 127-138. doi.org/10.18806/tesl.v3i1.1130.

Baker, W. (2015). Thinking allowed research into practice: Cultural and intercultural awareness. *Language Teaching*, *48*(1), 130–141. doi:10.1017/S0261444814000287

Barany, L. (2016). Language awareness, intercultural awareness and communicative language teaching: Towards language education. *International Journal of Humanities and Cultural Studies*, *2*(4), 257-282. Retrieved from https://www.ijhcs.com/index.php/ijhcs/article/view/183/194

Barrett, M., Byram, M., Lazar, I., Mompoint-Gaillard, P., & Philippou, S., (2013). *Developing intercultural competence through education.* Retrieved from https://rm.coe.int/developing-intercultural-enfr/16808ce258

Bazgan, M., & Popa, D. (2014). The intercultural competence: Past, present, and promise [Special Issue]. *Journal Plus Education*, 44-60. Retrieved from https://www.uav.ro/jour/index.php/jpe/article/view/260/274

Bennett, M. J. (1986). A developmental approach to training for intercultural sensitivity. *International Journal of Intercultural Relations*, *10*(2), 179-95. doi.org/10.1016/0147-1767 (86)90005-2

Bennett, M. (2009) Defining, measuring, and facilitating intercultural learning: a conceptual introduction to the *Intercultural Education* double supplement, *Intercultural Education,* 20:sup1, S1-S13. doi: 10.1080/14675980903370763.

Bergman, D. E. (2012). *Accent, self-esteem and community involvement. A study of adult non-native English speakers* (Master's thesis). Hamline University, Minnesota, United States.

Berry, J. (2011). Integration and multiculturalism: Ways towards social solidarity. *Papers on Social Representations (20),* 2.1-2.21. Retrieved from http://www.psych.lse.ac.uk/psr/PSR2011/20_02.pdf

Bickley, C., Rossiter, M., & Abbott, M. (2014). Intercultural communicative competence: Beliefs and practices of adult English as a second language instructors. *Alberta Journal of*

Educational Research, 60(1), 135-160. Retrieved from file:///C:/Users/eamery/Downloads/55810-Article%20Text-146948-1-10-20141218.pdf

Biesta, G., Priesetly, M., & Robinson, S. (2015). The role of beliefs in teacher agency. *Teachers and Training, 21*(6), 624-640. doi:10.1080/13540602.2015.1044325

Bird, A., Mendenhall, M, Stevens, M. & Oddou, G, (2009). Defining the content domain of intercultural competence for global leader. *JMP, 25*(8), 810-828. doi: I 10.1108/02683941011089107

Birman, D. (2006). Ethical issues in research with immigrants and refugees. In Trimble, J. E. & Fisher, C. B (Eds.), *The handbook of ethical research with ethnocultural populations & communities* (pp. 156-177). Retrieved from https://www.researchgate.net/publication/254132460_Ethical_Issues_in_Research_With_Immigrants_and_Refugees/link/00b49520b078a78b48000000/download

Bleszynska, K. (2008). Constructing intercultural education. *Intercultural Education, 19*(6), 537-545. doi: 10.1080/14675980802568335.

Bloomberg, L., & Volpe, M. (2015). *Completing your qualitative dissertation: A road map from beginning to end.* Thousand Oaks, California: Sage Publications Inc.

Bohm, D. (1996). *On dialogue*. New York: Routledge.

Bok,D. (2009). Foreward. In D.K.Deardorff (Ed.), *The sage book of intercultural competence* (p. x). Thousand Oaks, CA: SAGE Publications Inc.

Borghetti, C. (2017). Is there really a need for assessing intercultural competence? Some ethical issues. *Journal of Intercultural Communication, 44,* 1-18. Retrieved from http://www.immi.se/intercultural/nr44/borghetti.html.

Bowen, G. A. (2009). Document analysis as a qualitative research method. *Qualitative Research Journal, 9*(2), 27-40. doi:10.3316/QRJ0902027.

Brigham, S., Abidi, C., Tastoglou, E., & Lange, E. (2015). Informal adult learning and emotion work of service providers for refugee claimants. *New Directions for Adult and Continuing Education*, *146,* 29-40. doi: 10.1002/ace.

Brinkmann, S. & Kvale, S. (2015). *InterViews: Learning the craft of qualitative research interviewing.* (3rd Ed.). Thousand Oaks, CA: Sage Publications Inc.

Brookfield, S. (2012). *Teaching for critical thinking: Tools and techniques to help students question their assumptions.* Retrieved from https://ebookcentral-proquest-com.ezproxy.lib.ucalgary.ca/lib/ucalgary-ebooks/reader.action?docID=817362

Brotto, F., Huber, J., Karwacka-Vögele, K., Neuner, G., Ruffino, R., & Teutsch, R. (2012). *Intercultural competence for all. Preparation for living in a heterogeneous world.* Retrieved from https://rm.coe.int/intercultural-competence-for-all/16808ce20c.

Buber, M. (1970). *I and thou.* London: Scribner.

Burns, A. (2006). Surveying landscapes in adult ESOL research. *Linguistics and Education*, *17*(1), 97–105. doi.org/10.1016/j.linged.2006.04.002.

Burns, A., & Roberts, C. (2010). Migration and adult language learning: global flows and local transpositions. *TESOL Quarterly*, *44*, 409–419. doi:10.5054/tq.2010.232478.

Bustamante, R. M., Nelson, J. A., & Onwuegbuzie, A. J. (2009). Assessing school wide cultural competence: Implications for school leadership preparation. *Educational Administration Quarterly*, *45*(5), 793–827. doi.org/10.1177/0013161X09347277

Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. (EBSCOhost). Retrieved from

http://web.b.ebscohost.com.ezproxy.lib.ucalgary.ca/ehost/detail/detail?vid=0&sid=de0b2c94-fb88-4445-9c13-b9237593a1ce%40sessionmgr101&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#db=nlebk&AN=16837

Byram, K., & Kramsch, C. (2008). Why is it so difficult to teach language as culture? *The German Quarterly, 81*(1), 20-34. Retrieved from https://www.jstor.org/stable/27676139?seq=1#metadata_info_tab_contents

Byram, M. (2014). Twenty-five years on – from cultural studies to intercultural citizenship. *Language, Culture and Curriculum, 27*(3), 209-225. doi: 10.1080/07908318.2014.974329

Byram, M., & Wagner, M. (2018). Making a difference: Language teaching for intercultural and international dialogue. *Foreign Language Annals, 51*(1), 140-151. doi:10.1111/flan.12319

Canale, M. & Swain, M. (1980). Theoretical bases of communicative approaches to second language teaching and testing. *Applied Linguistics,* 1 (1), 1-47. doi:

Campbell, C., MacPherson, S., & Sawkins, T. (2014). Preparing students for education, work, and community: Activity theory in task-based curriculum design. [Special issue]. *TESL Canada Journal, 31*(8), 68-92. doi.org/10.18806/tesl.v31i0.1187

Canadian Council for Refugees (2010). *Refugees and immigrants. A glossary.* Retrieved from https://ccrweb.ca/en/glossary

Canadian Council for Refugees (2011). *Refugee integration: Key concerns and areas for further research.* Retrieved from http://ccrweb.ca/files/refugee-integration-research-report.pdf

Centre for Canadian Language Benchmarks (2012). *Canadian language benchmarks. English as a second language for adults.* Retrieved from https://www.canada.ca/content/dam/ircc/migration/ircc/english/pdf/pub/language-benchmarks.pdf

Centre for Canadian Language Benchmarks (2016). *ESL for adult literacy learners (ALL).* Retrieved from http://www.language.ca/documents/CLB_ESL_for_ALL_2016_web.pdf

Centre for Canadian Language Benchmarks (2017). Retrieved from www.language.ca.

Centre for Canadian Language Benchmarks (2019). *PBLA Practice Guidelines 2019.* Retrieved from https://pblapg.language.ca/

Cervatiuc, A. & Ricento, T. (2012). Curriculum meta-orientations in the Language Instruction for Newcomers to Canada program. *The Canadian Journal for the Study of Adult Education, 24*(2). 17-24. Retrieved from https://cjsae.library.dal.ca/index.php/cjsae/article/view/351

Chamberlin-Quinlisk, C., & Senyshyn, R. (2012). Language teaching and intercultural education: Making critical connections. *Intercultural Education, 23*(1), 15-23. doi:10.1080/14675986.2012.664750

Chambers,C., Gnida,S., Ilott,W., Messaros, C.& Dawson,K. (2009). *Adult ESL curriculum framework.* Retrieved from http://www.atesldocuments.com/cf/about

Chen, Y.-W., & Collier, M.-J. (2012). Intercultural identity positioning: Interview discourses from two identity-based nonprofit organizations. *Journal of International and Intercultural Communication, 5*(1) 43-63.doi:org/10.1080/17513057.2011.631215

Cherkowski, S., & Ragoonaden, K. (2016). Leadership for diversity: Intercultural communication competence as professional development. *Teacher Learning and*

Professional Development, *1*(1), 33-43. Retrieved from http://journals.sfu.ca/tlpd/index.php/tlpd/article/view/5/6

Citizenship and Immigration Canada (2010). *Evaluation for the Language Instruction for Newcomers to Canada (LINC).* Retrieved from http://www.cic.gc.ca/english/resources/evaluation/linc/2010/index.asp.

Cleaver, S., Carvajal, J., & Sheppard, P. (2016). Cultural humility: A way of thinking to inform practice globally. *Physiotherapy Canada*, *68*(1), 1-2. doi:10.3138/ptc.68.1.GEECampbell, C.

Corbett-Whittier, C. & Hamilton, L. (2013). *Using case study in educational research.* Retrieved from http://methods.sagepub.com.ezproxy.lib.ucalgary.ca/book/using-case-study-in-education-research

Crapanzano, V. (1989). On dialogue. In T. Maranhao (Ed.), The *interpretation of dialogue* (pp. 269-291). Chicago, IL: University of Chicago Press.

Creswell. J. (2007). *Research design: Qualitative, quantitative, and mixed method approaches*. Thousand Oaks, CA: SAGE Publications Inc.

Creswell. J. (2015). *Educational research: Planning, conducting, and evaluating quantitative and qualitative research*. Boston: Pearson.

De Costa, P. I. (2010). From refugee to transformer: a Bourdieusian take on a hmong learner's trajectory. *TESOL Quarterly*, *44(3)*, 517–541. doi:10.5054/tq.2010.226856

Deardorff, D. K. (2004). *The identification and assessment of intercultural competence as a student outcome of internationalization at institutions of higher education in the United States* (Doctoral Thesis). Retrieved from http://www.lib.ncsu.edu/resolver/1840.16/5733

Deardorff, D. K. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education, 10* (3), 241–266. doi:10.1177/102831506287002

Deardorff, D.K. (2009). *The sage handbook of intercultural competence.* Thousand Oaks, CA: SAGE Publications Inc.

Deardoff, D. K. (2011a). Assessing intercultural competence. [Special Issue]. *New Directions for Institutional Research, 149,* 65-70. doi: 10.1002/ir.381

Deardorff, D.K. (2011b). Introduction. In S. Krajewski (Ed.). *The next Budda may be a community: Practicing intercultural competence at Macquarie University, Sydney, Australia* (pp. 2-3). Retrieved from https://ebookcentral-proquest-com.ezproxy.lib.ucalgary.ca/lib/ucalgary-ebooks/reader.action?docID=1133173

Deardorff, D. K. (2015). Intercultural competence: Mapping the United States. *International Journal of Intercultural Relations, 48,* 3-5. doi.org/10.1016/j.ijintrel.2015.03.002

Dekker, P. (2009). Civicness: From civil society to civic services? *Voluntas, 20*(3), 220-238. doi:10.1007/s11266-009-9089-9.

Denzin, N. & Lincoln, Y. (2011). Introduction: The discipline and practice of qualitative research. In N. Denzin & Y. S. Lincoln (Eds.), *The sage handbook of qualitative research* (4th ed., pp.1-20). Thousand Oaks, CA: Sage Publications, Inc.

DeRoche, J. & DeRoche, C. (2010). *Ethics.* In A. Mills, G, Durepos & E.Wiebe (Eds.). *Case study research in education* (pp. 337-334). Retrieved from http://methods.sagepub.com.ezproxy.lib.ucalgary.ca/reference/encyc-of-case-study-research

Dervin, F. (2010). Assessing intercultural competence in language learning and teaching: A critical review of current efforts in higher education. In F. Dervin & E. Suomela-Salmi, (Eds.). *New approaches to assessment in higher education* (pp. 157-174). Retrieved from https://scholar.google.com/scholar?hl=en&as_sdt=0%2C5&q=assessing+intercultural+competence+in+language+learning+and+teaching+&btnG=

Dervin, F., Paatela-Nieminen, M, Kuoppala, K. & Riitaoja, A. (2012). Multicultural education in Finland: Renewed intercultural competencies to the rescue? *International Journal of Multicultural Education, 14*(3), 1-13. Retrieved from https://ijme-journal.org/index.php/ijme/article/view/564/784

Dervin, F. & Gross, Z. (2016). *Intercultural competence in education. Alternate approaches for different times.* Retrieved from http://www.palgrave.com/us/book/9781137587329

Dervin, F. (2016). *Interculturality in education: A theoretical and methodological toolbox*. Retrieved from https://books.google.ca/books?id=Lf1jDAAAQBAJ&pg=PA76&lpg=PA76&dq=critiques+of+bennetts,+deardorffs+and+byrams+intercultural+competence+models&source=bl&ots=i93kph3kMr&sig=T63whob1hSx2BUvcJ0f0jR2aHeg&hl=en&sa=X&ved=0ahUKEwjo7pvdkb7VAhUC4WMKHbumA2sQ6AEITDAF#v=onepage&q=critiques%20of%20bennetts%2C%20deardorffs%20and%20byrams%20intercultural%20competence%20models&f=false

Dervin, F. (2017). I find it odd that people have to highlight other people's differences – even when there are none: Experiential learning and interculturality in teacher education. *International Review of Education, 63*(1), 87-102. doi:-org.ezproxy.lib.ucalgary.ca/10.1007/s11159-017-9620-y

Derwing, T. & Waugh, E. (2012). *Language skills and the social integration of Canada's adult immigrants.* Retrieved from https://irpp.org/research-studies/language-skills-and-the-social-integration-of-canadas-adult-immigrants/

Dewey, J. (1910). *How we think.* Retrieved from http://www.gutenberg.org/files/37423/37423-h/37423-h.htm

Dewey.J. (1916). Democracy and Education. Retrieved from

Dewey, J. (1938). *Experience and education*. New York, NY: Kappa Delta Pi.

Dewey, M. (2007). English as a lingua franca and globalization: An interconnected perspective. *International Journal of Applied Linguistics, 17*(3), 332-354. doi.org/10.1111/j.1473-4192.2007.00177.x

Dytynyshyn, N. (2008). Launching a community-based ESL program. *Concordia Working Papers in Applied Linguistics, 1*, 55-75. Retrieved from http://doe.concordia.ca/copal/documents/04_n_dytynyshyn.pdf.

Dytynyshyn, N. & Collins, L. (2012). Culture and interculturality in the adult ESL context in urban Quebec: A case study. *TESL Canada Journal, 30*(1), 45-68. doi: org/10.18806/tesl.v30i1.1125

East, M. (2012). Addressing the intercultural via task-based language teaching: Possibility or problem? *Language and Intercultural Communication, 12*(1), 56-73, doi: 10.1080/14708477.2011.626861

Ellingson, L. (2009). *Engaging crystallization in qualitative research: An introduction.* Retrieved from http://methods.sagepub.com.ezproxy.lib.ucalgary.ca/book/engaging-crystallization-in-qualitative-research

Estaji, M., & Rahimi, A. (2018). Exploring teachers' perception of intercultural communicative competence and their practices for teaching culture in EFL classrooms. *International Journal of Society, Culture and Language, 6*(2), 1-18. Retrieved from http://www.ijscl.net/article_32636.html

Fantini, A. E. (1995). Introduction: Language, culture, and worldview: Exploring the nexus. *International Journal of Intercultural Relations, 19(2),* 143-153. doi:10.1016/0147-1767(95)00025-7

Fantini, A. E. (2009). Assessing intercultural competence: issues and tools. In D.K., Deardorff, (Ed.), *The sage handbook of intercultural competence* (pp. 456-476). Thousand Oaks, CA: SAGE Publications Inc.

Fantani, A.E. (2011). Language: An essential component of intercultural communication competence. In J. Jackson (Ed), Routledge handbook of language and intercultural communication (pp. 263-278). Retrieved from https://ebookcentral-proquest-com.ezproxy.lib.ucalgary.ca/lib/ucalgary-ebooks/reader.action?docID=958214

Ferri, G. (2016). Intercultural competence and the promise of understanding. In F. Dervin & Z. Gross (Eds.), *Intercultural competence in education: Alternative approaches for different times* (pp. 97-120). Retrieved from http://www.palgrave.com/us/book/9781137587329

Finn, H. (2010). Overcoming barriers: Adult refugee trauma survivors in a learning community. *TESOL Quarterly*, *44*(3), 586-596. doi: 10.5054/tq.2010.232338

Fleming, D. (2010). Becoming citizens: Racialized conceptions of ESL learners and the Canadian Language Benchmarks. *Canadian Journal of Education, 33*(3), 588-616. Retrieved from https://www.jstor.org/stable/pdf/canajeducrevucan.33.3.588.pdf

Fleming, D. & Morgan, B. (2011). Discordant anthems: ESL and critical citizenship education. *Citizenship Education Research Network (CERN) Collection, 1,* 28-40. Retrieved from file:///C:/Users/eamery/Downloads/Fleming_D._and_Morgan_B._2011_._Discorda.pdf

Fleming, D. (2015). Engaging the hidden curriculum within the Canadian Language Benchmarks (2000 and 2012) as a complicated conversation. *Cahiers De L'ILOB, 7,* 29-40. doi: https://doi.org/10.18192/olbiwp.v7i0.1359

Flyvbjerg, Bent (2011). Case study. In N. K., Denzin & Y. S., Lincoln (Eds.), *The sage handbook of qualitative research* (pp. 301-316). Thousand Oaks, CA: SAGE Publications Inc.

Freire, P, (1970). *Pedagogy of the oppressed.* New York: Continuum.

Fungchomchoei, S., & Kardkarnklai, U.-m. (2016). Exploring the intercultural competence of Thai secondary education teachers and its implications in English language teaching. *Social and Behavioral Sciences, 236,* 240-247. doi:10.1016/j.sbspro.2016.12.017

Furstenberg, G. (2010). Making culture the core of the language class: Can it be done? *The Modern Language Journal, 94*(2), 329-332.doi.org/10.1111/j.1540-4781.2010.01027.x

Gans, H. (2017). Racialization and racialization research. *Ethnic and Racial Studies, 40*(3), 341-352, doi: 10.1080/01419870.2017.1238497

Garrett-Rucks, P. (2013). A discussion based online approach to fostering deep cultural inquiry in an introduction language class. *Foreign Language Annals, 46*(2), 191-212.doi: doi.org/10.1111/flan.12026

Garrett-Rucks, P. & Osborne, T. (2016). *Intercultural competence in instructed language learning: Bridging theory and practice.* Retrieved from https://ebookcentral-proquest-com.ezproxy.lib.ucalgary.ca/lib/ucalgary-ebooks/detail.action?docID=4455230

Gierke,L., Binder, N., Heckmann, M., Ozen, O., Leiser, L., Kedzior, K. (2018). Definition of intercultural competence (IC) in undergraduate students at a private university in the USA: A mixed-methods study. *PLoS ONE, 13*(4), 118-139. doi:org/10.1371/journal.pone.0196531 A

Glaser, B.G., & Strauss, A. (1967). *The discovery of grounded theory.* Chicago: Aldine Atherton.

Gobel, K. & Helmke, A. (2010). Intercultural learning in English as foreign language instruction: The importance of teachers' intercultural experience and the usefulness of precise instructional directives. *Teaching and Teacher Education, 26(*8), 1571-1582. doi: 10.1016/j.tate.2010.05.008.

Gorski, P. (2008). Good intentions are not enough: A decolonizing intercultural education. *Intercultural Education, 19*(6), 515-525. doi: 10.1080/14675980802568319

Gorksi, P. (2009). Intercultural education as social justice. *Intercultural Education*, *20*(2), 87-90. doi.org/10.1080/14675980902922135r

Guba, L. & Lincoln, Y.S. (1994). Competing paradigms in qualitative research. In N.K. Denzin & Y.S. Lincoln (Eds). Handbook of qualitative research (pp. 105-117). Thousand Oaks, CA: Sage Publications Inc.

Guilherme, A. &. & Morgan. J. W. (2009). Martin Buber's philosophy of education and its implications for adult non-formal education, *International Journal of Lifelong Education, 28*(5), 565-581. doi: 10.1080/02601370903189989.

Gundara, J., & Portera, A. (2008). Theoretical reflections on intercultural education. *Intercultural Education, 19*(6), 463-468, doi: 10.1080/14675980802568244

Guo, Y., Lund, D., & Arthur, N. (2009). *My culture, your culture: What pre-service teachers say about intercultural competence?* Retrieved from

https://sites.ualberta.ca/~pcerii/WorkingPapers/Working%20paper%20-%20Guo,%20Lund,%20Arthur.pdf

Guo, Y. (2009). Racializing immigrant professionals in an employment preparation ESL program. *Cultural and Pedagogical Inquiry, 1*(9), 40-54. doi: 10.18733/C3CC7X

Guo, S. (2013). Citizenship, immigration, and lifelong learning. In Nesbit, T., Brigham, S., Taber, N. & Gibb, T. (Eds.), *Building on critical traditions: Adult education and learning in Canada* (pp.319-329). Toronto: Thompson Nelson.

Guo, Y. (2015). Language policies and programs for adult immigrants in Canada: Deconstructing discourses of integration. *Transnational Migration, Social Inclusion, and Adult Education, 146,* 41-51. doi: 10.1002/ace.20130.

Hawkins, M., & Norton, B. (2009). Critical language teacher education. In A. Burns & J. Richards (Eds.), Cambridge guide to second language teacher education. (pp. 30-39). Cambridge: Cambridge University Press

Haque, E., & Cray, E. (2007). Constraining teachers: Adult ESL settlement language training policy and implementation. *TESOL Quarterly, 41*(3), 634-642. doi: 10.1002/j.1545-7249.2007.tb00096.x

Heyward, M. (2002). From international to intercultural: Redefining the international school for a globalized world. *Journal of Research in International Education, 1*(1), 9–32. https://doi.org/10.1177/147524090211002

Hoff, E. (2014). A critical discussion of Byram's model of intercultural communicative competence in the light of bildung theories. *Intercultural Education, 25*(6), 508-517.doi: 10.1080/14675986.2014.992112

Holliday, A. (1994). *Appropriate methodology and social context.* – Cambridge: Cambridge University Press.

Holliday, A. (2010). *Intercultural communication and ideology.* London, UK:Sage

Holliday, A. (2018) Designing a course in intercultural education. *Intercultural Communication Education, 1*(1), 4-11. doi:org/10.29140/ice.v1n1.24

Huang, Y. & Zhu, Y. (2009). The role of local communities and the shift of l2 learners' frame of reference in second language acquisition. *SFU Educational Review, 1,* 22–29. Retrieved from http://journals.sfu.ca/sfuer/index.php/sfuer/article/viewFile/56/65

Hymes, D. (1972). On communicative competence. In J. Pride, & J. Holmes, *Sociolinguistics* (pp. 269-293). Baltimore: Penguin Education.

Hyndman, J. (2011). *Research summary on resettled refugee integration in Canada.* Retrieved from https://www.unhcr.ca › 2014/10 › RPT-2011-02-resettled-refugee-e

Immigration, Refugees and Citizenship Canada. (2012). *Backgrounder-Language Instruction for Newcomers to Canada Program.* Retrieved from https://www.canada.ca/en/immigration-refugees-citizenship/news/archives/backgrounders-2013/language-instruction-newcomers-canada-linc-program.html

Immigration, Refugees and Citizenship Canada. (2017). *Key highlights-2017 immigration levels plan*. Retrieved from https://www.canada.ca/en/immigration-refugees-citizenship/news/2016/10/key-highlights-2017-

Immigration, Refugees and Citizenship Canada. (2018). *2018 annual report to parliament on immigration.* Retrieved from https://www.canada.ca/en/immigration-refugees-citizenship/corporate/publications-manuals/annual-report-parliament-immigration-2018/report.html

Immigration, Refugees and Citizenship Canada. (2018b). Language classes funded by the Government of Canada. Retrieved from https://www.canada.ca/en/immigration-refugees-citizenship/services/new-immigrants/new-life-canada/improve-english-french/classes.html

Immigration, Refugees and Citizenship Canada (2019). *Immigration, refugees and citizenship Canada departmental plan 2019-2020.* Retrieved from https://www.canada.ca/en/immigration-refugees-citizenship/corporate/publications-manuals/departmental-plan-2019-2020/departmental-plan.html#sec03-1-*2.*

Immigration, Refugees and Citizenship Canada. (2019b). *Glossary of terms.* Retrieved from http://www.cic.gc.ca/english/helpcentre/glossary.asp

Jackson, P. (1968). *Life in classrooms.* New York: Teachers College Press.

Jarvis, P. (1987). *Adult learning in the social context.* Retrieved from https://books.google.ca/books?id=P4MxdkI8LmwC&pg=PP6&source=gbs_selected_pages&cad=2#v=onepage&q&f=false

Jarvis, P. (2010). *Adult education and lifelong learning: Theory and practice* (4th ed.). New York, NY: Routledge.

Jensen, I. (2000). *The practice of intercultural communication.* Retrieved from https://www.immi.se/intercultural/nr6/jensen.pdf

Johnson, L. (2014). Culturally responsive leadership for community empowerment. *Multicultural Education Review*, *6*(2), 145-170. doi:10.1080/2005615X.2014.11102915.

Kawalilak, C., & Groen, G. (2014). *Pathways of adult learning: Professional and education narratives.* Retrieved from https://books.google.ca/books?hl=en&lr=&id=OKd2BQAAQBAJ&oi=fnd&pg=PR3&dq

=Colleen+Kawalilak+and+intercultural+learning+&ots=4XEEkvhinc&sig=VIBA9Q-ACjNDcgg_Peg9pYd5vqk#v=onepage&q=Colleen%20Kawalilak%20and%20intercultural%20learning&f=false

Kawalilak, C., Lock. J., & Redmond, P. (2018). Responses to internationalisation in two schools of education. *Journal of Education Thought, 51*(3), 407-436. doi: 10.158.19.124

Kerka, S. (2002). *Trauma and adult learning.* Retrieved from ERIC database. (ED472601)

Knowles, M. S. (1980). *The modern practice of adult education: From pedagogy to andragogy* (Revised and updated). Cambridge: New York.

Knowles, M. S., Holton, E. F., & Swanson, R. A. (2012). *The adult learner: The definitive classic in adult education and human resource development*. Retrieved from https://ebookcentral-proquest-com.ezproxy.lib.ucalgary.ca/lib/ucalgary-ebooks/reader.action?docID=680833

Kolb, D. A. (1984). *Experiential learning: Experience as the source of learning and development.* New Jersey: Prentice-Hall.

Kourova, A., & Modianos, D. (2013). Inter-cultural awareness and its role in enriching students' communicative competence. [Special Issue]. *The International HETL Review*, 60-70. doi: https://www.hetl.org/wp-content/uploads/2013/09/HETLReview2013SpecialIssueArticle6.pdfbicke

Krajewski, S. (2011). *The next Buddha may be a community: Practicing intercultural competence at Macquarie University*, Sydney, Australia. Retrieved from https://ebookcentral-proquest-com.ezproxy.lib.ucalgary.ca/lib/ucalgary-ebooks/detail.action?docID=1133173

Kramsch, C. (2003). *Context and culture in language teaching*. Oxford: Oxford University Press.

Kramsch, C. (2013). Culture in foreign language teaching. *Iranian Journal of Language Teaching Research, 1*(1), 57-78. Retrieved from https://eric.ed.gov/?id=EJ1127430

Kramsch, C. (2014). Teaching foreign languages in an era of globalization: Introduction. *The Modern Language Journal*, *98*(1), 296-311. doi:10.1111/j.1540-4781 2014.12057.x

Kramsch, C., & Hua, Z. (2016). Language, Culture and Language Teaching. In G. Hall (Ed.), *Routledge Handbook of English Language Teaching* (pp. 38-50). London: Routledge.

Krasny, M., & Tidball, K. (2009). Community gardens as context for science, stewardship and advocacy learning. *Cities and the Environment, 2*(1), 1-18. Retrieved from https://pdfs.semanticscholar.org/51af/d80e1a82d14444bab082cfddfacaa8a9d946.pdf

Kubota, R. & Lin, A. (2006). Race and TESOL. Introduction to concept and theories. *TESOL*. *40*(3), 471-493.doi:10.2307/40264540

Kubota, R. (2014). "We must look at both sides"— But a denial of genocide too? Difficult moments on controversial issues in the classroom. *Critical Inquiry in Language Studies, 11*(4), 225-251, doi: 10.1080/15427587.2014.968071

Ladson-Billings (2009). Education for everyday people: obstacles and opportunities facing the Obama administration. *Harvard Educational Review: 79* (20). 345-359. doi.org/10.17763/haer.79.2.p55341pmq0822713.

Layne, H., Tremion, V. & Dervin, F. (2015). *Making the most out of intercultural education.* Retrieved from https://ebookcentral-proquest-com.ezproxy.lib.ucalgary.ca/lib/ucalgary-ebooks/detail.action?docID=2076534

Leask, B. (2009). Using formal and informal curricula to improve interactions between home and international students. *Journal of Studies in International Education*, *13*(2), 205–221. doi.org/10.1177/1028315308329786

Leask, B. & Carroll, J. (2011). Moving beyond 'wishing and hoping': Internationalisation and student experiences of inclusion and engagement, *Higher Education Research & Development, 30*(5), 647-659, doi: 10.1080/07294360.2011.598454

Leask, B. (2015). A conceptual framework for internationalisation of the curriculum. *Internationalization of teaching and learning (Briefing number 2*). Retrieved from file:///C:/Users/eamery/Documents/AConceptualFrameworkforInternationalisationoftheCurriculum.pdf

Leeman, Y., & Koeven, E. (2018). New immigrants. An incentive for intercultural education? *Education Inquiry*, *10*(3), 189-207. doi:10.1080/20004508.2018.1541675

Leithwood, K. A., & Riehl, C. (2003). *What we know about successful school leadership.* Retrieved from http://www.educationalleaders.govt.nz/Pedagogy-and-assessment/Building-effective-learning-environments/What-we-know-about-successful-school-leadership

Leung, C. & Scarino, A. (2016). Reconceptualizing the nature of goals and outcomes in language/s education. *Modern Language Journal*, *100,* 81-95. doi: 10.1111/modl.12300

Li, P. (2003). Deconstructing Canada's discourse of immigrant integration. *Journal of International Migration and Integration, 4(3),* 315-333. doi.org/10.1007/s12134-003-1024-0

Liddicoat, A. & Scarino (2010). Eliciting the intercultural in foreign language education. In A. Paran & L. Sercu (Eds.), *Testing the untestable in language education* (pp. 52-73).

Retrieved from https://ebookcentral-proquest-com.ezproxy.lib.ucalgary.ca/lib/ucalgary-ebooks/detail.action?docID=543892

Liddicoat, A., & Scarino, A. (2013). *Intercultural language teaching and learning.* Retrieved from https://ebookcentral-proquest-com.ezproxy.lib.ucalgary.ca/lib/ucalgary-ebooks/detail.action?docID=1124313

Linares, S. (2016). Othering: Towards a critical cultural awareness in the language classroom. *HOW*, *23*(1), 129-146. Retrieved from https://files.eric.ed.gov/fulltext/EJ1128072.pdf

Lindeman, E. (1926). *The meaning of adult education.* Retrieved from https://openlibrary.org/books/OL14361073M

MacKay, A. & Gass, S. (2012). *Research Methods in Second Language Acquisition, a Practical Guide.* Sussex: Wiley-Blackwell.

Mackenzie, L. & Wallace. (2011). The communication of respect as a significant dimension of cross-cultural communication competence. *Cross-Cultural Communication Competence. 7*(3). 10-18. doi: 10.3968/j.ccc.1923670020110703.175

MacPherson, S. (2010). Teachers' collaborative conversations about culture: Negotiating decision making in intercultural teaching. *Journal of Teacher Education*, *61*(3), 271–286. https://doi.org/10.1177/0022487109353032

Magro, K. (2009). Negotiating new cultural and social terrain: Possibilities for transformative change among refugees and newcomers to Canada. *Proceedings of the Canadian Association for the Study of Adult Education,* 199-205. Retrieved from http://www.casae-aceea.ca/~casae/sites/casae/archives/cnf2009/OnlineProceedings-2009/CASAE2009%20Proceedings%20TOC.html

Magro,K. & Ghorayshi, P. (2011). *Adult refugees and newcomers in the inner city of Winnipeg: Promising pathways for transformative learning.* Retrieved from https://www.policyalternatives.ca/sites/default/files/uploads/publications/Manitoba%20Office/2011/02/Adult%20Refugees%20and%20Newcomers%20Winnipeg.pdf.

Manjarrés, N. (2009). Intercultural competence: Another challenge. *PROFILE, 11*, 143-158. Retrieved from https://revistas.unal.edu.co/index.php/profile/article/viewFile/10552/11015

Manson, B. Poitras & Hong. Y. (2010). Enhancing language skills and fostering perspective transformation in adult ESL education: A transformative learning approach. *Proceedings of the Adult Education Research Conference,* 311-316. Retrieved from https://newprairiepress.org/aerc/2010/papers/47/

Martin, J. (2015). Revisiting intercultural competence: Where to go from here. *International Journal of intercultural relations. 48,* 6-8. doi:10.1016/j.ijintrel.2015.03.008

Martin, J. & Nakayama, T. (2014). *Intercultural communication in context.* CA: Mayfield.

Mathews-Aydinli, J. (2008). Overlooked and understudied. A survey of current trends in Canada on adult English language learners. *Adult Education Quarterly*, *58* (3), 198-213. doi: 10.1177/0741713608314089

Matsuo, C. (2015, January). *A dialogue critique of Michael Byram's intercultural communicative model: Proposal for a dialogic pedagogy.* Paper presented at the meeting of the International Symposium. TUFS, Tokyo.

Mercer, L., & Carter, L. (2018). An intercultural curriculum for a leadership in community engagement program: Linking theory and practice. *Journal of Professional, Continuing, and Online Education 3*(1), 1-18. doi: https://doi.org/10.18741/jpcoe40

Merriam, S. B. (1998). *Qualitative research and case study applications in education* (2nd ed.). San Francisco, CA: Jossey-Bass Publishers.

Merriam, S. B. (2009). *Qualitative research: A guide to design and implementation* (3rd ed.). Retrieved from https://ebookcentral-proquest-com.ezproxy.lib.ucalgary.ca/lib/ucalgary-ebooks/detail.action?docID=1662771

Merriam, S., Caffarella, R. & Baumgartner, L. (2012). *Learning in adulthood.* Retrieved from https://search-credoreference-com.ezproxy.lib.ucalgary.ca/content/title/wileyla?tab=contents

Merriam, S. & Bierema, L. (2013). *Adult learning: Linking theory and practice.* Retrieved from https://ebookcentral-proquest-com.ezproxy.lib.ucalgary.ca/lib/ucalgary-ebooks/detail.action?docID=1376941

Merriam, S. & Grenier, R. (2019). *Qualitative research in practice. Examples for discussion and analysis.* Retrieved from https://www.amazon.ca/Qualitative-Research-Practice-Examples-Discussion/dp/1119452023

Miekly, J. (2014). What makes critical thinking critical for adult ESL students? *The CATESOL Journal. 25*(1). 143-150. Retrieved from https://files.eric.ed.gov/fulltext/EJ1111901.pdf

Mikander, P., Zilliacus, H., & Holm, G. (2018). Intercultural education in transition: Nordic perspectives. *Education Inquiry, 9*(1), 40-56. doi:10.1080/20004508.2018.1433432.

Miles, M. B., Huberman, M., & Saldana, J. (2014). *Qualitative data analysis: A methods sourcebook.* Thousand Oaks, CA: Sage Publications Inc.

Mitchell, C & Sackney, L. (2009). *Sustainable Improvement Building Learning Communities that Endure.* Retrieved from https://www.sensepublishers.com/media/991-sustainable-improvement.pdf

Moelleur, A. & Osborn, S. (2014). A pragmatic perspective on building intercultural competency. *Foreign Language Annals, 47*(4), 669–683. doi: 10.1111/flan.12115

Moeller, A. & Nugent, K. (2014). *Building intercultural competence in the language classroom.* Retrieved from http://digitalcommons.unl.edu/teachlearnfacpub/161

Mollaei, F., & Azad, I. (2012). Experiential education contributing to language learning. *International Journal of Humanities and Social Science, 2*(21), *268-279. Retrieved from*

Morgan, B. (2009). Fostering transformative practitioners for critical EAP: Possibilities and challenges. *Journal of English for Academic Purposes, 8*(2), 86-99. doi:10.1016/j.jeap.2008.09.001

Morgan, B. & Vandrick, S. (2009). Imagining a peace curriculum: what second-language education brings to the table. *Peace & Change, 34*(4), 510-532. doi: 10.1111/j.1468-0130.2009.00598.x

Morrice, L. (2012). Learning and refuges: Recognizing the darker side of transformative learning. *Adult Education Quarterly, 63*,251–271. doi: 10.1177/0741713612465467

Nagata, A. L. (2006). Transformative learning in intercultural education. *Rikkyo Intercultural Communication Review*, *4*, 39–60. Retrieved from http://citeseerx.ist.psu.edu/viewdoc/download?doi=10.1.1.524.8008&rep=rep1&type=pdf

Nakayama T., & Martin, J. (2014). Ethical issues in intercultural competence. In X. Dai & G.C. *Intercultural communication competence* (pp. 97-111). Newcastle upon Tyne: Cambridge Scholars Publishing.

Nakayama,T., & Halualani, T. (2010). *The handbook of critical intercultural communication.* Retrieved from https://www.amazon.com/Handbook-Critical-Intercultural-Communication/dp/1405184078

Nazarenko, L. (2015). Linguistic characteristics of intercultural competence as a part of teachers' professional competence. *Social and Behavioural Sciences, 180,* 407-412. doi:org/10.1016/j.sbspro.2015.02.137

Newton, J., Yates, E., Shearn, S., & Nowitzki, W. (2010). *Intercultural communicative language teaching: Implications for effective teaching and learning.* Retrieved from the Education counts website: http://www.educationcounts.govt.nz/publications/curriculum/76637/introduction

Nieto, C., & Booth, M. (2010). Cultural competence: Its influence on the teaching and learning of international students. *Journal of Studies in International Education, 14*(4), 406–425. doi.org/10.1177/1028315309337929

Nilsson, T. (2010, September). *Intersectional on meaning making processes in the cultural, communicative and ethical dimensions of language teaching*. Paper presented at the meeting of Intercultural Education as a Project for Social Transformation. Linking theory and practice towards Equity and Social Justice. European's Commission Lifelong Learning Programme, Malta, Italy.

Odağ, O, Wallin. H., & Kedzior, K. (2015). Definition of intercultural competence according to undergraduate students at an international university in Germany. *Journal of Studies in International Education, 20(2),* 1-22. doi: 10.1177/1028315315587105

Oliveira,S. & Nisbett, R. (2018). Culture changes how we think about thinking: from "human inference" to"geography of thought" *Perspectives on Psychological Science, 12*(5)782-790. doi*:*10.1177/1745691617702718

Osman, H. (2015). *Investigating English teachers' perceptions of intercultural communicative competence in the kingdom of Saudi Arabia* (Doctoral Dissertation). Retrieved from the University of San Francisco, USF Scholarship: a digital repository.

Patton, M. (1990). *Qualitative evaluation and research methods*. Beverly Hills, CA: Sage.

Peng, K., & Nisbett, R. E. (2000). Dialectical responses to questions about dialectical thinking. *American Psychologist, 55(9),* 1067−1068. doi:

Perry,L. & Southwell,L. (2011). Developing intercultural understanding and skills: models and approaches. *Intercultural Education, 2(*6), 453-466. doi: 10.1080/14675986.2011.644948

Pessoa, R. & Freitas, M. (2012). Challenges in critical language teaching. *TESOL Quarterly*, *46* (4), 753-776. doi.org/10.1002/tesq.46

Pettis, J. (2014). *Portfolio-based language assessment (PBLA): Guide for teachers and programs.* Retrieved from http://www.language.ca/documents/PBLA_Guide_e-version_2015.pdf

Phillips, J., & Abbott, M. (2011). *A decade of standards: Impact, influence, and future directions.* Retrieved from http://www.actfl.org/sites/default/files/pdfs/public/national-standards-2011.pdf

Phuong, N.,Cees, T.,& Pilot, A. (2005). Cooperative learning vs Confucian heritage culture's collectivism: confrontation to reveal some cultural conflicts and mismatch. Asian European Journal, 3(3). 403-419. doi: 10.1007/s10308-005-0008-4

Popescu, T., & Iordachescu, G.-D. (2015). Raising students' intercultural competence through the process of language learning. *Procedia - Social and Behavioral Sciences, 197*, 2315 – 2319.

Portera, A. & Grant, C. (2017). *Intercultural Education and competences.* Retrieved from goo.gl/n844NYcontent_copyCopy short URL

Porto, M. (2013). Language and intercultural education: An interview with Michael Byram. *Pedagogies: An International Journal, 8*(2), 143-162, doi: 10.1080/1554480X.2013.769196.

Porto, M. (2019). Does education for intercultural citizenship lead to language learning? *Language, Culture and Curriculum, 32* (1), 16-33, doi: 10.1080/07908318.2017.1421642

Qin, Y., & Blachford, D. (2017). A smooth journey to integration? A case study of integration of English proficient Chinese immigrants in Canada. *Intercultural Communication Studies, XXVI* (1), 24-41. Retrieved from https://web.uri.edu/iaics/files/Yue-QIN-Dongyan-R.-BLACHFORD.pdf

Refugee Alberta (n.d.). *A project of AAISA.* Retrieved from http://refugeealberta.ca/

Ricento, T., Cervatiuc, A., MacMillan, F. & Masoodi, S. (2008). *Insights into funded ESL programs. Report on the LINC program.* Faculty of Education, University of Calgary.

Risager, K. (2007). *Language and culture pedagogy: From a national to a transnational paradigm.* Retrieved from https://ebookcentral-proquest-com.ezproxy.lib.ucalgary.ca/lib/ucalgary-ebooks/reader.action?docID=293218

Rodríguez, A., Burt, M., Peyton, J. & Ueland, M. (2009). *Managing programs for adults learning English.* Center for Applied Linguistics, Washington, DC. Retrieved from file:///C:/Users/eamery/Documents/managing-programs-for-adults-learning-english%20(1).pdf

Saldana, J. (2013). *The coding manual for qualitative researchers.* Retrieved from file:///C:/Users/eamery/Downloads/Saldana-2013 TheCodingManualforQualitativeResearchers_clean.pdf

Sasani,S. (2018). *The place of culture in English language teaching: An exploration of non-native ESOL teachers' attitudes* (Doctoral Thesis). Retrieved from http://etheses.whiterose.ac.uk/20958/1/Simin%20Sasani%20-PhD%20Thesis.pdf

Schon, D. (1994). *The Reflective Practitioner: How Professionals Think in Action*. Retrieved from https://ebookcentral-proquest-com.ezproxy.lib.ucalgary.ca/lib/ucalgary-ebooks/detail.action?docID=4816972

Schoorman, D. & Bogotch. R. (2010) Moving beyond 'diversity' to 'social justice': the challenge to re-conceptualize multicultural education, *Intercultural Education*, *21*(1) 79-85. doi:10.1080/14675980903491916

Segal, U. & Mayadas, N. (2005). Assessment of issues facing immigrant and refugee families. *Child Welfare Journal, 84*(5), 563-583. Retrieved from http://web.a.ebscohost.com.ezproxy.lib.ucalgary.ca/ehost/detail/detail?vid=0&sid=c412e432-7dcb-41da-baab-df8b2d9f09c0%40sdc-v-*sessmgr01&bdata=JnNpdGU9ZWhvc3QtbGl2ZQ%3d%3d#AN=18698537&db=ehh*

Sercu, L. (2010). Assessing intercultural competence: More questions than answers. In A. Paran. & L. Sercu. (Eds.) *Testing the untestable in language education* (pp. 17-34). Retrieved from https://ebookcentral-proquest-com.ezproxy.lib.ucalgary.ca/lib/ucalgary-ebooks/detail.action?docID=543892

Simons, H. (2009). *Case study research in practice*. Los Angeles, CA: Sage Publications Ltd.

Sinicrope, C., Norris, J., & Watanabe, Y. (2012). *Understanding and assessing intercultural competence.* Retrieved from *file:///C:/Users/eamery/Downloads/UNDERSTANDING_AND_ASSESSING_INTERCULTURAL_COMPETEN.pdf*

Snell, A. (2019). A dialogic approach to exploring culture in community-based adult ESL classrooms. *TESOL Journal,* 1-17. doi.org/10.1002/tesj.450

Smith, L. (1978). An evolving logic of participant observation, educational ethnography, and other case studies. *Review of Research in Education, 6*(1), 318-377. Retrieved from https://www.jstor.org/stable/1167249?seq=1#page_scan_tab_contents

Sorrells, K. A., & Nakagawa, G. (2008). Intercultural communication praxis and the struggle for social responsibility and social justice. In O. Swartz (Ed.), *Transformative communication studies: Culture, hierarchy, and the human condition*. Leicester, UK: Troubador.

Sorrells, K.A. (2016). *Intercultural communication: Globalization and social justice*. Thousand Oaks, CA: Sage Publications Inc.

Spitzberg, B. H., & Changnon, G. (2009). Conceptualizing intercultural competence. In D. K. Deardorff (Ed.). *The sage handbook of intercultural competence* (pp. 2-52). Thousand Oaks, CA: SAGE Publications.

Stake, R.E. (1995). *The art of case study research*. Thousand Oaks, CA: Sage Publications Inc.

Syarizan, D., Minah, H., & Norhafezah, Y. (2014). Reconcepualizing intercultural competence: a phenomenological investigating of students' intercultural experiences. *Procedia-Social and Behavioural Sciences, 155*(6), 130-135. Retrieved from http://repo.uum.edu.my/13007/1/pro10.pdf

The Alberta Teachers of English as a Second Language, Norquest College & Bow Valley College (2016). *Enhancing intercultural communication competence.* Retrieved from https://www.atesl.ca/resources/enhancing-intercultural-communicative-competence/

Timmons, V. & Cairns, E. (2012). Case study research in education. In A. Mills, G. Durepos & E.Wiebe (Eds.), *Encyclopedia of case study research (pp.100-102*). Retrieved from http://methods.sagepub.com.ezproxy.lib.ucalgary.ca/base/download/ReferenceEntry/encyc-of-case-study-research/n36.xml

Ting-Toomey, S., & Kurogi, A. (1998). Facework competence in intercultural conflict: An updated face-negotiation theory. *International Journal of Intercultural Relations, 22*, 187-225.doi.org/10.1016/S0147-1767(98)00004-2

Ting-Toomey, S., & Kurogi, A. (2013). *The SAGE handbook of conflict communication: integrating theory, research, and practice.* Thousand Oaks, California: SAGE Publications.

Tran, T. (2013). Is the learning approach of students from the Confucian heritage culture problematic? *Education Research for Policy and Prac*tice, *12*,57-65. doi: 10.1007/s10671-012-9131-3

United Nations High Commissioner for Refugees (UNHCR). The UN refugee agency (2017). *Global Trends Forced Displacement.* Retrieved from https://www.unhcr.org/globaltrends2017/

United Nations Educational, Scientific and Cultural Organization. (2009). *World report no. 2: Investing in cultural diversity and intercultural dialogue*. Retrieved from www. unesco.org/en/world-reports/cultural-diversity

United Nations Educational, Scientific and Cultural Organization Institute for Statistics. (2011). *International Standard Classification of Education ISCED 2011.* Retrieved from http://uis.unesco.org/sites/default/files/documents/international-standard-classification-of-education-isced-2011-en.pdf

United Nations Educational, Scientific and Cultural Organization (2013). *Intercultural competences conceptual and operational framework.* Retrieved from http://unesdoc.unesco.org/images/0021/002197/219768e.pdf

United Nations Educational, Scientific and Cultural Organization. (2016). *Education 2030 framework for action*. Retrieved from http://unesdoc.unesco.org/images/0024/002456/245656E.pdf.

Valencia, J. & Medina, X. (2009). Addressing culture in the EFL classroom: a dialogic proposal. *PROFILE Issues in Teachers Development, 11*(2), 141-170. doi.org/10.15446/profile

Walter, P. (2013). Theorising community gardens as pedagogical sites in the food movement. *Environmental Education Research, 19*(4), 521-539. doi:10.1080/13504622.2012.709824

Warwick. (2008). The cultural and intercultural identities of transnational English teachers: Two case studies from the Americas. *TESOL Quarterly, 42*(4), 617-640. doi-org.ezproxy.lib.ucalgary.ca/10.1002/j.1545-7249.2008.tb00151.x

Weber, D., Abe, Y., Whitelaw, C., Odgers, T. & Steels, K. (2015). *Intercultural communicative competence for TESL instructors.* Retrieved from https://www.norquest.ca/research-innovation/colbourne-institute-for-inclusive-leadership/projects/completed-projects/intercultural-communicative-competence-for-tesl-instructors.aspx

Whaley, A. & Davis K.E. (2007). Cultural competence and evidence-based practice in mental health services: A complementary perspective. *American Psychology, 62,* 563–74. doi: 10.1037/0003-066X.62.6.563.

Xiaodong, D. & Chen-Ming, C. (2009). *Intercultural communication competence: Conceptualization and its development in cultural contexts and interaction.* Newcastle upon Tyne:Cambridge Scholars Publishing.

Xu, K. (2013). Theorizing difference in intercultural communication: A critical dialogic perspective. *Communication Monographs, 80*(3), 379-397. doi: 10.1080/03637751.2013.788250

Yates, L. (2011) Interaction, language learning and social inclusion in early settlement. *International Journal of Bilingual Education and Bilingualism*, *14*(4), 457-471. doi: 10.1080/13670050.2011.573068

Yin, R. (2014). *Case study research: Design and methods.* Los Angeles, CA: Sage Publications Inc.

Yoshida,T, Yashiro, K. & Suzuki,Y. (2013). Intercultural communication skills: What Japanese businesses today need. *International Journal of Intercultural Relations, 36*(1), 72-85, doi.org/10.1016/j.ijintrel.2012.04.013.

Young, T. J., & Sachdev, I. (2011). Intercultural communicative competence: Exploring English language teachers' beliefs and practices. *Language Awareness*, *20*(2), 81-98. doi.org/10.1080/09658416.2010.540328.

Yu, S. Ouellet, E. & Warmington, A. (2007). Refugee integration in Canada: A survey of empirical evidence and existing services. *Refugee*, *24*(2). 17-34. Retrieved from http://refuge.journals.yorku.ca/index.php/refuge/article/view/21381/20051

Yue, J. & Ning, P. (2015). The cultivation of critical thinking skills in intercultural communication course. *Cross Cultural Communication, 11*(3), 47-51. doi: :10.3968/6570

Zhang, Y. (2017). A study on ESL teachers' intercultural communication competence. *English Language Teaching, 10*(11). 229-235. doi: 10.5539/elt.v10n11p229

Zlomislic, J., Gverijeri, L., & Bugaric, E. (2016). The significance of intercultural competence in cross-cultural communication. *Ekonomski Vjesnik,* 433-451. Retrieved from https://hrcak.srce.hr/ojs/index.php/ekonomski-vjesnik/article/view/4230