



Linnæus University

Sweden

Bachelor Thesis

Attitudes towards and Experiences of Intercultural Communicative Competence

*A small-scale study of Swedish upper
secondary schools in a mid-size Swedish
community*



Author: Oskar Rydbloom
Supervisor: Charlotte Hommerberg
Examiner: Ibolya Maricic
Date: 2018-01-15
Subject: English Language
didactics
Level: Bachelor
Course code: 2UV90E

Abstract

This is a small-scale study that looks at how important upper secondary students and teachers in a mid-size Swedish community consider intercultural communicative competences to be and how frequently they work with developing these competences. Previous research on the work with intercultural communicative competence suggest teachers are largely unaware of theories in this area, but these studies were conducted at least ten years ago. Current models for working with intercultural communicative competences are discussed and questionnaires for students and teachers were developed to investigate attitudes towards and experiences of working with intercultural competences. The results of the questionnaires indicate that there is still little awareness of current models and that practical communicative exercises are rare. As this study is small scale and can only provide possible indications of the extent to which intercultural communicative competence is dealt with in the classroom, the paper concludes that further and more extensive studies are needed.

Keywords

Intercultural communicative competences, Intercultural communication, Foreign Language Teaching, Swedish upper-secondary education, Education, Global competence, PISA

Table of Contents

1 Introduction.....	1
2 Previous research.....	2
2.1 Background - Intercultural communicative competence in Swedish FLT.....	2
2.2 Defining culture.....	5
2.3 The development of culture pedagogy.....	6
2.4 Models for teaching and assessing Intercultural Communicative Competence....	10
2.4.1 <i>Byram's model</i>	10
2.4.2 <i>Deardorff's Model</i>	14
2.4.3 <i>OECD's model for assessing global competence</i>	16
3 Method.....	17
4 Results.....	21
4.1 Experiences of intercultural communication.....	21
4.1.1 <i>experiences of different cultures in parts of the English-speaking world</i>	22
4.1.2 <i>experiences of working with intercultural communicative competences</i>	25
4.2 Attitudes towards intercultural communication.....	30
4.2.1 <i>Attitudes towards cultures in different parts of the English-speaking world</i> . 30	
4.2.2 <i>Attitudes towards intercultural communicative competences</i>	31
5 Discussion.....	34
6 Conclusions.....	36
References.....	38
Appendix A1: Student questionnaire.....	40
Appendix A2: Student Questionnaire written responses.....	49
Appendix B1: Teacher questionnaire.....	52
Appendix B2: Teacher Questionnaire written responses.....	62

1 Introduction

The topic of globalisation has been much talked about in the last few decades, particularly regarding the rate at which it is occurring. The former Prime Minister of Britain, Gordon Brown, once described it as “a runaway train, out of control”. The importance of the Internet, the availability of the Internet through smartphones and tablets is certainly a big facilitator of this; however the increased mobility of people is also very important. Open borders within the European Union makes working abroad easier than ever and this combined with the recent refugee crisis has led to record high immigration in Sweden. According to SCB.se (the Swedish Central Bureau of Statistics) about 1.7 million people living in Sweden were born outside the country, which is about 17%. Swedish society is not just becoming more global and international, but also more multicultural.

This change in society has naturally had consequences in the classroom as well and the importance of knowledge of other cultures and skills of communicating and functioning in a global community has been given increased priority in both curriculums and research. A lot of the research presented in this paper focuses on the area of intercultural communication, in other ways communication between cultures. This term has similarities to cross-cultural communication, which focuses on comparing how communication takes place in different cultures and multiculturalism, which considers different cultures in the same society (Oxford English Dictionary 2018). The term intercultural communicative competence, often used in this study, therefore means the ability of someone to communicate with someone from another culture. The OECD has announced that in the next PISA study of education they will be assessing the global competence of students in different countries (OECD 2016). Global competence differs from intercultural competence in that it also expects someone to have awareness of global issues, like climate change, and economic relationships. While these things can be seen as a general goals in education, specific importance is often given to Foreign Language Teaching (henceforth FLT) where communication between different cultures is seen as a natural part of the subject.

The small scale study carried out in this paper seeks to investigate to what extent intercultural communication skills are prioritised in English education in upper secondary schools in Sweden. It is hypothesized that while most teachers consider teaching culture to be a part of FLT they may not focus on building these skills and may still follow older models focused more on providing what in Sweden is usually called

“realia” knowledge (which usually refers to mainly political and historical knowledge of a country). The awareness of research conducted in this area, which tends to call for a broader approach no longer focusing as much on native speakers or countries, may not yet have taken a prominent position in our schools. This paper examines the connection between language and culture, research on intercultural communication and how this research has affected curriculums and FLT. This is done through discussion of previous research and through analysis of two surveys conducted in a small area in the south of Sweden. The first survey was carried out on students at an upper secondary school and the second on upper secondary school teachers active in the in a mid-size Swedish community about their knowledge, attitudes and work with intercultural communication. The research questions for this can be formulated as follow.

What are Swedish students and teachers' attitudes towards and experiences of working with intercultural communicative competence? To what extent is this work adapted to currently influential theoretical models?

2 Previous research

This section of the paper looks at how intercultural communication is dealt with in guiding documents to the Swedish curriculum and previous research conducted on the work with intercultural communicative competence in Swedish schools. It then discusses how culture can be defined, the development of what Risager (2007) refers to as culture pedagogy and a few current and influential models this research has produced.

2.1 Background - Intercultural communicative competence in Swedish FLT

This section of the paper seeks to provide a brief overview of how ideas of intercultural communication has featured in the last three national curriculums for upper secondary education in Sweden, Lgy 70, Lpf 94 and Lgy 11, as well as a brief account of research conducted on intercultural communicative competence in Swedish schools. Lgy 70:13 calls for an understanding of and solidarity with to other cultures, that FLT is important in this context, then goes on to state that an understanding of the political, economic, religious and cultural situations as well as patterns of behaviour that are divergent is something that should be dealt with as much as possible in all subjects and not just civics studies. The phrasing of behaviour in other cultures as being divergent assumes

an ethnocentric norm. While international understanding is highlighted in the main goals, no part of the goals for the subject of English mention culture (Skolverket 2017).

When the next national curriculum was established in 1994, the importance of cultural understanding were also included in the specific goals for the English subject.

Lpf 94 states that students are to:

Reflect on ways of life, cultural traditions and societal conditions in English-speaking countries and develop a deep understanding and tolerance for other people and cultures. [my translation¹]

---(Skolverket, 2017)

Specific goals include being able to compare cultures to each other based on the knowledge of the two countries, and to be able to present aspects of their own culture to someone from another country. In this curriculum we can see that the importance of knowing your own culture as well as that of the target language is acknowledge. The focus here is also very much on English-speaking countries.

The latest curriculum, Lgy11, from 2011 has the following to say regarding goals for culture pedagogy in the English subject:

Pupils shall be given the opportunity to develop knowledge about living conditions, social issues and cultural phenomena in different contexts and in parts of the world where English is used. Teaching should stimulate the students curiosity of language and culture. [my translation²]

---Lgy11:53

Compared to Lpf94, the phrasing has now moved away from English-speaking countries towards a broader view of culture, just as advocated by Risager (2007). The importance of attitudes like curiosity is now also explicitly stated, which is very much in-line with Byram (1997) and Deardorff (2006) and their view that attitude is the important first step. The specifics of Byram (1997), Deardorff (2006) and Risager (2007) will be discussed more thoroughly in the coming sections. The specific goals for assessments expressed in the curriculum are less clear, stating only that students are able to discuss cultural phenomena in parts of the world where English is used (Lgy11:61). These directives do provide the teacher with an opportunity to teach intercultural communicative competence in line with current research in the area. However, the directives are quite general and no specific mention is made of intercultural communicative competence as a model for teachers to look to.

1“reflekterar över levnadssätt, kulturtraditioner och samhällsförhållanden i engelskspråkiga länder samt utvecklar fördjupad förståelse och tolerans för andra människor och kulturer”

2“Eleverna ska ges möjlighet att utveckla kunskaper om livsvillkor, samhällsfrågor och kulturella företeelser i olika sammanhang och delar av världen där engelska används. Undervisningen ska stimulera elevernas nyfikenhet på språk och kultur”

In her doctoral dissertation, Lundgren (2002) interviewed ten English teachers in Sweden with regards to their view on intercultural communicative competence. She concluded that concepts of intercultural understanding and intercultural competence had been introduced in the national curriculum, it was clear that it should be assessed and teachers considered it important for students to develop their understanding of themselves and others (Lundgren 2002:276). However, research had not reached teachers with regards to what intercultural communicative competence was, the curriculum was vague on the subject and the national tests did not assess it. As this study was carried out more than 15 years ago, it seems that it would be worthwhile to once again examine how far things have progressed since then, in particular since the new curriculum came into place in 2011.

Gagnestam (2005) looks at the relationship between culture and language surveying a total of 371 students and 49 teachers at Swedish upper secondary schools. The results of her study indicated that while most of the teachers saw a strong connection between language and culture, students did not experience an equally strong connection with only a few students feeling that language and culture always go together (Gagnestam 2005:41). She also found that both students and teachers felt that English mainly was a vehicle for British culture (ibid:56). Just like the findings in Lundgren (2002), most teachers asked reported that they had never heard of intercultural competence (Gagnestam 2005:102). In her surveys Gagnestam does not ask specific questions about developing intercultural competence as she is more interested in finding out teachers' and students' views on what culture is and how it connects to language. Apart from Lundgren (2002) and Gagnestam (2005), no studies of how Swedish schools work with intercultural competence were found in library searches or on Google scholar. This, of course, is not to say that the subject is not of interest to Swedish researchers. Tornberg (2015) devotes a whole chapter of her textbook for future teachers to the issue of culture and communication. However, to what extent recent research and the increased importance given to developing intercultural communicative in the national curriculum, and in other international guiding documents such as CEFR (2001) and OECD (2016), have been acknowledged and adapted by Swedish schools is unclear. This suggests a need for further studies such as the one carried out in this paper.

This section has sought to provide an insight into what cultural and linguistic theories are behind the development of the field of intercultural communicative

competence. Influential and well recognised models for teaching and assessing the competences have been presented and their relevance to the field of FLT discussed. The conclusions drawn are that there is an increasing consensus on the importance of teaching and assessing intercultural communicative competence, but that it is unclear how this work is carried out in Swedish school. The next sections will discuss some of the theories and research behind current models for working with intercultural communicative competence..

2.2 Defining culture

Defining culture is by no means an easy task; Kroeber & Kluckhohn (1952) critically examined 164 different definitions in their study and we seem to be nowhere closer to a scientific consensus today. During (2005:7) admits in his introduction that the term has become so wide that culture studies could cover just about anything. Such a definition is not very practical for research or for this study so let us therefore look at some well known definitions and theories on culture.

[Culture] is the collective programming of the mind which distinguishes the members of one group or category of people from another. --- Hofstede (1991:180)

This definition by Hofstede, a well know researcher in social psychology, suggests in part that culture is group connected, which as we will see most definitions tend to agree on, the word programming also strongly suggest that culture is something that is learned within the group.

Hall (1976:3) stresses the importance of cultural understanding since so many issues today need to be dealt with globally. He argues that this is not possible unless there is an understanding of our different ways of thinking. His definition has a lot in common with Hofstede's.

[Culture] it is not innate, but learned; the various facets of culture are interrelated – you touch a culture in one place and everything else is affected; it is shared and in effect defines the boundaries of different groups. --- Hall (1976:16)

Hall's view on culture is a bit more inclusive and focuses not on nationalities but rather different groups. As we can see from this definition he also puts emphasis on culture being affected by other groups and changing over time.

Hall and Hofstede can to some extent be seen as pioneers as the study of culture and intercultural communication as it is known today started around the 70s, but in more recent definitions the view on culture has changed as seen from the following definition and in for example During (2005) mentioned earlier.

Culture is a fuzzy set of attitudes, beliefs, behavioural norms, and basic assumptions and values that are shared by a group of people, and that influence each member's behaviour and his/her interpretations of the "meaning" of other people's behaviour.

---Spencer-Oatey (2008:4)

In explaining her definition Spencer-Oatey states that she uses the term “fuzzy” because no two members in one group can be seen as having the exact same values or behaviour; it is more of a resemblance of their view of the world. She goes on to make it clear that she considers the prime owners to be social groups and as such most of us are a part of many different cultures (depending on not just nationality and ethnicity but other things such as gender and age), and thus the view of what a culture can be is expanded.

Interestingly, having just made this clear, Spencer-Oatey then states that in her book she will only look at culture in an ethnolinguistic (language varieties) and national sense, in other words connecting culture primarily to nationality. Further evidence of the fact that even though many researchers within the area of culture and communication are taking a broader and less nationalistic approach to culture (which will be discussed further in Section 2.3), the connection between nationality and culture seems to be hard to shake. This study adopts Spencer-Oatey's more broad and fuzzy view of culture as it is more in line with current models of intercultural communication.

2.3 The development of culture pedagogy

The theories discussed in the previous section of course had a great influence on FLT and this section will attempt to summarize how views on teaching culture in FLT have evolved over the years, before moving on to discuss models of teaching that are seen as relevant today.

Risager (2007) provides a history of culture pedagogy, giving special attention to the national versus transnational view of culture which is the topic of her book. She clarifies that the idea of teaching language with a focus on nationalism is a relatively new concept that arose in the late 19th century around 1880 when the importance of nations in politics increased (ibid:3). Risager feels that we are still very much conditioned to view the world as a collection of nations, a view that generally focuses on territorial and ethnic groupings (ibid:16). This view of culture is mainly political and the idea of national languages and standards tend to promote it (ibid:14).

The political view of culture exerted a strong influence on the cultural aspect of FLT, particularly from the late 19th century and up until the 1960s. During this time there was a strong focus on “realia”, or in other words providing information about the

general characteristics of the country where the language taught is the national language (Risager 2007:26-33). This was done mainly by looking at the politics and history of said country and Risager feels that the information selected was to some extent random with no clear connections being made between culture and language.

As we have seen in the previous sections the 60s and 70s brought with them increased interest in behaviour and social issues and Risager (2007:36) attributes this to some extent to the influence of the civil rights and hippie movements in the US. While the culture was still mainly connected to nationality there was now more interest in everyday behaviour rather than political and historical structure. Seeyle (1974:36) argues that someone striving to learn a foreign language should aim to “achieve target behaviour”, in other words they should model themselves after a native of that culture. The goals he puts forward are strongly influenced by social linguistic research, stressing for example the need for the speaker to be aware of how sex, age and social class and residence affect the way they speak as well as social conventions (Seeyle (1974:39). However, he does also mention the importance of adapting an attitude of being open to and curious about new cultures, an idea that as we shall see in Section 2.4 plays an important part in models currently used.

In the 80s and 90s as communicative approaches to language teaching and sociolinguistics theories become more firmly rooted, cultural pedagogy now finally becomes normalized according to Risager (2007:101). The idea that a learner of a foreign language learner should model themselves after a native speaker as Seeyle suggests, is questioned. Kramersch (1993:9) suggests that the native speaker ideal intimidates learners and is unpractical as the goal should not be to convert someone to the other culture. In later research Kramersch (1998:80) argues that the notion of the native speaker in itself is problematic since it tends to focus on a standard variety of language, while in fact most speakers tend to have a dialect. She poses the question of whether someone then can be seen as a native speaker by birth or by education. Byram (1997:11) is of the opinion that becoming a native is an impossible goal and would lead to someone becoming “linguistically schizophrenic”; it is preferable if they can manage the relationship between cultures. To Kramersch (1993) and Byram (1997) the ideal is not a native speaker but an *intercultural speaker*. Kramersch (1998:27) defines this intercultural speaker as not someone able to follow the rules of a language academy, but rather someone able to adapt and use the language appropriate in different contexts of contact.

Kramersch (1997:10) follows the linguistic tradition of discourse analysis and hence defines culture as “membership in a discourse community that social space, history, and common imaginings”. This community then decides what is talked about and how it should be talked about and it is by analysing this discourse that we can understand their culture (ibid:6). The study of discourse refers to examining the way that something is talked about in a community. To Fairclough (1992:8 cited in Jaworski & Coupland 1999:2), discourse is shaped by the ideologies and the power relationships in that community. Kramersch (1998:3) takes it a bit further and claims that language symbolizes, embodies and expresses cultural reality. To her, there can be no separation between the two. Kramersch stresses that an intercultural speaker should attempt to occupy what she calls a “third space” (Kramersch 1993:236-239). This space refers to a location that exist in a sense outside and between the speaker's own culture and the culture of the person they are communicating with, where they can view both cultures objectively and negotiate between them. To reach this place requires the intercultural speaker to have awareness of their own culture and how it is perceived by members of the other culture, as well as knowledge of how they perceive the other cultures and how members of the other culture perceives their own culture. In other words, successful communication between two cultures requires knowledge and understanding of both. The ideal is not to become a member of the new culture (assimilation), but to be able to understand and adapt to it while still keeping your own culture (integration) (Kramersch 1998:86).

Like Kramersch, Byram (1997) also focuses on bridging cultures in communication. Just like Seelye (1974), Byram is strongly influenced by a communicative approach to language. This is the idea expressed in Halliday (1985/89:29) that the choice of the language we use depends on the subject discussed, the relationship between the interlocutors and the medium of communication, e.g. writing, direct speech, etc. (what Halliday calls field, tenor and mode). Hence any text (meaning any collection of language used) is heavily dependent on the context and purpose of the communication. In Byram's opinion it is impossible to teach language and communication without culture (Byram 1997:22). However, as Risager (2007:121) points out, unlike Kramersch, he actually actively avoids defining what culture is. Byram (1997:28) places great importance on developing competences in intercultural communication, stating that even if a student will not use the language they have learned much later in life, the intercultural competences they have built up will by

themselves have made the study worthwhile. Much of the desired competences he seeks in an intercultural speaker revolve around being able to identify what is seen as significant in the other culture, the differences that exist and then successfully negotiate without causing a conflict (Byram 1997:37). The specifics of his model for achieving this is studied in more detail in the next section, which takes a deeper look at models and methods for teaching intercultural communicative competence. Similarly to Kramsch, Byram (1997:110) argues that the intercultural approach can serve to promote the variety of cultures that exist rather than idealizing and imitating the native speaker's culture.

This move away from idealizing the culture of the native speaker is likely connected to a more post-colonial perspective. Phillipson (1992) discusses the issue of linguistic imperialism and how the spread of English has affected former colonies. According to him one of the issues is that English is the language of a dominant power and as such it raises the values and culture connected to that language up to an ideal while the dominated culture is suppressed and stagnates (Phillipson 1992:38). While the time of colonialism and forcing the language and culture upon its colonies has passed and the British empire disappeared, the empire of English remains among beliefs that the road to development and success goes through English (ibid:8). Phillipson therefore believes that it is of utmost importance that the connection between English and social and economic power is pursued in language pedagogy. A quite extreme example of the consequences of loss of culture and identity is recounted in Kramsch (1998:65); it tells the tragic story of the Haitian writer Edmond Laforest, who jumped off a bridge to his death with a French dictionary tied around his neck. His actions were a symbolic gesture of how he felt drowned under the influence of modern languages.

Risager (2007) advocates a wider approach that moves away from a focus on the national. While both Kramsch and Byram's theories discussed above reject the model of imitating a native speaker, they do not deal with the nationalistic view of language and culture (Risager 2007:138). She would seek to broaden the view of culture and argues that while the norms of the majority culture of the target language are important, any culture can be discussed in the foreign language classroom, including non-native speaker cultures (ibid:203). Risager argues that since languages and cultures continuously interplay with one another, students also need to be aware of the variety within a language as well as its relationship with competing languages (ibid:236-238). She believes this to be a necessity in our increasingly global and multicultural world.

2.4 Models for teaching and assessing Intercultural Communicative Competence

This section will look at three models for teaching and assessing intercultural communicative competence and global competences, those proposed by Byram (1997), Dearsdorff (2006) and OECD (2016). These models have been chosen as they are widely cited in the area of intercultural communication and are seen as influential to FLT and in forming curriculums. Therefore, they are also used as the foundation for the questionnaires developed in this study to assess students' and teachers' attitudes towards and experiences of intercultural communicative competence. More specifics on how they were adopted for the questionnaires are given in Section 3.

2.4.1 Byram's model

The model proposed by Byram (1997) is a product of his earlier collaboration with Geneviève Zarate on The Common European Framework of Reference for Languages (2001), although in his book he presents a broader model applicable not only to Europe. The focus of the model is strongly practical and Byram (1997:31) makes it clear that the intent is to create a model not too complex, but accessible to educators. The model centres around the factors, or *savoirs*, that Byram deems to be most important for the development of competence and that can be seen in Figure 1 below.

	SKILLS interpret and relate (savoir comprendre)	
KNOWLEDGE of self and other; of interaction: individual and societal (les savoirs)	EDUCATION political education critical cultural awareness (savoir s'engager)	ATTITUDES relativising self valuing others (savoir être)
	SKILLS discover and/or interact (savoir apprendre/faire)	

Figure 1: Factors in intercultural communication (Byram 1997:34)

The attitudes that make for a competent intercultural speaker is that they are not just positive towards meeting someone from another culture but also curious and open to

suspending their own beliefs to experience that of the other culture (Byram 1997:34). The goals for this competence are that the student seeks, or takes any opportunity to engage with someone from another culture, is interested in discovering new perspectives in their own and other cultures, is willing to question their own beliefs and perspectives, and ready to adapt to the environment of the other culture during for example a period of residence there (ibid:50). This competence is according to Byram (1997:92-93) most easily assessed by the students' willingness to choose the perspective or explanation connected to another culture in a discussion or writing task, or in a student's reflection of an intercultural communication situation with the possible use of a framework on culture shock.

By knowledge of self and other Byram (1997:35-36) refers to knowledge of your own country and its culture and that of the other country. He argues that the knowledge you have of other cultures strongly depends of the amount of contact your culture has with other cultures. For example, a case study by Donnelan & Rydblom (2015:50) found that Japanese students had much less contact with people from other countries through English (by e-mail, social media, etc) than Danish students did. Byram (1997:35-36) also cautions against the fact that much of such knowledge is relational and thus what a student may know about another culture is likely learned from the perspective of their own culture, therefore possibly containing some prejudice and stereotypes. The student therefore needs to be willing to re-evaluate their knowledge as other perspectives emerge. Byram (1997:51) proposes that the goals for this competence need to be a knowledge and understanding of the history, national memory, attitudes towards institutions, the process of socialization and definitions of geographical space in their own culture and in the other culture, as well as the perceptions the two cultures have about each other. This is similar to the model of a third space proposed by Kramsch (1993). Furthermore, a knowledge of the processes of social interactions in both countries is a necessity. Factual knowledge can be assessed for example through tests while the more deeper knowledge that requires comments and analyses can be assessed continuously in writing tasks or observation of discussions (Byram 1997:98).

As can be seen in Figure 1, Byram makes a distinction between skills to interpret and relate, and skills to discover and interact. One of the main differences between the two is that discovering and interacting is a skill that to Byram (1997:37) can only be practised in communication with an interlocutor from the other culture, while skills of interpretation and interaction can be improved by for example studying a document

produced in the other culture. Both skillsets are concerned with acquiring or re-evaluating knowledge, identifying what is considered important in the other culture and building relationships between the two cultures (ibid:38). The goals for skills in interpreting and relating are to identify perspectives and areas of possible dysfunction or misunderstanding in a document from another culture, explain them in terms of their origins or in the context of the cultural systems present so that they can mediate between conflicting interpretations (Byram 1997:52).

The skills of identification and interaction take place in real time and the goals include: identifying or eliciting concepts, values, references, similar and dissimilar processes of interaction, and contemporary and past relationships between the two cultures (Byram 1997:52-53). The speaker then needs to evaluate the significance of this information, to what extent it is different and relates to their own culture and then use this information to interact and mediate with their interlocutor. According to Byram (1997:101) both skillsets can be assessed through tasks where the students compare the two different cultures. Skills of interpreting and relating can be assessed by for instance evaluating the student's analysis of a text from another culture, while skills of discovery and interaction can be assessed by observation or analysis of the student's interview technique.

With political education and critical culture awareness Byram (1997:53) refers to the speaker's ability to evaluate practices, perspectives and products in their own or other cultures from a critical standpoint. The goals for this competence is to be able to recognize and interpret implicit or explicit values expressed in a text or interaction; analyse and evaluate perspectives in documents or events based on some criteria; and interact and mediate in exchanges using their skills and knowledge with a degree of necessary acceptance of the other perspective (ibid). This competence can then be assessed by the students reflecting on an interaction or text, or by their ability to discuss and compare the two cultures using abstract terms.

While Byram (1997) offers a both comprehensive and practical model for teaching and assessment, there are a few issues that can be raised. As Risager (2007:124) points out Byram continuously and consciously accepts the more narrow view of culture being primarily connected to nationality. Byram (1997:54) does point out in a note that he is aware that culture is not simply oriented towards nationality, but that he has chosen to use that framework for practical reasons since it is dominant and because educations tend to be organized on a national level. Although it could be argued

that replacing the world country with group or simply using the word culture instead would not have been a huge sacrifice in practicality.

The model presented is mostly abstract and while there are plenty of suggested activities there are no examples of specific activities with connections made to both goals and assessment. Such an example in the form of, for example, an appendix could certainly have helped him illustrate his ideas in a study that is meant to be a guide and framework for how to teach intercultural communicative competence. In addition, Byram (1997:107-110) stresses the importance of intercultural communicative competence being assessed continuously by levels or thresholds, but he offers very unspecific suggestions of what such thresholds would constitute. As an example he suggests that skills in discovery could be assessed in levels dependent on how quickly or how often a student is able to resolve a problem that occurs in interaction. However, what constitutes a success is not obvious as this could for example depend on the level of satisfaction or dissatisfaction experienced by the interlocutors, which is not easily measured. Neither is such an interaction always easy to facilitate or observe. The stages or process of acquiring is not stated in detail, other than to say that attitude is a crucial starting point in acquiring intercultural communicative competence (Byram (1997:34).

There are of course other studies where different specific methods of studying intercultural communicative competence have been tested. Stockwell (2016) examined the effectiveness of using Webquest tasks to teach 24 Japanese university students at intermediate level English about intercultural communication. Her students completed the GENE-scale questionnaire (Generalised Ethnocentrism) both before and after they completed the learning module. The module consisted of lectures, working with the Webquest tasks, discussions and a final essay. Results showed a significant drop in the students' score on the GENE-scale after completing the module, suggesting that the students were less ethnocentric as a result.

Moeller & Nugent (2014) suggest a number of different activities to advance intercultural competence. One of them is blog exchange between classes at two different schools, trying to learn each other's languages, the students write in their own language, but read in the target language. During the exchange students compare materials they use when learning language (books, films, exercises, etc.) and as such get a chance to both discover and reflect on how their own and the other school operates (Moeller & Nugent 2014:9). Another task suggested is the exploration of cultural artefacts. The students in a Chinese class are asked to imagine they were in China and invited to a

birthday party and are then presented with items that sometimes feature at such a party, for example musical instruments and a bowl of long noodles. The students are asked to discuss, without researching, in small groups what the items are, what they are for and what they think that tells them about Chinese culture. In doing so, the teacher and the students can become aware of any preconceived notions they have about Chinese culture (ibid:13). In the second part, the students get to find out, through inquiry, how and why the different objects are used. The exercise can be expanded even further by having the students prepare and simulate a Chinese birthday party. In doing so, they then translate the knowledge they have acquired into practical communication (ibid:14). These are only a handful of the many practical examples suggested and tested in research in this area.

That being said, Byram's model has been hugely influential in culture pedagogy in FLT, in particular in Europe, as it is strongly connected to the CEFR (2001). Particularly as this model is adapted to fit many of the modern curriculums that focus on assessing the performance and competences of students. The model is often cited in more recently conducted research and is, due to this strong influence, also a crucial part of the framework for the surveys conducted in this study.

2.4.2 Deardorff's Model

The model of intercultural communicative competence (Deardorff uses the term "intercultural competence") proposed in Deardorff (2006) is derived from a survey conducted on 23 administrators in charge on internationalization at institutes of higher education in the US, as well as a survey of 23 leading researchers in the area of intercultural communication. In the survey they were asked questions in connection with the concept of intercultural competence and how it can be measured in an effort to arrive at a consensus. The results of the study showed that most of the administrators did not like to define intercultural competence on the basis of specific components, for example what could be considered a skill or what can be seen as knowledge (Deardorff (2006:253). Instead they opted for a broader definition and more general conception of intercultural competence. However, 80% of researchers and administrators were able to reach consensus on 22 elements essential for intercultural competence and based on this consensus Deardorff suggests the following illustration of the process of intercultural competence.

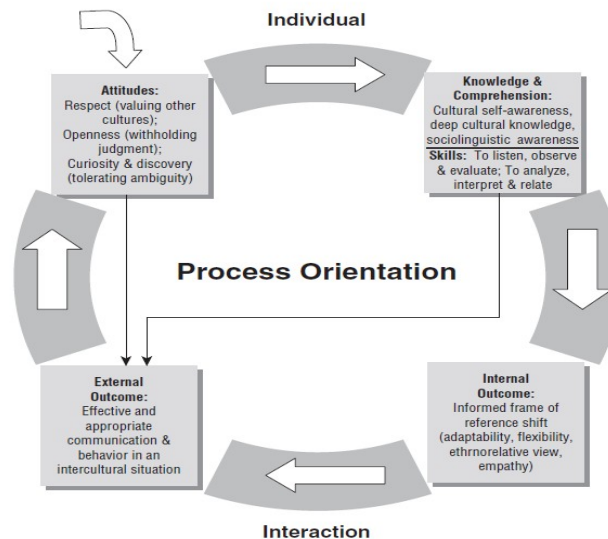


Figure 2: Process model of intercultural competence (Deardorff 2007:256)

Most of the terms used in the model can also be found in Byram (1997), with the additional key words of respect, flexibility and empathy. The advantage of Deardorff's model lies in the illustration of how the different stages in the learning process are connected to each other. She also makes a distinction between internal and external outcome. In short, internal outcome can be seen as the change in the student's awareness and adaption to new perspectives, while the external looks at how well the student performs in an intercultural interaction.

In terms of assessing intercultural competence, the findings of Deardorff (2006:257-259) are that intercultural competence can be measured, but this needs to be done using a variety of methods. The consensus of the participants is that they are sceptical to quantitative assessment methods, opting instead for mainly qualitative assessments, an opinion also shared by Byram (1997), Risager (2007), among others. Deardorff suggests that the criteria for measurements of intercultural competence need to be formulated by each institution based on their goals. She further stresses that the field of intercultural competence is constantly evolving and that there will most likely be a need to adapt and modify the model as time passes. At the end of her paper Deardorff (2006:260) suggests a number of areas where more research is necessary, one of them being students perception of intercultural competence which is one of the main issues the study conducted in this paper is concerned with.

The importance of following a process while working with intercultural communication is further stressed in a study conducted by Feng (2016). Feng introduced an intercultural communicative competence assignment that accounted for 30% in an International Management class that 34 students participated in. Just as in

Stockwell (2016), Feng made use of a scale questionnaire at the beginning and end of the period to measure students' progress, in this case the IES (Intercultural Effectiveness Scale). During the module students were given feedback on written projects and also participated in some role-play activities simulating intercultural meetings and possible issues that may arise. Throughout the course Feng continuously reminded her students to apply Kolb's circle of learning when working on the tasks.

1. Describe: What have you done to achieve your development goal, especially outside class?
2. Think: How does the experience make you feel emotionally and psychologically?
3. Learn: What did you learn that relates to international management?
4. Act: What will you do in the future to continue improving academically and professionally?

--- Kolb (1985) in Feng (2016:9)

Feng (2016:7-10) describes the process of building competence she used as Awareness>Experience>Reflection>Assessment. She concludes that ICC can be improved in a classroom setting without actual direct intercultural meetings and considers the process approach to be vital to this success (ibid:19).

2.4.3 OECD's model for assessing global competence

In contrast to the two previous models discussed, the model proposed by OECD (2016) is primarily concerned with assessment. This is not surprising as the model has been developed for the purpose of being used in the next PISA survey scheduled to be carried out in 2018. The dimensions proposed for the assessment and how they are assessed is illustrated in Figure 3 below.

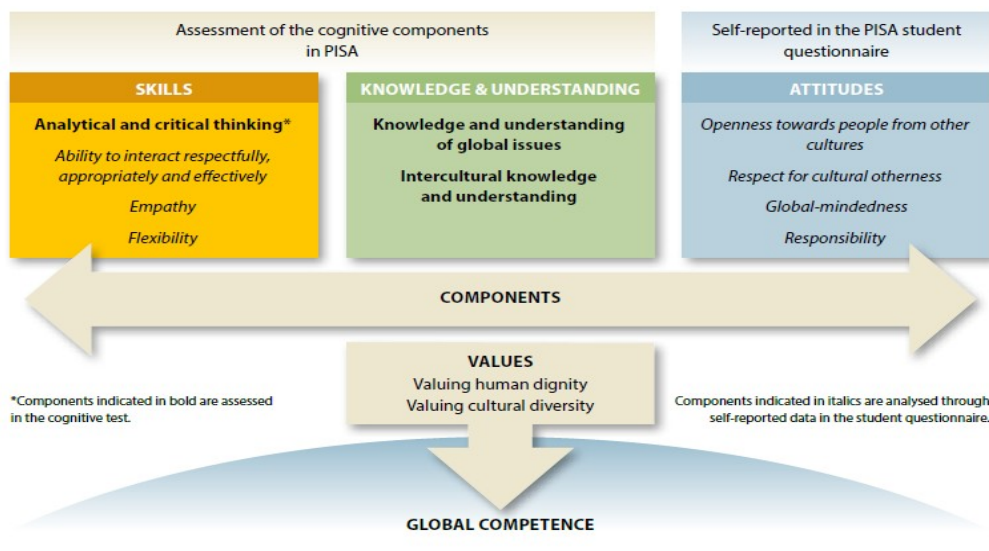


Figure 3: Dimensions of the proposed assessment of Global Competence OECD (2016:6)

New additions to this model compared to the previous models discussed are the increased focus on global issues and global-mindedness. Global issues refer to well-

known problems affecting the whole world, such as climate change, migration and poverty (OECD (2016:8). Global-mindedness refers to an individual feeling a connection to people in other parts of the world, and as a member of the world accepting a responsibility to improve conditions for everyone in it (ibid:15). These goals are not as directly connected to intercultural communication as the other models are, which is understandable considering that this is a model for assessing education as a whole and not just FLT. As the model suggests the development of the competences within are meant to lead to students valuing human dignity and cultural diversity.

While this model is not as detailed, nor as specifically adapted to intercultural communication as the two previous models discussed, it is significant in that it demonstrates the level of importance intercultural communicative competence has reached in world education. OECD (2016:18) firmly states that ignorance of other cultures can have dire consequences in terms of conflicts and that it is not enough to include additional material in the curriculum, students must get opportunities to practice their intercultural skills. This statement sends a strong signal that is likely to have an impact on FLT curriculums around the world.

3 Method

As discussed in Section 2.1 both Gagnestam (2005) and Lundgren (2002) reported a lack of awareness of theoretical models of intercultural communicative competences among teachers in Sweden. These studies were conducted prior to the new curriculum passed in 2011 and it therefore seems reasonable to conduct a new study on this issue. As pointed out in Section 2.4.2, most researchers in the field of intercultural communication advocate primarily qualitative assessment, although OECD (2016) suggest a mostly quantitative approach. However, this study is more concerned with whether the attitudes towards and the experiences of working with intercultural communicative competence have changed since the studies conducted by Lundgren (2002) and Gagnestam (2005). Dimenäs (2007:85) suggest that questionnaires are particularly useful when you wish to determine how often a phenomenon occurs or when assessing people's attitudes towards something. He goes on to say that based on background factors they can be used to compare differences between groups of participants. Since this survey strives to examine students' and teachers' attitudes towards and experiences of intercultural communicative competence a questionnaire was determined to be a good fit. Interviews are another possibility, but as Bryman

(2016:222) points out questionnaires are cheaper, quicker and remove risks such as the interviewer influencing participants or variety in how the questions are asked.

The survey of attitudes and experiences of intercultural communicative competence discussed in this paper was therefore conducted using two on-line questionnaires developed using google forms. The first questionnaire was directed at students at one upper-secondary school in Southern Sweden and consisted of a total of 18 questions all in Swedish. Swedish was chosen for the students to ensure that they more easily understood the questions. Three classes of second year upper-secondary students were asked to participate by clicking on a link on their teaching platform. The questionnaire was voluntary and anonymous and as students were all over 16 no permission was sought from the students' parents. Students were also informed that their responses were to be used in a research project prior to filling out the questionnaire. In two of the classes students were given some time towards the end of the class to fill out the questionnaire and 15 students in one of the classes and 9 in the other completed the form. In the third class students were informed of the questionnaire by their teacher, but no time was allocated for it during class, so only one student completed it. Of the 25 responses gathered two responses were excluded as the students had chosen the same alternative for all alternative questions and had simply typed random letters, such as "dfgdfg", in response to the questions that required short written answers. Thus a total of 23 responses were analysed in this study. The complete questionnaire can be seen in Appendix A1.

The second questionnaire was directed at teachers at different upper-secondary schools in a mid-size Swedish community and consisted of 22 questions all in English. Teachers were asked to participate through e-mail and to pass the questionnaire on to other English teachers. A link was also posted on the Facebook group for networking between FLT teachers in the region. A total of ten upper-secondary English teachers completed the questionnaire. This questionnaire can be found in Appendix B1.

Both questionnaires contained various forms of questions. As much of the study focuses on gauging the level of experiences with or attitudes towards intercultural communication, most of the questions were Likert scale questions where participants were asked to grade their level of experience or to what extent they cared about a component of intercultural communication on a scale. The questionnaire also featured a ranking question, a few alternative questions and some questions that required short written answers. The number of questions requiring a short written answer were limited

since too many such questions may make participants reluctant to complete the questionnaire (Bryman 2016:223). To minimize the risk of questionnaires where not all questions were answered the questions were made obligatory. This may have led to some students not handing in the questionnaire at all, but that seemed preferable to incomplete questionnaires.

Unfortunately 15 students and one teacher misunderstood the instructions for the ranking question that dealt with through what mediums they learn most about culture. They gave more than one medium the same position in the ranking making it impossible to calculate a reliable average. The same question was used in an evaluation of an intercultural module taught earlier in the fall and only a couple out of over 40 students misunderstood the instructions. The most likely explanation for the misunderstanding is that the question became more ambiguous when translated into Swedish. Due to the number of people that misunderstood the question the results were deemed unreliable and were therefore excluded. As the question was not a key question, but a follow-up designed to provide a context for where students and teachers learn about culture, its exclusion did not significantly affect the results of the study.

The questionnaires included an open-ended question at the end where teachers or students could write down any other thoughts they had on the subject. As some questions were designed for comparison and therefore were near-identical, the accuracy of the translation was evaluated by a couple of the English teachers at the school before the questionnaires were distributed.

The questionnaires used by Gagnestam (2005) were a good starting point for this survey as she was also interested in attitudes towards intercultural communication. Her questionnaires include questions such as “What do you think of when you hear the word culture?” (My translation of Gagnestam 2005:177) and “What is necessary to understand other cultures? (ibid). However, Gagnestam is primarily concerned with the students' and teachers' view of culture. Her question on understanding is only concerned with knowledge of different aspects of a culture (politics, history, everyday life, aesthetics, etc) and does not include other aspects such as attitudes (curiosity, openness) or skills (interpretation, interaction) that feature in more current models for intercultural communicative competence. While one of her questions deal with which cultures are discussed in the English classroom, those cultures are sorted by nationality and the question only asks if these cultures were discussed, not how frequently (Gangestam 2005:179).

The questions in this study were designed to assess teachers' and students' attitudes towards and experiences of working with the different intercultural communicative competences presented in the models in Section 2.4. The starting point here was Byram's specific objectives for the different competences (Byram 1997:49-54) summarized in Section 2.4.1 in this paper. These objectives were simplified so that the questions did not become too complex, so that participants not familiar with the terminology could understand them. For example, Byram (1997:51) states that two of the objectives for the knowledge *savoir* is to have knowledge of the processes of socialisation and the processes of social interactions in the interlocutor and one's own culture. In the questionnaire this was simplified to knowledge of social rules and etiquette in your own and other cultures (Appendix A1 question 6). The competences suggested by Byram were then expanded to include competences only mentioned in other models such as *flexibility* and *empathy* that were given more importance in Deardorff (2006) and OECD (2016). Participants were asked how important they considered different competences to be and how often they worked with them in class. They were also asked to evaluate how good they were at different aspects of intercultural communication. As Lgy 11 has moved away from the focus on countries where English is a national language and previous research by Gangestam (2005) and Risager (2007) indicate a focus on British and American culture the participants were also asked to evaluate their knowledge of cultures in different parts of the English-speaking world and how often they worked with them in class.

Any study has its limitations and foremost among them with regards to this study is the relatively small sample of participants. Participation in the study was unexpectedly low, with only a third of the students asked completing the survey despite reminders and encouragement from their teachers. A smaller sample means less likelihood of finding statistically significant results. The survey was limited to second year students at one upper secondary school in mid-size Swedish community and English teachers at different schools in the same region. As such it cannot be seen as representative of the country as a whole. This limitation was imposed mainly because of access given during the last teacher trainee program and the time frame available to conduct the survey. Although research such as Deardorff (2006) and Feng (2016) indicate the importance of the process of developing intercultural communicative competence, this was not given specific consideration in the survey conducted. A study of process would require questionnaires to be distributed and different points in the

students development, which was not deemed to be feasible within the limited time frame.

The choice of using a questionnaire also comes with its limitations. The price of anonymity and objectivity compared to interviews is that it is not possible to use prompts to help participants with questions they find difficult or to probe them further to get more details on their responses (Bryman 2016:223). Since it is necessary to simplify the objectives for the different competences so that they can be easily understood and to limit the number of questions for the convenience of the respondents, there will always be some loss of accuracy compared to the original model. Nevertheless, this small scale study may provide insights and indications that may be of use if a study at a national level is to be undertaken.

4 Results

In this section the results of the survey of students and teachers are presented and explained. The first part of the section looks at students and teacher's experiences of intercultural communicative competence inside and outside of the FLT classroom. The second section examines their attitudes and views on intercultural communicative competence and its role in language studies.

4.1 Experiences of intercultural communication

The first section of the questionnaires for both teachers and students sought to establish to what extent they had experienced and experience intercultural communication in their daily lives. They were asked how often they travel abroad and if they had ever lived abroad. The responses are shown in Figure 4 below.

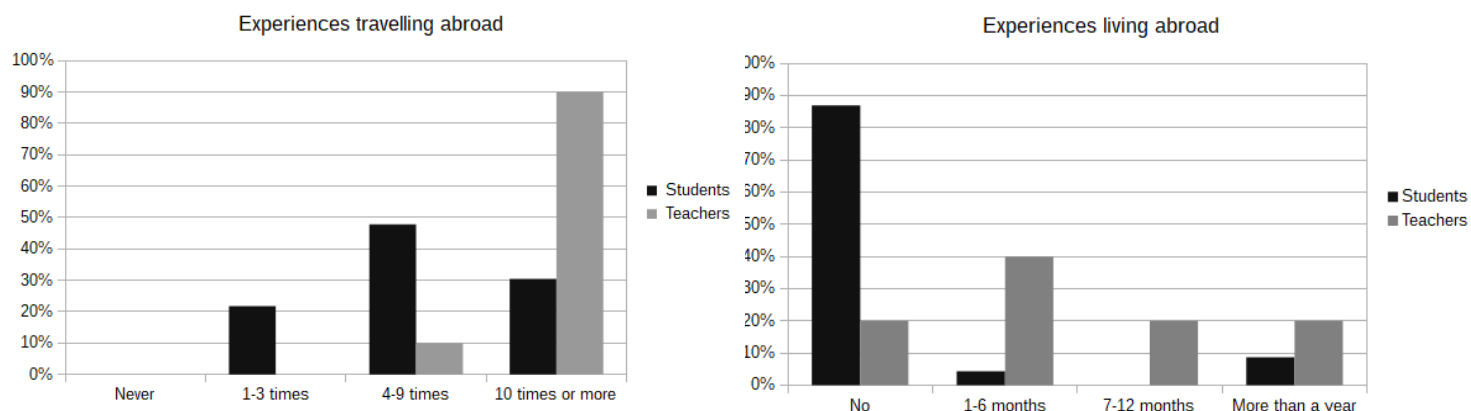


Figure 4: Experiences travelling and living abroad

As can be seen in the figure all the participants in the survey reported having experiences being abroad, and most of them quite frequently. Not surprisingly, the teachers had significantly more experience than most of the students, which is natural since they have had longer lives and thus more opportunities. The fact that 8 out of 10 teachers had lived abroad for a longer period of time is very promising, since that gives them strong practical experiences of intercultural communication.

Students and teachers were also asked how often they communicate with someone from another culture in English. Such communication could include written or spoken communication in a number of mediums, such as online chat, direct interaction, phone calls, e-mails, and so on. Figure 5 below illustrates the results.

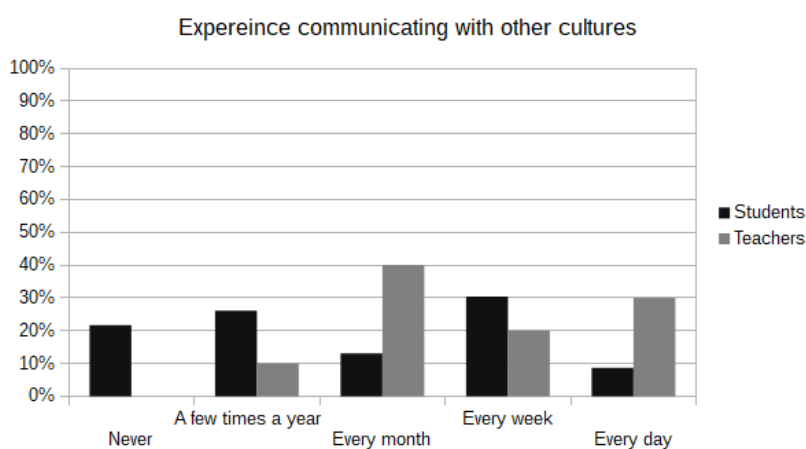


Figure 5: experiences communicating with other cultures

Again the experiences seem to be quite significant; more than half (12 out of 23) of the students report communicating in English with someone from another culture at least once a month. For teachers that figure is nine out of ten. In their small case study, Donnelan & Rydblom (2015:50) found far less experience among the Japanese university students surveyed. Out of 22 students 11 had never been abroad, 10 had been abroad 1-3 times and only one had been abroad more than 10 times. The majority of Japanese students reported that they never communicated with someone in English in their daily life. The results found in this study therefore clearly indicate that Swedish students have quite a bit of exposure to intercultural communication in their daily lives.

4.1.1 experiences of different cultures in parts of the English-speaking world

Previous research, such as Risager (2007) and Deardorff (2006), advocates a wider view of culture than that tied to the country where English is a national language. This view is to some extent adopted in Lgy11. However, at the time that Gagnestam (2005) carried out her study, most English teachers reported that they felt English was a vehicle for

British culture. In the questionnaires both students and teachers were asked to report their knowledge of different cultures in parts of the English-speaking world and how often they worked with these in class. Table 1 below shows the teachers' and students' reported knowledge of different cultures. They were asked to rate this on a scale from *nothing* to *a lot*. The five levels were assigned a value from 0-4, where 0 represents *nothing* and 4 *a lot*. The table shows the average value given by students and teachers for knowledge of each area.

Table 1: Knowledge of cultures in different parts of the English-speaking world

	Student average	Teacher average
US and Canada	2.2	3.0
Central America	1.3	1.5
Great Britain and Ireland	2.0	3.4
Africa	1.1	1.9
South Asia	1.3	1.7
Australia and New Zealand	1.2	2.5

The students' responses clearly show a stronger reported knowledge of cultures in America and Britain with an average score around 2, indicating that they feel that they know some things about these cultures, while average scores for the other areas of the English-speaking world fall closer to 1, indicating that they feel they know only a little of these cultures. Teachers score themselves higher on average, particularly when it comes to the Anglosphere (Britain, North America and Oceania). It is also noteworthy that students report that they are most familiar with American culture while teachers favour British. This may be a reflection of schools in Europe traditionally teaching the British variety and the current media landscape being dominated by US films, programs and video games.

The students were then asked to grade on a scale from *never* to *often* how frequently they worked with cultures in the different areas in their English classes. As can be seen below, the results follow the pattern of the previous table.

Table 2: Frequency of working with cultures in different areas of the English-speaking world – students

	Student average
US and Canada	2.0
Central America	1.0
Great Britain and Ireland	1.7
Africa	0.7
South Asia	0.9
Australia and New Zealand	1.0

As the teachers were expected to have a more detailed recollection of the lesson plans, having constructed them, they were asked more specifically how often they would include the different cultures in parts of the English-speaking world.

Table 3: Frequency of working with cultures in different areas of the English-speaking world – teachers

	US and Canada	Central America	Great Britain and Ireland	Africa	South Asia	Australia and New Zealand
Never	0%	20%	0%	0%	10%	0%
Not every school year	0%	30%	0%	10%	20%	20%
Once every school year	10%	40%	20%	60%	50%	40%
A few times every school year	30%	10%	30%	30%	20%	40%
Many times every school year	60%	0%	50%	0%	0%	0%

Table 3 follows well what the students reported in that the majority of teachers report working with US and Canadian culture and British culture either a few or many times every school year and other cultures only once or less. The biggest discrepancy between the students' reported frequency and that of the teachers' is that a few teachers claimed to work with African cultures every school year, while the student felt that they never or seldom worked with African cultures. A possible explanation for this is that a few of the teachers in the study work either at a language introduction program or in a school where the majority of students are recent immigrants. As many recent immigrants to Sweden come from Africa discussions and comparisons to African cultures would be more likely to occur in those classes. On the whole it is clear that culture teaching in the English classroom tends to focus on British and American culture.

4.1.2 Experiences of working with intercultural communicative competences

As has been discussed in Section 2, traditional culture pedagogy, or “realia”, was mainly focused on teaching content. More recent models like Byram (1997) and Deardorff (2006), also include context and focus on skills and attitudes. In the questionnaires students and teachers were asked to report on how they worked with culture.

The students were asked to evaluate, on a scale from bad to good, how competent they were at different aspects of intercultural communication. Table 4 below shows the average rating the students gave themselves.

Table 4: Student self-evaluations of intercultural communicative competences

	Student average
Explaining phenomena in your culture to others	2.1
Understanding the culture in the UK and the US and relating it to your own	1.8
Understanding the culture in other parts of the English-speaking world and relating it to your own	2.0
Handling and adapting to new situations	2.1
Finding information that can prepare you for new situations	2.2
Comparing perspectives and the values behind them	2.1
Handling conflicts with people that do not share my view point	2.1
Communicating with someone in written or spoken English	2.6
Knowing what style of language to use in different circumstances	2.5

In general the students rated themselves neither good nor bad at the competences connected to components of intercultural communicative competence. The last two competences in this question can be seen as more general communicative and sociolinguistic competences as they are discussed in more general models for communicative teaching and not just in intercultural communication models, see for example Hedge (2000:46). The fact that the students rated themselves higher in these skills than the ones more specifically associated with intercultural communicative competence, could indicate that they are more familiar with these competences. It is also odd that students on average considered themselves not as good at understanding and relating to American and British culture as they were at relating to other cultures, considering that they report both greater knowledge of these cultures and having worked more with them. It could be that greater awareness of these cultures make them more aware of their limitation. After all, a score of 2.0 is a neutral score signifying that they are neither good or bad. Then again the difference in average scores is small enough, so it may not be statistically significant in a sample of this size.

The students were also asked to report how they practised different competences in intercultural communication on a scale from *never* to *often*. The responses seen in Table 5 below indicate that working with intercultural communicative competence was not a frequent part of their English classes.

Table 5: Frequency of working with intercultural communicative competences in class

	Student average
Reading/listening/viewing material about cultures in the English-speaking world	1.8
Talking about behaviour and etiquette	1.7
Comparing perspectives from different cultures	1.5
Reflecting on your own values and perspective	1.7
Using your knowledge in direct communication with someone from another culture	1.7
Analysing and thinking critically about behaviour and values in other cultures	1.7

The average scores land between *seldom* (1) and *sometimes* (2) on the scale, with comparing cultures receiving the lowest average score. Compared to the other questions asked in the survey, this was by far the question where students were the most divided. For the other questions where an average score near 2 was given, most responses clustered around the three middle alternatives (*seldom*, *sometimes* and *pretty often*), with *sometimes* being the most common choice. In the responses to this question students were generally fairly evenly spread between the first four alternatives (*Never – pretty often*), indicating that students had very different perspectives on this issue. An average of four students reported that they never work with this in class for each of the competences evaluated. Since their classmates did report working with the competences to some extent, this suggests that at the very least it is not made explicit to all the students what constitutes practising these skills.

In the teacher questionnaire participants were first asked questions to determine to what extent they were familiar with the models for teaching intercultural communication. Firstly they were asked whether they were aware of the OECD model for assessing Global competence in the next PISA study.

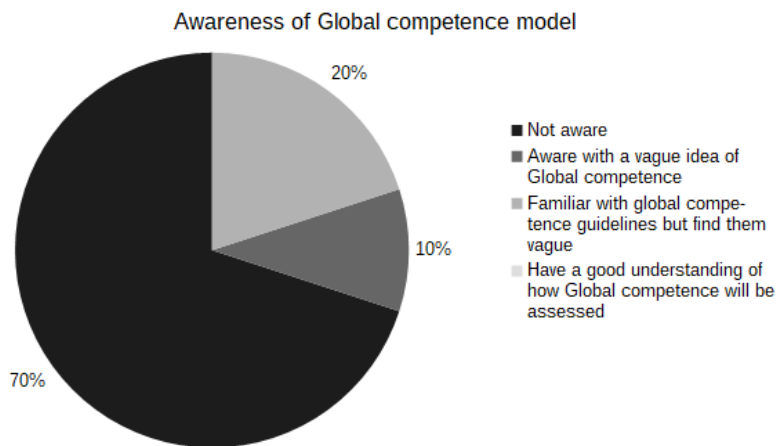


Figure 6: Awareness of Global competence model

As the figure above shows, a clear majority of teachers were not aware of this model and none of the teachers felt they had a good understanding of how it would be assessed. In a follow-up short answer question the teachers were asked whether they had knowledge of other models or research on intercultural communication, such as by Byram or Kramsch. Of the ten teachers three reported they had not, one said maybe and six reported that they had heard of some theories. However, among those six, some reported that this knowledge was limited and three of the six said that it was something they found on their own and not in their teacher training or job training (for the full responses to written questions in the teacher questionnaire please see Appendix B2). So while awareness seems higher than in Gagnestam's (2005) study it still is fairly limited.

Later in the questionnaire teachers were asked how often they worked with developing different competences among students.

Table 5: Frequency of working with developing intercultural communicative competences

	Never	Not every school year	Once every school year	A few times every school year	Many times every school year
Learning about history and society of English-speaking cultures	0%	0%	0%	70%	30%
Learning about social rituals and Etiquette in English-speaking cultures	0%	10%	20%	60%	10%
Reflecting on your own values and perspectives	0%	10%	20%	30%	40%
Explaining your own culture to others	10%	10%	40%	30%	10%
Identifying things that are important to people of other cultures	0%	0%	40%	50%	10%
Coping with new or unfamiliar situations and adapting to new ways of thinking	10%	10%	40%	30%	10%
Being open and respectful to other ideas	0%	10%	10%	30%	50%
Making use of what you have learned in communication with another culture	10%	10%	20%	30%	30%
Understanding the reasons and values behind cultural behaviour and traditions	0%	30%	10%	30%	30%
Comparing different people's perspectives to your own	0%	0%	30%	40%	30%
Analysing and thinking critically about behaviours or events in other cultures and your own	0%	10%	20%	40%	30%

The teachers report working with intercultural communicative competences to a much higher degree than students. Particularly interesting is the fact that 70% of teachers claim to work with comparing different perspectives and analysing behaviour in different cultures several times every school year, while as we saw earlier students felt that comparing cultures was what they did the least. According to the teachers what they work the most with is respecting other values and learning about the history and society of other cultures. The discrepancy between how frequently teachers report working with different competences and what the students report can be explained by the students not being explicitly aware that they are training these competences. As only one of the teacher in this study is involved in teaching in one of the classes, it could be the case that their teachers work less with developing these competences than the teachers that completed the questionnaire. That being said, six out of the ten teachers participating responded that they do not work with some of these skills every school year.

To get a more thorough understanding of how teachers work with developing intercultural communicative competences they were also asked what teaching methods

and tasks they often used. Their responses paint a somewhat clearer picture than the last question that was more abstract.

Table 6: Methods used for teaching intercultural communicative competence

	Never	Not every school year	Once every school year	A few times every school year	Many times every school year
Field trips	70%	10%	20%	0%	0%
Direct verbal intercultural communication	40%	60%	0%	0%	0%
Direct written communication	60%	40%	0%	0%	0%
Tasks about gathering and presenting information about a culture or aspects of it	0%	0%	20%	40%	40%
Role-play dialogues of different social situations in an English-speaking culture	20%	40%	30%	10%	0%
Discussing cultural aspects that appear in texts, videos or listening exercises in class	0%	0%	10%	40%	50%
Reading texts, watching videos, etc. that focus on some aspect of culture in the English-speaking world	0%	0%	10%	30%	60%

As the table shows the vast majority of teachers focus their culture teaching on studying and discussing various materials and through tasks of gathering and presenting information. Only two teachers organised direct exchanges in the form of field trips once every school year. With a university nearby that welcomes over a thousand foreign students every year and almost endless ICT (Information and Communication Technology) tools, like eTwinning, messenger and forums, available it is discouraging to see that direct exchanges are so rare. Furthermore, less than half of the teachers simulated real-time exchanges through role-play. This indicates a clear lack of training on what Byram (1997) calls skills of identification and interaction. Without such elements the students may not be aware of how they can use what they have learned in actual intercultural communication.

In summary students reported to have fairly little knowledge of cultures in parts of the English-speaking world and in general did not feel like they worked with culture much in their language classes. Teachers reported working far less with cultures not in the Anglosphere, but did feel that they frequently worked with developing intercultural skills. The teacher questionnaire revealed that most of that work consisted on working with materials rather than experiencing actual or simulated communicative situations.

4.2 Attitudes towards intercultural communication

This section of the results looks at the attitudes and views students and teachers expressed in the questionnaires. These views may provide insights valuable for future work with intercultural communication.

Both teachers and students were asked at the beginning of each questionnaire to explain in short what the word *culture* meant to them. The three most common connections made by students were to nationality (8), history and traditions (7) and way of life (8). One student managed to encompass all of these in stating that he felt culture was:

What people do in that country. What different backgrounds people have. Religion is an example of culture and traditions are culture. [My translation³]

The teachers took a broader view, stating it was things that a group shared (9) and only one teacher expressed the opinion that it had to do with nationality. For example, one of the teachers offered this definition of the word culture:

To me, simply put, it is sort of collected traditions, behavior, ways, what have you, when it comes to a specific people or society. In another sense it could also be more local, such as in the work place.

For more details and all the answers please see Appendices A2 and B2. This would suggest that the teachers are mostly in line with current researchers and Lgyll's broader view of culture that departs from nationalism. Gagnestam (2005:93) also found that both teachers and students focus mainly on the aspects of culture connected to ways of living and thinking in different countries. Many of the students on the other hand seem to have a more traditional view, focusing on content factors such as history and politics in different nations.

4.2.1 Attitudes towards cultures in different parts of the English-speaking world

The students were asked to grade on a five-grade scale from *I don't think about how other cultures view the world that much* (value 0) to *I am very curious about how other cultures view the world* (value 4). The average score of the students asked was 1.7. Considering that the OECD sees the understanding of other cultures as vital to avoiding conflicts and prejudice, this is a somewhat problematic result. Feng (2016:7) suggests that while millennials can more easily access information on the Internet, they tend to be less interested in the outside world. Since many researchers like Byram (1997) and Deardorff (2006) argue that an open and curious attitude is the starting point in the

³“Vad man gör i det landet. Vad människor har för olika bakgrunder. Religion är ett exempel på kultur och traditioner är kultur.”

process of becoming a competent intercultural communicator, this must be considered a serious issue.

The teachers were asked more specifically how important they felt it was to teach students about cultures outside the Anglosphere in their English class, since the curriculum specifically states that culture needs to be taught in FLT asking about the importance of doing it seemed moot. The teachers were asked to grade the importance of teaching about non-Anglosphere cultures on a five-grade scale from *not important at all* to *very important*. The average score of the teachers was 3.0, meaning that they felt it was quite important. This is interesting as Section 4.1.1 clearly indicates that they do not spend much time teaching their students about cultures outside the anglosphere. It may indicate that while they are aware of its importance, it may not be something they consider when planning their courses.

4.2.2 Attitudes towards intercultural communicative competences

Both students and teachers were asked to grade the importance of different intercultural communicative competences on a scale from *not important at all* to *very important*.

Their average scores are displayed in the table below.

Table 7: The importance of intercultural communicative competences

	Students' average	Teachers' average
Knowledge of other culture's history and society	1.9	2.8
Knowledge of other culture's etiquette	2.3	2.9
Knowledge of own culture's history and society	1.7	2.6
Knowledge of own culture's etiquette	2.1	2.5
Openness and curiosity	2.7	3.8
Respect for other values and opinions	3.4	3.9
Flexibility and ability to adapt	3.0	3.9
Empathy	3.2	3.6
Critical thinking	2.6	2.9
Confidence and autonomy	2.5	2.7
Analytical mindset	2.7	2.7

Interestingly both students and teachers give the highest importance to the competences connected to attitude. However, in the case of the students, this is in contrast with their reported lack of curiosity about other people's values. In a follow-up question, students were asked to grade their openness and ability to adapt on a scale from *I feel certain about what I think and feel* to *I often question and re-evaluate my values*. The average

score was 1.1, indicating that the students rarely question their own perspective. It could be interpreted as though they are aware that they should be open and curious, while in reality they are not. However, there is also the possibility that they simply do not wish to see themselves as being insecure, even in an anonymous questionnaire. It is also noteworthy that teachers ascribe great importance to attitude and contextual skills like the ability to adapt, although as per their own reporting, most of what they work with is studying and discussing material about other cultures.

When students were asked of their opinion on how they work with different cultures in their classrooms currently most of the students that replied wrote that they felt they did not work with it much, but that it would be good if they did. The students were also asked to grade on a scale from *less of this please* to *more of this please* what they would like to do more and less of in future classes. A score of 2 would indicate that they are satisfied with things as they are, a lower score that they feel they are doing this too much already and a higher score that they would like to do this more in class.

Table 8: Future desired work with intercultural communicative competences

	Students' average
Learning about life and culture in the UK and the US	2.2
Learning about life and culture in other English speaking cultures	2.0
Finding and critically examining information	1.4
Comparing different perspectives and worldviews	1.9
Speaking or pretending to speak to someone from another culture	2.5
Writing or pretending to write to someone from another culture	2.0

While students reported in Section 4.1.1 that they seldom worked with cultures other than British and American culture, they seem satisfied with that and if anything, would prefer to work more with British and American culture. Overall, the students seem to be satisfied with the status quo apart from wanting less critical examination of information and more direct verbal communication with people from other cultures. When given the chance to write down what they would like to do in future classes the by far most common response was that they would like to meet and communicate with people from other cultures, possibly with the use of ICT. As section 4.1.2 indicates this is something that is rarely done in class. One of the students wrote:

I would have liked to use my English more, for example if we could keep in contact with a school in an English-speaking country. Write letters or have Skype conversations with pupils. [My translation⁴].

Early on in the questionnaire teachers were asked to explain what they felt the role of culture in the classroom was. Their responses were fairly evenly distributed into three different categories. The first category of responses focused on the importance of being aware of the different cultures in the classroom and adapting to them; the second saw teaching culture as a way of creating curiosity and motivating students; and the third considered it part of language teaching to make students aware of the culture in the English-speaking world focusing on political and traditional aspects. It should be noted here that this was a fairly open question in the beginning of the questionnaire before aspects of the connection between culture and communication was introduced. Thus the teachers in the second group did not discuss teaching culture, but actually how having different cultures in the classroom affected their teaching. The responses given to this question are consistent with previous responses indicating that some of the teachers have a more traditional standpoint connected to content-based teaching of nationalities.

The teachers were also asked to grade on a five grade scale from *very difficult* to *very easy* how challenging they thought it was to develop the students intercultural communicative competences. The average score was 2.1 with no teacher thinking that it was either very difficult or very easy. When further asked what they found most challenging the most common answers were creating an openness to other values, with some teachers worried about causing offence. A couple of teachers stated that motivating students was a challenge. One honestly answered: “My own competence which is limited”. Only one teacher remarked on the importance of getting students to use what they have learned in practice.

Finally when asked if they had any advice for other teachers on how to improve intercultural communication only one teacher gave a specific example. They suggested that working with current events in the world quizzes was an easy way of getting into culture. A couple of teachers highlighted the importance of trying new things and another couple of teachers suggested drawing on their students experiences. Two of the teachers admitted that they felt they needed to learn more about this and more often take it into consideration in their planning. None of the teachers made specific mention of

4 “Jag hade velat använda min engelska mer t.ex. om vi kunde hålla kontakt med en skola i ett engelsktalande land. Skriva brev eller ha skype samtal med elever.”

using ICT tools to communicate with people from other cultures, despite such tools being mentioned in question 19 of their questionnaire (see appendix B1).

This section has shown that some students take a more traditional view on culture, connecting it to nationality, history and traditions, compared to the teachers that favour a view of culture representing what a group of people have in common. Both groups consider attitudes to be very important in intercultural communication. However, in other questions students reveal that they are not very curious or open to the values and perspectives of other cultures. A possible gap has been identified in that the students agree that the thing they would like to do more is practice intercultural communication directly, thus putting their competences to use in practice. The previous section has revealed that teachers rarely do this in class and only one teacher commented on its importance.

5 Discussion

The teachers and students that participated in the survey all reported fairly frequent exposure to intercultural communication in their daily lives. The majority of them had travelled abroad multiple times and most of them had extramural communication with someone from another culture in English on at least a monthly basis. This is significantly more exposure than for example the Japanese students in Donnelan & Rydblom (2015:50) reported having. Lundgren (2002) does not discuss any experiences of intercultural communication outside the classroom as her study focuses on interviews with teachers. Gagnestam (2005:97) does ask how many have experience living abroad for more than a semester and found that about 4% of them did. While he feels that exposure is helpful Byram (1997:69) points out that these experiences will only be effective if students are also trained in the basic skills and how to reflect on them. As some teachers suggested the students' experiences could be drawn upon in the course of the teaching. However, Gagnestam (2005:97) found that 73% of teachers and 84% of students reported that having students with experiences of living abroad in the classroom does not influence the teaching or learning at all. What is clear is that students' everyday life environments present opportunities for developing intercultural communicative competences.

Both Lundgren (2002:276) and Gagnestam (2005:102) state that research on intercultural communication had not reached teachers and that they were generally not aware of what it was. The results of this study show that while some of the teachers

have heard of some of the research their understanding is quite vague. The majority of teachers were not aware of the importance global competence is given in the next PISA study. Lgy11:53 has moved away from the traditional connection between language and nationality and teachers do offer a wider definition of the word culture when asked. Nevertheless, the results show that both students and teachers strongly focus on British and American cultures, connecting them to their national language English. Both Kramersch (1993:9) and Byram (1997:11), define the intercultural speaker as someone who stands between or outside two cultures and uses language to bridge the gap to enable communication between them, not someone who looks to and imitates the native speaker. As is the main idea in Risager (2007), there is a need to cast a wider and more global net when teaching culture in the English classroom, and this study indicates that this has not yet happened.

The students that participated in the survey reported that they hardly ever worked with intercultural communicative competences, while most teachers reported working with it at least a few times every school year. In a small scale study such as this one it is difficult to say that this difference in overlap is significant. However, some students did spontaneously report in their short written answers that they had never worked with it in schools. Therefore this discrepancy could indicate that the goals of working with intercultural communicative competences have not been made explicitly known to students as they lack awareness that they have worked with them. This of course is likely a result of the teachers themselves in general reporting an unclear idea of the concepts. The majority of the teachers did also report that they did not work with all of the competences every school year. In particular the study revealed that they rarely worked on aspects that allow the students to make practical use of their intercultural communicative competences, such as in direct or simulated communication. Byram (1997:69) does suggest that giving the students a chance of real time interaction may be difficult unless the school is in an area with a large population of English speakers. However, the mid-sized community in the study is near a university campus that has a large community of foreign students. Furthermore, with the development of ICT since Byram's study it may not be the case that this is not something that can be done in the classroom. The more recent model presented in OECD (2016:18) states that students must in fact be given the chance to work on practical use of their intercultural communication. Indeed when asked about how they

would like to work with intercultural communication in the future, the most common desire expressed by students was for interactions with people from other cultures.

All participants in the study valued attitudes (curiosity, openness, flexibility) as having the most importance when communicating with someone from another cultures. This is very much in line with Deardorff (2006) who considers it the starting point in the process of developing intercultural competences. Curiosity is also one of the few things about intercultural communication that is pointed out specifically in Lgy11. It is therefore disheartening to see that the students in this study rated themselves as not being very curious about the values of other cultures nor very open to re-evaluating their own ideas and values. Finding this curiosity and getting the students to open up should be a high priority for teachers in the light of this study.

6 Conclusions

This paper set out to examine what Swedish students and teachers' attitudes towards and experiences of working with intercultural communicative competence were and to what extent work with intercultural communicative competence was adapted to currently influential theoretical models. It was hypothesized that teachers still focus less on intercultural communicative competences and skills and more on “realia”. It is the findings of this small-scale survey that models for working with said competences have not yet firmly taken root. The more traditional views of culture as something connected to nationality, and that culture in language teaching should focus on the political and historical aspects of that country, are still prevalent.

While aspects of training intercultural communicative competence have seeped into the national curriculum and teachers are becoming more aware of it, the connection is still vague. Teaching still focuses on working primarily with material that has cultural content and the students are not given many opportunities to practice their skills in simulated or actual interactions with members of other cultures. As curiosity and understanding of other cultures is given more and more importance in our global society, the lack of curiosity and openness to other values reported by the students in this study is a clear indication that more work with intercultural communicative competence is a necessity in future FLT.

The survey conducted in this study was limited in its sample size and geographical scope and can as such not be seen as representative of the country as a whole nor the region studied. Due to the limited number of participants the patterns

discovered here should therefore be seen more as possible indicators of where to look for patterns in how schools work with intercultural communicative competence. A larger study on a national level would be required for additional clarity. To test the effectiveness of working more explicitly with intercultural communication and interactions between cultures similar surveys would need to be conducted on students both before and after they participate in such training so that the process can also be taken into consideration. This study concludes that further studies on work with students' intercultural communicative competence is necessary to assess future needs for improvement.

References

- Bryman, A. (2016). *Social Research Methods: 5th edition*. Oxford University Press.
- Byram, M. (1997). *Teaching and Assessing Intercultural Communicative Competence*. Multilingual Matters Ltd.
- Common European Framework of Reference for Languages: Learning, Teaching, Assessment. (2001). Council of Europe. Cambridge University Press.
- Deardorff, D.K. (2006). *Identification and Assessment of Intercultural Competence as a Student Outcome of Internationalization*. Journal of Studies in International Education, Vol. 10 No. 3, Fall 2006 241-266.
- Dimenäs, J. (2007). *Lära till lärare: Att utveckla läraryrket - vetenskapligt förhållningssätt och vetenskaplig metodik*. Liber Ab, Stockholm.
- Donnelan, M & Rydblom, O. (2015). *A pilot study in intercultural communication between EFL learners in Japan and Denmark*. 関西学院大学:言語教育研究センター.
- Fairclough, N. (1992). *Linguistic and intertextual analysis within discourse analysis*. In: Jaworsky, A & Coupland, N. (1999). *The Discourse Reader*. Routledge, p 183-212.
- Feng, J.B. (2016). *Improving Intercultural Competence in the Classroom: A Reflective Development Model*. Journal of Teaching in International Business, 27: 4–22, 2016.
- Gagnestam, E. (2005). *Kultur i språkundervisning*. Studentlitteratur, Lund.
- Hall, E.T. (1976). *Beyond Culture*. Anchor Books/Doubleday, New York.
- Halliday, M. A. K. (1985/89) part A. In M. A. K. Halliday and R. Hasan, *Language, Context, and Text: Aspects of Language in a Social-Semiotic Perspective*. Oxford/Geelong: Oup/Deakin University press.
- Hedge, T. (2000). *Teaching and Learning in the Language Classroom*. Oxford University Press.
- Hofstede, G. (1991). *Cultures and Organisations: Software of the Mind*. McGraw-Hill, London.
- Kramsch C. (1993). *Context and Culture in Language Teaching*. Oxford University Press.
- Kramsch, C. (1998). *Language and Culture*. Oxford University Press.
- Kroeber, A.L. and Kluckhohn, C. (1952). *Culture: A Critical Review of Concepts and Definitions*. Peabody Museum, Cambridge, MA, 181.
- Lgy70. *Läroplan för gymnasieskolan: Allmän del*. Stockholm: Skolverket.

- Lgy 11. *Läroplan, examensmål och gymnasiegemensamma ämnen för gymnasieskola 2011*. Stockholm: Skolverket.
- Lundgren, U. (2002). *Interkulturell förståelse i engelskundervisning – en möjlighet*. Forskarutbildningen i pedagogik, Malmö.
- Moeller, A. K. & Nugent, K. (2014). *Building intercultural competence in the language classroom*. Faculty Publications: Department of Teaching, Learning and Teacher Education. 161. <http://digitalcommons.unl.edu/teachlearnfacpub/161> Last accessed 2018-02-12.
- OECD. 2016. *Global competency for an inclusive world*. Retrieved 2017-09-03 from: <https://www.oecd.org/education/Global-competency-for-an-inclusive-world.pdf> Last accessed 2018-02-12
- Oxford English Dictionary. 2018. <http://www.oed.com.proxy.lnu.se/>. Last accessed 2018-02-12.
- Phillipson, R. (1992). *Linguistic imperialism*. Oxford University Press.
- Risager, K. (2007). *Language and Culture Pedagogy: From a National to a Transnational Paradigm*. Multilingual Matters Ltd.
- Seeyle, H. N. (1974). *Teaching Culture: Strategies for Foreign Language Educators*. National Textbook Company, Skokie, 111.
- Skolverket. (2017). *Kursplaner före 2011*. <https://www.skolverket.se/laroplaner-amnen-och-kurser/gymnasieutbildning/gymnasieskola/kursplaner-fore-2011/> Last accessed 2018-02-12
- Spencer-Oatey, H. (2008). *Culturally Speaking: Culture, Communication and Politeness Theory*. 2nd edition. London: Continuum.
- Stockwell, E. (2016). *Using web-based exploratory tasks to develop intercultural competence in a homogeneous cultural environment*. *Innovations in Education and Teaching International*, 2016 Vol. 53, No. 6, 649–659.
- Tornberg, U. (2015). *Språkdiraktik*. Gleerups Utbildning AB, Malmö.

Appendix A1: Student questionnaire

Interkulturell Kommunikation

Det här formuläret handlar om kommunikation med människor från andra kulturer. Vi är tacksamma om du svarar ärligt och så gott du kan på följande frågor. Enkäten består av sjutton frågor (de flesta alternativfrågor) uppdelade i tre olika delar. Det tar ca 15-20 minuter att svara på alla frågor. Vi börjar med lite bakgrundsinformation.

*Required



1. Är du...

Mark only one oval.

- Man
- Kvinna

2. Hur många gånger har du varit utomlands. Välj det alternativ som passar in bäst på dig. *

Mark only one oval.

- Aldrig
- 1-3 gånger
- 4-9 gånger
- 10 eller fler gånger

3. Har du någon gång bott i ett annat land under en längre tid? *

Mark only one oval.

- Nej
- Ja, i 1-6 månader
- Ja, i 7-12 månader
- Ja, i mer än ett år

4. Hur ofta kommunicerar du men någon från en annan kultur på engelska? (Kommunikation inkluderar samtal, telefon, e-mail, sociala nätverk m.m.) Välj det alternativ som passar bäst in på dig. *

Mark only one oval.

- Aldrig
- Några gånger om året
- Varje månad
- Varje vecka
- Varje dag

5. Vad betyder ordet "kultur" för dig? (Hur kan man förklara det? Vad tänker du på när du hör det?) *

Kultur och kommunikation

I den här sektionen ber vi dig svara på några frågor kring dina tankar om kommunikation med andra länder och vad du känner att du redan har lärt dig.

6. Hur viktigt anser du att följande saker är när man kommunicerar med någon från en annan kultur? *

Mark only one oval per row.

	Inte alls viktigt	Inte så viktigt	Ganska viktigt	Viktigt	Mycket viktigt
Kunskap om den andra kulturens historia och samhällsskick					
Kunskap om den andra kulturens sociala regler och etikett					
Kännedom om din egen kulturs historia					

	Inte alls viktigt	Inte så viktigt	Ganska viktigt	Viktigt	Mycket viktigt
och samhällsskick					
Kunskap om din egen kulturs sociala regler och etikett					
Öppenhet och nyfikenhet					
Respekt för andra värderingar och åsikter					
Flexibilitet och förmåga att anpassa sig					
Empati					
Kritiskt och objektivt tänkande					
Självförtroende och självständighet					
Analysförmåga					

7. Hur viktigt är det för dig att vara bra på att kommunicera med människor från andra kulturer? Varför? *

8. Hur mycket känner du att du vet om livet och kulturen i följande delar av den engelsktalande världen? *

Mark only one oval per row.

	Inget	Väldigt lite	En del	Ganska mycket	Mycket
USA och Kanada					
Central Amerika (Jamaica, Bahamas, etc.)					
Storbritannien och Irland					

	Inget	Väldigt lite	En del	Ganska mycket	Mycket
Afrika (Till exempel Sydafrika och Kenya)					
Södra Asien (Indien, Singapore, etc.)					
Australien och Nya Zealand					

9. Hur ofta lär du dig om vardagsliv och kultur i följande länder på dina engelska lektioner? (till exempel genom att läsa eller se en berättelse om en person som bor i en annan kultur eller som handlar om något som utspelar sig i en annan kultur) *

Mark only one oval per row.

	Aldrig	Sällan	Då ock då	Ganska ofta	Ofta
USA och Kanada					
Central Amerika (Jamaica, Barbados, etc.)					
Storbritannien och Irland					
Afrika (Sydafrika, Kenya, etc.)					
Södra Asien (Indien, Singapore, etc.)					
Australia and New Zealand					

10. Var tycker du att du lär dig mest om andra kulturer? Ranka följande alternativ från 1-6, där 1 är det du lär dig mest ifrån och 6 är det av de här alternativen du lär dig minst ifrån. Var noga med att välja olika nummer för varje alternativ *

Mark only one oval per row.

	1	2	3	4	5	6
I skolan						
Genom resor och						

1 2 3 4 5 6

samtal med
personer

Från TV
och Film

I böcker

På sociala
medier
(Facebook,
Instagram,
etc.)

På
hemsidor
med
information
på nätet

11. Hur ofta jobbar ni med följande saker på engelskalektionerna? *
Mark only one oval per row.

Aldrig Sällan Då och då Ganska ofta Ofta

Läsa, lyssna
eller se på film
som har med
kulturer i den
engelsktalande
världen att göra

Pratar om
uppförande och
etikett i den
engelsktalande
världen

Jämför olika
perspektiv
människor kan
ha i olika
kulturer

Reflekterar
kring ditt eget
perspektiv och
dina
värderingar

Använder dina
kunskaper i
direkta samtal
med personer

Aldrig Sällan Då och då Ganska ofta Ofta

från andra
kulturer
(muntligt eller
skriftligt)

Analyserar och
funderar
kritiskt kring
beteende och
värderingar i
andra kulturer

Framtida arbete med kommunikation mellan kulturer

I den här sektionen vill vi att du svarar på några frågor om hur du skulle vilja jobba med kommunikation mellan olika kulturer under framtida lektioner och ber dig därför först att försöka värdera hur duktig du tycker att du är på detta.

12. För att bli bättre måste vi först identifiera vad som behöver förbättras. Hur bra tycker du att du är på följande? *

Mark only one oval per row.

Jag är dålig på detta	Jag är inte så bra på detta	Jag är ok på detta	Jag är ganska bra på detta	Jag är bra på detta
--------------------------	-----------------------------------	-----------------------	----------------------------------	------------------------

Att kunna
förklara
fenomen i din
egen kultur så
att andra kan
förstå och
relatera till dem

Att förstå
kulturen i
Storbritannien
och USA och
relatera dessa
till din egen
kultur

Att förstå
kulturen i andra
delar av den
engelsktalande
världen och
relatera dessa
till din egen
kultur

Att hantera nya

Jag är dålig på detta	Jag är inte så bra på detta	Jag är ok på detta	Jag är ganska bra på detta	Jag är bra på detta
--------------------------	-----------------------------------	-----------------------	----------------------------------	------------------------

situationer som
uppstår och
anpassa sig

Att hitta
information
som kan
förbereda dig
för nya
situationer

Att jämföra
olika synsätt
och syn på
världen och
förstå
värderingarna
bakom dessa

Att hantera
konflikter som
uppstår med de
som inte har
samma syn
som mig

Att
kommunicera
med någon i
talad eller
skrivna
Engelska

Att förstå
vilken sorts
språk man
använder i
olika sociala
situationer
(samtal med
vänner,
tidningsartiklar,
etc.)

13. När det gäller mina egna värderingar känner jag att jag... *
Mark only one oval.

1 2 3 4 5

Känner mig trygg i vad jag

Ofta ifrågasätter och omvärderar

känner och tycker

mina värderingar

14. När det gäller andra kulturer... *
Mark only one oval.

1 2 3 4 5

Funderar jag inte så mycket på hur
de ser på världen

Är jag väldigt nyfiken på hur de
ser på världen

15. Under framtida engelskalektioner, vad skulle du vilja jobba mer eller mindre
med jämfört med hur det har sett ut hittills? *
Mark only one oval per row.

Mindre av det här tack	Lite mindre av det här tack	Samma som innan blir bra	Lite mer av det här tack	Mer av det här tack
---------------------------	-----------------------------------	--------------------------------	-----------------------------	------------------------

Lära mig om
livet och
kulturen i USA
och
Storbritannien

Lära mig om
livet och
kulturen i andra
engelsktalande
länder

Hitta och
kritiskt granska
information

Jämföra olika
perspektiv och
syn på världen

Tala med, eller
låtsas tala med,
en person från
en annan kultur

Skriva till, eller
låtsas skriva
till, en person
från en annan
kultur

16. Vad tycker du om hur man i skolan har jobbat med att bli bättre på att tala
med folk från andra kulturer? *

17. Hur skulle du vilja att man jobbar med det i framtiden? *

18. Har du några andra tankar om kommunikation mellan olika kulturer så dela gärna med dig av dem här.

Stort tack för att du tog dig tiden att fylla i den här enkäten!

Appendix A2: Student Questionnaire written responses

5. Vad betyder ordet "kultur" för dig? (Hur kan man förklara det? Vad tänker du på när du hör det?)

Kultur för mig betyder människor från olika länder med olik etnisk bakgrund

Vet inte

Olika traditioner i länder

Hej'

att man lever på olika sätt, man har olika syn på livet

Vart man kommer ifrån.

var man kommer ifrån/bakgrund

När jag hör ordet kultur tänker jag på något gammalt, som till exempel gamla fina byggnader eller tavlor

Olika kulturer är för mig olika sätt att leva på.

Kultur är typ hur en annan människa lever.

Då tänker jag på hur andra människor lever

Jag tänker på att en kultur är ett slags levnadssätt.

Att man ser och upptäcker världen.

Andra länder, saker som är speciellt för sitt eget land, språk osv.

kultur är bl.a. mat, musik, religion, dans och klädsel i olika länder.

Jag tänker på olika sorters människor och deras kulturer. Vad dem är vana vid och hur deras vardag ser ut.

Olika människor med olika traditioner och religioner

kultur för mig är olika personer ifrån olika länder med olika bakgrund.

Historia och hur samhället är

Kultur för mig, är flera personer i samma land och liknade sätt att leva.

Musik, konst, se saker och thing på ett annat sett.

Jag tänker på andra länder när jag hör ordet kultur, och hur dom lever och deras vanor.

Vad man gör i det landet. Vad människor har för olika bakgrunder. Religion är ett

exempel på kultur och traditioner är kultur.

7. Hur viktigt är det för dig att vara bra på att kommunicera med människor från andra kulturer? Varför?

Man kan lära sig mycket av varandra.

Alltså, jag tänker inte så mycket på det.. Skaffar vänner jag tycker är bra som jag vill vara med även om dom har annan kultur eller inte..Hjälper gärna till med svenska och så.. Men för övrigt bryr mig inte så mycket om andra människor.

Det är väl ganska viktigt eftersom att man kommer alltid stöta på att behöva snacka engelska genom livets gång.

Det är mycket viktigt, eftersom man ska kunna förstå varandra och tolka det någon säger på rätt sätt.

Det är väll bra. Så att man kan förstå varandra bättre och kommunicera bättre med varandra.

Väldigt viktigt! Eftersom jag gillar att läsa om andra länders kulturer. Det är även viktigt eftersom länder är beroende av varandra på vissa sätt och skulle man inte kunna kommunicera så blir hela situationen mycket svårare. Man blir mer öppen av att kommunicera med människor från andra länder.

ganska viktigt för att ha mer förståelse på andra från en annan kultur.

Det är väldigt viktigt eftersom Sverige mer och mer blir ett mångkulturellt land.

Det är ganska viktigt för mig, eftersom jag har släkt i Filippinerna

för mig är det inte viktigt att vara bra på att kommunicera utan att förstå deras kultur och land på de sätt som de själva respekterar deras kultur.

Det är inte så viktigt, det är mer roligt att få veta hur andra har det

Det är viktigt för att alla kulturer och människor ska förstå varandras levnadsätt, vad de gör och respektera varandras olikheter. Även kan man dela kulturiska traditioner som maträtter, statskick eller skapa nya traditioner.

För mig är det viktigt att kunna kommunicera med andra från andra kulturer för att mina släktingar är ungrare så jag måste kunna prata med dom.

Mycket viktigt, för vill arbeta utomlands i framtiden.

Det är väldigt viktigt eftersom att man måste kunna förstå varför saker är som det är.

Sedan även kunna förstå varandra när man kommunicerar.

Bra

Viktigt, vara respektfull

Väldigt viktigt

jag tycker inte det är så jätte viktigt, förutom om jag ska prata med min chef som är från Storbritannien och Frankrike

Det är viktigt. För att man ska kunna komma överens och förstå alla "sorters" människor.

det är väl viktigt så att man förstår dem osv.

Det är viktigt för att man ska kunna förstå varandra.

inte jätte viktigt, det kan ju va bra för sin engelska för att man lär sig på det

16. Vad tycker du om hur man i skolan har jobbat med att bli bättre på att tala med folk från andra kulturer?

Har inte märkt av det.

Det är inte så mycket att lära sig om kulturer faktiskt.

Det har väl varit bra.

Inte så bra

Helt okej. Har inte jobbat så mycket om det så vet inte.

Vissa saker känns onödiga. Jag upplever att det är väldigt enformigt. Man skriver texter, läser böcker, lyssnar på lektionen osv... samma visa hela tiden.

vet inte

Det är bra för det är viktigt eftersom Sverige blir ett mer mångkulturellt land.

Det är bra

.

Jag tycker inte vi jobbar så mycket med det.

Man ska lära sig om kulturerna genom att prata om det, lära sig från andra i klasser eller skolan.

Jag tycker det är något som vi borde göra mera, att träna på att kommunicera mer muntligt.

Vi har inte jobbat med det jätte mycket. Men det är väll bra.

Vet inte.

pass

Bra (2)

asdasdfghjklö

ll

Jag tycker det är rätt bra.

vet inte

Inte så bra

17. Hur skulle du vilja att man jobbar med det i framtiden?

Utveckla nätverk så man kan skriva med folk från andra kulturer.

Kanske att man får träffa en person från ett engelsktalande land eller annat och typ prata om det och att dom har en föreläsning sen frågor.

Vet inte

Lära sig mer om olika kulturer

Har inte tänkt på det mycket.

Jag hade velat använda min engelska mer t.ex. om vi kunde hålla kontakt med en skola i ett engelsktalande land. Skriva brev eller ha skype samtal med elever.

inte vad jag har tänkt på

Att man kollar på filmer och lär sig i skolan.

Man kan arbeta med det ännu mer, för det finns vissa människor som fortfarande inte har förståelse för andra kulturer

.

vet inte

Låt personer från andra länder berätta om deras sätt att leva eller hitta videor och informationsfilmer om kulturer och levnadsätt i landet.

Att man i grupper har dialoger.

Jämföra mer kanske.

Vet inte.

Mycket

Mer

sdfghjklö

ll

Träffa folk från andra kulturer.

vet inte

Vet ej

pass

18. Har du några andra tankar om kommunikation mellan olika kulturer så dela gärna med dig av dem här.

Mej

fghjkl

ll

nej

vet ej

Nej. (2)

Det är viktigt så man får se världen från andra perspektiv. Då tror jag man blir mindre trångsynt.

Vet inte

nej

-

Nej

Appendix B1: Teacher questionnaire

Intercultural Communicative Competence

This survey is directed at teachers of high school level English in Sweden and is divided into three parts. The first part is simply collecting some background information about the participant; the second part features questions on the teachers' views on intercultural communication and the last part consists of questions on how teachers work with intercultural communication in and outside the classroom.

The survey consists of 21 questions and is expected to take 20-30 minutes to complete. Please answer all questions to the best of your ability.

Thank you for your time and participation!

*Required



1. I am a... *

Mark only one oval.

- Woman
- Man

2. I belong to the following age range *

Mark only one oval.

- 20-29
- 30-39

- 40-49
- 50-59
- 60+

3. I am (or have been) an English teacher at the following high school: *

4. How many times have you travelled abroad to other countries? Please choose the alternative that fits you best. *

Mark only one oval.

- Never
- 1-3 times
- 4-9 times
- 10 times or more

5. Have you ever lived in another country for a longer period of time? *

Mark only one oval.

- No
- Yes for between 1-6 months
- Yes for between 7 months and a year
- Yes for more than a year

6. How often do you communicate with someone from another culture using English? (Communication includes speaking, e-mailing, social media, etc.)

Please choose the alternative that fits you best. *

Mark only one oval.

- Never
- A few times a year
- Every month
- Every week
- Every day

Views on Culture and communication

In this section you will be asked to answer some questions about your thoughts on communicating with other cultures.

7. What does the word "culture" mean to you? *

8. Very briefly (in 1-3 sentences) describe what role you think culture has in the language classroom. *

9. How much do you feel that you know about life and culture in the following countries in the English-speaking world? *

Mark only one oval per row.

	Nothing	Very little	Some things	Quite a bit	A lot
The US and Canada					
Central America (Jamaica, Barbados, etc.)					
Great Britain and Ireland					
Africa (South Africa, Kenya, etc.)					
South Asia (India, Singapore, etc.)					
Australia and New Zealand					

10. Where do you feel that you have learned the most about other cultures?

Please rank the following alternatives from 1-6, where 1 would be where you think learn the most, 2 the one you learn the second most from, etc. Please be careful to use each number for one alternative only. *

Mark only one oval per row.

	1	2	3	4	5	6
In school/at work						
During travels and/or conversations with people from other cultures						
From TV and Movies						
In books						

1 2 3 4 5 6

From social
media
(Facebook,
Snapchat,
etc.)

From
informative
webpages

11. How important do you think the following things are when communicating with people from other cultures? *

Mark only one oval per row.

Not
important at
all Not very
important Somewhat
important Important Very
important

Knowledge of
the society and
history of the
other culture

Knowledge of
the social
rituals and
etiquette in the
other culture

Knowledge of
the society and
history of your
own culture

Knowledge of
the social
rituals and
etiquette in
your own
culture

Openness and
curiosity

Respect for
other values
and opinions

Flexibility and
the ability to
adapt

Empathy

	Not important at all	Not very important	Somewhat important	Important	Very important
--	----------------------------	-----------------------	-----------------------	-----------	-------------------

Critical
thinking

Confidence and
autonomy

Analytical
mindset

12. Prior to taking this survey were you aware that the next PISA study (2018) will look at global competence of pupils? If so how familiar are you with what that means? *

Mark only one oval.

- I was not aware
- I was aware and/or I have a vague idea what global competence is
- I am familiar with the OECD's guidelines for assessing global competence but find them a bit vague
- I feel that I have a good understanding on how they will assess global competence in the next PISA study

13. During your training or in the course of your work have you become familiar with theories and models for developing students' abilities to communicate well with people from other cultures (intercultural communicative competence), for example by Byram, Kramsch, Risager, etc.? *

Working with intercultural communicative competence

In the description of the English subject the Swedish curriculum states that "Eleverna ska ges möjlighet att utveckla kunskaper om livsvillkor, samhällsfrågor och kulturella företeelser i olika sammanhang och delar av världen där engelska används." and that the pupils should get the opportunity to "utveckla en allsidig kommunikativ förmåga". This section seeks to gather information on how you work on developing these skills in and outside the classroom.

14. How often do you work with life and culture in the following countries in one class/group of students? (for example by reading a text about a person living in that country, or a story that takes place there) *

Mark only one oval per row.

Never	I have worked with it but I do not do it every school year	About once every school year	A few times every school year	Many times every school year
-------	---	------------------------------------	-------------------------------------	------------------------------------

The US and
Canada

Great Britain
and Ireland

Africa (South
Africa, Kenya,
etc.)

South Asia
(India,
Singapore, etc.)

Australia and
New Zealand

Central
America
(Jamaica,
Barbados, etc.)

15. I think that working with cultures other than those in the Anglosphere (North America, Britain and Oceania) in English class is... *

Mark only one oval.

1 2 3 4 5

Not important at
all

Very important

16. How often do you work on developing the following skills in your English lessons in one class/group of students? *

Mark only one oval per row.

Never	I have worked with it but I do not do it every school year	About once every school year	A few times every school year	Many times every school year
-------	---	------------------------------------	-------------------------------------	------------------------------------

Learning things
about the
society and
history of
English-
speaking

	I have worked with it but I do not do it every school year	About once every school year	A few times every school year	Many times every school year
Never				

cultures

Learning about
social rituals
and etiquette in
English-
speaking
countries

Reflecting on
your own
values and
perspective

Explaining
your own
culture to
others

Identifying
things that are
important to
people from
another culture

Coping with
new and/or
unfamiliar
situations and
adapting to
new ways of
thinking

Working on
being open and
respectful to
other ideas

Making use of
things you have
learned in
written or
spoken
communication
with another
culture

Understanding

Never	I have worked with it but I do not do it every school year	About once every school year	A few times every school year	Many times every school year
-------	--	------------------------------	-------------------------------	------------------------------

the reasons and values behind cultural behaviour and traditions

Comparing different people's perspectives to your own

Analysing and thinking critically about behaviours or events in other cultures and your own

17. I think that in general developing the students intercultural skills is... *
Mark only one oval.

1 2 3 4 5

Very difficult

Very easy

18. What to you is the most challenging thing about teaching intercultural communication skills? *

19. Which of the following methods have you used when teaching intercultural communication in a class/group of students? How often? *
Mark only one oval per row.

I have never done this	I have done this at some point	I do this about once every school year	I do this a few times every school year	I do this many times every school year
------------------------	--------------------------------	--	---	--

Field trips (to a foreign country or an event or exhibition connected to an English-speaking country)

I have never done this	I have done this at some point	I do this about once every school year	I do this a few times every school year	I do this many times every school year
------------------------	--------------------------------	--	---	--

Direct verbal intercultural communication (for example by inviting foreign students or guests or participating in a skype exchange or etwinning project)

Direct written communication (for example a pen pal project)

Tasks that include gathering and presenting information on a culture or aspects of a culture in the English-speaking world

Roleplay dialogues of different social situations in an English-speaking culture

Discussing cultural aspects that appear in texts, videos or listening exercises in class

Reading texts, watching

I have never done this	I have done this at some point	I do this about once every school year	I do this a few times every school year	I do this many times every school year
------------------------	--------------------------------	--	---	--

videos, etc.,
that focus on
some aspect of
a culture in the
English-
speaking world

20. Have you used other methods than those listed above? If so which and how often? *

21. What advice would you give to other English teachers about teaching intercultural communication? *

22. If you have any other comments/opinions about intercultural communication and/or this survey please feel free to write them down here:

If you would be willing to participate in a short follow up phone interview, then please leave your name and e-mail address here:

Thank you so much for taking the time to fill out this survey!

Appendix B2: Teacher Questionnaire written responses

7. What does the word "culture" mean to you?

The shared references, customs and traditions for a group of people. A shared identity. The wonderful experiences of learning how other people around the world live their lives, what is their "everyday", traditions and festivities.

From my profession as a history teacher I believe 'culture' is a somewhat all-encompassing term. I see it as including other terminology such as: tradition, religion, language, fashion, and so on.

Traditions and other things shared by many people into the same place. How to do things, how to behave, act etc.

Something typical of a specific country or people that defines a country as much as the language they speak.

A lot. Everything that we do basically. I separate between "two kind of cultures" (I'm not sure if this is a Swedish habit or not); one has to do with arts, architecture and literature etc. and the other with, sort of, everything that defines us as part of a group. An umbrella term encompassing every form of artistic expression as well as customs considering all ethno linguistic groups.

To me, simply put, it is sort of collected traditions, behavior, ways, what have you, when it comes to a specific people or society. In another sense it could also be more local, such as in the work place.

Influence

tradition, social, expectations

8. Very briefly (in 1-3 sentences) describe what role you think culture has in the language classroom.

It has the role of providing different perspectives and influences and needs to be addressed when planning your classroom activities. E.g. you might want to consider your target audience and their cultural background - or you might want them to encounter something outside their usual cultural frame of reference.

To create both curiosity and understanding of other people and their ways.

To promote student motivation and interest in not only the language being taught, but in general too it is indeed highly important. Human beings are naturally curious, modern stereotypes notwithstanding, and curiosity of other cultures (just to think of the vastness of difference in culture in L1 English-speaking countries) could be a beneficial tool in their language education.

Depends. You can have a class culture which says that everyone studies hard or the other way around. But if you mean an English-speaking culture I guess that is what we work with.

It's an important part of language-teaching since language and culture come in a "package" and should be taught and compared.

I think it is essential. Regardless of representation in class it gives the teacher a good indication of what to focus on in the education. For instance, as a high-school teacher you should be fairly up to date with what the kids are doing. Watch "SKAM", get snapchat. Know social media. Know youth-culture!

It helps explain/describe certain differences in terms of philosophical convictions/values (morality) as well as customs (religious or otherwise).

I believe that the language classroom has to take on the role of educating the students about these different countries and cultures where the language in question is used. I think the English courses, for example, must include aspects of other subjects such as history or social studies or civics.

Variation, history and the answer to the question why.

As in school culture. It makes a lot of difference. For example a British private school has a different school culture than a Swedish government school

13. During your training or in the course of your work have you become familiar with theories and models for developing students' abilities to communicate well with people from other cultures (intercultural communicative competence), for example by Byram, Kramsch, Risager, etc.?

Yes, due to the work of my trainee teacher ;)

Nope.

During training we were exposed to some of their works (primarily Byram and Kramsch), yet it was more of a sample than any sort of serious academic discussion. After finishing my training, during my professional life I have worked with intercultural communicative competence in a rather subconscious manner. This is primarily due to me working at a language introduction programme and therefore have students from a multiethnic background in my classrooms. Learning new competences to improve my teaching has drawn me at times back to more full-blooded academic sources, yet perhaps not to an extent I'd personally hope for.

No

I don't think we used any of the above at university but I've read about Byram and Kramsch in later years.

Yes. I recall Kramsch for instance.

Yes.

Only through my own thesis paper.

Maybe.

No not at all

18. What to you is the most challenging thing about teaching intercultural communication skills?

My own competence which is limited

To find ways to have student practice what we read/learn about in theory. I ALWAYS speak English in the classroom, but students still "know" that I can understand their communication, be it in speaking, with gestures or by relying on cultural behaviours. At times the cultural framework that has been put in place in my students from their respective countries of origin may be quite deep-seated. I do not intend to convert or assimilate anything, yet fostering analysis and critical thinking is key. As such, the primary goal when it comes to the intercultural communication skills is to offer opportunities to educate regarding those things instead of being too brash or heavy-handed – that could just result in an adverse development.

Having discussions where people dare to share their thoughts.

That the students in my classroom already have different cultures and values.

Catching the students attention and getting them interested. Motivating the subject sort of. According to my experiences, some students are very open minded and interested in things outside of their own culture, while others just are not. Perhaps it has to do with how mature you are as a student.

Critical thinking.

Students' motivation and interest.

Language difficulties and the ability to express and discuss abstract ideas.

my focus. I am mostly focusing on the students reading, listening, speaking and writing abilities

20. Have you used other methods than those listed above? If so which and how often?

Not that I can recall

Not that I can think of at the moment.

No, not that I can recall at this time.

Reading books which deal with different aspects of different cultures.

I go to England every year with all students in English 6.

No, not really.

None that I can think of.

Not that I can think of at the moment, no.

The students come from different cultures, I let them compare traditions and aspects of life from their own experience/country.

no

21. What advice would you give to other English teachers about teaching intercultural communication?

that it should more often be a part of the planning

I use The Quiz each term. There are 12 questions in each quiz about current events (world wide), history, religion, sports, music, movies etc. There are 10 quizzes each term. When we go through the answers, we discuss or I "inform" the students about culture and traditions in other parts of the world, based on the questions and the answer alternatives. It is my belief that the students then get a broader view of the world, which we can come back to when we do various projects. "Do you remember when we talked about the election in Kenya? How does this affect the Kenyan people?", "Who is the president/prime minister/leader in...? What has s/he been up to this week?", "Why is Martin Luther King Jr Day of importance to Americans?" etc. The students also practice reading and some speaking when working with the quiz. I have students first read and answer the questions individually, then they switch papers and correct the answers for each other. Every week I have 12 students reading one question each out loud. If needs be, I help them pronounce words that they struggle with and we talk about what they mean. It has been my experience that students who might not be the best at speaking English, can excel at the quiz, thereby boosting themselves and feeling part of the class and the discussion in another way. So I find it beneficial in many ways.

To not be afraid of using student examples, use their experiences, but handle it professionally.

Try new things!

I do not know

To teach openness and curiosity (which I think kind of sums the subject up) you should be open and curious yourself. It's contagious!

Be open to misunderstandings as they usually reflect what you need to prioritize in your teaching (in regards to the subject).

Read, read, read

Try new things, let the students come up with their own ideas that they would like to try. i need to learn more about this myself

22. If you have any other comments/opinions about intercultural communication and/or this survey please feel free to write them down here:

—
An interesting topic!

None.

The only way I have taught this is by choosing my material (books, movies, film clips) from varying English-speaking countries (such as the UK, Ireland, Scotland, Australia, USA (various US accents))