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English Language Teachers' Intercultural Communication Competence in Teaching English as a Foreign Language in Jordanian Context

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ABSTRACT

Intercultural Communication Competence (ICC) is the apparent goal of an extensive array of educational research in teaching English as a foreign language in the last decade. However, intercultural communication competence has not been scrutinised yet in the Jordanian EFL context. Hence, the aim of this study is to investigate the level of ICC among Jordanian EFL teachers. The study is a mixed-method research design. The sample of the study was 105 EFL teachers. A questionnaire survey and semi-structured interviews were selected randomly. The data were analysed using SPSS 23.0 and thematic analyses to identify the themes and codes that underlie it. The findings showed that teachers develop ICC through comprehension of personal culture, skills of interpreting and relating, and attitudes towards other cultures. Furthermore, the interview findings showed that lack of time, lack of IT support, lack of teaching resources, and the influence of religion and society are the major challenges in teaching ICC. Despite the challenges, teachers recognise the importance of teaching ICC is considered as being fundamental for creating positive interactions in an intercultural context and alter the students' intercultural experiences and their perception of their surroundings. The study recommends curriculum improvements, policy adjustments, and increased professional development opportunities for teachers.

Keywords: Intercultural Communication Competence (ICC); Teaching English; Challenges; Benefits; EFL; Jordan

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1. Introduction

Although many works have been carried out in the field of ICC since Hall^[1] a comprehensive model of ICC that can be applied to different cultures is yet to be developed^[2]. The initial stage of developing a model of ICC is to study and analyse the possible variables that contribute towards identifying a cultural-general model. That is to say, the variables should reflect practices of a specific society so that the results from this kind of study can be implemented to build upon existing literature. Accordingly. This study seeks to investigate the Jordanian context and focuses on teachers' perceptions and implementations of ICC and the challenges facing the teaching of ICC. The study is also aiming at contributing to the methodological study by integrating data using a mixed method design for more saturated analysis and a process that, by its integrated nature, captures a more inclusive range of perspectives

English is an international language, and it is used by several people around the world. People who belong to various civilizations and races speak English. Every person who uses English in their life applies their conventions to their way of speaking depending on social and cultural schemata. Thus, the user of the language needs to have some linguistic information (syntactic use) and "the capability to contact within the scope of customs" Byram^[3]. From the teaching viewpoint, teachers concentrate on grammar in teaching English as a foreign language (EFL). On the other hand, it is significant to have some changes in the methodology of language teaching such as depending on communicating with learners to comprehend instructions. (Byram^[4] Martin^[5]; Koester & Lustig^[6]; Dai & Chen^[7]). This change has an essential effect including (ICC) in teaching English in the classroom environment which allows the increase of learners' competencies, and this helps them to comprehend the convictions, manners, and values that others have. This will also help learners to understand students who speak different languages and have different cultures Byram, Holmes, & Savvides^[8]. Several educational institutions adopt intercultural communicative competence in teaching English Griffith et al.,^[9]. Depending on the point of view of Byram's^[10], the ICC framework can be adopted to evaluate the progress of EFL using the construction of ICC. Many linguists like Barker^[11]; Arasaratnam et al.^[12] adopted this model in their studies. The model consists of some viewpoints and some

definitions which are about the points of view, interactive skills, productive aims, realizations of cultures, and knowledge.

In this research, the information of each part is described as follows:

1. Differences between the points of view among students who have different cultures make learners have the desire to know about new things, cultures, and convictions. Also, the values, convictions of the students, and the way they deal with others will influence the people around them.
2. Having intercultural experience includes cultural activities like the type of music, art, clothes, and many other things and includes the experience of how these various activities interact socially (how people in their culture form a stereotype, the ways people prefer to conceive, elaborate, and realize the world within cultural differences. Intercultural experience may include realized and unrealized aspects. The realized aspect presents particular, articulated, and conceived patterns of language while the unrealized aspect presents (social and cultural ideas) presents the suitable patterns of language, and this leads to a prosperous interaction. On the other hand, intercultural communicative competence cannot be acquired rapidly. It progresses through having dynamic intercultural knowledge Byram, Gribkova, & Starkey^[13], but it also includes an exchange interaction that makes students feel engaged and not involved in the intercultural aspect.
3. In order to connect and interact with others, students need to have some experience in various cultures, so that they can interact (discuss the misconceptions of some cultural points) with people who belong to different cultures.
4. Having the ability to perceive and connect between ideas refers to the ability of the students to realize documents depending on various cultural viewpoints.
5. Having cultural realization helps students to be conscious of the conceiving representations that affect evaluating the culture. Thus, perceiving cultures depends on clear principles, viewpoints, and practices Byram^[10], p. 63. In addition, this is disapproved because it concentrates on the complicated patterns of culture during true communication, so speakers should not

look at different aspects of culture subjectively. Communication includes different cultural points of view, so trying to apply cognitive skills to modify one's opinions may help to discuss some cultural issues. Byram^[4] argued that having cultural consciousness is essential in language practice because it obliges learners to use language in their critical thinking.

2. Literature Review

Intercultural Communication Competence (ICC) has emerged as a prominent objective in recent EFL research, yet its application remains not fully investigated within Jordanian educational contexts. While ICC has garnered significant attention in global language teaching discourse over the past decade, empirical investigations into its development among Jordanian EFL teachers are relatively few especially the challenges of teaching ICC. This study seeks to address this gap by evaluating the current level of ICC within this specific population, offering critical insights to bridge theory and localized practice. According to Hinkel^[14], ILT is defined as: "a set of shared assumptions about the nature of language, culture, and learning that shapes an overall understanding of what it means to teach language and to do this in an intercultural way". According to this point of view, it is not a rigid methodology but rather a framework that guides language educators in developing practices tailored to their sociocultural context. Liddicoat & Scarino^[15]. As a result, this approach empowers English teachers to design instruction that aligns with the cultural and social dynamics of their classrooms. Building on this foundation, Intercultural Communicative Language Teaching (ICLT) emerges as a culturally responsive pedagogy, emphasizing linguistic and cultural diversity both within and beyond the EFL classroom. Collier^[16] outlines key parameters for ICLT, which serve as the core framework for this study:

The first parameter of intercultural ICLT is to concentrate on the schema of the teacher and the listener, and this includes their experiences at home, and mix these experiences with the cultural experiences in the classroom Arasaratnam^[17]. This principle is essential in the analysis of this research. The second parameter concentrates on the importance of dealing with the ICC as a clear aim of EFL in which the speaker serves as the main model rather than the native

speaker Martin & Nakayama^[18]. The third parameter concentrates on the teaching processes in the classroom which make intercultural language learning easier Arasaratnam & Banerjee^[19]. Researchers suggest that fostering intercultural competence (ICC) in educational contexts can be effectively achieved through cross-cultural experiential learning. This approach is considered highly valuable as it encourages learners to use the target language for communication, enabling them to critically reflect on their own cultural norms and the underlying assumptions that shape their perceptions and judgments of the world around them.

When students are involved in social interaction, knowledge of language and culture is maximized, and students will get some information about the culture of others Lieberman & Gamst^[20]. It is encouraged to make clear links and contrasts between language and cultures, showing learners' consciousness of the similar and different points of culture. It is needed to concentrate culture within the domain of language, so the concentration should be moved from general facts about culture towards culture within the scope of communication Dai & Chen^[7]. ILT process concentrates on the diversity of English and deals with language as an 'equally valid embodiment of people's lifestyle' Liddicoat^[21]. The linguistic repertoire and cultural schema of the student help in learning English by linking the new ideas and the practices of using language. ICC is a process, and it has several dimensions Byram et al.,^[13]; Chi & Suthers^[22]. The foreign language classroom gives some learning affordances.

On the other hand, ICC has some drawbacks in the domain of EFL related to its epistemological bias. Kealey^[23], Han^[24]. One of the drawbacks of ICC is its individual bias. Intercultural communicative competence also gives more importance to cultural differences since people have different and similar cultures Sarwari & Wahab^[25]. Although the variety of cultures is approved, this variety may draw a separation between countries, religions, and cultures Ihtiyar & Ahmad^[26].

Some experimental studies have concentrated on an integral part of intercultural competence through the lecturer's realizations. Eken^[27]; Xiaohui & Li^[28]; Kiet^[29]; Osman^[30] concentrated on lectures about EFL. Particularly, Xiaohui & Li^[28] presented some studies about the realization of ICC in North-eastern Chinese universities. The results of the previous research demonstrate that these Chinese lectures may

clarify the divergence between the ICC frameworks in language learning. However, there is a doubt in accomplishing intercultural proficiency and linking English foreign language learning with cultures. Moreover, although teachers tried to encourage intercultural communicative competence in the classroom, they faced some difficulties. The content of teaching was limited in the intercultural learning, and teachers were not familiar with some points related to the target culture perspectives; also, the materials used in the intercultural learning were not sufficient. Another important research was done by Ho^[31] in the context of tertiary classrooms in Vietnam. The research showed the influence of using the cultural aspect in learning EFL and the results of mixing between linguistic and cultural aspects on learners of English as a foreign language. Because this research is not similar to the research of Xiaohui & Li^[28], this study aims to show the cultural effects in EFL.

It is also crucial to link the teacher's own identity in association with their willingness and efforts to teach ICC. This means that choosing how to act, understand, and teach are all pivotal elements of the language teaching identity Gong et al.,^[32]. In this matter, Yuan and Mak^[33] demonstrate that teachers' reflective practice and identity evolve overtime affecting not only their orientation practice and language use but also a larger sociocultural context. This study has practical consequences for both teachers and students, as teachers can help students develop their awareness of how to link cultural knowledge with English language learning. When it comes to intercultural competence, we are considering one's ability to change their perception, knowledge, and behaviour in a way that is characterized by openness to other cultures; so, teachers who have this competence can easily manage issues related to dealing with students from different cultures. This means that, learning to consider different cultural matters effectively requires awareness of communicative competence and understanding others' attitudes and beliefs.

Chen^[34] defines communicative competence as the ability to effectively communicate and elicit desired responses in a certain situation. According to the definition, effective communication involves both transferring ideas and achieving personal communication goals. The combination of both intercultural competence and communicative competence is attached to the ability to effectively and appropriately achieve communication behaviours in a diverse

context.

Previous research has emphasized the significance of several variables on the development of intercultural communication competence, including language competence and former expertise Tarchi and Surian^[35]. Students also have their contribution to these variables such as the Students' perception of the definition of competence. Those who got the feeling of being competent in using a non-native language have a higher perception of intercultural competence than students who did not feel competent in foreign languages Cui^[36]. A practical example that supports the aforementioned is the superiority of students who study abroad with a real experience of dealing with other cultures in understanding and mastering the ICC over their peers who are new to or for the first time studying and living abroad^[37]. In this regard, there are many other important variables that can influence the development of ICC; one of these factors is related to the immersion and interaction with people from different cultural backgrounds. This requires students to motivate and even force themselves to be effective in dealing with people of the host society. In other words, although students initially hesitated to immerse themselves in the new culture and leave their comfort zone, they will find it the best way to understand the nature of the new community, people's beliefs, attitudes, and their sociocultural background. In other words, the mere exposure and superficial relation in the new community while studying abroad will not result in the development of intercultural communication competence. From a different perspective, one of the variables that influences the ICC can be attributed to the use of technology, one of the creative ideas is the implementation of video technology to achieve the maximum fruitful results of intercultural communication competence in a unique way of engaging real foreign partners to make the cultural exchange Shadiev et al.,^[38]. This study investigates the role of 360-degree video technology in enhancing language learning, developing intercultural communicative competence (ICC), and promoting knowledge sharing among learners. Through immersive, interactive learning activities, the research evaluates how 360-degree videos influence engagement, cultural awareness, and language acquisition compared to conventional methods. The findings indicate that the use of this technology fosters a more dynamic and context-rich learning environment, leading to improved linguistic proficiency, deeper intercultural under-

standing, and more effective peer collaboration. The study underscores the pedagogical potential of 360-degree video as a tool for creating authentic, experiential learning scenarios that bridge cultural and linguistic gaps. Additionally, it highlights the technology's capacity to support collaborative knowledge construction, making it a valuable asset in modern language education and intercultural training programs. Another study by Shadieff, Wang, et al.,^[39] examines the efficacy of virtual reality (VR) environments in facilitating cross-cultural learning outcomes, with particular focus on three key dimensions: the development of cross-cultural understanding, enhancement of trait emotional intelligence (TEI), and cultivation of a robust sense of presence. The study employs immersive VR technology to create authentic cultural scenarios that enable learners to experience and navigate intercultural interactions in simulated yet realistic settings. Findings demonstrate that VR-mediated cross-cultural learning significantly improves participants' ability to understand and appreciate cultural differences while simultaneously developing their emotional intelligence competencies. The technological affordances of VR, particularly its capacity to induce a strong psychological sense of presence, are shown to be critical factors in achieving these learning outcomes. The research provides empirical evidence that VR environments can effectively bridge geographical and cultural divides, offering learners transformative experiences that traditional classroom settings often fail to deliver. These results have important implications for the design of intercultural education programs and the strategic implementation of immersive technologies in global learning contexts. While research on 360-degree video technology demonstrates its utility in language learning and intercultural competence development, complementary findings from VR studies reveal its unique capacity to cultivate emotional intelligence and presence in cross-cultural contexts. Together, these studies underscore that immersion whether through 360-degree media or fully interactive VR can transform cultural education by merging authentic scenario-based learning with psychologically impactful experiences.

3. Methodology

Mixed methods research integrates both quantitative and qualitative approaches within a single study to offer a

more comprehensive understanding of a research problem. This approach is particularly useful when a study requires both comparative analysis and in-depth exploration. By combining these methods, researchers can address the limitations of using only one methodology, resulting in richer and more nuanced insights than either approach could provide independently Almeida^[40].

The research adopted a mixed-methods research design. Drawn on the type and purpose of the investigation, this design stimulated a thorough analysis of the phenomena from different perspectives, filling a gap that a mono-research paradigm comes up short in. 105 EFL teachers from the Amman district answered the questionnaire while 10 semi-structured interviews were conducted. The survey design was adopted as a systematic method to help understand the larger population's quantitative attributes through generalized insight from the sample Groves et al.,^[41]. The data were analysed descriptively using SPSS 25.0 to calculate the mean score and standard deviation. The average agreement scores vary from 1–5. Hanson et al.,^[42] criteria were adopted. In particular, the mean scores of agreements range from 1.00 to 2.33 considered as low, 2.34 to 3.67, moderate and 3.68 to 5.00, high. 60% of the respondents were male and 40% were female with varied teaching experience, 25% for less than 5 years, 24% from 6–10 years, 30% between 11–14 years. The majority of teachers hold bachelor's degrees and 6% master's degrees in the English language. The questionnaire was adapted from Tsatzali et al.,^[43] who developed it to describe the development and validation of a self-report instrument to assess EFL teachers' ICC incorporating the dimension of critical cultural awareness. This has been taken from a well-built set of theoretical aspects concerning the fundamentals of intercultural competence investigating EFL teachers' real intercultural classroom teaching practices along with other personal attributes and intercultural competencies such as knowledge, awareness, attitude, skills would be significant to understand and determine English foreign language teachers' level of ICC.

The study aims to answer the following questions:

- To which scale do Jordanian EFL instructors progress ICC constituents?
- What are the challenges experienced by EFL teachers in teaching ICC? How is teaching ICC is beneficial to EFL students?

4. Finding and Results

4.1. Intercultural Communicative Competence Savoirs

Table 1 shows that EFL teachers develop their ICC through First: Skills of interpreting and relating ($M = 3.82$). Teachers showed the highest agreement on the ability to understand artefacts related to their social circles, and, the ability to understand items linked with people from different communities by linking them to those of their specific culture. Second: Attitudes to other cultures ($M = 3.73$, $SD = 0.57$),

teachers are prepared to place their judgment on the ideas of others. Similarly, teachers are willing to suspend their judgment on the behaviours of people from other cultures. On the other hand, teachers showed moderate agreement on the variables. First: Critical cultural awareness ($M = 3.62$, $SD = 0.61$). Second, teachers express their opinions on their personal cultures and others' cultures. Third: knowledge of other cultures ($M = 3.50$, $SD = 0.64$), the interaction of teachers with other people in social classes, across communities, and the ability to use knowledge for the analysis of beliefs about the behaviours of others' cultures.

Table 1. The findings of the survey about ICC savoirs.

Items	Mean	SD	Criteria
Attitudes towards Other Cultures			
I am ready to suspend my judgement on the beliefs of classmates	3.63	0.79	
I am ready to suspend my judgement on the behaviours of classmates	3.67	0.76	
I am willing to suspend my judgement on the behaviours of classmates	3.79	0.88	
I am willing to suspend my judgement on the beliefs of classmates	3.85	0.85	
Total	3.73	0.57	High
Knowledge of Other Cultures			
I can interact with other people effectively in my social circles	3.37	0.84	
I can interact with other people effectively across communities	3.53	0.79	
I can (use knowledge) for analysing my belief in the behaviours of my classmates	3.60	0.89	
Total	3.50	0.64	Moderate
Comprehension of Personal Culture			
I am interested in my personal culture	3.68	0.83	
I understand my personal culture	3.36	0.77	
Total	3.52	0.69	Moderate
Skills of Discovery and Interaction			
I can learn new cultural knowledge	4.25	0.63	
I can learn new cultural practices	3.93	0.74	
I can change my attitudes in face of real-time communicative difficulties	3.94	0.82	
I can change my attitudes in face of real-time interactional difficulties	3.96	0.75	
I can apply my cultural knowledge during interaction	3.62	0.71	
Total	3.94	0.49	High
Skills of Interpreting and Relating			
I can understand cultural artefacts related to my classmates' culture by explaining or relating to those of my personal culture	3.72	0.82	
I can understand artefacts related to my social circles	3.92	0.79	
I can understand artefacts related to people in other communities by relating to those of my personal culture	3.82	0.81	
Total	3.82	0.81	High
Critical Cultural Awareness			
I can express my opinions on my personal cultures	3.76	0.75	
I can express my opinions on other's culture	3.71	0.71	
I can provide critical comments on my personal cultures	3.54	0.77	
I can provide critical comments on other' cultures	3.46	0.68	
Total	3.62	0.61	Moderate

4.2. Importance of Teaching Intercultural Competence

Some teachers argued for using ICC (intercultural communicative competence) in teaching students. These teachers believe that motivating the use of ICC can be achieved through using some applications on the internet such as us-

ing chats, webs, teaching platforms, and social media in the classroom, and this may motivate learning in intercultural communities. Within societies that contain people with different cultures, it is possible to establish a network to make students who have different cultures contact each other and exchange information, and this makes intercultural teaching easier.

Some teachers suggest that linking between students who have different religions, lifestyles, and ethnicities may lead to an exchange of communicative and cultural knowledge among students. “What is the viewpoint about connecting the surroundings of the learner and the different cultures of the learners?”. The answer to the question is as follows:

“When different cultures are used in teaching, this occurs through the competition between students as the students replace their information about cultures. It occurs when learners use media”.

Moreover, using ICC in learning is essential in order to create interactions in intercultural situations. The major purpose of using intercultural communicative competence is to reinforce the spirit of cooperation between students in the learning context. Using conventional teaching procedures or modern technologies may lead to interactions between students as the answers show:

“In the classroom, students select an area of study to connect it to different cultures in some way, as Almería is a pr. Participating in some activities, all the students try to participate, share, and entertain. There is reading comprehension for some passages, newspapers, and see movies” (Teacher B).

Some instructors believe that using intercultural communicative competence may change their cultural experiences and their realization of the circumstances. Connecting with people who have different cultures may help students to conceive their lives effectively.

“They are essential, particularly to make students be independent and use their mind, correct their false ideas, comprehend the ideas of other people, and make a progress in the emotional aspect (Teacher C).

Using technology in communicating among students may make exchanging data easier and exchanging cultural information of communities. These are some instances of the responses:

“I believe that there are many applications currently where the differences between cul-

tures could be replaced and this is useful” (Teacher B).

4.3. Issues in Teaching English and ICC

This research makes use of the difficulties that some participants faced in applying intercultural competence in teaching English at school. The research also highlights the difficulties perceived by the instructors to progress the intercultural competence of the students. According to some English instructors, there some external difficulties that face intercultural competence advancement, and these difficulties include (82.2%) connected to the combination of different cultures, the decreasing number of the resources of cultures (55.1%), and restricted subject matter of cultures in teaching the subjects that are included within a course (54.2%). Some internal reasons affect intercultural competence. These reasons include a lack of data on teaching cultures at schools (42.1%), lacking training in teaching the English language, and a lack of some information about cultures in the teaching curriculum. The limitations of implementing intercultural communicative competence in ELT can be elaborated from the points of view of the following participants:

Lack of time: *“I would like to be involved in cultural exercises in English teaching; however, I cannot do that because of shortage of time”.*

“Learners are enjoyed with cultural exercises; on the other hand, time is not enough to do such activities”.

Lack of teaching resources: *“The aim of the subjects of the course obviously refers ICC as the result achieved by learners; however, there are no courses about these subject matters, or they are not involved in English course syllabuses.”*

Lack of Guidance: *“I would like to carry out; on the other hand, it is not clear how to be involved in teaching language”.*

Attitude: *“I believe that I have some difficulties with learners who do not have the willingness to take part in the activities of intercultural communicative competence”.*

Lack of ICT support: *“We don’t have digital*

technologies in the classroom so we can show videos or pictures of other cultures”.

Influence of Religion and Society: “Our teaching materials in Jordan are somehow affected by the religion and social issues which impede us from teaching some aspects of other cultures”.

5. Discussion

The initial inquiry concerned the evolution of ICC among Jordanian EFL instructors. The quantitative results of the questionnaire showed that all five savoirs of ICC. However, realizing ICC was various. It was shown that learners in the proficiency of Discovery and Interaction got the highest points ($M = 3.933$) in comparison with other savoirs.

The result which was shown in DI1 ($M = 4.231$) means that they had an important ability to learn and recognize new information about a new culture. Consequently, the teachers in Jordan may adopt ICC in teaching students from different cultures. The second highest result was related to “intercultural attitudes”, especially in attitudes towards other cultures (A, $M = 3.726$), clarifying how they controlled their points of view towards the varieties among cultures (cf. D13, A6).

Adopting ICC in teaching courses in colleges helped to suspend some points of view related to the behaviours of others. As a result, learners were able to learn the stereotypes connected with cultural differences Makhmudov^[44]; Deardorff & Arasaratnam-Smith^[45]. With this proof, the results showed that a positive attitude towards the adoption of ICC in teaching EFL in Jordanian classrooms despite the difficulties claimed in previous studies which are about the novelty of ICC in Jordan. This research offered persuasive proof concerning the progress that is achieved by students in adopting ICC, and this may increase the positive viewpoints of learners towards ICC in EFL.

Teachers of EFL in Jordan may be curious to know about new cultures and to perceive several English-speaking societies. Although ICC is not known for learners, societies that have different cultures may provide a suitable chance to use English to comprehend different cultures. The progress of ICC is not a series of procedures Byram^[10]. Statistics showed that having openness in opinions and proficiency in comprehending new cultures do not provide suitable interac-

tion between societies that have different cultures. Furthermore, they do not describe the new cultural dimension to the Jordanian people. The lowest result was perceiving different cultures. These results showed that using ICC in teaching and learning was not popular in lecturing and reading courses. There was not enough interaction between learners because learners were asked to memorize more understand Koester & Lustig^[6]. Even though the use of ICC in teaching makes EFL teachers comprehend the points of view of students who belong to different cultures, it is not enough to apply knowledge through situations. The quantitative data of Tran & Duong^[46]; Alakrash & Razak^[47] showed that Jordanian EFL teachers do not have enough proficiency to work autonomously and rationally, and this is a big challenge that Jordanian EFL teachers may face. Also, having a low scale of realizing their Jordanian identities because of the over-emphasis on the culture of English native speakers, which caused difficulty in distinguishing various cultures within various situations Chinh^[48].

Concerning critical cultural awareness (CCA), EFL students were able to behave suitably in different social situations. They stated their points of view, but they were not able to use the knowledge they learned at school objectively. This difficulty is a result of a lack of learner independence. Because of the separation between the culture of native and non-native speakers, learners will not be able to accept and recognise the uniqueness of the culture Alakrash^[49]. On the other hand, critical cultural awareness was high in line with Tran and Duong^[50] following the introduction of EFL learning activities in Jordanian classrooms.

Following the previous studies by Bastos & Sá^[51], it was noticed that there are some advantages in using teaching intercultural development. They concentrate on the importance of intercultural competence in teaching in order to establish intercultural learning societies where learners connect with people who belong to different cultures so that they can exchange some experiences. The intercultural competence of learners is important because it helps them to get more knowledge about the cultures of others Danby., et al^[52]. According to Hue and Kennedy^[53], teachers should link the minority with the majority, so that cultural variation will be effective in the classroom. The present research shows some similar consequences with the difficulties that are provided in Ho's^[54] research in comparison with English-

speaking circumstances, and teachers' cultural background information. This may result from two studies within the same area. Therefore, Ho gave more importance to a fact-oriented framework than teaching cultures in the English classroom in Vietnam. In line with Han^[24], English instructors on the present research have some challenges because of the restricted teaching content of intercultural learning. Finally, there is a similarity between this research and Osman's^[30] study. Both have some restrictions in the cultural subject matter in the English teaching courses.

6. Conclusion

This study investigated the perception of intercultural competence (ICC) among Jordanian EFL teachers and the challenges of teaching ICC. Using a mixed-method, quantitative and qualitative, research design. The findings showed that teachers develop their ICC through comprehension of personal culture, proficiencies of understanding and connecting, and attitudes towards different cultures. Furthermore, the interview findings showed that deficiency of time, deficiency of IT support, lack of teaching resources and, the influence of religion and society are the major challenges in teaching ICC. Despite that, they recognise the importance of teaching ICC being basic for establishing positive interactions in an intercultural situation and changing the students' intercultural experiences and their realization of their environments. The study recommends curriculum improvements, policy adjustments, and increased professional development opportunities for teachers.

Author Contributions

Conceptualization, A.A.A.; methodology, A.T.; software, A.T.; validation, A.A.A. and M.A.; formal analysis, M.A. investigation, M.A.; resources, A.A.A.; data curation, A.T.; writing—original draft preparation, A.A.A.; writing review and editing, A.T. and A.A.A.; visualization, M.A. All authors have read and agreed to the published version of the manuscript.

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Institutional Review Board Statement

This approach ensured that participants' rights and privacy were fully protected, adhering to ethical research standards. Given the anonymized nature of the data and the explicit consent obtained, no Institutional Review Board (IRB) approval was required under the relevant guidelines.

Informed Consent Statement

Informed consent was obtained from all subjects involved in the study.

Data Availability Statement

The authors confirm that the data supporting the findings of this study are available within the article.

Conflicts of Interest

The authors declare no conflict of interest.

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