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Implementing backward design to foster intercultural communicative competence in textbook-based curricula: A proposed framework for English language practitioners



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Abstract

Teaching intercultural communicative competence (ICC) is still a challenging goal to achieve in English as a Second/Foreign Language (ESL/EFL) education. ESL/EFL instructors teaching in textbook-based educational contexts require more tangible approaches to designing and implementing purposeful intercultural language teaching that amplifies the desired ICC goals. This article proposes the use of a backward design-inspired framework as an effective approach to foster ESL/EFL students' intercultural skills through the development and implementation of supplementary ICC materials. The article explains how specific ICC dimensions can be enhanced and complemented through a proposed four-stage framework, helping instructors identify intercultural learning gaps in the assigned curriculum, identify desired results for intercultural learning, determine assessment evidence, and plan supplementary intercultural learning experiences and instruction. The article provides an example of implementing this framework to support ICC development in an ESL/EFL teaching context in Jordan and concludes with some pragmatic insights for implementing the framework in similar ESL/EFL teaching contexts.

Keywords: intercultural communicative competence, intercultural pedagogy, backward design, ESL/EFL education.

Introduction

The current globalization and the instability of socio-political circumstances has led to increasing recognition among ESL/EFL practitioners that the goal of English language education should expand from teaching functional uses of the English language, as encouraged by communicative approaches to language teaching, to helping learners recognize, navigate, and appreciate the cultural

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diversities in the communities they belong to (Byram, 1997; Gómez-Rodríguez, 2018; Kramsch, 1993). One of the factors influencing planning for intercultural learning, and thereby students' engagement with the complex phenomenon of culture, is the use of textbooks as a main artefact in the ESL/EFL classroom (Davidson, 2019; Efron, 2020). In many formal education settings around the world, national departments or ministries of education assign teams of local ESL/EFL experts to develop English textbooks internally (e.g., Ghajarieh & Salami, 2016) or approve a series of international English textbooks that align with national curricular goals (Efron, 2020)¹. These governmental bodies feature textbooks as the source for lesson planning and language testing (Alhababah *et al.*, 2016; Efron, 2020), and teachers are expected to complete the chosen textbook from cover to cover before the end of the academic year. Thus, these textbooks become influential tools that shape the process of English language education, with learning objectives being constructed around them.

Although an increasing number of English textbooks have incorporated cultural content to teach learners about the values and beliefs of the dominant target culture², they have continued to minimally identify and verify ICC gains as essential language learning goals (Gómez-Rodríguez, 2015; Shin *et al.*, 2011). Despite the current efforts of providing international guidelines on designing ICC tasks in the classroom (e.g., ACTFL, 2011; Council of Europe, 2001, 2017; NCSSFL & ACTFL, 2017), English textbooks continue to implement those standards at a minimal level by limiting intercultural teaching to the easily observable elements of culture such as fashion, food, and festivals (Risager, 2018). Sometimes, it takes the form of cultural notes, which are not effectively incorporated in language activities nor aim to help learners deconstruct complex elements of culture (i.e., ideas, feelings, attitudes) they are likely to engage with in intercultural interactions (Liddicoat, 2008). This presentation of culture as a “fifth macro skill, which is introduced once the skills of speaking, listening, reading and writing have been established” (Liddicoat, 2008, p. 287) has excluded opportunities for learners to explore cultural diversities and practice negotiation of meaning-making and critical intercultural evaluations.

Another relevant issue to cultural content in textbooks is typifying (Liddicoat & Scarino, 2013) descriptions and representations of cultural groups based on an accumulation of fixed national attributes (Gómez Rodríguez, 2018; McConachy, 2018) or what Holliday (2018) describes as *big* cultures. Not only does this approach underplay dynamic factors such as inner cultural diversities and individual variability when examining culture and cultural behavior, but also promotes stereotypical thinking about cultural groups. Previous research has shown that many English language textbooks promote stereotypical representations of learners' home cultures (e.g., Aljuaythin, 2018; Nazari, 2007; Messekher, 2014) and reinforce unbalanced power relations by naturalizing the dominance of viewpoints and principles of the dominant English culture they teach (e.g., Efron, 2020; Xiang & Yenika-Agbaw, 2021). In textbook-based ESL/EFL teaching contexts, where English textbooks are perceived as “makers of truth” (Efron, 2020, p. 24), this ethnocentric approach to intercultural learning is likely to verify and create auto-stereotypes (stereotypes one has about one's own culture) and hetero-stereotypes (stereotypes of other cultures) (Byram, 1997) among learners.

A further issue that limits the potential for intercultural learning is the lack of tasks and question-types which promote critical engagement with cultural representations in the textbook itself (Gómez Rodríguez, 2015; Shin *et al.*, 2011). English textbooks are found to promote a dominant pedagogy of habit-formation, expecting students to master a native-like proficiency through “pattern practice and over-learning embedded in audio-lingua exercises” (Nazari, 2007, p.137). As discussed by Nazari (2007), most English textbook exercises are of the closed-ended type (e.g., filling in the blanks, multiple choice questions, matchings). Similarly, the overall

organization of textbook activities are invariable and language tasks primarily target comprehension of factual knowledge presented in written and spoken texts with no encouragement to interpret and negotiate cultural meanings of the texts (McConachy, 2018; Nazari, 2007). This lack of prompted interpretations and reflections of the cultural content presents a problem as learners' choice of what to believe about other cultures and their own is likely to be restricted by what the textbook imposes on them. Thus, learners become more disengaged with their learning as they lack curiosity and necessary learning skills to unleash knowledge acquisition and engage with the unfamiliar.

These challenges accompanying textbook-based syllabi are likely to expose ICC gaps in the ESL/EFL curricula—missed opportunities to deepen understanding of the ideologies, attitudes, and the value systems that shape discourses of culture and “the interpretation of actions and symbols in a range of contexts within and beyond national cultures” (Davidson, 2019, p.89). On a positive note, however, efforts have been dedicated to help instructors address static cultural representations in ESL/EFL textbooks by proposing activities to help with the issue (e.g., Abrams, 2020; Davidson, 2019; Gómez Rodríguez, 2015; McConachy, 2018; McConachy & Hata, 2013) and relevant theoretical frameworks that promote adaptive learning, dynamic approaches to assessment, and critical thinking skills (e.g., Borghetti, 2013; Gómez-Rodríguez, 2018; Moeller & Nugent, 2014; Shaules, 2020).

To further contribute to these efforts, this article proposes a framework to develop ICC tasks based on an evaluation of the ICC needs in a textbook-based curriculum. Building on Byram's (1997) model of ICC, this framework employs some principles of *backward design* (Wiggins & McTighe, 2005) in relevance to ICC. The articulation of this framework aims to help ESL/EFL teachers and instructors of other foreign languages adopt pedagogical practices through which they can include relevant cultural contents, enhance ICC learning in their teaching contexts, and acknowledge biases in the process.

Principles and Stages of Backward Design

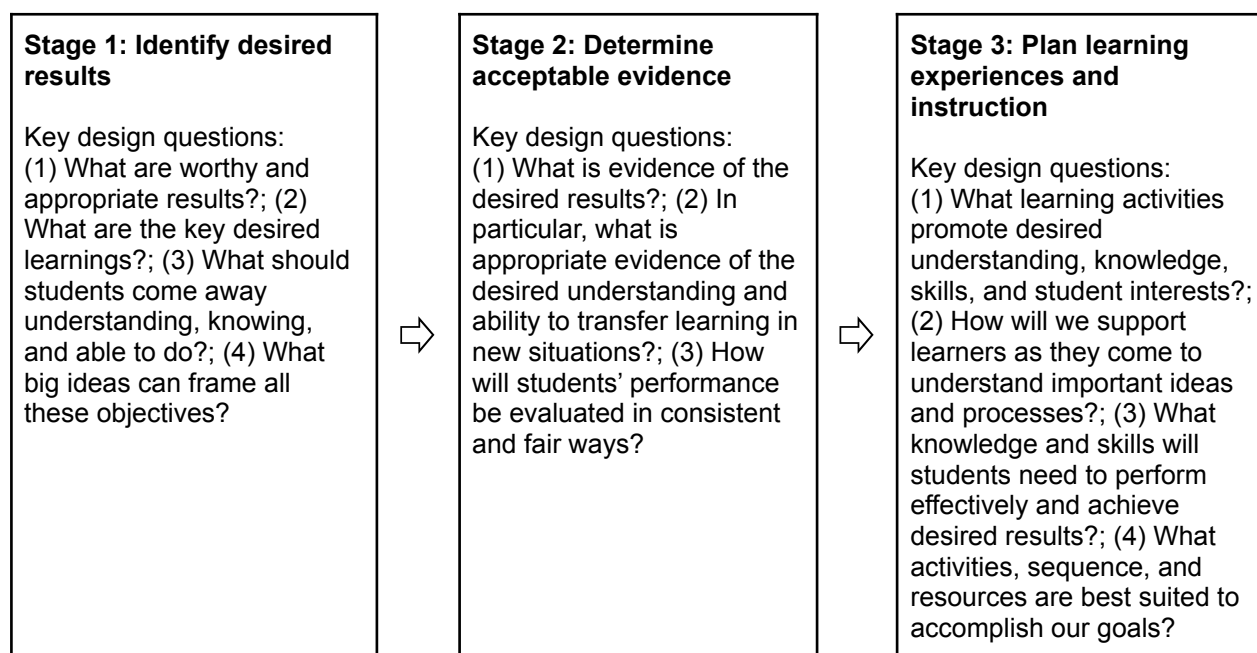
Backward design, also known as the *Understanding by Design (UbD) Framework* (Wiggins & McTighe, 2005) is a trend of curriculum design that sees purposeful planning of learning as key to guiding instruction and assessment. Its two key principles are to “1) focus on teaching and assessing for understanding and learning transfer and 2) design curriculum “backward” from those ends” (McTighe & Wiggins, 2012, p. 1). As Wiggins & McTighe (2005) argue, this approach to teaching puts the learning goals at the fore of the learning process. Once established, instructors consider approaches to learning assessment—“the use of *many* methods of gathering evidence of meeting desired results” (p. 6). For this reason, backward design is described as an *intentional* approach to curriculum design (McTighe & Wiggins, 2012) as it asserts the need to establish the purpose of a learning activity before implementing it in the curriculum.

Drawing on Wiggins and McTighe's (2005) illustration of UbD framework, some of the key features underpinning backward design are: (1) a focus on developing learners' understanding and their effective use and transfer of content knowledge and skills outside the classroom; (2) an emphasis on manifesting learners' understanding and transfer of knowledge and skills through authentic performance of their understanding (see Table 1 on the six facets that imply learners' understanding); (3) a prominence of the role of the teacher as a facilitator of learning, supporting the process of meaning-making and learning transfer among learners; (4) and regular adjustment of the lesson plans against the established desired goals and learners' performance (Wiggins & McTighe, 2005). In that sense, backward design encourages instructors to perceive the textbook as a learning resource rather than the curriculum and to shift their focus from learning activities to *big ideas*—

“concepts, themes, or issues that give meaning and connection to discrete facts and skills” (p. 5) they want their learners to understand and transfer.

In their description of the UbD framework, Wiggins & McTighe (2005) explain the three stages of backward design. In the first stage, *identifying the desired results*, instructors must have clarity about “long-term priorities” (p. 58) for learning. To make decisions about priorities, they recommend instructors to answer four key design questions (see Figure 1 for key design questions for each stage), while reviewing curriculum expectations and examining relevant content standards (e.g., national, international, provincial). Acknowledging the challenge of time constraints most instructors face in developing and implementing curricula, instructors need to make decisions about the knowledge and skills they plan to teach, informed by clarity about learning priorities (Wiggins & McTighe, 2005). As the design questions indicate, the focus is not to teach the content for its own sake as it should be a means to reach a larger goal, transfer of learning. Ultimately, teaching should aim to engage learners in discussing and exploring core challenges, which help them shape perspectives and deepen their understanding of the subject or discipline of study.

Figure 1 *Stages of backwards design*



Note: Design questions adapted from McTighe & Wiggins (2012) and Wiggins & McTighe (2005)

In the second stage, *determining acceptable evidence*, instructors must consider the assessment tools and performance tasks that provide evidence for learners' capacity to achieve the desired end goals determined in stage 1. In this stage, instructors are encouraged to think as assessors before designing specific learning tasks. This includes, but is not limited to: (1) considering what sufficient evidence of understanding the subject would be; (2) the different types of evidence the desired goals require; (3) the performance tasks that would focus learners' understanding and transfer of knowledge and skills; and (4) the criteria through which instructors make generalizations about learners' understanding and performance quality (Wiggins & McTighe, 2005). Moreover, instructors can use “the various abilities central to each facet” (p.161) to guide them in the design process. This is not to suggest that instructors should address all six facets in each task, but rather make decisions about which one(s) will most appropriately guide the design of each task. A key factor, and a challenge, in determining acceptable evidence is the issue of validity, the extent to

which the developed assessment methods and task types will assess what is desired to be achieved in stage 1 (Wiggins & McTighe, 2005). Thus, developing criteria and rubrics can help ensure alignment between the end goals and relevant evidence.

In the final stage, *planning learning experiences and instruction*, instructors build on their planning in stages 1 and 2 to decide on the most appropriate learning activities learners are to do during the lesson or module, in addition to the resources they will need to complete the activities successfully. Similar to the previous stages, instructors are to consider a number of key design questions to make strong correlations between the knowledge and skills learners are expected to acquire and the learning activities they are to work on.

Table 1 *The six facets of understanding in backward design*

Can explain	concepts, phenomenon, and processes by relying on principles, data, and reasoning to teach others, justify answers, and make insightful connections.
Can interpret	multimodal texts and documents (including models, analogies, and images) by making sense of data and experiences and providing a historical and/or personal dimension to stories and events.
Can apply	the knowledge and skills they acquire in new, real, and complex contexts.
Have perspective	by seeing the big picture, develop diverse perspectives about the subject, and critically examine viewpoints.
Can empathize	by perceiving others sensitively and find what others think of as odd or implausible as a valuable opportunity for learning something new.
Have self-knowledge	by showing metacognitive awareness- reflecting on the meaning of learning and experiences, acknowledge one's prejudices and privileges, strengths and weaknesses, personal style.

Note: Descriptors adapted from McTighe & Wiggins (2012) and Wiggins & McTighe (2005).

A Proposed Framework for Designing Supplementary ICC Materials

The backward design approach provides a comprehensive process for developing curricula by drawing upon learning priorities, in which learners' deep understanding and transfer of learning to real-life situations are the core principles of teaching. In that sense, it can be built on as a pedagogical solution to develop supplementary ICC materials and foster ICC more purposefully in the ESL/EFL classroom. In fact, the six facets of understanding in this framework mirror Byram's (1997) instructional model of ICC dimensions of *knowledge, skills and attitudes*. Having perspective and empathy are in line with attitudes of openness to intercultural learning, curiosity to learn about one's and other cultures, and willingness to find value in and learn from cultural diversity. Similarly, the abilities to explain and interpret texts, documents, and data are central in developing ICC knowledge and interpreting and relating skills, through which learners are expected to learn and explore big ideas about intercultural interaction, cultural communities, Self and Other, and cultural artifacts through practicing mediation between one's cultural understandings and those of the language speaking communities (Byram, 1997; Liddicoat, 2014). Skills of discovery and interaction require learners' readiness to apply and adapt relevant intercultural knowledge and skills they acquired when interacting with other language speakers in different mediums (i.e., face-to-face or online). These facets can interplay to help learners attain a sense of self-knowledge, which can be

expanded to help learners develop *critical cultural awareness* by practicing critical thinking and evaluation of assumptions and stereotypes they have about their own and other cultures as well (Byram, 1997).

In this line of thought, the remaining part of this section proposes a framework that can support the design of supplementary ICC materials in textbook-based ESL/EFL educational settings. This framework extends backward design to include the following four stages (see Figure 2): (1) identifying ICC gaps; (2) identifying desired ICC results; (3) determining acceptable evidence for intercultural language learning; and (4) planning the supplementary ICC experiences and instruction. Given the dynamic and evolving nature of ICC, this framework is best approached as an iterative process. In other words, instructors are encouraged to frequently reflect on and adapt their teaching processes as part of effective ICC learning design.

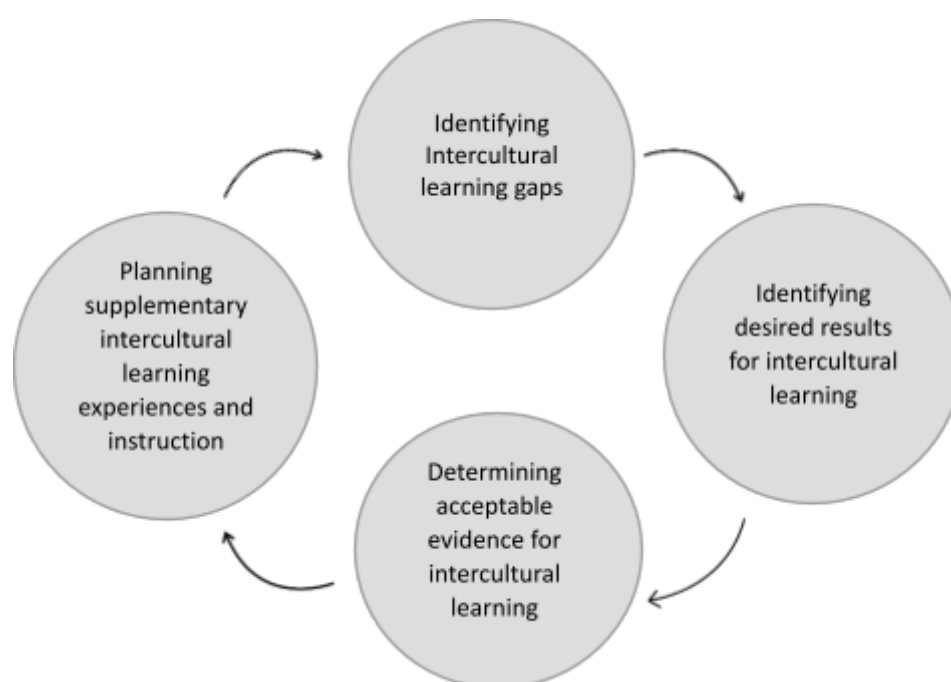


Figure 2 *A framework for supplementary ICC materials design*

(1) Identifying Intercultural Learning Gaps

In this first stage, a critical evaluation of the cultural content in the textbook helps identify the ICC gaps to be addressed in task design. Evaluation should not be limited to reviewing footnotes, activities, or readings about other cultures, but extend to reflecting on the extent to which textbook intercultural language activities encourage the practice of observing, interpreting, and negotiating the cultural meanings they engage with in the texts they study and seeking acquisition of multiple perspectives to knowing and being in the world (Kramsch, 2009; McConachy, 2018). In this sense, addressing the cultural clashes and tensions created by the static representations and national attributes of culture and cultural products can serve as identifiers for areas of ICC development (McConachy, 2018). Reflecting on the use of image and the ‘voices’ utilized to position the students’ culture(s) vs. the target culture(s) in the textbook’s language, for instance, can potentially

reveal a lot about the structured prototypes and the possible cultural meanings constructed about culture, diversity, and intercultural interaction.

(2) Identifying Desired Results for Intercultural Learning

Given the fact that ICC gains are complex to verify in teaching contexts, this stage should be dedicated to identifying the course's specific long-term and/or short-term ICC goals, which will orient decisions about appropriate evidence and task planning as well. In that sense, instructors can choose to focus on a relevant ICC dimension instead of aiming for all at once. For instance, a certain module or a series of tasks can aim for developing the skills of interpreting and relating (Byram, 1997), while another can focus on developing knowledge about Self and Other (Byram, 1997). Breaking down ICC learning goals can provide a more efficient intercultural learning experience for students and make assessment of their ICC gains more tangible.

(3) Determining Acceptable Evidence for Intercultural Learning

In this stage, instructors start framing how intercultural learning would look like in their classroom and ways through which it can be tracked among students. Depending on which aspects of ICC or facets will be focused on in the supplementary materials, instructors start thinking of appropriate evidence to help achieve the desired results and help students transfer their intercultural learning beyond the classroom. Building on the example from stage 2, instructors might aim for students to interpret a document from the target culture and relate it to another document from their own culture. Appropriate evidence of this goal can be having students negotiate their encounters with other cultures by relating literary texts (e.g., poems, short stories, plays) that address a marginalized group (e.g., immigrants, refugees, ethnic or religious minorities) in the target culture and their own (Pulverness, 2014). Consulting ICC models or frameworks at this point can help address this issue as well as develop relevant assessment tools and rubrics. Recognizing the critiques, limitations, and biases of these models, however, is key to somewhat acknowledge what instructors are able or not able to achieve with a certain model and ensure some consistency and fairness in assessing students' performance.

(4) Planning Supplementary Intercultural Learning Experiences and Instruction

As indicated by the design questions for this stage, planning tasks that achieve the desired goals as well as elicit students' creativity and interest about the topic should be accompanied with supporting resources, which help transfer acquired knowledge and skills into novel contexts. The noticeable increase in using social media and digital tools has provided affordances for intercultural communication beyond national boundaries (Kramsch & Uryu, 2012; Norton & Toohey, 2011), hence the rise in integrating multimodality (i.e., the use of video, audio, 3D environments, and text) in ICC task design (Avgousti, 2018; Godwin-Jones, 2019). Role plays, film making, podcasting, blogging, and creative and reflective writing are among the commonly implemented ICC activities in ESL/EFL teaching settings (e.g., Hui-Chin *et al.*, 2020; Lee, 2012; Thomas & Yamazaki, 2021).

Example of Implementing the Framework to Supplement Intercultural Learning

The following example illustrates how this framework can be employed to design supplementary materials to support intercultural learning in a textbook-based curriculum. This design process was part of a research project conducted in Jordan in 2017, which explored ICC and its development when integrated in a secondary school's EFL curriculum, which uses *English World 9* (Hocking *et al.*, 2012) by Macmillan Education as the assigned textbook in the classroom. The proposed

supplementary materials were designed to support ICC building in Module 7 of the textbook *Travelogues*. This section includes general descriptions of the design process at each stage. Appendix A provides a summary of the ICC learning activities.

(1) Identifying Intercultural Learning Gaps

Through assigned texts for reading and listening comprehension, students in this module learn factual cultural knowledge about some popular cities such as Istanbul in Turkey including historical facts and famous sites they might visit while traveling. The module is rich with resources for travelers including visuals, specifically city maps, and cultural references to music such as the traditional jazz band *The River Boys* in the US and must-visit tourist destinations such as *The Blue Mosque* and *Topkapi Palace Museum* in Turkey. Some tasks encourage students to express opinions and share individual experiences related to the module topic. However, the intercultural tasks are limited to discussions and comparisons engaging with surface culture (i.e., sharing about shopping experiences, food, art events, listening to a dialogue to fill in the blanks, writing descriptive essays about cities students visited) (see Table 2 for task samples from Module 7). As much as these tasks serve as a good starting point to developing ICC, the module does not touch upon elements of deep culture such as attitudes toward relationships, conceptions and practices of moral principles, and approaches to problem-solving (Shaules, 2007), through which students negotiate cultural meanings of the presented cultural content or identify some pressing cultural issues relevant to traveling such as exploring the cultural diversities in those cities and relating them to cultural contexts in their home country.

Table 2 Task samples with cultural content from Module 7

Lesson	Purpose	Sample Task
Reading Comprehension	Students answer and discuss a set of questions after several reads of the article "Istanbul- a city of two continents" by Karen Rivers.	Discuss your answers to these questions: Why do you think Karen Rivers dislikes the international brands being prominent in Istiklal Avenue? Do you think international brands are a good thing or not? What Do You Think? Does reading the article make you want to visit Istanbul? Why/Why not? Which of these aspects of the city would you like to know more about: history and architecture, art events and performances, shopping and street life? Why? Out of all the places in Istanbul that Karen Rivers mentions, which would you like to go to? Why?
Writing	To write about a personal visit to a city using the grammar and vocabulary words learned in the module.	You are going to write about a town or a city you know well. Begin by making notes of things you already know. Do some research so you can include other interesting facts.

Note: English World 9 (Hocking *et al.*, 2012)

Moreover, the approach the textbook takes to introducing traveling and activities of possible interest primarily reflects those practiced by some White Christian tourists abroad (e.g., wine tasting, clubbing, etc.). This is not to assume that such activities are exclusively observed among these individuals, but texts did not seem to contribute to a space for self-expression or re-exploration of

the home culture, in relevance to the new explored societies and cultural contexts. Thus, this module does not seem to provide students with knowledge that helps develop in-depth understanding of new cultural spaces students might engage with in the future, nor promotes skills that allow them to negotiate cultural beliefs, values, or practices and how they tend to shape cultural communities around the world as well as assumptions about them.

(2) Identifying Desired Results for Intercultural Learning

As highlighted earlier, instructors need to be selective of the scope of their desired results for learning. English World 9 primarily teaches British English with a focus on England and White English culture with almost no reference to Jordan or any other Arab cultures because it is designed for a global audience of secondary school students. Given this fact and the ICC gaps identified in stage 1, some desired ICC results³ to achieve with students are:

- develop knowledge about Self and Other by exploring the cultural diversities and social groups in the UK and Jordan.
- make sense of one's and others' cultural experiences by analyzing literary texts that address pressing sociocultural issues, specifically immigration, faith, and hybrid identities.
- address and explain stereotypes about the UK and Jordan.
- develop openness toward cultural difference and perceive it as another way of knowing and being.

(3) Determining Acceptable Evidence for Intercultural Learning

Given the nature of the established goals, performance tasks can be producing a travel podcast, writing a letter to one of the protagonists in a short story or an alternative ending to the story, writing two reflective essays (one after completing Week 1 and Week 3 of class activities). Other evidence can be oral responses to the essential questions, supporting arguments with examples and evidence, and using language that reflects critical intercultural awareness and openness.

In addition to its correspondence with backward design principles, Byram's (1997) model of ICC was consulted in the design process for a variety of reasons, starting with the fact that it is widely disseminated in foreign language teaching settings because it addresses ICC in language teaching contexts (Borghetti, 2013). The interplay between the dimensions of knowledge, skills of interpreting and relating, skills of discovery and interaction, and attitudes to help students develop critical cultural awareness can inform pedagogical approaches to intercultural language learning more practically than other ICC models, which do not necessarily address explicit reference to language and language education. In Jordan, the intercultural dimension of language learning is not as valued as communicative competence approaches to EFL teaching. Given that textbooks are the only resource in the EFL syllabus, the intercultural dimension is approached as an add-on activity, which has resulted in minimal recognition of ICC and its models in Jordan's EFL settings (Daraiseh, 2018). Thus, using Byram's (1997) model for developing ICC evidence and learning activities in this context can potentially enrich ICC practice in Jordan and other similar EFL teaching contexts. For instance, in the ICC activities proposed in this article, students can be encouraged to reflect on the meanings of being "open," "respectful," and a "practicing Muslim" in the Jordanian society.

A facilitated reflection on auto stereotypes such as "Jordanians are family-oriented" engages students in discussions about their individual attributes to interpersonal communication and helped them approach the social context of their relationships with their society and its members beyond

the widely-accepted notions of the individualistic-collectivist dichotomy of national cultures. Similarly, students were encouraged to conduct comparisons between the monocultural realities their textbook introduces about the UK (e.g., England, the royal family, English public figures), and the realities they have come to learn about in the supplementary materials (e.g., multiculturalism in the UK, issues of multiculturalism: immigration, identity negotiation). This approach to validating students' cultural beliefs and practices can help them develop critical awareness of themselves, their own culture, and find alternative meanings to communication across cultures.

That being said, a few biases and limitations about using this model should be acknowledged and addressed in the design process. One is that the model was specifically developed to orient intercultural teaching in foreign language educational settings in Europe (Byram, 2012). Thus, adapting the model in other cultural and pedagogical contexts requires awareness of alternative approaches to understanding and deconstructing ICC in planning for intercultural learning. In practice, Byram's (1997) model seemed to encourage interpretations and reflections on the notion of Self and Other, but within a frame of national cultures (Jordanians vs. British people). Therefore, and to help learners observe social groupings away from ethnic boundaries (Holliday, 2018), later activities (mainly the podcast) were adjusted to support a humanistic approach to interpreting and critiquing social behavior as "subject to contextual and individual variability" (McConachy, 2018, p. 85). This is not to say that the adaptation was smooth in implementation, but rather an attempt towards integrating a non-essentialist (Holliday, 2018) approach to engaging learners with the phenomenon of culture.

4) Planning Supplementary Intercultural Learning Experiences and Instruction

Appendix A provides a summary of the scope and sequencing of the ICC learning activities. Student support for these activities can include providing samples of podcasts and reflective essays, discussing key elements in creating such products, providing checklists, rehearsals with peer and instructor feedback, and self-assessment surveys. To illustrate how a lesson looks like with UbD, Appendix B provides Week 3's learning plan, using the UbD template in Wiggins & McTighe (2005).

Discussion

When mindfully implemented in the curriculum, the backward design approach to designing intercultural language learning has the potential to inform purposeful pedagogy which aims to develop students' intercultural communication skills and critical understanding of the target culture(s) and their own. Building on UbD principles, this paper focused on introducing a didactic framework that can help ESL/EFL instructors be conversant with a more tangible and visible approach to ICC and its assessment. While this paper provided an example of implementing the proposed framework to prepare supplementary ICC materials to support intercultural learning goals in an EFL textbook-based syllabi in the Jordanian context, I would like to address a few pragmatic issues faced when implementing this framework in Jordan which can be relevant to other ESL/EFL contexts as well.

A challenging question while working with stage 1 and 2 was: which target cultures to teach in the classroom? Given the pedagogical context and the limited time to extend teaching beyond the assigned textbook, I decided to focus on the cultural communities in Jordan and the UK. This decision was informed by two factors: (1) English World 9 teaches British English and claims to introduce the 'British Culture', yet most of its language and culture contents (e.g., public figures in readings, images, language varieties) are contextualized in White Christian English contexts,

promoting the native speaker as an authority on the English language and culture (Alptekin, 2002; Byram *et al.*, 2002). Thus, the materials aim to raise students' awareness about the cultural diversities in the UK and challenge their assumptions about British identity and English language speaking communities in that context. Moreover, students did not seem to have factual knowledge about the UK and its different cultural contexts hence the adjustment of Week 1 tasks to help them acquire some cultural knowledge about them. Thus, surveying students about their cultural knowledge at the beginning of the school year can help identify starting points for instructors to assess and develop ICC learning more appropriately.

Another challenge was deciding on intercultural learning evidence (stage 3). With grading-based assessments being utilized as primary evidence for language learning development in Jordan (Alhababah *et al.*, 2016), engaging with the ICC activities was not an easy process because the intercultural dimension to language learning is out of scope in ESL/EFL learning (Daraiseh, 2018), which created recurring challenges in the ICC learning design and the implementation process. This is likely due to the complexity of the topics addressed, especially if rarely discussed in other school curricula. As a result, students can face difficulty expressing their emotions or viewpoints in writing or in class discussions. As exemplified in ways to address the complexity and limitations of ICC constructs, these difficulties should never discourage instructors from challenging students to re-think cultural norms and encourage critical thinking about their cultural understandings. By doing so, students can decenter their views about culture and ways in which they perceive members of cultural communities when interacting with others (Dervin, 2011; Holliday, 2018).

Conclusion

Many ESL/EFL learners are still unable to have direct access to intercultural communication with members of wider speaking communities in their country because English is not the official or second language and socioeconomic challenges reduce their possibilities to travel abroad or take part in technology-mediated intercultural communication. However, they can enhance their ICC learning in their local educational contexts through well-facilitated discussions, reading and writing activities, and other creative multimodal cultural artifacts. By introducing a backward design-inspired framework to enrich ICC learning in textbook-based ESL/EFL curricula, this paper complements purposeful design approaches to intercultural language learning to engage both instructors and students in an open and healthy dialogue about the evolving understandings of culture and intercultural communication practices. As long as instructors perceive the ESL/EFL class as a space to negotiate and learn about culture, students can gradually feel more prepared and aware of the intercultural challenges they are to encounter in a more globalized inter-connected society.

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Appendix A

Summary of ICC Learning Activities

Session Title	Lesson Components	Activity Description	ICC Factors Integrated	Assessment Evidence
Week 1 Entry Point for Cultures in the UK and Jordan	KHW chart on Jordan and the UK. Learn more about the UK and Jordan	(1) Brainstorming what students know about both countries, how they know it and what they wish to know; (2) watching and discussing two videos about cultural communities and practices in both countries.	Knowledge: focusing mainly on factual knowledge more than on knowledge of interaction; skills of relating and interpreting; attitudes of openness and curiosity	Oral responses to essential questions; first reflective response essay (the deep side of cultural practices); gallery walks with photos taken to introduce local communities.

Week 2.1 <i>Learning About Culture and Diversity Through Literature</i>	<i>See, Look, Wonder</i> (Project Zero, 2016, n.d.). Reading sections from "The Ostrich" by Leila Aboulela (Aboulela, 2005).	(1) Making careful observations and thoughtful interpretations of several visuals related to the story themes; (2) reading the story and relating its themes to students' own cultural experiences.	Knowledge: focusing on self and other; skills , interpreting and relating; critical cultural awareness focusing on evaluating practices in both cultures; attitudes of curiosity and openness.	Oral responses to the See, Look, Wonder ice-breaker and discussion questions; writing an alternative ending to the story, or a letter to one of the two main characters; use of vocabulary in context; language reflecting intercultural awareness
Week 2.2 <i>Communities and Cultural Diversity</i>	A discussion on communities Multicultural Britain	(1) Introducing the concept of community and social group; (2) discussing how values and beliefs impact interaction and commonality; (3) watching a short documentary and reflect on multiculturalism in the UK and Jordan; (4) relating the documentary to the story from the previous session.	Knowledge , focusing on multiculturalism and how social groups function; skills , interpreting and relating; critical cultural awareness focusing on reflecting on own values and beliefs and evaluating cultural practices in both cultures; attitudes of curiosity and openness and focusing on readiness to negotiate values and beliefs.	Producing a traveling podcasts (in pairs or groups of three); use of vocabulary in context; language reflecting intercultural awareness
Week 3 <i>Working with Cultural Assumptions</i>	<i>The Danger of a Single Story</i> (Adichie, 2009) A Historical Account of Stereotypes on the Irish immigration in the US	Watching a part of the TED Talk and discussing the meaning of a single story; (2) learn about other stereotyped groups in history and relate this learning to students' experiences of 'Othering'.	Knowledge , auto-stereotypes and hetero-stereotypes; skills , interpreting and relating; attitudes of openness and readiness to see that one's own beliefs are not the only correct ones.	Second reflective response essay (how should stereotypes be approached? What does that teach you about culture, yourself, and others in Jordan and the UK?); language reflecting intercultural awareness

Appendix B

UbD Lesson Plan

Stage 1 - Desired Results	
<p>Established Goals:</p> <ul style="list-style-type: none"> Students develop knowledge about the concept of stereotyping and explain why it occurs across cultures. Students demonstrate an understanding of how stereotypes impact knowledge of and attitude toward Self and Other and how this might take place in intercultural communication. Students analyze and reflect on stereotypes of their own about Jordan and the UK. 	
<p>Understandings: <i>Students will understand that...</i></p> <ul style="list-style-type: none"> not all stereotyping is negative, but it impacts how we perceive and treat individuals and cultural communities. any social, racial, or religious group is subject to being stereotyped. media plays a key role in broadcasting, and in some cases, challenging assumptions and stereotypes. 	<p>Essential Questions:</p> <ul style="list-style-type: none"> What is stereotyping? Who makes these stereotypes? Why do people stereotype? What is the danger of a 'single story' about an individual, a community, a culture, etc.? How can single stories be challenged? How can stereotypes impact people's lives? What about communities and societies? Does stereotypes educate us about other cultures? What does stereotyping teach us?

<ul style="list-style-type: none"> to understand stereotyping, people need to understand the hidden ideologies and power systems that lead to it. it takes openness, empathy, and critical analysis skills to understand and challenge stereotypes people have about themselves and others. 	
<p><i>Students will know...</i></p> <ul style="list-style-type: none"> Some stereotypes about Irish immigrants <p>in the US, difficulties and some opportunities these stereotypes created for them in their new society.</p> <ul style="list-style-type: none"> Basic history (i.e., the reasons behind Irish immigration and key immigrant life challenges). Stereotyping vocabulary terms and phrases. 	<p><i>Students will be able to...</i></p> <ul style="list-style-type: none"> Define the concept of stereotyping (auto-stereotyping and hetero-stereotyping) and provide and explain examples on each type. Relate the concept of 'single story' to how they perceive experiences of immigrants in Jordan. Analyze stereotypes they have about Jordan/Jordanians and others about the UK/British people and express their ideas, attitudes and feelings orally and in writing.
Stage 2- Assessment Evidence	
<p>Performance Tasks:</p> <ul style="list-style-type: none"> Write a response essay, reflecting on one stereotype you have about Jordan and another about the UK (this can be about people, traditions and customs, or other cultural practices or products). Explain the stereotype, how you developed it, and the extent to which you have approached it differently after the first activity (students may write an essay or record a podcast for this task). 	<p>Other Evidence:</p> <ul style="list-style-type: none"> Using stereotyping-related language in context. The use of language reflecting intercultural awareness about the topic.
Stage 3- Learning Plan	
<ul style="list-style-type: none"> Use student KHW responses from Week 1 to have an introductory discussion about stereotypes and single stories. Review listening comprehension strategies before playing the TED Talk. Have students watch a section from "The Danger of a Single Story" (TED Talk, 2009), take individual notes, and share ideas about the essential questions in small groups. Conduct a slide show of the cartoons from ("Irish stereotypes", 1996), ask students to share general ideas and oral responses to essential questions, drawing on their ideas and discussions of the 'single story' in the TED Talk. Add sources such as English subtitles to accommodate different listening levels. Facilitate a group discussion to interpret (individually then share with a partner/small group) and discuss (in small groups then as a class) cultural meanings of 'single story' embedded in "and cartoons. Review instructions of the reflective essay/podcast and answer questions about the task. Provide students with essay/podcast check-lists to review the components that should be included in each. Distribute the self-assessment survey. 	

1 In some instances, ministries of education contract an international publisher to design EFL curricula to be more culturally appropriate to the local context and teach a specific English variant (mostly British English and American English). These textbooks, however, are still criticized for manipulating shared sociocultural values in the learners' home culture.

2 Many ESL/EFL textbooks are still centered around standard White American and British English as the only varieties and cultures worth learning in many parts of the world (Jenkins, 2006; Philipson, 2017), though there is an increase in textbooks with an international culture focus.

3 I identified these desired ICC results based on my pedagogical context and with inspiration from Byram's (1997) model.