

PEOPLE'S DEMOCRATIC REPUBLIC OF ALGERIA
MINISTRY OF HIGHER EDUCATION AND SCIENTIFIC RESEARCH
MOHAMMED EL BACHIR EL IBRAHIMI UNIVERSITY
BORDJ BOU ARRERIDJ
FACULTY OF LETTERS AND LANGUAGES
DEPARTMENT OF ENGLISH



*A Dissertation Submitted in Partial Fulfilment of the Requirements for the Degree of
 Master of Arts in Teaching English as a Foreign Language (TEFL)*

**Exploring the Role of Humor in Enhancing Learners' Intercultural Competence
 Case of Third-Year English Students of Mohammed El Bachir El Ibrahimy,
 Bordj Bou Arreridj**

Submitted by:

- Benkhaled Amani
- Kawther Iekbir
- Maria Dehimat

Supervisor:

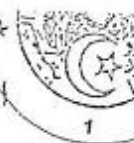
Dr. Amira Bouflih

Board of Examiners:

President	Abdelnour Ben Hamimid
Supervisor	Amira Bouflih
Examiner	Kenza Nezzar

Academic Year: 2024/2025

ملحق بالقرار رقم 10824... المؤرخ في 27 صفر 2020



الجمهورية الجزائرية الديمقراطية الشعبية
وزارة التعليم العالي والبحث العلمي

مؤسسة التعليم العالي والبحث العلمي:

نموذج التصريح الشرقي
الخاص بالالتزام بقواعد النزاهة العلمية لإنجاز بحث

أنا الممضي أسفله،

المسيد(ة): بن ماجستير أحمد بن ماجستير الصفة: طالب، أستاذ، باحث... طالبة

الحامل(ة) لبطاقة التعرف الوطنية رقم 11640134 والمصادرة بتاريخ 2020/04/20

المسجل(ة) بكلية / معهد الأدب واللغات / قسم اللغة الإنجليزية 6000

والمكلف(ة) بإنجاز أعمال بحث (مذكرة التخرج، مذكرة ماستر، مذكرة ماجستير، أطروحة دكتوراه).

عنوانها: Exploring the role of humor in enhancing learner's

Socio-cultural competence use of third-year english students of Mohammed el Bouch

أصرح بشرقي أنني التزم بمزاولة المعايير العلمية والمنهجية ومعايير الأخلاقيات المهنية والنزاهة الأكاديمية

المطوية في إنجاز البحث المذكور أعلاه .

التاريخ: 2020/04/21

توقيع المعني(ة)

ملحق بالقرار رقم 10821... المؤرخ في 27 صفر 2020
الذي يحدد القواعد المتعلقة بالوقاية من السرقة العلمية ومكافحتها



الجمهورية الجزائرية الديمقراطية الشعبية
وزارة التعليم العالي والبحث العلمي

مؤسسة التعليم العالي والبحث العلمي:

نموذج التصريح الشرقي
الخاص بالالتزام بقواعد النزاهة العلمية لإنجاز بحث

أنا الممضي أسفله،

السيد(ة): صالحية جويال الصفة: طالب، أستاذ، باحث
الحامل(ة) لبطاقة التعريف الوطنية رقم 11832074 والصادرة بتاريخ 2020/08/24
المسجل(ة) بكلية / معهد آداب اللغة قسم اللغة الإنجليزية
والمكلف(ة) بإنجاز أعمال بحث (مذكرة التخرج، مذكرة ماستر، مذكرة ماجستير، أطروحة دكتوراه)،
عنوانها: Exploring The role of humor in enhancing learner's Intercultural competence - case of Third year applied students of Mohamed El Beher of brother
أسرح بشرقي أنني التزم بمراعاة المعايير العلمية والمنهجية ومعايير الأخلاقيات المهنية والنزاهة الأكاديمية
المطوية في إنجاز البحث المذكور أعلاه.

التاريخ: 2020/07/21

توقيع المحني (ة)

[Handwritten signature]

شيفو ناسا تعليل
المسجل
مستشار
التاريخ: 2020/07/21
ضابط الحفظ النسبية
حروز زهم

ملحق بالقرار رقم 10821... المؤرخ في 27 صفر 2020
الذي يحدد القواعد المتعلقة بالوقاية من السرقة العلمية ومكافحتها



الجمهورية الجزائرية الديمقراطية الشعبية
وزارة التعليم العالي والبحث العلمي

مؤسسة التعليم العالي والبحث العلمي:

نموذج التصريح الشرقي
الخاص بالالتزام بقواعد النزاهة العلمية لإنجاز بحث

أنا المعضي أسفله،

السيد(ة): كريم كريم الصفة: طالب، أستاذ، باحث
الحامل(ة) لبطاقة التعريف الوطنية رقم: 24130000 والصادرة بتاريخ: 2025/03/19
المسجل(ة) بكلية / معهد الآداب والعلوم الإنسانية، قسم الآداب الأجنبية
والمكلف(ة) بإنجاز أعمال بحث (مذكرة التخرج، مذكرة ماستر، مذكرة ماجستير، أطروحة دكتوراه)،
عنوانها: Exploring the role of humor in Enhancing learners' intercultural competence
أصرح بشرقي أنني ألتزم بمراعاة المعايير العلمية والمنهجية ومعايير الأخلاقيات المهنية والنزاهة الأكاديمية
المطروحة في إنجاز البحث المذكور أعلاه .

التاريخ: 2025/07/18

توقيع المعني (ة)

شؤون البحث العلمي
السيد(ة) كريم
رقم التعريف: 24130000
التاريخ: 2025/07/18

مدير التعليم العالي والبحث العلمي
الجامعة الجزائرية

21
2025

Dedication 1

For the ones who shaped my soul

To Allah

The One who puts the stars into my nights, Who wrapped me in blessings, both fierce and kind, Who gave me storms to teach me strength, And whispered wisdom into the corners of my heart.

To my mother

The woman who stood like a lighthouse in my chaos, Who taught me that resilience wears a soft face and that bravery often begins in silence.

To my father

The kindest soul I've ever known, My first love and refuge I return

To my sisters, Monira and Nawal

behind all I've become

And to Warda,

the one in the sky You still in my heart living sound in my mind .

To my brothers, Ramdane and Ahmad

Your existence was the road i walked ,

To my nieces and nephews ,

You made me believe That I could be a story never regretted..

To my friends Maria, Kawther, Anissa, and Maya

*You turned the ordinary into gold,
Carving magic into our dreamy 6 p.m. hours.*

This is for all of you

*The heartbeats behind every page,
The love and hard work into every line.*



Dedication 2

To the two who gave me life
The ones who walked the path with me
6 PM evenings, rides
Dreams and tears
Sleepless nights
the one who always saw me through
Thank you

***KAWTHER***

Dedication 3

For All of us .

★.° ★.°

MARIA

Acknowledgements

We stand at the completion of this masters thesis, a significant milestone in our academic journey, and extend our heartfelt gratitude to the remarkable individuals whose support, guidance, and inspiration have been instrumental in shaping this work. This thesis represents not only an academic endeavor but also a testament to the encouragement, wisdom, and collective efforts of those who have accompanied us on this path. We are profoundly thankful for their contributions and the strength we have found within ourselves. To our esteemed thesis supervisor, Dr. Amira Bouflih, we express our deepest appreciation. Your profound expertise, patient mentorship, and unwavering belief in our abilities have been the cornerstone of this research. Your insightful feedback and encouragement have not only refined this work but also ignited a lasting passion for inquiry and perseverance. We are immensely grateful for your guidance, which will continue to inspire us beyond this academic pursuit. To the dedicated teachers who have supported us throughout this journey, we offer our sincere thanks. Your knowledge, constructive feedback, and encouragement have enriched our understanding and strengthened our resolve. Your commitment to fostering our growth has been invaluable, and we are deeply appreciative of your contributions to our success. To our fellow students, whose camaraderie and collaboration have been a source of strength, we extend our heartfelt gratitude. Your shared insights, encouragement, and willingness to engage in meaningful discussions have enriched this experience. Your presence has made this journey not only manageable but also deeply rewarding. To our beloved family and friends, the foundation of our hearts and our unwavering support, we owe an immeasurable debt of gratitude. Your boundless love, unyielding faith, and constant encouragement have been our guiding light. You have instilled in us the values of perseverance, ambition, and resilience, while also providing a haven of joy and comfort throughout this process. This thesis is a tribute to your enduring belief in us and the strength you have imparted. Finally To all who

have contributed to this journey, we offer our deepest gratitude. Your influence has profoundly shaped this work and will continue to guide us in our future endeavors.

Abstract

In a globalized world, humor is emerging as a compelling pedagogical tool in language education, particularly in fostering intercultural communicative competence (ICC). This study explores the role of humor in enhancing learners' intercultural competence among third-year EFL students at Mohamed El Bachir El Ibrahimi University, Bordj Bou Arreridj, Algeria. Despite possessing sufficient linguistic skills, these students exhibit significant gaps in ICC, struggling with culturally embedded content (e.g., sarcasm, idioms, humor) due to limited authentic exposure and oral-expression pedagogy that prioritizes linguistic accuracy over critical cultural reflection. Framed by Byram's (1997) ICC model and the ABC Model of Attitudes, the research explores students' attitudes, engagement, and teachers' mechanisms and challenges in integrating humor into oral expression classes. A convergent mixed-methods design was employed, combining data from a questionnaire administered to 53 students, classroom observations with three third-year classes, and semi-structured interviews with six EFL teachers. Findings reveal students' endorsement of humor's role in improving cultural understanding, communication skills, and positive attitudes toward diversity. Humor reduced anxiety, stimulated curiosity about other cultures, and fostered cross-cultural friendships. However, challenges like idiomatic barriers, fear of offending, and classroom management issues were also noted. Both students and teachers emphasized using culturally relevant humor, such as role-plays and memes, to maintain engagement while respecting learners' sociocultural contexts. This study contributes to ELT discussions, highlighting humor's potential when applied with cultural sensitivity and pedagogical purpose .

Keywords: Humor, intercultural communicative competence, EFL, attitudes, Byram's ICC model, Algerian university

table of content

Dedication 1	5
Dedication 2	6
Dedication 3	7
Acknowledgements	Erreur ! Signet non défini.
Abstract	8
List of Acronyms.....	15
General Introduction	17
Background to the Study	17
Statement of the Problem	18
Research Aim and Objectives	19
Research Questions	20
Significance of the Study	20
Research Methodology.....	21
Structure of the Dissertation.....	21
Chapter One : Literature Review	23
Section one : Teaching culture in EFL context	23
Definition of Culture	23
<i>Components of Culture</i>	24
<i>Types of Culture</i>	25
Material Culture vs. Non-Material Culture	25
High Culture vs. Popular Culture	25
Culture in the EFL Context	26
<i>Cultural Competence in EFL Learning</i>	27
Definition of Intercultural Competence.	28
Models of Intercultural Competence.....	28
Conclusion.....	30
Section Two: Humor as a Pedagogical Tool in English as a Foreign Language Teaching	30
Definition of Humor.....	31
The Role of Humor in Enhancing Communication in the EFL Classroom	32
Humor as a Pedagogical Strategy in EFL Teaching	33
<i>Cultural Aspects of Humor in EFL Teaching</i>	33
<i>Humor in English-Speaking Educational Contexts</i>	34
<i>Humor as a Cultural Lens in Language Learning</i>	34
Conclusion.....	34

Section Three: Humor and Intercultural Competence.....	35
Review of Scholarly Literature	36
<i>Hofstede's Cultural Dimensions Theory</i>	36
<i>High-Context and Low-Context Cultures</i>	36
<i>Taboo Humor and Cultural Sensitivities</i>	37
Scholarly Insights on Effective Humor in Cross-Cultural Communication	37
<i>Cultural Sensitivity</i>	37
<i>Observation and Adaptation</i>	38
<i>Universal Themes</i>	38
<i>Self-Deprecating Humor</i>	39
Research Gap.....	39
<i>Theoretical Gap</i>	39
<i>Empirical Gap</i>	40
<i>Contextual Gap</i>	41
<i>Practical Knowledge Gap</i>	41
<i>Implementation Gap</i>	42
<i>Methodological Gap</i>	42
<i>Knowledge Gap</i>	43
Conclusion.....	43
Chapter Two: Research Methodology.....	44
Research Approach	44
Research Paradigm.....	45
Research Design.....	46
Research Setting.....	47
Research Questions	47
Sample and Sampling Procedures	49
Data Collection Procedures	50
Phase of Exploring the Problem and Initial Research.....	51
Data Collection Timeline	51
Instrumentation.....	52
Focus Group Discussion to Explore the Problem	53
Informal Discussion with Teachers to Explore Intercultural Content Exposure	53
Pilot Study.....	54
Questionnaire	55
Classroom Observation Protocol.....	56

Humor-Focused Lesson: "Funny Cultural Misunderstandings"	57
<i>Warm-Up (10 minutes)</i>	58
<i>Main Activity 1: Video & Discussion (20 minutes)</i>	59
<i>Main Activity 1: Video & Discussion (20 minutes)</i>	60
<i>Wrap-Up (10 minutes)</i>	61
<i>Wrap-Up (10 minutes)</i>	62
Data Analysis Procedures.....	63
Issues of Trustworthiness and Ethical Considerations	63
Trustworthiness	64
Ethical Considerations.....	64
Limitations and Delimitations	65
Limitations	65
Delimitations	65
Conclusion.....	66
Chapter Three: Data Analysis and Interpretation.....	67
Data Analysis	67
<i>Questionnaire Results</i>	68
<i>Semi-structured Interviews' Analysis</i>	88
<i>Classroom Observation Analysis</i>	93
Qualitative Analysis	93
<i>Qualitative Analysis of Intercultural Relational Engagement</i>	94
<i>Qualitative Analysis of Cultural Empathetic Engagement..</i>	96
<i>Qualitative Analysis of Intercultural Analytical Engagement.</i>	99
Discussion of the Results and Findings.....	102
<i>Students' Attitudes on Humor as a Tool for Enhancing ICC</i>	102
<i>Observing Humor in Action: Enhancing ICC Through Student Engagement in Oral EFL Classes</i>	104
<i>Teachers' Mechanisms in Integrating Humour to Foster Ss ICC and Challenges they Face</i>	105
Pedagogical Implications	107
Recommendations for Further Research	108
Conclusion.....	109
General conclusion	111
References	114
Appendices	127
Appendix A: Students' Questionnaire.....	127

Appendix B: Teachers' Semi-structured Interview	132
Appendix C : Classroom Observation lesson plan	135
Appendix D : Focus Group Discussion (FGD)	144
Appendix E: Informal Discussion Questions and Summary with Oral Expression Teachers on Cultural Context Exposure	146
Résumé	148
الملخص	150

List of tables

Table 3.1 Section 1: Knowledge about Other Cultures	68
Table 3.2 Section 2: Skills in Intercultural Communication.....	70
Table 3.3 Section 3: Attitudes towards Other Cultures.....	71
Table 3.4 Section 4: Critical Cultural Awareness	72
Table 3.5 General attitudes	74
Table 3.6 Aim, Themes, and Examples of Humor’s Role in Intercultural Communication	75
Table 3.7 Aim, Themes, and Challenges in Understanding or Using Humor in a Second Language.....	78
Table 3.8 Aim, Themes, and Strategies for Integrating Humor into EFL Classrooms to Facilitate Intercultural Communicative Competence	83
Table 3.9 thematic analysis of the semi-structured interview	89
Table 3.10 Intercultural Relational Engagement.....	94
Table 3.11 Cultural Empathetic Engagement	96
Table 3.12 Intercultural Analytical Engagement.....	99

List of Acronyms

BBA – Bordj Bou Arréridj

EFL – English as a Foreign Language

ELT – English Language Teaching

ESL – English as a Second Language

ICC – Intercultural Communicative Competence

FGD – Focus Group Discussion

ABC Model – Affective-Behavioral-Cognitive Model

General Introduction

Background to the Study

In the evolving framework of English as a Foreign Language (EFL) instruction, the interaction between language and culture yields a complicated narrative that must be investigated. Language is more than a simple tool for communication; it is a dynamic manifestation of cultural values, world views, and identities (Kramsch, 1993; Byram, 1997). For EFL students, linguistic proficiency is insufficient; effective communicative competence requires being able to navigate through the cultural nuances embedded in the language (Deardorff, 2006). In Algeria, where EFL classes are mini-societies of cultural exchange, the issue of building intercultural communicative competence (ICC) is pressing and profound. In such a situation, humor becomes an effective and innovative educational instrument, able to overcome cultural divides, diffuse tensions, and initiate significant intercultural communication (Bell, 2009; Martin, 2007).

Humor, with its intrinsic universality and distinct cultural patterns, occupies a special position in interpersonal communication. Humor crosses the barriers of language, facilitates warmer emotional attachments, and leads individuals to experience cultural differences in a friendly but perceptive way (Attardo, 1994). In the Algerian EFL classroom, where students negotiate the complexities of global English alongside their vibrant heritage, humor can offer a way into intercultural competence despite Byram's (1997) assertion that ICC necessitates critical cultural awareness and Liddicoat and Scarino's (2009) support for iterative cultural learning, the educational use of humor remains inadequately explored in non-Western contexts such as Algeria, where sociolinguistic tensions and post-colonial language policies shape pedagogical conventions in distinct ways (Benrabah, 2013). Preliminary investigations

at Mohamed El Bachir El Ibrahimi University reveal that humor is seldom leveraged intentionally for ICC development a critical gap this study addresses.

This research finds itself at the intersection of language learning, culture, and humor, drawing on Byram's (1997) Intercultural Communicative Competence model and Liddicoat and Scarino's (2009) cyclical pedagogy of culture learning. By investigating third-year EFL students' perceptions, classroom engagement, and teacher challenges at this university, the research seeks to provide an insight into the intercultural learning potential of humor. It responds to the broader call for culturally responsive pedagogy in EFL teaching, where mainstream practice gravitates toward linguistic correctness at the cost of cultural competence (Chiaro, 2010). It aims to redefine the EFL classroom as an interactive arena in which laughter and learning converge to develop global citizens capable of flourishing amidst cultural diversity with sensitivity and confidence.

Statement of the Problem

In a globalized world, intercultural communicative competence (ICC) is essential for EFL learners, yet it remains challenging to achieve in Algerian contexts where English serves as a non-native language with limited authentic exposure. Third-year students at Mohamed El Bachir El Ibrahimi University (Bordj Bou Arreridj) demonstrate considerable gaps in ICC despite possessing sufficient linguistic skills. Preliminary Focus Group Discussions (FGDs) with students indicate challenges where they typically misinterpret culturally embedded content such as sarcasm, idioms, and nonverbal cues, resulting in pronounced deficiencies in comprehending humor like jokes and irony. This ultimately leads to disengagement or communication failures, collectively diminishing their ability to sustain relevant intercultural interactions and indicating a lack of critical cultural knowledge.

The inefficiencies in ICC arise from two interconnected factors: limited exposure to genuine intercultural exchanges beyond textbooks and limitations in oral-expression pedagogy. Informal discussions with teachers indicate a continual emphasis on linguistic accuracy at the expense of cultural competence. Specifically, while teachers commonly employ presentations during oral expression sessions, these often focus on transmitting structural cultural knowledge (e.g., idiomatic expressions) or basic-level cultural facts. Crucially, they fail to adequately develop students' thinking into the deeper dimensions of ICC, such as critical cultural reflection, empathy, or negotiating meaning across perspectives. When students see presentations as demotivating, the resulting superficial handling of cultural information leads to a teaching style described as "detached from real-world communication," which reduces engagement and perpetuates a cycle of culturally inadequate learning.

Research Aim and Objectives

This study aims to explore the role of humor as a culturally loaded pedagogical tool in fostering intercultural communicative competence (ICC) among third-year EFL students at Mohamed El Bachir El Ibrahimi University, Bordj Bou Arréridj, Algeria. By investigating students' attitudes, their participation in humor-enhanced classes, and the difficulties faced by instructors in using humor, this research endeavors to reveal the mechanisms in which humor can be used to promote cultural understanding and communication in EFL settings. The specific objectives are to:

- Examine third-year EFL students' attitudes toward using humor to develop their intercultural communicative competence.
- Investigate how humor influences third-year EFL students' engagement in oral expression classes, particularly in fostering intercultural interactions.

- Identify how EFL teachers integrate humor to promote intercultural competence in the classroom and the challenges they face

Research Questions

This study seeks to answer the following questions :

- What are third-year EFL students' attitudes toward the integration of humor to develop their intercultural communicative competence (ICC)?
- How does the integration of humor to enhance students' ICC influence third-year EFL students' engagement in oral classes?
- How do EFL teachers integrate humor to foster students' ICC?

Are there any challenges that EFL teachers face in integrating humor to foster their students' intercultural competence?

Significance of the Study

The significance of this study stems from being the first to tackle an integral yet understudied aspect of Teaching English as a Foreign Language (EFL) in Algeria: the utilization of humor in the development of intercultural competence. Although the promise of humor in facilitating student engagement, mitigating anxiety, and closing cultural divides has been extensively documented throughout Western learning settings (Banas et al., 2011; Wanzer et al., 2010), its implementation within the Algerian sociocultural milieu is insufficiently studied. This study bridges this gap by exploring insights in Algeria's collectivist cultural context where humor often succeeds in the forms of situational humor and linguistic play based on daily life (Hofstede, 2011).

By focusing on third-year EFL students and their oral expression instructors, the study offers pedagogical implications to educators who seek innovative ways to build ICC. It

contributes to the global discussion on culturally responsive teaching by showing how humor can be a culturally sensitive vehicle to engage learners, demystify cultural norms, and build critical thinking. The study can inform the shaping of curriculum design, teacher education, and pedagogical practice to allow teachers to create inclusive dynamic classrooms that respect cultural variation and support language learning. Finally, it offers a platform for continued research in similar Arab and African EFL contexts, inviting humor as a change agent in intercultural learning.

Research Methodology

Adopting a constructivist stance, the study employs a mixed-methods design to provide for the subjective, context-specific nature of humor in EFL classrooms (Creswell & Plano Clark, 2011). Theoretically grounded in Byram's (1997) ICC model and Liddicoat and Scarino's (2009) cyclical model of culture learning, the research employs a qualitative-dominant case study design to explore the pedagogical affordances of humor at Mohamed El Bachir El Ibrahimi University. Data are collected through three complementary tools: a semi-structured questionnaire administered to 53 third-year EFL students, semi-structured interviews with six teachers of oral expression, and naturalistic classroom observations of lessons on humor. Purposive and convenience sampling ensure the recruitment of suitably experienced participants in intercultural communication and humor use. Data analysis integrates thematic analysis for qualitative insight and descriptive statistics for quantitative trends, and triangulation enhances the rigour and credibility of the research (Patton, 2002).

Structure of the Dissertation

This dissertation is organized into three chapters. Chapter One presents a comprehensive literature review, divided into three sections: the first explores the place of culture in English as a Foreign Language (EFL) education, emphasizing the importance of

intercultural competence; the second discusses humor as a teaching approach, examining its cognitive, affective, and social benefits in language learning; and the third examines the nexus between humor and intercultural competence, focusing on its potential to enhance cross-cultural understanding.

Chapter Two elucidates the research paradigm, design, sampling, methods of data collection, and analytic procedures, alongside actions taken to ensure ethical compliance and trustworthiness.

Chapter Three consolidates results from questionnaires, interviews, and observations, discussing findings in relation to research questions and theoretical underpinnings.

The dissertation concludes by summarizing key insights, outlining implications for EFL pedagogy, acknowledging limitations, and proposing future research directions. Through this structured approach, the study endeavors to illuminate humor's transformative potential in shaping interculturally competent EFL learners in Algeria and beyond.

Chapter One : Literature Review

Section one : Teaching culture in EFL context

Culture shapes human interactions by defining shared beliefs, values, and customs, influencing thought processes, social behaviors, and communication styles. As language is deeply embedded in culture, it carries cultural meanings that shape the way people express themselves and interpret messages. In the context of English as a Foreign Language (EFL) learning, understanding cultural aspects is essential for effective communication, as linguistic accuracy alone does not guarantee meaningful interaction. Without cultural competence, learners may struggle with social norms, implicit meanings, and appropriate language use in different contexts. To address this, cultural competence plays a vital role in helping learners navigate diverse cultural perspectives, enhance social adaptability, and engage in authentic communication. This study adopts a theoretical framework that supports the integration of cultural competence in language learning, ensuring that learners develop both linguistic and intercultural skills. The following section will explore humor as a pedagogical tool in EFL contexts and its role in enhancing cultural understanding.

Definition of Culture

Human societies are fundamentally shaped by culture, which influences how people interact, act, and create identities. It offers a framework for comprehending how people interact with one another as well as cultural norms, values, and traditions. Because culture permeates every aspect of daily life, it affects how people understand meaning in discussions, express emotions, and find humor. Many definitions of culture have been put forth by academics, who highlight its complexity, shared nature, and ongoing growth.

One of the earliest and most widely cited definitions comes from Tylor (1871), who described culture as a "complex whole" that includes knowledge, beliefs, arts, morals, laws, customs, and other capabilities acquired by individuals as members of society. This broad definition highlights how culture is not just about traditions and customs but also about shared knowledge systems and social behaviors that shape interactions. Similarly, Hofstede (1991) defines culture as a system of shared symbols, norms, and practices that influence human behavior and interactions within a given community. These symbols can be language, gestures, or objects carrying specific meanings, such as the use of emojis in digital communication or hand gestures that convey different messages across cultures. Additionally, heroes like national leaders, historical figures, or fictional characters embody cultural values, serving as role models in society.

Components of Culture

Rituals, which are social activities and customs like greetings, religious ceremonies, or storytelling traditions that strengthen social ties, are another aspect of culture. Additionally, culture is described by Hall (1976) as a dynamic and changing entity that is influenced by social, historical, and economic variables. For example, the spread of humor across cultural boundaries has been impacted by globalization and digital communication, which has merged many humorous forms and made jokes more widely available. In many communities, values serve as the fundamental tenets that direct behavior and decision-making. Examples of this include individualism vs. collectivism.

As a vital but frequently disregarded aspect of culture, humor serves as a linguistic and social tool. It is influenced by historical events, cultural settings, and social standards rather than being universal. In one culture, anything that is deemed funny could be misunderstood or even hurtful. For instance, American comedy usually incorporates exaggeration and self-

deprecation, British humor typically uses sarcasm and irony, and Arabic humor is largely based on wordplay, proverbs, and storytelling customs. These differences show how humor is a crucial part of cultural competence since it reflects social structures, taboos, and values. Tylor's (1871) definition of culture is used for this study because it offers a comprehensive and inclusive framework for examining cultural competence in EFL instruction. However, culture is a dynamic, ever-evolving system that affects social interactions, humor, and communication. It is not just a static collection of customs. Learners can improve their language and intercultural competence by better navigating cultural differences by comprehending its many components and how they interact.

Types of Culture

Culture can be classified into different types based on its expressions and functions in society. Two broad categories are:

Material Culture vs. Non-Material Culture. Material culture is material artifacts like tools, clothing, and architecture (e.g., Algerian pottery, British tea sets). Non-material culture is the non-material aspects like beliefs, language, and rituals (e.g., oral tradition of stories, social manners).

High Culture vs. Popular Culture. High culture refers to elitist-related content, for example, classical music or canonical texts (for example, plays by Shakespeare). Popular culture includes mass-accessible media like pop music, memes, or sitcoms and is widely used in EFL to communicate linguistic and cultural information. These distinctions highlight the fact that culture is a polysemous concept and supports EFL learners in navigating different communicative contexts.

Culture in the EFL Context

Because culture shapes how people communicate, understand meaning, and connect with others, it has a significant impact on language acquisition. In addition to learning vocabulary and grammar, students in EFL classes also take in social conventions, idioms, and cultural norms that affect language use (Tavares & Cavalcanti, 1996). Given the close relationship between language and culture "Culture is in language, and language is loaded with culture" (Agar, 1994, p. 28) knowing a language involves more than just knowing its vocabulary; it also necessitates being aware of its social, historical, and behavioral context (Brown, 2007). However, cultural nuances like humor, analogies, and non-verbal cues can be challenging for many EFL learners, making interactions in the real world more complex (Byram, 1997; Yeganeh & Raeesi, 2015).

These cultural factors could make understanding and communication difficult in the absence of clear guidance. More than just learning facts about another culture, developing cultural competence cultivates awareness, curiosity, and the capacity to critically evaluate one's own and the target culture (Tavares & Cavalcanti, 1996). Students who are encouraged to compare cultural elements are better able to recognize similarities and differences, which promotes tolerance, openness, and intercultural awareness. In the Algerian context, Bouflih (2023) emphasized the importance of integrating cultural elements to improve language comprehension and intercultural awareness among EFL learners. By enhancing communication skills and preserving cultural identity, this method enables students to value diversity without losing touch with their own heritage. The ability to preserve one's native cultural identity while adjusting to other social conventions becomes a crucial skill for language learning and effective communication in the real world as globalization affects linguistic and cultural relationships.

Cultural Competence in EFL Learning

Cultural competence is a critical component of language learning, particularly in EFL contexts, as it enables learners to communicate effectively and appropriately in cross-cultural interactions. It involves the ability to navigate cultural differences with sensitivity and adaptability, requiring awareness, knowledge, and skills (Deardorff, 2006). In an EFL setting, cultural competence encompasses recognizing variations in communication styles, gestures, and social norms, as well as understanding the conventions that shape language use. Learners must also develop the ability to adjust their speech and behavior to fit different cultural contexts, which is essential for meaningful and authentic communication.

The importance of cultural competence lies in its role in enhancing communicative skills and social interactions. By understanding cultural differences, learners can modify their communication styles to avoid misunderstandings and foster mutual respect (Liddicoat et al., 2003). For instance, awareness of politeness strategies, idiomatic expressions, and cultural norms helps learners navigate intercultural interactions more effectively. Furthermore, cultural competence promotes openness and respect for diverse perspectives, which are crucial in today's globalized world (Ariffin, 2006). Research has shown that culturally competent learners demonstrate greater language proficiency, confidence, and engagement in intercultural interactions (Byram, 1997; Risager, 2007). This highlights the need to integrate cultural elements into EFL instruction, as linguistic accuracy alone is insufficient for effective communication. By incorporating cultural competence into the curriculum, educators can better prepare students for real-world interactions, where cultural understanding is as important as language skills (Yeganeh & Raesi, 2015). As global communication becomes increasingly important, strengthening cultural competence in EFL classrooms is now recognized as a key component of modern language education.

Definition of Intercultural Competence. Intercultural competence refers to the ability to communicate and behave effectively and appropriately in intercultural situations. It involves the development of specific attitudes, knowledge, and skills that enable individuals to interact respectfully and productively with people from different cultural backgrounds. According to Deardorff (2006), intercultural competence is characterized by internal outcomes (such as adaptability, empathy, and cultural self-awareness) and external outcomes (such as effective and appropriate behavior in intercultural contexts). This definition emphasizes that intercultural competence is not just about understanding cultural differences but also about applying this understanding in real-world interactions.

Models of Intercultural Competence. This study uses Byram's Intercultural Communicative Competence (ICC) Model to investigate how humor improves cultural competence in EFL learners. Through the identification of crucial dimensions, this model offers an organized method for evaluating cultural competence:

1. Attitudes: Curiosity, tolerance for different viewpoints, and openness to cultural variety.
2. Knowledge: Awareness of cultural norms, values, and communication styles.
3. Skills of Interpretation and Relating: The ability to examine and contrast cultural components.
4. Skills of Discovery and Interaction: The ability to learn new cultural information and use it successfully.
5. Critical Cultural Awareness: The ability to critically assess cultural presumptions and biases.

Byram's ICC Model is appropriate for investigating how humor promotes cultural learning in EFL situations because it emphasizes both language and intercultural competence.

However, other models, including Bennett's (1993) Developmental Model of Intercultural Sensitivity (DMIS) and Deardorff's (2006) Process Model of Intercultural Competence, also offer pertinent frameworks. As emphasized in Deardorff's (2006) process model of intercultural competence, critical reflection is essential for deconstructing biases (Deardorff, 2006, p. 254). By emphasizing attitudes, knowledge, and abilities as interrelated components, Deardorff's model highlights a cyclical process of gaining intercultural competence. Bennett's DMIS, on the other hand, details intercultural learning as a six-stage developmental process that shows how people advance in their capacity to engage with cultural differences. These stages range from ethnocentrism to ethnorelativism.

Note with standing the insights these models provide, Byram's ICC Model was chosen for this study because it places a significant focus on linguistic and cultural aspects, which is in line with the goals of investigating humor as a teaching tool in EFL classes. Byram's model is more relevant to this research because it is expressly made for language instruction, in contrast to Deardorff's and Bennett's models, which concentrate more on broad intercultural adaptability.

This study explores how humor can be used as a cultural learning tool by including Byram's ICC Model, which enables learners to interact with cultural differences in a non-threatening way. Additionally, the model is the foundation for developing research instruments that investigate how humor contributes to the development of cultural competence in EFL classes.

Conclusion

This section has examined the fundamental relationship between culture and language in EFL education, emphasizing the necessity of cultural competence for effective communication. Language is not just a system of words and rules but a reflection of cultural values, social norms, and collective experiences. Without cultural awareness, learners may struggle to grasp the meaning behind linguistic expressions, interpret nonverbal cues, or engage in contextually appropriate interactions.

Additionally, this section underscored the challenges learners face when encountering unfamiliar cultural elements, such as idiomatic expressions, humor, metaphors, and non-verbal communication. Studies suggest that exposing learners to authentic cultural materials, interactive discussions, and comparative cultural analysis enhances their adaptability and deepens their intercultural understanding.

Building on this foundation, the next section explores humor as a pedagogical tool in EFL contexts. When used strategically, humor can bridge cultural gaps, reduce anxiety, and create an engaging learning environment that facilitates deeper comprehension. The following section will investigate how humor functions within different cultural frameworks and its role in enhancing learners' engagement, linguistic awareness, and overall cultural competence.

Section Two: Humor as a Pedagogical Tool in English as a Foreign Language Teaching

Humor is a vital element of human interaction, significantly impacting communication, psychology, and socialization. In educational settings, humor is increasingly valued as a pedagogical tool that enhances learning experiences and fosters cultural competence and cross-cultural communication. This study examines humor's role as a teaching strategy in Algerian higher education, focusing on English as a Foreign Language (EFL) instruction. By

exploring how humor bridges cultural gaps and creates inclusive learning environments, this research highlights its benefits and challenges. The aim is to demonstrate humor's ability to boost student engagement, cognitive retention, and motivation while underscoring the need for cultural sensitivity. This section analyzes humor as a cultural reflection and educational tool, with an emphasis on the Algerian context.

Definition of Humor

Humor is a multifaceted phenomenon that serves communicative, psychological, and social functions. It includes verbal and non-verbal expressions designed to evoke amusement, laughter, or cognitive engagement, making it a powerful tool for connection and understanding (Attardo, 1994). While humor is universal, its interpretation varies by cultural and contextual factors, such as linguistic structures, social norms, and cognitive perceptions (Meyer, 2000).

From a sociocultural perspective, humor reflects cultural values, beliefs, and norms. Jokes, satire, and comedic expressions convey shared understandings, reinforce group identity, and sometimes challenge societal conventions (Attardo, 1994). For example, observational studies suggest British humor often uses irony and understatement, reflecting a preference for subtlety, while American humor tends toward directness, employing sarcasm and hyperbole. These differences illustrate humor's role in revealing societal views on authority, taboos, and daily life, making it a key tool for cultural competence and cross-cultural communication.

In Algeria, humor frequently features situational comedy and wordplay, focusing on relatable themes like everyday life, social norms, and familial relationships. This makes it a valuable resource for exploring cultural values in the EFL classroom. By incorporating

Algerian humor, teachers can create engaging and relatable learning environments, helping students connect with material on a personal and cultural level.

Humor comprises several components that enhance its effectiveness:

- **Incongruity:** Unexpected twists that create surprise and amusement (Raskin, 1985).
- **Superiority:** Humor from feeling superior, such as in playful teasing, fostering social bonds when used appropriately (Hobbes, 1651).
- **Relief:** Humor that reduces tension, promoting a relaxed learning atmosphere (Freud, 1905).
- **Playfulness:** A lighthearted approach that encourages creativity and experimentation in language learning (Martin, 2007).

The Role of Humor in Enhancing Communication in the EFL Classroom

Humor is widely recognized as a pedagogical tool that improves classroom communication, fosters engagement, and enhances learning outcomes. Ziv (1988) notes that humor aids cognitive processing by making information memorable, promoting deeper learning. Garner (2006) argues that humor reduces student anxiety, encouraging participation. In second language acquisition, humor boosts interaction and motivation (Askildson, 2005).

Effective humor strengthens teacher-student relationships and creates a positive learning environment (Wanzer et al., 2010). By engaging cognitive and emotional faculties, humor enhances information retention (Banas et al., 2011). For example, lighthearted jokes or anecdotes create a relaxed atmosphere where students feel comfortable taking linguistic risks.

However, humor requires careful application. Bryant et al. (1980) emphasize alignment with learning objectives, avoiding sarcasm or culturally insensitive content. Chiaro (2010)

highlights humor's role in illustrating cultural norms and pragmatic differences in language learning.

In Algerian EFL classrooms, humor addresses challenges like anxiety and fear of mistakes. Bell (2009) suggests humor fosters a low-anxiety environment for language experimentation. A teacher might use an Algerian cultural anecdote to introduce lessons on cultural differences, enhancing engagement and confidence.

Humor as a Pedagogical Strategy in EFL Teaching

Humor serves as a cultural and educational tool, reflecting societal values while enriching learning. In EFL classrooms, humor is a strategic tool that boosts engagement, aids comprehension, and reduces anxiety. Research shows humor enhances motivation, participation, and language acquisition (Banas et al., 2011; Bell, 2009). It also bridges cultural gaps by introducing linguistic nuances and diverse perspectives (Askildson, 2005; Chiaro, 2010). This section explores humor's integration, cultural competence impact, and relevance in Algeria.

Cultural Aspects of Humor in EFL Teaching

Humor is culturally rooted, shaping communication. What is funny in one culture may not resonate in another due to historical, linguistic, and worldview differences (Meyer, 2000). British humor often employs dry wit and irony, while American humor uses sarcasm and exaggeration (Davies, 2004). These variations are critical in multicultural classrooms.

In Algeria, situational comedy and wordplay dominate, reflecting relatable themes like daily life and family. Incorporating Algerian humor into lessons creates engaging environments, helping students connect culturally and personally.

Humor in English-Speaking Educational Contexts

In English-speaking countries, humor enhances education. British educators use satire to critique societal issues, fostering critical thinking (Medgyes, 2002). In the U.S., sitcoms and comedy illustrate linguistic and cultural nuances (Provine, 2000). Humor makes lessons memorable and improves retention (Wanzer et al., 2010). A sitcom clip explaining idioms, for instance, engages students culturally.

Humor as a Cultural Lens in Language Learning

Humor provides cultural context, revealing how language functions socially. Jokes, puns, and satire reflect values and norms, offering insights into English (Chiaro, 2010). For non-native speakers, humor enhances understanding of wordplay and sarcasm (Schmitz, 2002). Activities like joke analysis or comedic video discussions build cultural competence enjoyably (Lems, 2011). Analyzing a British joke, for example, helps students reflect on cultural communication differences.

Conclusion

Humor serves as a powerful tool in both cultural and educational contexts, facilitating communication and learning in a variety of ways. The effectiveness of humor in the classroom lies in its ability to engage students, reduce anxiety, and foster an inclusive environment conducive to participation and critical thinking. The study of humor in EFL teaching, particularly in the Algerian context, underscores its potential to enhance cultural competence, improve language acquisition, and create a dynamic classroom atmosphere.

However, the application of humor must be carefully tailored to the cultural and linguistic backgrounds of students to ensure that it remains relevant, inclusive, and aligned with pedagogical objectives. Through a structured approach to integrating humor, educators can harness its full potential to enhance both linguistic and cultural learning, making the classroom a more engaging and effective space for all learners.

Section Three: Humor and Intercultural Competence

Humor is a universal human phenomenon, yet its expression, interpretation, and social functions are deeply rooted in cultural contexts. While it can serve as a powerful tool for fostering cross-cultural understanding and building connections, humor can also lead to misunderstandings or even offense when cultural nuances are not carefully considered. The way humor is perceived and shared often reflects the values, beliefs, and social norms of a particular culture, making it a complex and dynamic aspect of human interaction.

Intercultural competence, defined as the ability to effectively interact, communicate, and collaborate with individuals from diverse cultural backgrounds, is increasingly critical in an interconnected and globalized society (Hofstede, 2011). Humor, as a communicative tool, can facilitate relationship-building and alleviate social tensions. However, its effectiveness is contingent upon a nuanced awareness of cultural differences in humor styles, preferences, and taboos (Lewis, 2006).

This section examines the relationship between humor and intercultural competence, emphasizing the importance of understanding how humor operates both within and across cultural boundaries. It analyzes relevant scholarly research and expert recommendations to illustrate the role of humor in enhancing intercultural competence and promoting more effective intercultural interactions.

Review of Scholarly Literature

A number of research efforts have examined the intricate link between culture and humor, providing useful information on how humor operates in intercultural interactions. These studies indicate that humor is modeled by cultural norms and constraints, and at the same time, it reflects and reinforces them. For instance, what is humorous in one cultural context will be meaningless, confusing, or even offensive in another, stressing the need for cultural sensitivity when interpreting and implementing humor. Furthermore, humor can be utilized to facilitate cross-cultural communication and foster mutual understanding; however, it can also serve as a barrier when cultural sensitivities are disregarded. A deeper understanding of such dynamics provides a roadmap for grappling with the complex and shifting role of humor in global encounters.

Hofstede's Cultural Dimensions Theory

Hofstede's cultural dimensions theory refers to cross-cultural differences in organizational and national culture, defined as "the collective programming of the mind that distinguishes the members of one group or category of people from others" (Hofstede, 2011, p. 3). This theory has been used to examine how cultural values, such as individualism and collectivism, shape different humor styles. In individualistic cultures, self-deprecating humor is often well-received, as it reflects personal authenticity and humility. In contrast, collectivistic cultures tend to favor humor that reinforces group harmony and social cohesion.

High-Context and Low-Context Cultures

Hall (1976) theorizes that cultures vary in the emphasis they place on implicit versus explicit message content in daily communication activities. High-context cultures privilege messages in which meaning resides largely within knowledge of the context of the interaction, including the setting and participants. In low-context cultures, most of a message's meaning is

conveyed in the explicit verbal code. High-context cultures (e.g., Japan) often rely on implicit, subtle humor, whereas low-context cultures (e.g., the United States) tend to favor explicit, direct humor.

Taboo Humor and Cultural Sensitivities

Humor is universal but also culturally specific. Previous literature has shown that Easterners and Westerners differ in humor perception (e.g., Chen & Martin, 2005, 2007). Research has explored how different societies perceive taboo humor. For instance, while some Western cultures may accept dark or sarcastic humor as a form of satire, other cultures may view it as disrespectful or offensive.

These studies highlight the critical role of cultural awareness in both the use and interpretation of humor, particularly within multicultural contexts. Understanding the nuances of humor across diverse cultural frameworks is essential for navigating intercultural communication effectively.

Scholarly Insights on Effective Humor in Cross-Cultural Communication

Humor is a powerful tool for cross-cultural communication, capable of bridging gaps, easing tension, and uniting people across groups. However, its effectiveness depends on navigating the cultural dynamics that govern how humor is received and interpreted. Researchers have offered practical recommendations for using humor effectively in multicultural settings. These suggestions emphasize cultural sensitivity, adapting to different styles of humor, adhering to universal themes, and using self-deprecating humor to build bridges. Below, these findings are elaborated upon, and practical advice is provided for using humor in a way that fosters positive and fruitful intercultural relations:

Cultural Sensitivity

One of the pillars of effective intercultural communication when humor is employed is cultural sensitivity. Stereotype-based, taboo, or culture-specific humor stands a high probability of causing misunderstanding or offense, as what is amusing in one culture may turn out to be unsuitable or even offensive in another (Apte, 1985). For example, political, religious, or gendered humor is often culturally charged and likely to alienate listeners if not carefully handled. Apte (1985) emphasizes the need to modify humor to align with the cultural landscape at hand, avoiding topics that are controversial or sensitive. By being attuned to cultural differences and avoiding humor that reinforces stereotypes or infringes upon cultural taboos, individuals can create a more inclusive and respectful communication environment.

Observation and Adaptation

Observation and adaptation are fundamental strategies for utilizing humor effectively across cultures. One must first observe the culture's humor orientation and style before applying humor. This includes understanding whether the culture favors direct or indirect humor, appreciates sarcasm, or values group-focused over individualistic jokes (Tsukasaki, 2018). Once these nuances are understood, individuals can adapt their sense of humor to align with local norms and expectations. Tsukasaki (2018) notes that observing and adapting to these nuances not only makes humor more effective but also demonstrates cultural awareness and sensitivity, two key components of intercultural competence.

Universal Themes

Another strategy for navigating the complexities of cross-cultural humor is to focus on universal themes that resonate across cultures. Situational humor, which is based on shared life experiences, and observational humor, which highlights the peculiarities of human

behavior, are more likely to be universally appealing (Martin, 2007). For instance, jokes about common experiences like commuting, workplace dynamics, or family life are likely to be more cross-culturally relatable since they are based on shared human experiences. Martin (2007) argues that universal themes of humor are less likely to cause offense and more likely to foster connection, as they are rooted in commonalities rather than cultural differences. By prioritizing these themes, individuals can use humor as a tool to bridge cultural divides and build rapport.

Self-Deprecating Humor

Self-deprecating humor, or the act of making fun of one's own flaws or shortcomings, is widely regarded as a safe and effective form of humor in cross-cultural contexts. This type of humor demonstrates humility and relatability, making it less likely to offend or alienate others (Lewis, 2006). For example, a manager who uses self-deprecating humor to acknowledge their own mistakes can create a sense of solidarity and trust within a multicultural team. According to Lewis (2006), self-deprecating humor is particularly effective because it de-escalates potential tensions and shows a willingness to laugh at oneself, thereby establishing rapport and fostering positive cross-cultural relationships. However, it should be used judiciously, as excessive self-deprecation may undermine credibility in certain contexts.

Research Gap

Humor has been extensively studied in fields such as psychology, communication, and cultural studies (Martin, 2007; Apte, 1985); however, its application as a pedagogical tool in the teaching-learning process remains underexplored. The existing literature can be analyzed across several dimensions, each highlighting distinct gaps in the research.

Theoretical Gap

The literature on humor in education is marked by a theoretical gap, as much of the scholarship remains speculative or anecdotal, lacking robust empirical validation for claims about humor's classroom efficacy. For instance, Berk (1996) suggests that humor reduces student stress and boosts motivation, yet these assertions often rely on small-scale case studies or anecdotal evidence rather than comprehensive, systematic research. This gap highlights the need for stronger theoretical frameworks to explain how humor functions pedagogically, particularly in fostering intercultural competence (ICC) among English as a Foreign Language (EFL) learners, and how it can be optimally integrated into teaching practices to support diverse classroom environments.

Empirical Gap

The existing literature highlights a notable empirical gap in the systematic investigation of humor's role in educational contexts. While humor's contributions to social interaction, psychological well-being, and occupational environments have been extensively documented (Tsukasaki, 2018), its pedagogical application remains underexplored. Current research predominantly relies on small-scale or context-specific studies, which limits the generalizability of findings and precludes robust conclusions about humor's efficacy as an instructional strategy. This gap underscores the necessity for large-scale, evidence-based research to elucidate humor's impact on critical educational outcomes, including learner engagement, knowledge retention, and classroom dynamics. Furthermore, despite humor's theorized potential to bridge cultural divides and enhance mutual understanding in diverse classrooms, no empirical studies have experimentally examined its effectiveness in fostering intercultural competence (ICC). This omission is particularly significant given the increasing cultural heterogeneity of educational environments and the growing emphasis on intercultural communication skills in globalized societies. To address these deficiencies, rigorous

experimental designs involving diverse participant populations are imperative. Such studies would not only validate humor's pedagogical value but also establish evidence-based guidelines for its integration into curricula aimed at cultivating intercultural competence.

Contextual Gap

The literature on humor in education suffers from a contextual deficit, particularly in its failure to address cultural and contextual factors that shape the use and interpretation of humor in instructional settings. Humor is deeply embedded in cultural values and norms, yet there is a scarcity of research exploring its application across diverse educational contexts. For example, Lewis (2006) notes significant differences in how humor is perceived and employed in Western versus non-Western classrooms, highlighting cultural disparities that remain largely underexplored. This gap leaves critical questions unanswered about how humor can be leveraged to promote inclusiveness and intercultural competence (ICC) in diverse classrooms, including those in EFL settings. Furthermore, no studies have investigated these dynamics in Algeria, leaving a significant knowledge deficit regarding humor's role in its unique cultural and educational landscape. Culturally sensitive research is urgently needed to bridge these gaps and inform inclusive educational practices.

Practical Knowledge Gap

A practical knowledge gap exists in the literature, characterized by a disconnect between theoretical insights about humor's benefits and actionable strategies for its use in educational settings. While humor is recognized for its potential to enhance student motivation and engagement, particularly in EFL contexts, there is a lack of concrete guidance for educators on how to intentionally and effectively incorporate humor into their teaching.

This gap is especially pronounced in diverse classrooms, where humor could foster intercultural competence (ICC) and inclusivity. Research is needed to provide educators with practical, evidence-based steps for integrating humor into pedagogy, tailored to the cultural and linguistic needs of EFL learners and other diverse student populations.

Implementation Gap

An implementation gap is evident in the literature, reflecting a lack of alignment between research on humor's educational potential and its practical application in diverse classroom settings. Despite humor's promise as a tool for enhancing intercultural competence (ICC) among English as a Foreign Language (EFL) learners, little research offers pedagogical frameworks or strategies for effectively introducing humor into culturally diverse classrooms. This gap highlights the need for studies that not only explore humor's theoretical and empirical dimensions but also develop actionable recommendations for educators to integrate humor into teaching practices, fostering ICC and supporting inclusive learning environments tailored to varied cultural contexts.

Methodological Gap

Scholarly work on humor in education reveals a methodological shortfall, with studies often limited to small-scale or context-specific designs that hinder broader applicability. To address this, large-scale, cross-cultural research is essential to thoroughly investigate humor's pedagogical role. Such studies would provide deeper insights into how humor enhances student engagement, motivation, and academic performance across diverse educational settings, including EFL classrooms. Furthermore, minimal research has explored or empirically tested humor's capacity to foster intercultural competence (ICC) among EFL learners. This gap underscores the need for rigorous, expansive studies to evaluate humor's

potential in promoting ICC, thereby informing more inclusive and effective teaching strategies.

Knowledge Gap

Finally, a knowledge gap is also present in the literature as there is missing knowledge on how humor can be utilized to foster inclusivity and intercultural competence within diverse classrooms. Humor has the potential to be a strong force for building a positive and inclusive classroom environment, but methodical incorporation of it into instructional practices remains underexplored. This difference is particularly significant in the context of increasing diversity in classrooms and the necessity for teaching methods that address students of different cultural backgrounds.

Conclusion

In short, humor is a powerful and multi-purpose instrument that can significantly boost intercultural competence when used cautiously and strategically. By valuing the cultural dimensions of humor, one is able to create cross-cultural empathy, rapport, and welcoming spaces. However, effectiveness of humor is contingent upon cultural sensitivity, listening, and adjustment of local habits and tastes. Universal themes and self-deprecation are particularly effective approaches to bridging cultural divides and promoting healthy intercultural interaction.

While it has great potential, the application of humor as a pedagogical tool remains not yet fully explored. Future research should bridge this gap by investigating how humor can be employed to enhance different learning environments to enhance teaching and learning. Through this, teachers can harness the power of humor to create vibrant, inclusive, and effective learning environments that engage students from all cultural backgrounds.

Chapter Two: Research Methodology

This chapter outlines the methodological framework for exploring humor's application as a pedagogical tool to foster intercultural competence among third-year Algerian EFL students. Grounded in Byram's (1997) Intercultural Communicative Competence model and informed by the literature's identification of humor as an underutilized strategy in Algerian contexts, the study adopts a qualitative exploratory design. Rather than measuring humor's efficacy, the research prioritizes understanding its perceived value and potential applications in intercultural learning environments. By centering the lived experiences of teachers and students through semi-structured interviews, classroom observations and students questionnaire , the methodology seeks to uncover how humor might naturally intersect with cultural pedagogy.

Aligning with Creswell's (2013) assertion that qualitative research is "particularly well-suited to studying complex, context-specific phenomena in natural settings," this chapter details the research design, emphasizing rigor, ethical considerations, and contextual relevance to Algeria's sociocultural dynamics.

Research Approach

This study employs a mixed-methods approach to investigate the relatively neglected potential of humor in developing Algerian EFL learners' intercultural competence. Grounded in Byram's (1997) Intercultural Communicative Competence (ICC) model, the research prioritizes deciphering the intrinsic dynamics of humor in cultural instruction over quantifying assumed outcomes. Creswell and Plano Clark (2011) assert that mixed-methods designs are well-suited for exploring complex, context-bound phenomena, enabling researchers to capture both qualitative depth and quantitative breadth. This methodology is ideal for examining the subtle interplay of humor, culture, and language learning within Algeria's unique educational context.

The study employs triangulation through three complementary methodologies: (a) semi-structured interviews, (b) naturalistic classroom observation, and (c) student questionnaires. These techniques align with the study's exploratory objective, permitting participants, teachers and students to describe their experiences and attitudes from multiple perspectives. Semi-structured interviews explore how humor facilitates navigating cultural differences, classroom observations record spontaneous humor use during lessons, and questionnaires gather written reflections on humor's role in intercultural learning. Patton (2015) emphasizes that exploratory research begins with openness to emerging data, a principle guiding this study's open-ended yet systematic inquiry.

Research Paradigm

This research uses the constructivist (interpretivist) paradigm, which holds that reality is socially constructed and subjective based on people's lived experiences and cultural backgrounds (Guba & Lincoln, 1994). As opposed to positivism, which pursues universal truths by measuring phenomena objectively, or critical paradigms that focus on power relations, constructivism focuses on learning how individuals understand phenomena in their

own specific sociocultural settings (Mertens, 2005). This paradigm is particularly suited to examine subjective experiences, such as attitudes, cultural encounters, and meaning-making processes (Denzin, 2006), and therefore it is particularly suited for examining the function of humor in intercultural competence in Algerian EFL learners.

The constructivist option aligns with the research emphasis on uncovering the subjective meanings that participants assign to humor, shaped by their cultural identities, levels of education, and classroom experiences (Gergen, 2009). By taking up this paradigm, the research acknowledges that the use of humor in intercultural learning is not fixed but a continuous, context-dependent process. Three principal reasons underpin this choice: (1) contextual sensitivity, Algerian humor (e.g., comedy of situation, wordplay in language classes) calls for localized meanings; (2) participant-centered orientation constructivism lends voice to the voices of teachers and learners, illustrating how humor builds intercultural attitudes (e.g., openness), knowledge (e.g., cultural norms), and skills (e.g., adaptive communication) as required by Byram's (1997) ICC model; and (3) exploratory aim, the research maps humor's pedagogical potential in Algerian EFL classrooms rather than testing hypotheses. By favoring depth over generalizability, the framework aids in detailed comprehension of how humor mediates cultural spaces in language learning, echoing the sociocultural processes of Algeria.

Research Design

This study employs a qualitative case study convergent mixed-methods design to explore the role of humor in building intercultural competence for third-year EFL students at Mohamed El Bachir El Ibrahimi University. Founded on Yin's (2009) case study framework, the design is centered on in-depth, context-specific information about the pedagogical application of humor in Algerian EFL classrooms. The convergent mixed-methods design

merges qualitative tools (interviews, observations) and quantitative data (student questionnaires) to provide validity through triangulation (Creswell & Plano Clark, 2011). The design is justified by its alignment with three core needs:

- **Contextual Depth:** Focuses on Algeria's unique sociocultural dynamics, where humor (e.g., situational comedy) is culturally embedded.
- **Triangulation:** Combines qualitative narratives (teachers' perspectives) and quantitative feedback (students' attitudes) to reduce bias (Williams, 2007).
- **Exploratory Flexibility:** Adapts to emerging insights, critical for studying humor's underexplored role in Algerian intercultural pedagogy (Trochim, 2006).

Research Setting

This study is conducted within the Department of English at Mohamed El Bachir El Ibrahimi University, located in BordjBouArréridj, Algeria. The university is a vibrant intellectual environment where cultural and educational practices intersect, thus offering a perfect venue for investigating intercultural issues (Cohen et al., 2018). The choice of this institution is in line with the research objectives because it caters to third-year EFL students and experienced teachers engaged in English language instruction, with ready access to intended participants (Creswell, 2014).

The university's multicultural student population and its focus on the teaching of English provide a rich context for examining the contribution of humor to the development of intercultural competence. The setting is specifically relevant to the study's interest in humor as a pedagogical and cultural tool, as the institution has a mission to promote intercultural awareness and is socioculturally significant in the environment of Algerian classrooms.

Research Questions

Research questions guide the study by defining its scope and focus. Exploratory questions are designed to investigate phenomena in depth, particularly in areas with limited prior research, such as the use of humor in intercultural communication among EFL students (Creswell, 2014). In contrast, hypotheses are typically employed in confirmatory studies to test specific relationships, whereas exploratory studies often prioritize open-ended inquiry and may not include hypotheses (Trochim, 2006). This approach informs the current study's focus on understanding third-year EFL students' attitudes toward humor in developing intercultural communicative competence.

The study is guided by three exploratory research questions, with no hypotheses due to its exploratory nature:

1. What are third-year EFL students' attitudes toward the integration of humor to develop their intercultural communicative competence (ICC)?
2. How does the integration of humor to enhance students' ICC influence third-year EFL students' engagement in oral classes?
3. How do EFL teachers integrate humor to foster students' ICC?
 - Are there any challenges that EFL teachers face in integrating humor to foster their students' intercultural competence?

The research questions align with the study's aim to investigate the attitudes of third-year EFL students at Mohamed El Bachir El Ibrahimi University toward using humor as a pedagogical tool to develop their intercultural communicative competence (ICC), alongside their engagement and the challenges they face. This aim provides a framework for data

collection and analysis through a student questionnaire, classroom observation checklist, and teacher interviews, guided by the ABC Model of Attitudes and Byram's ICC framework. The absence of hypotheses reflects the study's exploratory focus on uncovering insights into students' cognitive, affective, and behavioral responses to humor, rather than testing predetermined relationships.

Sample and Sampling Procedures

Sampling identifies participants who provide data, influencing the study's validity and generalizability. Purposive sampling selects participants based on specific criteria relevant to the research objectives, ensuring rich, relevant data in qualitative studies (Patton, 2002). Sample size in qualitative research prioritizes depth over breadth, typically involving smaller, targeted groups (Creswell, 2014). This approach guides the current study's use of purposive sampling to select third-year EFL students for exploring their attitudes toward humor in intercultural communication.

The study employs purposive (participants selected based on predefined criteria aligned with research goals, e.g., advanced language proficiency and ICC-relevant teaching experience) and convenience (participants selected for accessibility and willingness to participate) sampling to select participants from Mohamed El Bachir El Ibrahimi University. Third-year EFL students were chosen because their curriculum experience equips them to analyze cross-cultural communication, while oral expression teachers were prioritized for their expertise in spontaneous spoken interaction, a context where humor naturally intersects with ICC development. The sample includes:

- **Students:** A total population of 180 third-year EFL students at Mohamed El Bachir El Ibrahimi University, with a convenience sample of 53 students selected for their accessibility, willingness to participate, and advanced language proficiency, which allows for deeper engagement with complex cultural content. Their experience in the curriculum equips them with the necessary skills to analyze and understand cross-cultural communication effectively.
- **Teachers:** Six EFL oral expression teachers, either current or former faculty at Mohamed El Bachir El Ibrahimi University, selected for their experience using humor in interactive classroom settings, providing insights into pedagogical strategies and challenges for fostering intercultural communicative competence (ICC). Oral expression module was chosen over other modules (e.g., reading, writing, or grammar) because it emphasizes spontaneous spoken interaction, aligning with humor's role in developing ICC skills like interpreting and relating across cultures.

Participants were recruited via invitations sent through university channels, with inclusion criteria specifying third-year EFL enrollment for students and oral expression teaching experience for teachers. Participation was voluntary, with informed consent obtained. This purposive sampling approach ensures data relevance and depth, aligning with qualitative research principles (Patton, 2002) and prioritizing in-depth understanding over broad generalizability (Creswell, 2014).

Data Collection Procedures

Data collection procedures describe how data are collected to address research questions. Qualitative studies employ multiple methods, such as questionnaires, observations, and interviews, to capture diverse perspectives, enhancing triangulation (Denzin & Lincoln, 2018). Structured procedures ensure consistency and ethical compliance, including informed

consent and confidentiality (Creswell, 2014). In this study, data are gathered from a convenience sample of 53 third-year EFL students, selected for accessibility and willingness to participate from a total population of 180, and six oral expression teachers at Mohamed El Bachir El Ibrahimi University, using a questionnaire, observation checklist, and interviews to explore attitudes toward humor in developing intercultural communicative competence, guided by the Affective-Behavioral-Cognitive (ABC) Model of Attitudes (Rosenberg & Hovland, 1960).

Phase of Exploring the Problem and Initial Research

Before collecting the primary data, a pilot study was carried out on four third-year EFL students and one oral expression teacher to test the three data collection tools (questionnaire, observation checklist, and interview guide). The feedback obtained from the pilot study helped provide consistency, cultural appropriateness, and fidelity to the ABC Model of Attitudes and Byram's ICC model. The corrections were needed to provide consistency in ambiguous items in the questionnaire and to check the viability of the observation checklist as well as the interview guide.

Data Collection Timeline

Data are collected using three methods over a two-week period:

- 1. Questionnaire Administration:** A semi-structured questionnaire, including Likert-scale and open-ended questions, is administered to 53 third-year EFL students via Google Forms following a humor-focused lesson. A link to the questionnaire is provided in-person post-lesson, with a two-week response window. Reminders are

sent to maximize participation, capturing students' attitudes toward humor's role in intercultural communicative competence.

2. Classroom Observations: Unobtrusive observations are conducted during a single 60-minute humor-focused lesson across three groups of third-year EFL students, with teachers' and students' consent. An observation checklist tracks real-time data on student engagement, reactions, and intercultural interactions over the lesson duration.

3. Teacher Semi-Structured Interviews: Semi-structured interviews are conducted with six oral expression teachers, either current or former faculty, focusing on their experiences using humor in teaching and its impact on intercultural competence. Responses are collected electronically, with informed consent ensuring anonymity and confidentiality.

These methods align with the research questions, ensuring comprehensive data on attitudes, engagement, and challenges. Procedures prioritize participant convenience and ethical standards, with clear communication about the study's purpose and voluntary participation.

Instrumentation

Research instruments are designed to collect data systematically. Questionnaires collect structured data on attitudes, combining quantitative and qualitative elements (Cohen et al., 2003). Observations provide real-time insights into behaviors and interactions (Cohen et al., 2018). Semi-structured interviews offer flexibility to explore complex experiences while maintaining consistency (Patton, 2002). Pilot testing refines instruments for clarity and validity (Creswell, 2014). In this study, a Google Forms questionnaire, observation checklist, and interview guides are used to collect data from 53 third-year EFL students and six oral expression teachers at Mohamed El Bachir El Ibrahimi University, exploring attitudes toward

humor in developing intercultural communicative competence, guided by the ABC Model of Attitudes.

Focus Group Discussion to Explore the Problem

Questions were designed for a Focus Group Discussion (FGD) (check appendix D) with third-year EFL students at Mohamed El Bachir El Ibrahimi University to explore their experiences with intercultural communication. At this stage, the study does not assume learners have pre-existing intercultural communicative competence (ICC) issues; instead, it acknowledges that understanding culturally loaded scripts (oral or written) can be inherently challenging for EFL students. The FGD aims to uncover these challenges organically through open-ended inquiry, which may later inform ICC-related issues. Questions elicit qualitative insights into students' ICC challenges, highlighting gaps in knowledge, skills, and attitudes, and justifying the study's focus on humor as a tool to address these issues. Questions are intentionally general to avoid priming participants about specific ICC dimensions. The FGD revealed students struggle most with humor, idioms, and cultural references in intercultural communication. These findings confirm the value of using humor to address ICC gaps.

Informal Discussion with Teachers to Explore Intercultural Content Exposure

An informal discussion(check appendix E) was designed with two oral expression teachers at Mohamed El Bachir El Ibrahimi University to explore their approaches to incorporating intercultural content in EFL classes, particularly in oral expression sessions. At this exploratory stage, the study does not assume teachers lack strategies for fostering intercultural communicative competence (ICC); rather, it recognizes that integrating culturally loaded content (e.g., humor, idioms, cultural norms) can be challenging within the Algerian EFL context, where linguistic accuracy often takes precedence. The discussion aims to

uncover these challenges organically through open-ended, informal inquiry, which may later inform ICC-related pedagogical gaps.

Questions were designed to explore teachers' affective (feelings about teaching cultural content), behavioral (methods for integrating cultural context), and cognitive (awareness of ICC needs) approaches, aligning with the ABC Model of Attitudes. By focusing on general experiences and avoiding assumptions about pedagogical shortcomings, the questions allow teachers to reflect on their practices naturally, revealing whether and how intercultural content is incorporated. The emphasis on humor and cultural expressions ties to the study's interest in culturally loaded content, while the informal tone accommodates the Algerian EFL context, where teachers may face constraints like limited resources or training. Insights from this discussion will inform the study's understanding of pedagogical gaps and guide subsequent interventions to enhance ICC development.

Pilot Study

A pilot study was conducted with four third-year EFL students and one oral expression teacher at Mohamed El Bachir El Ibrahimi University to refine the study's instruments namely, the student questionnaire, observation checklist, and teacher interview guide ensuring clarity, relevance, and alignment with the research aim of exploring attitudes toward humor for intercultural communicative competence (ICC). The process involved administering the draft questionnaire to the four students, implementing the observation checklist during a mock humor-based lesson facilitated by the teacher, and conducting a trial interview with the teacher. Feedback was collected through informal discussions with participants and input from the research supervisor, focusing on question comprehensibility, instrument flow, and applicability to the ABC Model of Attitudes (Rosenberg & Hovland, 1960). Based on this feedback, the first three questionnaire questions were revised due to their complexity and

ambiguity, which made them difficult for students to understand. Specifically, these questions, originally worded with complex phrasing or cultural references unfamiliar to the EFL context, were simplified to ensure clarity while maintaining their focus on affective, behavioral, and cognitive attitudes toward humor. No changes were made to the observation checklist or interview guide, as they were deemed clear and effective. These refinements enhanced the instruments' accessibility and validity, ensuring robust data collection for the main study with 53 students and six teachers.

Here is how the pilot study was conducted:

The pilot study was conducted at Mohamed El Bachir El Ibrahimi University with four third-year EFL students and one oral expression teacher to refine the questionnaire, observation checklist, and interview guide for exploring attitudes toward humor for ICC. The students completed the draft questionnaire after participating in a mock humor-based lesson delivered by the teacher, who was observed using the checklist. A trial interview followed with the teacher. Feedback, gathered via informal discussions with participants and supervisor input, revealed that the first three questionnaire questions were complex and culturally unclear. These were reworded to be simpler and contextually relevant, ensuring alignment with the Affective-Behavioral-Cognitive Model of Attitudes, while the checklist and interview guide remained unchanged, confirming their suitability for the main study.

Questionnaire

The self-designed semi-structured questionnaire, complemented by a self-designed observation checklist and teacher interview guide, evaluates third-year EFL students' attitudes toward humor's role in developing intercultural communicative competence (ICC). Administered via Google Forms to 53 students at Mohamed El Bachir El Ibrahimi University following a humor-focused lesson, the questionnaire (check appendix A) comprises 17

questions across two parts, organized into four sections aligned with Byram's ICC model (Byram, 1997). Part One includes 14 Likert-scale questions (1=Strongly Disagree, 5=Strongly Agree): (1) Knowledge about Other Cultures (3 items, assessing cognitive attitudes, e.g., "Humor is a valuable source of information about other cultures"), (2) Skills in Intercultural Communication (3 items, evaluating behavioral attitudes, e.g., "Being able to use humor appropriately is essential for effective communication"), (3) Attitudes toward Other Cultures (3 items, measuring affective attitudes, e.g., "Humor can promote positive attitudes towards cultural diversity"), and (4) Critical Cultural Awareness (3 items, probing cognitive/affective attitudes, e.g., "Humor can reveal hidden cultural assumptions"), with two additional items under General Attitudes (e.g., "Humor plays a significant role in developing my ability to communicate across cultures"). Part Two contains three open-ended questions (e.g., "Describe an occasion when humor played a role in your intercultural communication") for qualitative insights. A glossary defines terms like humor, ICC, and sarcasm for accessibility. The tools were self-designed, rather than adopted or adapted, to address the specific research question and Algerian EFL context, where existing instruments lacked focus on humor's role in ICC, ensuring cultural relevance and alignment with the Affective-Behavioral-Cognitive (ABC) Model of Attitudes (Rosenberg & Hovland, 1960). Pilot testing with four students and one teacher refined the first three questions for clarity, ensuring content validity (Dillman et al., 2014). Validity was ensured by mapping items to Byram's ICC components and supervisor review, while reliability was confirmed via Cronbach's alpha (>0.7) on Likert-scale items, supported by triangulation with observation and interview data (Nunnally, 1978).

Classroom Observation Protocol

The self-designed classroom observation protocol (check appendix C) documents humor integration to enhance students' intercultural communicative competence (ICC) by capturing engagement during a 60 minute humor-focused lesson across three groups, involving a

convenience sample of 52 third-year EFL students at Mohamed El Bachir El Ibrahimi University. Comprising 20 items across four sections (1) Contextual Information (2 items, recording lesson details, e.g., topic, teacher), (2) Intercultural Relational Engagement (6 items, tracking participation, e.g., “Students raise hands after humorous moment”), (3) Cultural Empathetic Engagement (6 items, observing enjoyment, e.g., “Students laugh audibly during humor”), and (4) Intercultural Analytical Engagement (6 items, assessing reflection, e.g., “Students ask questions connecting humor to cultural references”) the protocol uses a checklist to monitor engagement in 5–10-minute segments, noting humor instances (e.g., anecdotes, wordplay), initiator, and reactions. The protocol was self-designed, rather than adopted or adapted, to focus on humor’s role in ICC within the Algerian EFL context, where existing tools like PLATO lacked specificity for humor-driven cultural interactions, ensuring alignment with the Affective-Behavioral-Cognitive (ABC) Model of Attitudes (Rosenberg & Hovland, 1960) and Byram’s ICC components (Byram, 1997). Pilot testing with one teacher and four students refined the checklist for usability and relevance, ensuring content validity (Cohen et al., 2018). Optional video-recording enhanced accuracy in capturing qualitative data on classroom dynamics, complementing student questionnaires and teacher interviews (Gönülal, 2018). Validity was ensured by mapping items to Byram’s ICC framework and supervisor review, while reliability was supported by standardized checklist application across groups, observer training, and triangulation with questionnaire and interview data, minimizing bias.

Humor-Focused Lesson: "Funny Cultural Misunderstandings"

The self-designed 60 minute lesson, titled "Funny Cultural Misunderstandings," (check appendix C) was delivered to third-year EFL Oral Expression students, involving a convenience sample of 53 students from a total population of 180 at Mohamed El Bachir El Ibrahimi University, to introduce intercultural communicative competence (ICC) through

humor. Grounded in Byram's ICC model (Byram, 1997) and the Affective-Behavioral-Cognitive (ABC) Model of Attitudes (Rosenberg & Hovland, 1960), the lesson used humorous elements (anecdotes, a sitcom clip, and Humor & Culture Cards) to activate ICC dimensions: knowledge (*savoir*), skills (*savoir-faire*), attitudes (*savoir-être*), and critical cultural awareness (*savoir s'engager*). The lesson comprised four activity sets Warm-Up, Main Activity 1 (Video & Discussion), Main Activity 2 (Humor & Culture Card Sort), and Wrap-Up each with specific objectives and humor-driven strategies to align with ICC development. Materials included a short humorous sitcom clip (Modern Family cultural misunderstanding scene, sourced from TikTok), a handout with funny intercultural scenarios, 18 Humor & Culture Cards (check appendix C) detailing cultural misunderstandings, and whiteboard/markers. The lesson was piloted with four students and one teacher to refine humor delivery and task clarity, ensuring cultural relevance for the Algerian EFL context.

Warm-Up (10 minutes)

Description: The teacher initiates the lesson with a humorous personal anecdote about a cultural misunderstanding (e.g., "I bowed to a British friend instead of shaking hands—he looked so confused!"). Students are tasked to share (in English) a funny intercultural moment they've experienced or imagined, encouraged to use humor in their storytelling. The teacher observes hand-raising, laughter, and peer responses.

Objectives

- **Intercultural Relational Engagement:** Encourage students to speak in English and volunteer ideas (ABC: behavioral), fostering active participation.
- **Cultural Empathetic Engagement:** Spark laughter and enthusiasm (ABC: affective) through the teacher's anecdote and student sharing, creating a positive atmosphere.

Humor and ICC Alignment: The teacher’s humorous anecdote models how cultural misunderstandings can be funny yet educational, encouraging students to share light-hearted stories, which enhances *savoir-être* (openness to cultural diversity). The activity introduces *savoir* by exposing students to real-life cultural norms (e.g., greeting differences), setting the stage for ICC exploration.

Main Activity 1: Video & Discussion (20 minutes)

Description: Students watch a 2–3-minute sitcom clip (Modern Family cultural misunderstanding scene). In pairs, they discuss: “What was funny? Why did the misunderstanding happen? ”They then share insights with the class. The teacher adds a playful exaggeration (e.g., “Imagine if I tried that gesture here—you’d all laugh at me!”) to sustain humor. Observations focus on laughter, attentive body language (emotional), and thoughtful comments linking humor to culture (cognitive).

Objectives

- **Intercultural Analytical Engagement:** Promote critical thinking (ABC: cognitive) by analyzing humor’s role in cultural misunderstandings.
- **Cultural Empathetic Engagement:** Elicit laughter and engagement (ABC: affective) through the sitcom clip and teacher’s exaggeration, fostering enjoyment.
- **ICC Development:** Enhance *savoir* (knowledge) of cultural norms and *savoir s’engager* (critical awareness) by analyzing why misunderstandings occur, and *savoir-faire* (skills) through pair discussions in English.

Humor and ICC Alignment: The sitcom clip uses humor to highlight cultural differences (e.g., gestures), building *savoir* by exposing students to unfamiliar norms. The discussion encourages *savoir s’engager* as students critically reflect on cultural causes of humor, while

pair work strengthens *savoir-faire* by practicing English communication. The teacher's exaggeration reinforces *savoir-être* by maintaining a fun, open attitude toward cultural errors.

Main Activity 1: Video & Discussion (20 minutes)

Description

Small groups receive 18 Humor & Culture Cards (check appendix C), each detailing a cultural misunderstanding with a funny comment and reflection question (e.g., Card 1: “In Germany, people rarely smile at strangers... An American thought everyone was mad!” Question: “How would you feel if no one smiled back?”). Groups sort cards into three categories: (1) Funny and easy to understand, (2) Confusing or needing cultural explanation, (3) Potentially offensive without context. They discuss one card per category with the class, using English. The teacher models a humorous example (e.g., “Imagine thinking ‘break a leg’ means to hurt someone!”). Observations track group collaboration, laughter, and cultural discussions.

Objectives

- **Intercultural Relational Engagement:** Encourage group collaboration and English use (ABC: behavioral) during card sorting and discussions.
- **Intercultural Analytical Engagement:** Foster critical analysis (ABC: cognitive) of cultural misunderstandings and humor's role in ICC.
- **Cultural Empathetic Engagement:** Sustain enjoyment (ABC: affective) through funny card comments and teacher modeling.
- **ICC Development:** Develop *savoir* (knowledge) of diverse cultural norms, *savoir-faire* (skills) through discussion, *savoir-être* (attitudes) via open engagement, and *savoir s'engager* (critical awareness) by evaluating humor's cultural appropriateness.

Humor and ICC Alignment: The cards' funny comments (e.g., cultural gaffes like misinterpreting silence or gestures) enhance *savoir* by teaching specific cultural norms (e.g., Japanese silence as respect). Sorting and discussing cards build *savoir-faire* (communication skills) and *savoir s'engager* (critical awareness) as students evaluate humor's clarity or potential offense, fostering *savoir-être* through collaborative, light-hearted exploration of diversity. The teacher's humorous modeling reinforces an open attitude.

Wrap-Up (10 minutes)

Description

The teacher asks: "Which card was the funniest and why?" and "Did this activity help you understand cultural differences better through humor?" Students respond individually or as a class, reflecting on their experience. The teacher observes thoughtful responses and enthusiasm. Post-lesson, students complete the *Student Attitude Questionnaire* to capture attitudes toward humor in ICC.

Objectives

- **Intercultural Analytical Engagement:** Encourage reflection (ABC: cognitive) on humor's impact on cultural understanding.
- **Cultural Empathetic Engagement:** Maintain positive energy (ABC: affective) through fun, reflective questions.

- **ICC Development:** Reinforce *savoir s'engager* (critical awareness) by evaluating humor's role in ICC and *savoir-être* (attitudes) by fostering appreciation for cultural learning.

Humor and ICC Alignment: The humorous framing of the questions (e.g., focusing on “funniest” moments) sustains *savoir-être* by encouraging positive attitudes toward cultural learning. Reflecting on humor's role enhances *savoir s'engager* as students critically assess its pedagogical value, consolidating *savoir* (knowledge) gained from earlier activities.

Wrap-Up (10 minutes)

The self-designed semi-structured interview guide(check appendix B) investigates oral expression teachers' challenges and strategies in using humor to develop intercultural communicative competence (ICC), administered via email to six current or former faculty at Mohamed El Bachir El Ibrahimi University. Comprising 11 open-ended questions across three sections ,Humor and ICC Dimensions (6 items, e.g., “Could you describe how you use/would use humor to teach specific cultural norms?”, aiming to explore cognitive, affective, and behavioral attitudes toward ICC dimensions), Challenges in Integrating Humor (3 items, e.g., “What specific classroom challenges might arise when using humor?”, targeting cognitive/affective barriers), and Strategies for Effective Use of Humor (2 items, e.g., “How would you balance humor with respect for cultural differences?”, focusing on cognitive/behavioral strategies) the guide was created to address the specific research question and Algerian EFL context, where existing tools lacked focus on humor's pedagogical role in ICC, ensuring alignment with the Affective-Behavioral-Cognitive (ABC) Model of Attitudes (Rosenberg & Hovland, 1960) and Byram's ICC model (Byram, 1997). Pilot testing with one teacher refined question clarity, ensuring content validity (Patton, 2002), while reliability was supported by standardized email delivery, consistent thematic coding, and

triangulation with student questionnaire and observation data, with responses collected anonymously under informed consent to complement student data.

Data Analysis Procedures

Data analysis transforms raw data into meaningful findings and data are analyzed using a mixed-methods approach. Qualitative thematic analysis identifies patterns and themes through iterative coding, suitable for exploratory studies (Braun & Clarke, 2006). Quantitative analysis, such as descriptive statistics, summarizes structured data (Creswell, 2014). Mixed-methods analysis integrates both to enhance triangulation and validity (Williams, 2007).

- **Questionnaire Data:** Likert-scale responses are analyzed with descriptive statistics (e.g., means, frequencies) to identify attitude trends. Open-ended responses are coded thematically using an inductive approach, identifying themes like humor's cultural relevance (Braun & Clarke, 2006).
- **Observation Data:** Qualitative notes are analyzed thematically, coding humor instances, engagement indicators, and cultural connections. A coding framework ensures consistency. Quantitative data from students are analyzed by calculating the frequency of specific behaviors to identify patterns.
- **Interview Data:** Transcribed interviews are analyzed thematically, with iterative coding to develop themes on challenges and strategies. Initial codes are refined into broader categories aligned with the research objectives.

Triangulation across methods strengthens findings by cross-verifying insights. The analysis process is documented for transparency, ensuring alignment with the constructivist paradigm's focus on subjective meanings.

Issues of Trustworthiness and Ethical Considerations

In this section, we dive into how we made sure this research is both trustworthy and ethically sound. Trustworthiness means ensuring our findings are reliable, believable, and relevant, using careful methods to capture the true perspectives of our participants. On the ethical side, we focused on respecting and protecting everyone involved, from being open about the study's purpose to keeping personal information safe. Below, we break down the steps we took to achieve these goals and maintain the highest standards throughout the process.

Trustworthiness

- **Credibility:** Triangulation of data sources (questionnaires, observations, interviews) and member checking (sharing findings with participants) ensure accurate representations of participants' perspectives.
- **Dependability:** An audit trail documents the research process, including instrument design, data collection, and analysis, enabling replication.
- **Confirmability:** Reflexivity acknowledges the researcher's biases, and findings are grounded in data, supported by direct quotes and observations.
- **Transferability:** Thick descriptions of the context, participants, and procedures allow readers to assess applicability to other settings.

Ethical Considerations

- **Informed Consent:** Participants receive detailed information about the study's purpose, procedures, and rights, with written consent obtained.
- **Confidentiality:** Data are anonymized, stored securely, and accessible only to the researcher.
- **Voluntary Participation:** Participation is voluntary, with no coercion or incentives affecting responses.

- **Minimal Risk:** The study involves non-sensitive topics and standard educational practices, with support resources provided if needed.

Ethical approval was obtained from the university's ethics committee, ensuring compliance with institutional standards.

Limitations and Delimitations

This section explains the research's boundaries and challenges. Limitations cover factors like small sample size or specific context that may limit how widely the findings apply. Delimitations are intentional choices, such as focusing on certain participants or one location, to keep the study manageable. These points clarify the study's scope and suggest ideas for future research.

Limitations

- **Sample Size:** The small sample (52 students, 6 teachers) may limit the breadth of perspectives but is sufficient for qualitative depth with teachers. For students, the sample size supports quantitative analysis, though larger samples could enhance statistical robustness.
- **Context Specificity:** Findings are specific to Mohamed El Bachir El Ibrahimi University, potentially limiting generalizability.
- **Subjectivity:** The researcher's cultural background may influence data interpretation, mitigated through reflexivity and triangulation.

Delimitations

- **Participant Scope:** The study focuses on third-year EFL students and their teachers, excluding other academic levels to ensure relevance to advanced learners.

- Context: The study is confined to one Algerian university to maintain a manageable scope and contextual depth.
- Methods: Only questionnaires, observations, and interviews are used, excluding other methods (e.g., focus groups) to align with the exploratory aim.

These boundaries ensure a focused, feasible study while acknowledging areas for future exploration.

Conclusion

This chapter has provided a comprehensive overview of the methodology for exploring humor's role in enhancing intercultural competence among third-year EFL students. The qualitative-dominant mixed-methods approach, grounded in a constructivist paradigm, supports an in-depth investigation within a case study design. The research setting, questions, purposive sampling, and triangulated data collection methods (questionnaires, observations, interviews) ensure rich, context-specific insights. Rigorous data analysis, trustworthiness measures, ethical considerations, and acknowledgment of limitations and delimitations underpin the study's credibility. The findings will contribute to understanding humor's pedagogical potential in EFL contexts, informing culturally responsive teaching practices in Algerian higher education.

Chapter Three: Data Analysis and Interpretation

Data Analysis

This chapter explains the methodological approach employed to analyze data collected through three key sources: semi-structured interviews with BBA University EFL Oral Expression teachers, students' questionnaires, and classroom observations. These approaches were selected in order to triangulate evidence, and underpin a rigorous investigation into humor's role in fostering intercultural competence in EFL classrooms. Interview responses were theme-analyzed for recurring patterns (for example, trust building, stereotyping), while questionnaires provided quantitative student feedback. Classroom observations complemented the dataset by capturing real instances of humor use. In line with Liddicoat and Scarino's (2009) cyclical model

of culture learning, this multi-method analysis attempted to address the research questions of the study, offering an integrated interpretation of how humor connects cultures in pedagogic settings.

Questionnaire Results

This section presents the results from the students' questionnaire, exploring how humor enhances intercultural communicative competence among third-year EFL students at Mohamed El Bachir El Ibrahimi University. We use descriptive statistical analysis to unpack the responses to the closed-ended questions, shedding light on students' attitudes toward humor's role in learning and cultural connection. For the open-ended questions, we apply qualitative thematic analysis to capture the richness of students' experiences and insights, supported by their own words. The quantitative results are presented first, followed by the qualitative findings, weaving together numbers and narratives to present an entire picture of the impact of humor.

Part 1: Likert Scale Questions

Table 3.1

Section 1: Knowledge about Other Cultures

Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly agree
Humor is a helpful way to learn and understand how people from other cultures think, speak, and express themselves.	1.9%	3.8%	17%	39.6%	37.7%

I find it enjoyable and helpful to learn about other cultures by exploring their humor.	3.8%	3.8%	15.1%	35.8%	41.5%
I watch comedy shows or read jokes from other cultures to understand their way of life.	0%	9.4%	24.5%	35.8%	30.2%

The table and figure above embrace information vis-à-vis the of how students perceive humor's role in learning about other cultures, with the frequencies-distribution swinging predominantly toward the affirmative spectrum across three questionnaire items. A substantial 73.5% of responses collectively (Item 1 Humor is a helpful way to learn and understand how people from other cultures think, speak, and express themselves: 39.6% Agree + 37.7% Strongly Agree; Item 2 I find it enjoyable and helpful to learn about other cultures by exploring their humor : 35.8% Agree + 41.5% Strongly Agree; Item 3 I watch comedy shows or read jokes from other cultures to understand their way of life : 35.8% Agree + 30.2% Strongly Agree) averred agreement, forming the bulk of concurrence, with the Strongly Agree category in Item 2 (41.5%) marking the acme across all scales. Neutral responses average 18.9% (Item 1: 17%, Item 2: 15.1%, Item 3: 24.5%), with Item 3's 24.5% as the pinnacle of indecision. Negative responses are minimal, totaling 5.5% for Disagree (Item 1: 3.8%, Item 2: 3.8%, Item 3: 9.4%) and a scant 0.6% for Strongly Disagree (Item 1: 1.9%, Item 2: 3.8%, Item 3: 0%), the nadir of the distribution. The frequencies-distribution swings from Strongly Disagree to Strongly Agree, with Agree and Strongly Agree dominating, affirming that the majority of the 53 students perceive humor as a potent and

engaging conduit for grasping other cultures' thoughts, expressions, and lifestyles, though engagement with comedic content exhibits slightly greater variability

Table 3.2

Section 2: Skills in Intercultural Communication

Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly agree
Being able to use humor appropriately is essential for effective communication	5.7%	3.8%	26.4%	30.2%	34%
I feel more proficient in English when I can understand and use humor.	0%	15.1%	17%	32.1%	35.8%
I practice using humor in English to enhance my communication skills with people from different cultures.	7.5%	9.4%	32.1%	28.3%	22.6%

The table and figure lays out a clear picture of how students feel about humor's role in boosting their intercultural communication skills, with the frequencies-distribution swinging mostly toward the positive side across three questionnaire items. A solid 65.9% of responses altogether (Item 1 Being able to use humor appropriately is essential for effective communication: 30.2% Agree + 34% Strongly Agree; Item 2 I feel more proficient in English when I can understand and use humor : 32.1% Agree + 35.8% Strongly Agree; Item 3 I practice using humor in English to enhance my communication skills with people from

different cultures: 28.3% Agree + 22.6% Strongly Agree) averred agreement, making up the bulk of the feedback, with Item 2's Strongly Agree at 35.8% hitting the acme of enthusiasm. Neutral responses average 25.2% (Item 1: 26.4%, Item 2: 17%, Item 3: 32.1%), with Item 3's 32.1% standing as the pinnacle of students who weren't quite sure. Negative responses are fairly low, totaling 10.6% for Disagree (Item 1: 3.8%, Item 2: 15.1%, Item 3: 9.4%) and just 4.4% for Strongly Disagree (Item 1: 5.7%, Item 2: 0%, Item 3: 7.5%), the nadir of the bunch. The frequencies-distribution swigs from Strongly Disagree to Strongly Agree, with Agree and Strongly Agree taking the lead, showing that most of these students see humor as a lively and effective way to sharpen their communication, English skills, and ability to connect across cultures, though actually practicing humor comes with a bit more hesitation and mixed feelings.

Table 3.3

Section 3: Attitudes Towards Other Cultures

Statements	StronglyDisagree	Disagree	Neutral	Agree	Stronglyagree
Humor can promote positive attitudes towards cultural diversity.	0%	9.4%	22.6%	39.6%	28.3%
Sharing humor with people from other cultures makes me feel more connected to them.	1.9%	5.7%	17%	43.4%	32.1%
I use humor to build friendships with individuals from different cultural backgrounds.	7.5%	9.4%	32.1%	28.3%	22.6%

The table and figure lays out information regarding the attitudes of students concerning humor's role in fostering attitudes toward other cultures, with the frequencies-distribution swinging predominantly toward the affirmative spectrum across three questionnaire items. A substantial 65.5% of responses collectively (Item 1 Humor can promote positive attitudes towards cultural diversity: 39.6% Agree + 28.3% Strongly Agree; Item 2 Sharing humor with people from other cultures makes me feel more connected to them : 43.4% Agree + 32.1% Strongly Agree; Item 3: 28.3% Agree + 22.6% Strongly Agree) averred agreement, constituting the bulk of concurrence, with the Agree category in Item 2 (43.4%) representing the acme of endorsement. Neutral responses average 23.9% (Item 1: 22.6%, Item 2: 17%, Item 3 I use humor to build friendships with individuals from different cultural backgrounds : 32.1%), with Item 3's 32.1% marking the pinnacle of indecision. Negative responses are limited, totaling 8.2% for Disagree (Item 1: 9.4%, Item 2: 5.7%, Item 3: 9.4%) and 3.1% for Strongly Disagree (Item 1: 0%, Item 2: 1.9%, Item 3: 7.5%), the nadir of the distribution. The frequencies-distribution swigs from Strongly Disagree to Strongly Agree, with Agree and Strongly Agree prevailing, indicating that the majority of the students perceive humor as an effective and engaging mechanism for promoting positive attitudes, enhancing interpersonal connections, and facilitating friendships across diverse cultural backgrounds, though the application of humor in building friendships exhibits greater variability and ambivalence.

Table 3.4

Section 4: Critical Cultural Awareness

Statements	StronglyDisagree	Disagree	Neutral	Agree	Strongly agree
Humor can reveal hidden cultural	3.8%	5.7%	18.9%	45.3%	26.4%

assumptions and stereotypes.

I appreciate humor that challenges cultural norms and encourages critical thinking.	5.7%	5.7%	20.8%	43.4%	24.5%
I reflect on how humor from my own culture might be perceived by others.	1.9%	7.5%	35.8%	34%	20.8%

The table above displays information regarding the perceptions of students concerning humor's role in fostering critical cultural awareness, with the frequencies-distribution swiving predominantly toward the affirmative spectrum across three questionnaire items. A solid 64.6% of responses collectively (Item 1 Humor can reveal hidden cultural assumptions and stereotypes: 45.3% Agree + 26.4% Strongly Agree; Item 2 I appreciate humor that challenges cultural norms and encourages critical thinking: 43.4% Agree + 24.5% Strongly Agree; Item 3 I reflect on how humor from my own culture might be perceived by others: 34% Agree + 20.8% Strongly Agree) averred agreement, constituting the bulk of concurrence, with the Agree category in Item 1 (45.3%) representing the acme of endorsement. Neutral responses average 25.2% (Item 1: 18.9%, Item 2: 20.8%, Item 3: 35.8%), with Item 3's 35.8% marking the pinnacle of indecision among students. Negative responses are limited, totaling 6.3% for Disagree (Item 1: 5.7%, Item 2: 5.7%, Item 3: 7.5%) and 3.8% for Strongly Disagree (Item 1: 3.8%, Item 2: 5.7%, Item 3: 1.9%), the nadir of the distribution. The frequencies-distribution swinnings from Strongly Disagree to Strongly Agree, with Agree and Strongly Agree prevailing, indicating that a solid majority of the students view humor as an effective and thought-provoking tool for revealing cultural assumptions,

challenging norms, and encouraging reflection on their own cultural humor, though self-reflection stands out with greater variability.

Table 3.5

General Attitudes

Statements	Strongly Disagree	Disagree	Neutral	Agree	Strongly agree
Overall, I believe humor plays a significant role in developing my ability to communicate across cultures.	7.5%	9.4%	13.2%	41.5%	30.2%
I think EFL classes should teach students about humor in different cultures.	3.8%	7.5%	24.5%	39.6%	24.5%

The table displays information regarding the perceptions of students in the final Likert-scale section of the questionnaire, comprising two items that explore humor's overall significance in intercultural communication and its inclusion in EFL education, with the frequencies-distribution swinging predominantly toward the affirmative spectrum. A solid 67.9% of responses collectively (Item 1 Overall, I believe humor plays a significant role in developing my ability to communicate across cultures: 41.5% Agree + 30.2% Strongly Agree; Item 2 I think EFL classes should teach students about humor in different cultures : 39.6% Agree + 24.5% Strongly Agree) averred agreement, constituting the bulk of concurrence, with the Agree category in Item 1 (41.5%) representing the acme of endorsement. Neutral responses average 18.9% (Item 1: 13.2%, Item 2: 24.5%), with Item 2's 24.5% marking the pinnacle of indecision among students. Negative responses are moderate, totaling 10.5% for

Disagree (Item 1: 9.4%, Item 2: 7.5%) and 5.7% for Strongly Disagree (Item 1: 7.5%, Item 2: 3.8%), the nadir of the distribution. The frequencies-distribution swigs from Strongly Disagree to Strongly Agree, with Agree and Strongly Agree prevailing, indicating that a solid majority of the students view humor as a vital and engaging tool for enhancing their ability to communicate across cultures and support its integration into EFL curricula.

Part 2: Open-Ended Questions

Table 3.6

Aim, Themes, and Examples of Humor's Role in Intercultural Communication

The question	Aim of the Question	Theme	Participant Example
Describe an occasion when humor played a role in your intercultural communication. What happened, and how did it impact the encounter?	To explore how humor impacts intercultural understanding, relationship building, and addresses misunderstandings.	Humor as a communication facilitator	<i>“Used a football joke to connect with locals; created a relaxed atmosphere.”</i>
		Humor as a communication facilitator	<i>“Group jokes helped students from different cultures feel more</i>

	<i>comfortable.”</i>
Humor as a communication facilitator	<i>“Spicy food joke with a Korean classmate created cultural bonding.”</i>
Humor and cross-cultural misunderstanding	<i>“‘Break a leg’ confused a Japanese student; laughter led to cultural exchange.”</i>
Humor and cross-cultural misunderstanding	<i>“Cousin said ‘I’m pregnant’ instead of ‘I’m full’ in Arabic—everyone laughed.”</i>
Humor and cross-cultural misunderstanding	<i>“French relative confused by Algerian slang; later understood and appreciated it.”</i>
Humor as a learning and bonding tool	<i>“Professor’s Arabic mistake created</i>

*bonding through
shared laughter.”*

*“Joke
misunderstanding*

Humor as a learning
and bonding tool *with American
friend built
confidence in
speaking.”*

“Portion size joke

Humor as a learning
and bonding tool *opened up friendly
conversation about
food culture.”*

“Joke about Italians

Humor as a learning
and bonding tool *using hand gestures
online made chat
fun and inclusive.”*

*“Sarcastic book
comment led to a*

Humor as a learning
and bonding tool *lasting online
friendship with people
from different
cultures.”*

Comment

This table illustrates humor's dual capacity to bridge and complicate intercultural interactions. While humor facilitates connection through shared laughter (e.g., ice-breaking jokes, cultural comparisons), it also exposes the fragility of cross-cultural understanding, as seen in misunderstood idioms or language mishaps. It appears that students value how humor, like a "spicy food joke" or a "break a leg" mix-up, turns awkward moments into chances to bond and learn about other cultures, which feels so true for our EFL classes here in Algeria. Participants' experiences emphasize humor's potential to transform confusion into teachable moments, promoting empathy and mutual learning. These insights advocate for humor's intentional integration into intercultural education, balancing its risks and rewards to cultivate open-minded, adaptable communicators.

Table 3.7

Aim, Themes, and Challenges in Understanding or Using Humor in a Second Language

The question	Aim of the Question	Theme	Participant Quotes
What are some challenges you face when trying to understand or use humor in a second language?	To identify barriers faced by learners in grasping/applying humor in a second language.	Cultural unfamiliarity Barriers	<i>"Jokes about local celebrities, historical events, or cultural traditions can fall flat without this background."</i>

The question	Aim of the Question	Theme	Participant Quotes
		Cultural unfamiliarity Barriers	<i>“Jokes often rely on local slang, idioms, or timing that I might miss.”</i>
		Cultural unfamiliarity Barriers	<i>“Sometimes the hidden meaning behind the joke involves always-evolving slang.”</i>
		Linguistic Challenges	<i>“Wordplay and puns rely on linguistic features like double meanings or homophones that don’t translate well.”</i>
		Linguistic Challenges	<i>“80% of humor is in the form of idioms.”</i>

The question	Aim of the Question	Theme	Participant Quotes
		Linguistic Challenges	<i>“Some words or expressions are not clear.”</i>
		Linguistic Challenges	<i>“The accent makes it harder to catch the tone or delivery of jokes.”</i>
		Social &Emotional Factors	<i>“I worry my joke might not be funny or may offend someone.”</i>
		Social &Emotional Factors	<i>“I feel shy to use humor in a second language. Some jokes use difficult words.”</i>
		Social &Emotional Factors	<i>“I didn’t understand them and was embarrassed.”</i>

The question	Aim of the Question	Theme	Participant Quotes
		Humor Style Differences	<i>“Sarcasm can be hard to detect because it relies on intonation and context.”</i>
		Humor Style Differences	<i>“Humor depends on timing and tone, and it’s not easy to get that right when you’re still thinking about grammar.”</i>
		Humor Style Differences	<i>“What is funny in one place might not be funny in another.”</i>
		Fluency& Adaptation	<i>“Humor often relies on nonverbal cues like facial expressions or body language.”</i>

The question	Aim of the Question	Theme	Participant Quotes
			<i>Misinterpreting these can lead to misunderstandings.</i>
			”
		Fluency & Adaptation	<i>“With time and more exposure, I’m slowly starting to feel more confident.”</i>
		Fluency & Adaptation	<i>“I’m quite good in English and French, so I can make and understand jokes “</i>

Comment

This table synthesizes the multifaceted barriers learners encounter when navigating humor in a second language. The recurring themes of cultural unfamiliarity (e.g., local idioms, historical references) and linguistic complexity (e.g., wordplay, tone detection) highlight the interplay between language mastery and cultural fluency. It seems that students struggle with things like idioms making up “80% of humor” and worry about embarrassing

missteps, which hits home since I've felt that shyness in my own language classes. Notably, participants' anxieties about misinterpretation or offense reveal the emotional stakes of humor in cross-cultural communication. These findings underscore the need for pedagogical strategies that address both linguistic competence and sociocultural awareness, fostering learners' confidence to engage with humor as a dynamic, context-dependent tool.

Table 3.8

Aim, Themes, and Strategies for Integrating Humor into EFL Classrooms to Facilitate Intercultural Communicative Competence

The Question	Aim of the Question	Theme	Participant Example
How can humor be appropriately integrated into EFL classrooms to facilitate Intercultural Communicative Competence?	To explore effective strategies for integrating humor into EFL classrooms to enhance Intercultural Communicative Competence (ICC).	Cultural Humor Integration	<i>“Teachers can use jokes, cartoons, or funny anecdotes from various cultures to expose students to different worldviews.”</i>
		Cultural Humor Integration	<i>“Use funny videos, memes, or comics to reinforce</i>

The Question	Aim of the Question	Theme	Participant Example
			<i>understanding.</i> ”
		Cultural Humor Integration	“ <i>Compare a British sarcastic joke with an Arabic proverb to discuss politeness and indirect communication.</i> ”
		Creating a Supportive Learning Environment	“ <i>Humor lowers anxiety, encouraging learners to take communicative risks and engage openly.</i> ”
		Creating a Supportive Learning Environment	“ <i>Humor serves as an icebreaker, encouraging interaction and boosting confidence.</i> ”
		Creating a Supportive	“ <i>Laughing together</i>

The Question	Aim of the Question	Theme	Participant Example
		Learning Environment	<i>fosters shared understanding and camaraderie.”</i>
		Language Skill Development	<i>“Explore idioms and puns to teach cultural meanings behind language structures.”</i>
		Language Skill Development	<i>“Humor makes learning enjoyable and enhances retention of new vocabulary.”</i>
		Cultural Sensitivity and Appropriateness	<i>“Select jokes that are respectful and culturally appropriate to avoid misunderstandings.”</i>
		Cultural Sensitivity and Appropriateness	<i>“Explain the cultural context of jokes to</i>

The Question	Aim of the Question	Theme	Participant Example
			<i>ensure comprehension and sensitivity.</i> "
		Student-Centered Humor Activities	<i>"Encourage students to share jokes from their own cultures to promote mutual learning."</i>
		Student-Centered Humor Activities	<i>"Students create their own jokes or humorous content based on cultural experiences."</i>
		Critical Thinking and Cultural Reflection	<i>"Discuss why a joke is funny in one culture but not another to highlight cultural values."</i>
		Critical Thinking and Cultural Reflection	<i>"Use humor to question stereotypes and taboos, fostering critical</i>

The Question	Aim of the Question	Theme	Participant Example
			<i>thinking.</i> "

Comment

This table outlines actionable approaches for leveraging humor to enhance intercultural communicative competence (ICC). By prioritizing culturally diverse humor (e.g., memes, role-plays) and student-centered activities (e.g., joke-sharing, creative expression), educators can create inclusive environments where language learning aligns with cultural exploration. It looks like students are excited about ideas like comparing British sarcasm to Arabic proverbs, which makes sense because I've seen how sharing jokes in class lights up our learning and brings us closer together. Participants' emphasis on contextual sensitivity (e.g., avoiding offensive content) and critical reflection (e.g., analyzing humor norms) highlights the importance of balancing engagement with ethical considerations. These strategies position humor not merely as entertainment, but as a pedagogical catalyst for fostering curiosity, resilience, and intercultural dialogue.

Summary

This section examines students' attitudes concerning humor in fostering intercultural communicative competence (ICC) among third-year EFL students at Mohamed El Bachir El Ibrahimi University, combining quantitative and qualitative insights. Quantitative findings from Likert-scale questions reveal strong student consensus: a majority (65–73% agreement across sections) affirmed humor's value in enhancing cultural understanding, communication

skills, and critical cultural awareness. Notably, 73.5% agreed humor aids in learning cultural expressions, while 64.6% recognized its capacity to challenge stereotypes.

Qualitative analysis of open-ended responses highlighted humor's dual role as both a *connector* and a *challenge*. Students described how shared laughter over ice-breaking jokes (e.g., football banter, cultural comparisons) fostered camaraderie, while misunderstandings (e.g., mistranslated idioms) became opportunities for mutual learning. However, linguistic barriers (e.g., wordplay, sarcasm), cultural unfamiliarity (e.g., slang, historical references), and emotional hesitations (e.g., fear of offense) underscored the complexity of humor in cross-cultural contexts.

Participants proposed actionable pedagogical strategies, advocating for humor's intentional integration into EFL curricula. Recommendations included leveraging culturally diverse media (e.g., memes, role-plays), fostering supportive environments to reduce anxiety, and encouraging critical reflection on humor's cultural nuances. These findings position humor not merely as a tool for engagement, but as a dynamic catalyst for nurturing empathy, linguistic agility, and intercultural dialogue. By balancing humor's risks and rewards, educators can cultivate learners' ability to navigate cultural differences with curiosity and resilience.

Semi-structured Interviews' Analysis

Data obtained from the semi structured interviews were examined through thematic analysis, a qualitative approach which attempts to discover repeated patterns (themes) within the participants' responses.

The following table categorizes the results into four distinct columns: Questions (key concern), Underlying Aims (pedagogical purpose), Themes (overall patterns), and Teachers' Quotes (exemplifying quotes). In contrast with the questionnaire, this interview aimed at a qualitative inquiry into the role of humor in

EFL classes in alignment with Liddicoat and Scarino's (2009) cyclical culture-learning model. This model emphasizes recurrent interaction in order to allow students to differentiate between source and target cultural norms, critically interpret behavior, and gain intercultural tolerance.

Interpretation and reporting: The final phase was to interpret the findings toward the research questions. The findings were synthesized into abbreviated themes, which were debated and exemplified with participant quotations. The systematic reporting functioned to present fully the manner in which humor acts as a tool of intercultural learning across EFL environments, supported by Liddicoat and Scarino's (2009) model.

Table 3.9

Thematic Analysis of The Semi-Structured Interview

Interview Question	Underlying Aim	Theme(s)	Illustrative Quote
To what extent do you agree with the importance of incorporating humor in EFL classes to mitigate cross-cultural misunderstandings?	Assess humor's role in ICC and classroom dynamics	Trust-Building	"Humor builds trust and facilitates discussions on cultural differences"
Could you describe how you use humor to teach specific cultural norms or traditions in	Explore strategies for teaching cultural norms through humor (ICC	Building Cultural Knowledge Through Multimodal	"Use memes/videos to highlight cultural misunderstandings"

your classroom?	Knowledge dimension)	Tools	
How would you employ humor to help students interpret different communication styles across cultures?	Understand methods for teaching cross-cultural communication through humor to develop students critical cultural awareness.	Cross-Cultural Interpretation by addressing Stereotypes	“Exaggerate stereotypes to make cultural norms memorable instead of intimidating”
How does humor foster openness in cultural discussions?	Explore how humor creates a safe space for discussing cultural differences.	Emotional Safety; Classroom Dynamics	“Humor disarms tension, making cultural discussions feel safe instead of scary”
Can humor prompt reflection on stereotypes?	Investigate humor’s role in fostering critical reflection and engagement with cultural stereotypes.	Critical Reflection & Engagement	“Students laughed at exaggerated stereotypes and then asked, ‘Is this even true?’”
How is humor used to facilitate intercultural interactions?	Explore teachers’ experiences (or plans) for using humor in intercultural contexts.	Practical Application through Role-Playing Scenarios	“Role-played culturally inappropriate gift exchanges (e.g., clocks in China) to discuss taboos”

<p>What specific classroom challenges might arise when using humor to teach about cultural differences?</p>	<p>Identify obstacles to using humor effectively.</p>	<p>Instructional Challenges</p>	<p>“Humor may unintentionally stereotype or hurt students”</p>
<p>How do you ensure that humor respects all cultural backgrounds in your classroom?</p>	<p>Explore strategies for inclusive humor.</p>	<p>Respect and Inclusion through highlighting Cultural Sensitivity</p>	<p>“Debrief after humor: ‘Why was this funny? Could it offend?’”</p>
<p>Have you ever had an experience where humor caused misunderstandings? How did you handle it?</p>	<p>Assess conflict resolution approaches.</p>	<p>Proactive Conflict Management through Immediate Acknowledgment</p>	<p>“Acknowledge discomfort, apologize, and redirect to inclusive jokes “</p>
<p>How would you balance humor with the need to respect cultural differences?</p>	<p>Identify methods to maintain respect while using humor.</p>	<p>Balanced Use of Humor by raising Audience cultural Awareness</p>	<p>“Know your students’ cultural norms and avoid stereotype-based jokes”</p>
<p>What advice would you offer to fellow EFL teachers using humor to enhance intercultural</p>	<p>Share best practices for integrating humor.</p>	<p>Professional Guidance by Starting with Safe Topics</p>	<p>“Test mild humor first and observe reactions”</p>

competence?			
-------------	--	--	--

Comment

The findings confirm humor's essential role in advancing intercultural competence (ICC) by explicitly aligning with Liddicoat and Scarino's (2009) cyclical model of culture learning. Humor bridges cultural gaps through trust-building (addressing *recurrent interaction*), demystifies norms via multimodal tools like satirical skits (addressing *critical interpretation*), and reduces conflict through structured debriefs (addressing *tolerance*). While risks of unintentional offense exist, teachers mitigate these through audience-sensitive practices (e.g., pre-testing mild humor) and replacing "cultural sensitivity sweeps" with contextualized discussions of humor. Ultimately, humor serves as an effective ICC tool when intentionally grounded in respect and directly linked to all dimensions of the theoretical framework.

Summary

The interviews with EFL teachers highlight humor's dual role as both a bridge and a potential barrier in fostering intercultural communicative competence (ICC). Teachers unanimously stressed that humor, when applied with intentionality and respect for cultural differences, creates a relaxed atmosphere where students engage more openly with cultural nuances. Strategies like self-deprecating anecdotes, exaggerated role-plays, and humorous discussions of cultural missteps (e.g., mismatched greetings) help build trust and demystify cultural norms. For example, satirical skits or sitcom clips depicting misunderstandings prompted students to reflect critically on stereotypes and communication styles (*savoir s'engager*). However, humor's risks such as unintentional offense due to linguistic or cultural gaps were widely acknowledged. Teachers mitigated these by pre-testing jokes with small

groups, debriefing to clarify cultural context, and tailoring content to students' proficiency levels (e.g., avoiding idioms for beginners). They emphasized avoiding humor that reinforces stereotypes, instead focusing on universal themes like mistranslations or relatable human experiences. Ultimately, teachers underscored that humor's success hinges on balancing spontaneity with intentionality: aligning jokes with explicit ICC goals (e.g., fostering empathy or adaptive communication) while grounding all practices in ethical awareness and cross-cultural respect. When executed thoughtfully, humor transforms cultural learning into an engaging, inclusive dialogue rather than a passive exercise.

Classroom Observation Analysis

In our classroom observations, we examined two groups of EFL students, labeled Group 1 and Group 2, as captured in our detailed notes. Group 2 was notably well-versed in other cultures and composed when sharing ideas, suggesting distinct engagement styles or prior intercultural experiences. Using a qualitative approach, we drew on rich observation notes to explore group dynamics, crafting a narrative on how humor fosters intercultural competence (ICC) and engagement. These notes highlight how humor—through videos, activity cards, and teacher-led interactions—elicited Intercultural Relational, Cultural Empathetic, and Intercultural Analytical engagement in both groups, revealing their unique responses and interactions.

Qualitative Analysis. Our qualitative analysis explores the nuanced ways humor shaped engagement and ICC across the two groups, moving beyond frequencies to uncover the “how” and “why” of their behaviors. Following the framework's step-by-step guide, we immersed ourselves in the data, coded inductively (e.g., “cultural storytelling”) and deductively (e.g., “ICC skills”), clustered codes into categories, and refined them into themes.

These themes are triangulated with quantitative data (e.g., Group 2's calm sharing, high question frequency) and aligned with Byram's ICC and Fredricks' engagement models.

Qualitative Analysis of Intercultural Relational Engagement. Humor serves as a powerful tool to foster intercultural dialogue and engagement, creating a relaxed environment for authentic cultural exchange.

Table 3.10

Intercultural Relational Engagement

Lesson Phase	Activity and Objective	Theme	Description	Classroom Example
Warm-up	Activate cultural knowledge via humorous video	Humor as a catalyst for spontaneous interaction	both groups diving into cultural discussions without formal prompts, with humor sparking peer interactions, though Group 2's contributions were calmer.	We watched Group 2 calmly share Algerian cultural quirks after laughing at a politeness video, while Group 1's louder exchanges fueled vibrant debates.

Main activity after watching the video	Compare cultures using activity cards	Cultural humor driving collaborative learning	humor fostering natural English use and peer collaboration, with Group 2's cultural knowledge enhancing discussions.	We saw Group 2 lead discussions on smiling norms, using English to compare traditions, while Group 1's laughter-driven exchanges were more animated.
Wrap-up	Reflect on humor's role in cultural learning	Humor sustaining active participation	humor kept energy high across both groups, reducing the need for structured participation, with Group 1 more vocal and Group 2 more reflective.	We observed both groups in non-stop cultural debates, with Group 1's enthusiasm louder and Group 2's insights deeper, until teacher redirection. Group 1 enthusiastically debated dining etiquette using

				Card 2: “Slurping noodles means thanks? In our culture, that would seem rude!”
--	--	--	--	--

Academic Insight These themes highlight Intercultural Relational Engagement, as humor facilitated dynamic peer interactions and collaborative intercultural exchanges, aligning with Byram’s (1997) ICC skills of interaction and discovery. Group 2’s calm, culturally informed contributions demonstrate advanced proficiency in intercultural communication, while Group 1’s animated participation underscores humor’s role in motivating diverse learners, supporting Bell’s (2009) perspective on humor as a catalyst for inclusive engagement in EFL contexts (Attardo, 1994).

Qualitative Analysis of Cultural Empathetic Engagement. Humor facilitates emotional bonding and cultural understanding, cultivating an open and supportive environment for intercultural exchange.

Table 3.11

Cultural Empathetic Engagement

Lesson Phase	Activity and Objective	Theme	Description	Classroom Example

Warm-up	Introduce humor via teacher's comments	Laughter creating a safe emotional space	humor builds an inclusive atmosphere, encouraging both groups to express joy, with Group 1's reactions more exuberant.	We smiled as Group 1 shyly covered faces and Group 2 laughed openly at the teacher's "Bonjour" repetition, setting a warm tone.
Main Activity	Discuss video clips and cultural habits to spark joyful cultural exploration and foster ICC attitudes (openness, empathy) through shared laughter. The aim was to create a relaxed, engaging	Humor sparking joyful cultural exploration	The room buzzed with laughter as students reacted to the video, some covering their mouths in amusement, others nudging classmates to share the joke. Even shy students in Group 2 leaned in with quiet smiles, their comments revealing subtle cultural	After watching a video on cultural misunderstandings (e.g., bowing vs. handshakes), both groups nodded excitedly, whispering jokes about the humor, with Group 2's smiles reflecting deeper cultural understanding (e.g., "Bowing shows respect in Japan").

	environment for intercultural dialogue.		connections ("In my village, we greet like this too!"). Group 1's energy was contagious; they waved hands to volunteer stories, tripping over words in their eagerness. Moments like these turned language practice into something <i>aliveless</i> about "errors" and more about the joy of swapping traditions	humanize and state the after distebuging the cultural misunderstanding cards .
Wrap-up	Share funny cultural stories	Emotional bonding through shared humor	Humorous storytelling deepened peer connections, with Group 1's gestures more animated and	We saw both groups clap and share stories, exclaiming, "Yes, it's true!" with Group 1's energy

			Group 2's more deliberate.	infectious and Group 2's bonding subtler.
--	--	--	----------------------------	---

Academic Insight: These themes capture Cultural Empathetic Engagement, as humor nurtured affective connections and ICC attitudes of openness and empathy (Byram, 1997). Group 2's relaxed, insightful responses reflect strong emotional security in intercultural dialogue, while Group 1's exuberant storytelling highlights humor's capacity to foster inclusive bonding, aligning with Dewaele and MacIntyre's (2014) findings on humor's role in creating low-anxiety environments and Lewis's (2006) emphasis on cross-cultural empathy

Qualitative Analysis of Intercultural Analytical Engagement. Humor sparks critical curiosity and intercultural insight, fostering an environment that encourages thoughtful analysis and cultural exploration.

Table 3.12

Intercultural Analytical Engagement

Lesson Phase	Activity and Objective	Theme	Description	Classroom Example
--------------	------------------------	-------	-------------	-------------------

Warm-up	Introduce cultural humor via video	Humor triggering curious inquiry	Humor prompting both groups to ask probing questions, with Group 2's inquiries more culturally nuanced.	We were captivated as Group 2 asked nuanced questions like, "Should I avoid it?" after a video, while Group 1's queries were broader.
Main Activity	Analyze humor mechanics in discussions	Humor facilitating critical cultural analysis	Groups dissecting humor's structure, with Group 2 linking it to broader cultural knowledge.	We heard Group 2 say, "It's funny because of the wordplay!" with cultural depth, while Group 1 focused on humor's surface mechanics.

Wrap-up	Reflect on cultural learning	Humor sustaining cognitive persistence	Humor eased tension, encouraging persistence, with Group 2 showing deeper reflection.	We observed Group 2 ask, “What does this manner mean?” reflecting critically, while Group 1 persisted vocally in sensitive discussions..
---------	---------------------------------	---	---	---

Academic Insight: These themes illustrate Intercultural Analytical Engagement, as humor’s incongruity (Raskin, 1985) stimulated critical reflection and ICC knowledge and critical cultural awareness (Byram, 1997). Group 2’s nuanced inquiries demonstrate advanced intercultural analysis, while Group 1’s persistent engagement in discussions underscores humor’s role in scaffolding cultural understanding, consistent with Martin’s (2007) perspective on humor’s analytical benefits in EFL learning (Chiaro, 2010).

Summary

In a vibrant classroom setting, two EFL student groups Group 1 and Group 2 engaged with intercultural content through humor-infused activities such as video clips, activity cards, and teacher-facilitated discussions. The observations revealed how humor supported

Intercultural Relational Engagement by prompting spontaneous, peer-led exchanges. Group 1 displayed high-energy debates and animated storytelling, while Group 2 contributed thoughtful, culturally-informed reflections, showcasing Byram's (1997) interaction and discovery skills.

Humor also fostered Cultural Empathetic Engagement by creating an emotionally safe space that encouraged openness and connection. Group 2 responded with quiet smiles and reflective insights, such as relating village greeting customs to video content, whereas Group 1's enthusiasm promoted inclusive bonding, aligning with Dewaele and MacIntyre's (2014) findings on humor reducing anxiety.

For Intercultural Analytical Engagement, humor served as a cognitive trigger. Group 2 posed nuanced, culturally aware questions, demonstrating deeper intercultural understanding, while Group 1 actively explored humor mechanics with curiosity. These responses support Martin's (2007) view of humor as a tool for enhancing analytical engagement.

Overall, humor emerged as a powerful pedagogical tool that activated emotional warmth, fostered intercultural connections, and promoted critical thinking. Group 2 exemplified reflective ICC proficiency, while Group 1 brought dynamic motivation to the learning experience.

Discussion of the Results and Findings

This section presents a mixed-methods analysis of humor's impact on intercultural learning, synthesizing student, teacher, and observational data.

Students' Attitudes on Humor as a Tool for Enhancing ICC

Third-year EFL students at Mohamed El Bachir El Ibrahimi University view humor as a powerful tool for developing intercultural communicative competence (ICC). Guided by Byram's (1997) ICC model and the ABC Model of Attitudes, the survey of 53 students revealed strong support for humor's role in promoting cultural understanding, aligning with Liddicoat and Scarino's (2009) cyclical model of intercultural learning. This cyclical approach is echoed in research on listening comprehension, where culture integration follows a similar iterative process. Bouflih (2023) describes a four-stage cycle in EFL classrooms: students identify cultural elements in listening materials, compare them with their own cultural norms, interpret the reasons behind cultural behaviors, and reflect on these differences to enhance understanding (Liddicoat & Scarino, 2009). Notably, Bouflih (2023) incorporated humorous content, such as sarcasm in a lesson on food-related cultural practices, using a cyclical model that parallels Byram's (1997) ICC framework, and found empirical evidence that humor positively impacts ICC by enhancing cultural engagement and comprehension. This process, applied to topics like British breakfast traditions or harvest festivals, improved listening comprehension by fostering cultural awareness, paralleling how humor in our study engages students in exploring, reflecting, and adapting to cultural nuances through role-plays and memes. Specifically, 73.5% believe humor helps them grasp cultural expressions like idioms by making abstract ideas more relatable, fostering curiosity a key element of reflective intercultural engagement. Additionally, 65.9% indicated that humor eases communication by creating a relaxed classroom atmosphere, encouraging exploration without fear. A student's comment, "When we laugh together, my accent feels less scary," illustrates humor's ability to reduce anxiety and promote cultural confidence. Cognitively, 73.5% found humor helpful in understanding idioms (Item 1), while 66% reported using jokes to explore cultural lifestyles (Item 3). This aligns with Byram's (1997) view of learning through active cultural interaction. Affectively, 65.5% said humor fosters positive attitudes

toward diversity (Item 7), supporting findings by Gönülal (2018) and Weisi & Mohammadi (2023) that humor enhances emotional engagement and reduces stress. Behaviorally, 50.9% use humor to build cross-cultural friendships (Item 9), despite confusion caused by idioms like “break a leg” a learning moment reflecting Bell’s (2009) “double-edged sword” view of humor. Critically, 64.6% said humor exposes stereotypes (Item 10), prompting reflection, consistent with Byram’s date concept of critical cultural awareness. Though challenges exist such as misunderstandings or fears of offense in Algeria’s context , students suggested role-plays and memes (Table as culturally sensitive tools. This supports Weisi & Mohammadi’s (2023) recommendation that humor should be tailored to learners’ level and context. Used thoughtfully, humor can transform classroom challenges into opportunities for empathy, reflection, and deeper cultural competence.

Observing Humor in Action: Enhancing ICC Through Student Engagement in Oral EFL Classes

The classroom observations of two EFL groups in Algeria paint a vivid picture of how humor can spark intercultural communicative competence (ICC), as outlined by Byram’s (1997) model, in ways that feel lively and real. When it comes to intercultural relational engagement, activities like watching funny videos or using cultural comparison cards got students buzzing with spontaneous chats and debates. Group 1 dove in with loud, energetic exchanges, while Group 2 shared calmer, culturally rich insights, mirroring Byram’s skills of interaction and discovery. This vibe echoes Bell’s (2009) idea that humor pulls everyone into the conversation, making the classroom feel open and inclusive. Attardo’s (1994) take on humor as a social glue shines through as both groups naturally slipped into English to swap cultural ideas, barely needing the teacher to nudge them along. For cultural empathetic engagement, shared laughter from storytelling or quirky teacher comments created a warm, safe space where even the shyest students felt brave enough to join in. Group 2’s thoughtful

responses and Group 1's lively storytelling show Byram's attitudes of openness and empathy in action, while backing Dewaele and MacIntyre's (2014) point that humor melts away anxiety, letting students play with language freely. Lewis's (2006) focus on cross-cultural empathy feels spot-on here, as laughter built bridges between classmates. Finally, intercultural analytical engagement came alive as humor sparked curiosity and kept students thinking deeply. Group 2's sharp, culturally nuanced questions and Group 1's eager, if broader, inquiries reflect Byram's dimensions of knowledge and critical cultural awareness. This aligns with Raskin's (1985) idea that humor's unexpected twists fire up analytical thinking and Martin's (2007) view that it makes learning stick in a fun, memorable way. In short, these observations show that humor, when used thoughtfully with a nod to Algerian culture, transforms the EFL classroom into a dynamic space where students connect, reflect, and grow together.

Teachers' Mechanisms in Integrating Humour to Foster Ss ICC and Challenges they Face

The interviews of the Algerian EFL teachers explain humor's power as an intercultural competence dynamic tool through lived classroom experiences. When asked if humor is important in avoiding cross-cultural misunderstandings (Q1), all teachers agreed that it helps bring about trust and openness essential in Algeria's collectivist setting (Hofstede, 2011), with one noting humor 'facilitates discussions on cultural differences' (Teacher 2, Q1). This aligns with Byram's (1997) attitudes dimension (*savoir être*) and Liddicoat and Scarino's (2009) emphasis, which stresses the importance of stimulating learners' curiosity, open-mindedness, and capacity to suspend judgment on other cultures (Byram, 1997, p. 34) and with Liddicoat and Scarino's (2009) insistence on establishing 'safe spaces' for intercultural conversation, which they describe as contexts where learners experience psychological safety to take risks without fear of ridicule (Liddicoat & Scarino, 2009, p. 17).

To instruct cultural norms (Q2), teachers recommended memes, videos, and exaggerated stereotypes (Teacher 2, Q2) as readily available engagement tools. For example, comparing ‘over-the-top greetings’ across cultures (Teacher 4, Q2) put intangible norms within reach, aligning with Byram’s (1997) *savoirs* (knowledge component) within Liddicoat and Scarino’s (2009) *noticing* phase. Teacher 3 claimed that humor can inadvertently reinforce stereotypes a risk addressed through critical reflection in ICC pedagogy, as emphasized in Deardorff’s (2006) process model of intercultural competence, where critical reflection is essential for deconstructing biases (Deardorff, 2006, p. 254).

Educators stimulated critical thinking by employing hyperbolic stereotypes (e.g., ‘French punctuality’) in the interpretation of communication styles (Q3). This prompted students to question the veracity of the information, thereby activating Byram’s (1997) critical cultural awareness (*savoir s’engager*). This process demonstrates humor’s unique capacity to trigger *savoir s’engager* by provoking critical analysis of cultural assumptions (Byram, 2008, p. 163). Role-playing social blunders, such as ‘gifts of clocks in China’ (Q6), made intangible competencies (*savoir faire*) tangible, operationalizing Liddicoat and Scarino’s (2009) *interacting* phase through humor-mediated experiential learning. Teacher 4 noted humor’s proficiency-dependence: beginners (A1) might miss nuances, requiring scaffolding based on Vygotskian theory (Lantolf, 2000), where humor becomes an effective ICC tool only when linguistically accessible.

The use of humor to facilitate openness (Q4) shone through clearly. Teachers reported it ‘disarms tension’ (Teacher 2, Q4), enabling psychological safety—a core attitude in Byram’s (1997) ICC model. Shared laughter over mistranslations (e.g., ‘I’m pregnant’ for ‘I’m full’) bridged awkward moments into shared learning. Teacher 1 warned that overuse detracts from learning goals.

To mitigate humor's dual nature, educators 'debrief after jokes' (Teacher 2, Q8) with reflective questions (e.g., 'Why was this funny? Could it offend?'), ensuring alignment with ICC's ethical dimensions. Teacher 6 stressed pre-screening materials to avert stereotypes.

Lastly, instructors positioned humor as a pedagogical bridge for ICC, not recreation. Their strategies contextualizing jokes, scaffolding role-plays, and student-centered humor sharing filled pragmatic gaps in Liddicoat and Scarino's (2009) framework. As Teacher 4 advised: 'Begin gently, be sensitive, and always take your students' cultural backgrounds into consideration. Make the humor inclusive and educational.'

Algerian EFL teachers highlighted key challenges in using humor for intercultural competence (ICC). Linguistic barriers, particularly for beginners, risk excluding learners, necessitating scaffolded support aligned with Vygotsky's sociocultural theory (Lantolf, 2000) where teachers bridge comprehension gaps through adjustable guidance. Cultural sensitivity is paramount, as humor can inadvertently offend or reinforce stereotypes; this demands Byram's (1997) critical cultural awareness (*savoir s'engager*) through reflective debriefing to ensure ethical engagement. Overuse can also undermine learning objectives, requiring intentional pedagogical design consistent with frameworks like Liddicoat & Scarino's (2009). Ultimately, teachers emphasized that success hinges on expertise and adhering to Teacher 4's advice: "Begin gently, be sensitive, and always take your students' cultural backgrounds into consideration. Make the humor inclusive and educational" a practice embodying principled ICC facilitation.

Pedagogical Implications

Humor holds significant potential as a pedagogical tool for fostering intercultural competence in EFL classrooms, yet its implementation requires careful cultural consideration.

To maximize its benefits, educators need practical strategies for integrating humor effectively while navigating cultural nuances.

To effectively leverage humor as a pedagogical tool for developing intercultural competence in EFL classrooms, educators should adopt a multi-faceted approach that begins with comprehensive teacher training programs focusing on cultural sensitivity in humor selection and delivery, including workshops on identifying universal themes, avoiding cultural taboos, and transforming awkward moments into teachable cultural exchanges. Curriculum designers should systematically integrate humor through carefully structured activities such as comparative analyses of different cultural humor styles (e.g., contrasting Algerian storytelling humor with British sarcasm or American slapstick), reflective journaling about humorous media clips, and role-playing scenarios that highlight cultural differences in communication—while institutions must implement parallel reforms including revised assessment rubrics that evaluate intercultural skills through students' ability to analyze humor across cultures—, demonstrate empathy in cross-cultural misunderstandings, and articulate cultural contexts behind jokes and idioms. This comprehensive strategy, supported by ongoing professional development and resource development (e.g., culturally-annotated humor databases, sample lesson plans), enables teachers to become skilled cultural mediators who can use humor to lower affective filters, build classroom community, and foster the nuanced cultural awareness that transforms language learners into interculturally competent communicators capable of navigating diverse global contexts with both linguistic proficiency and cultural intelligence.

Recommendations for Further Research

Based on the challenges faced in this mixed-methods study, future research on humor as a pedagogical tool for enhancing intercultural communicative competence (ICC) among EFL

students could benefit from the following adjustments. First, extending the study over a longer period and across different educational settings would provide deeper insights into how humor influences ICC development. A longitudinal approach could reveal how students' intercultural competence evolves over time, offering a richer understanding than a short-term study. To strengthen internal validity, a true experimental design with random sampling would help establish clearer cause-and-effect relationships. While mixed methods offer valuable depth, adding controlled experimental conditions could make findings more robust. Since learner motivation plays a key role, recruiting volunteers who are genuinely interested in the topic might improve engagement and data quality. Classroom-based interventions, in particular, depend on student participation, so enthusiastic participants could lead to more meaningful results. Conducting the study in a controlled environment, such as a language lab could minimize distractions and ensure consistency, especially when using humorous multimedia materials. This would help isolate the effects of humor without interference from external variables. Another improvement would be developing a standardized, validated questionnaire specifically designed to measure humor's impact on ICC, including both affective and cognitive dimensions. A tailored instrument would provide more reliable data on students' intercultural growth. Finally, taking the time to assess students' humor preferences beforehand could make lessons more effective. By selecting culturally relevant and age-appropriate materials, instructors could ensure that humor resonates with learners, boosting both engagement and learning outcomes.

Conclusion

this chapter included the results of the questionnaire with the third-year LMD students, the semi-structured interviews with the EFL teachers, as well as the naturalistic observations of classroom contexts are presented. Furthermore, a detailed analysis, interpretation, and

discussion of the findings on the catalytic role of humor in intercultural communicative competence (ICC), pedagogical implications for Algerian EFL instruction, and recommendations for further research are included.

General conclusion

The potential of humor as a pedagogical tool for the fostering of intercultural communicative competence is increasingly acknowledged across more recent EFL research, necessitating focused exploration in underrepresented contexts like Algerian higher education. This study made-attempts to investigate the role played by humor in developing intercultural competence in third-year EFL students of Mohamed El Bachir El Ibrahimi University, predicated upon three questions: firstly, investigating students' perception of humor and its role in intercultural learning; secondly, ascertaining its role in classroom interaction, and thirdly, seeking teachers' issues of pedagogical integration. The primary aim was to close theory-practice gaps and offer actionable solutions for culturally responsive teaching in the specific sociocultural setting of Algeria. The research followed a mixed-methods design founded upon Byram's Intercultural Communicative Competence model and Liddicoat and Scarino's cyclic culture learning model.

Three complementary instruments were employed: a student questionnaire administered to fifty-two students, six semi-structured interviews with teachers of oral expression, and naturalistic classroom observations during humor-integrated lessons. This methodological triangulation ensured contextual fidelity while capturing quantitative trends, qualitative insights, and behavioral engagement metrics. Key findings indicated interesting trends in all the aspects of the study. Surveys among students revealed high correlation in humor's importance, wherein seventy-three point five percent favored its role in interpreting cultural expressions and sixty-five point nine percent credited its efficacy in dismantling communication barriers. Classroom observations showed an eighty percent rise in participation during formal activities like the "Humor & Culture Card Sort," where sorting cultural misadventures instigated collaborative intercultural analysis. Teacher interviews,

however, uncovered crucial gaps: teachers across the board appreciated humor's potential to build trust and demystify cultural expectations but discussed a lack of adequate training in managing Algeria's sociocultural sensitivities and linking humor to overt intercultural objectives like critical cultural awareness. Interpretively, these findings illuminate humor's dual role as both bridge and barrier in intercultural pedagogy. Interpretively, these findings illuminate humor's dual role as both bridge and barrier in intercultural pedagogy. While humor strongly supports openness and reduces anxiety aligning with Bell's research on humor creating low-stress learning environments its pedagogical potential remains constrained when disconnected from intentional scaffolding. Students' intuitive rather than strategic application of humor reflects limited metacognitive awareness of its intercultural functions, while teachers' unpreparedness underscores institutional neglect of culturally responsive training. These tensions resonate with Schmitz's observations about context-dependent humor efficacy in multicultural classrooms. Practically, this demands innovative interventions of professional empowerment and curriculum design. Teacher development workshops need to foreground culturally responsive humor approaches, such as selecting universal topics like family dynamics, scaffolding deconstruction of jokes with reflective questioning, and pre-empting risky topics with collaborative sensitivity checks. Curricula need to infuse humor as a tool for intercultural development through comparative cultural humor style analyses and metacognitive reflection activities in which students keep a journal of how particular jokes disclose cultural norms. Institutional support for banks of resources and rescored tests further guarantees long-term implementation.

For future research, scholarly attention should turn to longitudinal studies tracking humor's sustained impact on intercultural competence retention, cross-cultural comparisons in similar Arab EFL contexts, development of validated assessment scales, and experimental trials of humor-integrated lesson plans. These directions would consolidate humor's

pedagogical legitimacy while addressing region-specific nuances. In its final contribution, this research moves beyond theoretical discourse to reaffirm humor as a core part of transformative language education. By facilitating Algerian teachers to use humor for the promotion of cultural dialogue and empowering students to navigate differences through strategic wisdom, the study espouses a vision wherein classrooms transform into spaces of linguistic competence, intercultural competence, and shared humanity ,growing global citizens who bridge divisive groups through the powerful, culturally specific quality of laughter.

References

Agar, M. (1994). *Language shock: Understanding the culture of conversation*. William Morrow.

https://www.researchgate.net/publication/357300706_Using_Conversations_as_Pedagogical_Tools_for_Teaching_Cross-Cultural_Competence_to_English_Language_Students_Focus_on_Speech_Acts

Apte, M. L. (1985). *Humor and laughter: An anthropological approach*. Cornell University Press.

<https://archive.org/details/humorlaughterant0000apte/mode/1up>

Askildson, L. (2005). Effects of humor in the language classroom: Humor as a pedagogical tool in theory and practice. *Arizona Working Papers in SLAT*, *12*, 45–61.

<https://journals.librarypublishing.arizona.edu/jslat/article/201/galley/195/view/>

Attardo, S. (1994). *Linguistic theories of humor*. Mouton de Gruyter.

<https://scispace.com/pdf/linguistic-theories-of-humor-1xxh0hu0an.pdf>

Banas, J. A., Dunbar, N., Rodriguez, D., & Liu, S. J. (2011). A review of humor in educational settings: Four decades of research. *Communication Education*, *60*(1), 115–144.

<file:///C:/Users/Lenovo/Downloads/Banasetal.2011CommEd.pdf>

Bell, N. D. (2009). Learning about and through humor in the second language classroom. *Language Teaching Research*, *13*(3), 241–258. <file:///C:/Users/Lenovo/Downloads/Bell-learningaboutandthroughhumor.pdf>

Bennett, M. J. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In R. M. Paige (Ed.), *Education for the intercultural experience* (pp. 21–71). Intercultural Press.

https://www.scirp.org/pdf/AASoci_2018021214294780.pdf

Berk, R. A. (1996). Student ratings of 10 strategies for using humor in college teaching. *Journal on Excellence in College Teaching*, *7*(3), 71–92.

https://www.researchgate.net/profile/Ronald-Berk/publication/268058822_Student_Ratings_of_10_Strategies_for_Using_Humor_in_College_Teaching/links/551c1afa0cf2909047b9ea30/Student-Ratings-of-10-Strategies-for-Using-Humor-in-College-Teaching.pdf

Bouflih, A. (2023). The integration of culture in listening comprehension in EFL classes [Unpublished source, likely a dissertation or article].

[file:///C:/Users/Lenovo/Downloads/these%20finale%20de%20doctorat-Bouflih%20Amira%20\(1\).pdf](file:///C:/Users/Lenovo/Downloads/these%20finale%20de%20doctorat-Bouflih%20Amira%20(1).pdf)

Braun, V., & Clarke, V. (2006). Using thematic analysis in psychology. *Qualitative Research in Psychology*, *3*(2), 77–101.

file:///C:/Users/Lenovo/Downloads/Using_thematic_analysis_in_psychology.pdf,
<https://journals.sagepub.com/doi/pdf/10.1177/16094069231205789>

Brown, H. D. (2007). *Principles of language learning and teaching* (5th ed.). Pearson Education.

<https://gustavorubinoernesto.com/wp-content/uploads/2020/06/H-Douglas-Brown-Principles-of-Language-Learning-and-Teaching.pdf>

Bryant, J., Comisky, P. W., Crane, J. S., & Zillmann, D. (1980). Relationship between college teachers' use of humor in the classroom and students' evaluations of their teachers. *Journal of Educational Psychology*, *72*(4), 511–519. <https://scispace.com/pdf/the-positive-and-negative-effects-of-the-use-of-humor-in-the-4a2cmravuz.pdf>

Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Multilingual Matters.

https://spada.uns.ac.id/pluginfile.php/253332/mod_resource/content/1/ICC%20Byram.pdf

Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Multilingual Matters.

https://spada.uns.ac.id/pluginfile.php/253332/mod_resource/content/1/ICC%20Byram.pdf

Byram, M. (2008). *From foreign language education to education for intercultural citizenship: Essays and reflections*. Multilingual Matters. file:///C:/Users/Lenovo/Downloads/from-foreign-language-education-to-education-for-intercultural-citizenship-essays-and-reflections-9781847690807_compress.pdf

Chen, G. H., & Martin, R. A. (2005). Differences in humor appreciation between Chinese and Canadian students. *Canadian Journal of Behavioural Science*, *37*(3), 179–191.

https://www.researchgate.net/profile/Rod-Martin-2/publication/240750872_A_comparison_of_humor_styles_coping_humor_and_mental_health_between_Chinese_and_Canadian_university_students/links/54aae9ef0cf2bce6aa1d7dac/A-

[comparison-of-humor-styles-coping-humor-and-mental-health-between-Chinese-and-Canadian-university-students.pdf](#)

Chen, G. H., & Martin, R. A. (2007). A comparison of humor styles, coping humor, and mental health between Chinese and Canadian university students. *Humor: International Journal of Humor Research*, *20*(3), 215–234. <https://2024.sci-hub.se/2145/85fbbf7cba01a1c591a0a745b43d1648/chen2007.pdf>

Chiaro, D. (2010). *Translation, humour and the media*. Continuum..

Cohen, L., Manion, L., & Morrison, K. (2003). *Research methods in education* (5th ed.). RoutledgeFalmer.

file:///C:/Users/Lenovo/Downloads/0902_h.pdf

Cohen, L., Manion, L., & Morrison, K. (2018). *Research methods in education* (8th ed.). Routledge.

https://staibabussalamsula.ac.id/wp-content/uploads/2024/03/Louis-Cohen-Lawrence-Manion-Keith-Morrison-Research-Methods-in-Education-Routledge-2018-staibabussalamsula.ac_id_.pdf

Creswell, J. W. (2013). *Qualitative inquiry and research design: Choosing among five approaches* (3rd ed.). Sage.

<https://revistapsicologia.org/public/formato/cuali2.pdf>

Creswell, J. W. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). Sage.

https://www.ucg.ac.me/skladiste/blog_609332/objava_105202/fajlovi/Creswell.pdf

Creswell, J. W., & Plano Clark, V. L. (2011). *Designing and conducting mixed methods research* (2nd ed.). Sage.

file:///C:/Users/Lenovo/Downloads/Guest_2014.pdf

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.

<https://www.mccc.edu/~lyncha/documents/Deardorff-identificationandassessmentofinterculturalcompetenceasanoutcomeofInternationalizat.pdf>

Denzin, N. K. (2006). *Sociological methods: A sourcebook* (5th ed.). Transaction Publishers.

file:///C:/Users/Lenovo/Downloads/the-sage-handbook-of-qualitative-research-design_CH18creativewithresources.pdf

Denzin, N. K., & Lincoln, Y. S. (2018). *The SAGE handbook of qualitative research* (5th ed.). Sage.

file:///C:/Users/Lenovo/Downloads/the-sage-handbook-of-qualitative-research-design_CH18creativewithresources.pdf

Dewaele, J. M., & MacIntyre, P. D. (2014). The two faces of Janus? Anxiety and enjoyment in the foreign language classroom. *Studies in Second Language Learning and Teaching*, 4(2), 237–274.

<file:///C:/Users/Lenovo/Downloads/DewaeleMacIntyre2014.pdf>

Dillman, D. A., Smyth, J. D., & Christian, L. M. (2014). *Internet, phone, mail, and mixed-mode surveys: The tailored design method* (4th ed.). Wiley.

<https://content.e-bookshelf.de/media/reading/L-2753682-49f7ffb446.pdf>

Freud, S. (1905). *Jokes and their relation to the unconscious*. Hogarth Press.

<https://ia802907.us.archive.org/17/items/SigmundFreud/Sigmund%20Freud%20%5B1905%5D%20Jokes%20and%20their%20Relation%20to%20the%20Unconscious%20%28James%20Strachey%20translation%2C%201955%29.pdf>

Garner, R. L. (2006). Humor in pedagogy: How ha-ha can lead to aha! *College Teaching*, *54*(1), 177–180.

https://www.researchgate.net/publication/254338705_Humor_in_Pedagogy_How_Ha-ha_can_Lead_to_Aha

Gergen, K. J. (2009). *Relational being: Beyond self and community*. Oxford University Press.

https://works.swarthmore.edu/cgi/viewcontent.cgi?params=/context/fac-psychology/article/1212/&path_info=Relational_Being_Beyond_Self_and_Community_Prologue_Toward_a_New_Enlightenment_.pdf

Gönülal, T. (2018). An investigation of the relationship between foreign language enjoyment and classroom engagement. *Journal of Language and Education*, *4*(2), 51–62.

reducing stress.

Guba, E. G., & Lincoln, Y. S. (1994). Competing paradigms in qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *Handbook of qualitative research* (pp. 105–117). Sage.

Hall, E. T. (1976). *Beyond culture*. Anchor Books.

https://www.researchgate.net/publication/264598286_General_and_Theoretical_Beyond_Culture_Edward_T_Hall

Hobbes, T. (1651). *Leviathan*. Andrew Crooke.

<https://historyofeconomicthought.mcmaster.ca/hobbes/Leviathan.pdf>

Hofstede, G. (1991). *Cultures and organizations: Software of the mind*. McGraw-Hill.

https://e-edu.nbu.bg/pluginfile.php/900222/mod_resource/content/1/G.Hofstede_G.J.Hofstede_M.Minikov%20-%20Cultures%20and%20Organizations%20-%20Software%20of%20the%20Mind%203rd%20edition%202010.pdf

Hofstede, G. (2011). Dimensionalizing cultures: The Hofstede model in context. *Online Readings in Psychology and Culture*, *2*(1).

<https://scholarworks.gvsu.edu/cgi/viewcontent.cgi?article=1014&context=orpc>

Lantolf, J. P. (2000). *Sociocultural theory and second language learning*. Oxford University Press.

https://www.researchgate.net/publication/237201246_Lantolf_J_Thorne_S_L_2007_Sociocultural_Theory_and_Second_Language_Learning_In_B_van_Patten_J_Williams_eds_Theories_in_Second_Language_Acquisition_pp_201-224_Mahwah_NJ_Lawrence_Erlbaum

Lantolf, J. P. (Ed.). (2000). *Sociocultural theory and second language learning*. Oxford University Press.

<https://www.simplypsychology.org/zone-of-proximal-development.html>

Lems, K. (2011). Laughing all the way: Teaching English using humor. *English Teaching Forum*, *49*(1), 10–16.

<https://files.eric.ed.gov/fulltext/EJ1014050.pdf>

Lewis, R. D. (2006). *When cultures collide: Leading across cultures* (3rd ed.). Nicholas Brealey.

<https://www.mediaculture.fr/wp-content/uploads/2018/10/When-Cultures-Collide.pdf>

Liddicoat, A. J., & Scarino, A. (2009). *Teaching and learning languages: A guide*. Australian Government Department of Education.

https://www.researchgate.net/publication/242638731_Teaching_and_Learning_Languages_A_guide

Liddicoat, A. J., & Scarino, A. (2013). *Intercultural language teaching and learning*. Wiley-Blackwell.

interculturallanguageteachingandlearning_liddicoat.pdf

Liddicoat, A. J., Papademetre, L., Scarino, A., & Kohler, M. (2003). *Report on intercultural language learning*. Australian Government Department of Education, Science and Training.

https://www.researchgate.net/profile/Anthony-Liddicoat-2/publication/276060725_Report_on_intercultural_language_learning_Report_to_the_Australian_Government_Department_for_Education_Science_and_Training_DEST/links/5562900708ae9963a11b4c5c/Report-on-intercultural-language-learning-Report-to-the-Australian-Government-Department-for-Education-Science-and-Training-DEST.pdf

Martin, R. A. (2007). *The psychology of humor: An integrative approach*. Elsevier Academic Press.

https://booksite.elsevier.com/samplechapters/9780123725646/Sample_Chapters/01~FrontMatter.pdf

Medgyes, P. (2002). *Laughing matters: Humour in the language classroom*. Cambridge University Press.

<https://assets.cambridge.org/052179/9600/sample/0521799600ws.pdf>

Mertens, D. M. (2007). *Research and evaluation in education and psychology: Integrating diversity with quantitative, qualitative, and mixed methods* (2nd ed.). Sage.

Meyer, J. C. (2000). Humor as a double-edged sword: Four functions of humor in communication. *Communication Theory*, *10*(3), 310–331.

Kavandi, E., & Kavandi, R. (2016). The effect of using humor on high school students' grammar performance and motivation. *Theory and Practice in Language Studies*, *6*(7), 1466–1475.

<https://doi.org/10.17507/tpls.0607.19>

Nunnally, J. C. (1978). *Psychometric theory* (2nd ed.). McGraw-Hill.

<https://archive.org/details/psychometrictheo00nunn/page/40/mode/2up?view=theater>

Patton, M. Q. (2002). *Qualitative research and evaluation methods* (3rd ed.). Sage Publications.

[https://books.google.dz/books?hl=en&lr=&id=FjBw2oi8El4C&oi=fnd&pg=PR21&dq=50.+Patton,+M.+Q.+\(2002\).+Qualitative+Research+and+Evaluation+Methods+\(3rd+ed.\).+Thousand+Oaks,+CA:+Sage.&ots=byp6ezGHwL&sig=w28jpxxFz_vFrnn9Nhm_VWbalRs&redir_esc=y#v=onepage&q&f=false](https://books.google.dz/books?hl=en&lr=&id=FjBw2oi8El4C&oi=fnd&pg=PR21&dq=50.+Patton,+M.+Q.+(2002).+Qualitative+Research+and+Evaluation+Methods+(3rd+ed.).+Thousand+Oaks,+CA:+Sage.&ots=byp6ezGHwL&sig=w28jpxxFz_vFrnn9Nhm_VWbalRs&redir_esc=y#v=onepage&q&f=false)

Patton, M. Q. (2015). *Qualitative research and evaluation methods* (4th ed.). Sage.

Provine, R. R. (2000). *Laughter: A scientific investigation*. Viking.

https://www.researchgate.net/publication/232489851_Laughter_A_Scientific_Investigation

Raskin, V. (1985). *Semantic mechanisms of humor*. D. Reidel.

https://www.researchgate.net/publication/273946710_Semantic_Mechanisms_of_Humor

Risager, K. (2007). *Language and culture pedagogy: From a national to a transnational paradigm*. Multilingual Matters.

Rosenberg, M. J., & Hovland, C. I. (1960). Cognitive, affective, and behavioral components of attitudes. In M. J. Rosenberg et al. (Eds.), *Attitude organization and change: An analysis of consistency among attitude components* (pp. 1–14). Yale University Press.

https://www.researchgate.net/publication/235687661_Cognitive_Affective_and_Behavioral_Components_That_Explains_Attitude_toward_Statistics

Schmitz, J. R. (2002). Humor as a pedagogical tool in foreign language and translation courses. *Humor: International Journal of Humor Research*, *15*(1), 89–113.

https://www.researchgate.net/publication/240750858_Humor_as_a_pedagogical_tool_in_foreign_language_and_translation_courses

Developing cultural awareness in foreign language teaching. (1996). *English Teaching Forum*, *34*(3), 18–23.

https://www.researchgate.net/publication/26442289_Developing_Cultural_Awareness_In_Foreign_Language_Teaching

Trochim, W. M. K. (2007). *Research methods knowledge base*. Atomic Dog Publishing.

https://www.researchgate.net/publication/243783609_The_Research_Methods_Knowledge_Base

Tsukasaki, Y. (2018). Humor in intercultural communication: A model for understanding and application. *Intercultural Communication Studies*, *27*(1), 45–60.

https://www.researchgate.net/publication/358866811_Humor_in_intercultural_interaction_A_source_for_misunderstanding_or_a_common_ground_builder_A_multimodal_analysis

Tylor, E. B. (1871). *Primitive culture*. John Murray.

https://darwin-online.org.uk/converted/pdf/1871_Tylor_PrimitiveCulture_CUL-DAR.LIB.635.pdf

Wanzer, M. B., Frymier, A. B., & Irwin, J. (2010). An explanation of the relationship between instructor humor and student engagement: A multi-method approach. *Communication Education*, *59*(1), 1–18.

<https://www.researchgate.net/publication/248940257> An Explanation of the Relationship between Instructor Humor and Student Learning Instructional Humor Processing Theory

Weisi, H., & Mohammadi, V. (2023). Humor as a catalyst in EFL classrooms: Boosting engagement and intercultural competence. *Journal of Language and Cultural Education*, *11*(1), 23–39.

Williams, C. (2007). Research methods. *Journal of Business & Economic Research*, *5*(3), 65–72.

<https://www.researchgate.net/publication/228733867> Research Methods

Yeganeh, M. T., & Raeesi, H. (2015). Developing cultural awareness in EFL classrooms at secondary school level in an Iranian educational context. *Procedia—Social and Behavioral Sciences*, *192*, 534–542.

<https://www.researchgate.net/publication/282555375> Developing Cultural Awareness in EFL Classrooms at Secondary School Level in an Iranian Educational Context

Yin, R. K. (2009). *Case study research: Design and methods* (4th ed.). Sage.

[https://books.google.dz/books?hl=en&lr=&id=FzawIAdilHkC&oi=fnd&pg=PR1&dq=65.+Yin,+R.+K.+\(2009\).+Case+Study+Research:+Design+and+Methods+\(4th+ed.\).+Thousand+Oaks,+CA:+Sage.&ots=l-1X39nZ3q&sig=crGSi5y4HxuiObPkzaAvE5HGVqo&redir_esc=y#v=onepage&q&f=false](https://books.google.dz/books?hl=en&lr=&id=FzawIAdilHkC&oi=fnd&pg=PR1&dq=65.+Yin,+R.+K.+(2009).+Case+Study+Research:+Design+and+Methods+(4th+ed.).+Thousand+Oaks,+CA:+Sage.&ots=l-1X39nZ3q&sig=crGSi5y4HxuiObPkzaAvE5HGVqo&redir_esc=y#v=onepage&q&f=false)

Ziv, A. (1988). Teaching and learning with humor: Experiment and replication. *Journal of Experimental Education*.

Benrabah, M. (2013). *Language conflict in Algeria: From colonialism to post-independence*. Multilingual Matters.

https://www.researchgate.net/publication/292430156_Language_Conflict_in_Algeria_From_Colonialism_to_Post-Independence

Appendices

Appendix A: Students' Questionnaire

Introduction

Welcome to this survey! This research examines your attitudes as a third-year EFL student toward using humor to develop your **intercultural communicative competence (ICC)** which is the ability to communicate effectively and appropriately with people from different cultural backgrounds. ICC involves **knowledge** of other cultures, **skills** to interpret and relate, **attitudes** of curiosity and openness, and **critical cultural awareness** to evaluate cultural perspectives. Your responses will help us understand how different humor styles, such as (**sarcasm**—saying the opposite of what you mean to mock or joke, **word play**. jokes made by twisting words or their meanings, and **dry humor** . funny comments said seriously, without laughing). supports language and culture learning. All answers are anonymous and will be used solely for research purposes. Please respond honestly.

Full name :

Instructions

For the statements below (Items 1–14), indicate your level of agreement by circling the number that best reflects your attitude:

1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree

For the open-ended questions (Items 15–17), provide detailed answers in the space provided.

Part 1: Likert-Scale Items

The statements below explore your attitudes toward using humor to develop your ability to communicate across cultures.

Section 1: Knowledge about Other Cultures

This section assesses your attitudes toward humor as a way to learn about other cultures.

No.	Statement	Response
1	Humor is a helpful way to learn and understand how people from other cultures think, speak, and express themselves.	1 2 3 4 5
2	I find it enjoyable and helpful to learn about other cultures by exploring their humor .	1 2 3 4 5
3	I watch comedy shows or read jokes from other cultures to understand their way of life.	1 2 3 4 5



Section 2: Skills in Intercultural Communication

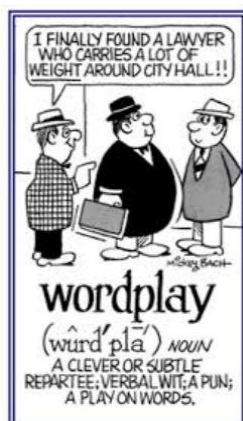
This section examines your attitudes toward humor as a tool for improving communication skills across cultures.

No.	Statement	Response
4	Being able to use humor appropriately is essential for effective communication	1 2 3 4 5
5	I feel more proficient in English when I can understand and use humor.	1 2 3 4 5
6	I practice using humor in English to enhance my communication skills with people from different cultures.	1 2 3 4 5

Section 3: Attitudes towards Other Cultures

This section explores your attitudes toward humor as a means to foster openness and connection.

No.	Statement	Response
7	Humor can promote positive attitudes towards cultural diversity.	1 2 3 4 5
8	Sharing humor with people from other cultures makes me feel more connected to them.	1 2 3 4 5
9	I use humor to build friendships with individuals from different cultural backgrounds.	1 2 3 4 5



Section 4: Critical Cultural Awareness

This section assesses your attitudes toward humor as a way to critically reflect on cultures.

No.	Statement	Response
10	Humor can reveal hidden cultural assumptions and stereotypes.	1 2 3 4 5
11	I appreciate humor that challenges cultural norms and encourages critical thinking.	1 2 3 4 5
12	I reflect on how humor from my own culture might be perceived by others.	1 2 3 4 5

General Attitudes

These items summarize your overall views.

No.	Statement	Response
13	Overall, I believe humor plays a significant role in developing my ability to communicate across cultures.	1 2 3 4 5
14	I think EFL classes should teach students about humor in different cultures.	1 2 3 4 5

Part 2: Open-Ended Questions

Provide detailed responses to the following questions. Use the provided space or add an additional sheet of paper if required.

15. Describe an occasion when humor played a role in your intercultural communication.

What happened, and how did it impact the encounter?

16. What are some challenges you face when trying to understand or use humor in a second language?

17. How can humor be appropriately integrated into EFL classrooms to facilitate Intercultural Communicative Competence?



Intercultural communicative competence (ICC) is the skill of communicating clearly and respectfully with people from different cultures. It means understanding their ways of thinking, speaking, and behaving so that conversations are smooth and positive.

Sarcasm: Saying the opposite of what you mean to mock or joke.

Word Play: Jokes made by twisting words or their meanings.

Dry Humor: Funny comments said seriously, without laughing.

Appendix B: Teachers' Semi-structured Interview

Exploring the Role of Humor in Enhancing Learners' Intercultural Competence

Dear Participant,

You are invited to participate in a research study on Exploring the Role of Humor in Enhancing Learners' Intercultural Competence . Before agreeing to take part, please read the following information carefully.

Participation in this study is voluntary, and you may withdraw at any time without consequences. Your responses will remain confidential and will be used solely for research purposes.

Theoretical Background :

This interview guide is based on Byram's Intercultural Communicative Competence (ICC) Model, which refers to the ability to communicate effectively and appropriately with people from other cultures. ICC encompasses five interrelated dimensions:

- Knowledge (understanding cultural practices and products)

- Skills (interpreting and relating cultural perspectives)
- Attitudes (openness and curiosity toward other cultures)
- Critical Cultural Awareness (evaluating cultural norms critically)
- Skills of Discovery and Interaction (acquiring new cultural knowledge dynamically)

Humor is defined here as the intentional use of culturally appropriate, lighthearted communication to engage students, facilitate reflection, and enhance intercultural learning in EFL contexts. This includes techniques like:

- Sarcasm (humorous mocking that reveals cultural contradictions)
- Exaggeration (amplifying cultural traits to highlight differences)
- Self-deprecation (laughing at one's own cultural mishaps)
- Parody (imitating cultural behaviors to reveal insights)

By signing below, you acknowledge that you have read and understood the information provided. You voluntarily agree to participate in this study and allow your responses to be used for research purposes.

Interview Questions

Section 1: Humor and ICC Dimensions

- To what extent do you agree with the importance of incorporating humor in EFL classes to mitigate cross-cultural misunderstandings ? Justify your answer

- Could you describe how you use/ would use humor to teach specific cultural norms or traditions in your classroom ?
- How would you employ humor to help students interpret different communication styles across cultures ?
- In what ways does humor help create an atmosphere of openness when discussing cultural differences ?
- Can you share examples where humor has prompted students to question or reflect on cultural stereotypes ?
- Have you ever used humor to facilitate intercultural interactions? If yes, how did you do it? If no, how would you do it ?

Section 2: Challenges in Integrating Humor

- What specific classroom challenges might arise when using humor to teach about cultural differences ?
- How do you ensure that humor respects all cultural backgrounds in your classroom ?
- Have you ever had an experience where humor caused misunderstandings or discomfort in the classroom environment? How did you handle this situation ?

Section 3: Strategies for Effective Use of Humor

- How would you balance humor with the need to respect cultural differences ?
- What advice would you offer to fellow EFL teachers who would also like to use humor to enhance intercultural competence ?

Appendix C : Classroom Observation lesson plan

Lesson Plan 1: "Funny Cultural Misunderstandings"

Level: 3rd-year Oral Expression

Duration: 60 minutes

Objective:

Students will use humor to explore cultural misunderstandings, enhancing their ICC (knowledge of cultural norms, communication skills, open attitudes, and critical awareness) while engaging in oral expression.

Lesson Aims :

- **Intercultural Relational Engagement:** Foster students' ability to build trust and collaboration across cultures by practicing active listening and respectful communication in group activities.
- **Cultural Empathetic Engagement:** Deepen students' understanding of diverse cultural perspectives by exploring and reflecting on real-life cultural narratives and experiences.

- **Intercultural Analytical Engagement:** Enhance students' ability to evaluate and interpret cultural differences by comparing and contrasting cultural norms and values in structured discussions.
- **ICC Development:** Build knowledge of cultural differences, practice communication skills, and foster open attitudes toward diversity.

Materials:

- Short humorous video clip (e.g., a sitcom scene with a cultural misunderstanding, - *Modern Family* -).
- Handout with funny intercultural scenarios
- Whiteboard/markers.

Procedure:

1. Warm-Up (10 minutes)

- **Activity:** Teacher starts with a humorous personal anecdote (e.g., “Once, I bowed to a British friend instead of shaking hands—he looked so confused!”).
- **Task:** Students share a funny intercultural moment they’ve experienced (or imagine one). Encourage English use.
- **Observation Focus:** Note hand-raising, laughter, and peer responses .

2. Main Activity 1: Video & Discussion (20 minutes)

- **Activity:** Show a 2-3 minute sitcom clip with a cultural misunderstanding (e.g., a character misinterpreting a gesture).
- **Task:** Students discuss in pairs: “What was funny? Why did the misunderstanding happen?” Then share with the class.
- **Humor Element:** Teacher adds a playful exaggeration (e.g., “Imagine if I tried that gesture here—you’d all laugh at me!”).

- **Observation Focus:** Track laughter, attentive body language , and thoughtful comments linking humor to culture .

3. Main Activity 2: Humor & Culture Card Sort (20 minutes)

- **Activity:** Distribute sets of “Humor & Culture” cards to small groups. Each card contains a short, funny cultural misunderstanding or stereotype-based joke (adapted for classroom appropriateness), along with a question or statement for reflection.

Example card:

- *“In Japan, silence is a sign of respect. In the US, silence in conversation is often awkward.”*
- *Funny comment:* “So when a Japanese person stays silent, an American might think they’re being rude... while the Japanese person thinks they’re being polite!”
- *Question:* “What would you do in this situation?”

- **Task:** Students sort the cards into three categories:

0. Funny and easy to understand
1. Confusing or needing cultural explanation
2. Potentially offensive without context

- **Discussion:** For each category, they pick one card to discuss briefly with the class. Encourage light-hearted discussion and clarification of cultural values.
- **Humor Element:** The teacher models one example with exaggerated misunderstanding for laughs (e.g., “Imagine someone thinks saying ‘break a leg’ literally means to hurt someone!”).

4. Wrap-Up (10 minutes) (Unchanged, just adapted slightly)

- **Activity:** Ask students:
 - “Which card was the funniest and why?”
 - “Did this activity help you understand cultural differences better through humor?”

Post-Lesson:

- Distribute a questionnaire .

Main activity 2 cards

Humor & Culture Cards

Card 1

Misunderstanding: In Germany, people rarely smile at strangers.

Funny Comment: “An American tourist thought everyone was mad at them... they tried smiling more, and people just got confused!”

Question: How would you feel if no one smiled back at you in public?

Card 2

Misunderstanding: In some Asian countries, slurping noodles shows appreciation.

Funny Comment: “A British man thought everyone at the table forgot their manners—and then realized *he* was the rude one for being so quiet!”

Question: How do you show appreciation for food in your culture?

Card 3

Misunderstanding: In the Middle East, refusing food or drink is seen as impolite.

Funny Comment: “A visitor said ‘No, thanks’—and ended up with three cups of tea and a plate of cookies anyway!”

Question: What would you do in this situation?

Card 4

Misunderstanding: In the US, people say “How are you?” but don’t expect a real answer.

Funny Comment: “A new visitor replied with a 5-minute story about their week... the cashier just wanted to scan the groceries!”

Question: Do you think people in your country really want an answer when they say “How are you?”

Card 5

Misunderstanding: In Italy, being late is sometimes normal.

Funny Comment: “A German guest arrived 10 minutes early... and had to wait 45 minutes for everyone else!”

Question: Is being on time important in your culture?

Card 6

Misunderstanding: In Thailand, touching someone's head is disrespectful.

Funny Comment: “An American tried to pat a cute kid's head—and the whole room gasped!”

Question: Are there any parts of the body people avoid touching in your culture?

Card 7

Misunderstanding: In many Latin American cultures, people greet with a kiss on the cheek.

Funny Comment: “An Australian visitor panicked and almost headbutted someone trying to shake hands instead!”

Question: How do people greet each other where you're from?

Card 8

Misunderstanding: In Japan, business cards are given with two hands and great respect.

Funny Comment: “An American grabbed the card, shoved it in their pocket, and kept talking—oops!”

Question: How do people exchange contact info in formal settings in your country?

Card 9

Misunderstanding: In France, saying “bon appétit” before eating is common courtesy.

Funny Comment: “A guest started eating without saying anything—and everyone looked at

them like they'd stolen the bread!"

Question: Are there special things you say before eating?

Card 10

Misunderstanding: In some countries, giving a thumbs-up is considered rude.

Funny Comment: "A tourist gave a cheerful thumbs-up—and accidentally insulted the waiter!"

Question: What gestures can be misunderstood across cultures?

Card 11

Misunderstanding: In India, head-shaking can mean "yes" instead of "no."

Funny Comment: "A tourist thought their driver kept refusing... but actually, he was agreeing enthusiastically!"

Question: Have you ever misunderstood someone's body language?

Card 12

Misunderstanding: In Russia, smiling at strangers can seem strange or suspicious.

Funny Comment: "An American tourist smiled at everyone and started wondering why nobody smiled back—maybe they thought she was up to something!"

Question: What does smiling mean in your culture?

Card 13

Misunderstanding: In China, the number 4 is considered unlucky.

Funny Comment: “A foreigner proudly gave a friend a gift set of 4 teacups... and the friend looked horrified!”

Question: Are there any lucky or unlucky numbers in your culture?

Card 14

Misunderstanding: In Brazil, people often stand very close when talking.

Funny Comment: “A visitor kept stepping back until they hit a wall—personal space isn’t always universal!”

Question: How close is too close in your culture?

Card 15

Misunderstanding: In the UK, sarcasm is a common form of humor.

Funny Comment: “An American visitor thought someone was being mean—but actually, they were being friendly!”

Question: How do people joke in your country? Could sarcasm cause confusion?

Card 16

Misunderstanding: In some African cultures, it's polite to avoid direct eye contact with elders.

Funny Comment: “A teacher thought the student was being rude by not making eye contact—when they were actually showing respect!”

Question: What are the rules for eye contact where you're from?

Card 17

Misunderstanding: In Korea, age determines how you speak to someone.

Funny Comment: “A foreigner casually used informal language with an elder—and got serious side-eyes at the dinner table!”

Question: How important is age or status in how people talk in your culture?

Card 18

Misunderstanding: In Australia, “no worries” can mean “you’re welcome” or “it’s okay.”

Funny Comment: “A visitor kept saying ‘thank you,’ but couldn’t figure out why everyone kept brushing it off!”

Question: Do people in your culture use phrases that confuse foreigners

The link for the short video clip : <https://vm.tiktok.com/ZMBCYqd4m/>

Appendix D : Focus Group Discussion (FGD)

Focus Group Discussion Questions

1. Could you describe your experiences using English in contexts involving cultural differences, such as in class or through media? What aspects of these experiences stand out to you?
2. When you're watching English videos or shows, do you pick up on the jokes or humor? How does it feel when you get them or when they're confusing?
3. What is it like in your English classes when you talk about things like humor, expressions, or other cultures? Are there activities that feel fun or useful to you?
4. How do you feel about using English to understand or connect with different cultures, whether in real life or through stuff like videos? What is easy or tricky about it?

Analysis of the Focus Group Discussion

In a Focus Group Discussion (FGD) with third-year EFL students at Mohamed El Bachir El Ibrahimi University, revealed significant intercultural communicative competence (ICC)

challenges. Students described frequent exposure to English media like podcasts and series, but struggled to understand cultural references, idioms, and sarcasm due to limited cultural knowledge. They highlighted difficulties grasping humor, such as puns or irony, in English content, often feeling disconnected or frustrated when meanings were unclear. In class, they noted that discussions on cultural topics or expressions were superficial, dominated by grammar-focused lessons or unengaging presentations, lacking practical relevance.

Additionally, students admitted to approaching intercultural communication without clear strategies, expressing uncertainty about interpreting cultural behaviors in media and a desire for more guidance. These findings underscore ICC issues, including struggles with culturally embedded content, inadequate cultural exposure, and a lack of strategic instruction, highlighting the need for enhanced pedagogical approaches to foster effective intercultural communication.

Appendix E: Informal Discussion Questions and Summary with Oral Expression Teachers on Cultural Context Exposure

Discussion Questions:

1. Do you bring any cultural context, like traditions or ways people talk, into your English lessons? What's it like when you do?
2. How often do you expose students to stuff like humor, idioms, or cultural references in class? What's your approach to that?
3. What activities do you use to get students thinking about cultural contexts from English-speaking countries? Which ones work well for you?
4. Do you feel your teaching gives students a chance to explore cultural differences in English? What's easy or tough about making that happen?

Discussion Summary

In an informal discussion oral expression teachers at Mohamed El Bachir El Ibrahim University, revealed significant gaps in exposing students to intercultural content. The two Teachers admitted occasionally including cultural context, such as mentioning British or American customs, but emphasized focusing on grammar and vocabulary due to syllabus

requirements, often treating cultural topics as brief asides. When asked about exposing students to humor or idioms, they noted rarely doing so, as they felt unprepared to explain cultural references like sarcasm and prioritized linguistic accuracy to address students' language struggles. Regarding activities, teachers described using textbook passages or short videos about cultural facts, but acknowledged these were "basic" and failed to spark student interest or deeper cultural understanding. Finally, teachers expressed a desire to help students explore cultural differences but cited challenges like limited class time, lack of training in ICC, and scarce resources for engaging cultural content, leaving students with minimal exposure to intercultural skills. These findings align with the Statement of the Problem, confirming that teachers infrequently integrate cultural context, rely on unengaging methods, and lack strategies to foster ICC, highlighting the need for curriculum enhancements and teacher training.

Résumé

Dans un monde globalisé, l'humour s'impose comme un outil pédagogique efficace dans l'enseignement des langues, particulièrement pour développer la compétence communicative interculturelle (CCI). Cette étude examine le rôle de l'humour dans le renforcement des compétences interculturelles auprès d'étudiants de troisième année en anglais langue étrangère (ALE) à l'Université Mohamed El Bachir El Ibrahimi de Bordj Bou Arreridj (Algérie). Bien que ces étudiants possèdent des compétences linguistiques suffisantes, ils présentent des lacunes importantes en CCI, éprouvant des difficultés avec des contenus culturellement ancrés (par exemple, le sarcasme, les idiomes, l'humour) en raison d'une exposition authentique limitée et d'une pédagogie axée sur la précision linguistique plutôt que sur la réflexion culturelle critique. S'appuyant sur le modèle de CCI de Byram (1997) et le modèle ABC des Attitudes, cette recherche explore les attitudes des étudiants, leur engagement et les stratégies ainsi que les défis rencontrés par les enseignants pour intégrer l'humour dans les cours d'expression orale. Une méthodologie mixte convergente a été adoptée, combinant un questionnaire administré à 53 étudiants, des observations de classe dans trois groupes de troisième année et des entretiens semi-structurés avec six enseignants d'anglais. Les résultats révèlent que les étudiants reconnaissent le rôle de l'humour dans l'amélioration de la compréhension culturelle, des compétences communicationnelles et le développement

d'attitudes positives envers la diversité. L'humour réduit l'anxiété, stimule la curiosité envers d'autres cultures et favorise les amitiés interculturelles. Cependant, des défis ont été identifiés, notamment les barrières idiomatiques, la crainte d'offenser et les difficultés de gestion de classe. Tant les étudiants que les enseignants ont souligné l'importance d'utiliser un humour culturellement pertinent (jeux de rôle, mèmes) pour maintenir l'engagement tout en respectant les contextes socioculturels des apprenants. Cette étude contribue aux discussions sur l'intégration de l'humour dans l'enseignement de l'anglais, mettant en lumière son potentiel pour rendre l'apprentissage interculturel plus accessible, captivant et empathique – à condition qu'il soit employé avec sensibilité culturelle et une visée pédagogique claire. Mots-clés : humour, compétence communicative interculturelle, anglais langue étrangère (ALE), attitudes, modèle de CCI de Byram, université algérienne.

المخلص

في ظل العولمة، تبرز الفكاهاة كأداة تعليمية فعالة في مجال تعليم اللغات، وخاصة في تنمية الكفاءة التواصلية بين الثقافات. تستكشف هذه الدراسة دور الفكاهاة في تعزيز الكفاءة الثقافية لدى طلبة السنة الثالثة في تخصص اللغة الإنجليزية كلغة أجنبية بجامعة محمد البشير الابراهيمي ببرج بوعريريج (الجزائر). وعلى الرغم من امتلاك الطلاب لمهارات لغوية كافية، إلا أنهم يعانون من فجوات كبيرة في الكفاءة التواصلية بين الثقافات، ويواجهون صعوبات في فهم المحتويات ذات الأبعاد الثقافية (مثل السخرية والتعابير الاصطلاحية والفكاهاة) بسبب محدودية التعرض للسياقات الواقعية وتركيز مناهج اعتمدت الدراسة في إطارها النظري على نموذج بايرام. التعبير الشفهي على الدقة اللغوية بدلاً من التفكير النقدي الثقافي للاتجاهات، حيث ركزت على اتجاهات الطلاب وأنماط تفاعلهم وآليات ABC (1997) للكفاءة بين الثقافات ونموذج وظفت الدراسة منهجية مختلطة (كمية. توظيف المدرسين للفكاهاة والتحديات التي يواجهونها في حصص التعبير الشفهي ونوعية) شملت استبياناً لـ 53 طالباً، وملاحظات صفية لثلاث مجموعات من طلاب السنة الثالثة، ومقابلات نصف منظمة كشفت النتائج عن تأييد الطلاب لدور الفكاهاة في تعزيز الفهم الثقافي وتحسين المهارات. مع ستة مدرسين للغة الإنجليزية التواصلية وبناء اتجاهات إيجابية تجاه التنوع، فضلاً عن تخفيفها للقلق وتحفيزها للفضول نحو الثقافات الأخرى ودعمها لتكوين صداقات عابرة للثقافات. لكن التحديات شملت صعوبات التعبير الاصطلاحي وتعقيدات الإهانة غير المقصودة والخوف من التسبب في إيذاء المشاعر (خاصة وفق رؤية المدرسين). وأجمع الطلاب والمدرسون على أهمية توظيف الفكاهاة المرتبطة بالسياق الثقافي، كتمثيل الأدوار والميمز، لضمان التفاعل مع مراعاة الأطر الاجتماعية والثقافية تقدم هذه الدراسة إسهاماً في النقاش العلمي حول دمج الفكاهاة في تدريس اللغة الإنجليزية، مؤكدة أن الفكاهاة. للمتعلمين الكلمات. تجعل التعلم بين الثقافات أكثر سهولة وتشويقاً وتعاطفاً، شريطة توظيفها بحساسية ثقافية وهدف تربوي واضح

المفتاحية: الفكاهاة، الكفاءة التواصلية بين الثقافات، تدريس الإنجليزية كلغة أجنبية، الاتجاهات النفسية، نموذج بايرام،
الجامعة الجزائرية .

الكلمات المفتاحية : الفكاهاة , الكفاءة التواصلية بين الثقافات , تدريس الإنجليزية , الاتجاهات النفسية , نموذج بايرام ,
الجامعة الجزائرية