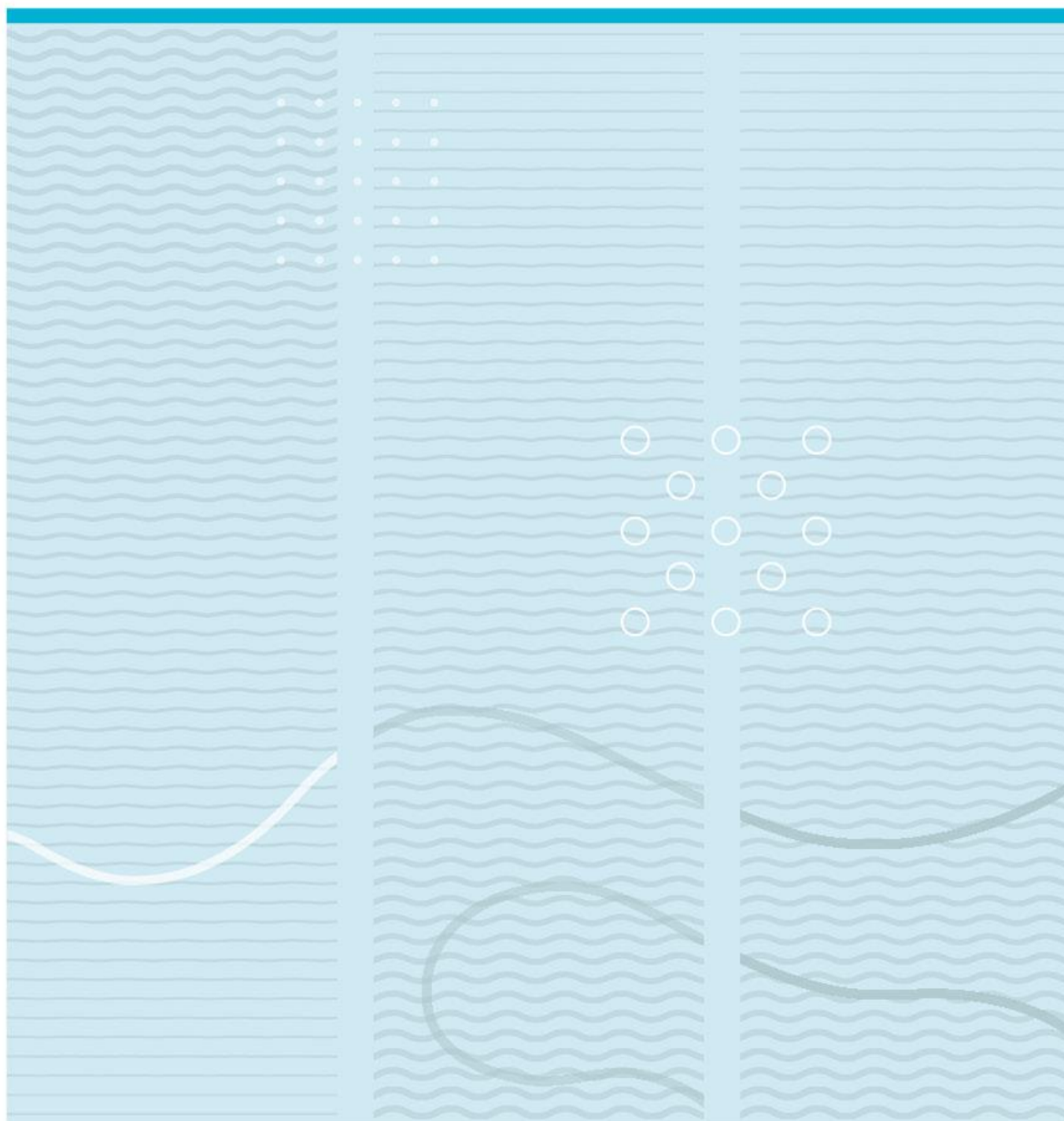


Jan Simen Brustad

Intercultural competence in Norwegian schools

Developing the corresponding attitudes.



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This thesis is worth 30 study points.

Abstract

This study seeks to uncover the attitudes Norwegian students hold towards other cultures by the end of their primary school education. This is measured in the light of Intercultural Competence (IC) and is particularly based on two theorists and their notion of IC: Michael Byram and Milton Bennett. IC is the study of how one can communicate effectively with people from different cultural backgrounds. There have been many models developed to illustrate how to achieve IC with criteria presented that are necessary for achieving IC. Most of the models put having the correct attitudes as their base, which is why I wanted to research the attitudes of Norwegian students, and whether Norwegian schools have an impact on them. The reason this is important is because in an increasingly globalized world it is important to be able to cooperate across the many cultural barriers one is sure to encounter.

This study relies on a questionnaire for gathering data which is a quantitative method. This means that it only provides superficial insight into what attitudes the students hold. However, it has also raised quite a few questions that merit follow-up studies. The data was analyzed using a point system, where the answers were given a score based on their desirability considering the ideals of IC. The score was then tallied and measured against the maximum score possible to determine whether it was leaning towards the negative or positive outcome, and whether it managed to rise above the crucial midpoint.

The findings suggest that school is indeed a major source of students' exposure to other cultures, but they also indicate that it does not have much of an impact on their attitudes towards other cultures. The findings also indicate a strong desire to be open and inclusive towards people from other cultures, but at the same time they indicate that few of the respondents follow through on it. This might however be due to a lack of opportunity, more than a lack of willingness. Overall the results seem to imply that schools need to invest more time and resources into more in-depth exploration of the cultures that are covered in class, and that teachers need to present them in a way that makes students think critically about their own cultural practices, and stimulate the students' curiosity.

Acknowledgments

The decision to study intercultural competence was made before I even knew about the field's existence. I would describe myself as a bit of a dreamer with a strong interest in history, philosophy, science, and technology. I often think about where humankind is going and our potential for future achievement. I watch a lot of documentaries about these topics, and it was in one of them that Michio Kaku introduced me to the Kardashev scale which got me interested in the subject of intercultural communication. Kaku has appeared in many documentaries I like to watch and has stated that he does so in a wish to inspire "the next generation" and he succeeded very much with me in this case. Therefore, I want to acknowledge him and thank him for planting the seed that inspired me to write this thesis.

Secondly, but just as importantly I wish to thank my supervisor Henrik Bøhn who has been an excellent guide for me in the process of creating the questionnaire that gathered the data I needed to conduct my research, and later in writing the body of my thesis. Your help, patience and excellent feedback has been invaluable to me and helped me not only to improve my thesis, but also to keep my nerves in check.

In addition, I wish to thank all the teachers who took the time to let their classes respond to my questionnaire and thereby helped me gather data for my project, and of course the students who participated.

Finally, I wish to thank my friends and family who provided invaluable support and distractions whenever I needed it.

Jan Simen Brustad

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Abbreviations:

IC = Intercultural Competence

ICC = Intercultural Communicative Competence

FLE = Foreign Language Education

DMIS = Developmental Model of Intercultural Sensitivity

FLT = Foreign Language Teacher

EFL= English Foreign Language

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1.0 Introduction

“We must learn to live together as brothers or perish together as fools” - Martin Luther King.

One of my main interests is history. One fascination of mine in that field is the results of the many meetings between peoples of different ethnic and cultural backgrounds throughout human history, and their consequences. Suffice it to say, the consequences have been many and varied, but the common trend is a sort of civilizational Darwinism where civilizations have grown into larger and larger entities, with an increasing impact/influence on the world. Humanity has grown from small and scattered stone age tribes to the first city states, to multicultural empires (Rome, Achaemenid Persia, Hellenic Greece, etc.), to today's modern nation states that contain many cities and have millions of citizens. In this historical trend, it seems evident to me that either globalization, or self-destruction, or stagnation, is an inevitable fate of humanity. That impression was further cemented in me when I was watching a documentary about the possibilities of humanity's future in terms of technology, civilization, and colonization of space. In this documentary, I was introduced to the *Kardashev Scale*.

In the 1960's, Soviet astrophysicist Nikolai Kardashev created a model for measuring how advanced a civilization is on a universal scale, based on how much energy that civilization produces and consumes. He divided them into three categories: Type 1, Type 2, and Type 3. Type 1 is a planetary civilization that has harnessed all the energy potential of their home planet. Type 2 is the same, but that civilization has harnessed the energy potential of their home star, and Type 3 has harnessed the energy potential of their whole galaxy. Right now, humanity is only a type 0,16 on a linear scale, but in the same documentary a renowned astrophysicist and futurist named Michio Kaku stated that humanity must reach Type 1 around the end of this century if we are to prosper. One of the necessary criteria for reaching Type 1 is to unite all of humanity into one global civilization.

Humanity has unwittingly been progressing towards this goal throughout history, as i previously mentioned, by uniting in to larger and larger civilizations and states, but also through establishing a global trade and communication network, cultural exchanges, and later mass media and a global information network (the internet), establishing federations such as the USA or EU, even the first steps of a global government through the UN. Most impressive to my mind, is the adoption of English as a global lingua franca, which enables the whole world to effectively communicate. There

are still disturbing trends and divisions forming across ethnic and cultural lines, and due to historic grudges that act as a retarding force. One example of divisions being created could be Britain's exit from the EU in the sense that the European federation has now lost a member, or ex-colonies' resentment toward their ex-colonizers. For humanity to reach Kardashev Type 1, these wounds must be healed, and we must not pass these grudges on to the next generation, but rather let them interact with a clean slate and teach them how to coexist and cooperate in peace in a future global civilization. I was curious as to what was being done to achieve this and was delighted to discover the relatively new field of Intercultural Competence (IC).

I do realize that my ideals seem quite lofty and focused on a far-off future. However, I believe that a long-term vision can be a crucial element in finding purpose for all the steps needed to reach it, and this vision is the one that inspired this thesis, and me to prioritize IC in my future classes. In this thesis I will introduce the field of IC and discuss how it can be implemented in Norwegian primary schools, and specifically what kind of attitudes towards other cultures the schools foster and whether they align with the requirements for achieving IC.

1.1 What is Intercultural Competence (IC)?

Scholars throughout the past 30 years have defined intercultural competence in its various iterations, but there has not been agreement on how intercultural competence should be defined (Deardorff, 2006). Dypedahl (2018) defines IC as the ability to communicate appropriately with people who have different mindsets and/or different communication styles. However, the term intercultural competence can be understood in different ways (Dypedahl & Bøhn, 2019). According to another definition, intercultural competence is the ability to communicate, and interact efficiently and appropriately across cultures (Heggernes, 2018). There are indeed many definitions of IC and there has not been any consensus reached so far, though most definitions seem to orbit the same core of principles. As seen in Dypedahl's definition, one of the core components is the ability to communicate effectively/appropriately with people from different cultural backgrounds, but I think this definition is not comprehensive enough. In addition to the communicative aspect, I would also add the ability to peacefully coexist and effectively cooperate. The reason for this is that interactions can take many different forms, other than communicative. Byram (2020) dedicates quite a bit of his book to talk about non-verbal interactions, but as will become clear in this thesis, there are many aspects to IC. These non-verbal aspects include elements such as etiquette, body language, and cultural ritual practices to name a few examples. Byram (1997) also places

importance on other aspects than the purely communicative when he explains what it means to be *intercultural*: Being intercultural can mean to encompass several languages, or to be acquainted with several cultures and being able to act appropriately within the norms of these. I will provide more examples of how interactions between people with different cultural backgrounds can be more complicated than expected in the theoretical framework where I discuss IC in more depth. The main purpose of this short introduction was to present a brief explanation of IC and summarize it into what can be called a working understanding of the term. Based on the definitions provided at the beginning of this subchapter, and the additional behavioral practices/rituals presented by Byram (1997/2020), I think IC can best be summarized as the ability to effectively, peacefully, and appropriately, communicate with, coexist with, and cooperate with people from different cultural backgrounds.

1.2 IC in the Norwegian curricula

In Norway curricula are national documents which everyone involved in mandatory education is obliged to follow (Østrem, 2021). The 1997 Norwegian national curriculum (L-97) pointed out the need for foreign language learners to develop the ability to communicate across cultural divides (Lund, 2008). Though not mentioned explicitly, IC has been a growing part of the subsequent curriculum-reforms in Norway and in the LK-06 reform, the term intercultural competence is mentioned specifically for the first time. According to Kramsch (1993), there has traditionally been a focus on teaching students to speak and write English as fluently as possible, while cultural knowledge has been neglected. The movement away from said practice is seen in one of the articles/paragraphs of the L-97 curriculum: Successful use of language is not a matter of language skills alone, but of the ability to communicate across cultural divides (Lund, 2008). This is confirmed by Rindahl (2014):

From the new curriculum in 1997, English and culture has had a special role in the Norwegian school system. From being a subject in which the focus was to learn the language through grammar and vocabulary, the focus shifted to being more concerned about the communicative part, involving pragmatics such as context, background, and culture (as cited by Skaugen, 2020).

The L-97 curriculum was only the first to prioritize IC, and consequently there were a lot of things about its implementation that were unclear. There were few, if any, references to this new perspective, and no indications were given as to how the new ideas could be put into practice

(Lund, 2008). This fact was taken into consideration when the new FLE (Foreign Language Education) part of the, now recently retired, LK06 curriculum was being developed. Dypedahl (2007) states, when writing about the then new LK06 curriculum: Language teachers have, through the new lesson plan, been given a central role when it comes to bringing students in to, or further along, in a process that is meant to improve students' intercultural competence. This way of thinking is carried over to, and strengthened in, the new LK20 curriculum where the focus on interculturality is quite prominent.

In her analysis of the differences and similarities between LK06 and LK20, Jensen (2020) concludes that the LK20 reform is much more concise and clearer and gives schools much more specific instructions as to how lessons are to be conducted. She also found that the LK20 curriculum references global trends in teaching practices. In addition to the core curriculum, IC is mentioned in several of the subject specific curricula such as social studies, religion, the Norwegian subject, religious studies, and of course English. The LK20 core curriculum is split into 3 subcategories that all include IC to some extent. The first is the *core values of the education and training*, which include paragraph (1.1) *Human dignity* which focuses on themes such as human rights and equality, which are important for establishing the prerequisite attitudes for IC, and (1.2) *Identity and cultural diversity* which focuses on helping students develop their identity while teaching them about indigenous peoples of Norway and building knowledge about national history. Also relevant is (1.3) *Critical thinking and ethical awareness* which teaches students what the title suggests, (1.4) *The joy of creating, engagement and the urge to explore*, which is meant to foster curiosity and an open mind, and finally (1.6) *Democracy and participation* which states that the students should have a voice in school conduct and teaching, and experience democratic processes in school in a modern democratic way, which is relevant for IC since modern democracy are founded on the principles of equality. The second subcategory of the LK20 core curriculum, *Principles for education and all-round development*, in essence concerns raising the students and has the individual's all-round development, intellectual freedom, independence, responsibility, and compassion for others as its goal (LK20 core curriculum §2.0. 2017). (2.5.2) *Democracy and citizenship* is one of the subcategories that most relate to IC for the same reason as (1.6). *Social learning* (2.1) also places weight on social competency, which is a diverse field that must include social competence across cultural boundaries. The final subcategory of the LK20 core curriculum are the *Principles for the schools practice*, which covers the principles for how Norwegian schools should operate. They should be viewed as an opportunity by the teachers and other staff to lead by example. One of the stipulations is (3.1) *An inclusive learning environment* which, if followed well,

should instill an inclusive mentality in the students since what one experiences often is life's greatest teacher.

In addition to the core curriculum there are also references to IC in the subject specific curricula as mentioned. As a subject that deals a lot with the English-speaking world, the subject *English* is one where IC is especially prominent. Since LK06, the focus on building up students' knowledge about both Norwegian, and other cultures has been increasing. In the *Core elements* of the English subject, value is placed not only on pure linguistic skills, but also on interactions with texts, both multi and mono modal.

Working with texts in English helps to develop the students' knowledge and experience of linguistic and cultural diversity, as well as their insight into ways of living, ways of thinking and traditions of indigenous peoples. By reflecting on, interpreting, and critically assessing different types of texts in English, the students shall acquire language and knowledge of culture and society. Thus, the students will develop intercultural competence enabling them to deal with different ways of living, ways of thinking and communication patterns (LK20, *English core elements*, 2020).

In the LK20 curriculum there are *competence aims* for different stages of primary school education, which state how advanced students should be after a certain number of years. These are: Year 2, Year 4, Year 7, and Year 10. Already after Year 2 it is expected that pupils have begun their intercultural learning. Pupils are expected to: Learn words and acquire cultural knowledge through English-language literature for children (LK20, *Competence aims after Year 2*, 2020). This is the only competence aim relating directly to IC in the first set, but the number increases steadily throughout primary school and by 10th grade 4 out of 19 competence aims relate specifically to IC, while several others are indirectly useful in said regard as well such as the ability to think critically, assess credibility of sources, etc. This heavy focus on IC in the Norwegian curriculum gives hope to the notion of being able to unify into a functional global society by the end of the century.

1.3 Structure of this thesis

This MA thesis consists of 5 chapters, including this introductory chapter. In this 1st chapter I explain what inspired me to write this thesis, briefly explain the term Intercultural Competence which is the core of this thesis, and finally I provide a brief history and overview of IC's role in Norwegian curricula, both past and current, before stating the research question.

In the 2nd chapter, I begin by providing a definition for what culture is. I then present several models of IC to provide an in-depth explanation of it. Then I dedicate a subchapter of its own to the *Attitudes* aspect of IC as it is the primary focus of this study. Finally, I discuss ways in which schools contribute towards, or can contribute towards, forming students' attitudes and whether they facilitate the development of IC.

In the 3rd chapter I present my research methodology, research terminology and ethical considerations. It begins with a summary of the research design before I explain the process and thinking behind the design of the questionnaire that is the method for data gathering used for this thesis. Then I discuss the validity, reliability, and limitations of this study before ending with the ethical considerations.

The 4th chapter is dedicated to presenting the results of the questionnaire, and the sorting of the questions into their relevant categories.

The 5th chapter is where I discuss the implications and possible meanings of the results. This chapter can be broken up into three parts. First, I discuss the results of what can be called the personal part of the questionnaire where the attitudes of the respondents are measured. Secondly, I discuss the questions that seek to answer whether schools have had an impact on students' attitudes. Thirdly and finally, I discuss whether the results lean towards ethnocentric or ethnorelative attitudes towards other cultures.

Finally in the 6th chapter I briefly summarize the results, the implications of this study, and provide suggestions for further research.

1.4 Research Question

My goal in this thesis is to provide the reader, and particularly EFL teachers, with insight into what IC is and its place/role/importance in Norwegian schools, and the world. My hope is that the field of IC will facilitate international dialogue and cultural exchange to the point that humanity emerges as a Type 1, global civilization. Given that *Attitudes* is the category at the base of, or occupies integral spaces in, the describing/illustrating models I have found, I resolved to conduct a quantitative analysis in the form of a questionnaire to answer my research questions which are:

- 1) *To what extent do the students' mindsets reflect Byram's (1997/2020) notion of intercultural attitudes and Bennet and Bennet's (2004) idea of ethnorelativism?*
- 2) *To what extent may school have had an impact on the students' mindsets regarding such attitudes?*

With the very recent change of curricula, it is my hope that this thesis will provide an insight into the current state of IC-compatible attitudes in Norwegian students that can be used for comparative studies in the future, once the LK20 curriculum has been in effect long enough to have made an impact.

2.0 Theoretical Framework

In this chapter I will provide the theoretical framework for my study. I will first provide an explanation for what exactly a culture is, with a few examples of ways that cultures can be unique. It is important to understand this so that one is prepared for just how varied cultures can be, and what to look for to recognize those differences. Then I will explain Intercultural Competence (IC) in depth by presenting a few relatively common models of IC, and I will also present Michael Byram's model in its own subchapter since his (2020) work is the main theoretical foundation for my study. I will then focus on one of the specific attributes of IC, namely *Attitudes* which is the primary research area of this study, and finally I will provide some examples of how schools and school-resources can be used to have an impact on the attitudes that students develop towards other peoples and cultures.

2.1 What is Culture?

To understand IC, it is important to understand just what exactly a culture is. The term culture has many definitions and meanings. Webster's Dictionary (n.d.) provides four different definitions that are the ones relevant for this thesis:

- a) The customary beliefs, social forms, and material traits of a racial, religious, or social group. Also: the characteristic features of everyday existence (such as diversions or a way of life) shared by people in a place or time.
- b) The set of shared attitudes, values, goals, and practices that characterizes an institution or organization.
- c) The set of values, conventions, or social practices associated with a particular field, activity, or societal characteristic.
- d) The integrated pattern of human knowledge, belief, and behavior that depends upon the capacity for learning and transmitting knowledge to succeeding generations.

These four definitions encompass elements that make up the culture of a society, e.g., ways of life, traditions, and knowledge shared by a large group of people. When discussing IC, it is important to not confuse this contextual meaning of culture with the other meanings of the word. The word also comes in an adjective form e.g., being cultured, or a person of culture, which is a person who is

acquainted with and has a taste in fine arts, humanities, and broad aspects of science as distinguished from vocational and technical skills (Webster's Dictionary, n.d.). There is also a meaning attached to the result of cultivating something, such as a culture of bacteria, which obviously do not produce anything that can be compared to any kind of cultural elements that humans produce.

Culture is a hypercomplex term, with many different and even contradictory meanings. There simply is no one definition that will do all the work we need the term to do (Munden, 2014). This is evident in the fact that Webster's Dictionary needed four different ways of describing/defining culture in the human/societal meaning, the clarity of which I find to be lacking when not put into a context or backed by examples. Clifford Geertz, one of the most renowned cultural anthropologists of the 20th century, defines culture in the following way: A historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which men communicate, perpetuate, and develop their knowledge about and attitudes toward life (Geertz, 1973). I have discovered too many differing definitions of culture in my research to even begin to attempt to unite them into a cohesive definition that covers them all. Indeed Raymond Williams (1983) is right when he states that culture is perhaps one of the most difficult words to define (as cited by Dypedahl & Bøhn, 2017). There is hardly any other concept that has been more debated or more discussed (Dypedahl & Bøhn, 2017. As cited by Østrem, 2021). For the sake of this thesis, I therefore find it best to provide my own definition based on the research I have done that covers the factors that I determine to be most important, but first I will present the ideas that most influenced my thinking on culture and how to define it.

Munden (2014) has a good way of dividing the concept of culture up into two more digestible subclasses that she calls culture "with a little c" and culture "with a big C". In the "big C" subclass she places all the artifacts that a culture produces such as art, music, theater, and literature or stories. I would also include crafting styles and architecture in this category. Artifacts can indeed sometimes be a sole identifier of culture and cultural commonalities, especially for historians and archeologists who often have only those to identify that a distinct group of people used to live somewhere. An example of this is *the Clovis Culture* which is a name that archeologists have given to stone-age native Americans based on the unique stone spear points they made, the clovis spear point. They are considered by many to be the finest stone points ever made. The fact that they are found over a vast area in North America indicates that a network of trade, contact, and at least some cultural commonalities existed between the different groups of people that populated the continent.

Culture “with a little c” has to do with collective behavior and shared ways of understanding the world [...] it is what makes communication and social coexistence possible (Munden, 2014). In this subclass one can find abstract elements such as language, ethics, rituals, mythology and religion, existential philosophy, etiquette, and other such elements. I find that it is the “little c” category that matches Geertz’s definition most, as well as the B, C, and D definitions provided by Webster’s Dictionary. The A-definition encapsulates both the “little c” and “big C” subclass as it also incorporates the artifact/tangible aspect of culture. A person who, by Webster’s definition, is “cultured” is a person who is well familiarized with the aspects from the “big C” subclass of culture. I find Munden’s division to be an excellent way to break culture down into explainable pieces. However, she is not the only one to use this method. It is also used by Bennett (1998), Labtic & Teo (2019), Kaewsakul & Teo (2016), to name just a few. When using this method of analyzing a culture it is important to never forget that they are interdependent. On their own they can at best only describe singular aspects of phenomena that exist in a society, but if combined they become a whole culture.

Another way to gain an understanding of cultures is to study their differences. This can be done by observing the behavior of people from different cultural backgrounds. Flognfeldt & Lund (2016) provide an excellent example in their explanation of how language and communication can be affected by different cultural backgrounds. The examples originate from the science of *sociolinguistics*, which is the branch of linguistics that deals with the study of language in relation to society (Nisa, 2019). Language differs from one social group of people to another. These groups are determined by social factors such as gender, ethnicity, age, level of education and status in society (Flognfeldt & Lund, 2016). Three different examples are presented by Flognfeldt & Lund (2016) when explaining linguistic differences across cultures:

- 1) Egalitarian vs. non-egalitarian cultures: Different cultures place different amounts of importance on hierarchies. In Norway, the practice of referring to people by titles based on position, gender, or age has disappeared, although if one views older television programs, one will see that this has not been true for very long. This is what makes Norway fit into the category of an egalitarian society, namely a society that places everyone on equal footing, at least when it comes to use of language. This is not true in every culture in the world though. In other cultures, it is still common practice to refer to people by a title such as Mr. or Mrs., or Professor for a university lecturer, whereas in Norway one would simply refer to a person by their first name. Listening to how language is used in such a context can tell a lot about a culture, e.g., whether they have a strong hierarchical tradition.

- 2) Directness vs. indirectness; individualistic vs. collectivistic communication: In collectivist cultures, it will be more common with indirect forms of communication or “beating around the bush”. This is because the main concern is the interlocutor’s wellbeing and dignity. Individualistic cultures usually prefer direct communication with the exchange of facts/opinions being the primary concern when communicating. This however is not a rock-solid rule and cultures can have varying degrees of these linguistic phenomena. An example of this is the different way of talking to strangers, contra talking to friends. In many of western cultures it is common to take a more collectivistic approach when speaking in formal settings or being polite.
- 3) Small talk: small talk is the custom of having a conversation about things that are usually ultimately inconsequential. Small talk is not about exchanging information, it is about establishing and maintaining relations (Flognfeldt & Lund, 2016). A classic example of small talk is talking about the weather or television shows. It is often used to pass the time, for example in situations when people are waiting for the bus or in long lines, to avoid so-called “awkward silences”. A potential cultural difference that can be observed here, that indicates how interactive people are socially, is that some cultures will prefer silence and find small talk more awkward.

So, with these aspects in mind, I arrive at what a working understanding of the concept of culture that can be summarized as follows: A shared; style/way of communicating, existential philosophy, set of artifacts, traditions, etiquette and rituals, and worldview that a group of people claim as their own heritage, or ascribe to others. I was tempted to use the term language instead of “style/way of communication”, but languages are not necessarily exclusive to individual cultures, the English-speaking world being a prime example of this. Also note that when I use the term “artifacts” I mean all the elements encapsulated in Munden’s (2014) “culture with a big C”.

2.2 Models of IC

A model is a schematization of reality which simplifies and presents the crucial factors or characteristics of the entity which is represented (Oxford English Dictionary. As cited by Byram, 2020). This is the second dictionary definition of the word “model” that Byram (2020) chose to use to define what he meant when presenting his model of ICC. Many scholars have tried to develop models that are supposed to provide an all-encompassing description of IC and its elements. According to some reviews, there are at least 30 comprehensive models and 300 similar constructs

(Dypedahl, 2018). Among them are: *The Developmental Model of Intercultural Sensitivity (DMIS)* (Bennett & Bennett, 2004), which I will elaborate on in subchapter (2.5). Another is the *Cultural Intelligence*, or CQ (based on IQ) model developed by Early & Ang (2003), which seems to be particularly prevalent in the business world, along with the *Cross-Cultural Adaptability Inventory (CCAI)* model developed by Kelley & Meyers (1995). Howell's (1982) model can also be adapted to illustrate a process of attaining IC, from unconsciously unaware to unconsciously aware, meaning automated behavior (as presented by Trevisani, 2021).

In 2006, Darla Deardorff set out to create a model of IC based on consensus from a host of scholars and administrators from different institutions across the world. The 23 scholars included those with doctorates in a variety of disciplines, including communication, political science, education, international relations, anthropology, political science, psychology, and business. All have written books and/or articles on intercultural topics (Deardorff, 2006). Michael Byram was one of those scholars. Through the consensus reached in elements and terminology, two interconnected models were developed.

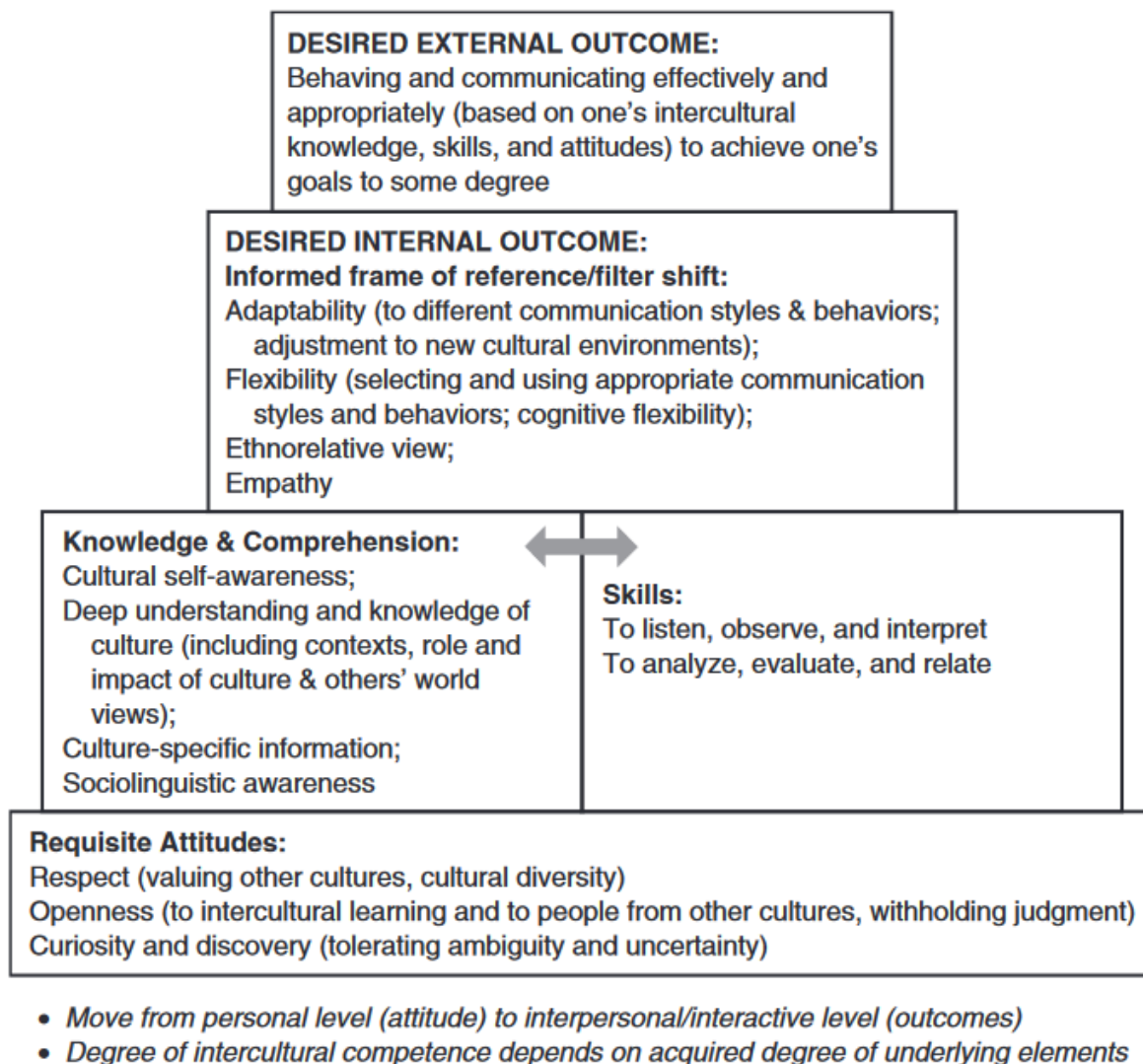


Figure 1. The Pyramid Model of IC. Source: Deardorff (2006).

The pyramid model can, beyond the steps of the pyramid itself, be broken into two parts that can be called preconditions and results. Attitudes are at the base of most IC models since IC cannot be achieved without the right attitude, just like most goals one sets for oneself in life. The second step on the pyramid, though split in two, is interdependent as one does not achieve any skill without knowledge and comprehension, but with knowledge and comprehension one unlocks the potential of acquiring new skills, which will lead to more knowledge and comprehension. To use the traits listed in the model, how can one acquire any knowledge or understanding about another culture without developing listening skills, analytical skills, and observational skills? And in the other direction, one needs to have at least some very basic knowledge to be able to analyze any situation, if nothing else than at least be able to recognize two human beings, and that they are engaged in an activity, whether familiar or completely alien. These two phenomena feed into each other and grow codependently. With the three criteria, *Attitudes*, *Knowledge & Comprehension*, and *Skills*, which I

consider the first, preconditional, or personal part, of this model internalized, one can advance to the second part which is the consequences, or effect, of an interaction with an interlocutor. With the preconditions of the first 3 elements met, it is hoped that a person will develop the traits presented in the second highest step in the pyramid; the *internal outcome* which will then lead to an interaction that will hopefully have a positive/productive *external outcome* for both interlocutors.

To complement *The Pyramid Model* another model, *The Process Model* was developed.

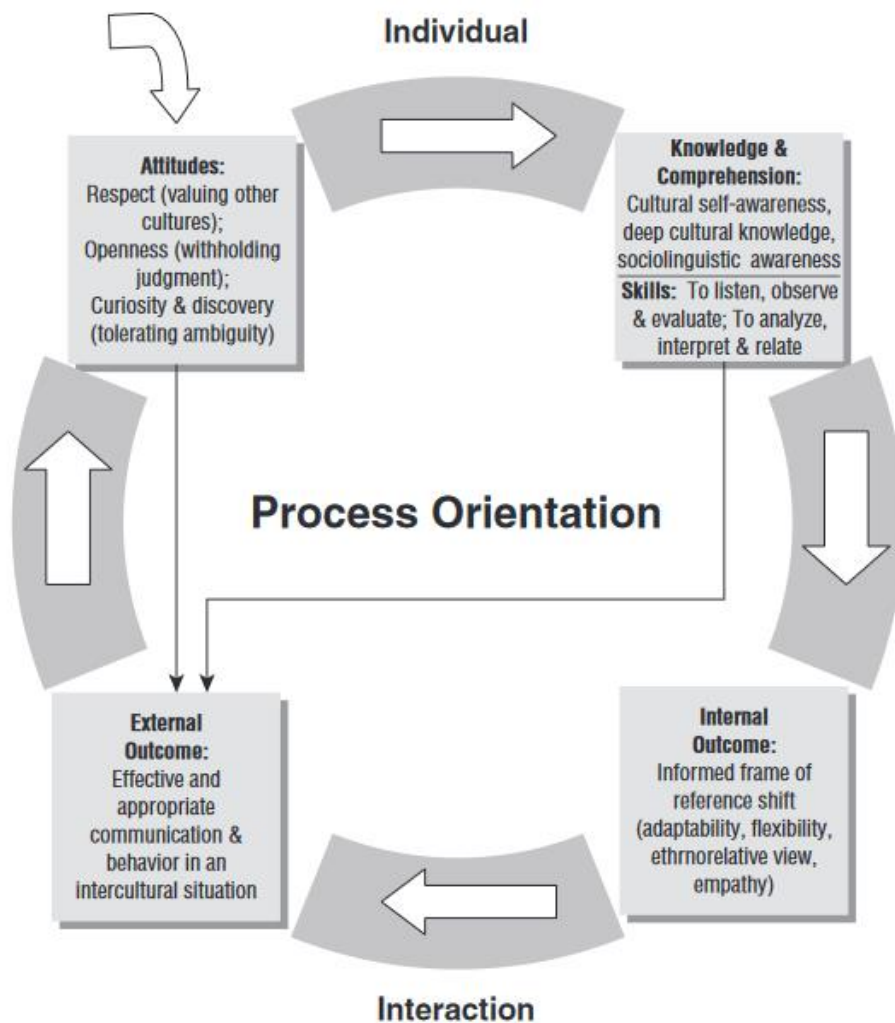


Figure 2. The Process Model of IC. Source: Deardorff (2006).

While the first model (Figure 1) presents the different components of intercultural competence and the complexity of acquiring the full picture, the second model (Figure 2) presents the process (Skaugen, 2020). Intercultural competence is a lifelong process; there is no pinnacle at which someone becomes “interculturally competent” (Deardorff, 2009). The *Process Model* illustrates it perfectly as every interaction, whether successful or unsuccessful, is going to have an impact on a person’s attitude towards the interlocutor’s culture, and thus the process restarts every time. The

attitude is not the only thing that can be affected by an interaction. One's knowledge and perspective can also change and thus completely rearrange “the second step of the pyramid” in the way I described when explaining the *Pyramid Model*. Like the *Pyramid Model* the *Process Model* also begins with *Attitudes*. Unlike the *Pyramid Model* however, the *Process Model* allows for skipping the *Internal Outcome* and even the *Knowledge & Comprehension/Skills*, and moving straight to the *External Outcome*, with only the *Attitudes* as a base. It is my experience as well that a genuinely open and curious attitude is usually enough for a positive interaction with a person from a different cultural background, as people are usually very happy to talk about themselves, their interests, or their culture, if the interest is perceived as genuine, which it should be for a relatively interculturally competent interlocutor. When not completing the full cycle, however, the degree of competence in the external outcome, might not be as complete as if the cycle had been completed, and restarted (Deardorff, 2006. As cited by Skaugen, 2020). This way of “faking it” is unavoidable in some situations though. I imagine it must be quite common to some degree in international diplomatic situations, especially with people representing countries that are strongly opposed ideologically, such as the US and China for example. As with any model, there are limitations to both (Deardorff, 2006), meaning that even this model cannot be applied to all situations unfortunately, as some cultures can have directly contradicting values that go against their respective moral philosophies, and would therefore be very hard to ignore or overcome.

Deardorff's model has been adapted for use by many scholars and is rightfully regarded as one of the most comprehensive. One example is Dypedahl's (2018) adaptation to his purpose when writing about a metacognitive approach to IC and language teaching. In his work he defines metacognition as: knowledge of cognition, regulation of cognition and cognition about cognition (Dypedahl, 2018). Lane (2007) states that metacognition involves active control over cognitive processes during problem solving. In other words, metacognition is the act of thinking about one's own thinking, or as I like to think of it, one of the higher states of self-awareness. The model is essentially the same, but the traits and their description have changed. The most significant change is to the *Internal Outcome* which he has changed the name of to *Internal Metacognitive Outcome* and the desired traits to be: Intercultural awareness (self-monitoring, decentering, cultural metacognition, etc.) (Dypedahl, 2018). Metacognition is a central part of IC and can also be found in Deardorff's (2006) model, *Cultural Self Awareness* being one of the most direct examples as one's home culture naturally affects one's thinking.

Another model which is going to be relevant as a teacher is the new *Reference Framework of Competences for Democratic Culture* (RFCDC) which was launched by the Council of Europe in 2018, aimed at teachers and education policymakers and developed by an expert group alongside teachers, teacher educators and school administrators (Heggernes, 2022). The RFCDC is the result of the work of an expert group which has critically analyzed 101 models and framework “of democratic competence, civic competence and intercultural competence” (Barrett & Byram, 2020. As cited by Heggernes, 2022). Through their work with the Council of Europe, a model was developed. The LK20 curriculum has a high focus on developing a strong core of democratic values, as well as IC, in Norwegian students. This model may therefore have potential use for EFL teachers in, not just Norwegian, but all European schools.

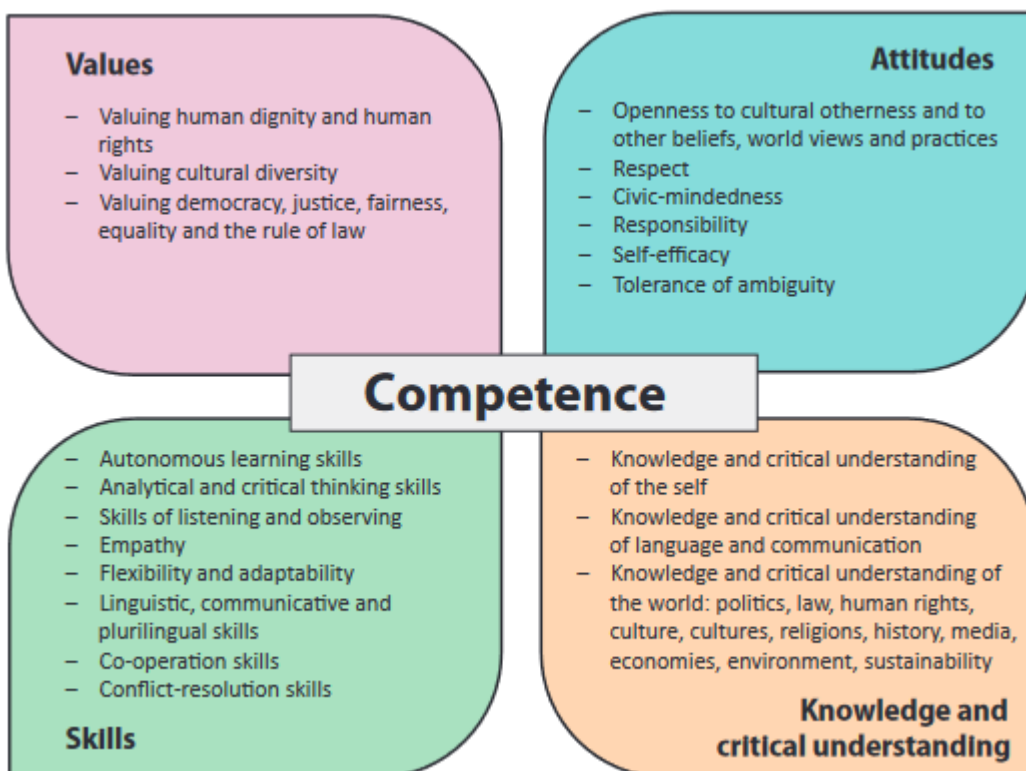


Figure 3. The Competences Required for Democratic Culture and Intercultural Dialogue. Source: The council of Europe (2018).

The model proposes that, within the context of democratic culture and intercultural dialogue, an individual is deemed to be acting competently when he or she meets the demands, challenges and opportunities that are presented by democratic and intercultural situations appropriately and effectively by mobilizing and deploying some or all of these 20 competences (Council of Europe, 2018).

The models I have presented/mentioned here are just a few of many different models, with different intents and applications. It shows that the field of IC is very malleable and applicable to many different contexts, especially when it comes to communication and sociology.

2.3 Michael Byram's model

I presented a few models in the previous subchapter. This subchapter however, I will dedicate to the model that has been my main inspiration for this thesis, namely Michael Byram's (1997/2020) model. In Deardorff's (2006) project, Byram's (1997) model/definition of IC received a rating of 3.5 out of 4.0, the highest score of all models considered. It was summarized as follows:

“Knowledge of others; knowledge of self; skills to interpret and relate; skills to discover and/or to interact; valuing others' values, beliefs, and behaviors; and relativizing oneself (Deardorff, 2006).

Byram's model differs from others in that he places value on communicative competence as well as intercultural competence, hence the term that he uses and that titles his book *Intercultural Communicative Competence* (ICC). When talking about the communicative aspect, both verbal and non-verbal, it is imperative to understand that the goal is not to try to imitate a native speaker of a language perfectly, but rather to “enhance competences as an intercultural speaker” (Byram, 2020). This is what in my opinion ties communication and IC together in Byram's model.

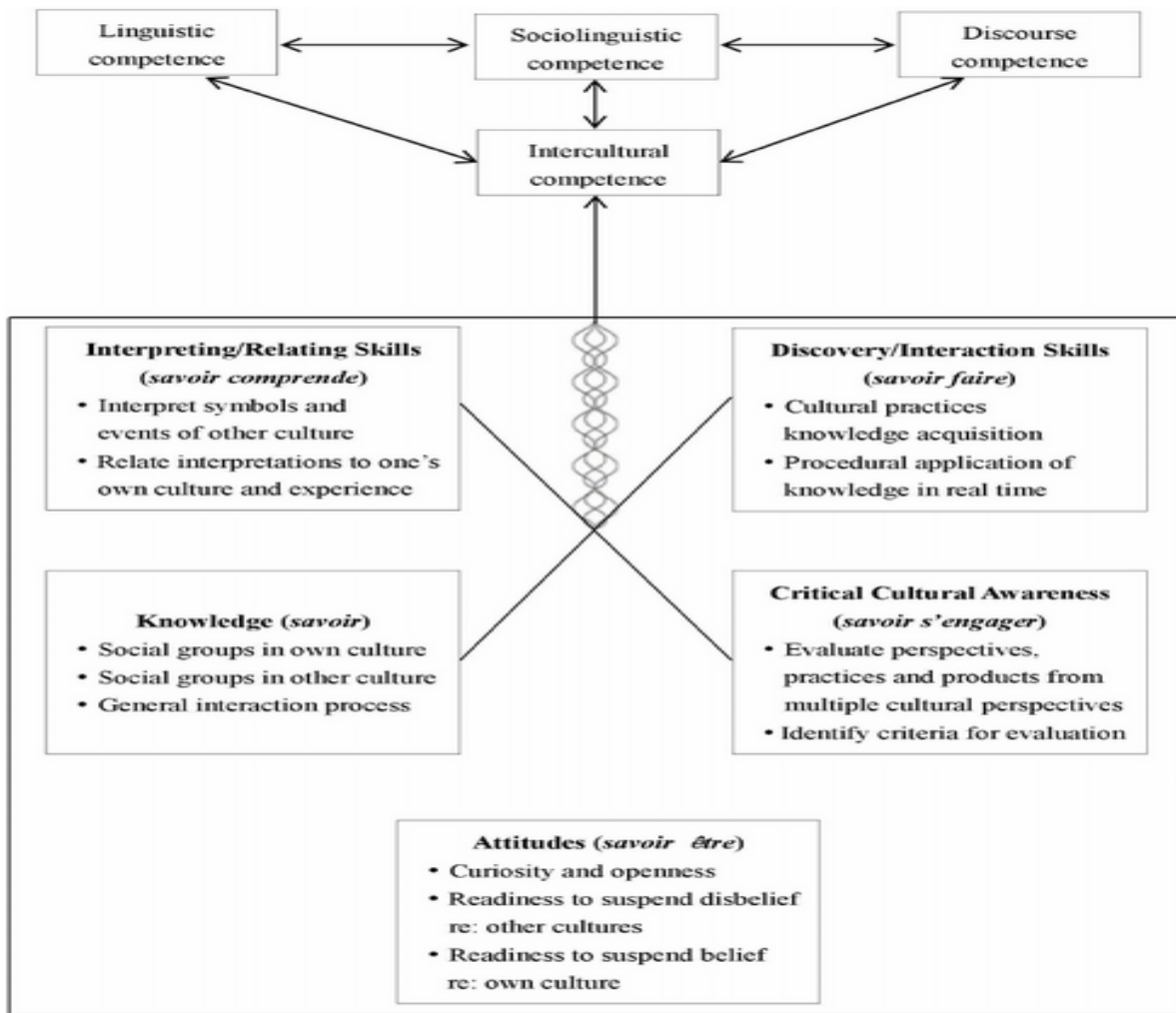


Figure 4. Byram's (1997 & 2020) model of ICC. As presented by Bingzhuan (2018).

The reason I chose Bingzhuan's (2018) representation of Byram's model is because I think the arrows do an excellent job of demonstrating how the communicative aspect and the IC aspect are interconnected in the model, and they are not there in Byram's original illustration. Just like in Deardorff's (2006) model, *Attitudes* is at the base of the whole model. Though I was unable to find any quote where he states it explicitly, I do believe that Byram intended it this way since both times when he provides an in-depth explanation of his model in his book, he always starts with explaining the *Attitudes* aspect first. Bingzhuan seems to agree with me since the *Attitudes* aspect is the only one not connected by the arrows in his illustration of the model, but rather seems to be placed as a sole prerequisite for the other necessary traits. The final reason I believe that *Attitudes* are at the base of Byram's model is the very fact that it is also so in Deardorff's (2006) model, and she does cite/refer to Byram's (1997) work stating: Though individuals can enter these frameworks at any point, attitude is a fundamental starting point. Byram participated in the creation of Deardorff's (2006) model, and his model was the most influential, at least viewed through the ranking, on it.

I will not explain the IC part of Byram's model in any more depth as it is beyond the scope of this thesis, and because the examples written into the illustration already give a decent enough idea of what they are about. Many of the traits will also be recognizable in the other models I presented in the previous subchapter (2.3). I will however elaborate on the three linguistic competencies, since Byram's (1997/2020) model is the only one I found that also places importance on the actual ability to speak a language well. The other models seem to me to assume that as long as one fulfills the prerequisite requirements for IC, then the interaction will be successful on those merits alone. Byram (1997/2020) lays out three linguistic competencies that are necessary for ICC: *Linguistic Competence*, *Sociolinguistic Competence*, and *Discourse Competence*.

- *Linguistic Competence*: Is the "nuts and bolts" knowledge of a language, and the most basic skill of speaking, reading, and writing, with correct grammar and syntax. As Byram (2020) explains it: The ability to apply knowledge of the rules of a standard version of the language to produce and interpret spoken and written language.
- *Sociolinguistic Competence*: I already touched on the field of sociolinguistics when I was explaining the concept of culture and a language's place in culture (subchapter 2.1). It is also the only linguistic competence explicitly mentioned in Deardorff's (2006) IC model. Sociolinguistics explores how language is used in different social contexts, or situations, and how it relates to issues such as social class, gender, and ethnicity, to mention a few. Slang is a component of sociolinguistics for example. As Byram (2020) explains it: The ability to give to the language produced by an interlocutor - whether a native speaker or not - meanings which are taken for granted by the interlocutor. This includes abstract meaning such as metaphors and idioms.
- *Discourse Competence*: While linguistic competence focuses on the mechanical mastery of language, discourse competence is the practical application of said language in all strata and contexts of society. There are many ways of speaking such as delivering a monologue, multimodal communication, having a dialogue, etc. as Byram (2020) explains it: The ability to use, discover, and negotiate strategies for the production and interpretation of monologic or dialogic texts which follow the conventions of the culture of an interlocutor or are negotiated as intercultural texts for purposes.

The important point in all this is to note that there are connections between language competences and the competences that make up IC (Byram, 2020). I included an exploration of differences in sociolinguistic tradition when explaining the concept of culture for this reason, in addition to my belief that it also provides some needed transparency to the concept of culture itself. Also, as I

explained, this is the reason that i in my definition of culture prefer the term *Style/way of Communicating* instead of language in my definition. Byram's comprehensive work on illuminating the interconnected nature of culture, language, IC, and how to assess them, is the reason why his work inspired this thesis.

2.4 Attitudes

Since *Attitudes* is either at the base of, or an integral part of, the models of IC i have found, i have decided that it will be the focus of my research in this thesis. I will therefore use this subchapter to elaborate on just what attitudes are important for achieving IC. To develop new knowledge and skills in an intercultural process, the attitudes linked to being culturally competent must be maintained as the most important foundation (Okayama, Furuto, & Edmondson, 2001. As cited by Skaugen, 2020).

What may be most important is [...] to maintain culturally competent attitudes as we continue to attain new knowledge and skills while building new relationships. Awareness, the valuing of all cultures, and a willingness to make changes are underlying attitudes that support everything that can be taught or learned (Okayama, Furuto, & Edmondson, 2001. As cited by Deardorff, 2006).

Byram (2020) lays out a set list of "objectives" for attaining the attitudes necessary for IC, and they are the ones I have mainly operationalized for this thesis. Before I elaborate on them however, I want to introduce one more model that I think is integral for understanding and developing IC and the corresponding attitudes.

Two important elements that emerge in IC are, *Ethnocentrism* and *Ethnorelativism*. Ethnocentrism can be defined as the assumption that the worldview of one's own culture is central to reality (Bennett, 1993. As cited by Deardorff, 2009). Signs of ethnocentrism can be seen in behavior that is dismissive of other cultures, is prejudicial toward certain groups, exhibits racist attitudes, and/or sets up clear "we/they" distinctions between their own and other groups (Deardorff, 2009). In other words, an ethnocentric mentality is one that places one's own culture above all others. Obviously, this view is incompatible with IC as it can only lead to friction and/or hostility. To achieve IC, one must have an ethno-relativistic view on culture. Ethnorelativism means that one's own culture is experienced in the context of other cultures (Bennett & Bennett, 2004). Or in other words, the

quality, for lack of a better term, of a culture is based on context and thus all cultures are of equal value and validity; they are relative.

In 1986, Milton Bennett, developed a model based on observations of students in multiple multicultural workshops, which tracked the students' transition from an ethnocentric to an ethnorelative attitude. I mentioned this model in passing in the introduction to subchapter (2.3); it is *The Developmental Model of Intercultural Sensitivity* or *DMIS* model. Granted, Bennett & Bennett (2004) state that: The DMIS is not a model of changes in attitudes and behavior. Rather, it is a model of the development of cognitive structure. However, I would argue that ethnocentrism and ethnorelativism are both states of mind that can be directly linked to a host of different attitudes and are therefore umbrella-terms for attitudes in themselves that can be described as closed/hostile towards other cultures (*Ethnocentric*) and open/welcoming towards other cultures (*Ethnorelative*). If used as a metric for a person's state of mind first and used as a tool to gauge what attitude the person being categorized/analyzed has second, I believe the *DMIS* model can be indispensable.

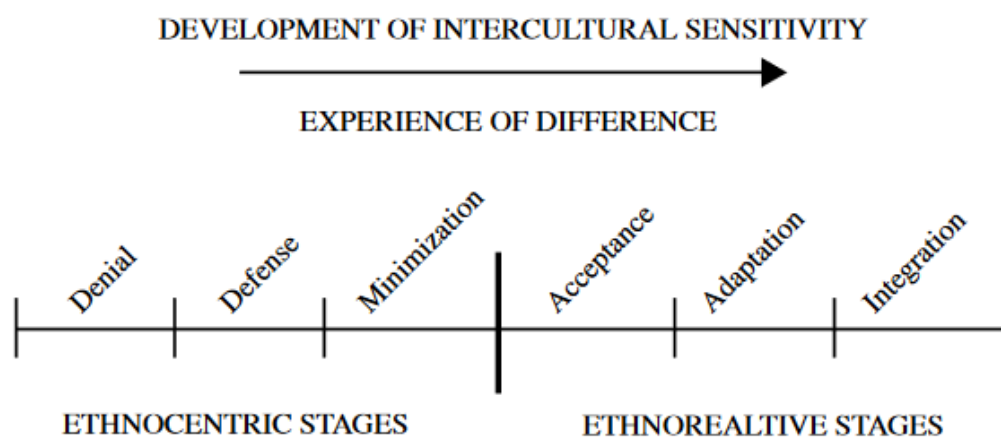


Figure 5. The Developmental Model of Intercultural Sensitivity (DMIS) model. Source: Bennett & Bennett (2004).

Moving from ethnocentrism to ethnorelativism and becoming interculturally competent requires a significant "other culture" experience (Deardorff, 2009). It is also worth noting that the reading of images can be considered an intercultural encounter in its own right (Brown & Habegger-Conti, 2022). The DMIS model was developed to track, and while tracking, this transition. It appeared that the students (being observed) confronted cultural differences in some predictable ways as they learned to become more competent intercultural communicators (Bennett & Bennett, 2004). As evident in the model, the journey is divided into 6 stages, three of which fall under ethnocentrism and three of which fall under ethnorelativism. The following is a brief explanation of each of the stages from *Denial* to *Integration*, based on explanations provided by Bennett & Bennett (2004).

- 1) *Denial*: Is the most xenophobic stage. Societies in this state of mind place their own culture as the only one that has any merit, and they are unlikely to even acknowledge other cultures' existence at all. Consideration of other cultures is avoided by maintaining psychological or physical isolation from difference (Bennett & Bennett, 2004). The closest real-world example I can think of is North-Korea, if it was not for their relations with China, and the culture was not imposed by force, but voluntarily embraced by its people. The corresponding attitude to this stage would be evasive/excluding.
- 2) *Defense*: A society in the defense stage acknowledges the existence of other cultures but views its own as the only possible good one. The dominant culture will view foreigners as interlopers and actively discriminate against them, creating an antagonistic relationship with anyone who tries to settle in their society. This kind of attitude is quite common in varying degrees all over the world, even in the west. Indicating phrases one might hear is "they come here and take all the jobs" and it also becomes evident through frequent negative stereotyping. Real world examples of societies in the *Defense* state are the most politically right leaning elements of the US but can also stretch as far as Nazi-Germany. The corresponding attitude to this stage would be defensive/hostile.
- 3) *Minimization*: The final stage of ethnocentrism represents the most complex strategy for avoiding cultural difference. In minimization, superficial cultural differences in etiquette and other customs are acknowledged, but the assumption is made that "deep down, we are all the same" (Bennett & Bennett, 2004). In other words, other cultures are accepted because they are viewed as derivatives of one's own. It is not the people who are simplified but the cultural difference itself that is subsumed into the familiarity of one's own worldview (Bennett & Bennett, 2004). The perception of cultural similarity in this view often results in pressure to conform and assimilate to the dominant culture though and can still create tensions or conflict where differences are big enough to clash. The corresponding attitudes to this stage would be minimizing of importance or condescending.
- 4) *Acceptance*: This is the first of the *Ethnorelative* stages. The move to acceptance represents the initial reconfiguration of worldview into cultural contexts (Bennett & Bennett, 2004). This means that other cultures are accepted as equal in complexity and value by the host society, though they do not necessarily like or agree with the other cultures. A real-world example of this is the west's relationship with middle eastern cultures. Though the west acknowledges the complexity and validity of the middle eastern cultures, we simultaneously disapprove of their view on women for example. The corresponding attitude to this stage would be accepting, but not willing to adopt.

- 5) *Adaptation*: A person in this stage has a flexible, or adaptive, perspective. This means that they are able to alter their perspectives on reality to match a cultural context. This grants the ability to relate to people of different cultural backgrounds on a much more personal level. The movement to adaptation occurs when we need to think or act outside of our own cultural context (Bennett & Bennett, 2004). While people in the acceptance stage may still perceive cultural differences as others being "unique" or "exotic" and may not yet fully understand the cultural perspectives of others, people in the adaptation stage actively seek to understand and bridge cultural differences. This stage involves a deeper understanding of cultural differences and the ability to change one's behavior accordingly to improve intercultural communication. There is an old expression that encapsulates this notion as well: "When in Rome, do as the Romans do". The corresponding attitude to this stage would be recognised by willingness to adopt different perspectives, or openness.
- 6) *Integration*: This is the final stage of the *DMIS* model and *Ethnorelativism*. People dealing with integration issues are generally already bicultural or multicultural in their worldviews (Bennett & Bennett, 2004). At this stage, individuals can adapt to, appreciate, and learn from different cultures, while also retaining their own cultural identity. They can effectively communicate, collaborate, and build relationships with people from different cultures, as well as have a deep understanding of their own and others' cultural perspectives. This means that people in this stage can navigate and fit into multiple cultural contexts. The corresponding attitudes to this stage would be aligned with all the requirements for the *Attitudes* required for IC in Byram's (2020) and Deardorff's (2006) models.

In general, the ethnocentric stages can be seen as ways of avoiding cultural difference, either by denying its existence, by raising defenses against it, or by minimizing its importance. The ethnorelative stages are ways of seeking cultural difference, either by accepting its importance, by adapting a perspective to take it into account, or by integrating the whole concept into a definition of identity (Bennett & Bennett, 2004).

While the *DMIS* model can be used to track a person's progress from an *Ethnocentric* to an *Ethnorelative* worldview/attitude, it is necessary to have concrete objectives to measure when assessing attitudes. As mentioned, I have based this thesis on Byram's (1997/2020) model, and I will now lay out the 5 "objectives" as he presents them.

Attitudes: Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.

- Willingness to seek out or take up opportunities to engage with otherness in a relationship of equality; this should be distinguished from attitudes of seeking out the exotic or of seeking to profit from others.
- Interest in discovering other perspectives on the interpretation of familiar and unfamiliar phenomena both in one's own and in other cultural practices and products.
- Willingness to question the values and presuppositions in cultural practices and products in one's own environment.
- Readiness to experience the different stages of adaptation to and interaction with another culture during a period of residence. (Potential application of DMIS model).
- Readiness to engage with the conventions and rites of verbal and non-verbal communication and interaction.

(Byram, 2020. P. 62 - 63).

The objectives that Byram lists are a way of understanding just what is meant by the criteria listed in the many different models of IC. Just what does Deardorff mean by openness and respect when she presents them as criteria in her model? Byram's objectives are a great way of deconstructing those abstract terms, and that is also the reason why his model and definition became the basis for my research project.

2.5 The school's role in developing students' IC

Explaining intercultural competence, does not automatically explain how to teach intercultural competence. The pedagogical practice can be especially tricky as one of the key components are *attitudes*, which can be challenging to teach (Skaugen, 2022). IC has become one of the core ideals of FLT in the new LK20 curriculum. The question then becomes, how should it be taught? Learning information about other cultures is an important part of this as most IC models show through the inclusion of the *Knowledge* aspect. However, knowledge is not enough. It is also important to be aware of "how" that knowledge is learned, and how different cultures are presented, as developing the other aspects must not take a backstage but be included equally to the extent possible. If teachers want to prepare students for success in a globally interconnected world, intercultural competence must form an integral part of the foreign language curriculum (Moeller & Nugent, 2014).

For students to have the opportunity to acquire intercultural competence, they must receive education where perspectives on their own culture are represented as well as other cultures'. The teacher must seek to provide students with reasons for how people of different cultural backgrounds understand the world, why they act as they do, and what their attitudes and values are based on. This applies to both one's own culture and others' (Leikvoll, 2022).

In this subchapter I will present 3 points to illustrate how schools can affect a student's IC. The first will be a look through a lens of sociolinguistics and discourse, second, I will present a study that explores the use of imagery and textbooks and the impact they can have on students' perspectives. Finally, I will provide some examples of ways of teaching IC in school.

Language learners often believe that language is only a manifestation of pre-existing thoughts [...] Learners do not realize at first that the foreign language structures are also making thoughts available to them that they had not had quite in this form before (Kramsch, 1993). This is one of the things that teaching IC in addition to the linguistic aspects of a language can address. Though the focus on interculturality has taken center stage in Norwegian curricula since then, the fact remains that just how different a culture's view on reality/the world can be is not naturally apparent. An intercultural learner may think that they have achieved the objectives for the attitudes required for IC, until they are confronted by something so alien that it takes them by total surprise. It is therefore one of the school's important jobs to provide learners with a perspective on just how different other cultures can be. I have already touched on sociolinguistics and discourse in this thesis, but here I will provide a concrete example that I think teachers can/should use to paint a picture for their students about how different cultures can be. By doing so, students will have a better chance at processing differences from a more solid foundation and be better prepared for any surprises so that they do not end up having an adverse effect on a student's IC. The phenomenon that Kramsch (1993) describes in my citation at the start of this paragraph is highly similar to the *Sapir-Whorf Hypothesis*. The Sapir-Whorf hypothesis is the linguistic theory that the semantic structure of a language shapes or limits the ways in which a speaker forms conceptions of the world (Nordquist, 2019). In other words, it is a theory which states that language determines how we perceive and think about the world. Though the strong version of this hypothesis has been debunked, the soft version, also known as Neo-Whorfianism (Nordquist, 2019) is still in use. It basically points out that though language does not have the deterministic power that the original version envisioned, language and culture/worldview will still have a profound influence on each other. Culture and

language are inseparable (Munden, 2014). Sherzer (1987) illustrates this very well with two examples, one sociolinguistic and one discursive.

- 1) *The Sociolinguistic Example*: In his book, Sherzer (1987) describes the way language is used in the kind of bartering typical to a specific Indian, and Indonesian, custom. When haggling for price there are different terminologies that indicate a person's status, and thereby affluence, but there is also politeness attached to the phrases. It is considered impolite to assume that a person is low status just because they are looking for the lowest possible price and therefore there is a specific way of mixing “low-speech” and “high-speech” (reflective of social status) in a sort of sociolinguistic sparring contest. In different parts of Asia such verbal-dueling bargaining occurs in different ways (Sherzer, 1987). Depending on language used, one can also choose to signal their own status to deter shopkeepers from expecting a high price (For detailed insight into these examples, see Sherzer, 1987. p. 300 - 302). In the classroom this example can be used in exploring the students’ own language, or languages if it is a multilingual student body, to see if there are any inherent indicators of different statuses, or contextual rules that can change from situation to situation.
- 2) *The Discursive Example*: To illustrate this example I will use Sherzer’s (1987) example of the narrative tradition of the Panamanian native Kuna-Tribe. Sherzer (1987) uses an example of a Kuna story, but what is noticeably absent in the story is the chronological structure that is overwhelmingly common in western storytelling. There is no doubt that this passage is illogical for a Western European or North American audience or readership (Sherzer, 1987). A question for a class with the Kuna story (See Sherzer, 1987. p. 303 - 305) in mind could be about their culture’s view on the importance of time, or just on time in general. One might also engage them in trying to make up their own stories in a non-chronological narrative style. This type of storytelling is not completely unheard of in western culture either. The 1994 movie *Pulp Fiction* is a good example.

As mentioned, it is very important to be aware of the way the teacher presents these examples. Brown & Habegger-Conti (2017) conducted a study to determine whether foreign cultures, and indigenous peoples, were presented in Norwegian English-textbooks in a way that facilitates the development of IC. They conducted a visual content analysis of four major publications that compared the way indigenous people were depicted against how “white people” were depicted/represented in the textbooks.

The study concluded that there is a marked trend in the EFL textbooks analyzed to depict indigenous cultures as one-sided, and thus stereotypical, and to reduce otherwise complicated cultures to a few, superficial characteristics. It can also be argued that, overall, the images in the four textbook collections position the viewer to enter a closer social relationship with the white participants, than with the indigenous participants [...] the representations of these cultures carry the additional risk of enforcing stereotypes (Brown & Habegger-Conti, 2017).

Many teachers look to their textbooks when they plan their teaching (Myklevold & Speitz, 2021), and they can be a great tool, even if flawed in the way that Brown & Habegger-Conti's (2017) study determines. A teacher can use the images to bring the problem of stereotyping to their students' attention or use it as a metacognitive exercise by making the students analyze their own thought processes while studying the pictures, since images communicate through already-formed pictures in our head about what a thing is (Brown & Habegger-Conti, 2022). Through such processes, a teacher can not only make students better at critical thinking, but also strengthen their *Critical Cultural Awareness* (Byram, 2020) through comparative studies of images of their own cultures. Photographs must be seen as particularly powerful potential intercultural encounters (Brown & Habegger-Conti, 2022).

Finally, I will provide some examples of classroom activities that promote intercultural learning. They are based on activities suggested by Moeller & Nugent (2014) and Brown & Habegger-Conti (2022). I recommend reading these sources for a deeper explanation of the activities, and deeper insight, especially for FLT's.

Activity 1: Cultural online blog exchange.

The Internet has made it considerably easier for foreign language teachers to create an environment in which meaningful interactions between American students and students of the target culture can take place (Moeller & Nugent, 2014). Indeed, the use of the internet has made communication across cultural boundaries easier than ever as I have stated earlier in this thesis, and intercultural cooperation among the schools of the world should be increased many times over. Before presenting the *DMIS* model, I quoted Deardorff (2009) saying that achieving IC requires frequent and in-depth exposure to other cultures. This activity provides just such an opportunity. With video chat capabilities, students and schools from all over the world can cooperate in shared projects of an endless variety, not just blogs.

Activity 2: Documenting/tracking progress/learning.

It is important to provide evidence of growth to students (Moeller & Nugent, 2014). By doing so, either collectively or individually, a teacher can help their students visualize their growth in knowledge and capability and thus be a motivational factor. This can also be used when studying other cultures. Before beginning to study a new culture, students can write down what they know about, and their attitudes towards, the target culture, and then build on those notes as they learn until finally being able to make a comparison by the end of the project. Personally, I find this project to have great potential to teach the students humility in the form that I discussed in subchapter (2.5).

Activity 3: Exploring the values in proverbs and sayings.

Through the study of proverbs, students can begin to uncover the cultural values expressed in language (Hiller, 2010. As cited by Moeller & Nugent, 2014). It is important for a teacher to first make sure that the students understand what a proverb is. Once that is done, students can then use the internet to find proverbs from a target culture to analyze/debate, or work from a list provided by teachers. This can provide excellent opportunities for comparative studies of cultures, but it is vital that the teacher is able to manage the discourse in a constructive way and guide the students away from stereotyping and ethnocentrism.

Activity 4: Artifact exploration.

When artifacts of the target culture are presented alongside open-ended questions to students in a foreign language classroom, an opportunity is created in which learners gather information independently to become more knowledgeable about cultural practices and beliefs (Moeller & Nugent, 2014). In this context, artifacts carry the same meaning as my definition states, that is “big C” cultural phenomena. Along with the artifact itself, it is also wise to provide the students with the tools for analysis, such as a list of things to look for, or questions to answer. This task can be done individually or in groups.

Activity 5: The blindfold task.

This task involves the learners making guesses about what a photograph of a specific group of people might look like and reflecting on the sources of these assumptions in classroom discussions (Brown & Habegger-Conti, 2022). Students may describe the picture they imagine freely to test their own assumptions, or follow a list provided by the teacher. The list may contain things such as what clothing they are wearing, what they are doing, what they look like, visual literacy criteria, etc.

After the imagining stage, the students may look at the actual picture and then reflect upon their assumptions. In this way, the learners can jointly reflect on their own imaginaries and the effects of these, as well as their origin, which in turn promotes self-awareness (Brown & Habegger-Conti, 2022).

These are just a few examples I included to provide ideas for activities for teachers, but also to prove a point that is central to this thesis. That point is that schools really do, and can, be an important influence for students' IC. The reason I wanted to illustrate this is because it is a core assumption for my research, and one of the bases I built my questionnaire on. I found many studies and texts that focus on just that, and could only include a few of them here, but I am going to draw the conclusion for the sake of this thesis that schools definitely play an important role in developing students' IC.

3.0 Methodology and Ethical Considerations

In this chapter I will describe the method used to gather data and answer my research questions. I will begin by providing a summary by describing the overall research design, then I will describe the process of designing the questionnaire. In the third subchapter I present the philosophical foundation for my research before discussing the validity, reliability, and limitations of this research project. Finally, I provide a brief overview of the ethical considerations for this study.

3.1 Research Design

Research designs are plans and the procedures for research that span the decisions from broad assumptions to detailed methods of data collection and analysis (Creswell, 2009). All research seeks to provide knowledge about reality (Postholm & Jacobsen, 2018. As cited by Sommervold, 2020). In this research project I have strived to discover what kinds of attitudes Norwegian students have towards other cultures, whether they think school has had an impact on their attitudes, and if they align with the objectives laid out by Byram in his (1997/2020) ICC model, and the ethnorelative ideal. The participants in this research were students in the 1st grade of upper secondary school and 10th grade of lower secondary school, the reason for this being that they are the ones who have recently finished, or are soon about to finish, Norwegian primary school. This makes them the best candidates for measuring whether school has had any impact on their attitudes or not.

The postpositivist assumptions have represented the traditional form of research, and these assumptions hold true more for quantitative research than qualitative research (Creswell, 2009). *Positivism* is a philosophy of science that strongly values empirical discoveries and the use of reason to develop a scientific picture of reality (Nyeng, 2012). In my research I took a positivistic approach by creating a questionnaire that was designed to collect standardized and quantifiable data in a structured and systematic way. A questionnaire is a quantitative approach to gathering data. Quantitative methods entail working with data in the form of numbers that can be analyzed statistically (Nyeng, 2012). My goal was to determine a set reality of how the students in my sample relate to other cultures. The results of such a study can grant surface level insight into how the other cultures are perceived within the margins of what the question asks specifically but will not explain why or how.

The questionnaire was designed with Byram's (1997/2020) objectives in mind, as mentioned, and it was his 5 objectives for attaining the right attitudes for IC that I operationalized for my questionnaire. It was then edited on the recommendations from my supervisor before I conducted a pilot-test on 3 students of the appropriate age. Once the results from the pilot-test were received and corresponding edits made, I sent the questionnaire pr. Email to 24 different schools in what used to be Akershus County, and I also posted the link on a Facebook group for teachers who wish to help teacher-students with their masters, with necessary details for participating teachers to understand the purpose of, and procedure for how their students should complete the questionnaire. The questionnaire was completely anonymous to encourage the participants to be honest in their answers, and because personal data was unnecessary given the fact that the questionnaire is the only data-gathering tool that was used. The questionnaire was available to anybody with the link, and I kept it open for participation from February through April, though the last participants answered it in early March, which brought the number of participants up to 37. The questionnaire itself is a closed questionnaire, with only one exception, with most choices consisting of 4 "degrees" of agreement; ranging from agree to disagree. A closer explanation of the thinking behind the design of the questionnaire will follow in a later subchapter. When analyzing the data, I assigned each of the answers a score depending on how many alternatives were available, which is then multiplied by the number of answers for each possible answer. A high score represents close alignment with Byram's objectives and the ethnorelative ideal.

The drawback of using quantitative methodology is that it only grants superficial insight into a dataset. As stated by Grønmo (2023): the studies are based on a very limited amount of data about each unit. It is best to use multiple assessment methods and not just one method (Deardorff. 2006). Lund (2011) also argues strongly for the use of mixed methods, that is combining qualitative and quantitative methods. However, he also warns that this can be quite labor intensive, and a researcher might quickly find the logistics of using both to be insurmountable, especially when working alone and against a time limit. This is unfortunately the exact situation I found myself in, and so I chose to focus exclusively on the quantitative process so that I might devote the energy to it that it deserves instead of being caught between two half-heartedly conducted research methods. I would have liked to be able to ask some follow up questions for more clarity in some of the answers I received, but in the end the questionnaire yielded clear enough answers to draw the conclusions needed.

3.2 Designing the questionnaire

Ideally, I would have liked to be able to get every Norwegian student in the nation to participate, but that is highly unrealistic, which is why most questionnaires rely on a sample. Questionnaires are a crucial part of research. There are many other tools that are used to find out how people think, feel, and act, but the act of asking remains central to finding out what people explicitly think (Farnsworth, 2021). This questionnaire is *inferential* in nature, drawing inferences from a sample to a population (Creswell, 2009). I do make assumptions about the broader population based on the answers I gather from my sample. I designed the questionnaire to do three things: gather necessary background information about the participants (no personal data), gauge whether their school has had an impact on their attitudes towards other cultures, and finally see if the participants possess the IC-compatible attitudes laid out by Byram (1997/2020) and the ideals of ethnorelativism. As I have already mentioned, only one of the questions in the questionnaire is an open question. That is Question 3 which asks: in what contexts/situations do you most often encounter other cultures? I predicted that many of the answers would be through the internet/social media, gaming, television, etc. My main reason for asking that question was to see how often school was mentioned explicitly. I had to ensure that me and the participants were on the same page on just what exactly a culture is in this context, so for the benefit of the students I defined it in a national context, as well as in the context of indigenous peoples.

The rest of the questionnaire was designed as a closed questionnaire with multiple choice answers. The difference between an open and closed questionnaire is that an open one allows the participants to answer questions in their own words, and thus providing more detailed information and leaning towards a mixed methodology but the consequence of this is that the analysis becomes much more demanding, thus defeating the purpose of quantitative studies which are primarily designed as a way of processing large amounts of data. A closed questionnaire on the other hand, provides easily quantifiable data that can be easily analyzed statistically. The extra effort required to analyze an open questionnaire is evident in my data analysis since I had to create an entirely separate analytical system to quantify and organize the answers from that one question.

When designing my questionnaire, I already had a plan in my head of what I wanted it to be, but when actually creating it I based my methodology on a guide provided by Bryn Farnsworth (2021). He presented 6 steps for designing a good questionnaire.

1) Identify your research aims and the goal of your questionnaire.

As already mentioned, my aim was to identify background characteristics, discover how they most often encountered other cultures, what impact, if any, schools have on their attitudes, and whether the participants' attitudes align with the objectives for IC and the ethnorelative ideal.

2) Define your target respondents.

The Norwegian LK20 curriculum divides primary school into 4 stages (see subchapter 1.2). Each stage has its own set of desired competences, some of which relate directly to IC, with the final stage being at 10th grade or at the end of primary school. It is therefore logical to target students that have just finished primary school i.e., people in the 1st grade of upper secondary school, and people in 10th grade who are in the final semester of lower secondary school when the focus is mostly on the upcoming final exams; so they are unlikely to encounter anything new that is going to revolutionize their existing perspectives.

3) Develop questions.

Smart questions are the cornerstone of every questionnaire. To make them work, they have to be phrased in a way that prevents any misunderstandings or ambiguities [...] remember to avoid jargon or technical language – the text needs to be fully understood by anyone completing the questionnaire (Farnsworth, 2021).

After studying IC extensively, it is hard to remember just what is common knowledge and what is not. What made it an even bigger challenge was to use language that could easily be understood by students in my target age group. For this reason, I chose to create this questionnaire in Norwegian, to avoid any misunderstandings that may arise from language barriers. It was also important to specify exactly what I meant by other cultures/peoples, again in language that the participants could comprehend. Finally, to make as sure as i could that there would be no misinterpretations, i made sure to add explanations behind the meaning of each question where i saw the potential for ambiguity. It makes a significant difference whether you want to hand a questionnaire to children, adults, or maybe even elderly participants. It's important to consider the cognitive, attentional, and sensory competencies of your target group (Farnsworth, 2021).

4) Choose your question type.

As I have mentioned earlier, all but one of the 21 questions are closed questions, for easy quantifiability. They are divided into two categories: 1st are questions that seek to measure whether the students possess attitudes that align with Byram's objectives, and the

ethnorelative ideal. 2nd are the questions that seek to establish whether their school has had an impact on the participants' view of other cultures.

5) Design question sequence and overall layout.

My main concern was to design the questionnaire in such a way that the participants had a feeling of progression as they were completing the form. I also wanted to make sure that it felt varied, while being hard to recognize the categories the questions belong to for participants. To create the sense of variation, I therefore presented the questions in different formats, though the scoring mostly remained essentially the same 4-scaled type. I also made sure to insert questions with different answer-categories in between the ones with the 4-scaled one.

6) Run a pilot.

This stage is crucial for evaluation and optimization purposes. Any questionnaire should be handed to a representative sample of your target audience before you go further with it (Farnsworth, 2021). Once the first draft of the questionnaire was completed, I sent it to 3 people of the target age. I gave them the same questionnaire, but with added textboxes for the possibility to write feedback after each 3rd question, one textbox for general feedback on the questionnaire in its entirety at the end, and a textbox for comments on the introductory text. They were instructed to give specific feedback on the use of language, terms, and general clarity of the questions. The feedback on the language and clarity was all positive. There were only two suggestions for changes. The first was to include a neutral option in the multiple-choice options i.e., neither agree, nor disagree. A comment from another pilot-tester praised my choice of not including a neutral option though and I made that choice quite consciously when designing the questionnaire. The reason was that I wanted to force the participants to choose a stance and not just pick the neutral option as an easy way out. I planned to let the statistical analysis show any neutral attitudes instead. The second suggestion for an edit was for question 6, "have you adopted any practices from other cultures that your school has taught you about? It was suggested to me to add an option that says: I cannot remember any examples. I found this to be a good idea since it would increase the reliability of the answers, instead of forcing participants to pick a random answer for lack of correct choice.

In addition to basing the questions on operationalized objectives presented by Byram, I will also be able to tell whether the answers lean towards an Ethnocentric or Ethnorelative attitude towards other cultures. The data analysis itself is based on a scoring system where a negative answer will

receive a score of zero and then increase by one point for each degree leaning towards a positive result. For example, in the questions where the options range from Disagree to Agree, a full disagree answer will net zero points while a full agree will net a score of 3 points. Multiplying the number of participants, by max score, will determine the maximum possible score and actual score from answers will come from multiplying actual answers. For the rare occasions where the data analysis does not rely on this system, I have been sure to explain the custom system used, but if not otherwise specified then it is safe to assume that the described scoring system has been used to process the data. To determine whether the results are leaning towards ethnocentrism or ethnorelativism, I have calculated what half of the maximum possible score is and used that value as a threshold that separates the two. A score above the half-point will for the purpose of this study indicate a trend towards ethnorelativism, and below points towards ethnocentrism.

3.3 Research terminology & philosophical considerations

Quantitative methods of measurement are somewhat controversial with administrators and intercultural scholars, and there is much stronger agreement between both groups on the use of qualitative measures (Deardorff, 2006). I must disagree with Deardorff's point, since I do not think a qualitative methodology can create an accurate assessment of the attitudes of Norwegian primary school pupils unless one has access to enough resources and time to conduct a vast number of qualitative inquiries. Even if one did so, a respondent may not be truthful since they may harbor some unpopular opinions and thus fear judgment. I will however concede that it would have been a boon to be able to follow up the results of the quantitative study with some qualitative inquiries. I have mentioned a few methodological terms so far such as qualitative and quantitative studies, positivism, and empiricism. I will dedicate this subchapter to presenting important, relevant research theory/terminology and philosophy.

What separates research and science from other sources of knowledge, is the way one seeks the truth. It can be recognized by the method, or methods, that confirm the validity of the results [...] Ideally the researcher is precise, critical, and open-minded. He understands that all doubt cannot be extinguished, that any measurement is afflicted with errors, and that dogmatic belief in a single theory contradicts the ideals of science (Nyeng, 2012).

There are many different schools of philosophy, each with the goal of uncovering truth in its own way. Truth in this sense is called *Ontology* and *Epistemology*. To express oneself about the world,

about how things are, is what we call ontology (Nyeng, 2012). In other words, *Ontology* is the study of objective reality, e.g., what exists regardless of perception or opinion. *Epistemology* on the other hand is the study of the nature of knowledge, or how we can know what we know. The goal of epistemology is precisely to explain what constitutes valid knowledge of the world, and not to reveal what the world looks like (Nyeng, 2012). In research there are many terms that describe how the search for reality is approached. I have chosen to use the term worldview as meaning “a basic set of beliefs that guide action”. Others have called them paradigms, epistemologies and ontologies, or broadly conceived research methodologies (Creswell, 2009). I will stick to ontology and epistemology to explain the thought process that led to my choice of method for this thesis because I find the dichotomy has the potential for providing a more detailed insight. As mentioned, the approach taken in this thesis has been a *Positivist/Post-positivist* one. The ontology/understanding of reality inherent in positivism is *Realism*. Webster’s Dictionary (n.d.) defines realism in the research philosophical context as:

- a) A doctrine that universals exist outside the mind.
- b) A theory that objects of sense perception or cognition exist independently of the mind.

In other words, objective reality exists independently of my observation/perception of it. The Epistemology of Positivist philosophy is *Objectivist*. Objectivism can be understood as a belief in that a researcher is able to be completely objective. According to Webster’s Dictionary (n.d.), Objectivism is any of various theories asserting the validity of objective phenomena over subjective experience, and it specifically mentions Realism as an example of connected Ontology.

Objectivism expresses the idea that scientific claims, methods, results - and scientists themselves - are not, or should not be, influenced by perspectives, value judgments, community bias or personal interests [...] Objectivity is often considered to be an ideal for scientific inquiry, a good reason for valuing scientific knowledge, and the basis of the authority of science in society (Reiss & Sprenger, 2020).

The combination of this Ontology and Epistemology makes up the basic tenets of *Positivism/post-Positivism*. The postpositivist assumptions have represented the traditional form of research, and these assumptions hold true more for quantitative research than qualitative research. This worldview is sometimes called the scientific method or doing science research (Creswell, 2009). Positivism posits that one can arrive at certain knowledge by applying the *scientific method*, which

is a systematic way of gathering knowledge through repeated, impartial, observation and/or experimentation. The classic positivists believed that their methodology would arrive at final conclusions and grant absolute knowledge about observed phenomena. This view drew criticism over time however, with Karl Popper being one of the first major figures to advocate the post-positivist view. This last term is called postpositivism because it represents the thinking after positivism, challenging the traditional notion of the absolute truth of knowledge (Phillips & Burbules, 2000. As cited by Creswell, 2009). For Karl Popper, the process of *Falsification* which is the critical testing of hypotheses or results derived from research, was central to postpositivism. If a result or hypothesis stands up to scrutiny and is not proven false, it can be accepted as most likely true. Postpositivism is also reductionistic in that the intent is to reduce the ideas into a small, discrete set of ideas to test, such as the variables that comprise hypotheses and research questions (Creswell, 2009). The nature of this research project is *Inductive*. Inductive research involves moving from empirical data to theory (Nyeng, 2012). In practice this means that one forms a theory of what objective reality is like based on the observation or experimentation conducted, when applied to a positivist method. Induction is the opposite of *Deduction* which strives to take a theory and break it down into testable parameters. This method is useful for testing the validity of conclusions and hypotheses.

This reductionist approach is the one I have applied to create my questionnaire. IC is a complex field with many affecting factors, just as attitudes can be affected by the mood a person is in on the day they participate in the questionnaire. When designing my questions, I tried to reduce all the complexities into what could realistically be measured, which are associations the participants have forged with other cultures, and how they feel that school has affected those associations when asked about it. Degrees of effect can be gleaned from the available choices in the questionnaire, but as previously stated this can only grant a surface level insight. This is also why I believe that this study could benefit from a mixed-method approach that would give participants a chance to elaborate on their answers in more detail. This survey is in essence a starting point for further studies whose conclusions should be tested through the process of falsification/deduction, as well as elaborated on with qualitative methods.

3.4 Validity, Reliability, and Limitations.

It is vital in research for both the researcher and reader to think critically about the research and be aware of any threats to its validity and reliability, and thus credibility (Sommervold, 2020; Østrem, 2021). I will therefore discuss the *Reliability* of my study and then its *Validity* before briefly summarizing by discussing this study's limitations.

3.4.1. Reliability

Joppe (2000) stated that an accurate representation of the total population under study is referred to as reliable if the results of a study can be reproduced under a similar methodology (as cited by Boru, 2018). Reliability, by definition, refers to the extent to which studies can be replicated (Boru, 2018). The degree to which one would want to replicate the use of my questionnaire is not very relevant as it was primarily designed to be taken by anyone, if they fall within the correct age group and have recently completed Norwegian primary school. It is important that they have recently completed, or are very close to completing, primary school to avoid too much "contamination" by other influences. I did however put in two questions at the very beginning of the questionnaire that provide some very basic information on the participants' backgrounds, but these will only provide insight into ratios.

1) Have you attended Norwegian school consistently since at least 4th grade?

The reason I chose 4th grade is because that is where stage 2 of primary school ends in the LK20 curriculum. It is also at this point that the school starts to explore abstract concepts in English beyond just linguistic mastery. After 4th grade students should be able to "write simple texts that express thoughts and opinions" (LK20. *Competence aims after year 4*, 2020). Both the English, and social studies, subject mention cultural exploration and IC in their competence goals. I believe that after 4th grade the influence from potential earlier school-attendance abroad might impact on the reliability of this study which seeks to explore Schools' impact on students' attitudes towards other cultures. Said impact might be neglectable, especially if the other country is culturally and/or politically similar, but any potential differing results that come with a high number of participants who have not attended Norwegian schools might merit their own research project.

2) Do you have a multi-cultural background?

As I have already stated, one's culture will naturally affect one's thinking. This is the reason I added this question. For the sake of it being possible to reproduce and test the specific results of this study, it would be necessary to replicate its participants. This question makes it possible to determine how many participants have a multi-cultural background and how many have a monocultural background. It must be said though that the participants of this study are relatively arbitrary as i have no way of telling where the answers come from, only that they came from some of the schools I sent the link to or possible somebody who responded to my post in the Facebook group, meant to help master-students find participants for their research. Whether a multi-cultural background makes a difference or not might merit an independent study.

The reliability of this survey is also dependent on the integrity of the teachers who have access to this survey. I must trust that they distributed the questionnaire to the target demographic and allowed them to answer independently in their own time. I am also reliant on the participants' honesty and objectivity, which as mentioned is a crucial factor in positivist research. I also made two questions (4.3 & 4.4) that somewhat contradict each other, though the margin for error should be set wide since the participant's own interpretation of the question's meaning might be different. There are also a few questions that essentially ask the same thing, which would make a wide gap strange. Postholm & Jacobsen (2018) state that the formulation of questions and answers is central for a survey's reliability (as cited by Sommervold, 2020). As mentioned, it was very important for me to use language that the target age-group would find easily comprehensive. This was the focus of my pilot test in which I primarily asked the testers about any unclarity in the language or definitions, in addition to asking for ways to improve the questionnaire itself.

3.4.2. Validity

High reliability is a prerequisite for high validity and is affected by how the data collection is conducted, wording of the questions, and controlling the data (Ringdal, 2013. As cited by Sommervold, 2020). There are two types of threats to validity: internal threats and external threats (Creswell, 2009). *External Validity* refers to the extent to which the findings of a particular study can be generalized across populations (Boru, 2018). In my reliability subchapter I discussed the steps I took to make it possible to reproduce the conditions of the questionnaire and confirm or find possible correlations to other phenomena in my findings. Given that Norwegian schools are all supposed to follow the LK20 curriculum, there is a decent chance that the results of my survey may

be applied to a large part of the population. This is what is referred to as *Generalization*, meaning that my sample can be viewed as representative of the general trends in the entire population. However, this also brings up one of the major weaknesses of my project which is the size of my sample. I was unfortunately only able to get a limited number of participants. This means that my survey may only be mapping the attitude-trends of the schools that responded. To really ensure the external validity of this study it would be necessary to gather more data from more schools over a wider area. This is also why I specified that the schools I sent the questionnaire to were all located in the area that used to be called Akershus county, meaning the area around Oslo. To ensure validity in the context of the entire Norwegian school system it would be prudent to gather data from multiple schools, in multiple regions, all over Norway.

Internal validity threats are experimental procedures, treatments, or experiences of the participants that threaten the researcher's ability to draw correct inferences from the data about the population in an experiment (Creswell, 2009). In other words, Internal validity refers to the extent to which a study accurately tests its intended research question without the influence of confounding factors or extraneous variables. Extraneous variables that could affect the validity of the questionnaire are factors such as the participant's mood or level of fatigue during the survey, which can naturally affect the answers participants give. Confounding factors such as the participant's age, gender, or education level could also impact study outcomes if they are related to the variable being studied, which they obviously are in this case since both education level and age are deciding factors for whether the answers are valid in the context of the study or not.

Another form of validity to consider is *Construct* and *Content* validity. Threats to construct validity occur when investigators use inadequate definitions and measure variables based on those inadequate definitions (Creswell, 2009; Boru 2018). As mentioned earlier, reliability and validity are closely interdependent, and I have already covered the steps I took to ensure that the language in the questionnaire was as clear and comprehensible as possible. As an extra step to avoid misinterpretations I added clarifications to the questions that I thought might be susceptible to misinterpretation. Another concern was the participants' understanding of the concept of culture. In my practice in Norwegian primary schools, I noticed that other cultures are usually encountered in either a national context, or through descriptions of indigenous peoples. The study conducted by Brown & Habegger-Conti (2017) confirms that this is indeed one of the ways that Norwegian school textbooks represent people with different cultural backgrounds. I therefore reinforced this view when specifying for the participants what I meant with cultures since I think that

understanding serves the purpose of this research project well enough, and since this study is not meant to measure students' understanding of culture as a phenomenon. *Content Validity* concerns whether the indicators cover the most important aspects of a construct (Ringdal, 2013. As cited by Sommervold, 2020). In other words, content validity is concerned with whether the questions or items in a measurement tool cover all the relevant aspects of the construct being measured. To achieve good content validity, I was very careful in picking out just what I should use as the base for my questions. Through this process I determined that Michael Byram's objectives were the easiest to operationalize, meaning distilling into quantifiable questions, for my questionnaire.

3.4.3. Limitations

As I have touched on in the reliability and validity subchapters, this study does have some limitations. The one I find to be the biggest is the sample size I was able to obtain. Unfortunately, I was only able to get 37 participants for my questionnaire, in a limited geographical location, and thus even though the intention was to measure the effect of the Norwegian school system on students' attitudes and whether they are compatible with the criteria for achieving IC, it cannot confidently be claimed that the results are generalizable and applicable to the majority of the Norwegian student population in my target demographic. They may however serve to strengthen other studies from the past or future. Another limitation is a common one for quantitative studies, namely the fact that they only provide surface level insight into the phenomena they measure. I stressed that this study would likely be strengthened by some follow-up qualitative methods to gain deeper insight into the truth the answers represent. However, in retrospect I realize that I was too zealous in my quest to maintain the participants' anonymity and as a result I made it impossible for me with my available time and resources to follow up on the results from my questionnaire.

I have discussed most of the limitations of this study in the reliability and validity subchapters and my two main concerns are summed up in this one. However, there is one more factor on my mind that I feel like I must bring forward here concerning what I termed as *Extraneous Variables* in the validity subchapter. It is the one that says that the participant's moods might affect their answers and thus not reflect the actual truth when they answer. That is that the participants' answers may be colored by their relations with their schools. A student who dislikes their school might relate their feelings/attitudes towards other cultures to their school when asked about it, but not necessarily be as opposed to said foreign cultures in reality. I argue however that this is a major point of what this study seeks to measure, since the point is to find what effect, if any, the schools have on students'

attitudes, and in that context, attitudes projected because of negative associations to a third-party effect are valid.

3.5 Ethical considerations

In addition to research-philosophical considerations, whose function is to provide avenues for uncovering truth/establish what reality is, it is also crucial to consider the ethics of one's approach. Science unconstrained by ethical principles can lead to horrible things being done in the pursuit of knowledge, the medical experiments conducted on prisoners of concentration camps in WW2 being a prime example of this. In my research I therefore let myself be guided by the *Norwegian Agency for Shared Services in Education and Research* (sikt.no), which is a resource that exists to help Norwegian researchers conduct their research according to Norwegian and ethical laws. The other is *Kant's Categorical Imperative* which is a phenomenon in the Kantian ethical model. In this subchapter I will present my three main ethical considerations for this research project.

Kant's Categorical Imperative consists of two philosophical statements, or laws, that are supposed to be unassailable. The first is "Act only according to that maxim by which you can at the same time will that it should become a universal law" (Encyclopedia Britannica, n.d.). This means that one should behave in a way that one would want everyone else to behave, which is particularly important when practicing research. There are other formulations that are similar in essence. One in particular that bridges the first formulation of the categorical imperative with the second is the quote attributed to Jesus Christ in which he said, "do unto others, as you would have them do unto you". The second formulation is "So act as to treat humanity, whether in your own person or in another, always as an end and never as only a means" (Encyclopedia Britannica, n.d.). In other words, the wellbeing of people should always be the highest priority. If people are involved as subjects for your research, then their wellbeing is the most important consideration. Or to put it in the context of the "bridging statement" treat your research subjects the way you would want a researcher to treat you. Responding to an anonymous questionnaire is not exactly something that can have a huge effect on a participant's wellbeing. However, one factor that can be influential is whether the participant is participating of their own free will or because they have been pressured to participate. For this reason, I made it clear in the introductory text for the questionnaire that participation is voluntary and that they have the right to withdraw anytime they want, without having to explain themselves.

Informed Consent is a concept that is put in place to protect participants from being exploited in research. The research purpose and process must be completely transparent so that the participants know exactly what they are participating in. As Sikt states in their chapter on informed consent: The information you provide must be concise, easy to understand and written in an easily accessible form. This means that the language must be clear, understandable, and tailored to the participant group. As I have mentioned several times before, the use of clear language was one of my chief priorities when designing the questionnaire. To accommodate the Norwegian laws concerning informed consent I included a statement about the purpose of the questionnaire in its introductory text, in which I inform the participants that through their participation they can help shed light on their school's practice in teaching about foreign/unknown cultures, and thus help make improvements for the future. I also mention that the questionnaire focuses specifically on what attitudes schools may be creating or reinforcing. Thus, the participants are fully aware of all the intentions of the research project.

According to Sikt it is unnecessary to get written consent, or register the project with them, if the data-gathering method does not gather any personal information. If no information is gathered that can be used to trace the identity of the responder, then the data gathering method is considered anonymous. [Nettskjema.no](https://nettskjema.no) is a service developed by the University of Oslo, in which researchers can develop questionnaires that conform to Norwegian law and ethical requirements. One stipulation for maintaining anonymity is that the participant should not even be traceable through an IP-Address. The Nettskjema service has a function that helps maintain said anonymity. I placed high importance on anonymity since I did not think at the time of development that any follow-ups would be necessary, and thus gathering personal information of any kind would be pointless. I also wanted to assure the participants that they could answer honestly if they held any opinions that might be unpopular and that they were safe from any kind of persecution for their answers. That would also serve to maintain their mental wellbeing by negating any need for feeling nervous for their answers or regretting any of them.

4.0 Results

In this chapter I will present the results from my questionnaire. As I have already mentioned, the questions can be divided into two categories:

- 1) Questions that seek to measure whether the students themselves possess attitudes that align with Byram's objectives, and an ethnorelative view.
- 2) Questions that seek to establish whether their school has had an impact on the students' view of other cultures.

In addition to these two come the questions that establish the participants' backgrounds, which I will present first.

4.1 Participants' backgrounds

As mentioned in the subchapter on reliability (3.4.1), I included some background questions that were important for establishing the context of which the results stem from. This was question one and two that seek to establish the participants' cultural backgrounds.

Question 1 sought to establish whether the participants have attended Norwegian school for most of their formative years by asking if they had been in said school since at least 4th grade. Only 1 out of 37 (2.7%) answered no to this question, meaning that the effect on the answers about school influence can safely be disregarded.

Question 2 sought to establish whether the participants had a multicultural background. I find it to be likely that having a multicultural background will naturally affect a participant's perspective on culture and thus affect the answers in a research project such as this one. As stated by Deardorff (2009) in a citation I included in the theoretical framework of this thesis, an "other culture experience" is required to move from ethnocentrism to ethnorelativism. With a multicultural background this process would already be begun or completed to a certain degree, at least enough to make a difference when compared to someone from a monocultural background. The participants in this survey were remarkably split down the middle with 19 out of 37 respondents (51.4%) saying they have a monocultural background and 18 out of 37 (48.6%) saying they have a multicultural background.

4.2 Participants' attitudes

This first category of questions seeks to measure whether students possess attitudes that align with the objectives for achieving IC independently of any influence. As already stated, the questions are based on operationalized objectives laid out by Michael Byram (1997/2020), in particular:

Objective 1) Willingness to seek out or take up opportunities to engage with otherness in a relationship of equality. I find this objective to conform with openness and respect, which are criteria of IC compatible attitudes presented in Deardorff's (2006) model.

Objective 2) Interest in discovering other perspectives. This objective conforms with all three criteria in Deardorff's (2006) model, curiosity, openness, and respect.

Objective 3) Willingness to question the values and presuppositions in cultural practices. This objective covers openness to other cultures in particular, but also shows a willingness to view one's own culture in an objective/critical way which relates to another criterium for achieving IC, namely critical cultural awareness. Respect is also covered by this objective to some extent since a lack of respect would preclude any critical cultural introspection or objective comparisons.

The descriptions presented above are abridged versions of Byram's objectives as he presents them in his (2020) book. For the full citation see the subchapter 2.4 in the Theoretical Foundation chapter. The questions in the questionnaire can be sorted into subcategories that seek to measure alignment with said objectives. Questions are not necessarily limited to one objective at a time and can cover multiple ones. Given the fact that the primary objective of this project is to measure attitudes against IC criteria, it does not present a problem since they are all equally fundamental for the attitudes required for IC. The questions comparable to Objective 1 are 4.7, 8, 9, 10, and 11. Objective 2 is covered most closely by 8, and 9. Objective 3 is covered by 7, 8, 10, 11, and 14.

Respondents' independent attitudes											
Question no.	No. of answ.	Max possible score.	Midpoint.	Score Value:	0	1	2	3	Score	Score in %	
4,7	37	111	55,5		1	0	9	27	99	89,2%	
7	36	36	18		17	19	n.a.	n.a.	19	52,8%	
8	36	108	54		0	12	12	12	72	66,7%	
9	36	108	54		3	9	18	6	63	58,3%	
10	36	108	54		2	11	11	12	69	63,9%	
11	36	108	54		0	5	10	21	88	81,5%	
14	35	70	35		8	21	6	n.a.	33	47,1%	

Table 1. Attitudes in light of IC objectives.

In Table 1, the method I used to quantify most of the data gathered in the questionnaire is visible. The number of answers/respondents (2nd column) is multiplied by the highest score value possible for the answers to get the maximum possible score, which is then divided by 2 to find the midpoint. The answers are sorted by desirability, meaning what would be the ideal outcome in relation to ethno-relativism and the objectives for achieving IC, with each degree of agreement or disagreement being assigned a value. Ideally the resulting scores will be higher than the midpoint, in which case the results will be counted as positive. In essence these questions shed light on school practice and whether it influences the students' interactions with new cultures. Implications of the answers will be discussed in more depth in the *Conclusions* chapter.

Question 8 and 10 are a case in the questionnaire where an answer in the negative is desired. When viewing the results appendix of the questionnaire one will see that the number of respondents in question 14 was actually 36. However, that one missing answer is in an option meant to be disregarded just like in question 6.

4.3 Impact from the schools

To determine whether the school has had an impact on the participating students' cultural learning, I implemented the only open question in the questionnaire (question 3) which asks in what context the participants encounter other cultures most often. In addition to that I also included several questions that ask the participants outright whether they think that their time in school has affected their cultural learning. I will first present the analysis of the open question (no. 3) and then I will present the results of the other closed questions that are relevant.

To analyze the more open answers that Question 3 provided, I sorted them into categories that would relate as closely as possible to each other. I repeated this process three times to be certain that I did not miss anything and to ensure that the categorizations were as relevant/applicable as

possible. Since most of the participants provided more than one answer, I decided to count every answer they provided, thus obtaining many more examples, a total of 79, than the total number of respondents. The result is illustrated in Table 1 below.

Analysis of data from Question 3.		
Category	no. of answers	% of answers
School	22	27,8%
Internet & social media	22	27,8%
Gaming	8	10,1%
News broadcasts	6	7,6%
Books and other reading	5	6,3%
Friends & IRL social interaction	8	10,1%
Other	8	10,1%
Total no. of answers.	79	100,00%

Table 2. Analysis and sorting of data from Question 3.

The exact wording of Question 3, as translated from Norwegian to English, is “In what context do you most often interact with other cultures?” In response to this question, as Table 2 demonstrates, most students listed their school and the internet as the biggest influences. The reason social media and the internet are not separate categories is because the answers received did not provide any distinction between the two and since social media is an entity dependent on the internet i decided that they could belong together in the same category. The abbreviation IRL means “In Real Life” which is a term used to specify that events or interactions did not transpire in the digital universe. I only gave answers that occurred more than five times their own category. The “other” category includes the following: personal interests/hobbies/travel, Traditional media (excluding television news broadcasts) (movies, tv-series, etc.), and a workplace.

The rest of the questionnaire consists of closed questions where participants’ answers are limited to degrees of agreement. The questions relating to the students’ self-perceived effect on their schools’ effect on their view on other cultures are: 4.1, 4.8, 5, 12, and 13.

Do Schools play any significant part in students' perception of other cultures?										
Question no.	No. of answ.	Max possible score.	Midpoint.	Score Value:	0	1	2	3	Score	Score in %
4,1	37	111	55,5		2	5	19	11	76	68,5%
4,8	36	108	54		3	7	20	6	65	60,2%
5	37	74	37		1	22	14	n.a	50	67,6%
12	37	111	55,5		5	9	20	3	58	52,3%
13	37	111	55,5		1	6	15	15	81	73,0%

Table 3. Schools’ impact.

There are several questions that ask the respondents specifically about the impact their schools have had on their attitudes towards other cultures: 4.2, 4.3, 4.4, 4.5, 4.6, and 6. Question 6, though a closed question, is a little different in the sense that it asks the participants whether they have adopted any new cultural practices. I will present the results from table 4 first and then elaborate on Question 6.

Schools' effect on IC										
Question no.	No. of answ.	Max possible score.	Midpoint.	Score Value:	0	1	2	3	Score	Score in %
4,2	37	111	55,5		4	12	15	6	60	54,1%
4,3	37	111	55,5		6	13	13	5	54	48,6%
4,4	37	111	55,5		2	3	12	20	87	78,4%
4,5	37	111	55,5		3	10	7	17	75	67,6%
4,6	37	111	55,5		4	8	15	10	68	61,3%

Table 4. Ways the schools impact students' IC.

The questions posed in this part of the questionnaire measure whether the schools instilled students with curiosity about other cultures, a desire to visit other cultures, the desire to learn about more different cultures, and a tentative look into whether the students view the other cultures as equally valid compared to their own. Question 4.4 and 4.5 are another example of where an answer in the negative is the most positive outcome. Question 4.2 and 4.3 relate closely to each other with the first asking whether the respondent became more curious about the cultures they learned about in school, and the second asking whether the respondent became interested in learning about more different cultures. These two questions align closest with the 1st and 2nd of Byram's (1997/2020) objectives for achieving attitudes that facilitate development of IC, essentially establishing a degree of openness and curiosity. Question 4.4 and 4.5 do essentially the same thing but in the opposite sense, measuring whether the schools have had a detrimental effect. Question 4.6 asks whether the respondent wants to visit any of the cultures they have learned about in school, which covers all the objectives of Byram's model, given that they would not otherwise wish to do so since the target demographic is not old enough to hold the power necessary to go there for nefarious purposes such as exploiting the people which is a criterium that Byram specifies in the first of his objectives.

Question 6 seeks to uncover whether any of the participants have adopted any cultural practices that are not from their own culture, as well as uncovering any actively hostile/dismissive attitudes. The question in the questionnaire, as translated from Norwegian, is: Have you adopted any practices from any of the cultures you learned about in school? Possible answers were "none" (8 answers, 21.6%), "one or two" (8 answers, 21.6%), "a few" (6 answers, 16.2%), and "yes, many" (0%). In addition to these there was also a possible answer meant to root out any closed/hostile/ethnocentric

attitudes; “No, and it is not going to happen.” Nobody picked that alternative, however. Also, on the recommendation of one of the pilot-testers a “I cannot remember” option was added since forcing somebody to pick an arbitrary answer from the list would hurt the reliability of the survey. Many of the respondents (15 or 40.5%) chose that option.

4.4 Summary

In this chapter I have presented the processed results of the questionnaire. The analysis was mainly conducted by assigning the answers a score based on the desirability of the answer and then calculating total score based on the answers provided. There were a few exceptions to this process, which I have elaborated on and explained their meaning. The questionnaire itself was designed in such a way that the participants should not be able to glean the categories the questions belonged to, so this chapter also organizes/sorts the questions into their respective categories. The trend seems to be leaning towards the positive, with only two questions falling under the midpoint, though there are more instances that are close to the midpoint. The midpoint functions as a border between a negative outcome and a positive outcome, with the degree of deviation from the midpoint indicating strength beyond. The overall trend seems to be positive with most of the answers exceeding the midpoint by at least 10 percentage points. Based on the findings from the questionnaire it also seems that school does indeed play a noticeable role in students’ attitudes towards other cultures.

5.0 Discussion

In the previous chapter I presented the results brought in from my questionnaire and sorted them into their respective categories. In this chapter I will discuss the implications of the findings in each category, and strive to answer my research questions:

- 1) *To what extent do the students' mindsets reflect Byram's (1997/2020) notion of intercultural attitudes and Bennet and Bennet's (2004) idea of ethnorelativism?*
- 2) *To what extent may school have had an impact on the students' mindsets regarding such attitudes?*

I will discuss the findings in the same order as I presented the results in the previous chapter. The discussion will be in light of relevant theory, mainly based on Byram's (1997/2020) model and the ideal of ethnorelativism. The Oxford English Dictionary states that a model is a schematization of reality which simplifies and presents the crucial factors or characteristics of the entity which is represented (as cited by Byram, 2020). As with any model, there are limitations (Deardorff, 2006). It is important to keep this in mind when discussing the findings of this survey. The results are measured against an ideal presented by the model, while reality is likely more complex. It is therefore crucial to view the results of this research more as indicators rather than deep insight, which ultimately is the intention of quantitative approaches.

5.1 Participants' backgrounds

As I have already established in, among other examples, the exploration of the concept of sociolinguistics (see subchapter 2.1), cultural background will naturally affect a person's perspectives. This manifests in, among other things, an ethnocentric or ethnorelative view on culture. Therefore, I found it important to gain a surface level insight into the participants' cultural backgrounds, while simultaneously avoiding questions that could compromise the participants' anonymity. To this end I asked whether the respondents had attended Norwegian school consistently since at least 4th grade, that point being chosen because the participant would have been around eight years of age and therefore would be influenced primarily by the Norwegian school system during a very formative time of their life for at least six years. Only one of the 37 respondents answered no to this question so that leads me to conclude that their effect on the overall results of the questionnaire can be disregarded. Finding out to what degree other nations' school

systems may affect a student's attitude towards other cultures is beyond the scope of this study; however, it clearly can have an effect. This is also confirmed by Byram (2020) who cites a EFL objective from the FLT curriculum of the Arab Gulf States, which relates to IC and states that students should "acquire a good understanding of English-speaking people on the condition that it will not lead to the creation of a hostile or indifferent attitude to the students' Arab/Islamic culture (p. 29). This is one example of how another school system's influence could affect the results of this survey, since that clearly places an emphasis on the Arabic/Islamic culture that aligns with ethnocentric ideals. To reiterate though, since only one respondent (2.7%) answered that they have attended a school from a foreign country longer than the set limit for this study, I find it safe to disregard it as an affecting factor on the study.

As for the second question that seeks to establish whether the respondents have a mono or multi-cultural background, there will naturally be some effects that are beyond the scope of this thesis to measure. This is why the wording in the second and third category of questions in the questionnaire explicitly ask for the schools' effect on their attitudes towards other cultures. Attitudes towards other cultures can be affected by historical grudges or rivalries and if there are many respondents with multicultural backgrounds this can affect the measurements in ways that can be difficult to predict, understand, or work with. This is especially true for this study which places such a high importance on maintaining the respondents' anonymity. The school system can act as a balancing force in such cases, but it might be worth a follow-up study to establish exactly what other cultural backgrounds are represented and which foreign cultures spring to their mind when they are asked about foreign cultures. In this survey, all that can be established is that the number of participants with a multicultural, and monocultural background are very even, but all except one have attended Norwegian schools for most of their school-life so far.

5.2 Respondents' attitudes in light of the IC ideal

In this subchapter I will discuss the implications of the results from the questions that relate to Byram's (1997/2020) notion of IC and the accompanying attitude objectives. This is the category of questions that deal with the attitudes themselves, independent of school impact. As mentioned in the results chapter, these questions primarily cover the first 3 of Byram's objectives, they are however related to the concept of IC so other influential models may be applied.

To begin with, the students were asked whether they considered themselves open to other cultures (Question 4.7). Openness is one of the criteria required for developing attitudes that conform with the ideals of IC according to Deardorff's model (2006), and the term encapsulates all five of the objectives Byram (1997/2020) lists as necessary for developing the attitudes necessary for achieving IC. This question scored the highest score (89.2%) in the entire questionnaire which indicates that the students indeed consider themselves to be open to other cultures, which leads me to conclude that there is at least a wish to be open to other cultures. For the answers to be considered at face value one would have to assume a certain level of self-awareness that cannot be taken for granted. I briefly touched upon Dypedahl's (2018) model for IC, and the importance he placed on metacognition for assessing and achieving IC, in subchapter 2.2. It indicates that a certain awareness of relevant concepts, self-analysis, and training are necessary to truly be able to answer such a question as "am I open towards other cultures?" objectively. As I have mentioned, one might think one is open to other cultures until one encounters something so alien that it collides with where the "bar" is set. With that in mind, I will still conclude that the respondents are open to other cultures since a wish and willingness to be so is likely to lead to that result.

The rest of the questions seek to a certain extent to test the validity of the results of question 4.7. A high score in 4.7 would need to be accompanied by positive results in the rest of the questions. Most of the responses had positive results with only question 14 falling below, and Question 7 coming close to the midpoint. Question 7 is a yes/no question that asks whether another culture's perspective has changed the respondent's perspective on something. Only 52.8% answered yes to this. However, this might also just be because the ones that have not might just not have encountered the right opportunities. The answers in this question do not indicate much of anything as they came out. Only scoring in one of the extreme ends might have had implications, like a very low score could have indicated an unwillingness to have one's perspective changed. Question 14 asks the respondents what stance they take when interacting with foreign cultures. Do they stick to their own habits, or do they try to adapt to their new cultural environment? I also included a compromise option since it is not an unreasonable expectation that people choose a combination of the two. This question scored only 47.1%, below the midpoint which contradicts the ideal attitudes in relation to IC, which would have them always trying to adapt to the cultural context they are in. However, it is not unreasonable to wish to hold on to one's own values, and the results do not decidedly preclude a willingness to be flexible. I believe it may be concluded that it is conditional and dependent on which culture they are interacting with, however, to know for certain would require a qualitative follow up on these results, or an independent study.

Questions 8 - 11 seek to test the respondents' general openness towards influence from other cultures. Particularly Objective 1 in Byram's (1997/2020) criteria, willingness to engage with otherness in a relationship of equality (p. 62). Question 10 asks specifically whether the respondent views their own culture as inherently superior to others'. The score (63,9%) is above the midpoint by a decent margin, but a higher score would be desirable for ideal results. The even distribution of the number of answers indicates that there are varied opinions on this matter and thus there are still likely to be instances when other cultures are not viewed as equal. To determine the reasons for this may merit an independent study. Question 8, like Question 10, is an example of questions where answers in the negative are ideal. The question asks whether the respondents believe that their culture should be protected from influence by other cultures. Unless one holds ethnocentric/non-equal attitudes about other cultures, one would not mind influence from other cultures. Therefore, I expected similar results to questions 8 and 10. This prediction turned out to be true, with both questions garnering an even distribution in selected answers, and similar scores with Question 8 scoring 66.7%, only 2.8 percentage points higher than Question 10.

The results from Question 11 with a relatively high score of 81.5% indicate a high willingness to question the practices of one's own culture. It asks whether the participants are open to the idea that other cultures can have a better perspective on reality at times. This aligns very much with Byram's 3rd objective, and indicates a view of other cultures as equal, thus also aligning with Byram's 1st objective. It also indicates a degree of respect for, and openness towards, other cultures which criteria listed in Deardorff's (2006) model. Question 9 asks whether the respondent likes to adopt other cultural phenomena and incorporate them in their own cultural identity to create something unique for themselves. In essence, while Question 11 seeks to measure willingness, this question asks whether they if they actively adopt new viewpoints from other cultures. The results indicate that though they are open to other cultures having better viewpoints on certain things, the rate of conscious adoption is not as high. This might also be due to a lack of opportunity because no compelling viewpoint has been encountered. As stated by Deardorff (2009), a significant other culture experience is required to move towards the ethnorelative ideal and thus make a habit of adopting cultural practices/viewpoints from other cultures. The implications/importance of exposure and type of exposure are discussed in the other part of this study. It might also be that the respondents simply are not interested in seeking out other cultures to learn their perspectives. This is not unreasonable as long as they are willing to adopt anything if they like it, but it does contradict

Byram's (1997/2020) 2nd objective which stresses the importance of interest in discovering other cultures' perspectives.

So, what general conclusions can be drawn from the results of this first part of the study? The responses indicate a strong desire to be, and a self-perception of being, open to other cultures and their views. The participants seem to be very willing to embrace other cultural perspectives on the world. However there seems to be a disconnect between the willingness to do so, and actually doing so. When asked whether respondents have made any changes in their lives based on other cultural perspectives, they did score above the midpoint, but the data indicate that there is still room for quite a bit of improvement if the ideals of IC are to be achieved. That being said, the disconnect might also just be caused by lack of opportunity to have one's perspectives influenced, rather than a lack of willingness, due to for example a lack of in-depth exposure to other cultural perspectives. As previously established, the attitudes are the foundations upon which IC is built, but as Dearnorff's (2006) model indicates it is a cyclical process in which attitudes change during the process of achieving IC. That means that the results of this questionnaire are not final. In general, I think it is safe to conclude that, even though there is room for improvement, the attitudes gleaned from this survey indicate a good foundation for building towards the ideals of IC.

5.3 School's impact on students' views of other cultures

In this subchapter I discuss the findings related to whether schools have an impact on students' attitudes towards other cultures, which is the second category of questions in the questionnaire. In the theoretical foundation chapter of this thesis, I have already established that school is supposed, and thought, to be an influential factor in developing students' attitudes towards other cultures. However, I found it prudent to establish whether the students themselves think that their school has had an impact since, as I mentioned in the introduction to this chapter, the reality may not necessarily match the ideal set by the Norwegian LK20 Curriculum. It is explicitly stated in the LK20 English core elements (2020) that it is a goal of the school to develop students' IC, but if asked would the students themselves count school as a factor in their cultural learning? This is what I sought to answer in this category of questions. I will first discuss the implication of the results from Question 3 which was the only open question in the questionnaire, and then I will discuss the implication of the closed questions that explored the same question.

The idea behind Question 3 was to see what associations came to the participants' mind when asked about their cultural encounters with the hope that school would be a prevalent answer. School turned out to share the top spot along with exposure through the internet/social media, with IRL social interactions and gaming sharing second place, followed by news broadcasts in third place. Though this is only based on what immediately came to the respondents' minds as they were taking the questionnaire, I think it is safe to conclude that school is one of the chief means of exposure to foreign cultures in this sample. Though the answers to Question 3 lead me to conclude that the school is a very present means of exposure to other cultures, it cannot be said that it has a leading influence on the actual attitudes. This is evident from the results from question 12 which asks about that very thing and barely managed to stay above the midpoint in the scoring. It seems to me to confirm the results from Question 3 that school is just one of several ways that students get exposed to other cultures. The cultures that do get introduced in the classes seem to be presented in a mostly varied light, however the trend is leaning in a positive direction based on the answers to Question 5. The answer to question 4.1 does indicate that the school might be a source that introduces the students to a wide variety of foreign cultures and 4.8 indicates that the result is that the students view themselves as more open towards other cultures they learn about, which might be connected to the results of question 5 stating that new cultures are presented in a positive light. The seeming contradiction to questions 3 and 12 that arise from the answers to 4.1 and 4.8, seem to me to indicate that schools might essentially be described as a quantitative source for exposure to other cultures in the sense that students get a surface level insight to many cultures, but not what could be described as qualitative insight into the cultures they study. This makes sense as there are many different cultures to cover in the English, social studies, and even Norwegian subjects, which will naturally place time limits on how in-depth a culture can be studied.

There are ways to remedy this situation though. One of which is for schools to discuss current events involving other cultures, and issues that arise with them in class. According to the results from question 13, current events are discussed in class quite regularly. This is positive since the results from Question 3 indicate that news is a relatively frequent source of exposure. However, it is likely not going to be enough. For schools to become more influential on the students' attitudes and thus promote IC in students, they should harness the other sources of exposure and utilize them. According to Question 3 the internet/social media and gaming are frequent sources of exposure. In subchapter 2.5 I present some examples of classroom activities suggested by Moeller & Nugent (2014) and Brown & Habegger-Conti (2022) that are meant to promote IC. Especially the first, *Cultural online blog exchange* can be utilized to harness the potential in the exposure students get

online, which rivaled the schools. With cooperation between schools internationally, all the suggestions I included and many more could be implemented and thus schools could increase their effect on students' IC and provide more qualitative insights into other cultures, thereby increasing their influence in shaping students' view of other cultures and instill an ethnorelative worldview.

The results so far indicate that school is indeed a relatively significant source of exposure to other cultures, but does school have a significant impact on the attitudes the students form about other cultures? Question 4.2 asks whether the respondent became more curious about foreign cultures they learned about in school, while 4.3 asks whether they became curious to learn about more cultures after learning about the ones they learned about in school. These align with Byram's (2020) objective no. 1, willingness to seek out or take up opportunities to engage with otherness in a relationship of equality (p. 62). Without being open to, or curious about, other cultures this objective cannot be fulfilled. The results once again indicate that although it is a contributing factor, school does not seem to carry any major influence on students' perceptions of other cultures. In fact, the result of question 4.3 is one of two cases of the score falling below the midpoint, even though it is only very slightly. Question 4.4 and 4.5 turns the previous two questions around to gain insight into whether the schools have had a negative impact on the students' openness and thus ability to fulfill objective 1. The very high score on question 4.4 indicates that the school has at least not had a negative impact on the students' willingness to learn about even more different cultures. 4.5 also indicates that students are not left with a negative impression of the cultures they learn about in school. Based on this I conclude that the school indeed is an important source of exposure to other cultures but does not really affect the attitudes of the students significantly, either in a positive or negative way. A more positive outcome however comes from question 4.6 which asks whether the respondent wishes to visit any of the cultures that they have learned about in school. The response was more positive which indicates that the students are still interested in learning more, which again indicates at least a limited ability to generate some curiosity, and in the longer term could lead to an eventual development of attitudes that align more closely with the ideals of IC.

Finally in Question 6, which asks whether the participant has adopted any practices from cultures they have learned about in school, seeks to uncover how many students have consciously made that choice. This question specifically tests the 3rd of Byram's (2020) objectives for attitudes that aligns with his notion of IC, which requires willingness to question values and presuppositions in cultural practices (p. 63). 15 out of 37 (40.5%) answered that they cannot remember any examples which

again seems to confirm that the cultural learning in school might not be as impactful as it could be. Eight respondents (21.6%) responded that they have adopted nothing, which might indicate a necessity for deeper exploration to find anything that is appealing and trigger the precondition for Byram's (2020) 4th objective which requires readiness to experience the different stages of adaptation to, and interaction with, another culture (p. 63). The process could then be tracked using the DMIS-model. 16 respondents (37.8%) responded that they have adopted one or more cultural practices from the cultures they have learned about in school. This indicates that the school can absolutely have an impact on students' intercultural learning and promote attitudes that align with the goals of IC if it is prioritized, which as mentioned in subchapter 2.5, Moeller & Nugent (2014) and Leikvoll (2022) state should be a priority for students to be prepared for the globalized world of the future. Brown & Habegger-Conti in their (2017) study that i presented in the same subchapter (2.5) also lead me to conclude that an increased focus and more in-depth exploration of other cultures, as well as a teacher's increased awareness in how they present the foreign cultures, could in time lead to stronger results compared to the ones Question 6 yielded this time.

5.4 Ethnocentric or ethnorelative

In this subchapter I will discuss the results of the questionnaire in the light of Bennett & Bennett's (2004) DMIS-model. The scoring in the questionnaire was implemented not only to show averages in the answers, but also to illustrate whether the responses were leaning towards the ethnocentric or ethnorelative side, with the midpoint-score in the data also representing the border between ethnocentrism and ethnorelativism. The total average score of all the different questions combined is 1117 out of 1719 (65%) with the midpoint being at 859,5. Since the DMIS-model is divided into six different stages, it is possible to calculate that each stage represents 16.6% of the entirety of the model. When this is taken into consideration, one can determine that on average the attitudes gleaned from the questionnaire correspond with being in the *Acceptance* stage, but very close to the *Adaptation* stage which begins at 66.4%. This is only based on the statistical analysis of the data from the questionnaire but based on the conclusions drawn when analyzing the individual questions one can also recognize some defining characteristics of the different stages in the DMIS-model.

One question that indicates placement in the model is Question 14. The fact that most answers land on the compromise indicates a foot in both stages. The indicator of the acceptance stage is that there is an openness to the value of other cultures, which is confirmed by the responses to other questions in the questionnaire that indicate a will/desire to be open towards other cultures. That conclusion is

also strengthened by the fact that almost as many people answered that they prioritize adaptation to their cultural environment, as people who answered the opposite. However, slightly more respondents said that they take on the role of a representative of their own culture and therefore behave in ways they are used to when they are in a foreign cultural environment. This indicates an attitude that aligns more with the *Minimization* stage on the ethnocentric side of the DMIS-model, since it indicates a view that one's own culture is superior to the host culture. The score of this question (47.1%) seems to confirm this conclusion. Questions 8 and 10 also reflect the fact that there are some ethnocentric leanings given the fact that one third of the answers they yielded were in the lower end of desirability in relation to what would have been ideal.

Overall, the indications of the answers and trends shown by the results of the questionnaire seem to align with the *Acceptance* stage, just like the statistics suggest. The high willingness/desire to be open towards other cultures place the participants in this sample firmly in the ethnorelative category, but the lack of examples on actual follow through preclude placement in the *Adaptation* stage since the participants still seem to draw a clear distinction between other cultures and their own.

6.0 Conclusion

In this chapter I will summarize the findings of the thesis and discuss its limitations and suggestions for further research. This thesis strived to answer two questions:

- 1) *To what extent do the students' mindsets reflect Byram's (1997/2020) notion of intercultural attitudes and Bennet and Bennet's (2004) idea of ethnorelativism?*
- 2) *To what extent may school have had an impact on the students' mindsets regarding such attitudes?*

To answer them a questionnaire was developed. A questionnaire is a quantitative research method that is meant to provide surface level insights from a large data sample. The target demographic for this study was people who have recently completed or are about to complete Norwegian primary school. The purpose of this study was to provide insight into the attitudes of students, in light of the ideals of intercultural competence (IC), at this point in time since Norway has recently implemented a new curriculum (LK20) which prioritizes IC more than ever before. However, to be able to measure whether the new curriculum has had an impact on students' IC and attitudes in the future, it will be necessary to know what the current state is. To provide that insight has been the primary purpose of this study.

The results from the questionnaire indicate that the respondents generally do possess the attitudes necessary for achieving IC, but that there is still room for improvement. This is in line with expectations since IC is not something one can finally achieve, rather it is a continuous process according to the theorists I have based this study on. The study also concluded that the respondents still maintain distinctions between their own and other cultures. This does contradict the ideals of IC, which demand full equality between all cultures, without any distinctions being drawn that make any indications about any culture's validity. The data indicate a high willingness/desire to be open towards other cultures, but not many have followed through with adopting other cultural practices or viewpoints, though this might also simply be due to a lack of opportunity. Regarding the question of possible impact from schools, it seems that schools mainly serve as a source of exposure to other cultures, but do not seem to impact on the students' attitudes towards other cultures in any significant way, either positively or negatively.

6.1 Implications

The results of this study suggest that schools have the potential to be a major influence on students' attitudes towards other cultures. However, in order to achieve this, more time and resources need to be invested into the exploration of the cultures students encounter in depth. In subchapter 2.6 I include some suggested classroom activities that can promote an in-depth exploration of other cultures. The LK20 curriculum places high priority on the development of IC in Norwegian schools, but it is also a goal in many European countries with the Council of Europe having its own goals for developing IC in the EU. The internet can be a significant asset in this goal as it enables schools from all over the world to cooperate, and joint tasks could be implemented across classes from different cultures/nations. This would serve to provide the significant other-culture experience necessary for developing IC. This is just one suggested course of action as there are many things that can be considered other-culture experiences, from seeing pictures to reading literature or watching movies. However, if the ideals of IC are to be achieved as the LK20 curriculum stipulates they should, then it is important for teachers to manage the perceptions that students develop as they learn about other cultures and invest more time into in-depth exploration of the cultures that students learn about.

6.2 Suggestions for further research

My intention in this study has been to gauge students' perception about what kind of impact the school has had on their perceptions about other cultures, and whether their attitudes towards other cultures align with the ideals of IC. Due to the quantitative nature of this study, I have only been able to gain a surface level insight into the subject. Therefore, the best suggestion for further research would be to follow up on the results with qualitative methodology to gain deeper insight. This would include, examining potential correlations between the responses and multicultural vs. monocultural backgrounds, confirming whether the lack of significant impact on attitudes is due to lack of opportunity or lack of willingness, and a project to establish just how the students view other cultures and how they define them. This project turned out to raise many more questions than it answered for me, so essentially, I would recommend any type of research that seeks to test/challenge my conclusions in this project or to answer the further questions it raises.

6.3 Closing remarks

I have found working with and learning about IC to be immensely rewarding. My interest in this field was born from pretty lofty idealism, born from a vision of what humanity could become in a future that still is so far away that it may seem overly ambitious to think that far ahead, especially as a lowly student writing his first thesis. I did not even know that the field of IC existed when I first got the idea of measuring what attitudes Norwegian students hold towards other cultures. However, the fact that IC has existed as a field for over 30 years is to me a sign that the dream of a world, united in one global civilization is being worked towards. It is my firm belief that teaching IC should be a priority in all schools around the world in EFL teaching. During these months that I have worked on this thesis I have continued to meet people in Oslo who come from all around the world, and I have noticed that my interactions with them have improved, not that they were bad before, and that the exchanges somehow seemed more meaningful. The fact that it has had an impact on me only strengthens my belief in it and makes me motivated to teach IC to my future pupils.

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Appendix A. The Questionnaire.



IC

Spørreskjema om Interkulturell Kompetanse i Norsk Grunnskole

Hei og takk for at du deltar i denne undersøkelsen.

Formålet med dette spørreskjemaet er å få en oversikt over hvilke holdninger elever har til folk med en annen kulturell bakgrunn, eller folk som kommer fra et helt annet samfunn, som de lærer om i skolen, spesielt i Engelsk undervisningen. Ved å delta i denne undersøkelsen kan du være med på å kaste lys over ting som må forbedres, og hjelpe norske skoler med å bli bedre til å undervise om ukjente kulturer i fremtiden. Svarene på dette spørreskjemaet er fullstendig anonyme, det vil ikke bli samlet noen personopplysninger, ikke engang hvilken skole svarene kommer fra, i tråd med Norsk personvernsløy. Du har også rett til å trekke deg fra å delta i denne undersøkelsen når du vil.

Noen kanskje litt uklare uttrykk som kommer til å gå igjen i dette skjemaet er: kulturer og folkeslag. Med disse mener jeg altså spesifikt mennesker som kommer fra en annen kulturell bakgrunn enn din egen. Eksempler på disse kan være folk som kommer fra helt andre land/kontinenter, men også urbefolkninger i landene som for eksempel Samene i Norge eller Aboriginerne i Australia. Rett og slett altså, folk med andre vaner og syn på livet enn dine egne.

Tusen takk for deres ærlige svar og lykke til med videre utdanning.

1. Har du gått fast på Norsk grunnskole siden minst 4. klasse?

- Ja
- Nei

2. Har du flerkulturell bakgrunn?

Altså, har du en forelder eller to foreldre som kommer fra forskjellige kulturer, eller har flyttet til Norge fra et annet land?

- Ja
- Nei

3. I hvilken sammenheng blir du kjent med andre kulturer oftest?

Møter du, eller blir du kjent med, nye kulturer mest via: skole, internett, gaming, lesing av bøker, nyhetene, eller på andre måter?

Gi en kort forklaring på hvordan du lærer om dem.

Husk: Ikke oppgi noen personlig informasjon som Navn, kjønn, bosted, osv...

4. Det vil nå komme en rekke utsagn med 4 svaralternativer. Kryss av for hvor enig eller uenig du er i utsagnet.

Jeg har blitt kjent med mange forskjellige kulturer og urbefolkninger gjennom undervisningen i skolen.

- Helt uenig
- Delvis uenig
- Delvis enig
- Helt enig

Jeg ble mer nyskjerrig på fremmede folkeslag/kulturer jeg ble kjent med i undervisningen.

- Helt uenig
- Delvis uenig

Delvis enig
Helt enig

Jeg har blitt interessert i å lære om flere kulturer/folkeslag etter å ha lært om de jeg har lært om på skolen.

Helt uenig
Delvis uenig
Delvis enig
Helt enig

Undervisningen om andre kulturer/folkeslag gjorde meg mindre interessert i å lære om flere.

Helt uenig
Delvis uenig
Delvis enig
Helt enig

Etter undervisningen om andre kulturer/folkeslag i skolen er jeg glad for at jeg ikke er en del av dem.

Helt uenig
Delvis uenig
Delvis enig
Helt enig

Jeg har lyst til å besøke en eller flere av de andre kulturene jeg har lært om i skolen.

Helt uenig
Delvis uenig
Delvis enig
Helt enig

Jeg er åpen for andre kulturer.

Helt uenig
Delvis uenig
Delvis enig
Helt enig

Skolen har gjort meg åpnere for andre kulturer.

Helt uenig
Delvis uenig
Delvis enig
Helt enig

5. Synes du at undervisningen presenterer fremmede kulturer i godt eller dårlig lys?

Godt lys
Dårlig lys
Det varierer

6. Har du adoptert noen praksiser fra andre kulturer som du har lært om i skolen?

Altså, er det ting andre kulturer du har lært om gjør som du har begynt å gjøre selv, eller som du tenker er bedre/smartere enn kulturen/kulturene du anser som din egen?

Ja, mange!

Noen få.

En eller to.

Ingen.

Nei, og det kommer ikke til å skje.

Kommer ikke på noen.

7. Har du endret mening om noe du tenkte om verden/livet, eller rett og galt, etter å ha blitt kjent med en annen kulturs syn på det samme?

Altså, har andre kulturer endret måten du tenker over noe på?

Ja

Nei

8. Enig eller Uenig: Min kultur må bevares og beskyttes for innflytelse fra andre kulturer.

Altså, min kultur må ikke blandes med andre kulturer.

Helt uenig

Litt uenig

Delvis enig

Helt enig

9. Enig eller Uenig: Jeg liker å blande sammen forskjellige ting fra forskjellige kulturer og skape noe nytt/eget.

Helt uenig

Litt uenig

Delvis enig

Helt enig

10. Enig eller Uenig: Min kultur er generelt bedre enn andre kulturer.

Helt uenig

Litt uenig

Delvis enig

Helt enig

11. Enig eller Uenig: Det er slettes ikke sikkert at min kultur har de beste svarene på alt. Andre kulturer kan godt ha bedre svar.

Helt uenig

Litt uenig

Delvis enig

Helt enig

12. I hvor stor grad har skolen bidratt til å forme ditt syn på andre kulturer?

Ingen grad

Liten grad

Noen grad

Stor grad

13. Har hendelser i verden som involverer andre kulturer/folkeslag blitt diskutert/drøftet i klasserommet?

Altså, når det for eksempel har vært en sak i nyhetene som handler om forskjellige folkeslag/kulturer, har det da blitt brukt tid på å drøfte dette i klasserommet for å skape et riktig perspektiv på saken? Eksempler kan være: Samer i Norge, krigen i Ukraina, opprøret i Iran, innvandringspolitikk, osv...

Ofte

Av og til

Sjelden

Aldri

14. I møte med noen fra en annen kultur...

Tilpasser jeg meg til kulturen jeg har å gjøre med så godt jeg kan

Er jeg en representant for min egen kultur, og oppfører meg slik jeg er vant til

Prøver jeg å finne en mellomting mellom de to alternativene over

Jeg møter aldri noen med annen kulturbakgrunn

Appendix B. Questionnaire with responses.



IC

Oppdatert: 30. april 2023 kl. 00:21

Spørreskjema om Interkulturell Kompetanse i Norsk Grunnskole

Hei og takk for at du deltar i denne undersøkelsen.

Formålet med dette spørreskjemaet er å få en oversikt over hvilke holdninger elever har til folk med en annen kulturell bakgrunn, eller folk som kommer fra et helt annet samfunn, som de lærer om i skolen, spesielt i Engelsk undervisningen. Ved å delta i denne undersøkelsen kan du være med på å kaste lys over ting som må forbedres, og hjelpe norske skoler med å bli bedre til å undervise om ukjente kulturer i fremtiden. Svarene på dette spørreskjemaet er fullstendig anonyme, det vil ikke bli samlet noen personopplysninger, ikke engang hvilken skole svarene kommer fra, i tråd med Norsk personvernsløy. Du har også rett til å trekke deg fra å delta i denne undersøkelsen når du vil.

Noen kanskje litt uklare uttrykk som kommer til å gå igjen i dette skjemaet er: kulturer og folkeslag. Med disse mener jeg altså spesifikt mennesker som kommer fra en annen kulturell bakgrunn enn din egen. Eksempler på disse kan være folk som kommer fra helt andre land/kontinenter, men også urbefolkninger i landene som for eksempel Samene i Norge eller Aboriginerne i Australia. Rett og slett altså, folk med andre vaner og syn på livet enn dine egne.

Tusen takk for deres ærlige svar og lykke til med videre utdanning.

1. Har du gått fast på Norsk grunnskole siden minst 4. klasse?

Antall svar: 37

Svar	Antall	% av svar	
Nei	1	2.7%	2.7%
Ja	36	97.3%	97.3%

2. Har du flerkulturell bakgrunn?

Antall svar: 37

Svar	Antall	% av svar	
Nei	19	51.4%	51.4%
Ja	18	48.6%	48.6%

3. I hvilken sammenheng blir du kjent med andre kulturer oftest?

- Jeg blir informert om og kjent med nye kulturer via: nyhetene, gaming, skolen, bøker, sosiale medier og internett.
- Skole, internett, nyheter
- Jeg blir som oftest kjent med nye kulturer via internett og gaming siden det er der jeg som regel møter / blir informert om andre kulturer.
- Blir mest kjent gjennom gaming og internett, der jeg enten støter på personer som tilhører forskjellige kulturer eller får vite mer om de gjennom venner.
- Jeg blir mest kjent med andre kulturer gjennom skole og internett hvor jeg da sosialiserer meg med forskjellige folk, uansett kultur.
- Kjenner mange som ikke er fra Norge, er interessert i historie/geografi

Side: 1/8

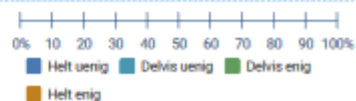
- Skole
- Gaming
- Sosiale sammenkomster som fester, ungdomsklubber eller events
- Venner og YouTube videoer som forteller om kulturelle ting eller historier.
- Begge foreldrene kommer fra Polen og jeg ble også født der, jeg møter også andre fra rundt om verden på internett også.
- finner trivia på internett og i filmer men når det gjelder dypere kunnskap og forståelse er krle faget på barneskolen det jeg husker mest
- Jeg lærer det mest av internett eller venner, jeg lærer som regel om det når det kommer opp i samtaler eller hvis jeg er nysgjerrig og søker på nett. Vi lærer selvfølgelig en del om kultur på skolen også.
- Jeg lærer språket deres og kulturen deres når vi snakker norsk eller engelsk på skolen
- Det er mange forskjellige kulturer jeg opplever gjennom skolen, men det er også mange ulike kulturer gjennom gaming.
- Gjennom folk jeg møter på skolen, litt nyheter og litt bøker.
- Som oftest har jeg kontakt med andre kulturer via internett(sosiale medier) og ved hjelp av gaming. Min far er også engelsk, så jeg kjenner kulturen fra storbritannia godt også
- Føler det er en blanding av nye folk jeg møte ofte på nett og ting jeg leser som lærer meg om det, har også lært litt om det på skolen, men føler det er litt mer generalisert enn det man får fra en person.
- internett og gaming siden jeg spiller med noen folk som er fra andre kulturer.
- Andre folk med annen bakgrunn, på skolen
- På skolen, på jobb
- skole, internett, nyhetene
- Der jeg vokste opp var det masse folk fra forskjellig bakgrunn så jeg har lært om kulturer gjennom skole, område og av å være utafor huset.
- Dra på speiderleirer og ferier i ulike land
- internett, møter i diverse organisasjoner
- skole, internett og spill
- internett, skole, tv-serier og filmer, bøker.
- Jeg lærer mye på sosiale medier, av venner og av nyheter. Det jeg lærer er å forstå andre kulturer og ulike synspunkter
- Ved å snakke med folk på nettet
- Alt egentlig. Jeg føler man blir hele tiden introdusert til nye kulturer. I familien blir det flerkulturelt med at folk gifter seg, på internett og på skole snakker man med forskjellige folk hvor mange har veldig ofte forskjellig bakgrunn.
- skole, internett, nyheter
- på skolen ved å gjøre oppgaver.
- skole oppgaver om urbefolkning etc.

Side: 2/6

- Skole
- På sosiale medier.
- skole, internett og lesing av bøker. Jeg lærer om dem ved å se og høre.




Spørsmål uten tekst

Svar	Helt uenig	Delvis uenig	Delvis enig	Helt enig	Diagram
Jeg har blitt kjent med mange forskjellige kulturer og urbefolkninger gjennom undervisningen i skolen.	2	5	19	11	
Jeg ble mer nysgjerrig på fremmede folkeslag/kulturer jeg ble kjent med i undervisningen.	4	12	15	6	
Jeg har blitt interessert i å lære om flere kulturer/folkeslag etter å ha lært om de jeg har lært om på skolen.	6	13	13	5	
Undervisningen om andre kulturer/folkeslag gjorde meg mindre interessert i å lære om flere.	20	12	3	2	
Etter undervisningen om andre kulturer/folkeslag i skolen er jeg glad for at jeg ikke er en del av dem.	17	7	10	3	
Jeg har lyst til å besøke en eller flere av de andre kulturene jeg har lært om i skolen.	4	8	15	10	
Jeg er åpen for andre kulturer.	1	0	9	27	
Skolen har gjort meg åpnere for andre kulturer.	3	7	20	6	







5. Synes du at undervisningen presenterer fremmede kulturer i godt eller dårlig lys?

Antall svar: 37

Svar	Antall	% av svar	
Det varierer	22	59.5%	 59.5%
Dårlig lys	1	2.7%	 2.7%
Godt lys	14	37.8%	 37.8%



6. Har du adoptert noen praksiser fra andre kulturer som du har lært om i skolen?

Antall svar: 37

Svar	Antall	% av svar	
Kommer ikke på noen.	15	40.5%	 40.5%
Nei, og det kommer ikke til å skje.	0	0%	0%
Ingen.	8	21.6%	 21.6%
En eller to.	8	21.6%	 21.6%
Noen få.	6	16.2%	 16.2%
Ja, mangel	0	0%	0%




7. Har du endret mening om noe du tenkte om verden/livet, eller rett og galt, etter å ha blitt kjent med en annen kulturs syn på det samme?

Antall svar: 36

Svar	Antall	% av svar	
Nei	17	47.2%	 47.2%
Ja	19	52.8%	 52.8%

8. Enig eller Uenig: Min kultur må bevares og beskyttes for innflytelse fra andre kulturer.





Antall svar: 36

Svar	Antall	% av svar	
Helt enig	0	0%	0%
Delvis enig	12	33.3%	 33.3%
Litt uenig	12	33.3%	 33.3%
Helt uenig	12	33.3%	 33.3%

Side: 4/6





9. Enig eller Uenig: Jeg liker å blande sammen forskjellige ting fra forskjellige kulturer og skape noe nytt/eget.

Antall svar: 36

Svar	Antall	% av svar	
Helt enig	6	16.7%	 16.7%
Delvis enig	18	50%	 50%
Litt uenig	9	25%	 25%
Helt uenig	3	8.3%	 8.3%




10. Enig eller Uenig: Min kultur er generelt bedre enn andre kulturer.

Antall svar: 36

Svar	Antall	% av svar	
Helt enig	2	5.6%	 5.6%
Delvis enig	11	30.6%	 30.6%
Litt uenig	11	30.6%	 30.6%
Helt uenig	12	33.3%	 33.3%





11. Enig eller Uenig: Det er slettes ikke sikkert at min kultur har de beste svarene på alt. Andre kulturer kan godt ha bedre svar.

Antall svar: 36

Svar	Antall	% av svar	
Helt enig	21	58.3%	 58.3%
Delvis enig	10	27.8%	 27.8%
Litt uenig	5	13.9%	 13.9%
Helt uenig	0	0%	0%





12. I hvor stor grad har skolen bidratt til å forme ditt syn på andre kulturer?

Antall svar: 37

Svar	Antall	% av svar	
Stor grad	3	8.1%	 8.1%
Noen grad	20	54.1%	 54.1%
Liten grad	9	24.3%	 24.3%
Ingen grad	5	13.5%	 13.5%





13. Har hendelser i verden som involverer andre kulturer/folkeslag blitt diskutert/drøftet i klasserommet?

Antall svar: 37

Svar	Antall	% av svar	
Aldri	1	2.7%	 2.7%
Sjelden	6	16.2%	 16.2%
Av og til	15	40.5%	 40.5%
Ofta	15	40.5%	 40.5%

14. I møte med noen fra en annen kultur...

Antall svar: 36

Svar	Antall	% av svar	
Jeg møter aldri noen med annen kulturbakgrunn	1	2.8%	 2.8%
Prøver jeg å finne en mellomting mellom de to alternativene over	21	58.3%	 58.3%
Er jeg en representant for min egen kultur, og oppfører meg slik jeg er vant til	8	22.2%	 22.2%
Tilpasser jeg meg til kulturen jeg har å gjøre med så godt jeg kan	6	16.7%	 16.7%

Side: 6/6