

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
DEPARTEMENT OF ENGLISH



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

**Exploring the Influence of Erasmus+ Cultural Exchange Programs on English as a
Foreign Language Learners' Global Citizenship: The Case of EFL Algerian PhD
Students**

By:

Oumaila DEBDAB

Nesrine BENDJEDDOU

Mbarka ROUABAH

Board of Examiners

Supervisor:

Abdenour BENHAMIMID

President	Mustapha HABITOUCHE
Supervisor	Abdenour BENHAMIMID
Examiner	Ammar BOUCHEMELLA

Academic Year: 2024/ 2025

Abstract

Global citizenship is a crucial skill for the 21st century, promoting intercultural communication, global thinking, and responsibility among EFL learners. Study abroad initiatives like Erasmus+ offer immersive cultural exchange experiences. However, global citizenship among EFL learners has received limited scholarly attention. This research aims to explore the influence of Erasmus+ cultural exchange programs on EFL Algerian PhD learners' global citizenship. To this end, a qualitative design was implemented, conducting semi-structured interviews with nine Algerian PhD students from different Algerian Universities. The qualitative data was analyzed using thematic analysis. The obtained findings of this study highlighted the importance of Erasmus+ cultural exchange programs in enhancing PhD students' intercultural sensitivity toward cultural differences, developing a range of intercultural competences, such as empathy, openness and tolerance that allow them to interact, collaborate and understand other cultures. Furthermore, EFL learners' global citizenship has evolved from abstract to concrete as their intercultural competencies grew, so does their engagement with global issues. This growth is reflected in their use of English to bridge global communication and in their sense of shared responsibility and action.

Keywords: Erasmus+, global citizenship, EFL Algerian PhD students

Dedication 1

For me, for my beloved family, for the people I love, for all the Palestinians, may this humble work echo your strength, your story and your unbreakable spirit. This is for your hope, your dignity, and your future.

Oumaila

Dedication 2

To my late father Bachir, to my mother Fatima Zohra Belhadj, and to myself, I dedicate this work.

Nesrine

Dedication 3

I dedicate this modest work to myself, to my beloved mother who supported me in my journey to finish this thesis, and to all my family.

Mbarka

ACKNOWLEDGEMENTS

We consecrate all the praise and gratitude to Allah, the Most Gracious and the Most Merciful, who has endowed us with the strength, patience, and perseverance to achieve this humble scholarly undertaking.

We are most grateful to our esteemed supervisor, **Mr. Benhamimid**, for his unwavering support, fair criticism, and selfless guidance at all levels of this research. His dedication and forbearance were both stimulus and motivational, allowing us to navigate the complexity of this research with intent and shape.

We also would like to extend our gratitude to the members of the jury, **Mr. Habitouche** and **Mr. Bouchemella**, who have accepted to examine our dissertation. Their time, dedication, and meticulous observations are greatly appreciated; we are certain that their insightful comments will be of substantial contributions to the improvement of this research work.

A genuine thank you to one another – the members of this research journey. All endeavors, all discussions, and all time spent together have been a source of support. This shared achievement is an expression of encouragement and shared aspiration.

Lastly, we extend our deepest thanks to **Mr. Ahmed Debdouche** and to all those who have remained with us, with a word of motivation, a gesture, or an act of kindness. Your faith in us has been our pride and our strength.

List of Tables

Table 1.1. Global Citizenship Education Parameters in Higher Education

Table 1.2. Strategic Purposes and Impact Domains of Erasmus+ in Higher Education

Table 2.1. PhD Students' Profile

Table 2.2. Example of Initial Coding from participants' Interview

Table 2.3. Example of Themes' Generating from Participants' Interview

Table 2.4. Interview Themes and Sub-themes

List of Figures

Figure 1.1. The Developmental Model of Intercultural Sensitivity

Figure 1.2. Byram's Intercultural Communicative Competence

Figure 1.3. The Global Citizenship Conceptual Model

Figure 1.4. Conceptual Link between International Mobility and GB Development

Figure 2.1. The Six Systematic Steps in Thematic Analysis

Figure 2.2. Lincoln and Guba's Criteria for Trustworthiness in Qualitative Research

List of Acronyms and Abbreviations

CBHE: Capacity Building in Higher Education

DMIS: Developmental Model of Intercultural Sensitivity

ECTS: European Credit Transfer and Accumulation System

EFL: English as a Foreign Language

EHEA: European Higher Education Area

EMI: English as a Medium of Instruction

ERASMUS: European Action Scheme for the Mobility of University Students

EU: European Union

GC: Global Citizenship

GCE: Global Citizenship Education

IC: Intercultural Competence

ICC: Intercultural Communicative Competence

ICM: International Credit Mobility

PhD: Doctor of Philosophy

SDGs: Sustainable Development Goals

UK: United Kingdom

US: United States

Table of Contents

Abstract.....	I
Dedication 1.....	II
Dedication 2.....	III
Dedication 3.....	IV
Acknowledgements.....	V
List of Tables.....	VI
List of Figures.....	VII
List of Acronyms and Abbreviations.....	VIII
Table of Content.....	IX

General Introduction

Background of the Study.....	1
Statement of the Problem.....	1
Aims of the study.....	2
Research Questions.....	2
Significance of the Study.....	2
Research Methodology.....	3
Structure of the Dissertation.....	3

Chapter One: Literature Review

Introduction	4
Section One: Understanding the Foundations of Culture, Language, and Identity	
1.1.1 Defining Culture.....	4
1.1.2 Inside Culture: Its Core Elements	4
1.1.2.1 The Interplay of Norms and Values.....	5
1.1.2.2 Cultural Stereotypes.....	5

1.1.2.3 Defining Language: Between Structure, Meaning, and Use.....	6
1.1.2.4 Understanding Cultural Identity.....	6
1.1.2.5 Culture and Identity: a Close Connection.....	7
1.1.2.6 Language as a Mirror of Cultural Identity	7
1.1.3 Surface and Depth: Rethinking Culture with the Iceberg Model.....	8
Section Two: Global Citizenship and Intercultural Competence	
1.2.1 Understanding Global Citizenship	9
1.2.2 How Globalization Shapes Identity and Citizenship	9
1.2.3 Global Awareness: Definitions, Education, and Communication	10
1.2.4 The Power of Global Citizenship Education	11
1.2.5 Empowering Minds: The Dimensions of Global Citizenship Education.....	13
1.2.6 Defining Intercultural Competence: Key Concepts and Perspectives.....	14
1.2.7 From Confusion to Clarity: Comparing Two Key Intercultural Concepts	14
1.2.8 The Building Blocks of Intercultural Competence	15
1.2.9 Understanding Bennet’s Intercultural Sensitivity Model	15
1.2.10 From Denial to Integration: The Six Stages of Intercultural Growth	16
1.2.11 From Language Learner to Global Citizen: Byram’s ICC Explained	18
1.2.12 Global Citizenship Through Intercultural Communicative Competence	19
Section Three: The Role of Cultural Exchange Programs in Promoting Global Citizenship	
1.3.1 Cultural Exchange Programs and the Path to Global Citizenship.....	21
1.3.2 Beyond the Dictionary : Exploring the Essence of International Scholarships.....	21
1.3.3 From Past to Present: the Evolution of International Scholarships.....	22
1.3.4 Setting the Standard: The Key Criteria of Cultural Exchange Programs.....	22
1.3.5 Classifying International Scholarships Programs: an Examination of Its Various Types.....	22

1.3.5.1 Chevening Scholarship.....	23
1.3.5.2 Fulbright Program.....	23
1.3.5.3 DAAD Scholarship.....	24
1.3.5.4 The Chinese Government Scholarship.....	24
1.3.6 Bridging Cultures: The Significance of Cultural Exchange Programs	25
1.3.7 Where Education Meets the World: Erasmus+.....	25
1.3.8 Understanding Erasmus+: Its Strategic Purpose and Transformative Impact	27
1.3.9 From Local to Global: the Erasmus+ Journey in the Algerian Higher Education Sector.....	29
1.3.10 The Role of English as a Foreign Language in Shaping a Global Identity.....	30
1.3.11 Linguistic, Academic, and Social Challenges Experienced by Host Country Students.....	31
1.3.11.1 Linguistic Challenges.....	31
1.3.11.2 Academic Challenges	31
1.3.11.3 Social Challenges.....	32
Conclusion.....	33

Chapter Two: Research Methodology

Introduction	34
Research questions and objectives	34
2.1 Research paradigm.....	34
2.2 Research approach.....	35
2.3 Research design.....	36
2.4 Research instruments.....	36
2.4.1 PhD Students' Semi-structured Interview.....	36
2.4.2 Piloting the Research Instrument.....	37
2.5 Sample and Sampling Techniques.....	38

2.5.1 Interview sample	38
2.6 Data Collection Procedures.....	39
2.7 Data Analysis Procedures.....	40
2.8 Ethical Considerations and Issues of Trustworthiness.....	43
2.9 Limitations.....	44
Conclusion.....	45

Chapter Three: Findings, Discussion, Conclusion and Recommendations

Introduction.....	46
3.1 The Semi-structured Interviews' Findings.....	46
3.2 Motivation and Pre-Exchange Background.....	46
3.2.1 Academic and Cultural Background.....	46
3.2.2 Initial Motivations and Expectations for Erasmus+.....	47
3.2.3 Prior Intercultural Exposure.....	47
3.3 Language Use and Identity Development	48
3.3.1 Changes in English Language Proficiency and Confidence	48
3.3.2 Evolving Self Perception as an English User.....	49
3.3.3 Identity Shifts and Feelings of Belonging.....	49
3.3.4 Unforeseen Challenges and Personal Growth.....	50
3.4 Acquiring Intercultural Communicative Skills.....	51
3.4.1 Communication before and after Erasmus+ Experience.....	51
3.4.2 Strategies for Misunderstandings.....	54
3.4.3 Intercultural Competencies Acquired.....	56
3.4.4 Application of Intercultural Competence in Algerian Contexts.....	58
3.5 Conceptualization and Practice of Global Citizenship.....	59

3.5.1 Evolution in understanding of global citizenship.....	59
3.5.2 Erasmus+ Influence on sense of Responsibility Toward Global and Intercultural Issues..	60
3.5.3 Emotional and Social Connection to Global Communities.....	60
3.5.4 Plans for Long-Term Engagement and Application of Global Skills.....	61
3.6 Discussion of the Findings.....	62
3.6.1 Influence of Erasmus+ Programs on EFL Learners’ Intercultural Communication Skills.....	62
3.6.2 The role of Erasmus+ cultural exchange programs in shaping EFL Algerian PhD students global citizenship.....	63
3.6.3 Developing Intercultural Competences Through Students Exchange Program	64
Conclusion.....	65
3.7 Recommendations for Further Research.....	66
3.8 Recommendations for Practice.....	66

General Conclusion

References	69
Appendices	79
Appendix A: PhD Students’ Consent Form.....	79
Appendix B: PhD Students’ Interview.....	81
Résumé	83
ملخص.....	84

GENERAL INTRODUCTION

Background of the Study

As global interconnectedness continues to intensify, the concept of global citizenship has emerged as a key focus within contemporary educational discourse. It promotes civic involvement, national identity, and the ability to conceptualize world issues in a non-language or nationality-bound manner (UNESCO, 2015, p. 14). Global mobility schemes such as Erasmus+ have been recognized as having the potential to enhance intercultural awareness and global citizenship, particularly for language and education studies students.

In Algeria, English as a Foreign Language (EFL) has made significant progress with an increased focus being laid on communicative competence and cultural awareness (Benrabah, 2007, p. 232). While the curricula for EFL put focus on language ability, intercultural aspects and worldwide visions are limited to formal education institutions. Consequently, most of the Algerian students turn to extracurricular programs like the Erasmus+ program to experience intercultural encounters and feel part of an international community (British Council, 2021, p. 6). Erasmus+, funded by the European Union, is a program whose mission is to foster academic mobility, intercultural exchange, and educational cooperation in the international environment (European Commission, 2020, p. 3). For Algerian PhD candidates of English language studies, participation in Erasmus+ offers a privileged platform to engage with different approaches of thinking, challenge preconceived stereotypes, and better comprehend cultural and social diversities. This kind of experience will likely lead not only to personal development but also to the establishment of global citizenship as a sense and responsibility of global issues and multicultural coexistence (Oxfam, 2015, p. 5). This study explores the impact of participation in the Erasmus+ program on Algerian EFL PhD students' intercultural competence and global citizenship. From their life stories, this current study attempts to discover the transformative capacity of intercultural mobility in influencing students' attitudes, values, and identities. It further contributes to the broader debate about how international learning programs can support the principles of inclusive, culture-sensitive, and globally oriented language education.

Statement of the Problem

As Algeria shifts toward EMI, the crucial role of mobility programs in language institutions is increasingly emphasized, sparking intense scholarly debates regarding their relevance to EFL contexts. Absent from these debates, however, are in-depth investigations of Erasmus+ initiatives'

impact on EFL doctoral students' global citizenship, given that most researchers and publications tend to focus on undergraduates. Moreover, with the growth of globalization, global citizenship becomes a vital 21st competence; however, the development of GC among EFL learners has received limited scholarly intention particularly in the Algerian context. The present research attempts to bridge this gap by offering an examination of how Erasmus+ programs influence Algerian EFL PhD students' global citizenship, highlighting their role in the sphere of higher education.

Aims of the study

This study helps learners to develop an understanding of the value of the language and culture studied, an awareness of the cultures and the development of the skills that will allow them to be competent and adaptable. The study also seeks to explore the potential impact of Erasmus+ cultural exchange programs on learners' global citizenship and Discover what intercultural skills learners acquire through such exchange programs.

Research Questions

The present study aims to address the following research questions:

1. How does participation in Erasmus+ cultural exchange programs influence EFL learners' intercultural communication skills?
2. To what extent do Erasmus+ cultural exchange programs cultivate EFL Algerian PhD students' global citizenship ?
3. What are the set of intercultural competences that those students will acquire after participating in such programs?

Significance of the Study

The current exploration holds a significant value for educators, researchers and EFL students alike; it will shed light on the distinctive experience of Algerian PhD students in an intercultural setting- a realm that has been relatively uncharted. The population of this study is varied and rich, consisting of nine doctoral candidates from across the country, who benefited from Erasmus+ projects and studied in various countries. Hence, their testimonies will provide truthful insights on the effects of Erasmus+ experiences on global citizenship development. Furthermore, it will help the higher education institutions "universities" to adopt and design better support systems for EFL PhD students participating in such cultural exchange programs. Besides, the study will bridge the gap in intercultural research by connecting Erasmus+ experiences with global citizenship development.

Moreover, it will encourage the incorporation of global citizenship education into PhD curricular to prepare students for academic and professional internationalism.

Research Methodology

Framed within the interpretive paradigm and integrating a qualitative approach, this study aims to uncover meaningful insights into the significance of Erasmus+ cultural exchange programs in shaping EFL learners' global citizenship. For the research tool, an interview is carried out with a purposive sample of nine EFL PhD students from across different Algerian universities who are currently pursuing PhD degrees in different fields of study. For the sampling technique, this exploration employs purposive sampling to ensure alignment with the research objectives, focusing on doctoral students with pertinent academic backgrounds.

Structure of the Dissertation

Structurally speaking, the current study consists of three chapters in addition to a general introduction and a general conclusion. The first chapter includes the the theoretical foundations of this dissertation that are vital for understanding the subject of this study. It includes three sections. The first section reviewed the literature related to the concepts of culture language and identity, with an overview of the relationship between these concepts. The second section of the literature review focuses on the areas of global citizenship and the intercultural communicative competence. It also examines the notions of global awareness and global education in addition to explaining the DMIS model of Bennett and Byram's ICC model. The third section involves an overview of international scholarships, the different types of cultural exchange programs and their significance. This section also includes a review of Erasmus+, its significance and different challenges EFL learners during the exchange. Chapter two is concerned with the methodology of the study which offers an exploration and analysis of the data. This chapter includes the sampling strategy, research design and procedures, instrument for collecting data, and limitations encountered during this study. Chapter three presented the findings obtained through the research instrument in light of the study's questions and objectives.

CHAPTER ONE: LITERATURE REVIEW

Introduction

In a constantly changing world, cultural exchange programs such as Erasmus+ serve as significant tools in fostering worldwide education and promoting learner's proficiencies. Meanwhile, developing intercultural skills through Erasmus+ programs' experience acts as a driving force behind shaping global citizenship and assisting learners' transformation into global citizens. This chapter surveys the literature related to Erasmus+ cultural exchange program and the area of global citizenship. The first section addresses the foundations of culture and its components that are language, identity, norms, values, as well as stereotypes and the relationship between culture and language. The second section focuses mainly on global citizenship, awareness and education. This section further covers the notions of intercultural competence and intercultural communicative competence. At the end of this chapter, the third section outlines the different types of international scholarships, their evolution, criteria and significance, with the main focus on Erasmus+ program in the higher education and the Algerian context and the various challenges EFL learners encounter during this global experience.

1.1.1 Defining Culture

Culture is an umbrella term that could be employed in a variety of contexts. It can be defined as "the values, beliefs and behaviors that are learned and shared among a community of interacting individuals" (Bennet, 2001, p. 1). Similarly, Kottak (2002, p. 52) describes culture as a shared concept that is unique to the members of society, transmitted through myriad forms of communication; it is shared through observing, listening, and speaking. As such, the intangible aspects of culture, like beliefs, values, expectations, ways of living, and even mentality, are communicated to others. For example, when people from different cultures watch American TV shows, they are liable to be influenced by the economic system and the daily life portrayed. For Kottak (2002), culture is "a symbol and a symbolic thinking" (p. 50), given that it transcends the individual, reflecting the overall developmental stage of a society or the distinctive lifestyle of a community (Williams, 2011, p. 110). In a nutshell, culture is a dynamic structure of values and beliefs that are gained through social interaction.

1.1.2 Inside Culture: Its Core Elements

1.1.2.1 The Interplay of Norms and Values

Relationships between people should adhere to certain behavioral norms. These speech patterns and commonplace interactions, including greetings, are taught throughout socialization and are influenced by rules, priorities, and penalties. They are essential components of the social structure. Hence, adherence to a norm does not solely rely on external punishments because the individual imposes certain sanctions on himself based on the norms of the group to which he belongs. However, even though internalization is how norms are established, the system still needs certain punishments (Durdu, 2014, p. 45-6). Values and a system of values are necessary for the establishment and maintenance of norms in all societies, as they convey what is good and bad, beautiful and ugly, and what is worth dying for. Consider these ideals, which we learned via socialization, to be a part of nature. However, values can differ throughout societies or between groups within a community, and they can even evolve over time within the same group or culture (Tolan, 1991, p. 233-4). In contrast Durdu (2014, p. 43) stated that the ideal upon which the values are based is thought to exist in the future. Moving toward this ideal and creating a set of values that are consistent with it is the goal of our thoughts and actions. This ideal system is structured with a certain coherence, even though it occasionally contradicts itself.

1.1.2.2 Cultural stereotypes

Cultural stereotypes are oversimplified beliefs about a specific cultural group. Kramsch (1998, pp. 67-68) argued that the issue is comparing the self-ascription of an individual with the racial, ethnic, and national identities that are forced upon them by the apparatus of the state, group identification is a cultural notion rather than a natural fact. One's understanding of a person's social identity is heavily influenced by their culture. The stereotypes that have previously been established around own culture and language shape our perceptions of other people's cultures and languages. Group identity is focusing on ethnic, racial, national concepts or stereotypes. For instance, le Page and Tabouret-Keller recall the story of a man in Singapore who declared that he would never have any trouble in distinguishing the difference between an Indian and a Chinese. Nonetheless, unless he distinguished between the two using the official Singaporean « ethnic » categories Chinese, Malay, Indian, Others how would he know right away that the dark-skinned non-Malay person he saw on the street was Indian (and not, say, a Pakistani) and that the light-skinned non-European was Chinese (and not, say, a Korean) . He might have interpreted the visual cues that people on the street gave him differently in a different setting with distinct racial classifications. His impression was focused by the classificatory concepts prominent in his society, a behavior that Benjamin Whorf would have predicted. In turn,

this concentration may drive him, by a phenomena of dispersion, to identify all other Chinese along the same racial categories.

1.1.2.3 Defining Language: Between Structure, Meaning, and Use

Language is a tool that people use to communicate with each other from different cultures. According to Zadeh (1975, p. 2) and Tseng (2018, p. 2), language is a structured way of communicating concepts or emotions through the use of accepted signs, sounds, gestures, or signs with comprehensible meanings. This definition states that language encompasses all forms of communication, including both spoken and non-spoken sign language. Nonverbal signs include things like the ringing of a bell, a car bell, Morse, and motions made by the limbs. Jackendoff & Pinker (2005, p. 3) argue that language is a system of arbitrary voice symbols utilized for human communication (language is an arbitrary vocal symbol that is used in communication of the humans. In the same vein, Chaika (1974, p. 3) defined language as a conventional, arbitrary system of meaningful, articulating sound symbols (created by speech tools) that a group of people use to communicate in order to express feelings and thoughts. Furthermore, Rindflesch & Fiszman (2003, p. 4) described language as a system that conveys and expresses what occurs in the neurological system. Collectively, language plays an essential rule in the interconnectedness of cultures.

1.1.2.4 Understanding Cultural Identity

Cultural identity is the manner that people define themselves with regard to their belonging to a particular culture. Kramsch (1998, pp. 65-66) believed that a social group identity and the language that its members use are inextricably linked. Speakers identify themselves as belonging to a particular speech and discourse group based on their accent, vocabulary, and discourse patterns. They derive pride and personal strength from their affiliation, as well as a feeling of historical continuity and social significance from speaking the same language as their group. However, how can one determine which group they belong to? It is much more difficult to define the boundaries of any given social group and the linguistic and cultural identities of its members. It is far more challenging to define the boundaries of social groups and the cultural-linguistic identities of their members in today's historically layered and diverse open societies than it is in small, homogeneous communities like the Trobrianders studied by Malinowski. In these communities, group membership may still be determined by common cultural practices and every day face to-face interaction. From a broader perspective, cultural identity is influenced by the language that individuals use, thereby demonstrating their belonging to a social group.

1.1.2.5 Culture and Identity: a Close Connection

Culture significantly influences personal identity. Identity is a contested term, having various meanings based on the context it serves, having diverse meanings for different individuals. However, a precise definition that fully indicates the actual complexities of the concept has never been universally agreed upon (Fearson, 1999, p. 35).

In the late 1950s, Eric Erikson defined identity as a fundamental self-organizing concept that develops continuously through our life. He argued that identity provides us with a sense of inner consistency and stability within ourselves and interact with others. It enables individuals to distinguish themselves from others and to behave autonomously. Norton (1997), a prominent thinker in the field of identity and language learning, defines identity as the way of how individuals perceive their connection to the world, how this connection is shaped by historical, cultural, and social contexts over time and across different spaces, and they envision their potential and opportunities for the future. Erikson's concept of identity centers on the internal processes, while Norton's perspective focuses on the external factors that influence how our identity is formed. Despite this difference, both definitions underscore the relational aspect of identity, emphasizing that it involves how we perceive ourselves in connection to others and the surrounding world. All in all, culture plays a pivotal role in constructing personal identity.

1.1.2.6 Language as a Mirror of Cultural Identity

The relationship between language and culture is substantially interrelated. For Kramsch (1998, p. 3), social lives are primarily conducted through language. Language is connected to culture in a variety of intricate ways when it is utilized in communication contexts. First of all, people's statements are based on shared experiences, for they draw from a common body of knowledge about the world; they convey communicable facts, concepts, or occurrences. The attitudes, beliefs, and points of view of its authors, which are also those of others, are likewise reflected in their words. Language conveys cultural truth in both situations. Members of community or social group, however, use language to both generate and express experience. Through the medium people use to communicate with one another, for instance, talking on the phone or in person, writing a letter or sending an email, reading the newspaper, or analyzing a graph or chart, they give it meaning. A speaker's tone of voice, accent, conversational style, gestures, and facial expressions are just a few examples of how people use the spoken, written, or visual medium to convey meanings that the group can grasp. Language is the embodiment of cultural reality in all of its verbal and non-verbal forms. Finally, language is a system of signs that is thought to have cultural significance. Speakers observe

their language as a symbol of their social identity both themselves and other people. Its speakers frequently notice the ban on its use as a rejection of their culture and social group. Language is, therefore, a sign of cultural reality. In total, language is a powerful representation of cultural identity expressing values and social realities.

1.1.3 Surface and Depth: Rethinking Culture with the Iceberg Model

Hall's (1976) iceberg model is a useful tool for comprehending the complex elements of culture only a small portion of an iceberg is visible above the surface, while the vast majority lies hidden beneath, a reality evident to anyone who has observed one. Indeed, culture can be matched to an iceberg, and hall's iceberg model effectively illustrates this point, many surface-level cultural elements like language, traditional type of clothing, foods, and music, are comparatively simple to observe and learn, seeing and comprehending cultural aspects that are not readily apparent is far more difficult. Only a closer look reveals these hidden aspects of cultures that shape fundamental beliefs and behaviors (Clements, 2021 ,p .254). Bennett (1998) adds to the iceberg analogy by referring to the two facets of culture as big and small culture (p. 2). Society, such as art, literature, theatre, music, and dance, are all included in big c culture; it also includes elements like social, economic, political, and linguistic systems that are typically covered in a history course. The top of hall's iceberg model, or big c culture, is the more objective culture. Bennett, however, believes that small c culture is the less evident. It is the way a group of people think and act on a daily basis - the shared and learned patterns that come from groups of interacting people. It is the process by which drop values are established and expressed, the more subjective small c culture is the one they corresponds to the base of hall s iceberg model. Even though learning Spoken English about big C culture, or objective culture, generates knowledge, it does not guarantee that we will be able to interact effectively with someone from that culture. Stated differently, intercultural competence is not the same as this kind of knowledge, alone. When it comes to building and sustaining relationships, it is essential to comprehend small c culture, which is the hidden side of the iceberg. Clements (2021) stated that we must comprehend a groups values, beliefs, and behaviors. It is this type of subjective culture that allows us insight into the world view of another rather than a more superficial understanding as Bennett (2001) reminds us (p. 2). In summary, intercultural competence necessitate both knowledge of observable elements of culture (big C culture) and understanding of the implicit aspects of culture (Small c culture).

1.2.1 Understanding Global Citizenship

The topics of global citizenship have become more important in today's world. Wintersteiner et al. (2015) describe global citizenship as an essential reality in an interconnected world, requiring individuals to adapt to diverse lifestyles and values. Conversely, GC can be defined as "a sense of belonging to a broader community, beyond national boundaries, that emphasizes our common humanity and draws on the interconnectedness between peoples as well as between the local and the global. Global citizenship is based on the universal values of human rights, democracy, non-discrimination and diversity. It is about civic actions that promote a better world and future" (UNESCO, 2016, p. 6). On the other hand, Oxfam (2006), website on global citizenship, clarifies that global citizen is someone who recognizes their responsibilities, is aware of the broader world, appreciates and respects diversity. Global citizenship is not a new concept. Diogenes in the fourth century BC is credited with creating it. According to Diogenes, he is a "global citizen". Diogenes believed that being a global citizen meant being free from the restrictions and limited customs of one's city (Waks, 2008). The concept of cosmopolitanism, which is based on the notion of community and shared humanity, is highlighted by Diogenes's point of view. The Greek word cosmopolites, which means a citizen of the world, is where the name «cosmopolitanism» originates. According to cosmopolitanism, all people are members of the same community (Ruin, 2008). Group awareness entails being conscious of global interconnections, adopting cultural differences and establishing an equitable world.

1.2.2 How Globalization Shapes Identity and Citizenship

Globalization is fostering the links that cut across the national borders, leading to the development of new forms of citizenship. Farmahini Farahani (2014, p. 935) points out that globalization has profoundly influenced the conventional notions of citizenship, necessitating critical re-appraisals. The growth of global migration, displacement, and the ubiquitous practice of dual or multiple citizenship has undermined the conventional foundations of national identity. In *Limits of Citizenship*, Ohmae (1996) proposes the "global citizen" as the concept that economic globalization has compelled governments to relinquish significant economic power to transnational corporations and market forces (p. 12). This perspective contrasts with Soysal's (1994) definition of the "post-national" citizen, which emphasizes the extension of rights and identities beyond the nation-state (p. 3). Ohmae likewise contends that, in the post-World War II period, citizenship began to be interpreted increasingly and cosmopolitanly, on the basis of the inherent merit of human personality rather than of national loyalty (1996, p. 14). They resonate with such broader concerns based on globalization, as security dilemmas

that exist transnationally, for instance, nuclear disarmament and ecological catastrophes. The concept of "ecological citizenship" captures this shift by inviting citizens to assume international environmental responsibilities that extend beyond state or individual interests and encompass responsibilities to future generations and other species. This reconception of citizenship points to the need to decouple citizenship from narrowly localized or national frames in a way that effectively addresses global concerns.

1.2.3 Global Awareness: Definitions, Education, and Communication

Many researchers have shown interest in global awareness. Kirkwood (2001) described people with global awareness as "those who possess high-tech skills, broad interdisciplinary knowledge about the contemporary world, and adaptability, flexibility, and world mindedness to participate effectively in the globalized world" (p. 11). In addition, partnership for 21st century skills (2009) defined global awareness as "learning from and working collaboratively with individuals representing diverse cultures, religious and lifestyles in a spirit of mutual respect and open dialogue in personal, work and community contexts" (p. 2).

Global awareness is increasingly considered to be an important ability for individuals. According to Hanvey (1976), global awareness includes five key dimensions: state-of-the-planet awareness, perspective consciousness, cross-cultural awareness, knowledge of global dynamics, and awareness of human choices. The holistic framework places emphasis on the fact that people need to grasp how their local actions create a global consequence, thereby the development of responsible world citizens (p. 5). Similarly, the American Council on Education (2010) defines global awareness differently, with global awareness being "the ability to identify and respond to issues of global scope, to acquire an appreciation for the interdependence of nations, and to develop skills needed to participate effectively in the global world" (p. 18). This definition points to the intrinsic value of recognizing the interdependence between global and domestic issues, thereby stressing the need to acquire competencies that facilitate effective global engagement, particularly in this era when the world is characterized by transnational issues. Besides, Reimers (2009) extends the definition by equating global awareness to global competence, which he refers to as "the ability to understand and appreciate diverse cultures, communicate effectively across cultural boundaries, and engage in actions that contribute to the global common good" (p. 12). Reimers claims that education plays a central part in equipping individuals to gain the intellectual, emotional, and functional abilities required for effective engagement with individuals and groups from different cultural backgrounds. This aligns with the objectives of global mobility programs such as Erasmus+, which seek to build intercultural

competencies through immersive, cross-cultural academic experience. In learning, global consciousness is widely regarded as a vital component of curriculum internationalization. Learning institutions are seeking to instill global consciousness within students by using global issues and cross-cultural factors in the study curriculum. For Teichler (2019), programs such as Erasmus+ allow an individual to achieve global visions by facilitating the ability to provide opportunities for students to study, teach, and train abroad, and thereby enhance cognitive abilities and implement academic and individual growth (p. 87). Communication, or intercultural communication, is an essential component of being global-minded. As individuals interact across cultures, they must negotiate a whole array of cultural norms, values, and patterns of communication. Gudykunst (2004) highlights that intercultural communication competence is solely necessary to deal with the ambiguities of cross-cultural communication and to establish effective, respectful interactions (p. 78). Such mobility programs as Erasmus+, therefore, provide the platforms not only for student mobility but also as training grounds to perfect these all-critical communication skills to further advance the capacity of the students to manage complex international dialogue. In conclusion, global awareness is a multifaceted phenomenon that requires individuals to understand the interconnectedness of global issues, learn intercultural communication, and engage in proactive initiatives that address shared global issues. Educational programs, particularly those that address international mobility, have a fundamental function in fostering global awareness by encouraging exposure to different cultures and global perspectives, thereby empowering students with the capacity to make meaningful contributions to the global community.

1.2.4 The Power of Global Citizenship Education

Teaching people the skills and attitudes that make them conscious, engaged, critical, and social citizens is known as “global citizenship education”. Students must possess the attitudes, abilities, and knowledge necessary to participate actively in a variety of areas as members of the global community. According to the following table, citizenship education parameters include knowledge and understanding, skills, and values (UNDP, 2000, p.936).

Table 1.1 *Global Citizenship Education Parameters in Higher Education*

KNOWLEDGE DEVELOPMENT AND UNDERSTANDING	SKILLS	VALUES AND ATTITUDES
---	--------	----------------------

<ul style="list-style-type: none"> -Social equality -Awareness of the destructive and harmful factors for the environment -Awareness of international law -Awareness of the role of government in establishing democracy - Awareness of the differences between political institutions of different countries - Awareness of the citizenship role in an international scale - Awareness of the globalization and interdependence -Awareness of the global aspect of the issues such as immigration, trade, consumer's rights, ... and fatal malaria -Awareness of different types of government in different countries and the major characteristics of their parliaments. Awareness of the different religious national and moral identities of different countries -Awareness of the influencing factors in sustainable development and peace 	<p>Critical thinking</p> <ul style="list-style-type: none"> - Accepting and respecting pluralism in society - Respecting others' rights ability to challenge injustice and inequalities - Mutual understanding ability - Participation and cooperation ability - Respect for people and things - Respect for traditions and culture of other countries - Ability to evaluate different global issues - Dialogue and communicating ability - Logical and just decision making - Accountability , cooperation, and conflict settlement ability 	<ul style="list-style-type: none"> - Thankfulness attitude towards cultural heritage of other countries - Being interested in human rights - Concern for the environment safety - Sense of identity and self esteem - Commitment to social justice and equality - Tolerating opposing views - respect for human beings - valuing and respecting diversity - Concern for his own and others' peace and welfare - Sense of patriotism - Law oriented attitude - Tendency towards justice and truth seeking
--	--	--

Note. Adapted from (UNDP, 2000)

It is commonly accepted that global citizenship education (GCE) and its associated tradition of global teaching and learning are crucial for addressing injustice and creating a more sustainable and just world (Banks 2004 ; Abdi and Shultz 2008 ; Peters, Britton, and Blee 2008 ; Andreotti and De Souza 2012 ; Tiessen and Huish 2014). Some scholars view GCE as a framework designed to develop in students the ethics of social justice and their potential applicability, globally (Abdi and Shultz 2008 ; Dower 2003). Others view GCE as a framework that offers learners critical tools to question their histories, context, and sociopolitical responsibilities in globalization (e.g., Peake 2008). To have a global perspective means that individuals have broadened horizons that allow for a critical grasp of humanity. Still, others equate GCE as human rights (Abdi and Shultz 2008) and critical consciousness (Abdi and Carr, 2012), as well as peace education (Verma 2017) and, as addressing multiculturalism and social inequalities related to race, class, and migration (Banks 2017). Furthermore, UNESCO (2014, p. 6) described global citizenship education as “ a framing paradigm which encapsulates how education can develop the knowledge, skills, values and attitudes learners need for securing a world

which is more just, peaceful, tolerant, inclusive, secure and sustainable” (9). Global citizenship education aims to provide students with the necessary information, motivation, and competencies to understand and address the world's major problems, take responsibility for their solutions, and work towards a sustainable future. Briefly, global citizenship is to be a responsible global citizen who addressing global issues.

1.2.5 Empowering Minds: The Dimensions of Global Citizenship Education

UNESCO (2014) has identified that the cognitive, socio-emotional, and behavioral learning domains are all in line with the three fundamental conceptual elements for global citizenship education (p. 10). Learning that fosters “understanding and critical thinking about global, regional, and local issues and the interconnectedness and interdependence of different countries and populations” falls within the cognitive domain (n. p.). In GCE programs, students learn about local, national, regional, and international concerns through a variety of core courses and projects. In addition to signature learning experiences intended to instill in students a sense of community service and a commitment to a just world, these programs encompass experiential learning that spans from local service learning to international service-learning programs. Making sure that students have a sense of belonging to a shared humanity, sharing values and duties, empathy, solidarity, and respect for variety is the second UNESCO-identified dimension. The commitment to acting effectively and responsibly at the local, national, and international levels for a more sustainable and peaceful world is examined in the third part on behavioral skills. Global citizenship education and citizenship education are closely related. Citizenship education is the foundation of global citizenship education, which is a recent development of citizenship education against the backdrop of globalization. The idea of citizenship on a worldwide scale is known as global citizenship. National and ethnic citizenship education can be enhanced by global citizenship education (Jing, 2023). There are some parallels between teaching global citizenship and intercultural communication skills. Their objectives the ability to analyze social identity ideas and actions, to be cognizant of various identities and values, and to interact with others from many cultural backgrounds. A responsible attitude toward their societies is shaped via global citizenship education, which emphasizes active participation in public life and global society, critical cultural awareness is crucial for ensuring that people live responsibly and actively in a global society (Jing, 2023). According to Oxfam (2006) teaching global citizenship is essential in the twenty-first century. Students who receive this type of instruction not only gain knowledge and comprehension but also cultivate critical abilities and moral principals. Include dispute resolution, critical thinking, and successful global communication. Additionally, global

citizenship education encourages children to recognize their responsibilities to others, both locally and globally, and fosters a feeling of environmental responsibility.

1.2.6 Defining Intercultural Competence: Key Concepts and Perspectives

International scholarships programs open numerous ways for many guarantees all over the world to pursue their education abroad. These programs offer learners firsthand exposure to diverse cultures through travel, study and work exchanges. These circumstances enable international students to encounter different people from different backgrounds and cultures. Communicating effectively and adequately with these individuals requires specific abilities such as intercultural competence or in a developed form: intercultural communicative competence.

The concept of intercultural competence has been defined in multiple ways. According to Byram (1997), intercultural competence denotes the capacity to engage effectively with individuals from diverse cultures, comprehending their viewpoints and adjusting one's conduct accordingly. Byram and Zarate (1997) further defined the notion of "intercultural speaker" as an individual adept in engaging with others, embracing diverse perspectives and perceptions of the world, mediating between varying viewpoints, and being aware of their assessments of differences. Moreover, Bennett (2014) has introduced the concept of Intercultural Competence as the effective and appropriate interaction across different cultures (p. 04). While Byram and Bennet both stress the significance of navigating cultural differences through awareness and adaptability, their models reflect diverge structural and theoretical perspectives. Clements (2021) cited that "The term " Intercultural" suggests an ability to go between or among cultures, while "competence" suggests the ability to be effective and appropriate" (p. 257). In addition, Deardorff (2006) delineated the definition of IC by stating that it is " the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills and attitudes". Further exposition was given by Leeds-Hurwitz (2013) outlining that IC is " a combination of attitudes, knowledge, understanding, and skills applied through action that enables effective and appropriate interaction in a variety of intercultural contexts". Similarly, Fantini (2009) emphasizes IC as the compound of capacities required to represent productively and suitably when interacting with people from different culture and language perspectives. Overall, IC is a set of abilities that is used to communicate, engage, understand and interact effectively and appropriately with others, regarded their cultural differences and languages.

1.2.7 From Confusion to Clarity: Comparing Two Key Intercultural Concepts

Lately, intercultural communicative competence becomes a more specific notion that extends beyond intercultural competence. López-Rocha and Arévalo-Guerrero (2014) mentioned that

“Intercultural Competence was reintroduced as Intercultural communicative competence (ICC)” (p. 548). As previously stated, Byram (1977) found that IC refers to the ability to interact effectively with people from different cultural backgrounds (p. 70). Later he conceptualized it as “Intercultural Communicative Competence” stating that ICC includes not only intercultural competence but also linguistic, sociolinguistics, and discourse competence, which enable meaningful communication in second language. At this stage, Byram (1997) explained that ICC encompasses the capacity to apply a standard language’s rules to produce and interpret spoken and written language, the ability that involves providing meanings to an interlocutor, whether a native speaker or not, that are either accepted or explicitly discussed with interlocutor. In addition to the discourse competence which involves using and negotiating strategies for producing and interpreting monologue or dialogue texts that adhere to an interlocutor’s culture or are negotiated for specific purposes (p. 48). Byram (1997) further indicated that “the relationship between Intercultural Competence and Intercultural Communicative Competence is one of degrees of complexity and the ability to deal with a wider range of situations of contact in the latter than in the former” (p. 71). This entails that “IC” and “ICC” are apparently related and since ICC does not include only cultural diversity but also linguistic competences and communicative skills, it becomes more complex than IC and this allows individuals to manage broader range of intercultural situations. Ultimately, Intercultural Competence focuses mainly on general cultural diversity while Intercultural Communicative Competence extends to a broader range, which involves linguistic proficiency and communication skills in intercultural settings and this makes ICC the developed version of IC.

1.2.8 The Building Blocks of Intercultural Competence

Effective and appropriate communication across cultures is built upon certain components. According to Bennet (2014), there are three components of Intercultural Competence namely cognitive, affective and behavioral (p. 5). Cognitive Competency refers to cultural self-awareness which is the recognition of cultural patterns that shape individuals identities and the diverse culture groups they belong to. The affective competency attributes to curiosity which is a part of intercultural competence to learn more concerning different cultures encompassing both superficial and deeper conceptualizations of the culture (Clements, 2021, p.257). Bennet (2014) explained that the most frequently mentioned skill in the behavioral aspect is empathy which involves striving to comprehend another human by envisioning their perspective, particularly across cultures (p. 7).

1.2.9 Understanding Bennet’s Intercultural Sensitivity Model

In the interest of reinforcing and achieving greater clarity on how individuals worked toward Intercultural Competence, Milton J. Bennet (1998, 2001, 2004, 2014, 2017) created what is known as the Developmental Model of Intercultural Sensitivity (DMIS). Bennet has developed his model and its stages based on observations of individuals in both academic and corporate environments who were engaged in improving one's skills in communicating across cultural boundaries, these observations were conducted to ascertain the subsequent actions in intercultural training programs. In addition, the fundamental concept of DMIS is the transition from communicative competence within one's own culture to communicative competence across cultures (Bennet, 2004, pp. 1-2). Clements (2021) emphasized that the DMIS elucidates people's experiences of cultural differences; she stated that Bennet (2017) introduced the terms "ethnocentric" and "ethnorelative" to characterize the two contrasting ends of this continuum. The model illustrates the transition of an individual from ethnocentrism, characterized by the avoidance of differences, to ethnorelativism, marked by the pursuit of differences. Individuals at an ethnocentric stage perceive their views and values as inherent, accurate and unequivocally the optimal way of life. They perceive their cultural experience as the truth. Conversely, individuals with a more ethnorelative perspective perceive the world through a framework that recognizes their cultural ideas, values, and lifestyles as merely one among numerous viable and acceptable modes of existence (p. 261).

1.2.10 From Denial to Integration: The Six Stages of Intercultural Growth

According to Bennet (2017), the DMIS phases are understood in relation to fundamental perceptual frameworks of otherness and specific difficulties pertaining to cultural differences associated with each stage. The stage names denote the concerns, whereas the descriptions of each stage's experience pertain to its perceptual framework (p. 3-4).

Denial

The first ethnocentric stage is Denial; DMIS often leads to the denial of cultural difference, as people fail to perceive the existence or relevance of culturally different others. This is due to the complex perceptions of one's own culture and the lack of structures to recognize and deal with cultural diversity. Denial occurs when individuals prefer stability and are forced to become aware of others' differences (Bennet, 2017, p. 3).

Defense

People experience defense against cultural differences when they resolve Denial issues. This ethnocentric stage involves a dichotomous categorization of "us" and "them", where others are

perceived more fully and highly stereotyped. People at this ethnocentric are critical of other cultures and blame cultural differences for societal ills. A variation of defense is reversal, where people switch poles and romanticize or exotify another another culture while being more complexly critical of their own. Organizations may display defense by exalting their national cultural roots and current culture, or supporting activities for non-dominant others based on simplistic stereotypes (Bennet, 2017, p. 3-4).

Minimization

The resolution of “us and them” leads to the minimization of cultural differences, focusing on the similarities between self and others. This can generate tolerance and promote tolerance, but it can be also obscure deep cultural differences, leading to exaggerated benefits of equal opportunity and masking dominant culture privilege. This can cause individuals to project similarity on a wider world, while organizations may overstress unity, leading to decentralization and divisiveness. Resolving this issue involves putting similarity and difference into dialectical form, allowing appreciation for differences and focusing on unity for diversity (Bennet, 2017, p. 4).

Acceptance

The acceptance of cultural difference allows for the organization of complex categories, granting individuals to become conscious of themselves and others in equal but different cultural contexts. This acceptance does not mean agreement, but does not automatically deviate from one’s cultural position. People at Acceptance are curious about cultures but lack knowledge and perceptual flexibility to adapt to different contexts. Acceptance challenges people to reconcile cultural relativity with ethicality. People may adopt a naive, paralytic view of other cultures but all behavior requires judgments (Bennet, 2017, p. 4-5).

Adaptation

Ethicality and adaptation to cultural differences involve perspective taking or empathy, which allows individuals to experience the world as if they are participating in a different culture. This imaginative participation generates feelings of appropriateness, leading to authentic behavior in the alternative culture. Adaptation is about extending the definition of identity to include global and domestic diversity in organizational processes (Bennet, 2017, p. 5).

Integration

The integration of cultural differences into communication is possible through the resolution of authentic identity, allowing for meta-coordination of meaning and action. This process, experienced as developmental liminality, can be used to construct cultural bridges and conduct cross-cultural mediation (Bennet, 2017, p. 5).

Figure 1.1

The Developmental Model of Intercultural Sensitivity



Note. Adapted from IDR Institute site

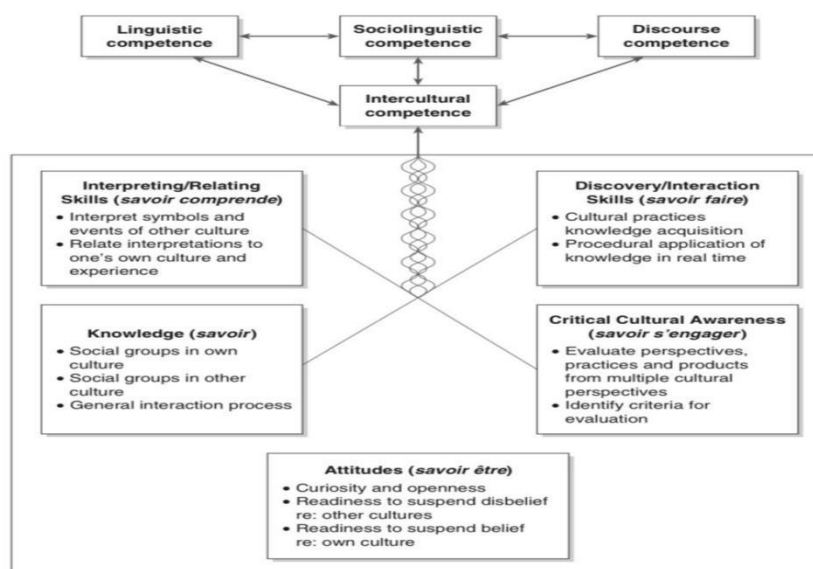
1.2.11 From Language Learner to Global Citizen: Byram’s ICC Explained

In order to explain how individuals communicate and interact effectively across different cultures, Michael Byram (1997) developed a comprehensive framework that is known as Byram’s ICC model. Hoff (2020) stated that Byram aimed to create a novel conceptual model that would encapsulate the elements of a proficient intercultural speaker. Byram characterized these elements as a collection of information, abilities, attitudes and propensity to act. In his model, Byram (2008) suggested two main areas involving Intercultural Communicative Competence and Intercultural Competence. ICC is consisted of three fundamental competences that are linguistic competence, sociolinguistic competence and discourse competence. To offer a more comprehensive clarification of these principles, Byram (1977) explained that linguistic competence refers to the capacity to utilize knowledge of the rules of a standard language to generate and comprehend oral and written communication. Byram (1997, p. 48) explains that sociolinguistic competence is the skill to interpret meaning based on cultural context, while discourse competence involves understanding and producing texts that align with or adapt to cultural norms. In other side, Intercultural Competence is composed of three constituents: knowledge, skills, attitudes. Byram et al. (2001) emphasized that “The components of Intercultural Competence are knowledge, skills and attitudes, complemented by the values one holds because of one’s belonging to a number of social groups, values which are part

of one's belonging to a given society" (p. 5). They gave further explanation for each element, stating that the first constituent is intercultural attitudes (*savoir être*) which is the ability that involves curiosity, openness and the willingness to suspend disbelief regarding other cultures and one's own beliefs. The second constituent is knowledge (*savoirs*) which encompasses understanding social groups, their products and practices and societal and individual interaction processes. It consists of two main components: knowledge of social processes and illustrations of those processes. The third element is skills, which are divided into two sorts: skills of interpreting and relating (*savoir comprendre*) and skills of discovery and interaction (*savoir apprendre / faire*). The first one refers to the ability to analyze an occurrence from another culture and link it to other occurrence from one's own while the second one "skills of discovery and interaction" alludes to the capacity to acquire new knowledge of culture, while also employing these knowledge in real time communication. The last constituent which includes intercultural speakers' awareness of their own values or critical cultural awareness which encompasses the ability to critically evaluate and understand the perspectives of one's own and other cultures (pp. 5-7).

Figure 1.2

Byram's Intercultural Communicative Competence



Note. Adapted from "The Sage Handbook of Intercultural Competence" (p. 323)

1.2.12 Global Citizenship Through Intercultural Communicative Competence

Intercultural Communicative Competence is foundational to global citizenship. Byram (2006-2008) formulated a theory of intercultural citizenship derived from his 1997 model of intercultural communicative competence, which integrates the knowledge, skills, and attitudes essential for learners to function as "intercultural speakers". The notion of intercultural speaker is a combination

of skills, knowledge, and attitudes crucial for an individual to participate in social action, informed by an understanding of diverse perspectives regarding the objectives and subjects of that action, where “other” denotes distinct cultural groups, typically possessing different languages. It is analogous to the notions of “global citizenship”, “intercultural competence” or “cultural awareness” (Jing, 2023, p. 46).

Figure 1.3

The Global Citizenship Conceptual Model



Note. Adapted from “Initial Development and Validation of the Global Citizenship Scale” by Morais and Ogden (2010)

As shown in Figure 3, there is a clear association between global citizenship and intercultural communication. Morais and Ogden (2010) illustrated three dimensions of global citizenship that are: social responsibility, global competence, and global civic engagement. Global competence is consisted of three main branches: Self-Awareness, Intercultural Communication, and Global Knowledge. According to Hunter (2004), Global Competence refers to “having an open mind while actively seeking to understand cultural norms and expectations of others, leveraging this gained knowledge to interact, communicate and work effectively outside one’s environment” (p. 6). Chu and Lai (2021) stated that “globally competent students are aware of their limitations and abilities while engaging in intercultural encounters. They understand different cultural norms and expectations” (p. 2). Whereas Byram (1997) introduces intercultural competence as the capacity to engage effectively with individuals from diverse cultures, comprehending their viewpoints and adjusting one’s conduct

accordingly. To elaborate further, an intercultural speaker is an individual adept in engaging with others, embracing diverse perspectives and perceptions of the world, mediating between varying viewpoints, and being aware of their assessments of differences (Byram & Zarate, 1997). By combining these perspectives, it becomes evident that IC and GC are deeply interconnected concepts, while Intercultural Competence imparts the practical skills necessary for engaging with diversity, global citizenship encompasses the ideals and obligations that motivate individuals to apply those skills.

1.3.1 Cultural Exchange Programs and the Path to Global Citizenship

Global citizenship can be fostered through various channels, one of which is involvement in cultural exchange programs like Erasmus+, a prominent project within the European Union. The idea is that integrating students from other countries strengthens their feeling of European identity and is a step toward producing really European citizens (EU, 1987a, 1987b, 1997, 1998 ; Prodi, 2002 ; Figel, 2006, 2007). Deutsche et al. (1968) agree that Erasmus+ fosters cross-national contact, promoting integration and a sense of unity, while Fligstein (2008), building on this idea, suggests that increased interaction among Europeans can gradually lead to a shared European identity that transcends national distinctions (p. 139). It has long been believed that direct interaction between individuals from various national and cultural origins can recover old wounds and foster global collaboration. Therefore, it is easy to see why international mobility is deemed a necessary requirement for the success of international integration by the original transactionalists.

1.3.2 Beyond the Dictionary : Exploring the Essence of International Scholarships

In today's world, international students' mobility constitutes a considerable shift within education. In this regard, international scholarships are deemed as the fundamental pillars for the academic mobility in higher education. These scholarships are cultural exchange programs that “provide opportunities for talented individuals from various backgrounds particularly those from economically disadvantaged or underrepresented groups to pursue higher education. ” (Akhtar et al., 2024, pp. 16-17). In this setting, Almassri (2024) stated that the word “scholarships” refers to programs funding degree-level education abroad or shorter-term international education/training exchange. (p. 02). For Campbell (2021), “international scholarship has been used as a tool of promoting student mobility and helping to develop countries, build ties between parts of the world, and advance global agendas for hundreds of years.” (p. 261). Briefly, cultural exchange programs or funded international programs are worldwide pathways that provide students and researchers the right set of circumstances to open new avenues, pursue their study abroad, expand career opportunities and foster the intercultural exchange.

1.3.3 From Past to Present: the Evolution of International Scholarships

Historically, the concept of international scholarships has a long-established presence, as “international scholarship programs in higher education have existed for many years” (Perna et al., 2014, p. 63). In the early 20th century, certain nations instituted overseas study programs to educate the administrative elite of their colonies. During the Cold War, advanced democratic nations employed international scholarship programs to mitigate the ideological impact of the Communist Bloc in developing countries, while intergovernmental organizations and private benefactors financed international scholarship initiatives for students from the Third World as a means of developmental aid (Varghese, 2008, p. 13). Subsequently, Perna et al. (2014) further emphasized that following the fall of the Soviet Union and the consequent disruption of higher education systems in its successor governments, several newly independent nations established programs that dispatched students overseas to mitigate deficiencies in highly trained program. Recently, some nations in the middle East and South America have initiated international scholarship programs to educate undergraduate and graduate students overseas (p.63). Overall, the history of international scholarships demonstrates a persistent dedication to promote global education, cultural exchange and academic collaboration.

1.3.4 Setting the Standard: The Key Criteria of Cultural Exchange Programs

Cultural exchange programs are subject to some gauges. Campbell and Neff (2020) stated that international scholarships expound upon certain criteria; these substantial cited criteria stated that recipients of the scholarship program must pursue higher education outside of their nation of residence with a mobility component. Additionally, the awardees must be enrolled in classes or collaborating with academic advisor at a recognized higher education institution in order to be working toward a degree. Moreover, the program is run by centralized administration, and grantees are chosen based on consistent standards. Furthermore, 50% of study, travel, and other costs related to studying abroad must be covered by the program, which must also be publicly promoted (p. 04).

1.3.5 Classifying International Scholarships Programs: an Examination of Its Various Types

Over time, the government funded scholarships programs have significantly increased in numbers, diversity and types, as “scholarships and the networks they create are now a vast global phenomenon.” (Tournès & Scott-Smith, 2017, p. 19). In the same context, Akhtar et al. (2024) stated that “the scholarships landscape is diverse and evolving.” (p. 17) and they later emphasize that, “scholarships play a crucial role in promoting education and diversity in across various fields.” (p. 78). Tournès and Scott-Smith (2017) also argued that these programs exhibit variety in their structure, goals and

geographic scope (p.06). Thus, international education diversity helps in creating myriad categories of worldwide programs that provide the support for the grantees from different countries. Here is a comprehensive overview of some familiar scholarships that are offered globally to assist global learning and cultural exchange.

1.3.5.1 Chevening Scholarship

Chevening is considered as one of the most common and significant worldwide scholarships. “Chevening is the UK government’s international scholarships and fellowships program. Funded by the foreign, Commonwealth and Development Office and partner organizations. Moreover, “Chevening Scholarships enable outstanding emerging leaders from all over the world to pursue one-year master’s degrees in the UK” (Chevening, 2024). Stead (2010) stated that the main purpose of Chevening program is to establish an extended network of UK friends in high positions who will assist in implementing the Foreign and Commonwealth Office’s (FCO) strategic framework. He mentioned that the program is comprised of the Chevening Scholarship scheme and the Chevening Fellowship scheme (p.5). According to Chevening website, the scholarship pays for living expenses, flights, and tuition. Additionally, it cultivates an international network of leaders by encouraging cooperation between academics from various backgrounds. Furthermore, the Chevening scholarship seeks to develop leaders capable of tackling global issues by funding people who are positioned to make important contributions. For additional information, consult the official Chevening website. <https://www.chevening.org/scholarships/>

1.3.5.2 Fulbright Program

The Fulbright program is one of various United States cultural exchange programs. It was established by the US Congress in order to allow the government of the United States to increase mutual understanding between the people of the United States and the people of the other countries (Memon et al., 2010, p. 207). The program instituted in 1946, it was the largest and most established academic exchange program in the world until 1987 when Erasmus program appeared. The Fulbright program evolved between the Fulbright Act of 1946 and the Fulbright-Hays Mutual Educational and Cultural Exchange Act of 1961 (Johnson, 2019, p. 152) . Fulbright (1961) stated that the Fulbright Act, approved by the US President in Public Law 584, marked the first large- scale participation of the US Government in educational exchange. This act was adopted and break down isolationism, contributing to peace and fostering international understanding (p. 22). He also cited that the primary target aim of the program is to foster peaceful ties by facilitating the interchange of distinguished researchers, educators, students, and lectures with their counterparts in other nations (p. 22).

1.3.5.3 DAAD Scholarship

The DAAD (Deutscher Akademischer Austauschdienst) scholarship is a prestigious financing initiative that assists overseas students, researchers, and academics in obtaining higher education and research opportunities in Germany. The German academic Exchange Service (DAAD), established in 1925, is the pioneering global funding institution for the international exchange of students and researchers. DAAD assists more than 100000 German and international learners and researchers worldwide (DAAD, 2024). Osman (2025) states that DAAD's extensive history and significant impact on global academic mobility, has been crucial in promoting academic collaboration and knowledge exchange across borders (p. 02). Correspondingly, Müller (2021) stated that the DAAD fellowship is an integral constituent of a comprehensive scheme endeavored to increase international academic collaboration and elevate the quality of higher education worldwide. The organization's initiatives range from individual assistance to institutional collaboration and policy formulation, establishing it as a pivotal entity in the internationalization of higher education. For more details, review the official DAAD website: <https://www.daad.de/en>

1.3.5.4 The Chinese Government Scholarship

The Chinese Government scholarship has been a crucial outlet in China's initiative to promote global academic collaboration, providing chances for numerous students and researchers worldwide. Latief and Lefen (2018) argued that in order to enhance the global relatedness through education, the Chinese government commenced vast educational reforms. Some of these reforms include the offering of different sorts of international scholarships such as the Chinese Government Scholarship, Ministry of Commerce Scholarship, University- Based Scholarship and so many. The Chinese Government Scholarship encompasses a wider range of opportunities compared to the other scholarships. The (CGS) program is segmented into two main classes: bilateral and non-bilateral. Moreover, the scholarship may be fully or partially sponsored. Additionally, the Chinese Government Scholarship comprises a research award for international students. These funds assist international students in covering publishing fees, laboratory expenditure, conference fees, study tour cost, workshop fees, and other study related expenses. This scholarship aims to offer complimentary education to international students in China, enhance cultural harmony, foster positive international relations, promote the Chinese language abroad and ameliorate China's image on the global stage. For further information, consult the official Chinese Government Scholarship website. <https://www.chinesescholarshipcouncil.com/>

1.3.6 Bridging Cultures: The Significance of Cultural Exchange Programs

Cultural exchange programs are one of the most puissant implements that offer abundant advantages, both for individuals and collectives. As students seek academic opportunities outside their native nations, international scholarships have become a crucial instrument to aid this endeavor. These programs not only mitigate financial constraints but also foster diversity and cultural exchange, enhancing the educational experiences for all the participants. International scholarships are essential for handling the complexity of a globalized environment. They not only offer educational possibilities but also facilitate conflict resolution, peace building and sustainable development (Akhtar et al., 2024, p.16). In other terms, international scholarships programs contribute to build vital environment in which diverse cultures cohabit and engage. These programs boost learning opportunities that are beneficial and engaging for the participants involved. Further, the paramount significance of cultural exchange programs lie in addressing and managing the diverse factors that impact global interactions such as strategic agility and intercultural competence. In the same context, Campelle and Neff (2020) emphasized that the importance of cultural exchange programs lies in promoting skills development and human capital, enhancing diplomatic relations, promoting social change, stimulating sustainable development, internationalizing universities and increasing student access to higher education (p. 01). Tournès and Scott-Smith (2017) reinforce this point, noting that “scholarships can be a powerful factor for creating transnational networks and constructing and transferring knowledge.” (p.08). From this, it can be inferred that scholarships are considered as a fundamental parameter for establishing associations and relations that transcend national boundaries, such as cognitive exchange and cultural interactions. Besides, scholarships programs assess in shifting and exchanging ideas, skills and experiences from one individual or group to another such as the cross-cultural knowledge transfer. In conclusion, cultural exchange programs play a crucial role in fostering diversity, cultural understanding, global skills and academic cooperation.

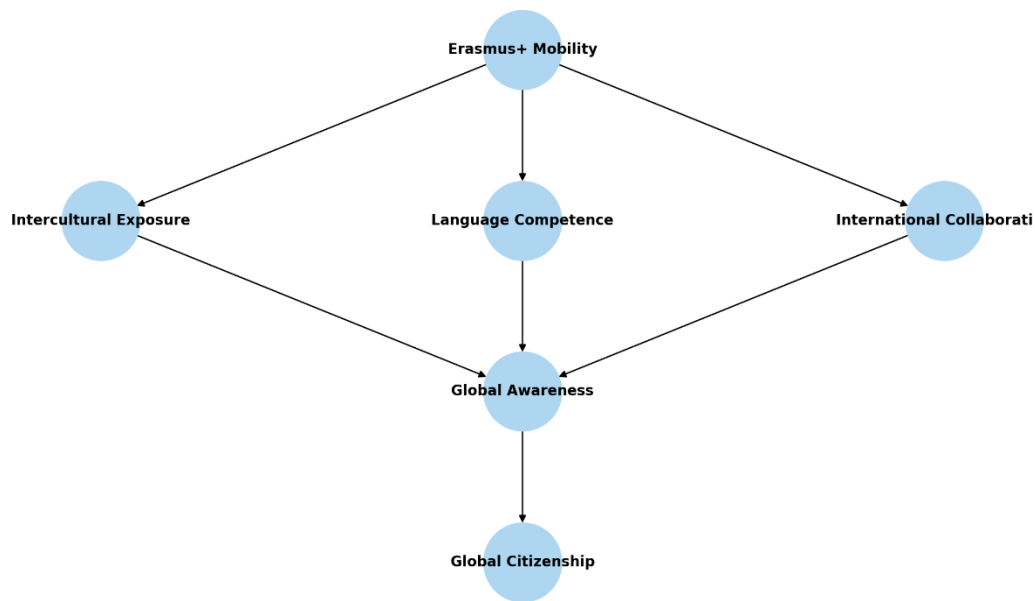
1.3.7 Where Education Meets the World: Erasmus+

The Erasmus+ initiative, which was launched in 1987 by the European Union, has evolved into a game-changing force in the field of international education, primarily in ensuring student mobility, intercultural exchange, and global academic cooperation. Its main role is to facilitate cross-border education mobility, which has not only encouraged cultural diversity and intellectual development but has also contributed considerably to the construction of a common European identity in higher education (European Commission, 2021, p. 4). By offering students, teachers, and researchers opportunities to study, teach, or undergo training abroad, Erasmus+ has become an extremely significant component of the global education system, revolutionizing the way institutions and individuals conceptualize knowledge and scholarly collaboration. Erasmus+ was designed to enhance

the mobility of European university students and students from other regions of the world. As the European Commission (2021) puts it, the scheme, officially known as the "EuRoPean Community Action Scheme for the Mobility of University Students," has since then helped more than two million students, enabling them to acquire international learning experience that has added value to their academic record and employability. The program, named after the humanist philosopher Erasmus of Rotterdam, embodies the values of intellectual curiosity, academic autonomy, and seeking knowledge values embodied by Erasmus himself as he roamed across Europe seeking knowledge (European Commission, 2021, p. 6). Another important role played by Erasmus+ is that it supports institutional change. As Teichler (2019) eloquently stated, Erasmus+ is a means of finance and infrastructure for students, scholars, and universities alike, with room to extend their professional and academic capacity by participating in cross-border academic mobility (p. 87). The program also has an important role in curriculum reform because higher education institutions embrace best practices, redefine their pedagogical methods, and innovate educational practices based on the lessons learned from international cooperation (Wächter, 2014, p. 112). The institutional change is more than infrastructural; it redefines the entire educational culture, creating a setting where global cooperation and academic excellence are always pursued. Additionally, Erasmus+ has become even more important than physical mobility as it is being employed today as an instrument of international citizenship construction. Wächter (2014) purports that despite Erasmus+ enabling physical mobility, it is also encouraging intellectual mobility the capability of sharing, experimenting, and thinking critically through and across frontiers and lines of cultures (p. 113). This interaction of ideas builds knowledge of diversity, fosters empathy, and facilitates intercultural dialogue, all of which are essential for building stronger worldwide academic communities. Through shared learning opportunities facilitated through Erasmus+, students and staff learn essential interpersonal and professional skills, such as flexibility, cross-cultural communication, and languages. These are essential to navigating the increasingly globalized working world and allow individuals to take on a sense of worldwide responsibility. Moreover, Erasmus+ helps promote the Sustainable Development Goals (SDGs) through positively responding to closing learning gaps, enabling access, and promoting sustainable practices in higher education (European Commission, 2021, p. 11). In short, Erasmus+ is not merely an exchange program in the academe; it is a strategic initiative designed to advance academic mobility, foster intercultural collaboration, and drive institutional transformation. In striving towards these visions, Erasmus+ builds an international world where academic cooperation, diversity, and global citizenship are at the center, thereby empowering the future leaders to handle global challenges in a stronger cultural implication and global perspective.

Figure 1.4

Conceptual Link between International Mobility and GB Development.



This conceptual figure illustrates how Erasmus+ mobility contributes to global citizenship development through pathways such as intercultural exposure, improved language competence, international collaboration, and global responsibility awareness.

1.3.8 Understanding Erasmus+: Its Strategic Purpose and Transformative Impact

The Erasmus+ initiative, initiated by the European Union, is basically developed as a promoter of change in higher education and global academic integration. Its objectives extend far beyond student mobility it is an umbrella policy for enabling the internationalization, modernization, and openness of higher education systems in Europe and its member states. As described by the European Commission (2019), the major objectives of the program are to make education more relevant and better quality, to strengthen transnational cooperation, and to increase innovation and digitalization in higher education institutions (p. 12). Erasmus+ seeks to produce globally capable graduates who have multilingual, intercultural, and multidisciplinary skills required to excel in a progressively globalizing knowledge economy. Moreover, Erasmus+ is an important instrument in addressing systemic education inequalities by providing equal access to international study opportunities. It makes it possible for individuals of diverse backgrounds like underrepresented groups to engage in academic mobility, thereby ensuring social inclusion and fairness in line with the broader educational agenda of the EU (European Commission, 2021, pp. 10–11). Through the International Credit Mobility (ICM) and Capacity Building in Higher Education (CBHE) actions, Erasmus+ enhances not

only individual learning and staff but also institutional capacity building, pedagogical innovation, and collaborative research activity (Teichler, 2019, p. 90). This, in turn, improves the scholarly infrastructure, governance systems, and research capacities of participating institutions. One of the principal goals of the Erasmus+ program is to establish a shared European identity and foster global citizenship through intercultural communication and collaborative learning. As Wächter (2014) argues, international education facilitated by Erasmus+ gives rise to a particular type of "intellectual mobility," in which the acquisition of knowledge accompanies personal transformation, openness to cultural diversity, and the development of a cosmopolitan outlook (pp. 113–114). Not only intellectually equipped, participants are also values socialized in peace building and global cooperation like John Dewey's democracy, sustainability, tolerance, and understanding. In addition, Erasmus+ contributes to the development of the European Higher Education Area (EHEA) through the support of Bologna Process priorities such as guarantee of quality, credit transfer (ECTS), and recognition of degrees. This compatibility facilitates university openness, encourages student and staff mobility, and enhances border-crossing employability (European Commission, 2019, pp. 18–19). From the perspective of De Wit and Hunter (2020), Erasmus+ plays an essential role in making higher education world-linked, socially engaged, and structurally adaptable to global challenges such as migration, technological change, and climate change (p. 63). Lastly, Erasmus+ is not merely a mobility scheme but a cross-disciplinary process of educational reform with a perspective towards radically transforming the method of delivery, access, and experience of higher education. To this degree, it helps in the creation of a more inclusive, innovative, and internationalist academic community proportionate to both European integration and international development agendas.

Table 1.2

Strategic Purposes and Impact Domains of Erasmus+ in Higher Education

Purpose Domain	Key Impact	Strategic Objective
Academic Mobility	Curriculum reform, enhanced academic quality	Promote excellence in higher education
Employability & Skills	Language proficiency, soft skills, job market readiness	Align graduates with labor market needs
Intercultural Competence	Diversity awareness, global citizenship	Foster social inclusion and active citizenship

Institutional Development	Capacity building, governance improvement	Modernize higher education institutions
Global Cooperation	International partnerships, joint research	Advance EU foreign policy & SDGs
Digital and Green Innovation	Digital transformation, sustainability	Support innovation and ecological responsi

Note. Adapted from European Commission (2019, 2021); Teichler (2019); Wächter (2014)

1.3.9 From Local to Global: the Erasmus+ Journey in the Algerian Higher Education Sector

Zooming in on Algeria in particular, the Erasmus+ program has contributed towards making the country's higher education system modernized and internationalized to a large extent. Programs such as International Credit Mobility (ICM) and Capacity Building in Higher Education (CBHE) have assisted in providing for the facilitation of Algerian universities to create and establish academic collaborations with European universities. As the European Commission (2020) observes, the schemes have created opportunities for Algerian students and academic personnel to benefit from quality learning experiences abroad while, in the process, boosting institutional reform and academic enhancement in their respective nations (p. 14). Bouzidi (2021) contends that the active engagement of Algeria in Erasmus+ has played a critical role in synchronizing local academic institutions and pedagogic procedures with global standards (p. 203). While bureaucratic barriers and language barriers persist, participation in Erasmus+ has contributed to Algerian teachers' and students' raising awareness, developing intercultural communication skills, and participating more meaningfully in global academic discourse (2021, pp. 204–205). In addition, the Erasmus+ project has further contributed to possibilities for collaboration in research projects and curriculum development, placing Algerian institutions more advantageously in being able to compete more assertively on the international scene. Such transnational cooperation not only increases scientific productivity but also boosts innovation and best practices for the exchange of excellence between European and Algerian academic communities (European Commission, 2020, pp. 15–16).

1.3.10 The Role of English as a Foreign Language in Shaping a Global Identity

English holds a central place in international education programs such as Erasmus+, being the primary instrument of academic communication, intercultural communication, and identity formation for students from multicultural linguistic communities (Wang, 2024, pp. 413–416; Fiedler, 2022, pp.

119–122). English as a Foreign Language (EFL) is not just a language of communication but an epistemological tool through which people can gain access to universal epistemological paradigms and reconstruct their sociocultural selves. Crystal (2003) refers to the development of English as a global lingua franca, which, in his words, is because it has far-reaching applications in educational, technical, and diplomatic contexts (p. 5). For international student and scholar mobility, English is most commonly the default language of host institutions, thereby facilitating inclusive participation for internationally mobile scholars and students (Jenkins, 2015, p. 19). The increasing popularity of English-medium programs across Europe, in part driven by initiatives like Erasmus+, has further cemented the language in the formation of intercultural competence. Wächter and Maiworm (2014) note the development of English-medium instruction (EMI) as a reality that has made European universities inclusive in their outreach and able to attract foreign groups (p. 17). This language transition supports both academic assimilation and sociocultural adjustment, making participants able to navigate pluralist spaces and deal with diverse worldviews. In addition, studying and using English in these contexts is intrinsically related to the construction of a global identity. Language acquisition is one of the foundations of intercultural competence that involves the ability of being able to reflect on one's own place in the world and yet being able to manage empathetically with other individuals (Deardorff, 2009, p. 246). It is through language exposure and intercultural contact that students undergo an exercise of recalibration of themselves that complements broader concepts of cosmopolitanism and global citizenship. Primarily, English also makes possible broader dissemination of scientific knowledge, enables it to be conducted in collaboration, and acts as a gateway to access to global academic debate. It is conducted in a manner as not only attains individualized academic achievement but attains collective intellectual depth of research teams. Thus, EFL acquisition transcends the functional objective and serves as a means to identity negotiation, inter-societal intelligibility, and international social solidarity. In short, English as a foreign language is a crucial element of global architecture of tertiary education. Its role is not only to communicate; it is an epistemic and cultural bridge that enables the goals of mobility programs like Erasmus+ to produce globally competent, socially aware, and culturally responsive graduates.

1.3.11 Linguistic, Academic, and Social Challenges Experienced by Host Country

Students

Mobility programs such as Erasmus+ offer students very good opportunities for cultural immersion, academic growth, and personal enrichment. However, the participants are usually faced

with a great number of linguistic, academic, and socio-cultural challenges in their integration into the learning environment of the host country and social habits. These challenges may have a deep impact on the quality of their learning experiences and international mobility satisfaction. To tackle and understand such barriers is paramount in designing effective support mechanisms to ensure the maximum success of students abroad (Bracht et al., 2006, pp. 25–28; Beaven & Spencer-Oatey, 2016, pp. 38–41; Teichler, 2019, pp. 85–87).

1.3.11.1 Linguistic Challenges

The most significant challenge that students encounter while studying abroad is the language issue. Although English has emerged as a widely accepted lingua franca employed by the majority of countries across the globe, the majority of students encounter linguistics problems, especially when the host country has a different language that is not their mother language or English. Language skills, as per Carroll (2018), play a central role in students' integration into academic settings, class discussion, and interpersonal connections. Language problems lie within not only understanding and communication but also difficulty in writing academic work and comprehending technical terms in subjects (p. 102). Further, Schartner (2016) explains that language challenges can give rise to anxiety and a sense of isolation, particularly among students whose command of the language is poor (p. 44). English language non-native speakers could also experience cognitive overload, where the need to process linguistic as well as academic information at the same time affects their ability to receive the content completely (Schartner, 2016, p. 47). These problems can undermine their learning experience, leading to lower grades and less general satisfaction with the study abroad program.

1.3.11.2 Academic Challenges

Academic challenges are another source of difficulty for students abroad, particularly where the educational system of the host country differs from that of the student's home country. Variations in teaching styles, course structure, and methods of evaluation may create barriers to acclimating to the new academic environment. Berkson (2011) feels that the students can struggle with varying assumptions regarding critical thinking, independent study, and class participation, which are greatly valued in Western education but maybe are not as greatly valued in some non-Western educational systems (p. 9). Apart from differences in academic culture, the pace of courses and volume of work can prove difficult for students unfamiliar with the intensity of the host country's academic standards. Students may be interrupted from completing assignments within timelines due to different deadlines, the assessment type (for example, essay tests or collaborative assignments), and access to means such

as writing centers or libraries (Berkson, 2011, p. 12). All this academic stress may divert the students' mind from achieving scholarly success and introduce feelings of frustration and inadequacy.

1.3.11.3 Social Challenges

Apart from language and academic challenges, students also encounter some social challenges as they engage in another nation's culture. Social adjustment and the establishment of meaningful relationships in the host country can be difficult for students if there are insufficient cultural orientation or support networks (Tremblay & McCollum, 2016). Cultural shock is an established phenomenon that may take place when students are exposed to unknown customs, behavior, and social norms. Ward et al. (2001) mentions that cultural shock usually occurs in stages like excitement, frustration, adaptation, and eventual acceptance but can go a long way to shape the mental health and social interaction of a student (p. 179). Students also face problems associated with isolation. As per Elliott et al. (2016), the student can be disconnected from indigenous social networks because of cultural reasons, foreign social norms, and linguistic non-fluency, causing a feeling of loneliness as well as marginalization feelings (p. 63). Social isolation is likely to affect the sense of belongingness and general well-being of the students, making it challenging for them to gain maximum benefits from the educational and cultural opportunities offered to them during their exchange (Tremblay & McCollum, 2016, p. 48). Prejudices and discrimination may also lead to social problems for foreign students. Mori (2000) also finds that students from certain nationalities or ethnic groups may be stereotyped or discriminated against by the locals or even fellow foreign students, which can affect their confidence and security in the host country (p. 131). This exclusion by society can usually be increased in cases when the ethnic or cultural identity of the students is obviously different, i.e., when students dress traditionally and wear traditional clothes or carry non-local languages on public spaces. Finally, problems that students encounter while studying abroad cut across linguistic, academic, and social dimensions that affect their general experience while studying abroad. Such challenges may affect the performance, emotional well-being, and social integration into the receiving country's society of students. Combating these barriers through suitably targeted support schemes, language learning, and intercultural studies can maximally improve the experience of study abroad and ensure that students benefit maximally from the learning offered by international mobility programs like Erasmus+.

Conclusion

This literature review has examined the complex relationship between culture, identity and language. Then it explored the significance of global citizenship in an interrelated world. Moreover,

this review investigated the role of Erasmus+ cultural exchange programs in fostering global citizenship by promoting global awareness and intercultural dialogue. Erasmus+ promotes global identity through international mobility particularly in Algerian higher education. Erasmus+ experiences enable learners to become global citizens, despite linguistic, academic, and social challenges.

CHAPTER TWO: RESEARCH METHODOLOGY

Introduction

The current study seeks mainly to explore the influence of Erasmus+ cultural exchange programs on EFL learners global citizenship. After having the theoretical framework of this study, this chapter outlines the methodology implemented in this study. It covers first the research questions, research paradigm, research approach and research design in addition to the research instruments and sampling techniques. It concludes with a study of ethical considerations and limitations.

Research questions and objectives

Considering that this investigation aims to explore the influence of Erasmus+ cultural exchange programs on EFL learners global citizenship, three research questions address this study :

- How does participation in Erasmus+ cultural exchange programs influence EFL learners' intercultural communication skills ?
- To what extent do Erasmus+ cultural exchange programs cultivate EFL Algerian PhD students' global citizenship ?
- What are the set of intercultural competences those students will acquire after participating in such programs ?

Hence, this research aims to:

- Help learners develop an appreciation for the language and culture studied, an awareness of the cultures and the development of skills that will allow them to be competent, adaptable and oriented.
- Explore / investigate the potential impact of Erasmus+ cultural exchange programs on learners' global citizenship.
- Discover what are the set of intercultural skills learners acquire through such exchange programs.

2.1 Research paradigm

This study is rooted in the interpretivist paradigm. The foundation of interpretive research is the assumption that reality is socially constructed; that is, there is no one observable reality, which is where qualitative research is most frequently found. Instead, a single event can have several realities or interpretations (Merriam, 2009, pp. 8-9). On the other hand, Cohen et al. (2018) stated that the central endeavour in the context of the interpretive paradigm is “to understand the subjective world

of human experience” (p. 19). At the same vein, social constructivists believe that individuals try to comprehend the world in which they live and work. People make to their experiences subjective meanings that are focused on particular items or things. Because of the multiplicity and diversity of these meanings, the researcher chooses to focus on the complexity of viewpoints rather than-reducing them to a small number of concepts or categories. Hence, relying as much as possible on the participants perceptions of the situation under study is the aim of the research (Creswell, 2009, P. 8). Given that our research aims to explore the influence of Erasmus+ cultural exchange programs on EFL learners global citizenship, the interpretive paradigm is the most appropriate for our topic, as it depends on the perceptions, interpretations and the subjective experiences of Doctoral EFL students during Erasmus+ cultural exchange programs regarding its influence on their global citizenship.

2.2 Research approach

Assuming that this research is informed by the interpretivist paradigm, adopting the qualitative research is adequate for exploring of how Erasmus+ cultural exchange program influence the perspectives of doctoral EFL learners about global citizenship in contrast to the quantitative research that is based on numbers. This approach allows to obtain nuanced understanding into how doctoral students interpret their subjective experiences during Erasmus+ cultural exchange programs regarding their development of global citizenship. According to Anderson (1998) “qualitative research is a form of inquiry that explores phenomena in their natural settings and uses multi methods to interpret, understand, explain and bring meaning to them” (p. 126). Similarly, Merriam and Grenier (2019) stated that qualitative research seeks to understand and make sense of phenomena from the participants perspectives (p. 6). Qualitative research examines behaviors, experiences and attitudes using such procedures like interviews or focus groups. It endeavors to get a thorough viewpoint from participants, which lies in the essential behavior, attitudes and experiences, a smaller number of individuals participate in the research, whereas the interaction with these people often persists for a longer duration (Dawson, 2002, pp. 14-15). Moreover, Merriam (2009) adds that “qualitative researchers are interested in understanding the meaning people have constructed, that how people make sense of their world and the experiences they have in the world” (p. 13). In addition, Merriam and Grenier (2019) stated that qualitative researchers are invested in knowing how individuals grasp and encounter their world at a specific time and context. Examining how people undergo and engage with their social world and its meaning, grounded on an interpretivist (or constructive) perception that is incorporated in qualitative approach (p. 4).

2.3 Research design

Research design is the formation of conditions for examining and gathering data in such a way that seeks to align a relevance to the research objectives in terms of method (Kothari, 2004, p. 31). As for the current study, we focused on one group “Algerian PhD students” as a single case to explore their shared experience in the Erasmus+ cultural exchange programs. As stated by Anderson (1998) a case study is an inquiry described by a concern in a particular phenomenon within its real life setting (p. 128). Whereas, Merriam (2009) stated that a case study is “an depth description and analysis of a bounded system” (p. 40). Case study is an empirical strategy that examines a modern event (the case) in depth and within its real-global framework, particularly when it is not manifest the limits between phenomenon and context (Yin, 2018, p. 15). Additionally, Anderson (1998) defined case study as a comprehensive research technique that examines or assesses a particular phenomena or occurrence using data from several sources. The majority of case study research is interpretive and to make a case come to life (p. 161).

2.4 Research instruments

In the light of the research focus and the adopted research approach, a semi-structured interview with Algerian PhD students was employed to collect data relevant to this study.

2.4.1 PhD Students’ Semi-structured Interview

In order to comprehend or to explore nuanced human concerns, if the researcher question is most effectively addressed through prose rather than numerical data and if one seeks to explore a trend or experience in search of themes, interviews serve as an excellent method for data collection (Manuel, 2008, p. 82). DeMarrais (2004) defines interviews as the process wherein a researcher and participant converse about inquiries pertinent to a research investigation. These questions typically solicit participants’ thoughts, opinions, perspectives, or descriptions of particular experiences (p. 54). Since we aim to explore PhD students’ experience in Erasmus+ program and how this exchange program shapes learners’ global citizenship, interview is the best that fits this exploratory study.

Moreover, Dawson (2002) mentioned that the social research has three types of interviews: unstructured, semi-structured and structured interviews. In the unstructured or in-depth interviews, the researcher seeks to attain a comprehensive understanding of the interviewees’ perspectives or circumstances. The semi-structured interview is the most prevalent interview method employed in qualitative research; herein, the researcher seeks particular information that can be compared and

contrasted with data obtained from other interviews. The third type, the structured interview, is widely adopted in market research due to its highly standardized format and it is commonly used in quantitative research (pp. 27-29). Wilson (2012) suggested that the semi-structured interviews “allow for more flexibility. They involve having a set of guiding questions that will keep the interview on track. However, the researcher can follow topics of interest during the interview without having to adhere to a structured set of questions” (p. 96). Thus, to effectively address our research questions, we opt for semi-structured interviews with EFL PhD students to gain in-depth insights into their experiences during their Erasmus+ journey.

The PhD students’ semi-structured interview guide consists of 15 questions divided into four sections. The first section involves participants’ background and initial experiences. Sections two and three endeavor to explore the personal, linguistic and intercultural development of EFL PhD students as a result of their participation in the Erasmus+ program. The last section aims to probe the development of global citizenship and intercultural awareness among learners following their exchange experience.

2.4.2 Piloting the Research Instrument

For the purpose of improving the overall quality and effectiveness of the research instruments, researchers conducted a piloting study before engaging in the data collection phase. Piloting studies assess the efficacy of the employed research tools and instruments to explore a specific issue (Thomas, 2017). Additionally, Pilot testing allows the researcher to obtain feedback on the instrument’s functionality, facilitating modifications prior to actual data collection (Dörnyei & Taguchi, 2010).

The PhD semi-structured interview guide underwent several rounds of review by the supervisor, after which it was refined based on the recommended adjustments. For instance, considering probing follow-ups in the first section, rephrasing question eleven in section three, and specifying question thirteen in part four. Moreover, some questions were included while others excluded, particularly in the fourth section (see Appendix B). Then, the semi-structured interview was formatted in a Word document and sent via email to nine EFL PhD students. The interview questions received positive evaluations from the doctoral participants. One of the PhD student suggested some adjustments to enhance the clarity and validity of the interview, for instance modifying question twelve in section four to capture the PhD students personal understanding.

2.5 Sample and Sampling Techniques

For this study, nine EFL PhD students from across different Algerian universities were selected in order to offer suitable and valuable insights on how Erasmus+ programs impacts their global citizenship, drawing from their experience. In this research, we opted for purposive sampling. The purposive sampling technique was selected since this study focuses on a specific group “EFL PhD students” who have participated in Erasmus+ program and possess unique and relevant experience related to our research focus. Patton (2002) states that purposive sampling is commonly employed in qualitative research to discover and choose information-rich cases for optimal resource usage. According to Bernard (2002), the purposive sampling technique, also known as judgment sampling, involves the intentional selection of a participant based on specific attributes the participants possesses. This type of sampling is a nonrandom technique that does not require foundational theories or a predetermined quantity of participants. Herein, the researcher determines the requisite information and seeks individuals who possess the knowledge or experience and are ready to share it (pp. 181-183). Cresswell and Clark (2011) state that this sampling technique involves the identification and selection of individuals or groups who are knowledgeable and adept regarding a specific topic of interest. The next section details the profile of the interview samples.

2.5.1 Interview sample

The interview sample comprised of nine EFL doctoral candidates. The selected PhD participants came from diverse academic backgrounds and specialized in range of fields. We interviewed nine students because no new ideas emerged after that point “data saturation”. The table below summarizes the profiles of the doctoral participants who took part in the semi-structured interviews.

Table 2.1

PhD Students’ Profile

Participants	Academic Background	The Host University
PhD Student 1	American Studies and Interdisciplinary Approaches	Sivas University, Turkey
PhD Student 2	Language Sciences	University of Cadiz, Spain
PhD Student 3	Teaching English as a Foreign Language	University of Granada, Spain
PhD Student 4	British Politics and Critical Discourse Analysis	Sivas University, Turkey

PhD Student 5	Language Sciences and Sociolinguistics	University of Cadiz, Spain
PhD Student 6	English for Specific Purposes	University of Trento, Italy
PhD Student 7	Cultural Studies	Sivas University, Turkey
PhD Student 8	Linguistics	Sivas University, Turkey
PhD Student 9	Teaching English as a Foreign Language	Hnízdo spolek pro komunitní vzdělávání ,Czechia

The table above presented nine PhD students with their academic background and host university. Each student contributes expertise in a different field of study (American Studies, Language Sciences, Teaching English as a Foreign Language... etc), this variation reflects diverse cultural, linguistic and academic frameworks. The host university serves as the receiving institution for PhD students participating in the exchange; four students were hosted in Sivas university, Turkey (student 1, 4, 7 and 8). University of Cadiz in Spain served as the host institution for two PhD students (2 and 5). Student three was received by Granada University, Spain and student undertook his academic placement at Trento university, Italy. The last participant was hosted in Hnízdo spolek pro komunitní vzdělávání in Czechia. Participating in different universities across countries (Turkey, Spain, Italy, Czech) exposes PhD students to diverse academic cultures, enabling them to interact and foster their global skills. The next section gives comprehensive details of the data collection and analysis process.

2.6 Data Collection Procedures

Once the research design was finalized, data tool piloted, and participants access granted, the data collection phase was initiated. Data collection in the study centered on ethical application of a consent form, which was an official gateway to participant involvement. Although not a routine data collection instrument, the consent form played a critical role in creating trust, informing participants regarding the aim and nature of the study, and voluntary uptake through informed decision-making (Bryman, 2016, p. 118; Silverman, 2016, p. 132). We reached out to nine PhD students via email. We provided them with the consent form (see Appendix A), which offered thorough insights on the research. Each participant was provided with a thorough consent form explaining the research objectives, terms of participation, risks and benefits, and explicit guarantees of anonymity and confidentiality (Denzin & Lincoln, 2018, p. 56). According to ethics procedures, participants were informed that they could withdraw from the study at any moment without reason or penalty (Cohen & Manion, 2007, p. 62).

This phase was carried out between April 20th and April 27th. All the participants gave us their consent to take part in this study. After that, the semi-structured interview which is comprised of 15 open-ended questions was sent to the candidates (see Appendix B). The entire participant group answered in Word format via email. After gathering data from doctoral students, the analysis phase commenced, as discussed in the following section.

2.7 Data Analysis Procedures

Thematic analysis was applied within this study as the primary qualitative data analysis process. Thematic analysis may be defined as a systematic approach to identifying, analyzing, and reporting patterns or themes within a data-set. Thematic analysis offers a flexible yet systematic approach to extracting meaning from text data and is particularly suited to taking account of participants' everyday lives (Braun & Clarke, 2006, p. 79).

The following Braun and Clarke's six-phase framework:

Familiarization with the data: The researcher interacted with the data by reading and re-reading the text in an effort to obtain a good understanding of content and tone.

Generating initial codes: Data fragments which were salient were highlighted and assigned descriptive codes to capture outstanding features of participants' responses.

Table 2.2

Example of Initial Coding from participants' Interview

Data Extract	Code
" I now see myself as a citizen of the world." (Participant 3)	Global Citizenship Identity
"I became more respectful toward others' cultures." (Participant 4)	Intercultural openness

Searching for themes: The codes were read and sorted into broader patterns and themes which aligned with the research objectives, particularly global citizenship and intercultural experience.

Reviewing themes: Each theme was validated for internal consistency and across the data set to guarantee quality and richness.

Defining and naming themes: The themes were defined and named using short names that reflected their content.

Table 2.3

Example of Themes' Generating from Participants' Interview

Data Extract	Code	Initial Theme	Category
"I became aware of how culture shapes our way of thinking." (P4)	Cultural Awareness	Intercultural Competence	Developing cultural norms and traditions
"I adapted to new ways of living, different from what I was used to."(P6)	Adaptability	Intercultural Competence	New cultural environments
"I became more proud of my Algerian and Muslim identity." (P5)	Identity Affirmation	Global Citizenship	The cultural and religious identity

Production of reports: The general themes were synthesized into a coherent presentation, supplemented with indicative quotes from participants, which presented evidence of how the Erasmus+ experience shaped their understanding of global citizenship.

Figure 2.1

The six systematic steps used in thematic analysis .



Note. Adapted from “Using Thematic Analysis in Psychology,” by V. Braun & V. Clarke, 2006, Qualitative Research in Psychology, 3(2), p. 79.

Applying this analytical framework, the researcher was able to make sound inferences based on participants' worldview while at the same time maintaining methodological rigour.

Table 2.4

Interview Themes and Sub-themes

Main Theme	Sub Themes
Motivation and Pre-Exchange Background	<ul style="list-style-type: none"> ● Academic and Cultural Background ● Initial Motivations and Expectations for Erasmus+ ● Prior Intercultural Exposure
Language Use and Identity Development	<ul style="list-style-type: none"> ● Changes in English Language Proficiency and Confidence ● Evolving Self Perception as an English User ● Identity Shifts and Feelings of Belonging

	<ul style="list-style-type: none"> ● Unforeseen Challenges and Personal Growth
Acquiring Intercultural Communicative Skills	<ul style="list-style-type: none"> ● Communication before and after Erasmus+ Experience ● Strategies for Misunderstandings ● Intercultural Competencies Acquired ● Application of Intercultural Competence in Algerian Contexts
Conceptualization and Practice of Global Citizenship	<ul style="list-style-type: none"> ● Evolution in understanding of global citizenship ● Erasmus+ Influence on sense of Responsibility Toward Global and Intercultural Issues ● Emotional and Social Connection to Global Communities ● Plans for Long-Term Engagement and Application of Global Skills

2.8 Ethical Considerations and Issues of Trustworthiness

Prior to data collection, ethical clearance was obtained from the concerned academic authority. Consent form played an important role in ensuring compliance with ethical principles in that it facilitated full awareness by the participants about the nature and intent of research, methodology, and their voluntary contributor rights. Informed consent was officially gained before participants joined the study. For anonymity to be ensured, pseudonyms were assigned (Participant 1, Participant 2 ...) and identification details were removed from all documentation. The collected data were securely stored in a password-protected folder on a private device accessible only to the researcher. Participants were informed of their right to withdraw at any stage without justification. Following Lincoln and Guba (1985) framework of trustworthiness, the research utilized five key criteria:

Credibility was ensured by the completeness and clarity of the consent process that allowed the participants to participate with confidence.

Confirmability was supported through the use of a reflexive journal where the researcher recorded ethical decisions, potential biases, and procedural ideas throughout the research process (Lincoln & Guba, 1985, p. 289).

Transferability was ensured by offering rich context background related to participants and their educational environments.

Dependability was assured through maintaining detailed accounts of the entire process of the study's methodology and ethics.

Authenticity was obtained through the faithful representation of the different views of the participants and through the presentation of a balanced narrative that captured the depth and richness of their Erasmus+ experiences.

Figure 2.2

Lincoln and Guba's Criteria for Trustworthiness in Qualitative Research

Table 1. Lincoln & Guba's Trustworthiness Criteria Defined (Guba & Lincoln, 1994; Lincoln & Guba, 1985; Polit & Beck, 2020).

Trustworthiness criteria	Definitions
Credibility	The confidence in the truthfulness of the study and its findings. There are two elements to credibility 1. Carrying out qualitative inquiry in a manner that establishes the veracity of the findings 2. Taking the necessary steps to demonstrate credibility to readers
Confirmability	Mainly concerned with showing objectivity and demonstrating how the interpretation of data is corroborated and is representative of the information that participants provided to researchers
Transferability	An effort to provide enough information and descriptive data for readers to determine how relevant study findings could potentially be to other settings and contexts
Dependability	Concerned with demonstrating how stable the study findings are over time and conditions and determining if the findings of the study could be repeated if similar participants and a similar context were used
Authenticity	When researchers convey to readers a sense of context that provide an awareness of the range of the different realities experienced by the participants

Adapted from : "Naturalistic Inquiry," by Y. S. Lincoln & E. G. Guba, 1985, p. 289

2.9 Limitations

While this research makes a substantial contribution to the understanding of Algerian EFL doctorates' experiences in Erasmus+, there are certain limitations to be noted. The first is that there were just ten participants, a figure adequate for qualitative research but perhaps one liable to undermine the external validity of the findings. This limitation resulted from limited availability of participants possessing the qualification, who had undergone Erasmus+ mobility and had provided willing consent to participate. Also, geographical distance and logistical constraints prevented face-to-face interviews, which would have allowed more extensive, more interactive data collection. As a

substitute, online communication, while convenient, constrained the degree of personal interaction. Compounding this issue, some of the participants responded slowly, which put pressure on the research timeline and constrained the potential for more in-depth follow-up. Variation in participants' level of academic preparedness and exposure to research methodologies also introduced heterogeneity in the quality and level of their inputs. Lastly, though efforts were made to obtain a wide variety of voices within the study, the sample of participants did not have widespread institutional and regional representation, thus transferability of findings across the Algerian higher education landscape was undermined. Nonetheless, similar to other such qualitative studies (e.g., López-Rocha, 2014), depth over breadth was prioritized in this study, maximizing the nuance of individual perspectives over statistical representativeness. Nevertheless, these flaws in no way weaken the usefulness of the research; rather, they provide valuable context upon which to understand results and for guidance in subsequent study in an effort to build upon this work.

Conclusion

This chapter presented the study's methodological design, based on the interpretivist research paradigm and qualitative case study design. Research data were gathered through semi-structured interviews with the subjective experiences of Algerian EFL PhD students who had been involved in the Erasmus+ programs. Informed consent and anonymity were the ethical procedures. Braun and Clarke's six-phase thematic analysis was conducted on data, thus the systematic interpretation of these data. Trustworthiness was maintained following Lincoln and Guba's (1985) criteria. Despite minor limitations, the methodology provided a solid foundation for exploring how Erasmus+ experiences influenced participants' development of global citizenship. The following chapter outlines the findings gathered from the data collection instrument.

CHAPTER THREE: FINDINGS, DISCUSSION, CONCLUSION AND RECOMMENDATIONS

Introduction

This chapter outlines the data derived from participants toward the influence of Erasmus+ cultural exchange programs on EFL learners global citizenship. It presents the findings collected from students' semi structured interview, which are analyzed by using thematic analysis.

3.1 The Semi-structured Interviews' Findings

This section delineates the findings from the interviews, informed by thematic analysis in accordance with our study aims and questions. The data is organized under four main themes, each encompassing an assortment of related sub-themes. The section opens with a pre-exchange background and motivation, encompassing three sub-themes. Following by the second main theme which is language use and identity development, structured around four sub themes. Acquiring intercultural skills is the third major theme, comprising four themes. The final theme addresses the conceptualization and practice of global citizenship, framed by four sub-themes.

3.2 Motivation and Pre-Exchange Background

The following outlines the findings related to participants' pre-exchange background, both cultural and academic, pre-exchange motivation and expectation, and prior exposure to intercultural contexts before participating in the Erasmus+ exchange program. Thematic analysis of data obtained from (nine) Algerian EFL PhD students produced three significant sub-themes, each of which accounted for participants' pre-exchange positioning and individual trajectory.

3.2.1 Academic and Cultural Background

All the participants were from academic backgrounds in the English studies department, specializing in Language Sciences, ESP, Literature, or Sociolinguistics. The academic orientation oriented their cultural realization of issues in education.

Participant 9 asserted:

“As a researcher with strong interests in Language Sciences and Sociolinguistics, I believed studying in a different context would widen my academic perspective.”

Similarly, Participant 5 contributed:

“My fields of interest include ESP and psycholinguistics, which made me interested in how culture interacts with language learning.”

3.2.2 Initial Motivations and Expectations for Erasmus+

Participants cited some reasons for studying Erasmus+, including academic development, personal development, and a desire for change.

Participant 1 explained:

“The prospect of getting to learn about a different culture served as a driving force for my interest in Erasmus+.”

Participant 2 added:

“I have always been interested in exchange programs that allow me to travel and meet people from different cultures.”

Participant 3 stated:

“I wanted to change the environment and explore new horizons.”

These reasons manifest an intermix of curiosity, aspirations, and the need to broaden their worldview.

3.2.3 Prior Intercultural Exposure

The participants' background exposure to intercultural environments differed. Some had experience in international events or travel, whereas others did not have this experience.

Participant 1 shared:

“I visited Rome and Paris a year prior to my Erasmus+ application, which enabled me to interact with individuals from many cultures.”

In contrast, Participant 3 noted:

“No, I had never interacted with individuals from other cultures before joining the program.”

3.3 Language Use and Identity Development

According to the interview findings, EFL PHD students through their participation in the Erasmus+ cultural exchange programs indicate substantial improvement in their use of English and identity development.

3.3.1 Changes in English Language Proficiency and Confidence

During the interviews most participants stated that Erasmus+ program increases their confidence in using English. For instance, participant1 indicated :

“I Was required to articulate my thoughts in English, a privilege that is not typically afforded in Algeria. Hence, I have gained increased confidence in the use of the English language.”

Participant 2 argued with this idea. Stating that :

“The Erasmus+ experience helped me engage significantly in daily conversations, seminars, and group projects with peers from different linguistic backgrounds allowed me to develop a more spontaneous and flexible use of English.”

Arguing that Erasmus+ program decreased the anxiety and fear from communication. Student 3 declared :

The Erasmus+ stay generally requires the exchange students to use the host country’s language. This opportunity helped me to use the English language more often in almost all situations. This helped to decrease my shyness / anxiety when using the non-native language and to raise my confidence when using the spoken or written English, thereby making me feel at ease.

Student 1 also highlighted the importance of using English in real world indicated :

“As PhD student and English teacher, we do not really have the opportunity to use English in external contexts ; however, the Erasmus+ experience provided a platform for interaction with students, academics, and guests from various regions.”

These perspectives suggest that cultural exchange programs play a crucial role in enhancing linguistic confidence among EFL PhD learners.

3.3.2 Evolving Self Perception as an English User

Some participants stated that through their experience they become active users of English in global conversations not just a passive learners of English. For instance, participant 2 asserted that :

“I have grown more confident in my linguistic identity (not only as someone who uses English proficiently but also as someone who contributes meaningfully to global academic and social conversations).”

From other view, participant 6 advocated the practical benefits of mastering English. He argued that :

“It made me aware of the advantage of mastering English on all levels -speaking, reading...- because It what I used to take for granted, i.e., having a good grasp of this language, was not something available to everybody.”

For others, English became part of their professional and personal identifications, As student 9 illustrated :

“Interacting with diverse scholars has enhanced my understanding of language use in different academic settings, boosting my confidence in navigating complex discussions in English.”

Participants answers ensure that Erasmus+ has impacted their perceptions as an English users.

3.3.3 Identity Shifts and Feelings of Belonging

Many participants emphasized that intercultural exposure reinforced their identities. As participant 5 illustrated :

“Rather than changing my identity, the experience strengthened my pride in it—especially in being Muslim. Living abroad encouraged me to deepen my understanding of my cultural and religious values, and I felt a stronger connection to them.”

Participant 4 reveals that cultural exchange leads to the valuation of her culture. She suggested :

“It helped me to know more about myself and be proud of my heritage through representing my culture and meeting people from different backgrounds, reflecting on my values and believes”

Additionally, others maintained that academic collaboration promotes the global belonging. Student 7 posited :

Engaging with scholars from various cultural backgrounds has broadened my perspective and made me feel part of a larger global academic community. This experience has strengthened my sense of belonging within the field of Sociolinguistics, especially as I contribute to discussions on gender and language, which are influenced by diverse cultural viewpoints. I now feel more connected to a wider network of researchers.

Indeed, some students expressed their incorporation to several identities. As student 2 asserted :
“I have learned to socialize, though on an academic level, with different identities without feeling the need to relinquish/ abandon my amazing roots.”

These opinions showed that Erasmus+ enhances the sense of belonging of EFL PhD learners especially through their integration to different identities.

3.3.4 Unforeseen Challenges and Personal Growth

During their experience, EFL PHD students encounter some unexpected difficulties that ultimately fostered their personal growth.

Many students faced some linguistic barriers. In this regard, student 1 articulated :
“Initially, locating individuals proficient in English proved to be difficult. The majority of Turkish people communicate exclusively in their native language, making it challenging to adapt and understand their cultural beliefs and attitudes.”

From other perceptions, EFL PhD students struggle with the emotional adaptation in a new environment. As student 2 mentioned :

“Despite my enthusiasm, I initially underestimated the emotional adjustment of settling into a new academic and social environment. Some cultural differences (and sometimes cultural shocks) took some time to adapt to.”

However, some of them found hurdles in academic and professional adjustments. For instance, student 9 declared :

“Adaptability was somewhat very challenging in all its types. For example, the lesson plans and teaching methods were different and it took me a while to adapt.”

Similarly, student 7 contended :

One of the main challenges was adjusting to the diverse academic styles and expectations across different institutions. While I was familiar with academic work in English, adapting to various formats of collaboration and communication in an international setting required more flexibility than I initially expected. Additionally, the need to navigate different cultural approaches to research and teamwork was a bit challenging at times.

Despite these obstacles, participants developed their personal growth.

Erasmus+ program has strengthened the intercultural competence of EFL PHD students.

Participant 2 argued :

“However, these hurdles became valuable learning experiences that rendered me more resilient, adaptable, and resourceful.”

Participant 7 proposed :

“But it ultimately broadened my academic experience and helped me grow as a researcher.”

Some of them the experience helped them to foster their confidence and language skills. As participant 1 asserted :

“Through Erasmus+, I have developed greater confidence in language use, becoming able to speak for hours, in various contexts, without any complexity or fear of mockery.”

In the same context, participant 3 noted :

“This opportunity helped me to use the English language more often in almost all situations. This helped to decrease my shyness / anxiety when using the non-native language and to raise my confidence.”

It seems that although participants faced some unforeseen challenges during their experience, these challenges are considered as triggers to foster their personal growth including greater confidence and empathy.

3.4 Acquiring Intercultural Communicative Skills

According to the interview responses, many PhD EFL students experienced a growth in intercultural communication skills, due to the impact of Erasmus+ experience. Other improvements

were included, such as adaptability, confidence and cultural awareness. This major theme is analytically divided into four main sub themes, as delineated below.

3.4.1 Communication before and after Erasmus+ Experience

Before participating in Erasmus+ program, some PhD students mentioned that they already have had some prior intercultural experience, however, they recognized some constraints in confidence, depth, or context. For instance, participant 2 declared:

“Before Erasmus+, I had some experience interacting with people from different cultures, mostly in academic settings or online. However, my communication was often cautious, and I sometimes hesitated for fear of unintentionally misunderstanding cultural nuances.”

Samely, participant 3 stated :

Probably the only difference I noticed in my capacity to communicate with individuals with dissimilar cultural backgrounds before and after the Erasmus+ experience is confidence. As a non-native English speaker, and although I am good at English, I have always had the fear of any barrier or misinterpretation that may emerge from using the language with other individuals with different cultures.

In this sense, participant 7 contended:

“Before the exchange, I already had a fair amount of intercultural communication experience.”

Other PhD students had already a well-established prior exposure that enabled them to build upon a solid base. For instance, participant 1 stated:

“Through my involvement in numerous international and national conferences, seminars, and study days, I successfully initiated effective communications with various individuals from different cultural backgrounds.”

Participant 5 also declared:

“Before Erasmus+, I was comfortable communicating with individuals from diverse backgrounds.”

After participating in Erasmus+ program, the majority of the participants improved not only practical communication but also they sustained relationships in various cultural settings. For example, some PhD students gave concrete examples on how they enhanced their communicative skills with individuals who came from different cultural background.

Illustratively, participant 8 stated that:

“Before the exchange, I already had a fair amount of intercultural communication experience. However, Erasmus+ strengthened my skills through face-to-face engagement and diverse group settings.”

Participant 1 reinforced this point, noting that:

Following Erasmus+ journey, I have noticed a notable improvement in my communication skills, largely due to the office hours that I had at the receiving university. A case in point is a monthly event called “International Cuisine,” where Erasmus+ laureates were invited to prepare local dishes for visitors. The communication was challenging at first, given the nature of the food presented and the ingredients. However, in the course of time, this experience enabled me to effectively navigate various situations within a multicultural setting, mastering the necessary vocabulary, cultural perspectives and practices.

Herein, participant 1 described how he mastered both language and cultural practices through such events like “International Cuisine”, and this is a clear example of development in practice.

Participant 5 declared that:

The program significantly improved my ability to navigate international academic environments. A memorable example was when I worked on a joint paper with researchers from different countries. Despite initial differences in approach, open dialogue helped us bridge cultural gaps and collaborate successfully, enhancing my communication skills in cross-cultural settings.

Participant 5 affirmed that collaborative project like working in multinational teams or group project can play a significant role in improving communication skills.

In the same vein, participant 8 confirmed this idea, stating that:

“For example, collaborating on a group project during a hackathon with students from Italy, Spain, and Portugal taught me to listen more actively and adapt to different working styles.”

Other participants maintained interpersonal connections across diverse cultures. For instance, participant 6 stated that:

“My capacity to communicate was based on cultural tolerance and cultural understanding, regardless of the participants’ background or nationality. The proof is that some of the participants are still my friends despite our different background.”

Referring to these quotes, Erasmus+ experience has played a crucial role in developing EFL PhD students’ communicative skills, especially through exposure to diverse cultures in different intercultural settings. Moreover, Erasmus+ mobility program contributed in obtaining additional gains, such as increasing confidence in spoken communication and acquiring an ability to establish intercultural relationships.

3.4.2 Strategies for Misunderstandings

According to the interview responses, students encountered some linguistic and cultural misunderstandings during the Erasmus+ exchange, these challenges assisted EFL learners in experiencing a growth in intercultural communication competence and adopting a range of strategies to effectively manage linguistic and cultural challenges. Most of PhD students highlighted attentive listening as a fundamental strategy to prevent misunderstanding.

In this regard, participant 1 stated:

During my Erasmus+ journey, I encountered several linguistic and cultural challenges. As a result, I had to look for clear-cut solutions to avert such unlooked-for misunderstandings. First, I tried to listen carefully to what others say so as to avoid confusion and ensure clarity. I worked on my body language especially in cross-cultural contexts to avert any undesired misunderstandings. I tried to be empathetic with other partners, being patient with them when they attempt to communicate, making sure not to convey value-judgments. Besides, I tried to be tolerant vis-a-vis other speakers, showing curiosity to learn about them and their culture.

Participant 2 further delineated:

“I cultivated the habit of listening actively and suspending judgment when faced with unfamiliar viewpoints or behaviors.”

Furthermore, participants 4 and 7 reinforced this point, noting that:

“I think the best thing I’ve learnt is that listening to others tell their stories is important and it shows us that, after all, we’re not very different. Those teachers really had had almost similar concerns, challenges, hopes, and aspirations.”

To mitigate linguistic and cultural misunderstandings, I’ve developed strategies such as actively listening, asking clarifying questions, and being patient with myself and others. I’ve also become more mindful of non-verbal communication and cultural norms. Additionally, I made an effort to adapt my language to ensure clarity, especially when discussing complex academic topics, and I encouraged open dialogue to resolve any misunderstandings quickly.

The above answers shows that EFL PhD students developed an active listening skill to mitigate the linguistic and cultural misunderstandings. Other participants highlighted the significance of other intercultural competences such as empathy, patience, tolerance, awareness and adaptation.

In this context, participant 1, 5 and 8 stated that:

“I tried to be empathetic with other partners, being patient with them when they attempt to communicate, making sure not to convey value-judgments. Besides, I tried to be tolerant vis-a-vis other speakers, showing curiosity to learn about them and their culture.”

Since my major is cultural studies, so it was easy for me to overcome social differences and promote tolerance despite the cultural boundaries. Studying different cultures allowed to understand the silent language (culture) that facilitated meaningful interactions, empathy, and connection between individuals from diverse backgrounds.

Moreover, these challenges helped some PhD students to become more mindful of non-verbal communication, participants 7 and 8 indicated that:

“I learned to be more patient, to ask clarifying questions, and to observe non-verbal cues.”

“I’ve also become more mindful of non-verbal communication and cultural norms.”

In conclusion, the answers showed that the Erasmus+ experience enabled PhD students to develop a range of intercultural strategies and significantly boosted the essential skills for effective intercultural communication.

3.4.3 Intercultural Competencies Acquired

The participants responses revealed that Erasmus+ program worked as a medium to acquire and develop the essential intercultural competencies that are empathy, adaptability, tolerance, open-mindedness and awareness.

With respect to this, participants 2 and 7 declared that empathy and adaptability were the most required, stating that:

“The most significant intercultural competencies I acquired were empathy and adaptability. Empathy helped me connect with others by trying to see the world/ reality through their lenses.”

“Through the Erasmus+ program, I gained key intercultural competencies, including empathy, adaptability, and improved cross-cultural communication.”

Adaptability was reported by nearly all participants, participant 3, 5, 8 indicated that:

“I became more open-minded to and aware of cultural diversity, thereby learning how to be flexible and adaptive to changes.”

“I think that the intercultural competence that I acquired is tolerance and adaptability.”

“Adaptability was the most significant one.”

Participant 1 provided a vivid illustration that demonstrated his significant involvement with individuals from disadvantaged or conflict-affected regions, leading to a deeper sense of shared humanity, a greater emotional depth, mutual understanding and most importantly he enhanced his intercultural sensitivity and empathy, he explained that:

This Erasmus+ journey has proven to be rewarding in many ways. During this program, I met individuals from various countries, especially those which suffer from rampant poverty and wars, such as Palestine, Yemen, Ukraine, and Sudan, and environmental problems, like India, and class disparities, like in Turkey. As a result, I have cultivated a range of intercultural competencies. I have developed deep understanding and compassion for individuals from diverse cultural backgrounds, becoming able to connect, work together, and talk about various global issues, forging genuine feelings toward the topics they raised, trying to feel their sufferings and make sense of the various problem they are suffering from.

PhD students also, stated that their tolerance increased during the period of Erasmus+ exchange, primarily in accepting and understanding the differences of others. On this point, participant 1 and 5 declared that:

Equally important, I have become more tolerant, as a result of my cross-cultural dialogues. For instance, during Ramadan, several office colleagues did not fast; at first, it was difficult for me to accept this, but then I have come to the conclusion that states differences should be respected and tolerated so that we live harmoniously. This, in return, has improved my adaptability to various contexts and situations.

“I think that the intercultural competence that I acquired is tolerance and adaptability.”

Some participants developed different of intercultural competencies such as, open-mindedness, cultural awareness, self-awareness and cultural identity.

Participant 3 explained that she became more aware of cultural diversity and experienced a shift in mindset, stating that:

“I became more open-minded to and aware of cultural diversity, thereby learning how to be flexible and adaptive to changes.”

Participant 7 noted that she improved skills in communicating across cultures, noting that:

Through the Erasmus+ program, I gained key intercultural competencies, including empathy, adaptability, and improved cross-cultural communication. I developed a deeper understanding of diverse perspectives, became more adaptable in different environments, and enhanced my ability to communicate effectively across cultures.

Notably, participant 6 emphasized the importance of preserving one’s cultural identity instead of losing it in multicultural context, highlighting that:

“Standing firm about your own cultural values, more than just self-effacing and melting behind these slogans. Because once your abroad I consider it to be, sometimes, important to assert yourself.”

Overall, it appeared from the participants’ answers that Erasmus+ experience has immensely contributed to build and develop the necessary intercultural competencies acquired in a variety of intercultural settings throughout the exchange period.

3.4.4 Application of Intercultural Competence in Algerian Contexts

According to the interview answers, the set of intercultural competencies acquired during the Erasmus+ exchange can be integrated into PhD students' academic and social spheres in Algeria.

Different students have actively implemented intercultural skills into their local "Algerian contexts". Participants 1, 2, 6, and 7 declared:

Yes, I have become more empathetic to the sufferings of other, becoming a member of an active charity association that strives help disposable people and protect the environment. I used to be nervous, easily triggered by others, but now, I am more tolerant to their behaviors, especially in my work place. This has helped me adapt, reduced my frustration and anger issues.

"I am already more intentional in applying these skills. This is my nature as a character. In academic settings, I approach group discussions with more openness and patience, especially when classmates express differing standpoints."

"yes, I did I became more patient, empathetic and tolerant especially in the academic environment."

Yes, I've used the intercultural skills from the Erasmus+ program in both academic and social settings in Algeria. In my research, I've applied these skills to collaborate effectively with both local and international scholars. Socially, I've become more inclusive in discussions, valuing diverse viewpoints to create a more respectful and engaging environment.

Others have found that the Algerian context is not adequate. As a result, they have not applied any of these competences. For instance, Participants 4 and 5 stated that:

"No, not yet! Actually the context is different when it came to the Algerian one."

"No, because it is not the same context."

An other PhD student suggested that after acquiring intercultural skills, their use might be unconscious, this indicates that these competencies may be practiced intuitively through every day interactions. She argued that:

"Maybe I am unconsciously using "open-mindedness" when dealing with people from different regions in Algeria."

3.5 Conceptualization and Practice of Global Citizenship

During the interviews, the participants show their evolution in understanding the global citizenship before and after Erasmus+ as they developed their understanding from abstract concepts to practical experiences.

3.5.1 Evolution in understanding of global citizenship

Initially, some of the participants perceived the global citizenship as a theoretical concept. However after their participation in Erasmus+ program they become aware that global citizenship is to have an active role in the global world and to communicate with other cultures. For instance, participant 1 stated :

At first global citizenship was more of abstract concepts to me. I was well-aware of its definition, but lacked practical knowledge from real life situations. After the Erasmus+ journey, I can tell that global citizenship entails being an active member of a larger global community, communicating across cultures, feeling a shared responsibility to address the world's prevailing illnesses : wars, poverty, environmental degradation... etc.

In the same sense, participant 3 confirmed this idea arguing :

“My view with regard to global citizenship has shifted from the idea of just being aware of other cultures to the idea of collaborating with individuals with different cultures.”

Participant 5 considered the concept of global citizenship as addressing the global issues indicating :

“Initially, I saw global citizenship as a theoretical concept. Now, I perceive it as an active mindset embracing diversity, engaging in global issues, and acting responsibly across cultures.”

On the other hand, participant 8 stated that global citizenship is not an abstract idea, rather than it is to become an active citizen solving the global problems. He declared :

Global citizenship is no longer words on the page ; the concept now is no longer abstract to me. Before, I was aware of the definition, but the luck of cross-cultural encounters made it

vague. Now, it's more about being active in global issues, and to think across borders to solves urgent problems.

These views indicating that global citizenship is more than an abstract concept instead it is to become a global citizen in a larger community.

3.5.2 Erasmus+ Influence on sense of Responsibility Toward Global and Intercultural Issues

Most of PhD students argued that Erasmus+ journey has significantly impacted their sense of responsibility towards intercultural issues, including their awareness and personal growth, engagement and commitment, national representation and ambassadorship and the feeling of engagement with global issues.

Participant 2 and 3, noted their shift in seeing global issues, stating that:

Absolutely. Living and studying alongside peers from various cultural and linguistic backgrounds made global issues more tangible to me. It shifted my perspective from seeing these matters as distant or theoretical to something that directly involves us all. I realized the significance of supporting utmost understanding and inclusivity.”

“Yes it has because now, after being in such experience, i feel more responsible to be aware of and understand cultural diversity and to respect other cultural backgrounds.”

Other participants emphasized a deepening sense of duty to become actively involved in global initiatives. Participants 7 and 8 argued:

“Yes, my Erasmus+ experience has strengthened my sense of responsibility toward global and intercultural issues. It deepened my commitment to fostering inclusivity and addressing global challenges by promoting cross-cultural understanding and collaboration.”

“Absolutely. I feel more compelled to contribute to initiatives that promote intercultural dialogue, education, and inclusive development.”

Participant 4 shared that global issues discussions made him feel more involved, noting that:

“Yes, it has. We discussed lots of global problems and I feel more engaged now.”

Overall, programs such as Erasmus+ can significantly cultivate a stronger sense of global responsibility and awareness.

3.5.3 Emotional and Social Connection to Global Communities

Most of the participants reported an intensified social and emotional bond with people of different global backgrounds upon the successful completion of the Erasmus+ program. The feeling of belonging extended beyond collaborations at the academic level and expressed a feeling of human belonging.

Participant 1, for example, reported:

“I feel like I belong to the world, not just one place.”

Participant 4 also stated:

“I now feel part of a broader community of learners and thinkers who are shaped by shared values of openness and respect.”

Participant 2 emphasized the importance of being a good ambassador of Algeria and added:

“We have a responsibility to be positive ambassadors for our country.”

These kinds of reflections show an internalization of global citizenship as responsibility and identity.

3.5.4 Plans for Long-Term Engagement and Application of Global Skills

Participants also indicated they were interested in continuing their intercultural learning and using their global citizenship values in work or community environments.

Participant 5 stated:

“I plan to sustain these connections by staying in touch with my friends from other cultures and collaborate in future international projects.”

Participant 6 mentioned:

“I intend to stay active in global networks, attend international conferences, and apply for collaborative research opportunities.”

Participant 1 added:

“I will try to make my students aware of global citizenship and integrate these values into my teaching.”

These commitments reflect an obligation not simply to keep in touch, but to transfer the skills acquired in the Erasmus+ experience.

This section outlines the findings from the interviews. These findings shed light on the Algerian PhD students' initial stance and expectations before engaging in the exchange. Participants experienced an academic and personal transformation through Erasmus+, showing how this experience fostered their global competencies, enhanced their engagement with diverse cultural settings and gave an illustration on how these PhD students integrated the skills acquired into the Algerian contexts. Moreover, the findings demonstrated that Erasmus+ influenced participants' identities as global citizens and cultivated EFL students' sense of global connectedness. In the upcoming section, the findings are examined in detail, linking them to the research questions and relevant literature.

3.6 Discussion of the Findings

This study explores the impact of Erasmus+ cultural exchange programs on EFL PhD students' global citizenship and how such international mobility experiences contribute in developing global skills. It also investigates the set of intercultural competencies that are cultivated by students throughout their participation. At this stage, we shall discuss the findings with respect to the research questions and objectives, informed by insights from the literature. The discussion of the findings is organized into three main sections, which are the impact of participating in Erasmus+ cultural exchange programs on students' intercultural communication skills, the contribution of Erasmus+ to the development of global citizenship among EFL PhD students and the range of intercultural competencies acquired through their partaking in such programs.

3.6.1 Influence of Erasmus+ Programs on EFL Learners' Intercultural Communication Skills

Based on the first research question, the role of Erasmus+ cultural exchange programs in enhancing EFL learners' intercultural communication skills is closely tied to the theoretical underpinnings discussed in the literature review. These programs expose learners to real situations where contact with individuals from various linguistic and cultural environments is a daily necessity, hence providing tangible and meaningful opportunities to apply and enhance communicative competence. The performance of the involved Algerian EFL PhD students evidenced considerable improvement in the use of English in multicultural settings. Their use of the language extended beyond the classrooms into informal social environments to enable fluency, confidence, and responsiveness to develop. This adjustment signifies a shift from classroom language learning towards functional

communication across cultural frontiers. This shift is best explained in terms of Byram's (1997) Intercultural Communicative Competence (ICC) model, where five key dimensions are defined: attitudes (e.g., openness and curiosity), cultural practice knowledge, interpreting and relating skills, discovery and interaction skills, and critical cultural awareness. The participants' experiences are most aligned with the development of interactive competence and culture sensitivity because they learned to adjust their speech, interpret non-verbal cues, and express ideas appropriately in multicultural environments. The program further fostered the development of empathy and tolerance skills Deardorff (2006) identifies as central to intercultural competence. The participants were better able to understand how norms of their culture create the communication style, and were better able to handle misunderstandings, speak respectfully, and adapt their use of language to the culture context. The findings corroborate the previous studies which have argued the role of Erasmus+ towards the development of intercultural competence and language use. The European Commission (2021) cites how such programs promote intercultural competence through sustained mobility and exposure. Similarly, Barrett et al. (2014) bring out experiential learning as central to the development of global communication competencies and cross-cultural knowledge. In general, Erasmus+ programs allow the development of EFL learners into intercultural speakers through their ability to upgrade their potential for effective and meaningful communication in different cultures. Skills and knowledge derived from language and culture are essential for such learners to move across the world scholarly and professional spheres.

3.6.2 The role of Erasmus+ cultural exchange programs in shaping EFL Algerian PhD students global citizenship

The second research question aims to explore how Erasmus+ fosters PhD students global citizenship. Regarding the literature review, Erasmus+ cultural exchange programs significantly shaped EFL Algerian PhD students global citizenship by enhancing cultural exchange and promoting the sense of responsibility toward global issues and fostering intercultural competence. This influence aligns with the respondents views, given that most of them indicated that after their participation in Erasmus+ they become aware that global citizenship is to become an active member of a larger global community and this resonates with the findings of UNESCO (2016) who defined global citizenship as a sense of belonging to a broader community. From the analysis of students responses, it is evident that Erasmus+ enhances students' of responsibility in a global world, which is consistent with the behavioral domain of global citizenship education (UNESCO, 2014), indicating acting effectively and responsibly at local, national and international levels for a more sustainable and peaceful world. As

evidenced by the students Erasmus+ allowed them to collaborate with individuals from different cultures. This view is supported by Deutsch et al. (1968) who stated that Erasmus+ permits direct contact between individuals of various nationalities, which may facilitate institutional integration and create a “we feeling”. Similarly, European Commission (2021) highlighted the importance of Erasmus+ cultural exchange programs in enhancing intercultural exchange and global academic cooperation. In addition, the interviews identify that PhD students during their participation cultivate their global citizenship through addressing global issues like poverty and illness. This goes hand in hand with Hanvey (1976) state of the planet awareness and Morais and Ogden (2010) who highlighted the importance of social responsibility in global citizenship, also as evidenced by the findings most of the students stated that Erasmus + allowed them to interact with diverse cultures. Similar to the findings of Byram (1977), the model of intercultural competence IC which emphasized the ability to interact effectively with people from different cultural backgrounds. Moreover, interviews responses are resonate with Byram theory of intercultural citizenship that is derived from his 1997 model of intercultural communicative competence, which includes the essential attitudes, skills and the knowledge they allow students to function as intercultural speakers as when they acquire those skills they become global citizens engage effectively in an interconnected world and collaborate with other cultures.

3.6.3 Developing Intercultural Competences Through Students Exchange Program

The third question seeks to explore how Erasmus+ mobility programs contribute to the development and acquisition of intercultural competencies. As outlined in the literature review, Erasmus+ is encouraging intellectual mobility, the capacity of sharing, experimenting and thinking critically through and across frontiers and lines of cultures (Wächter, 2014, p. 113). Moreover, Erasmus+ seeks to produce globally capable graduates who have multilingual, intercultural, and multidisciplinary skills (European Commission, 2021, p. 10-11). Bouzidi (2021) stated that participation in Erasmus+ has contributed to Algerian teachers’ and students’ raising awareness, developing intercultural communication skills (p. 204-205). The findings from PhD Students align seamlessly with this impact, giving that Erasmus+ mobility programs immerse participants in various cultural ,linguistic and educational settings, exposing them to new cultural norms and values, enabling them to meet individuals from across different countries and backgrounds. Thus, Erasmus+ cultural exchange program is a powerful tool to develop intercultural competences.

Furthermore, our interpretation of PhD students’ experiences revealed that participants gain a range of intercultural competences. They declared that their journey through Erasmus+ as a pivotal influence

in developing intercultural skills, including empathy, openness, cultural awareness, adaptability, tolerance and some strategies for misunderstandings. This align with the roadmap of developing intercultural competencies, that is Bennet's Intercultural Sensitivity Model. Milton J. Bennet (1998, 2001, 2004, 2014, 2017) has developed this model and its stages based on observations of individuals in both academic and corporate environments who were engaged in improving one's skills in communicating across cultural boundaries, these observations were conducted to ascertain the subsequent actions in intercultural training programs. By engaging in Erasmus+ mobility, students are likely to move from minimization or defense, as they experience new cultures toward acceptance and adaptation, as they learn and adapt in new cultural environments. Participants experiences during the Erasmus+ journey portrayed how intercultural interaction can faced beliefs and drove to a greater acceptance and flexibility, this showed a shift toward ethnorelativism. As Bennet (2017) stated Ethicality and adaptation to cultural differences involve perspective taking or empathy, that allows individuals to experience the world as if they are participating in a different culture. This imaginative participation generates feelings of appropriateness, leading to authentic behavior in the alternative culture (p. 5). Moreover, participants' interview findings revealed that most students developed some strategies for misunderstandings, particularly active listening, which is a key strategy that aligned with adaptation stage of Bennett model. Participants highlighted the significance of active listening in preventing misunderstandings and enhancing mutual understanding. This indicates advancement into the adaptation stage, wherein learners not only acknowledge cultural differences but also actively modify their behavior and communication.

Students exchange programs such as Erasmus+ have significantly contributed to the development of intercultural competences among students. This mobility program functions as a structured environment that helps students developing such skills.

Conclusion

In this chapter, we examined and discussed the findings of the interview. Using thematic analysis, our interpretation of the research findings revealed several points. The Erasmus+ has a significant impact on students' personal growth as they gained several skills that helped them to expose and to interact with individuals from diverse cultures. They became aware of the traditions and the values of other cultures. PhD students also cultivated intercultural competences such as empathy, tolerance and openness by understanding the different perceptions of other individuals of varied cultural background. Furthermore, following their participation in Erasmus+, Algerian PhD students

experienced global citizenship through their active involvement in larger communities concerned with global issues, such as inequality.

3.7 Recommendations for Further Research

Although this research provides insightful information on the influence of Erasmus+ cultural exchange programs on EFL PhD students global citizenship, some recommendations require expanding the sample size of PhD students by including participants from different disciplines and including students that participate in Erasmus+ in non-European countries to see its influence from different cultural contexts. Use comparative studies to compare the experiences of PhD students who participated in Erasmus+ with others who involved in other programs like Fulbright to determine any distinctive benefits or challenges. Furthermore, we recommend to use mixed methods designs (quantitative and qualitative designs) for example, surveys and explore how Algerian Universities prepare PhD learners for Erasmus+. Lastly, compare the outcomes of mobility programs that endure from 3 to 6 months with the programs that persist from 1 to 2 years.

3.8 Recommendations for Practice

The present study investigated the impact of Erasmus+ cultural exchange programs on global citizenship development and intercultural communicative competence of Algerian EFL PhD students. It aimed to find out how mundane experience of interculturality gained through academic mobility informs students' language usage, intercultural awareness, and global belonging. Throughout the study, it was evident that Erasmus+ experiences helped them engage meaningfully with various cultural groups, develop enhanced communication skills, especially in English, and become more tolerant and flexible in outlook.

The program served as a site of learning on cultures where not only the language was put into practice in actual situations but also empathy, tolerance, and awareness of culture were cultivated. The outcome indicated that besides intellectual benefits, Erasmus+ encouraged essential values and attitudes of world citizenship such as openness, responsibility, and cooperation in the presence of cultural difference. The participants were more self-assured to work in multilingual environments and were more sensitive to their own identity in relation to others.

Despite the limitations of a small sample and limited face-to-face contact due to logistical reasons, the research offers significant observations regarding the power of cultural exchange to transform higher education. It identifies the importance of maintaining such programs to equip learners with the knowledge and values needed to properly function within a globalized environment.

This research invites further efforts to heighten world exchange opportunities for Algerian universities and challenges future studies to broaden the scope in dealing with a greater number of participants and comparative perceptions from diverse cultural backgrounds.

GENERAL CONCLUSION

Concluding this research process, it becomes inevitable to reflect upon the main findings that were concluded and the broader implications that are involved for intercultural education and academic mobility. The present study focused on the impact of Erasmus+ cultural exchange programs on global citizenship growth and Algerian EFL PhD students' intercultural abilities. It aimed to uncover how daily experience of interculturality gained through studying abroad influences language use of students, intercultural awareness, and worldwide sense of belonging. During the study, it was evident that Erasmus+ experiences allowed them to engage positively with various groups of individuals, develop improved communication skills, especially English, and adjust in their worldview.

The program served as a site of learning on cultures where not only the language was put into practice in actual situations but also empathy, tolerance, and awareness of culture were cultivated. The outcome indicated that besides intellectual benefits, Erasmus+ encouraged essential values and attitudes of world citizenship such as openness, responsibility, and cooperation in the presence of cultural difference. The participants were more self-assured to work in multilingual environments and were more sensitive to their own identity in relation to others.

Despite the limitations of a small sample and limited face-to-face contact due to logistical reasons, the research offers significant observations regarding the power of cultural exchange to transform higher education. It identifies the importance of maintaining such programs to equip learners with the knowledge and values needed to properly function within a globalized environment.

This research invites further efforts to heighten world exchange opportunities for Algerian universities and challenges future studies to broaden the scope in dealing with a greater number of participants and comparative perceptions from diverse cultural backgrounds.

REFERENCES

- Aboagye, E., & Dlamini, S. N. (Eds.). (2021). *Global citizenship education: Challenges and successes*. University of Toronto Press. <https://doi.org/10.3138/9781487533977>
- Akhtar, M. N., Batool, S., Anjum, S. A., Ashraf, K., Nawaz, M., Zahid, A., & Waqas, M. (2024). Navigating new horizons: The significance of scholarships in a globalized world. *Dialogue Social Science Review (DSSR)*. <https://www.journalforeducationalresearch.online>
- Almassri, A. N. (2024). Rethinking international scholarships as peace interventions in the Palestinian context of conflict. *Social Sciences*, 13(7), 336. <https://doi.org/10.3390/socsci13070336>
- Anderson, G. (1998). Toward authentic inquiry: Student-generated research questions. In G. Anderson & K. G. Herr (Eds.), *Encyclopedia of educational leadership and administration* (pp. 127–130). Corwin Press.
- Barrett, M., Byram, M., Lázár, I., Mompoin-Gaillard, P., & Philippou, S. (2014). *Developing intercultural competence through education*. Council of Europe Publishing.
- Beaven, A., & Spencer-Oatey, H. (2016). Cultural adaptation in Erasmus students: Some insights from students experiences. *Language and Intercultural Communication*, 16(1), 34–50.
- Beck, S. E., & Manuel, K. (2007). *Practical research methods for librarians and information professionals*. <https://openlibrary.org/books/OL8574844M/>
- Bennett, J. M. (2014). Intercultural competence: Vital perspectives for diversity and inclusion. In B. M. Ferdman (Ed.), *Diversity at work: The practice of inclusion* (pp. 155–176). Wiley/Jossey-Bass.

- Bennett, M. J. (2004). Becoming interculturally competent. In J. S. Wurzel (Ed.), *Toward multiculturalism: A reader in multicultural education* (pp. 147–165). Intercultural Resource Corporation.
- Bennett, M. J. (2017). Developmental model of intercultural sensitivity. In Y. Kim (Ed.), *International encyclopedia of intercultural communication*. Wiley.
- Bernard, H. R. (2002). *Research methods in anthropology: Qualitative and quantitative approaches*. AltaMira Press. <https://doi.org/10.5860/choice.39-4047>
- Bouzidi, L. (2021). Algerian higher education and the internationalization process: Opportunities and challenges of Erasmus+. *Algerian Journal of Higher Education Studies*, 5(2), 202–208.
- Bracht, O., Engel, C., Janson, K., Over, A., Schomburg, H., & Teichler, U. (2006). *The professional value of ERASMUS mobility*. International Centre for Higher Education Research.
- British Council. (2021). *English in Algeria: Policy, performance and potential*. British Council.
- Bryman, A. (2016). *Social research methods* (5th ed.). Oxford University Press.
- Byram, M. (1997). *Teaching and assessing intercultural communicative competence*. Multilingual Matters.
- Byram, M. (2008). *From foreign language education to education for intercultural citizenship: Essays and reflections*. Multilingual Matters.

- Byram, M., Nichols, A., & Stevens, D. (2001). *Developing intercultural competence in practice. Multilingual Matters*. <https://doi.org/10.2307/jj.27195490>
- Cohen, L., Manion, L., & Morrison, K. R. B. (2011). *Research methods in education* (7th ed.). Routledge.
- Crystal, D. (2003). *English as a global language* (2nd ed.). Cambridge University Press.
- Campbell, A. C. (2021). International scholarships and sustainability. In *International perspectives on education and society* (pp. 257–277). <https://doi.org/10.1108/s1479-367920210000040015>
- Campbell, A. C., & Neff, E. (2020). A systematic review of international higher education scholarships for students from the Global South. *Review of Educational Research*, AERA & Middlebury Institute of International Studies, 90(4), 1–38. <https://doi.org/10.3102/0034654320947783>
- Carroll, J. (2018). Strategies for student engagement in language learning. *Journal of Language Education*, 4(2), 99–110.
- Clements, J. (2021). Intercultural competence and communication. In A. Caldararu et al. (Eds.), *Canadian settlement in action: History and future* (pp. 243–287). NorQuest College.
<https://openeducationalberta.ca/settlement/>
- Creswell, J. W. (2009). *Research design: Qualitative, quantitative, and mixed methods approaches* (3rd ed.). SAGE Publications.
- Creswell, J. W., & Plano Clark, V. L. (2011). *Designing and conducting mixed methods research* (2nd ed.). SAGE.

Dawson, C. (2002). *Practical research methods: A user-friendly guide to mastering research techniques and projects*. How To Books. <http://nuir.nkumbauniversity.ac.ug/handle/20.500.12383/988>

DAAD - Deutscher Akademischer Austauschdienst. (2024). *DAAD scholarships for international students*. <https://www.daad.de/en/studying-in-germany/scholarships/daad-scholarships/>

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.

Deardorff, D. K. (2009). *The SAGE handbook of intercultural competence*. SAGE Publications. <https://doi.org/10.4135/9781071872987>

DeMarrais, K. (2004). Qualitative interview studies: Learning through experience. In K. DeMarrais & S. D. Lapan (Eds.), *Foundations for research: Methods of inquiry in education and the social sciences* (pp. 51–68). Lawrence Erlbaum Associates.

Dörnyei, Z., & Taguchi, T. (2010). *Questionnaires in second language research: Construction, administration, and processing* (2nd ed.). Routledge.

Elliott, G., Reid, C., & Ingram, R. (2016). *Beyond the university: International student transition*. Palgrave Macmillan.

European Commission. (2019). *Erasmus+ Programme Guide*. <https://erasmus-plus.ec.europa.eu>

European Commission. (2020). *Impact of Erasmus+ on participating countries: Algeria country report*.

<https://erasmus-plus.ec.europa.eu>

European Commission. (2021). *Erasmus+ programme: Annual report 2020*.

<https://op.europa.eu/en/publication-detail/-/publication/df05cc88-5e77-11ec-91ac-01aa75ed71a1>

Fantini, A. E. (2009). Assessing intercultural competence: Issues and tools. In D. K. Deardorff (Ed.), *The SAGE handbook of intercultural competence* (pp. 456–476). SAGE Publications.

<https://doi.org/10.4135/9781071872987.n27>

Fiedler, S. (2022). *English as a lingua franca in academic settings*. Palgrave Macmillan.

Hunter, W. D. (2004). *Knowledge, skills, attitudes, and experiences necessary to become globally competent* (Doctoral dissertation, Lehigh University).

<http://www.globallycompetent.com/research/WDH- dissertation-2004.pdf>

Jenkins, J. (2015). *Global Englishes: A resource book for students* (3rd ed.). Routledge.

Jing, H. (2023). Developing global awareness for global citizenship education. In *Intercultural communication and language education*. <https://doi.org/10.1007/978-981-99-4179-7>

Johnson, L. R. (2019). *The making of the Fulbright Program, 1946–1961*. University Press of Kentucky.

<https://doi.org/10.5810/kentucky/9780813177700.003.0009>

Kothari, C. R. (2004). *Research methodology: Methods and techniques* (2nd ed.). New Age International Publishers.

Kramsch, C. (1998). *Language and culture*. Oxford University Press.

Lai, N., & Chu, B. (2020). Unpacking the global mindset: Mastering global citizenship. *Internationalisation of Teaching and Learning Briefing No. 11*. The Education University of Hong Kong.

<https://www4.talic.hku.hk/cop-itl/wp-content/uploads/2020/02/UnpackingTheGlobalMindset.pdf>

Latief, R., & Lefen, L. (2018). Analysis of Chinese Government scholarship for international students using Analytical Hierarchy Process (AHP). *Sustainability, 10*(7), 2112.

<https://doi.org/10.3390/su10072112>

Leeds-Hurwitz, W. (2013). *Intercultural competences: Conceptual and operational framework*. UNESCO.

<https://unesdoc.unesco.org/ark:/48223/pf0000219768>

López-Rocha, S., & Arévalo-Guerrero, E. (2014). Intercultural communication discourse. *ResearchGate*,

547–566. <https://doi.org/10.4324/9781315882727-42>

Memon, M. A., Garrison, G., Mashima, T. Y., & Chaddock, M. (2010). Fulbright scholar international teaching and research opportunities for veterinary faculty. *Journal of Veterinary Medical Education, 37*(2), 207–208.

<https://doi.org/10.3138/jvme.37.2.207>

Merriam, S. B. (2009). *Qualitative research: A guide to design and implementation*. Jossey-Bass.

Merriam, S. B., & Grenier, R. S. (2019). *Qualitative research in practice: Examples for discussion and analysis* (2nd ed.). Jossey-Bass.

- Merriam, S. B., & Tisdell, E. J. (2016). *Qualitative research: A guide to design and implementation* (4th ed.). Jossey-Bass.
- Mitchell, K. (2012). Student mobility and European identity: Erasmus study as a civic experience? *Journal of Contemporary European Research*, 8(4), 490–518. <http://www.jcer.net>
- Mori, S. C. (2000). Addressing the mental health concerns of international students. *Journal of Counseling & Development*, 78(2), 137–144. <https://doi.org/10.1002/j.1556-6676.2000.tb02571.x>
- Morais, D. B., & Ogden, A. C. (2010). Initial development and validation of the global citizenship scale. *Journal of Studies in International Education*, 15(5), 445–466. <https://doi.org/10.1177/1028315310375308>
- Müller, K. M. (2021). Yüksek Eğitimde Alman-Mısır İşbirliğinin Şansı ve Zorlukları. *Eğitim Bilimleri Dergisi*. <https://doi.org/10.15285/maruaebd.833250>
- Neuner, G., Zarate, G., & Byram, M. (1997). *Sociocultural competence in language learning and teaching: Studies towards a Common European Framework of Reference for Language learning and teaching*. <http://ci.nii.ac.jp/ncid/BA7995534X>
- Ongoren, B. (2018). Culture. In U. Sevil, M. Tahir, A. Gurkan, & F. G. Aras (Eds.), *Culture and society* (pp. 23–41). Academy for European Culture Orpheus Lira.
- Osman, I. R. (2025). A bibliometric analysis of research funded by the German Academic Exchange Service (DAAD). *Research Square*. <https://doi.org/10.21203/rs.3.rs-5732085/v1>

Oviogun, P. V., & Veerdee, P. S. (2020). Definition of language and linguistics: Basic competence.

Macrolinguistics and Microlinguistics, 1(1), 1–12.

Pacho, T. O. (2020). Global citizenship education in the era of globalization. In *Handbook of research on promoting social justice for immigrants and refugees through active citizenship and intercultural education* (pp. 274–291). IGI Global. <https://doi.org/10.4018/978-1-7998-5268-1.ch016>

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

Perna, L. W., Orosz, K., Gopaul, B., Jumakulov, Z., Ashirbekov, A., & Kishkentayeva, M. (2014).

Promoting human capital development: A typology of international scholarship programs in higher education. *Educational Researcher*, 43(2), 63–73. <http://er.aera.net>

Saleem, A., Deeba, F., & Raza, M. A. (2022). Global citizenship education: A new approach to global citizenship development. *Perennial Journal of History*, 3(2), 392–409.

<https://doi.org/10.53700/jjh.v22i.111>

Schartner, A. (2016). The effect of study abroad on intercultural competence: A longitudinal case study of international postgraduate students at a British university. *Journal of Multilingual and Multicultural Development*, 37(4), 402–418. <https://doi.org/10.1080/01434632.2015.1073737>

Sigalas, E. (2010). Cross-border mobility and European identity: The effectiveness of intergroup contact during the ERASMUS year abroad. *European Union Politics*, 11(2), 241–265.

<https://doi.org/10.1177/1465116510363656>

Teichler, U. (2019). *Higher education system reform*. Springer.

Thomas, G. (2017). *How to do your research project: A guide for students*. Sage.

Tournès, L., & Scott-Smith, G. (2017). A world of exchanges: Conceptualizing the history of international scholarship programs (Nineteenth to twenty-first centuries). In *Global exchanges: Scholarships and exchange programs in the modern world* (pp. 1–25). Berghahn.

<https://doi.org/10.2307/j.ctvw04fqt.6>

Varghese, N. V., & International Institute for Educational Planning. (2008). *Globalization of higher education and cross-border student mobility*. <https://www.researchgate.net/publication/44839105>

Wächter, B. (2014). *Recent developments for the internationalisation of higher education in Europe*. ACA Papers on International Cooperation in Education.

Wächter, B., & Maiworm, F. (2014). *English-taught programmes in European higher education*. Lemmens.

Wang, H. (2024). Global English and identity construction in international higher education. *Journal of Language, Identity & Education*, 23(3), 411–427.

<https://doi.org/10.1080/15348458.2023.2234556>

Ward, C., Bochner, S., & Furnham, A. (2001). *The psychology of culture shock* (2nd ed.). Routledge.

Wilson, V., Beck, S. E., Manuel, K., Dilley, P., Kvale, S., Brinkmann, S., Seidman, I., Duncan, V., Holtslander, L., Valentine, B., & Major, J. A. (2015). *Practical research methods for librarians and information professionals*. Open Library.

Yin, R. K. (2018). *Case study research and applications: Design and methods* (6th ed.). Sage.

APPENDICES

Appendix A: PhD Students' Consent Form



PhD Student Interview Consent Form

Study title:

Exploring the Influence of Erasmus+ Cultural Exchange Programs on English as a Foreign Language Learners' Global Citizenship: the Case of EFL PhD Students

Researchers:

Debdab Oumaila, Rouabah Mbarka, and Bendjeddou Nesrine.

Contact details: oumaila.debdab_1@univ-bba.dz

Affiliation: University of Mohamed Al Bachir Al Ibrahimi, Bordj Bou Arreridj, Department of English

Purpose of the Study

You are invited to participate in a research study exploring how Erasmus+ cultural exchange programs influence the development of global citizenship among doctoral students who are English as a Foreign Language (EFL) learners. This study aims to gain deeper insights into how international academic experiences shape students' identities, worldviews, and intercultural competence.

Participation Details

- You will be asked to respond in writing to a set of open-ended, interview-style questions.
- Your responses can be submitted via email or an online form.
- Participation is completely voluntary. You may skip any question or withdraw at any time without penalty.
- The estimated time to complete the questions is approximately 20–25 minutes, depending on the level of detail you provide.

Confidentiality

All responses will be kept strictly confidential. Your name or any identifying information will not appear in the final report or publications. A pseudonym will be used to protect your identity. All data will be securely stored and accessed only by the researcher.

Risks and Benefits

There are no expected risks associated with your participation. While there is no direct benefit to you, your contributions may help improve understanding of intercultural learning and the role of global citizenship in doctoral education.

Consent Statement

- By checking the box or replying with “I consent,” you confirm that:
- You have read and understood the information above.
- You voluntarily agree to participate in this study.
- You agree to provide written responses to the interview questions.
- You understand that your identity will be kept confidential.

Consent Declaration

I, [your full name], consent to participate in this study and provide written responses.

Participant's signature:

Date: 18/ 04/ 2025

Appendix B: PhD Students' Interview

EFL PhD Students' Semi-Structured Interview

Questions:

Section One: Background and initial experience

1. Could you briefly introduce yourself (academic background, field of study)?
2. What motivated you to apply for the Erasmus+ program?
3. Had you interacted with individuals from diverse cultures before joining the program? If yes, in what context?

Section Two: Language and Identity

4. In what ways did the Erasmus+ experience impact your utilization of the English language or your confidence in using it?
5. Have you experienced any change in your self-perception as an EFL user?
6. Do you feel your sense of identity or belonging has changed since participating in the program? In what ways?
7. Were there challenges you didn't anticipate?

Section Three: Intercultural Communicative Skills

8. How would you describe your capacity to communicate with individuals from diverse cultural backgrounds before and after the Erasmus+ experience? Can you identify a case that exemplifies this?
9. What strategies have you developed or enhanced to mitigate linguistic or cultural misunderstandings throughout your exchange?

10. Which specific intercultural competencies do you believe you acquired through the Erasmus+ program (Such as empathy, tolerance, adaptability)?

11. Have you utilized or implemented any of these intercultural skills in your academic or social settings in Algeria? If so, provide specific examples.

Section Four: Global citizenship

12. How has your understanding of global citizenship shifted since your exchange? What does this term mean to you now?

13. Has your experience influenced your sense of responsibility toward global or intercultural issues?

14. Has this experience enhanced your connection to global communities? Kindly provide further details.

15. How do you plan to sustain these skills / connections long term?

Résumé

Dans le domaine de l'éducation, et à la lumière de la mondialisation, la citoyenneté mondiale est de plus en plus reconnue comme une compétence essentielle pour le XXI^e siècle. Le développement de cette compétence chez les apprenants d'anglais langue étrangère (EFL) contribue à développer des compétences en communication interculturelle, favorise une réflexion globale, renforce les compétences du XXI^e siècle et favorise un sentiment de responsabilité et d'identité mondiales. Pour atteindre ces objectifs pédagogiques, les initiatives d'études à l'étranger, telles que les programmes Erasmus+, offrent des opportunités précieuses grâce à une expérience d'échange culturel immersive. Cependant, la citoyenneté mondiale chez les apprenants EFL a reçu une attention scientifique limitée et reste sous-explorée. Par conséquent, la mesure dans laquelle les programmes d'échange culturel devraient être intégrés dans les initiatives de développement du personnel universitaire continue d'être un sujet de débat scientifique. Cette recherche vise à explorer l'influence des programmes d'échange culturel Erasmus+ sur la citoyenneté mondiale des doctorants algériens EFL. À cette fin, une méthodologie qualitative a été mise en œuvre, consistant à mener des entretiens semi-structurés avec neuf doctorants algériens issus de différentes universités algériennes. Les données qualitatives ont été analysées à l'aide d'une analyse thématique. Les résultats obtenus dans le cadre de cette étude ont mis en évidence l'importance des programmes d'échange culturel Erasmus+ pour renforcer la sensibilité interculturelle des doctorants à l'égard des différences culturelles et développer une série de compétences interculturelles telles que l'empathie, l'ouverture d'esprit et la tolérance, qui leur permettent d'interagir, de collaborer et de comprendre d'autres cultures. En outre, la citoyenneté mondiale des apprenants de l'anglais langue étrangère est passée de l'abstrait au concret à mesure que leurs compétences interculturelles se sont développées, tout comme leur engagement envers les questions mondiales. Cette évolution se reflète dans leur utilisation de l'anglais pour faciliter la communication mondiale et dans leur sens des responsabilités et de l'action communes.

Mots-clés : Erasmus+, Citoyenneté mondiale, Doctorants Algérien en anglais langue étrangère(EFL)

في مجال التعليم، وفي ضوء العولمة، أصبحت المواطنة العالمية معترف بها بشكل متزايد كميزة حيوية للقرن الحادي والعشرين. إن تنمية هذه الكفاءة بين متعلمي اللغة الإنجليزية كلغة أجنبية تساعد على تطوير مهارات التواصل بين الثقافات، وتعزيز التفكير العالمي، وتقوي كفاءات القرن الحادي والعشرين، وتغذي الشعور بالمسؤولية والهوية العالمية. ولتحقيق هذه النتائج التعليمية، توفر مبادرات الدراسة في الخارج، مثل برامج إيراسموس +، فرصاً قيمة من خلال تجربة التبادل الثقافي الغامرة. ومع ذلك، لم تحظ المواطنة العالمية بين متعلمي اللغة الإنجليزية كلغة أجنبية باهتمام أكاديمي كبير ولا تزال غير مستكشفة بشكل كافٍ. لذلك، لا يزال مدى ضرورة دمج برامج التبادل الثقافي في مبادرات تطوير موظفي الجامعات موضوعاً للنقاش الأكاديمي المستمر. تهدف هذه الدراسة إلى استكشاف تأثير برامج التبادل الثقافي إيراسموس + على المواطنة العالمية لمتعلمي اللغة الإنجليزية كلغة أجنبية من طلاب الدكتوراه الجزائريين. ولهذه الغاية، تم تنفيذ تصميم نوعي، حيث أجريت مقابلات شبه منظمة مع تسعة طلاب دكتوراه جزائريين من جامعات جزائرية مختلفة. تم تحليل البيانات النوعية باستخدام التحليل الموضوعي. أبرزت النتائج التي تم الحصول عليها من هذه الدراسة أهمية برامج التبادل الثقافي إيراسموس + في تعزيز حساسية طلاب الدكتوراه تجاه الاختلافات الثقافية، وتطوير مجموعة من الكفاءات بين الثقافات مثل التعاطف والانفتاح والتسامح التي تسمح لهم بالتفاعل والتعاون وفهم الثقافات الأخرى. علاوة على ذلك، تطورت المواطنة العالمية لمتعلمي اللغة الإنجليزية كلغة أجنبية من مجردة إلى ملموسة مع نمو كفاءاتهم بين الثقافات، وكذلك انخراطهم في القضايا العالمية. ينعكس هذا النمو في استخدامهم للغة الإنجليزية كجسر للتواصل العالمي وفي إحساسهم بالمسؤولية المشتركة والعمل المشترك.

الكلمات المفتاحية إيراسموس +، المواطنة العالمية، طلاب الدكتوراه الجزائريين في اللغة الإنجليزية كلغة أجنبية

* ملحق بالقرار رقم 1082... المؤرخ في
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 المضي أسفله،

السيد(ة): حنان أميلة الصفة: طالب، أستاذ، باحث طالب

الحامل(ة) لبطاقة التعريف الوطنية رقم: 406135162 والصادرة بتاريخ: 2023.06.09

المسجل(ة) بكلية / معهد الآداب واللغات قسم اللغة الإنجليزية

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

عنوانها: Exploring the Influence of Erasmus+ Cultural Exchange programs

on English as a Foreign Language Learners' Global Citizenship: Case of EFL

Algerian PhD students
أصرح بشرقي أنني التزم بمراعاة المعايير العلمية والمنهجية ومعايير الأخلاقيات المهنية والنزاهة الأكاديمية

المطلوبة في إنجاز البحث المذكور أعلاه .

التاريخ: 2023.06.06.....

توقيع المعني(ة)

* ملحق بالقرار رقم 1082... المؤرخ في
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): بنا جوي نسري الصفة: طالب، أستاذ، باحث طالب

الحامل(ة) لبطاقة التعريف الوطنية رقم: 1000205096 والصادرة بتاريخ: 2016/04/27

المسجل(ة) بكلية / معهد الآداب واللغات الأجنبية قسم: اللغة الإنجليزية

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

عنوانها: Exploring The Influence of Erasmus+ Cultural Exchange

Programs on English as a Foreign Language Learners' Global Citizenship :
Case of EFL Algerian Ph.D Students.

أصرح بشرفي أنني التزم بمراعاة المعايير العلمية والمنهجية ومعايير الأخلاقيات المهنية والنزاهة الأكاديمية

المطلوبة في إنجاز البحث المذكور أعلاه .

التاريخ: 26/06/2020

توقيع المعني (ة)

* ملحق بالقرار رقم 1082... المؤرخ في
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): روايح حياركة الصفة: طالب، أستاذ، باحث

الحامل(ة) لبطاقة التعريف الوطنية رقم 419653893 والصادرة بتاريخ 2020/09/04

المسجل(ة) بكلية / معهد الدراسات واللغات قسم اللغويات الإنجليزية

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

عنوانها Exploring the influence of Erasmus+ cultural exchange program

on English as a Foreign Language learners global citizenship: The case of

EFL Algerian PhD students

أصح بشر في أني التزم بمراعاة المعايير العلمية والمنهجية ومعايير الأخلاقيات المهنية والنزاهة الأكاديمية

المطلوبة في إنجاز البحث المذكور أعلاه .

التاريخ: 2025/06/06

توقيع المعني (ة)