

Exploring teachers' and students' viewpoints concerning the intercultural dimension in English language classes in lower secondary school

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Abstract

In the present thesis, I examine the extent to which intercultural competence is embraced by English language teachers as well as students in Norwegian lower secondary school. As opposed to the traditional culture teaching approach whose focus is only on the transmission of factual knowledge about English-speaking countries, the intercultural approach focuses on how students relate their own culture to foreign cultures, to compare cultures and to empathize with foreign cultures' points of view. Thus, the teachers' role is to prepare their students for intercultural encounters which may contribute to developing tolerance and empathy. My point of departure is that the most common approach to teaching culture in the English language classroom in lower secondary school is a one-way transmission of facts—the providing of information about the people, products, and customs of the target culture, which is a characteristic of the traditional culture teaching approach.

Data has been collected quantitatively in the form of two questionnaires, and the analysis of responses from both the teachers' and students' questionnaires indicate that intercultural competence is not fully implemented in the English classes in Norway.

However, as I discuss in my thesis, the results from the surveys are not automatically generalizable. They only show that the concept of intercultural competence in English language teaching is partially recognized by my respondents. It would be interesting to conduct a large scale follow-up survey with enough respondents to ensure the validity of the results.

TABLE OF CONTENTS

1. Introduction.....	6
1.1. Research questions.....	7
1.2. The structure of the thesis.....	7
2. Theoretical framework.....	8
2.1 The concept of culture in foreign language teaching.....	8
2.2 Intercultural competence.....	14
2.2.1 Byram’s model of intercultural competence and its components.....	15
2.2.2 English subject curriculum and the Knowledge Promotion.....	17
2.3 Teachers’ and learners’ conceptions of intercultural communicative competence: Some research findings.....	19
3. Method and material.....	23
3.1 Quantitative method.....	23
3.2 Questionnaire for the teachers.....	24
3.3 Questionnaire for the students.....	26
3.4 Procedure.....	27
4. The survey- Presentation of the results and analysis.....	28
4.1. Frequency of civilization-related activities in the English classroom.....	29
4.1.1. Frequency of little “c” culture-related activities in the English classroom.....	30
4.1.2. Textbooks and intercultural learning.....	32
4.1.3. Academic qualification, stay abroad and previous intercultural training.....	33

4.1.4. Summary and discussion of the results from the teachers' questionnaire.....	34
4.2 Students' questionnaire.....	37
4.2.1. Students' views of the knowledge dimension of intercultural competence: Presentation of the results.....	37
4.2.2. Students' views of the attitudinal dimension of intercultural competence: Presentation of the results.....	38
4.2.3. Students' views of skills dimension of intercultural competence: Presentation of the results.....	40
4.2.4 Discussion of the results from the students' questionnaire.....	41
4.2.5 A summary and discussion of the results from both questionnaires.....	43
5. Conclusion.....	47
6. List of references.....	49

Appendix 1: The results from the teachers' questionnaire

Appendix 2: The results from the students' questionnaire

1. Introduction

My motivation to write this thesis derives from my own experience: Having being born and raised in another country and having worked as a foreign language teacher of both English and French in Norway for 12 years have influenced both my personal and professional view on the topic of foreign language teaching. Learning how to communicate and interact with people with a different cultural and linguistic background than mine has been and still is an everyday requirement and privilege as well as a source of continual fascination.

The cultural dimension of English language teaching in Norway is an area which has not been extensively studied. Not much is known about the extent to which English language teachers in Norwegian lower secondary schools address culture in their classes. That is why the aim of the present research is to get an insight into the situation of culture teaching in English classes in lower secondary schools in Norway. In order to get a broader view, both teachers' and learners' opinions of various aspects of teaching and learning culture are explored.

During the 2014 spring term I wrote a term paper focusing on the extent to which foreign language teachers in a lower secondary school in Norway defined culture teaching in terms of intercultural competence. Data was collected quantitatively in the form of a survey questionnaire, and the analysis of 12 responses indicated that teachers' language – and culture teaching focused on communicative rather than intercultural competence. In addition, my findings revealed that the majority of foreign language teachers working at this particular lower secondary school devoted more time to language teaching than to culture teaching (Tahiri, 2014, p. 24).

These findings prompted me to investigate this issue further. The aim of the present study is threefold: first, I want to investigate what elements of culture English language teachers in lower secondary school most frequently incorporate into their language lesson. The thesis will attempt to establish whether or not English language teaching in lower secondary school can be described as intercultural, in the sense that culture is taught with the aim of promoting intercultural understanding, tolerance and empathy. Second, I will address the issue of cultural dimension in the textbooks used in lower secondary school with a focus on the promotion of intercultural learning. Then I will shift my attention from teachers to students by presenting the findings on students' views regarding the extent to which culture is incorporated into their English language classroom. Focus here will be on the students' own perceptions of their own development related to intercultural competence. Third, by looking at the results from

both questionnaires I will discuss whether culture teaching in English classes in lower secondary school is defined in terms of a traditional culture teaching approach rather than in terms of intercultural competence.

The traditional culture teaching approach aims to familiarize learners with the facts and figures regarding the foreign country primarily associated with the foreign language they are learning, but pays little, if any, attention to reflection on one's own cultural identity, on cultural differences or on how cultures relate to and affect each other (Lies Sercu, Ewa Bandura, Paloma Castro, Leah Davcheva, Chryssa Laskaridou, Ulla Lundgren, Maria del Carmen, Méndez Garcia & Phyllis Ryan, 2005, p. 19).

1.1. Research questions

The aim of this quantitative study is to investigate to what extent, culture is incorporated in English teaching, from a teacher perspective and from a student perspective, respectively. In order to find this out, I have developed the two following research questions:

1. What elements of culture do English teachers most frequently incorporate in their English lessons?
2. What are students' perceptions of their own development related to intercultural competence?

1.2. The structure of the thesis

In chapter 2 the theoretical framework is reviewed to contextualize the present study and gather research evidence to address the research questions of this study. Chapter 2 addresses the concept of culture in foreign language teaching and looks more closely at different approaches to culture in foreign language teaching. In addition, I provide a theoretical foundation which serves as basis for my surveys. I examine the concept of intercultural competence in foreign language teaching and I present Michael Byram's (1997) model of

intercultural communicative competence and its components since both my surveys are based on this model.

In chapter 3 and 4 the collected data are presented and analyzed to answer the research questions above, and findings are discussed. In sub-chapter 4.2.5 and chapter 5, findings are summarized and further conclusions drawn to answer the research questions.

2. Theoretical framework

2.1 The concept of culture in foreign language teaching

In order to understand the concept of intercultural competence, it is necessary to explore first the cultural dimension in foreign language education. I will start by providing a definition of the concept of culture. Over the last two decades, the word “culture” in connection with language teaching can be seen in every curriculum, syllabus and educational project. Since the term culture is wide in language education, it is challenging to give one consistent definition. It is important to emphasize that culture is not exclusively the domain of language educators but also belongs to the fields of psychology, linguistics, anthropology, education, intercultural communication, etc.

As will be discussed below, theorists in language teaching view the concept of culture differently. The purpose of the discussion below is to show not only how dynamic and multi-faceted this concept is, but also why the following selected definitions of culture are the ones that are appropriate and relevant for my study.

The term “culture” includes “nations, ethnic groups, cities, neighbourhoods, work organisations, occupational groups, sexual orientation groups, disability groups, generational groups, families, etc.” (Martyn Barrett, Michael Byram, Ildikó Lázár, Pascale Mompoin-Gaillard & Philippou Stravroula, 2014, p. 14). In addition to belonging to a national or ethnic

culture, we are grouped by gender, age, education, profession, social class, living environment and many other factors that together form our identity (Barrett et al., p. 14).

One eminent scholar, Claire Kramsch (1996), claims that there are two ways of understanding culture (p. 2). The first one is related to the study of the humanities where culture is seen as the way a social group represents itself and others through material productions, such as art, literature, mechanisms of preservation and reproduction through history (Kramsch, 1996, p. 2). The second way of understanding culture derives from the social sciences and involves attitudes, beliefs, and ways of thinking, behaving and remembering shared by members of a community (Kramsch, 1996, p. 2).

In foreign language teaching culture plays an important role. The interdependent relationship between language and culture in foreign language teaching cannot longer be ignored by foreign language teachers. Culture cannot be viewed as something external to the activity of language learning itself. It is not an expendable fifth skill tacked on to the teaching of speaking, listening, reading and writing, but should always be in the background, right from day one (Kramsch, 1993, p. 1).

According to Hans Heinrich Stern (1992) (Quoted in Zahra Shemshadsara, 2011), culture teaching has generally included a cognitive component, an affective component and a behavioral component. The cognitive component relates to various forms of knowledge—geographical knowledge, knowledge about the contributions of the target culture to world civilization, and knowledge about differences in ways of life as well as understanding of values and attitudes in the second language community. The affective component relates to second language learners' curiosity about and empathy for the target culture. The behavioral component relates to learners' ability to interpret culturally relevant behavior, and to conduct themselves in culturally appropriate ways (p. 96).

In this thesis I have chosen to focus on two recognizable models to better understand the concept of culture. Saville-Troike 's (1975) culture concept has both “material” manifestations, which can actually be seen, such as literature, artefacts of everyday life, and “non-material” manifestations, which are difficult to observe, such as attitudes, beliefs, ways of thinking (p.83). This is similar to Cortazzi and Jin's illustration of the cultural elements (1995) (see Figure 1). This illustration is also similar to the depiction of the Cultural Iceberg Model in Gibson (2002), as developed by French and Bell (1979) and Selfridge and Sokolik (1975) (see Figure 2).

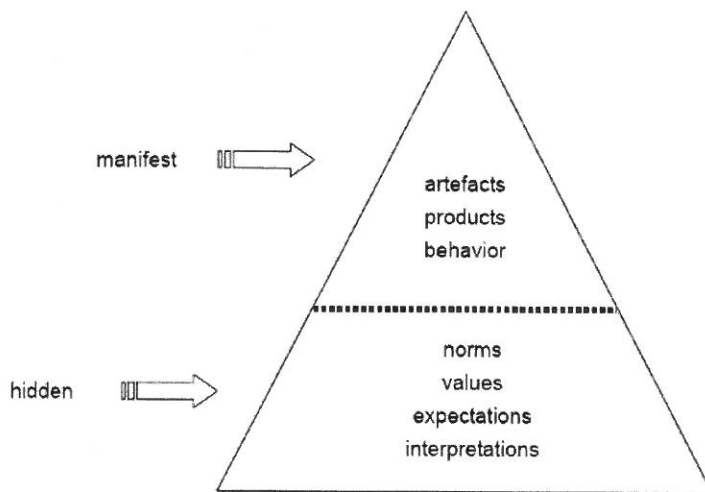


Figure 1. Manifest culture vs. Hidden culture (Cortazzi & Jin, 1995, p. 208)

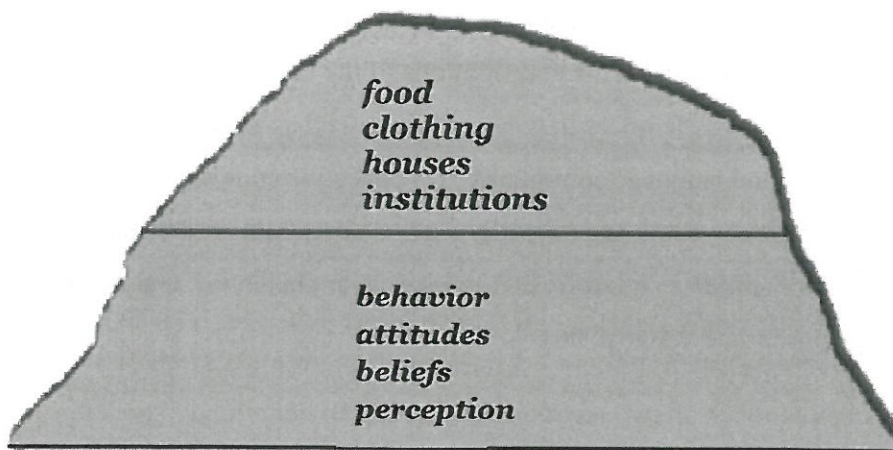


Figure 2. Cultural iceberg in Gibson (2002)

Both of these models divide cultural elements into two levels—the manifested level (above the water), such as food, clothing, products and artefacts, and the hidden level (under the water), such as attitudes, beliefs and norms. The tip of the iceberg which is visible represents areas of culture that we can see manifest in the physical sense. Such "visible" elements include things such as music, dress, dance, architecture, language, food, gestures, greetings, behaviours, art and more. On the other hand, the invisible side is hidden on the lower part of the iceberg: the invisible side could be described as the underlying causes of what manifests itself on the visible side. So, when thinking about culture, the lower part of the iceberg will include things such as religious beliefs, worldviews, rules of relationships, approach to family, motivations, tolerance for change, attitudes to rules, communication styles, modes of thinking, comfort with risk, the difference between public and private, gender differences and more. For example, a common stereotype would be that English people are well known for queueing for everything. Queueing as a visible phenomenon represents the tip of iceberg. This may in turn be related to English peoples' approach to fairness, justice, order and rights which may be considered as the underlying causes of this cultural aspect, and thus represent the bottom side of the iceberg. The rationale behind the queue is that those that get there first should by rights be served first or get on the bus first. Many other cultures simply do not queue in this manner as it is not part of their cultural programming (Intercultural Training and The Iceberg model, n.d.).

The above models distinguish between those aspects of culture that are visible and accessible to everyone—the “surface culture” that anthropologists have referred to as culture with a “Big C”—and the attitudinal and behavioral norms belonging to the submerged realm of “deep culture” (culture with a “little c”) that, though serving as the underpinnings for a given culture, require more intimacy to see and understand (Janette Edwards and Amel Farghaly, speech held at CATESOL State Conference, 2006). However, the authors warn us that there are certain risks involved when language teachers focus on Big “C” or little “c” culture:

When we place undue emphasis on surface or “Big C” culture, we drive home the idea that a foreign (in every sense of the word) culture is something to behold.; This is not to suggest that the teaching of (or about) visible culture is not valuable or useful; it is only to suggest that directing lopsided attention to the *products* of a given culture may not help learners to develop the kind of understandings they need to function effectively or otherwise achieve agency in the target language (Edwards & Farghaly, 2006, p.3).

B. Kumaravadivelu (2003) claims that the traditional approach to the teaching of culture ignores the rich diversity of world views that learners bring with them to the language classroom. His concern is that the traditional approach to teaching culture treats learners as a “tabula rasa,” that is, it ignores the fact that learners bring their own cultural traditions, experiences, and perspectives into the classroom, all of which will have an impact on their learning.

Next, I will look more closely at different approaches to teaching culture which are related to the dichotomies presented above, namely approaches which correspond to the big “C” culture and small “c” culture respectively. According to Richard Clouet (2008) three major approaches to teaching culture in the language class can be identified:

(1) teaching history, geography and the fine arts, including literature; (2) teaching students to observe the norms in the foreign culture that allow humans to live in peace and harmony with each other and their environment; (3) teaching students to interact in the new language and culture (p. 149).

The aim of the two first approaches is the development of cultural competence. The third approach, however, centers on intercultural competence, which is the focus of my thesis.

The first approach corresponds to the big “C” culture as presented above which is sometimes called “high culture”. This is considered to be the most traditional approach to teaching culture: mainly culture through literature, but also through the history, geography, and institutions of the target language country. In this case, cultural competence is viewed as a body of knowledge about those different aspects and it is measured in terms of the breadth of reading. Big “C” culture” is seen as background information to understand language and society (p.149).

The second approach which also corresponds to the big “C” culture, views culture as a set of societal norms. Cultures are being described in terms of the practices and values which typify them. In this approach, cultural competence is defined as related to what people from a given cultural group are likely to do, as well as understanding the cultural values placed upon certain ways of acting or upon certain beliefs. However, Clouet (2008) finds this approach problematic in the sense that the learner remains primarily an observer and interpreter of what happens in the target culture with his own cultural preconceptions and even prejudices, which can lead to the danger of stereotyping the target culture (p.149).

The third approach sees culture as sets of practices. Cultural competence is, at this point, defined as the ability to interact in the target culture in informed ways. This corresponds to the little “c” culture. The learner’s objective is to develop an intercultural perspective in which comparisons between the native and the target cultures and languages will help him/her to develop intercultural competence (Clouet, 2008, p.150).

This last approach revolves around learners being able to interact, to structure and understand their own social world in order to be able to communicate with people from other cultures. In fact, the last approach rejects earlier models which tended to view culture as a relatively invariant and static entity made up of accumulated, classifiable, observable, thus teachable and learnable “facts” (Nelson Brooks, 1975; Howard Nostrand, 1974).

In a similar vein, Anthony Liddicoat (2002) describes this last approach as the dynamic view of culture by making a distinction between the static view and the dynamic view of culture. While the first view is concerned only with a transmission of cultural information to learners in a passive way, thus ignoring the developing nature of culture, the dynamic view requires learners to actively engage in culture learning. In addition, the dynamic view requires learners to have knowledge of their own culture and an understanding of their own culturally-shaped behaviors.

As such, intercultural competence is not a case of acquiring information about the foreign culture; it is about being capable of interpreting cultural contexts and actually interacting and performing in those contexts (Clouet, 2008, p. 150). Hanna Komorowska (2006), however, refers to language teaching materials which tend to avoid complexity: they present facts rather than interpretation or meanings. They also avoid presenting nuances and have no potential for developing the learners’ intercultural competence (p. 62). In a similar vein, Byram (1997) and Kramersch (1993) claim that culture cannot be framed only as social practices such as cuisine, festivals and traditional dress. Even though these aspects are part of culture, we are warned that culture should not be reduced to only those superficial aspects. If culture is reduced to such superficiality, stereotyping of the target culture will take place and a focus on exotic traits will contribute to “othering”.

To summarize, culture should not be seen as a closed, final, and fixed phenomenon, but as a process in which learners engage rather than as a closed set of information that he/she will be required to recall. (Liddicoat & Scarino, 2013, p. 23). It is worth noticing, however, that Kramersch (2013) suggests that we might want to think less about teaching culture and more

about developing intercultural competence in our students. This important suggestion calls for a closer look at this term.

2.2 Intercultural competence

Defining intercultural competence is a complex task because there is no consensus on a precise definition for intercultural competence. In this thesis, I have chosen to focus on Byram's concept of intercultural competence since it bears significance on my empirical study.

Byram's theories on intercultural competence draw on Dell H. Hymes's and Jürgen Habermas's concepts of communicative competence (Byram, 1997, p. 7). Byram brought the two theories together and adapted them into what he introduced as intercultural competence.

Byram (1997) states that gaining intercultural competence is about more than simple exchanges, rather it centers on building relationships and engaging in communication even when the participants involved do not share the same worldview.

John Corbett (2003) argues that the intercultural approach may be perceived as an extension of the communicative approach (p.31). The main aim of the communicative approach is communication, while in the intercultural approach maintaining contact, expressing identity, building a bond with one's own and the foreign culture are considered important. The communicative approach is interested in target language culture, but it is the intercultural approach that stresses the importance of reflection on comparison of the first culture and target cultures leading to the development of the learner's identity. Finally, the goal of the communicative approach is communicative competence, while the intercultural approach aims to achieve intercultural competence. The focus shifts from preparing students to communicate without error in order to survive in a foreign culture, to communicate openly in order to build relationships so that they can thrive in a foreign culture (Corbett, 2003, p. 31-32).

The next section of this chapter will explore Byram's Multidimensional model of intercultural competence. His conceptual framework has influenced many other researchers, and my surveys of teachers and students are also based on this model.

2.2.1 Byram's model of intercultural competence and its components

In Byram's (1997) well-developed model, intercultural competence requires certain attitudes, knowledge and skills. The components of Intercultural competence in Byram's (1997) model include (1) attitudes, (2) knowledge, and (3) skills and critical cultural awareness (p. 34).

Figure 4 presents a schema of the factors involved:

	Skills interpret and relate	
Knowledge of self and other; of interaction: individual and societal	Education political education critical cultural awareness	Attitudes relativising self valuing other
	Skills discover and/or interact	

Figure 3. Factors in intercultural communication. (Byram, 1997, p. 34)

Byram (1997) provides a detailed description of each of these components: The attitudes required for successful intercultural communication, need to include curiosity, openness, and readiness to suspend disbeliefs and judgments about other cultures and about one's own (p.34).

The next aspect Byram includes is knowledge. In order to acquire intercultural competence, knowledge is a prerequisite. Furthermore, Byram (1997) distinguishes between two types of knowledge: knowledge about social groups and their practices in one's own and in one's interlocutor's country, and knowledge of the process of societal and individual interaction. These kinds of knowledge are partly acquired through socialization and institutionalized learning (p.35).

The third sets of components are skills which are divided into two different categories: the ability to apply knowledge and the ability to adapt it to different situations. The two distinct

categories are skills of interpreting and relating, and skills of discovery and interaction. The skills of interpreting and relating are used when individuals, drawing on their existing knowledge, are required to analyze, interpret and relate to a “document” (used in the widest sense) of a different culture (Byram, 1997, p. 37). Thus, a document could be a television report, tourist brochure, language learning textbook, etc.

When students begin to identify ethnocentric perspectives and misunderstandings related to cross-cultural situations, they become able to understand and then explain them in terms of each of the cultural systems in order to avoid misunderstandings (Byram, 1997, p. 52).

Finally, “the skills of discovery and interaction, on the other hand, denote the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction” (p. 52). Skills in discovery and interaction allow intercultural speakers to identify similar and dissimilar processes of interaction, both verbal and non-verbal, between home cultures and foreign cultures resulting in successful communication and the establishment of meaningful relationships (Byram, 1997, p. 38).

There is also a fourth component, critical cultural awareness, which enables individuals to critically evaluate perspectives, practices and products of their own and their interlocutors’ cultures (Byram, 1997, p. 53).

Based on this model, foreign language teachers need to guide learners through the process of acquiring competencies linked to attitudes, knowledge, and skills related to intercultural competence while using a foreign language. Teachers must lead students through activities in which attitudes about the “other” are considered, and ideally transform the learners.

To conclude, teaching from an intercultural perspective involves developing critical cultural awareness of their own culturally-shaped world view and behaviors in learners, as well as the skills and attitudes to understand and successfully interact with people from other cultures, that is, to become interculturally as well as linguistically competent.

2.2.2 English subject curriculum and the Knowledge Promotion

Byram (1997) claims that foreign language teaching does not need to assume the sole responsibility for the teaching of intercultural competence. However, the experience of otherness and the unfamiliar is central to foreign language teaching, along with the requirements of engaging in communication in another language (p. 3). For the present study, the English subject curriculum is of special relevance and interest regarding its approach to intercultural competence. In this regard, it is worth mentioning that the 2006 Knowledge Promotion Reform is the latest reform in the 10-year compulsory school and in upper secondary education and training. The English subject curriculum that I refer to in this thesis is valid and applicable from August 2013, but it is identical to the objectives and aims from the 2006 Knowledge Promotion.

In the introduction to the Norwegian English subject curriculum, the aims of learning English are discussed. In this part of the curriculum one can find some of the most explicit paragraphs related to intercultural competence in the Knowledge Promotion. The English subject curriculum states that in order to “succeed in a world where English is used for international interpersonal communication, it is necessary to master the English language”. Furthermore, the curriculum promotes learners’ ability “to take cultural norms and conventions into consideration when communicating” (The Directorate for Education and Training 2013, p. 2).

This importance attached to cultural norms and conventions gives a clear indication of the attainment of intercultural competence. Furthermore, this concept is concretized into the following: “In addition to learning the English language, this subject will also contribute insight into the way we live and how others live, and their views on life, values and cultures” (The Directorate for Education and Training 2013, p. 2). In this quote, we recognize the skills dimension of Byram’s model of intercultural competence.

The final paragraph of the explanation of the objectives of English teaching/learning in the English subject curriculum further underlines the importance of intercultural competence in Norwegian schools:

Communicative skills and cultural insight can promote greater interaction understanding and respect between people with different cultural backgrounds. In this way linguistic and cultural competence contributes [sic] to the all-round personal development and fosters

democratic commitment and a better understanding of responsible citizenship (The Directorate for Education and Training 2013, p. 2).

Ragnhild Lund (2008) claims that the curriculum sends an unclear message here since it does not link the development of the student's attitudes directly to the development of the intercultural competence. She states further that in saying that "communicative skills and cultural insight can promote greater interaction etc.," the syllabus seems to indicate that this may or may not happen, and that the teaching of English does not have to make sure that it actually does happen (Lund 2008, p. 5).

The aims regarding culture, society and literature seem to reflect the traditional way of dealing with culture in a foreign language course. Some aims ask for fact-oriented knowledge about countries in the English speaking world. At the end of year 10, students will be able to "explain features of history and geography in the Great Britain and the USA". (The Directorate for Education and Training 2013, p. 10). However, the other aims could be related to intercultural competence. For example the aim to "discuss and elaborate on different types of English literature from English-speaking countries" could present a golden opportunity to explore texts from an intercultural perspective. Next, the aim to "discuss and elaborate on the way people live and how they socialize in Great Britain, USA and other English-speaking countries and Norway" could be interpreted in the light of intercultural competence by requiring Norwegian students to revise their own social identity by allowing them to compare certain social aspects in Norwegian society and the target culture. Ideally, the teacher's job would not be to provide specific questions and answers in relation to the artifacts, but rather to pose some open-ended questions to guide learners toward independent discovery of differing worldviews. They will be able to look upon themselves from the outside and to show willingness to engage with foreign cultures which are represented by English-speaking countries in this case (Aleidine Moeller & Kristen Nugent, 2014, p. 7).

Furthermore, Lund (2008) claims that there is no emphasis in the English subject curriculum on the importance of development of students' attitudes towards other cultures. Key terms such as cultural sensitivity and empathy are not used, and there is no mention of the need to be able to shift perspectives or to enter communication situations with openness and respect for the "other". (p. 6)

Her view is supported by Magne Dypedahl and Jutta Eschenbach (2011) who claim that many English language teachers find it difficult to relate to intercultural competence because the

English subject curriculum is vague when it comes to how intercultural competence can actually be developed. They argue that one of the factors contributing to this phenomenon is that the word “culture” in the curriculum is used in such a broad sense that it could be interpreted as part of traditional civilization studies and a simplistic one (p. 4). To conclude, the syllabus lacks a clear understanding of what intercultural competence is.

2.3 Teachers’ and learners’ conceptions of intercultural communicative competence: Some research findings

Research on teachers’ and learners’ conceptions of intercultural communicative competence is not very extensive but the studies that have been conducted shed light on some aspects. Byram and Karen Risager (1999) surveyed British and Danish language teachers to find out about their understanding of culture teaching. Their findings show that the teachers are frustrated with teaching culture in a serious way, mainly because external evaluation of their students involves primarily linguistic competence. Byram and Risager summarize the findings in the following paragraph:

Teachers’ understanding of the concept ‘culture’ appears to be lacking in the depth and complexity needed to grasp its significance for language teaching in the future. There is a concentration on ‘national’ culture and little attention to aspects of culture beyond those already found in textbooks. They are also often frustrated in their attempts to treat the cultural dimension seriously because of pressures to produce measurable results and focus on linguistic competence (1999, pp. 104-105).

Another study which has inspired my investigation is an international investigation conducted by Sercu et al. (2005). Their findings were based on an investigation that focused on teachers’ beliefs and attitudes concerning intercultural competence teaching. Its conclusions are based on data collected in a quantitative comparative study that comprises questionnaire answers received from teachers in seven countries: Belgium, Bulgaria, Poland, Mexico, Greece, Spain and Sweden.

The study’s aim was threefold. First, they investigated how foreign language teachers’ current professional self-concepts relate to the envisaged profile of the intercultural foreign language teachers. Second, they enquired into what extent current teaching practice can be

characterized as directed towards the attainment of intercultural communicative competence instead of towards communicative (linguistic) competence. Third, the study wanted to determine teachers' degree of willingness to interculturalise foreign language education, and identify the factors that appear to affect their readiness (Sercu et al. 2005, p. 6).

The findings show that the teachers view foreign language teaching primarily as teaching communicative competence. Sercu et al. (2005) do not seem surprised by the fact that teachers define the objectives of foreign language education mainly in linguistic terms. They explain the phenomenon as depending on the teachers themselves having taught foreign languages with a view to the acquisition of communicative competence, or perhaps only grammatical competence, and not intercultural competence (p. 6).

In addition, these findings suggest that their respondents perceive teaching and learning culture and intercultural competence more in terms of the transmission of the teacher's knowledge than in terms of assisting learners to develop and change concepts (p. 165). Judging from teaching activities reported most frequently, it appears that teachers define intercultural competence primarily in terms of familiarity with the foreign culture (p. 166). Other findings relating to reasons mentioned by teachers for not getting round to culture teaching more often were lack of time, curricular overload, lack of student interest in the foreign culture and lack of a basic student familiarity with the foreign culture. Some teachers also made reference to their own inability to teach culture or intercultural competence, or to the fact that foreign language curricula do not mention intercultural objectives (p. 167).

Another interesting aspect of this investigation was that textbooks continue to play a central role in foreign language education, especially at beginner and intermediate levels. Data showed that for the teaching of foreign language and the promotion of learner's familiarity with the foreign culture, teachers rely heavily on the textbook. That is why Sercu et al. (2005) believe there is little hope that teachers will promote intercultural competence if textbooks have limited potential to promote the acquisition of intercultural competence in learners (p. 179). Foreign language textbook authors (and publishers) have thus a responsibility to help teachers evolve towards intercultural competence teaching.

Another study that is relevant to my study was carried out by Eva Larzén (2005). Her aim was to explore the attitudes of teachers at the upper level of the Finnish-Swedish comprehensive school towards the treatment of culture in English foreign language teaching. Her intention was to reveal whether or not language teaching today can be described as intercultural, in the

sense that culture is taught with the aim of promoting intercultural understanding, tolerance and empathy. She interviewed 13 Finnish-Swedish teachers of English that differed in terms of gender, teaching experience and time spent abroad. The results showed that these teachers perceive “culture” in English language teaching primarily as factual knowledge about the history, geography, religion, politics, cultural products, tradition and habits, values, norms and beliefs (Larzén, 2005, p.128). In addition, the study indicates that many teachers feel unsure about how to teach culture in an appropriate and up-to-date manner. This is attributed to, among other things, lack of teacher insights as well as lack of time and adequate material (Larzén, 2005, p. 132).

This last observation is in line with the work of Ildiko Lázár (2000; 2001) who has conducted two studies of English teachers’ attitudes to the intercultural dimension. The former is a quantitative study in which he addressed the question of how frequently and in what ways teachers incorporate culture-related activities in their EFL teaching. Lázár found out that the cultural element, especially transmitting knowledge of social practices, behaviors and values of the target culture, is often neglected in language classrooms. The case studies conducted with 393 EFL teachers from Estonia, Hungary, Iceland and Poland teaching in public education at primary, secondary and tertiary level showed the following results:

1. Civilization-related activities are conducted sometimes or rarely during English lessons by the great majority of the participating teachers;
2. Little ‘c’ culture-related activities that may lead to the development of intercultural communicative competence are done even less frequently than civilization-related ones;
3. A longer stay abroad does have a beneficial impact and prompts the teacher to increase the frequency of some culture-related activities;
4. Training, even a short workshop session, seems to have an even more significant effect on the frequency of nearly all of the culture-related activities in the EFL classroom than long stays in a foreign country (Lazar, 2000, p.22).

The latter study is a qualitative study set in Hungary, which can be seen as a follow-up of the former. Lazar interviewed five Hungarian in-service English teachers in the academic year 2000/2001 because he wanted to better understand the possible reasons behind the results of the quantitative analysis described above. The results of these interviews showed that the majority of the Hungarian teachers do not include “culture” in their teaching to any

noteworthy extent. Teaching intercultural communicative competence is a new idea for the majority of language teachers in Hungary. Another obstacle to including culture-related activities was some of the teachers' preoccupation with examinations that focus to a large extent to students' accurate use of the foreign language (Lázár, 2001, p. 37).

The studies which were briefly presented above communicate the idea that teachers in a number of different countries follow the objectives of communicative language teaching, but at the same time they are positively disposed towards the integration of intercultural competence.

Another study which has inspired my investigation among students in year 10 in a lower secondary school is a survey carried out by Roma Kriauciuniene and Aukse Siugzdiniene in 2009-2010. 236 learners of the ninth and tenth forms from secondary schools and gymnasiums in Lithuania took part in this investigation. The study aimed to find out how schoolchildren's intercultural competence is developed at schools during English classes and what the preconditions of its improvement are. The questionnaire consisted of three sections – “the knowledge dimension”, i.e., the acquisition of culture; “the attitudinal dimension”, i.e., adoption of intercultural attitudes; and “the skills dimension”, i.e., acquisition of behavior in intercultural situations – components of intercultural competence based on M. Byram's model of intercultural competence.

The respondents' answers showed that the present practices for the development of intercultural competence in the English language classroom are not sufficient. The research data reflected the unfavorable situation for the development of learners' intercultural competence in the English language teaching/learning process (2010, p.99). In addition, the research findings indicate that learners do not get sufficient cultural information and very seldom or never take part in discussions about values, beliefs, attitudes, and behavior of people living in other cultures. The conclusion is drawn that the English language teaching/learning process should be more purposefully aimed at developing all the dimensions of learners' intercultural competence (Kriauciunienė & Siugzdinienė, 2010, p. 103).

Drawing on the studies presented in this chapter and especially on Lazar' and Kriauciunienė's and Siugzdinienė's observations, I will now present part two of my thesis which is the empirical part of the study including both investigations.

3. Method and material

As mentioned previously in the introduction, the aim of the present study is threefold: first, I want to investigate what elements of culture English language teachers in lower secondary school most frequently incorporate into their language lessons. In the first questionnaire, the teachers' perspective is taken into consideration. Second, I want to explore students' views regarding the extent to which culture is incorporated into their English language classroom. The second questionnaire takes into account the students' perspective. Third, by looking at the results from both questionnaires, I will compare and discuss the implications for the development of intercultural competence. For the purpose of the field study in this thesis, a quantitative research design was chosen. In the next chapter, I would like to give an account of the method applied in the present study conducted on both teachers and students.

3.1 Quantitative method

It is a well - known fact to researchers that the research questions, the study's aims, and objectives are the driving factors when choosing the data collecting methods and approaches. The choice of conducting a survey within the scope of an extensive research design indicates a quantitative method. In this study, the survey is defined more narrowly as written questionnaires.

Zoltan Dornyei defines a questionnaire as "any written instruments that present respondents with a series of questions or statements to which they react either by writing out their answers or selecting from among existing answers" (2003, p. 6).

Another issue involving the use of the questionnaires is the anonymity of the respondents. The main argument to support this practice is that anonymous respondents are likely to give answers that are less self-protective and presumably more accurate than respondents who believe they can be identified (Dornyei, 2003, p. 24).

3.2 Questionnaire for the teachers

The teacher's questionnaire used in this study was inspired by Lázár's (2000) international survey. It is worth mentioning that I added question 15 to 18 in the teachers' questionnaire. These questions deal with the textbook and the teacher's degree of satisfaction with the cultural materials. There are several reasons why I included this section in the teachers' questionnaire. First of all, textbooks play an integral part in English classes. Second, textbooks interpret the objectives specified in the curricula into structured unit. Third, I wanted to explore teachers' views on the potential of textbooks for promoting intercultural learning.

Dornyei (2003) states that questionnaires can provide three types of information: factual, attitudinal and behavioral information about the respondents. To begin with, factual questions are used to find out more about the characteristics of individual teachers and learners (e.g., teachers' academic qualifications, gender, ethnicity, etc.). Next, behavioral information seek to find out what students and teachers have done or regularly do in terms of their language teaching and learning. Last but not least, attitudinal information is more about the opinions, beliefs, or interests of teachers and learners. These questions are often used in needs analysis research when researchers seek to find out whether students learn to handle intercultural conflict situations in their English classes (Dornyei, 2003, p. 8).

Furthermore, there were different reasons why I chose the above mentioned researcher; first the topic similarity with this research study; its organization and presentation of each theme in a realistic and systematic way; and the appropriateness of most of the statements used in both questionnaires to answer my research questions.

The definition of culture used during the preparation of the questionnaire divides culture into two well-known categories: big "C" Culture (civilization) and little "c" culture (behavior, practices, values and discourse structured as specified by Rachel J. Halverson's (1985) classification (quoted in Lazar, 2000). The questionnaire was based on this simple division because the aim was to reveal whether language teachers spend class time with the civilization elements of culture which is the most traditional approach to teaching culture and is often seen as background information to understand language and society. In addition, the

questionnaire will find out whether teachers promote the acquisition of intercultural skills in terms of enhancing pupils' ability to reflect on their own culture and identity and to relate that culture to the target culture.

The teachers' questionnaire was divided into four sections. Table one shows how the questionnaire was divided.

Section 1	questions about the frequency of big "C" culture-related activities in the English classes:
Section 2	questions about the frequency of little "c" culture-related activities in the English classes:
Section 3	4 questions about how the course book used in lower secondary school treats culture and whether it meets teachers' expectation in terms of intercultural competence:
Section 4	Qualification, stay abroad and previous intercultural training:

Table 1: The structure of the questionnaire

The first section contained questions where respondents were asked to rate the frequency of big "C" culture –oriented activities. Frequency was measured by the adverbs "never", "rarely", "sometimes" and "often" and the questions dealt with different types of activities that usually entail teaching about the civilization of the target cultures. The option "often" was defined in the questionnaire as every third class or more often. The activities listed in this section were chosen on the basis of previous research originating from a workshop conducted by Lázár (2010) held at the European Centre for Modern Languages in Graz in 1999.

The second section of the questionnaire consisted of seven questions trying to elicit whether English teachers “never”, “sometimes” or “always” treat some of the most important components of little “c” culture in their English classes. This section included questions on functions, nonverbal communication, culture shock and stereotypes among others. The authors of the original questionnaire believed that they are good representatives of some of the most important discussion topics that help develop students’ cultural awareness and intercultural communicative competence. In addition, when talking about some of these topics, it is practically inevitable to develop at least some of the skills and attitudes necessary for intercultural competence (Lázár 2000).

The third section consisted of questions which involved the use of textbooks. First, teachers were asked to write which coursebooks they use. Then the follow-up questions were related to the cultural contents of a textbook and whether the textbook encourages intercultural learning in the classroom. Frequency was measured by the adverbs “very much”, “to some extent”, “very little” and “not at all”. This section is concluded with a question on how much teachers think their students are aware of cultural differences.

The last section included personal questions such as the academic qualifications, intercultural training and experience abroad.

3. 3 Questionnaire for the students

The students’ questionnaire was inspired by Kriauciunienė’s and Siugzdinienė’s questionnaire (2010).

The questionnaire consisted of three sections:

- The knowledge dimension, i.e., the acquisition of culture
- The attitudinal dimension, i.e., adoption of intercultural attitudes.
- The skills dimension

The respondents were given questions related to classroom activities considering culture learning and were asked to indicate to what extent they were taking part in them on 5-point scale (5= very often, 4= often, 3=sometimes, 2= seldom, 1= never).

Section 1	5 questions concerning pupils’ views of the knowledge dimension of intercultural
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	competence:
Section 2	5 questions concerning pupils' views of attitudinal dimension of intercultural competence development
Section 3	2 questions concerning pupils' views of skills dimension of intercultural competence development

Table 2: The structure of the questionnaire

3.4 Procedure

To collect material for my study among teachers and students in lower secondary school, the online survey generator, www.surveymonkey.com was used. Two different questionnaires, one for the students and one for the teachers were used as the major research instrument. The two questionnaires differ because of the target groups they were designed for. They overlap in several questions though, to make a comparison of the data gathered through the teachers' and students' perspectives, respectively easier to make.

The questionnaire for the teachers was submitted electronically to different secretaries in lower secondary schools in the Norwegian county in which my project was conducted, they then sent the link to the survey to English teachers three weeks before the end of the school year in June 2014. There was no definite deadline set for the respondents to complete the survey. By the end of the school year in late June, it had generated 22 responses.

My intention was to receive an evenly dispersed number of responses and thereby be able to provide reliable analyzes of possible deviating views across school levels. No other considerations were taken into account regarding the actual selection of respondents. However, there was one participant who chose to skip several questions, so the total number of participants is 21 for the majority of questions provided in the questionnaire.

The lower secondary school in question consists of 1000 pupils and could be described as a typical urban school. The students participating in the questionnaire are in year 10 which is their final year in lower secondary school. The reason why they were chosen is because I estimated that the extent to which they are exposed to cultural material in their English classes is considerably higher than for years 8 and 9. In addition, year 10 comprises a diverse group as far as ethnicity, interests and academic levels are concerned. In a way, they are representative for the larger school population. It is therefore likely that the students' answers would be relatively comparable if the same survey was given to similar classes in a different school.

The research sample consisted of 69 learners and was carried out in June 2014 two weeks before the end of the school year. I believe that this was the appropriate time to conduct a survey because it was immediately after the oral and written examinations, which means that pupils had now completed and fulfilled all the competence aims in the English subject curriculum. Therefore they would be quite capable of answering and reflecting upon the different questions regarding the treatment of culture in their English lessons.

Finally, it is worth mentioning that the design of the electronic questionnaire allowed skipping of questions. As mentioned above, the total number of students participating in the survey is 69. However, this number was reduced in several sections of the questionnaire and the lowest number participating was 64.

4. The survey- Presentation of the results and analysis

First, I will present and analyze the results of the teachers' questionnaire. The results of the statistical analysis are presented according to the frequency of civilization-related activities, the frequency of little "c" culture-related activities, the evaluation of the course book used with the focus on intercultural competence, the stay abroad and intercultural training. Second, I will present and analyze the results of the students' questionnaire. These results are presented according to the frequency of classroom practices regarding the knowledge, the attitude and the skills dimensions of intercultural competence. Third, by comparing the results

of both teachers' and students' questionnaires I will discuss whether the treatment of culture in English classes is oriented towards the promotion of intercultural competence.

4.1. Frequency of civilization-related activities in the English classroom

Section 1 of the questionnaire was designed to find out how often teachers do Big “C” culture-related activities which is the most traditional approach to teaching culture as a part of modern language teaching. These results are summed up below in Table 1.

Table 1: Frequency of civilization-related activities in the English classroom					
	Never	Rarely	Sometimes	Often	Total
Discussions on cultural differences (social habits, values, lifestyles)	0(0,00%)	3(13,64%)	11(50%)	8(36,36%)	22
Videos or photos of famous sights and people	0(0,00%)	1 (4,76%)	13 (61,90%)	7(33,33%)	21
Songs with information on a singer or band and explanations of lyrics	2(9,52%)	9 (42,86%)	8(38,10%)	2(9,52%)	21
Art (eg. Photos of a sculptures and painting)	0(0,00%)	15 (68,18%)	6 (27,27%)	1 (4,55%)	22
Current events(either social or political issues)	0(0,00%)	1(4,55%)	9 (40,91%)	12 (54,55%)	22
Short stories, poems or any other literary	0 (0,00%)	1(4,55%)	11(50%)	10(45,45%)	22
Total	1,66 %	23,41 %	43,61	31,31 %	

As may be seen in Table 1 the three most popular culture activities in the English classroom involve *the discussion on current events (either social or political issues), literature (short stories, poems or any other literary work and discussions on cultural differences. Discussions*

on current events (either discussions on cultural differences social or political issues) are “often” conducted by 54,55,% (12 of the respondents) and “sometimes” by 40,91% (9) of the respondents and activities based on *literature (short stories, poems or any other literary work)* are “often” practiced by 45,45% (10) and “sometimes” by 50,00% (11) of the English teachers in my investigation. Other popular culture related activities are *the use of videos or photos of famous sights and people*, something that shows that 33,33% (7) of the respondents “often” practice this type of activity and 61,90% (13) of the English teachers “sometimes” do. Discussions on *cultural differences* are “often” conducted by 36,36% (8) and “sometimes” by 50,00% (11) of the respondents.

The other end of the frequency scale shows that a less popular civilization-related activity is the use of *art (e.g. photos of sculptures and paintings)* which is rarely conducted by 68,18% (15) of the English teachers. 42,86% (9) of the respondents “rarely” use *songs with information on singer or band and explanations of lyrics* while 9,52% (2) “never” do.

What is worth noticing is that the most frequently chosen alternative to *discussion on cultural differences, videos or photos of famous sights and people, or short stories, poems or any other literary work* is the response “sometimes” meaning that the majority of teachers in my investigation only do these fairly popular activities two or three times a term.

4.1.1. Frequency of little “c” culture-related activities in the English classroom

In section 2 I investigated how often teachers participating in this investigation practice culture-related activities which include some of the little “c” cultural knowledge which could lead to pupils’ development of skills and attitudes that help promote the acquisition of intercultural competence. The results are summed up in Table 2.

	Never	Sometimes	Always	Total
Discussion on appropriate conversation topics	2(9,09%)	16(72,73%)	4(18,18%)	22
Rituals of greeting and leave-taking	0(0,00%)	17(72,27%)	5(22,73%)	22
Appropriate ways of complaining/criticizing	3(13,64%)	16(72,73%)	3(13,64%)	22
Expressing gratitude non-verbally	11(52,38%)	9(42,86%)	1(4,76%)	21
Differences in personal space	12(54,55%)	8(36,36%)	2(9,09%)	22
Danger of negative stereotyping	0(0,00%)	15(68,18%)	7(31,82%)	22
Discussion on culture shock	3(13,64%)	15(68,18%)	3(18,18%)	22

One popular little “c” culture – related activity is the *discussion of rituals of greeting and leave-taking* with 22,73% (5) of the respondents who “always” make sure to include this activity and 72,27% (17) of the respondents who “sometimes” make use of this topic in the English classroom in lower secondary school.

Only 18,18% (4) of the teachers responded that they “always” talk about *appropriate conversation topics* and *rituals of greeting and leave-taking*. What is interesting is that 31,82% (7) of the respondents “always” make sure to discuss *the dangers of negative stereotyping*.

However, as is shown in this table, the most popular answer in this section of the survey was the “sometimes” option which could be interpreted as a neutral word. *Discussion on appropriate conversation topics* and *appropriate ways of complaining/criticizing* are each “sometimes” conducted by 71,73% (16) of the respondents. *Discussion on dangers of negative stereotyping* or *discussions on culture shock* are both “sometimes” discussed by 68,18% (15) of the respondents and 72,27% (17) of teachers “sometimes” call students’ attention to *rituals of greeting and leave-taking*.

Lazar (2000), discusses his own investigation, argues that if we accept that teachers who respond by marking the answer “sometimes” in this section include those who would have marked the categories “rarely”, “practically never” and “I don’t know” if those had appeared

on the questionnaire, we can conclude that the likelihood of students being exposed to these topics in their English lessons is very small (p.11).

Finally, the least favored types of little “c” cultural activities among the respondents are *differences in personal space* with 54,55% (12) and *expressing gratitude non-verbally* with 52,38% (11) of the respondents who “never” touch upon these issues. Among the respondents, 13,36% (3) “never” talk about *culture shock* or *appropriate ways of complaining and criticizing*.

4.1.2. Textbooks and intercultural learning

Textbooks play a significant role in English language teaching in lower secondary schools in Norway. In this section I examine the views and practices of teachers in my investigation with regard to the cultural dimension of the textbook they use in class. Since textbooks play an important role in the process of English language teaching and learning it is necessary to understand teachers’ perceptions of the potential of the textbook for promoting intercultural learning. The results are summed up below in Table 3.

Textbooks used in lower secondary school: New Flight, Catch, Key English, On the Move, Crossroads and Searching	Not at all	Very little	To some extent	Very much	Total
Cultural contents in textbooks and expectations	3 (14,29%)	5 (23,81%)	11 (50%)	2 (9,52%)	21
Textbooks encourage intercultural learning	3 (14,29%)	9 (42,86%)	9 (42,86%)	0 (0,00%)	21
Textbooks and multicultural reality in the English speaking countries	2 (9,52%)	5(23,81%)	14 (66,67%)	0 (0,00%)	21

In this part of the questionnaire teachers were given four questions. The first question dealt with the course book teachers mostly use in the classroom. The following textbooks are used by my respondents: *New Flight*, *Catch*, *Key English*, *On the Move*, *Crossroads* and *Searching*. There was only one teacher who did not use the textbook but chose relevant material from literature, the internet and the experience as a teacher and traveler around the world.

The first set of results, presented in Table 3 above, reveals that the cultural contents of the textbook meet most teachers' expectation to some extent with 50,00% (11) of the respondents. However, the remaining respondents are not satisfied with the cultural contents of the textbooks, with 23,81% (5) choosing "very little" and 14,29% (3) for "not at all". Only 9,52% (2) of the respondents feel complete satisfaction with the cultural contents of the textbooks.

The following question is posed: *Do the textbooks encourage intercultural learning in the classroom?* As the figures reveal, (12) of the respondents are of the opinion that the promotion of intercultural skills in the textbooks used in lower secondary school is minimal, with 42,86% (9) of teachers who claim that textbook encourage intercultural learning to some extent, 42,86% (9) of the respondents who claim that the extent to which intercultural learning is promoted in the textbooks is very little, while 14,29% (3) of the respondents think that textbooks do not encourage this at all.

This part of the questionnaire ends with one general question: How much do you think your students are aware of cultural differences? The respondents seem quite divided in this issue: out of 21 respondents, 52,38% (11) think that pupils are aware of cultural differences to some extent and 14,29% (3) feel that their pupils are very much aware of cultural differences. On the other end of the scale, 28,57% (6) of teachers state that their pupils are aware of cultural differences to a very little extent while 4,76% (1) of the respondents think that their pupils are not aware of cultural differences at all.

4.1.3. Academic qualification, stay abroad and previous intercultural training

Regarding the academic qualifications, it is important to note that the majority of teachers participating in this survey, namely 19 out of 22 had formal competence in the English subject. The figures also reveal that the majority of teachers, 85,71% (18) of the respondents have lived in a foreign country for a month or more while 14,29% (3) of the respondent have not lived in a foreign country. Two teachers lack formal competence while two teachers do not answer.

Finally, the last section of the questionnaire included the following questions: *Have you ever lived in a foreign country for a month or more? Have you attended a workshop or course on cultural awareness and/or intercultural communication?*

This question eliciting information about the respondent's former training in cultural awareness or intercultural communication provided four options to choose from: 'no training,' 'one or two workshops,' 'a university course,' and 'other.'

The results show that almost half of the respondents, 42,86% (9) have never attended any cultural awareness or intercultural communication training. 28,57% (6) of the teachers working in lower secondary school have attended a course at university/college, while 19,05% (4) of the respondents have attended one or two conference workshops.

4.1.4. Summary and discussion of the results from the teachers' questionnaire

The results from the first section show that most civilization-related activities in the English classroom are undertaken in relation to literature, videos, discussions on cultural differences and current events by the great majority of Norwegian English language teachers in lower secondary school. The somewhat surprising result is that art and songs are hardly used in order to acquaint learners with the foreign culture. Songs and art from the target-language cultures are even less frequently incorporated into the English lesson in the Norwegian lower secondary schools. It is important to emphasize that the adverb "often" was defined in the questionnaire as every third class or more often, "sometimes" was defined as three or four

times in a term or a course, and “rarely” indicated perhaps once in a term or course. This shows that activities that may lead to a better knowledge of the target cultures’ civilization are “sometimes” or “often” done by the great majority of the participating Norwegian English language teachers in lower secondary school.

Regarding little “c” culture-related activities that may lead to the development of intercultural competence, the results are mixed, even though it is obvious that little “c” culture activities are done less frequently than civilization-related ones.

As the figures show in Table 2 above, it is clear that little “c” culture- activities are less frequent and less popular with teachers. Less than half of the teachers participating in my investigation acknowledge that they “always” make sure to discuss *the danger of negative stereotyping (prejudices)* with their pupils. In addition, less than half of the teachers feel that they “always” discuss the *rituals of greeting and leave-taking* and discussions on *the appropriate conversation topics* with learners in lower secondary school. Two activities, which are “never” taken up by the majority of the participants in the English classroom are the *discussion about personal space* and *non-verbal communication*. Culture-related activities that are “sometimes” discussed in class by the majority of English teachers are *conversation topics, rituals of greeting and leave-taking, complaining and criticizing, the danger of negative stereotyping (prejudices)* and *culture shock*. These results show that the majority of little “c” activities that may lead towards intercultural competence are only “sometimes” or “never” discussed in the English classroom.

As regards the evaluation of the course book , the results presented in Table 3 above, reveal that only half of the teachers participating are satisfied at least “to a certain extent” with the cultural contents of their textbooks. Less than half (8 out of 21) of the teachers are not satisfied with the cultural materials found in the textbooks ranging from “very little” satisfied (5 out of 21) and “not at all” satisfied (3 out of 21). Only 2 out of 21 teachers think that the cultural contents of their textbooks “very much” meet their expectations. The overriding tendency seems to be that of satisfaction to a certain degree, though a fair amount of dissatisfaction is also noticeable.

Regarding the promotion of intercultural learning in the textbooks, teachers do not seem to be satisfied: the majority of the teachers are not satisfied with this aspect: almost half of the English teachers (9 out of 21) think that the textbooks contribute to a very little extent to the promotion of intercultural skills while very few of them (3 out of 21) state that textbooks do

not consider this aspect at all. The majority of the English teachers (14 out of 21) working in lower secondary schools think that the textbooks they are currently using consider the multicultural reality of English speaking countries only to some extent.

As regards the issue of how aware their students are of cultural differences, teachers seem divided. Half of the participants (11 out of 21) think their students are aware of cultural differences to a certain extent, while less than half (7 out of 21) are not satisfied. Only few participants (3 out of 21) of the teachers are of the opinion that their students are aware of cultural differences to a very large extent.

If one assumes that textbooks have a significant impact on the way culture is taught in the English language classroom, then one can conclude that students will hardly get the chance to develop intercultural competence. Based on the results of this part of the survey, one can also assume that the participating teachers think there is little emphasis in the textbooks attached to encouraging students to reflect on intercultural issues, to compare different cultures and to consider the ways in which foreign cultures differ from their own.

It is interesting to note that the majority of the participants have lived in a foreign country for one month or more which may lead to the assumption that they have been exposed to the target culture. In addition, half of the respondents (10 out of 21) seem to have received some form of cultural training. However, almost the entire other half (9 out of 21) have not received any such training and are therefore not acquainted with the intercultural approach in English language teaching.

My data confirms the assumption that Norwegian English language teachers in this study define culture teaching more in terms of transmitting knowledge about the foreign culture rather than assisting students in reflecting upon their own culture. Based on the findings which are indicated in the tables above, it may be assumed that the majority of the respondents do not seem to fully support the promotion of intercultural competence in their English classes.

My small project indicates that the Norwegian English language teachers in my sample are not fully acquainted with the intercultural approach. However, the results indicate that the daily teaching practice of Norwegian English language teachers is oriented towards the development of intercultural competence, but only to a limited extent.

4.2 Students' questionnaire

As mentioned previously, the second investigation on learners' views concerned the extent to which cultural activities are incorporated into their English language classroom in a lower secondary school and was inspired by a questionnaire developed by Kriauciunienė and Siugzdinienė (2010). The results of the survey are presented below.

4.2.1. Students' views of the knowledge dimension of intercultural competence: Presentation of the results

In the first part of the questionnaire, students were asked to answer five questions aimed at discovering to what extent classroom practices regarding the knowledge dimension of intercultural competence were carried out in their English classes. The learners' answers, which were quite divided, showed that the most frequent classroom activity was *getting information about the history of English-speaking countries*, an activity given by 10,14% (very often) (7 out of 69) of the respondents. 24,64% (17 out of 69) of the students claimed that they "often" got information about history and 46,38% (32 out of 69) "sometimes" learned about the history of English-speaking countries. Based on the results of this section, *getting information about the geography of English-speaking countries* is also second in frequency ("very often" with 5,88% (4) and "often" by 23,53% (16). The third most frequent activity regarding the knowledge dimension of intercultural competence is *getting information about the political condition of English-speaking countries* ("very often" by 2,94% (2 out of 68) and "often" by 20,59% (16 out of 68). What is worth noticing is the adverb "sometimes" which is chosen by at least half of the respondents for each question. The majority of pupils, namely 56,52% (39 out of 68 respondents) claimed that they "sometimes" get information about *daily life and routines* of cultures in English-speaking countries followed by 52,17% (38) who "sometimes" *discuss values and beliefs of people* living in English-speaking countries in their English lessons. It is interesting to note that the most frequently chosen answer to all questions was the response "sometimes", meaning that the majority of students in this particular lower secondary school only do these activities two or three times in a term or course.

Table 4. Students' views of the knowledge dimension of intercultural competence						
	Very often	Often	Sometimes	Seldom	Never	Total
Discussion of values and beliefs	1(1,45%)	8(11,59%)	38(52,17%)	13(18,84%)	11(15,94%)	69
Daily life and routines	1(1,45%)	9(13,04%)	39(56,82%)	12(17,39%)	11(15,94%)	69
Political conditions	2(2,94%)	14(20,59%)	33(48,53%)	16(23,53%)	3(4,41%)	68
Geography	4(5,58%)	16(23,52%)	28(41,18%)	15(22,06%)	5(7,35%)	68
History	7(10,14%)	17(24,64%)	32(46,38%)	8(11,59%)	5(7,25%)	69

Looking at the same proportions from the other end of the scale, it can be noticed that 18,84% (13 out of 69) seldom engage in *discussions about values and beliefs of people living in other cultures*. 15,94% (11 out of 69) claim that they never participate in this type of discussions. Almost the same percentage of learners indicated “very seldom” or “never” (20 out of 69 respondents) about discussing *daily life and routines* and *geography*.

4.2.2. Students' views of the attitudinal dimension of intercultural competence: Presentation of the results

In the second part of this questionnaire, learners were asked to answer five questions aimed at discovering to what extent classroom practices regarding the attitudinal dimension of intercultural competence were carried out in their English classes. The results are summed up below in Table 5.

As the most favorable classroom activities related with teaching culture in the attitudinal dimension, the learners indicated (as most often” and “often”) *discussions which encourage openness and tolerance towards other cultures* (20 out of 64 learners with 10,94% “very often” and 20,31% “often”), claim to empathize with people living in other cultures (16 out of 67 with 5,97% “very often” and 17,91% “often”), and *discussion about the prejudices and discussion about the Norwegian culture in the English lessons* (15 out of 67 respondents).

Table 5. Learners views on the attitudinal dimension of intercultural competence development						
	Very often	Often	Sometimes	Seldom	Never	Total
Empathize with people living in other cultures	4(5,97%)	12(17,91%)	28(41,79%)	13(19,40%)	10(14,93%)	67
Discussion about the Norwegian culture in the English lessons	6(9,09%)	9(13,64%)	25(37,88%)	16(24,24%)	10(15,15%)	66
Discussion about prejudices	6(8,96%)	9(13,43%)	30(44,87%)	10(14,93%)	12(17,91%)	67
Discussion about stereotypes	2(2,99%)	8(11,94%)	36(53,73%)	12(17,91%)	9(13,43%)	67
Develop attitudes of openness and tolerance	7(10,94%)	13(20,31%)	25(39,06%)	12(18,75%)	7(10,94%)	64

What is worth noticing is the adverb “sometimes” which is chosen by at least half of the respondents for each question. The majority of pupils, namely 53,73% (36) claim that they sometimes *discuss about stereotypes* in the English lessons followed by 44,87% (30 out of 67) who “sometimes” *discuss about prejudices* in class.

Looking at the same results from the other end of the scale, it can be noticed that 26 out 66 respondents “seldom” (24,24%) or “never” (15,15%) take part in *discussion about the Norwegian culture in the English lessons*. 23 out of 67 respondents claim that they seldom (19,40%) or never (14,93) *learn to empathize with people living in other cultures* in the classroom.

As it can be noted from the table 5 above, the number of participants choosing “seldom” or “never” as alternatives is higher than the number of participant choosing “very often” and “often”.

To sum up, 23, 03% of the participants have chosen the option “very often” to “often”, while 33, 51% have chosen the option “seldom” to “never”. The majority of the participants have chosen the “sometimes” option with 43, 46% of the participants.

4.2.3. Students' views of skills dimension of intercultural competence:

Presentation of the results

The respondents' answers showed that only 40,91% (27 out of 66) learn "sometimes" to *handle intercultural conflict situations* in the English classroom. Almost the same percentage claims that they "seldom" (22,73%) or "never" (15, 15%) *learn to handle intercultural conflict situations* in the English lessons. Only 14 out 66 learners indicated "very often" (4, 55%) or "often" (16,67%) about learning to handle this issue in the classroom.

Half of the respondents, 33 out of 65 (50,77%) claim that they "sometimes" reflect on cultural differences orally or in writing in the English classroom. The rest of the respondents seem divided on this issue: 15 out of 65 respondents think they do it often or very often while 17 out of 65 do it "seldom" or "never".

	Very often	Often	Sometimes	Seldom	Never	Total
Learn to handle intercultural conflict situations	3 (4, 55%)	11(16,67%)	27 (40,91%)	15 (22, 73%)	10(15, 15%)	66
Perform reflection on cultural differences orally or in writing	7 (10,77%)	8 (12,31%)	33 (50,77%)	10 (15, 38%)	7 (10,77%)	65

To sum up, 22, 15% of students chose the options "very often" to "often" when it comes to activities in the skills dimension, while 32, 01% of students chose "never" to "seldom" option. The majority, namely 45, 84% of the respondents chose the "sometimes" option concerning activities in the skills dimension.

The last question was quite personal: Students needed to find out which according to them was the best way to learn about the culture of one country. Here are the results summed up in Table 7:

Film	Literature	Oral presentation	Textbook	Internet	Travel to the foreign country	Total number of participants
22 (32,84%)	2 (2,99%)	10 (14,93%)	0 (0,00%)	8 (11, 94%)	25 (37,31%)	67

According to the results shown in the table above, there are two ways that are picked by the majority of students: *travel to the foreign country* with 37, 10% of the participants and *films* with 32, 84% of the respondents. It is interesting to note that 10 out of 67 students think that they learn about the culture of the country through *oral presentations*, which is a method often used in lower secondary schools. They usually choose one country to focus on and then they make research on this specific country and then present their findings in an oral presentation. However, 8 out of 67 students chose *the Internet* as a way of learning about an English-speaking country. What is remarkable though is that none of the respondents chose *the textbook* as a way to be informed about the culture of a country.

4.2.4 Discussion of the results from the students' questionnaire

As already mentioned, my project aimed at finding out learners' views on the development of cultural awareness in the English classrooms. Students in year 10 in a lower secondary school were asked to indicate to what extent cultural activities were incorporated into the English learning classroom. The table below presents a summary of the average results from Table 4, 5 and 6.

Table 8: A summary of the average results: Students' own perceptions of the three dimensions of intercultural competence

	Very often	Often	Sometimes	Seldom	Never
Knowledge dimension	4, 31%	19,07 %	48,95 %	18,68 %	9,30 %
	23,38 %			27,98 %	
Attitudinal dimension	7, 59%	15,44 %	43,46 %	19,04 %	14,47 %
	23,03 %			33,51 %	
Skills dimension	7,66 %	14,49 %	45,84 %	19,05 %	12,96 %
	22, 15%			32,01 %	

The data collected indicate that the most favorable classroom practices related to the teaching of culture are those from the knowledge and attitudinal dimensions. 23,38% of the respondents indicated "very often" and "often" about taking part in the classroom activities

aimed at increasing cultural knowledge while 23,03% stated “very often” and “often” about taking part in the classroom activities aimed at developing intercultural attitudes.

Development of intercultural skills received less attention – 22, 15% of the learners chose “very often” to “often” about developing intercultural skills in the English classroom. About half of the learners, namely, 48,95% stated that they “sometimes” had received cultural information, while 43,46% of the respondents claimed that they “sometimes” developed intercultural attitudes and 45,84% said they “sometimes” were developing intercultural skills.

However, 27,98% of learners indicated “seldom” or “never at all” about getting cultural knowledge, 33,51% seldom” or “never” at all about taking part in the activities for developing intercultural attitudes, and 32,01% stated that they seldom” or “never” developed intercultural skills in English as a foreign language. It is worth noticing that according to Table 8 above where the results are summarized, the percentage of learners choosing “seldom” or “never” is higher than those who chose “very often” and “often”, while the option “sometimes” was the most frequent answer for all of the dimensions by the majority of pupils. It is clear that learners at this particular lower secondary school find the present practices for the development of intercultural competence in the English classes to be insufficient. The respondents’ answers show that they are not favorably disposed towards the integration of intercultural competence. The low scores of the respondents’ answers reveal a lack of classroom practices aimed at developing the dimensions of students’ intercultural competence.

The research findings show that learners do not get sufficient cultural information, and that they sometimes take part in discussions about prejudices and stereotypes. They seldom reflect on how different cultures relate to each other in terms of differences and similarities between them. In order to promote intercultural competence in their English classes, it is important that learners develop their critical cultural awareness of their own culturally-shaped world view and behaviors as well as the skills and attitudes to understand and successfully interact with people from other cultures, that is, to become interculturally as well as linguistically competent.

4.2.5 A summary and discussion of the results from both questionnaires

It is now time to turn back to the research questions posted in section 1.1 and summarize answers related to these. The purpose of the study was to investigate to what extent culture is incorporated in English teaching, from a teacher perspective and from a student perspective, respectively. There were two major research questions:

1. What elements of culture do English teachers most frequently incorporate in their English lessons?
2. What are students' perceptions of their own development related to intercultural competence?

According to the results from the teacher's questionnaire, civilization – related activities or otherwise called big “C” culture-related activities are only “sometimes” or “often” done by the great majority of the participating Norwegian English language teachers in lower secondary school. It is important to emphasize that these types of culture activities are included in the knowledge dimension of intercultural competence. From the kinds of teaching activities reported most frequently by my respondents, it appears that teachers' treatment of culture is related primarily to the familiarity with the culture in English-speaking countries

What is worth noticing from the teachers' questionnaire, little “c” culture –related activities which are found within the attitude and skills dimension which in turn may lead to the promotion of intercultural competence, are done even less frequently than those from the knowledge dimension. As is indicated in the discussion of the teachers' results of the questionnaire, the majority of little “c” activities that may lead towards the promoting of intercultural attitude and skills are only “sometimes” or “never” discussed in the English classroom.

From the kinds of teaching activities most frequently practiced by my respondents in the English classes, as described in subchapter 4.1, it can be concluded that teachers tend to employ culture teaching practices that aim to expand learners' knowledge of the foreign culture, and not to encourage learners to develop skills, attitudes and values which are crucial to developing the intercultural dimension in language teaching.

Similar observations have been made by Sercu et al. (2005) who conducted an international investigation which focused on foreign language teachers' perceptions regarding the teaching

of intercultural competence in foreign language education, and how current teaching practices in foreign language education relate to those expected of a “foreign language” and “intercultural competence teacher” (FL&IC teacher). Their findings showed that one can speak of an average FL&IC teaching profile and that this profile is not yet identical with the envisaged FL&IC profile regarding knowledge, skills and attitude. The majority of teachers in all countries participating in the international research conducted by Sercu et al. (2005), however, either have what could be labelled “a foreign language teacher profile”, focusing primarily and almost exclusively on the acquisition of communicative competence in the foreign language, or a “foreign language and culture teaching profile” focusing primarily on the acquisition of communicative competence in the foreign language, but also teaching culture so as to enhance students’ familiarity with the foreign culture as well as their motivation to learn the foreign language (Sercu et al., 2005, p. 159).

In addition, the results from the learners’ questionnaire reveal that very few of the respondents indicated “very often” and “often” about taking part in the classroom activities aimed at increasing cultural knowledge while even fewer claimed that they “seldom” or “never” participate in culture activities which are part of the knowledge dimension. However, half of the students in my investigation state they “sometimes” take part in culture-related classroom practices which are included in this dimension.

It is worth noticing that in both questionnaires, the most frequent chosen alternative is the frequency word “sometimes” which could mean that English language teachers in my investigation appear not to integrate culture-related classroom practices in their own classes frequently. Based on the results from both questionnaires, one may assume that the traditional approach of teaching culture, addressing foremost the acquisition of knowledge dominates in English culture teaching. Activities aiming at developing learners’ intercultural attitudes and skills feature less prominently in Norwegian teachers’ and learners’ descriptions of their English classes.

Even though my two surveys are much too small to make generalizations about the perceptions of English language of teachers and students towards the intercultural component in Norwegian lower secondary schools, it appears that my respondents perceive teaching and learning culture and intercultural competence more in terms of the transmission of information about culture in English speaking countries. Helping learners see relationships between their own and other cultures and helping them acquire interest in and curiosity about

“otherness” are activities which are not given priority in English language classes. These findings support the claim made by David A. Wright (2000) that the most common approach to teaching about the target culture in the foreign language classroom is a one-way transmission of facts - the providing of information about the people, products, and customs of the target culture.

According to Michael Byram, Bella Gribkova and Hugh Starkey (2002), “Developing the intercultural dimension in language teaching involves recognizing that the aims are: to give learners intercultural competence as well as linguistic competence; to prepare them for interaction with people of other cultures; to enable them to understand and accept people from other cultures as individuals with other distinctive perspectives, values and behaviors; and to help them to see that such interaction is an enriching experience” (p. 10).

Byram et al. thus argue that language teachers should pay greater attention not only to knowledge (*savoir*), but also to skills and behaviors (*savoir-faire*), as well as attitudes (*savoir-être*): as a cultural mediator, the teacher will provide the student, who does not understand, with the means to understand and behave appropriately in a particular context. An intercultural approach in English language teaching not only helps students to better understand other cultures, but it also makes them aware of the distinctness of their own.

My results might be due to several reasons: First, teachers might not know how to integrate the intercultural dimension into their own classrooms. As the results show, half of the teachers (9 out of 21) in my investigation have never attended any cultural awareness or intercultural communication training. This means they might lack the training in the integration of culture with a focus on the intercultural dimension into foreign language education. The implications of the results of this study seem to be that cultural awareness raising and the development of intercultural competence have to be incorporated in teacher education courses. It seems then that there is a strong need to incorporate intercultural competence into teacher education programs systematically.

Second, another reason worth mentioning and one which is often used as an argument among English teachers in lower secondary school is the overcrowded curriculum. With two English sessions per week teachers acknowledge that they cannot spare the time for teaching culture, especially culture with a focus on the attitude and intercultural skills (Tahiri, 2014, p.21).

Third, another obstacle to including few culture-related activities could be teachers' preoccupation with examinations which focus on the students' linguistic and communicative competence to a large extent. Although language and culture are perceived to be inseparable, most teachers direct their teaching towards linguistic or communicative competence, rather than intercultural competence.

Lázár (2001) claims "As long as it is only linguistic competence that is assessed at final examinations in secondary schools and at language exams in general, it is unrealistic to expect teachers to incorporate the development of intercultural competence into their teaching in a systematic manner" (p. 38). This concern with assessment which gives priority to students' linguistic competence is also shared in the research conducted by Byram and Risager (1999).

If one examines the year plan for English in year 10 and the assignments which are given for the topic on English speaking countries at this particular lower secondary school (see appendices), the main priority is given to the knowledge dimension which includes knowledge about other cultures which in turn includes providing information about such things as everyday living, interpersonal relationships, values and beliefs, body language and social conventions. The assessment criteria given for an assignment on English-speaking countries do not require students to draw on their knowledge of their own culture, and make comparisons between the observed cultural items and their own. Students are not invited to discuss or reflect upon the reasons for these items as well as their personal response to them. Thus, students are not given an opportunity to practice activities which promote intercultural competence in their classes.

5. Conclusion

The aim of this master thesis was to explore teachers' and students' viewpoints regarding the treatment of culture with a special focus on the intercultural dimension in their English classes.

Based on the findings in the project which I have presented in this thesis I conclude the following:

- 1) The English subject curriculum is vague when it comes to developing learners' intercultural skills. This may suggest that English language teachers in my investigation may interpret LK-06 as falling into the traditional way of dealing with foreign cultures without considering the intercultural dimension.
- 2) The results from the teachers' questionnaire reflect a continuing predominance of the traditional knowledge-transfer approach, something which indicates that the actual teaching of culture in my sample cannot yet be characterized as promoting the acquisition of intercultural competence.
- 3) As my findings also reveal, teachers' degree of satisfaction with the cultural materials they find in their textbooks is minimal. If teachers rely heavily on textbooks and textbooks have limited potential to promote the acquisition of intercultural competence in learners, then it is less likely that teachers will fully embrace intercultural competence.
- 4) The data collected from the learners' questionnaire reveal a lack of classroom practices aimed at developing the dimensions of students' intercultural competence. Thus, the opportunities for developing intercultural competence are not yet fully exploited in the English classroom.

To sum up, there exists a gap between actual culture teaching practice and the kind of teaching practice envisaged by intercultural competence teaching. The intercultural dimension in English language teaching is thus not fully embraced by the participants in my sample.

Due to the limited number of participants the results presented in this thesis are not automatically transferable. However, based on the results of my small surveys, I may have uncovered a tendency that other teachers and schools might recognize in their own practice.

My hope is that this paper can contribute to raising awareness among foreign language teachers in terms of promoting intercultural skills in their classes. The classroom can provide

opportunities for critical reflection about different cultural aspects. Thus, it is the responsibility of the English teacher to create an environment in which such guided reflection can be carried out.

To conclude, further studies should be conducted to investigate the factors affecting teachers' and learners' opinions and attitudes towards developing intercultural competence in foreign language education.

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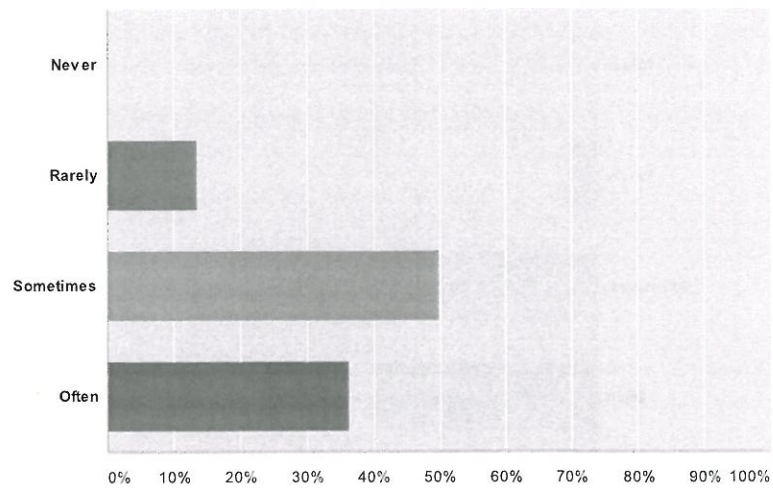
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Appendix 1; The results from the teachers' questionnaire

Cultural aspects of foreign language teaching

Q1 Discussions on cultural differences (social habits, values, lifestyles)

Besvart: 22 Hoppet over: 0

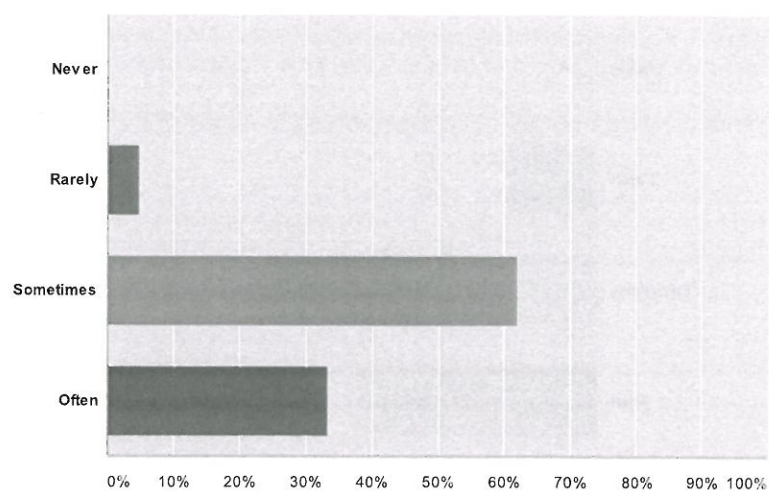


Svarvalg	Svar	
Never	0,00%	0
Rarely	13,64%	3
Sometimes	50,00%	11
Often	36,36%	8
Totalt		22

Cultural aspects of foreign language teaching

Q2 Videos or photos of famous sights and people

Besvart: 21 Hoppet over: 1

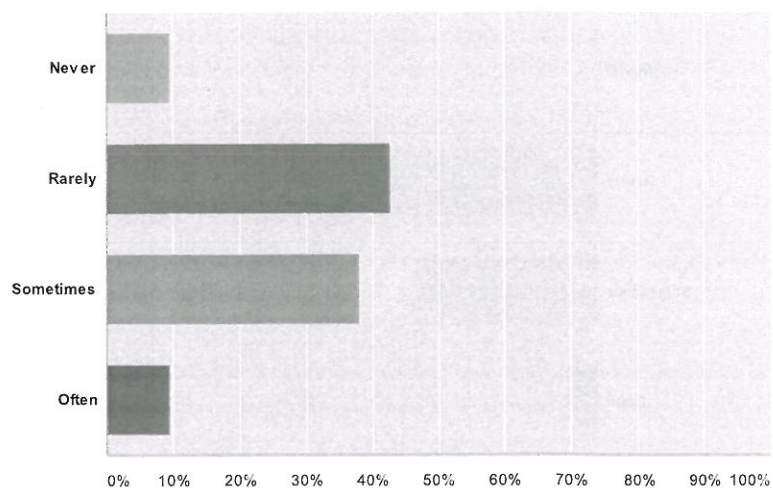


Svarvalg	Svar	
Never	0,00%	0
Rarely	4,76%	1
Sometimes	61,90%	13
Often	33,33%	7
Totalt		21

Cultural aspects of foreign language teaching

Q3 Songs with information on singer or band and explanations of lyrics

Besvart: 21 Hoppet over: 1

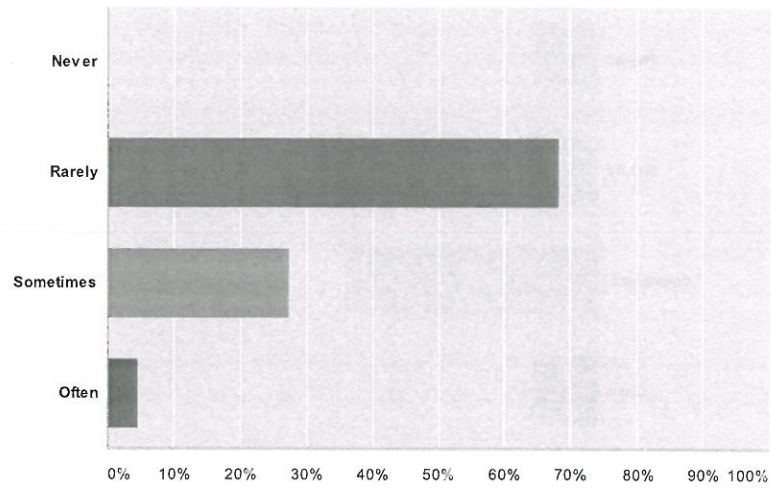


Svarvalg	Svar
Never	9,52% 2
Rarely	42,86% 9
Sometimes	38,10% 8
Often	9,52% 2
Totalt	21

Cultural aspects of foreign language teaching

Q4 Art (eg. Photos of sculptures and paintings)

Desvart: 22 Hoppet over: 0

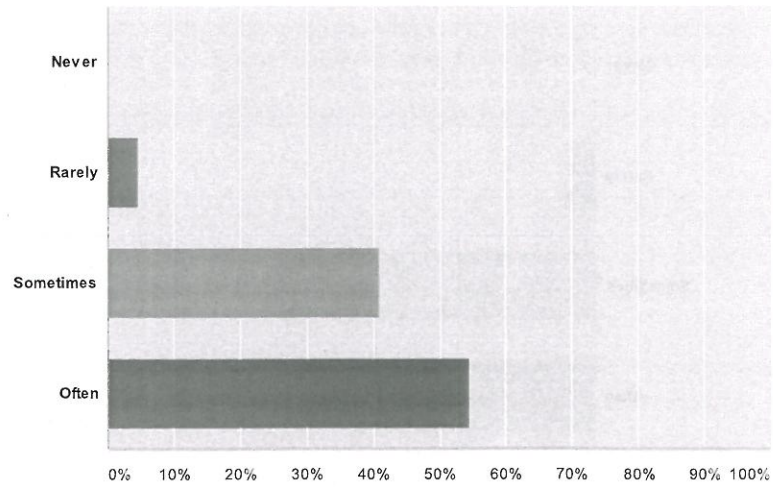


Svarvalg	Svar	
Never	0,00%	0
Rarely	68,18%	15
Sometimes	27,27%	6
Often	4,55%	1
Totalt		22

Cultural aspects of foreign language teaching

Q5 Current events (either social or political issues)

Besvart: 22 Hoppet over: 0

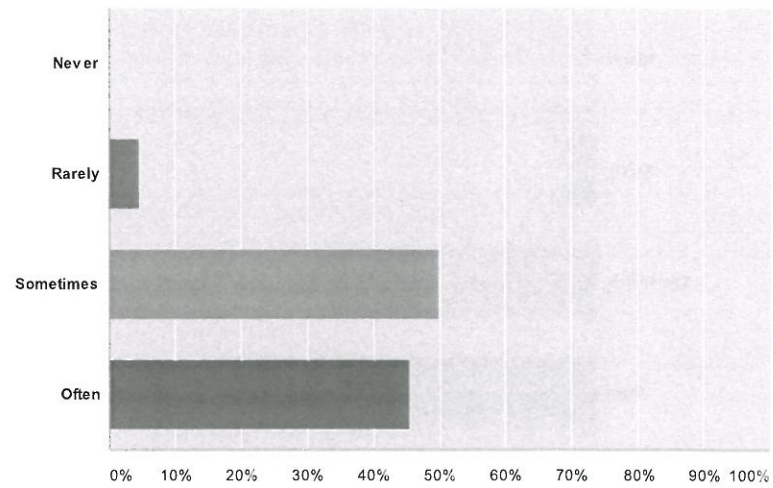


Svarvalg	Svar	
Never	0,00%	0
Rarely	4,55%	1
Sometimes	40,91%	9
Often	54,55%	12
Totalt		22

Cultural aspects of foreign language teaching

Q6 Short stories, poems or any other literary work

Besvart: 22 Hoppet over: 0

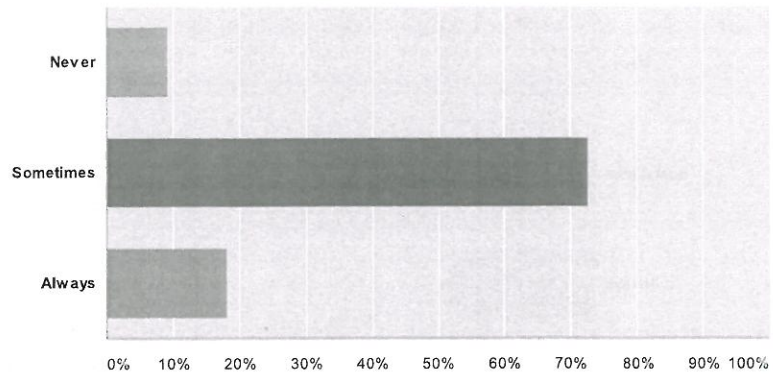


Svarvalg	Svar
Never	0,00% 0
Rarely	4,55% 1
Sometimes	50,00% 11
Often	45,45% 10
Totalt	22

Cultural aspects of foreign language teaching

Q7 Do you discuss with your students the appropriate choices for conversation topics in the foreign language?

Besvart: 22 Hoppet over: 0

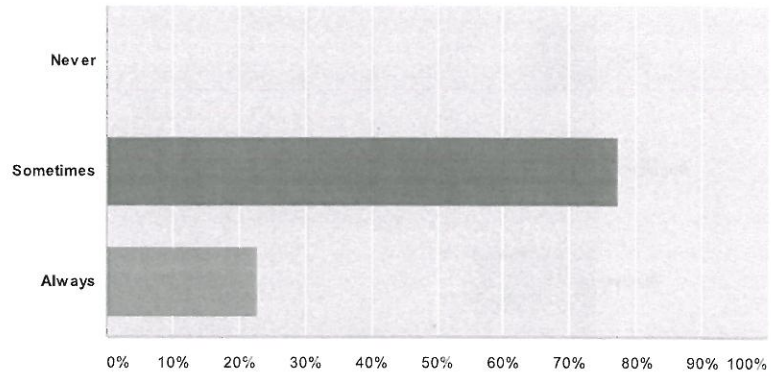


Svarvalg	Svar	
Never	9,09%	2
Sometimes	72,73%	16
Always	18,18%	4
Totalt		22

Cultural aspects of foreign language teaching

Q8 Do you tell your students that the rituals of greeting and leave-taking can be different in each culture?

Besvart: 22 Hoppet over: 0

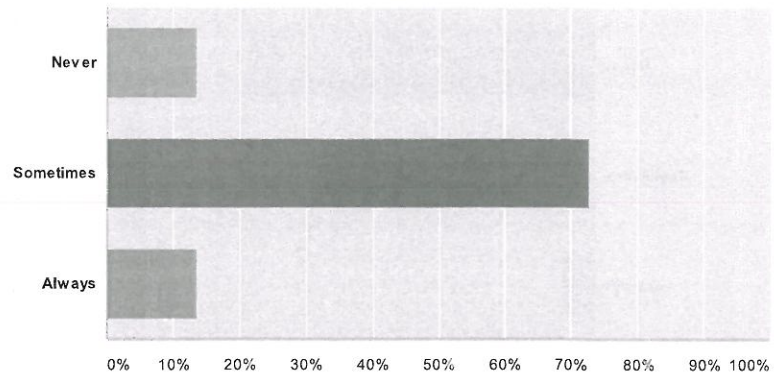


Svarvalg	Svar	
Never	0,00%	0
Sometimes	77,27%	17
Always	22,73%	5
Totalt		22

Cultural aspects of foreign language teaching

Q9 Do you teach your students the appropriate ways of complaining and criticizing in the target language?

Besvart: 22 Hoppet over: 0

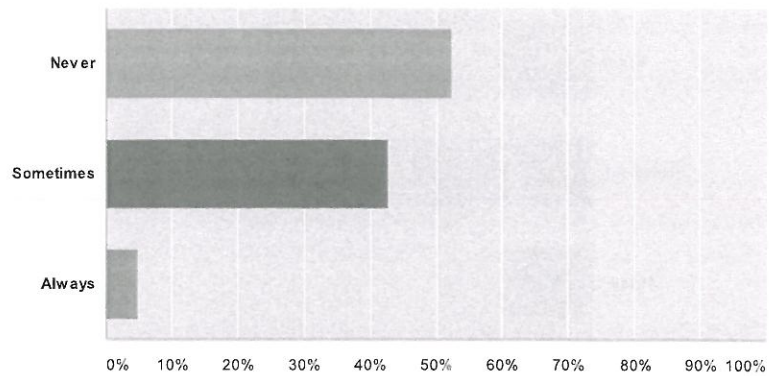


Svarvalg	Svar	
Never	13,64%	3
Sometimes	72,73%	16
Always	13,64%	3
Totalt		22

Cultural aspects of foreign language teaching

Q10 Do you teach your students how to express gratitude non-verbally in the target culture(s)?

Besvart: 21 Hoppet over: 1

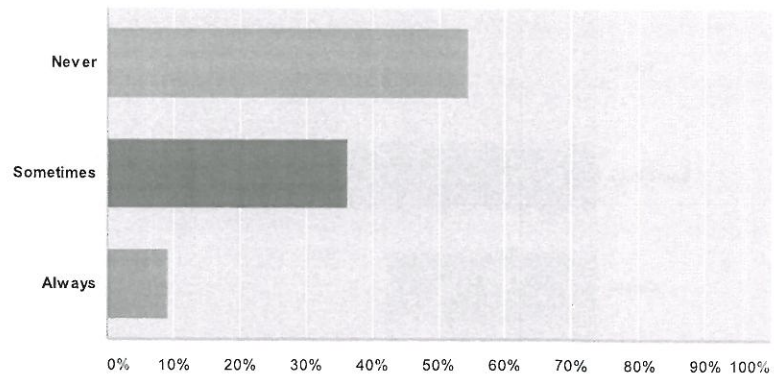


Svarvalg	Svar	
Never	52,38%	11
Sometimes	42,86%	9
Always	4,76%	1
Totalt		21

Cultural aspects of foreign language teaching

Q11 Do you tell your students that personal space (e.g. how far you stand from people when you talk) varies in each culture?

Besvart: 22 Hoppet over: 0

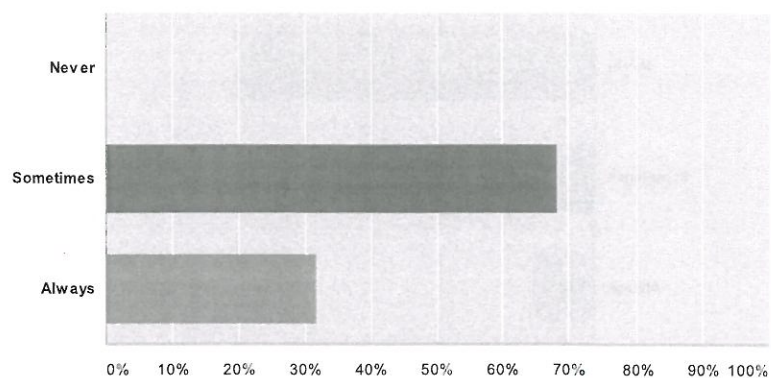


Svarvalg	Svar	
Never	54,55%	12
Sometimes	36,36%	8
Always	9,09%	2
Totalt		22

Cultural aspects of foreign language teaching

Q12 Do you discuss the dangers of negative stereotyping (prejudices) with your students?

Besvart: 22 Hoppet over: 0

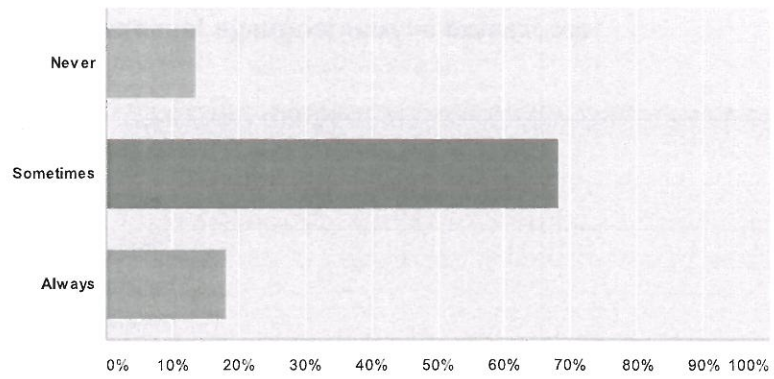


Svarvalg	Svar	
Never	0,00%	0
Sometimes	68,18%	15
Always	31,82%	7
Totalt		22

Cultural aspects of foreign language teaching

Q13 Do you tell your students about culture shock?

Besvart: 22 Hoppet over: 0



Svarvalg	Svar	
Never	13,64%	3
Sometimes	68,18%	15
Always	18,18%	4
Totalt		22

Cultural aspects of foreign language teaching

Q14 When you do the activities in sections I and II above, which country or countries do you mostly focus on? Please indicate in what proportions the following countries are treated in your language lessons.

Besvart: 21 Hoppet over: 1

Svarvalg	Svar	
Australia %	95,24%	20
Britain%	95,24%	20
United States%	95,24%	20
Norway%	95,24%	20
Other countries %	71,43%	15

Cultural aspects of foreign language teaching

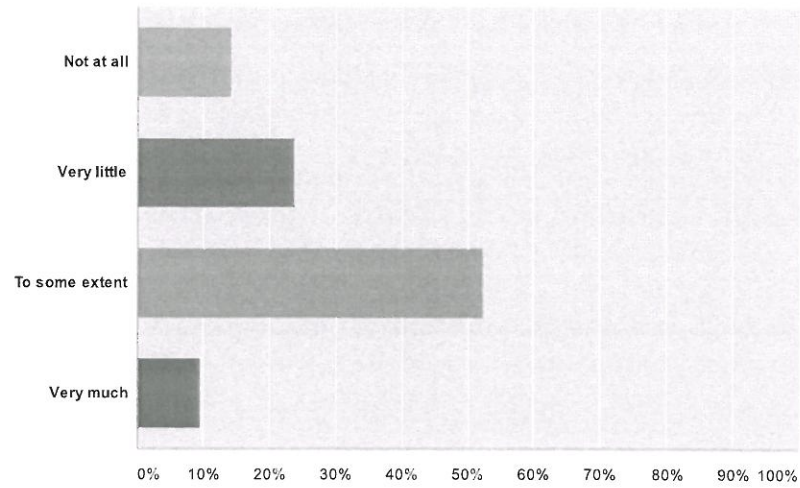
Q15 Which coursebook(s) do you most frequently use?

Besvart: 21 Hoppet over: 1

Cultural aspects of foreign language teaching

Q16 Do the cultural contents of the textbooks you use meet your expectations?

Besvar: 21 Hoppet over: 1

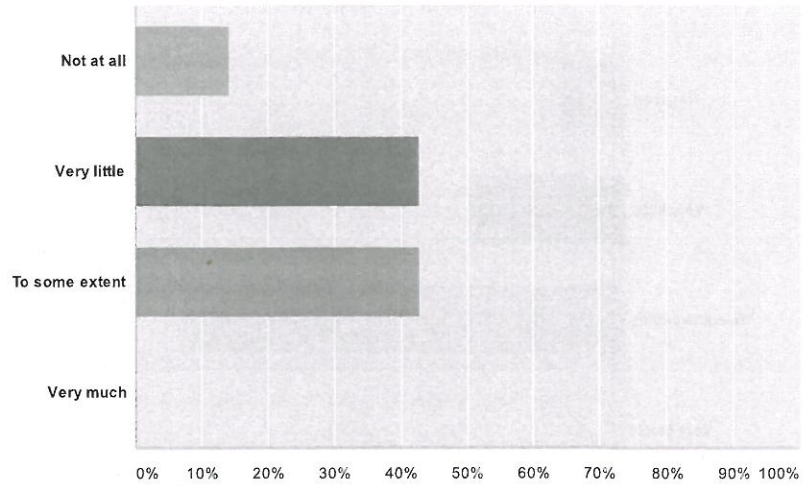


Svarvalg	Svar
Not at all	14,29% 3
Very little	23,81% 5
To some extent	52,38% 11
Very much	9,52% 2
Totalt	21

Cultural aspects of foreign language teaching

Q17 Do the textbooks encourage intercultural learning in the classroom?

Besvart: 21 Hoppet over: 1

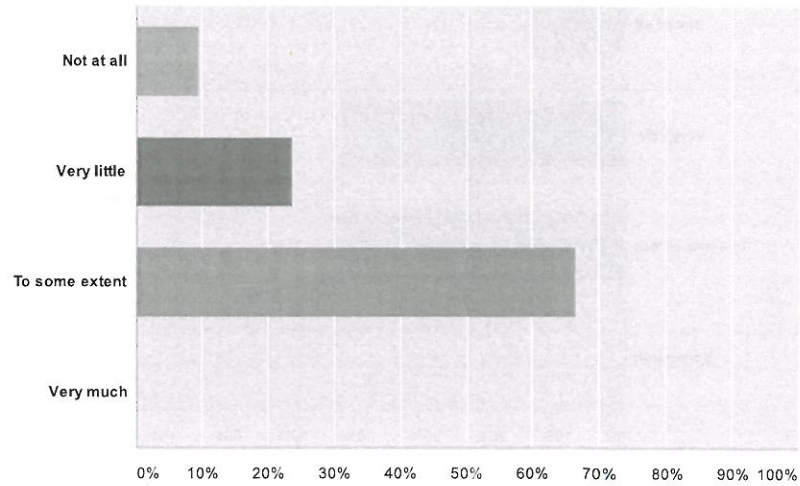


Svarvalg	Svar	
Not at all	14,29%	3
Very little	42,86%	9
To some extent	42,86%	9
Very much	0,00%	0
Totalt		21

Cultural aspects of foreign language teaching

Q18 Does the textbook consider the multicultural reality in the English-speaking countries?

Besvart: 21 Hoppet over: 1

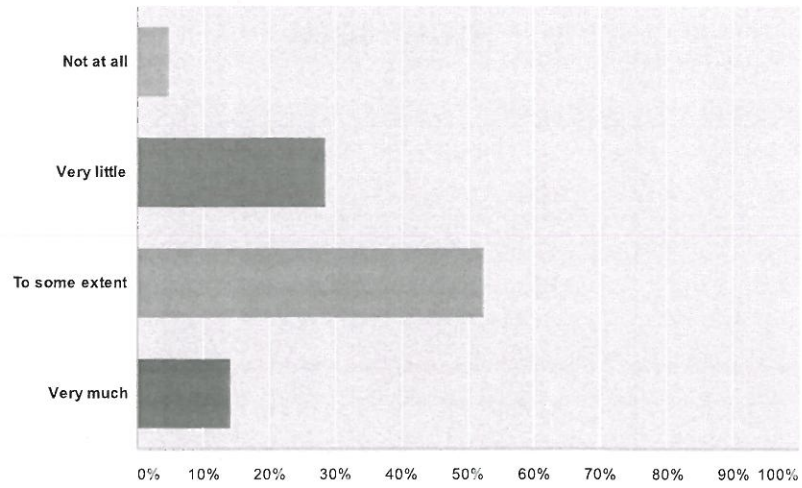


Svarvalg	Svar	
Not at all	9,52%	2
Very little	23,81%	5
To some extent	66,67%	14
Very much	0,00%	0
Totalt		21

Cultural aspects of foreign language teaching

Q19 How much do you think your students are aware of cultural differences?

Besvart: 21 Hoppet over: 1



Svarvalg	Svar	
Not at all	4,76%	1
Very little	28,57%	6
To some extent	52,38%	11
Very much	14,29%	3
Totalt		21

Cultural aspects of foreign language teaching

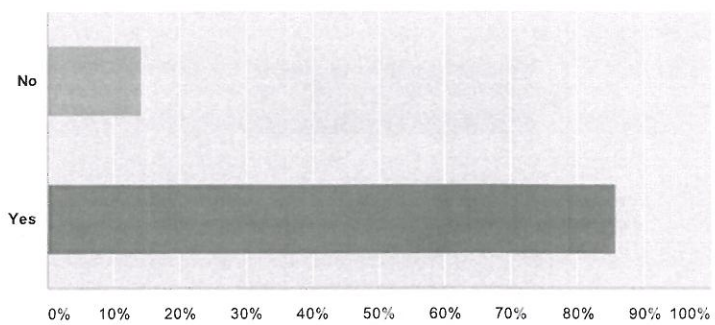
Q20 What degree did you obtain after you finished secondary education? Please list the degrees you obtained. You can type in the names in Norwegian

Besvart: 21 Hoppet over: 1

Cultural aspects of foreign language teaching

Q21 Have you ever lived in a foreign country for a month or more?

Besvar: 21 Hoppet over: 1

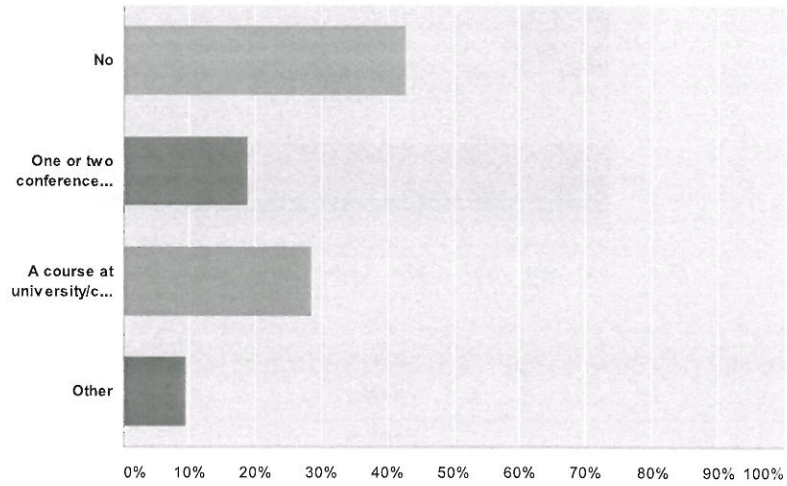


Svarvalg	Svar	
No	14,29%	3
Yes	85,71%	18
Totalt		21

Cultural aspects of foreign language teaching

Q22 Have you attended a workshop or course on cultural awareness and/or intercultural communication?

Besvart: 21 Hoppet over: 1



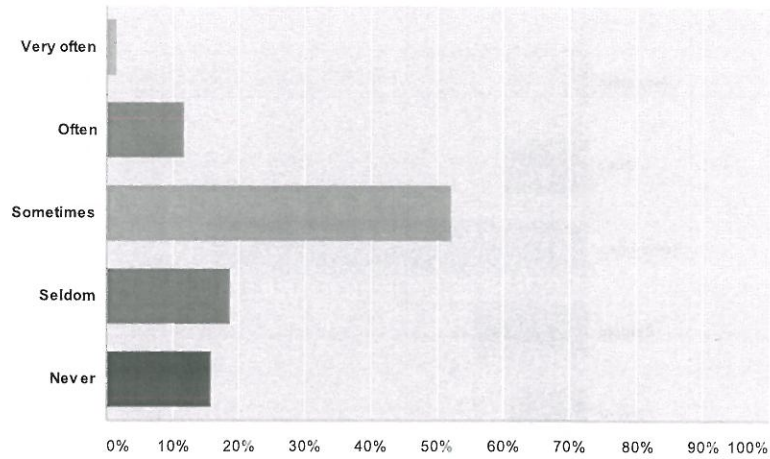
Svarvalg	Svar	Antall
No	42,86%	9
One or two conference workshops	19,05%	4
A course at university/college	28,57%	6
Other	9,52%	2
Totalt		21

Appendix 2: The results from the students' questionnaire

Pupils' viewpoints regarding the extent to which cultural activities are incorporated into the English

Q1 How often do you discuss values and beliefs of people living in English-speaking countries in your English classroom?

Besvart: 69 Hoppet over: 0

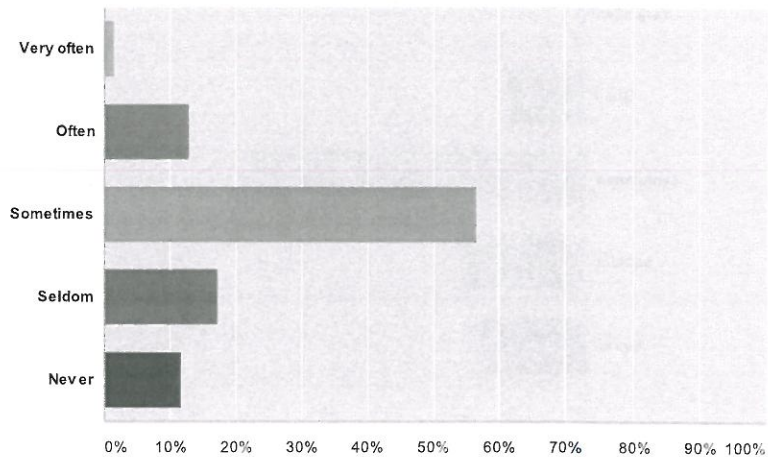


Svarvalg	Svar	
Very often	1,45%	1
Often	11,59%	8
Sometimes	52,17%	36
Seldom	18,84%	13
Never	15,94%	11
Totalt		69

Pupils' viewpoints regarding the extent to which cultural activities are Incorporated into the English

Q2 Do you get information in your English language classroom about daily life and routines of the culture in English-speaking countries?

Besvart: 69 Hoppet over: 0

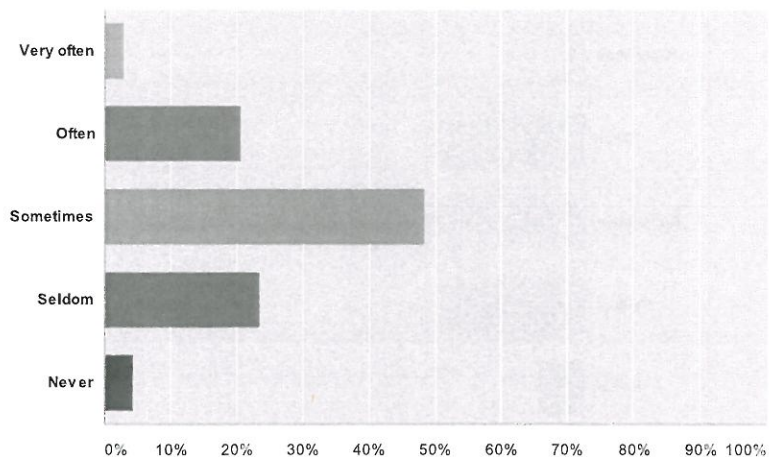


Svarvalg	Svar	
Very often	1,45%	1
Often	13,04%	9
Sometimes	56,52%	39
Seldom	17,39%	12
Never	11,59%	8
Totalt		69

Pupils' viewpoints regarding the extent to which cultural activities are Incorporated into the English

Q3 Do you get information about the political conditions of English-speaking countries?

Besvart: 68 Hoppet over: 1

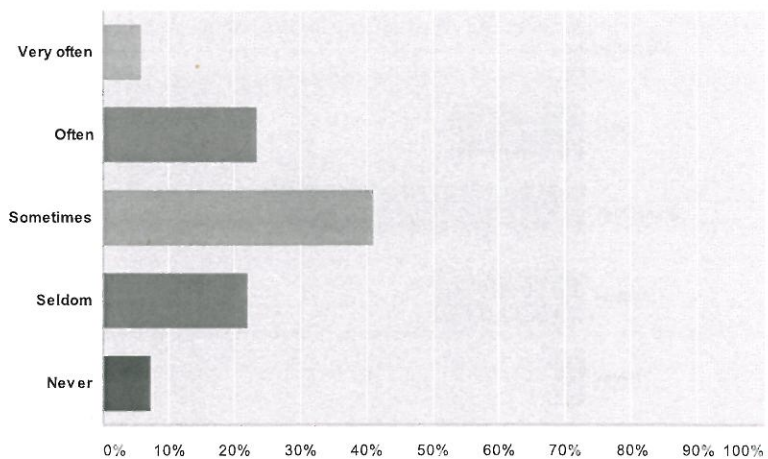


Svarvalg	Svar
Very often	2,94% 2
Often	20,59% 14
Sometimes	48,53% 33
Seldom	23,53% 16
Never	4,41% 3
Totalt	68

Pupils' viewpoints regarding the extent to which cultural activities are Incorporated into the English

Q4 Do you get information in English about the geography of English-speaking countries?

Bevart: 68 Hoppet over: 1

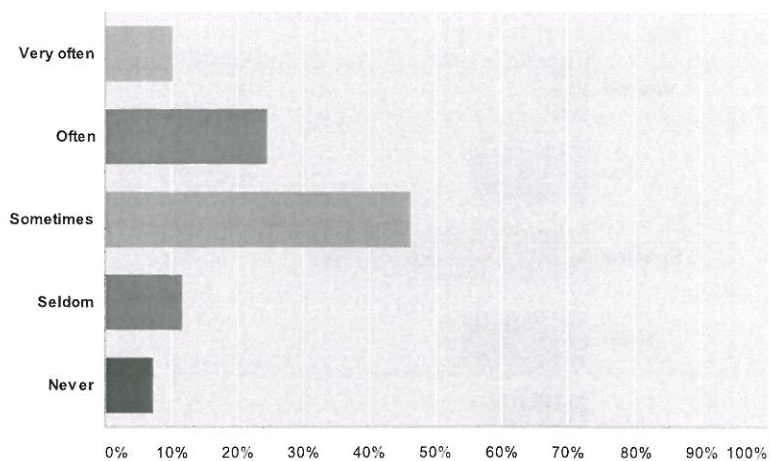


Svarvalg	Svar
Very often	5,88% 4
Often	23,53% 16
Sometimes	41,18% 28
Seldom	22,06% 15
Never	7,35% 5
Totalt	68

Pupils' viewpoints regarding the extent to which cultural activities are Incorporated into the English

Q5 Do you get information in English about the history of English-speaking countries?

Besvart: 69 Hoppet over: 0

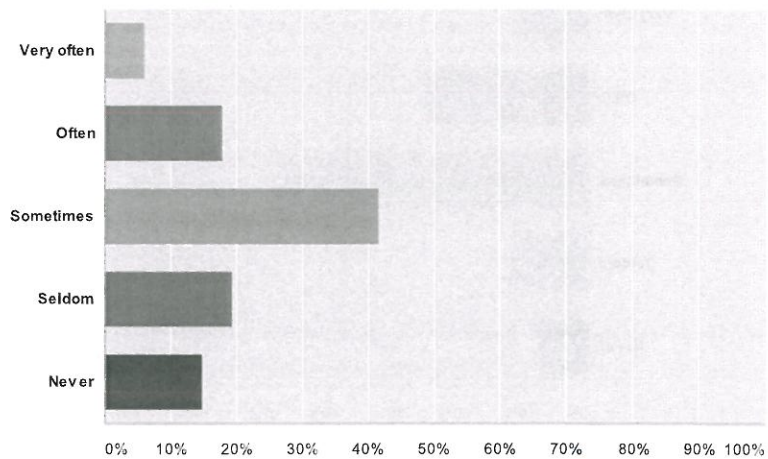


Svarvalg	Svar
Very often	10,14% 7
Often	24,64% 17
Sometimes	46,38% 32
Seldom	11,59% 8
Never	7,25% 5
Totalt	69

Pupils' viewpoints regarding the extent to which cultural activities are Incorporated into the English

Q6 Do you learn to empathise (vise empati) with people living in other cultures in your English classroom?

Bevart: 67 Hoppet over: 2

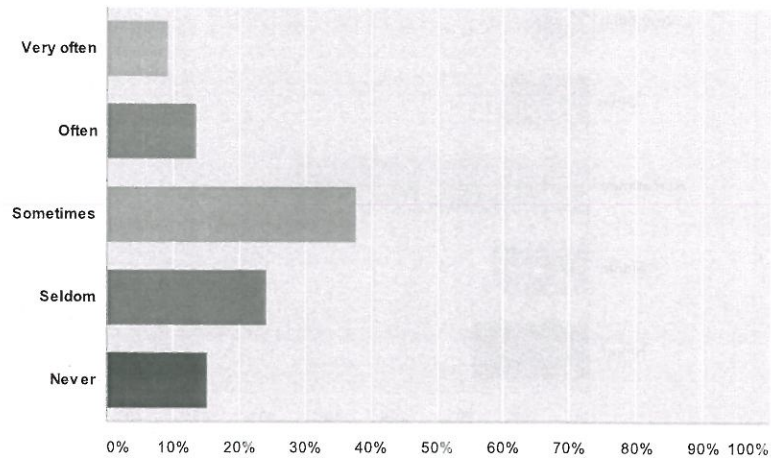


Svarvalg	Svar	
Very often	5,97%	4
Often	17,91%	12
Sometimes	41,79%	28
Seldom	19,40%	13
Never	14,93%	10
Totalt		67

Pupils' viewpoints regarding the extent to which cultural activities are Incorporated into the English

Q7 Do you take part in discussions about the Norwegian culture in your English classroom?

Besvart: 66 Hoppet over: 3

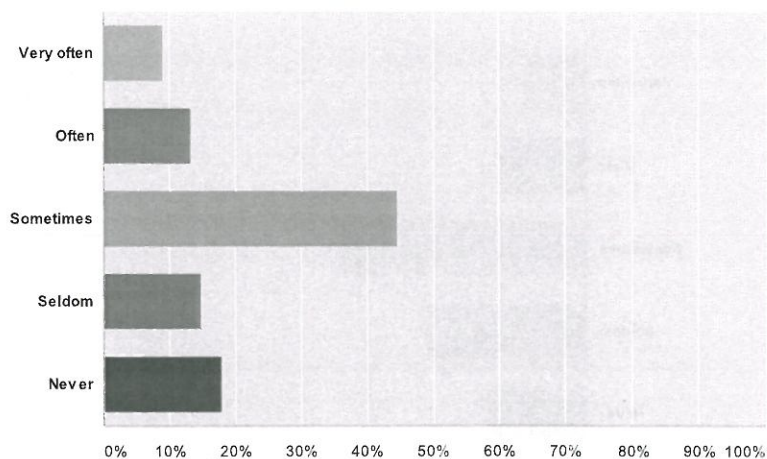


Svarvalg	Svar
Very often	9,09% 6
Often	13,64% 9
Sometimes	37,88% 25
Seldom	24,24% 16
Never	15,15% 10
Totalt	66

Pupils' viewpoints regarding the extent to which cultural activities are Incorporated into the English

Q8 Do you take part in discussion in your English classroom about prejudice?

Besvart: 67 Hoppet over: 2

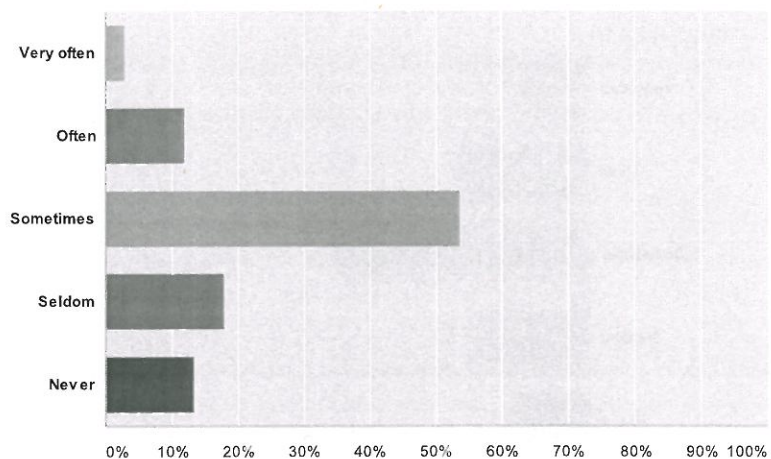


Svarvalg	Svar
Very often	8,96% 6
Often	13,43% 9
Sometimes	44,78% 30
Seldom	14,93% 10
Never	17,91% 12
Totalt	67

Pupils' viewpoints regarding the extent to which cultural activities are Incorporated into the English

Q9 Do you take part in discussions in your English classroom about stereotypes?

Besvart: 67 Hoppet over: 2

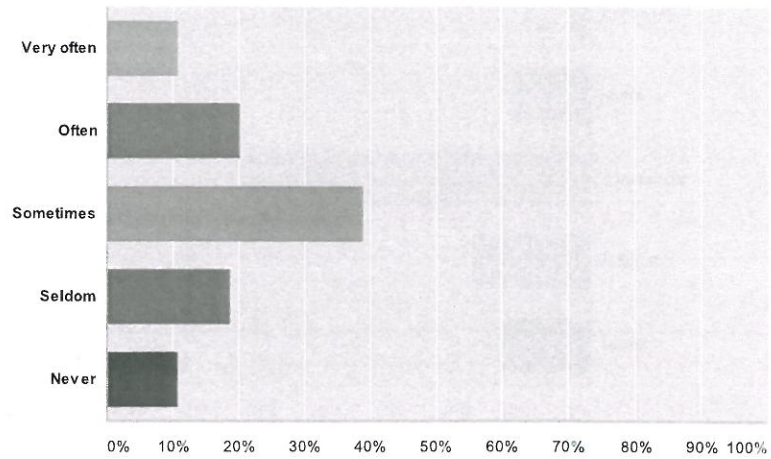


Svarvalg	Svar	
Very often	2,99%	2
Often	11,94%	8
Sometimes	53,73%	36
Seldom	17,91%	12
Never	13,43%	9
Totalt		67

Pupils' viewpoints regarding the extent to which cultural activities are Incorporated into the English

Q10 Do you develop attitudes of openness and tolerance towards other people and cultures in your English class?

Besvart: 64 Hoppet over: 5

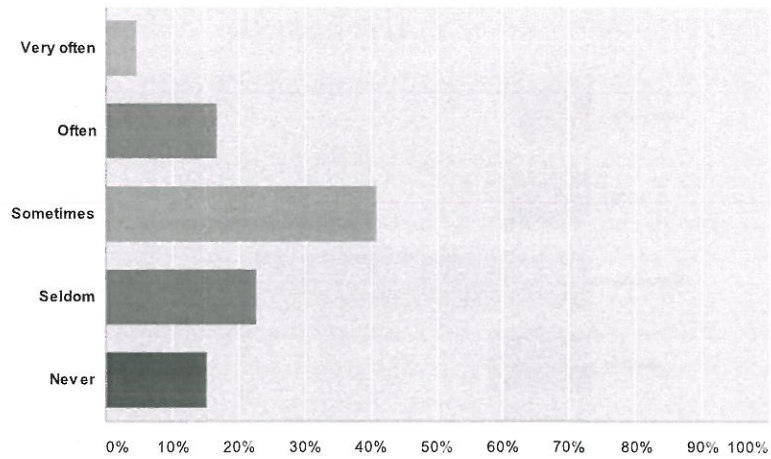


Svarvalg	Svar
Very often	10,94% 7
Often	20,31% 13
Sometimes	39,06% 25
Seldom	18,75% 12
Never	10,94% 7
Totalt	64

Pupils' viewpoints regarding the extent to which cultural activities are Incorporated into the English

Q11 Do you learn to handle intercultural conflict situations in your English language classroom?

Bevart: 66 Hoppet over: 3

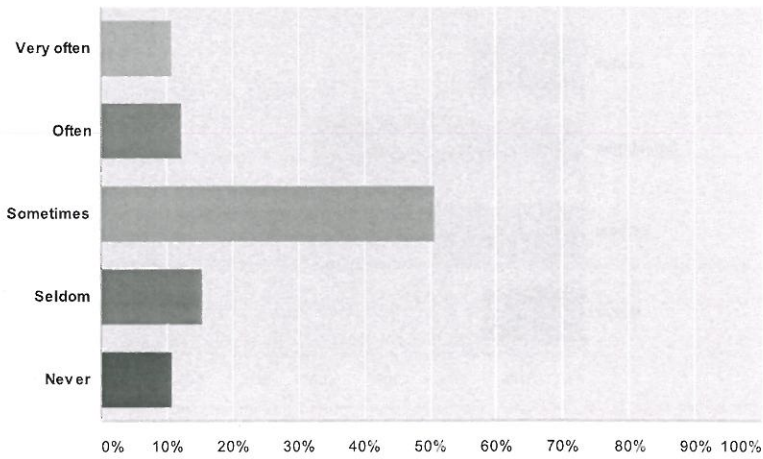


Svarvalg	Svar
Very often	4,55% 3
Often	16,67% 11
Sometimes	40,91% 27
Seldom	22,73% 15
Never	15,15% 10
Totalt	66

Pupils' viewpoints regarding the extent to which cultural activities are Incorporated into the English

Q12 Do you perform reflection on cultural differences orally or in writing in your English language classroom? For example, compare Norwegian customs and traditions to those in other cultures?

Besvart: 65 Hoppet over: 4

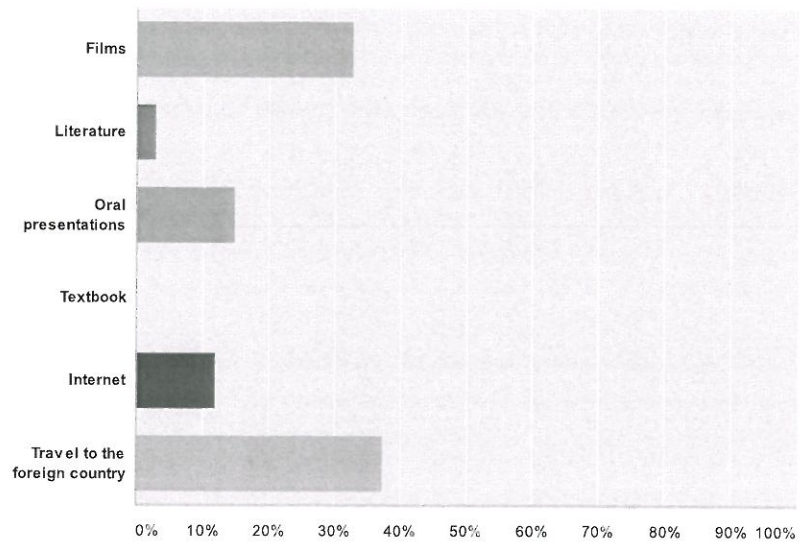


Svarvalg	Svar	
Very often	10,77%	7
Often	12,31%	8
Sometimes	50,77%	33
Seldom	15,38%	10
Never	10,77%	7
Totalt		65

Pupils' viewpoints regarding the extent to which cultural activities are Incorporated into the English

Q13 What do you think is the best way to learn about the culture of one country?

Besvart: 67 Hoppet over: 2



Svarvalg	Svar	
Films	32,84%	22
Literature	2,99%	2
Oral presentations	14,93%	10
Textbook	0,00%	0
Internet	11,94%	8
Travel to the foreign country	37,31%	25
Totalt		67

