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THE ROLE OF INTERCULTURAL APPROACH TO ENGLISH LANGUAGE TEACHING
IN BOSNIA AND HERZEGOVINA IN FOSTERING RESPECT FOR DIVERSITY IN
EDUCATION

ULOGA INTERKULTURALNOG PRISTUPA U PODUČAVANJU ENGLESKOG JEZIKA
U BOSNI I HERCEGOVINI ZA POTICANJE POŠTIVANJA RAZLIČITOSTI U
ODGOJNO-OBRAZOVNOM RADU

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ABSTRACT

The aim of this paper is to present the concept of intercultural communicative competence and its role in the era of globalization. Briefly, the paper will introduce definitions, aspects and importance of intercultural communication and intercultural education and present the main skills that form intercultural communicative competence. The paper will also discuss importance of development of intercultural communicative competence skills in EFL classroom. Further, this paper will present research about students' and teachers' views about intercultural approach to English language learning and teaching and investigate to what extent is intercultural education present in Bosnia and Herzegovina in the field of teaching English as a foreign language. The study was conducted in May 2018. The participants of this study were 66 primary school students and 44 secondary schools students from small town in Central Bosnia, Novi Travnik. The results showed that both students and teachers have positive attitude towards integrating methods, activities and techniques that stimulate development of ICC skills in the process of teaching and learning English as a foreign language. However, practical implementation of ICC skills in the EFL classroom remains challenging, mainly because educational system in Bosnia and Herzegovina recognizes its importance only to a certain extent.

Key words: intercultural communication, intercultural education, intercultural communicative competence, English as a foreign language

ABSTRAKT

Cilj ovog rada jeste predstaviti koncept interkulturalne komunikacije kompetencije i njenu ulogu u vremenu globalizacije. Ukratko, rad će predstaviti definicije, svojstva i važnost interkulturalne komunikacije i interkulturalnog obrazovanja, te opisati ključne vještine koje čine interkulturalnu komunikacijsku kompetenciju. Rad će se također osvrnuti na važnost razvijanja vještina interkulturalne komunikacijske kompetencije u procesu učenja engleskog jezika. Nadalje, rad će predstaviti istraživanje o stavovima učenika i nastavnika engleskog jezika o interkulturalnom pristupu učenja i podučavanja engleskog jezika, te istražiti u kojoj je mjeri prisutno interkulturalno obrazovanje na području Bosne i Hercegovine. Istraživanje je sprovedeno u maju 2018. godine. U istraživanju je učestvovalo 66 učenika osnovne škole i 44 učenika srednje škole iz Novog Travnika, malog grada iz Srednje Bosne. Rezultati israživanja su pokazali da učenici i nastavnici dijele pozitivan stav o uključivanju metoda, aktivnosti i tehnika koje doprinose razvoju vještina interkulturalne komunikacijske kompetencije u procesu učenja i podučavanja engleskog jezika. Ipak, praktična implementacija interkulturalne komunikacijske kompetencije u proces učenja engleskog jezika ostaje zahtjevan zadatak, uglavnom zato što je obrazovni sistem u Bosni i Hercegovina prepoznaje njenu važnost samo djelimično.

Ključne riječi: interkulturalna komunikacija, interkulturalno obrazovanje, interkulturalna komunikacijska kompetencija, engleski kao strani jezik

1.0 INTRODUCTION

The field of the Teaching English as a Foreign Language has gone through different phases and experienced many changes throughout history. Grammar-Translation Method, based on the model of teaching of classical languages such as Latin and Greek, Audio-Lingual method, focused on oral drills and Communicative Language Teaching that emphasises interaction as a main way of learning are only some of the various approaches used for teaching English to non-native speakers. In late 1980s, both linguists and educationalist started to point out that all of contemporary approaches tended to underestimate role of culture in the process of learning English as a second language.¹ Alan Pulverness, professor at the Norwich Institute for Language Education, commented on English language teaching in 1970s (cited in Corbet 2003):

English was seen as a means of communication which should not be bound to culturally-specific conditions of use, but should be easily transferable to any cultural setting. Authenticity was a key quality, but only insofar as it provided reliable models of language in use. Content was important as a source of motivation, but it was seen as equally important to avoid material which might be regarded as ‘culture bound’. Throughout the 1970s and much of the 1980s, syllabus design and materials writing were driven by needs analysis, and culture was subordinated to performance objectives.²

The attempts to integrate culture in EFL curriculum started at the beginning of 21st century. Instead of focusing only on skills such as reading, writing, speaking and listening, intercultural approach to English language teaching strives “to achieve the explicit and implicit cultural goals of the foreign language community, they should be prompted to reflect on the ways in which their own language and community functions.”³ Thus, the importance of intercultural approach lies in the fact that along with language development, students also get better awareness of the world around them, as well as better understanding of how their own society and culture function. In this way students are acquiring skills of global citizenship which will enable them to successfully communicate with people who are different from them, both in distant parts of the world and in their immediate environment. The importance of intercultural approach and to education is further underlined in complex societies like Bosnia and Herzegovina, where consequences of ethnic conflict that happened in the period of 1992 – 1995 are still visible in many areas of communication, including

¹ John Corbet. 2003. *An Intercultural Approach to English Language Teaching*. Clevedon, England: Multilingual Matters. p. 1.

² Ibid, p. 1.

³ Ibid, p. 3.

education. The complexity of educational system in Bosnia and Herzegovina is reflected in the fact that students of three different ethnicities enrol on school programmes based on three different curricula. Students are often divided in separate classes or even separate buildings which can seriously damage successful communication and deepen existing misunderstandings. The aim of this paper is to present main terms and concepts related to intercultural communicative competence in order to be able to analyze different methods, activities, strategies and techniques that can be used for development of intercultural communicative competence in the process of learning English as a foreign language. The focus of this paper will be on intercultural approach to English language learning in primary and secondary schools in Bosnia and Herzegovina and its role in fostering respect for diversity in educational context. In the first chapter we will define key terms ‘intercultural’ and ‘culture’ and present the concepts of intercultural communication and intercultural education. The second chapter will analyze main characteristics and elements of intercultural communicative competence, while the third chapter will deal with practical use of intercultural communicative competence in the field of teaching English as a foreign language. In the fourth chapter we will show results of the research on intercultural approach to English language teaching and learning in Bosnia and Herzegovina. Finally, in fifth chapter we will present summary and conclusion of the paper and briefly discuss its significance for future research on this topic.

2.0 THEORETICAL ANALYSIS OF THE PROBLEM

2.1 DEFINING TERMS ‘INTERCULTURAL’ AND ‘CULTURE’

In order to precisely define and present the concept of intercultural communication, intercultural education and intercultural approach to English language teaching, first we need to define terms ‘intercultural’ and ‘culture’. Oxford dictionary defines intercultural as ‘taking place between cultures, or derived from different cultures.’⁴ Merriam Webster Dictionary offers following definition of term intercultural – ‘occurring between or involving two or more cultures’.⁵ To define the term ‘culture’ is a more complex issue. Although various dictionaries offer simple definitions of culture, for example, Oxford Dictionary explains culture as set of ‘‘ the ideas, customs, and social behavior of a particular people or society’’⁶, such definitions do not present all of the key concepts covered by the term culture. For that reason numerous sociologists, anthropologists, linguists and educationalists offered their definitions of culture. Douglas Brown, professor and EFL expert, defines culture as ‘a way of life, as the context within which people exist, think, feel, and relate to others, as the “glue” that binds groups of people together’.⁷ Sociologist Leo Loveday says that culture ‘ involves the implicit norms and conventions of a society, its methods of “going about doing things”, its historically transmitted but also adaptive and creative ethos, its symbols and its organisation of experience.’⁸ His comprehensive definition covers main concepts of culture – society and symbols, that is, language. Language as an inseparable part of culture will be discussed in the later sections of this paper. Another definition of culture is offered by National Standards for Foreign Language Learning, which describes culture as a relation between the ‘philosophical perspectives, the behavioral practices, and both tangible and intangible products of a society.’⁹

⁴ Oxford dictionaries. Accessed July 2018. <https://en.oxforddictionaries.com/definition/intercultural>

⁵ Merriam Webster. Accessed July 2018. <https://www.merriam-webster.com/dictionary/intercultural>

⁶ Oxford dictionaries. Accessed July 2018. <https://en.oxforddictionaries.com/definition/culture>

⁷ H. D Brown. 2007. *Principles of language learning and teaching*. New York, NY: Pearson Education. p. 188.

⁸ Corbet, op.cit., p. 4

⁹ Thu H. Tran. 2014. *Teaching Culture in the EFL/ESL Classroom*. San Diego, California: Alliant International University. p. 37.

Cultural Products	Products that are tangible (e.g., tools, books, music) and intangible (e.g., laws, conventions, institutions)
Practices	Patterns of social interactions
Perspectives	Values, attitudes, and assumptions that underlie both practices and products

Figure 1- National Standards for Foreign Language Learning’s definition of culture

As figure 1 shows, American National Standards for Foreign Language Learning identified three main elements of culture – its tangible and intangible products; cultural practices that include usual patterns of social interactions and cultural perspectives that encompass values, attitudes and assumptions. Anthropologist Edward B. Taylor defined culture as ‘a complex whole which includes knowledge, belief, art, moral, law, custom and any other capabilities and habits acquired by man as a member of society.’¹⁰ His definition also encompasses both material and abstract elements of culture.

Although the term culture is difficult to define, there are some basic notions of culture that make the entire concept more understandable. The first notion is that culture is learned. As we grow up, we adjust to particular philosophy of life, to different modes of verbal and nonverbal behavior.¹¹ This process of enculturation is defined by Fortman and Giles as ‘observation, interaction and imitation that is both conscious and subconscious.’¹² Through the process of socialization, people adopt ‘a “right” way to think, express themselves and act.’¹³ Culture is learned from our immediate environment – family, peers, educational institutions such as schools or religious facilities, and through mass media. Even though culture is acquired subconsciously, it has large impact on shaping person’s beliefs, values, norms and worldviews. Another feature of culture is that it is shared among group members. Groups can share various cultural values such as race, ethnicity, religion, sexual orientation, political affiliation, clothing style etc. Cultural values are usually shared and transmitted from one generation to another through different traditions, customs, rituals, myths and legends, funeral and celebration rituals, folk art and handicrafts.¹⁴ Culture is also relative, which means that it

¹⁰ Jane Jackson. 2014. *Introducing Language and Intercultural Communication*. New York: Routledge. p. 50.

¹¹ Ibid., p.51.

¹² Ibid., p.51.

¹³ Ibid., p.52.

¹⁴ Ibid., p.56.

can be understood only in relation with another culture. Agar states that ‘culture becomes visible only when differences appear with reference to a newcomer, an outsider who came into contact with it.’¹⁵ It means that we cannot truly understand and reflect upon our cultural values unless we encounter different ones, both visible, such as way of dressing or food, and those less apparent such as beliefs, norms of politeness and so on. Cultural relativism is often basis for ethnocentrism. The term ‘ethnocentrism’ was introduced in 1906 by William G. Sumner, and it had meaning of ‘provincialism, or cultural narrowness; it meant a tendency in the individual to be “ethnically centered,” to be rigid in his acceptance of the culturally “alike” and in his rejection of the “unlike”.’¹⁶ Berry at all. define ethnocentrism as ‘a point of view that accepts one’s group standards as the best, and judges all other groups in relation to theirs.’¹⁷ This can be very problematic since it often triggers categorization of ‘us’ and ‘them’, where the other group is mainly seen in negative and unfavourable view. Opposite to ethnocentrism is ethnorelativism, a perspective of seeing one’s culture as ‘only one version of reality among many possibilities.’¹⁸ Term ‘ethnorelative’ defines ‘a person who is comfortable with many standards and customs and who can adapt his/her behavior and judgments to many interpersonal settings’¹⁹. Millton Bennet presented a Developmental Model of Intercultural Sensitivity which explains how people can acquire cultural sensitivity.

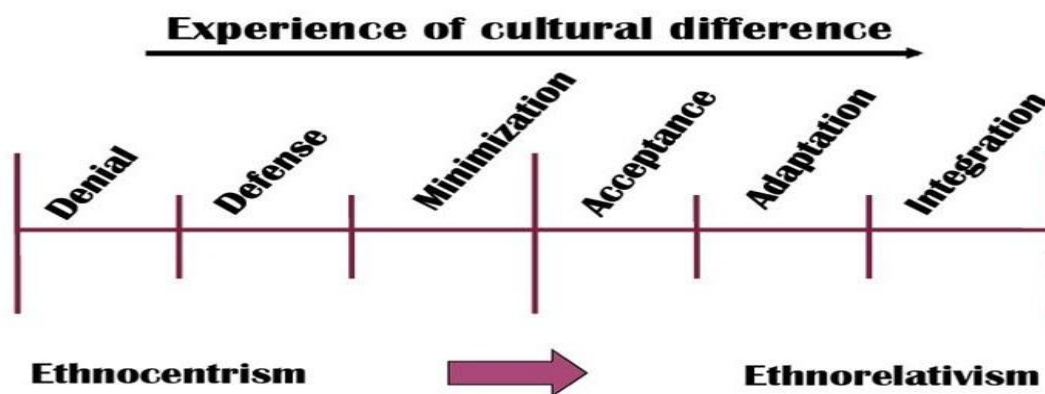


Figure 2- Bennet’s Developmental Model of Intercultural Sensitivity

¹⁵Ibid., p. 64.

¹⁶ Boris Bizumic. 2014. *Who Coined the Concept of Ethnocentrism?* Journal of Social and Political Psychology, 2014, Vol. 2., p. 3.

¹⁷ Jackson, op. cit., p. 65.

¹⁸ Ibid., p. 66.

¹⁹ Barbara R. Deane. *A Model for Personal Change: Developing Intercultural Sensitivity*. Cultural Diversity at Work Journal, Vol. 3 No. 5, p.1.

As figure 2 shows, Bennet describes cultural sensitivity as a developmental process that starts with denial of cultural differences, followed by defense from cultural differences and their minimisation, which presents ethnocentric stage of one's cultural sensitivity. Ethnorelative stage begins when an individual starts to accept existence of cultural differences and to adapt their behavior in order to successfully communicate with others, which leads to integration as a final stage of ethonrelativism.

Another feature of culture is that it has dynamic nature. Our cultural values are likely to change as we mature or encounter people from other cultural environments. Culture can also vary in different circumstances and in different periods of time. Something that was considered unacceptable in one historic period can become completely tolerable or even desirable in another period. Culture is also fragmentary and can vary from individual to individual because our understanding of any cultural norm is highly subjective.²⁰ If we keep in mind mentioned definitions and described features and dimensions of the complex terms 'intercultural' and 'culture', we can proceed with defining the notions of intercultural communication and intercultural education.

2.2 INTERCULTURAL COMMUNICATION AND INTERCULTURAL EDUCATION

Intercultural communication can be defined as phenomenon of interaction between people of different culture, tradition, religion or speakers of different languages who have different opinions and views.²¹ Intercultural communication can be used in the process of education as a mean of development of students' sense of understanding, accepting and respecting diversity. Intercultural education does not deal only with racial, cultural or religious differences, but it also addresses all kinds of diversity among people, such as gender, social or economic differences.²² The role of intercultural education, along with democratic education, peace education and human rights education is very significant at times when the world is undergoing the process of globalisation and when people of different cultural background communicate, work and live together. People move from one part of the world to another because of job, education or tourism. Due to bad economic conditions or war in their country, many people settle into distant parts of the world where tradition and culture is completely

²⁰ Ibid., p. 67.

²¹ Chiriac, Argentina & Panciuc Liliana. *Intercultural Education - Objectives, Values and Perspectives*. New Perspectives in Science Education, edition 4. p. 2.

²² Ibid., p. 2.

unlike their own. Children of different ethnicity, race, religion and cultural background often go to same schools and share classrooms. Therefore, there is a need for every individual to learn to function in heterogeneous groups and communities. Intercultural education strives to develop students' intercultural communicative competence, that is, their sense of tolerance and acceptance towards people who are different from them in any way, to increase their openness to others and to instil in them ideas of democracy such as equality, peace, freedom and justice.²³

Chiriac and Panciuc offer their definition of intercultural education:

Intercultural education is a complex of principles and practices related to the entire educational environment in all its components, oriented towards shaping through and for cultural diversity, with a direct effect upon knowledge and positive appreciation of cultural differences, promoting equity in education and equalization of opportunities.²⁴

As Chiriac and Panciuc stated, intercultural education consists of various principles and different practices that need to be included in all aspects and components of the process of education. Implementing intercultural education in practice is very complex procedure. For this reason two major international organisations that deal with questions of society, education and culture – the United Nations and the Council of Europe- determined main principles and aims of intercultural education, based on the crucial ideas of democracy and human rights. The Council of Europe states that the main principle of intercultural education is values-oriented education:

The policy goals defined by the Council are value-driven. They stem from the three fundamental values of the Council of Europe, namely respect of human rights, pluralist democracy and the rule of law. As a result, education policies promoted by the Council explicitly sustain these democratic values. This leads to specific policy goals such as education for democratic citizenship, multilingual and intercultural education, critical understanding of history, confidence-building and democratic security, etc. Against this background, the explicit values incorporated in education policy statements become the criteria and purpose for action.²⁵

The United Nations Educational, Scientific and Cultural Organization (UNESCO) summarized the key aims of intercultural education into 'the four pillars of education'²⁶:

²³ Ibid., p. 3.

²⁴ Ibid., p. 3.

²⁵ Brotto et al. 2012. *Pestalozzi -Intercultural competence for all*. Council of Europe Publishing. p. 15.

²⁶ UNESCO. 2006. *Guidelines on Intercultural Education*. UNESCO Paris: Educational Sector. p. 19.

1. Learning to know - the goal is to enable students to get general knowledge from various fields of study. In that way students will get ‘into contact with other languages and areas of knowledge, which... makes communication possible.’²⁷
2. Learning to do – the goal is to give students opportunity to learn through experience. In that way they will not get only occupational skills and competences, but also the competence to ‘deal with many situations and to work in teams.’²⁸
3. Learning to live together – the goal is to develop understanding, respect and solidarity among students. Through different projects and group works they should learn to value cooperation and interdependence and to manage conflicts in peaceful and democratic way.²⁹
4. Learning to be- the goal is to develop students’ autonomy, judgement and personal responsibility, along with development of their cognitive skills.³⁰

The UNSECO document further presents three general principles of intercultural education:

Principle I - Intercultural Education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all.

Principle II - Intercultural Education provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society.

Principle III - Intercultural Education provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations.³¹

For achievement of those principles it is important:

-to use teaching and learning materials that present cultural heritage of learners’ country, along with cultural heritage of minority groups; promote equality and eliminate any kind of discrimination and develop students’ critical thinking about sensitive topics³²

²⁷ Ibid., p. 19.

²⁸ Ibid., p. 19.

²⁹ Ibid., p. 20.

³⁰ Ibid., p. 20.

³¹ Ibid., p. 32.

³² Ibid., p. 37.

-to use teaching methods that promote active participation of learners, integrate both traditional and modern teaching strategies and techniques, support interdisciplinary learning and include learners' society in their educational process³³

-teachers need to be aware of their role in the fight against prejudices, stereotypes and discrimination, they should be competent to implement and adapt curriculum to learners' interests and needs, and they need to have good command of both traditional and alternative assessment procedures³⁴

Practical implementation of Council of Europe and UNESCO's principles of intercultural education is not an easy task. The principles be should be realised 'at the classroom level, which is the professional responsibility of the teacher, at the level of the school policy, which is the responsibility of the whole school community, particularly of the school management, and at the level of the educational system, which is materialised in educational legislation.'³⁵

When it comes to the field of teaching English as a foreign language, we can observe implementation of principles of intercultural education at the level of teacher's responsibility through some practical examples. The first principle, learning to know, is mainly realized through the choice of textbook. Students' textbooks for English as a foreign language often include various texts that deal with history, culture, tradition and customs of both English speaking countries and students' own country. The second principle, learning to do, is often realized through various activities that try to increase students' autonomy and make them active participants rather than passive recipients in the learning process. The principles learning to live together and learning to be are usually represented through group works, activities and project where students need to learn how to successfully communicate and cooperate and where they have the opportunity to learn through experience. Intercultural education is also implemented in the field of TEFL through innovative ways of assessment of students' progress, such as different kinds of role plays, oral interviews, online quizzes, portfolios, etc. Principles of intercultural education can be implemented in both formal and informal educational contexts, with students of all ages and in various school subjects and fields of study. One of the main goals of intercultural education is to develop students' intercultural communicative competence. In the following part of the paper we will present some of the key features of intercultural communicative competence.

³³ Ibid., p. 38.

³⁴ Ibid., p. 33.

³⁵ Batelaan, Pieter &Fons Coomans. 1999. *The International Basisfor Intercultural Education including Anti-Racist Andhuman Rights Education*. International Association for Intercultural Education (IAIE), p. 8

3.0 INTERCULTURAL COMMUNICATIVE COMPETENCE (ICC)

Term intercultural communicative competence refers to ‘intercultural traits, knowledge and behaviors related to one’s interaction in any intercultural situation.’³⁶ Successful intercultural communicator possesses ‘ability to acknowledge, respect, tolerate, and integrate cultural differences that qualifies one for enlightened global citizenship.’³⁷ Therefore, focus of intercultural communicative competence is not only on conveying a message or receiving information, but on establishing respectful and favourable communication between individuals who belong to different cultural contexts. It goes beyond mere superficial or mechanical interaction due to ‘the individual’s insight, knowledge, and desire to continue self-growth, growth in foreign language proficiency, and growth of one’s understanding and compassion.’³⁸ Intercultural communicative competence enables us to go beyond all kinds of borders, including national, cultural and linguistic ones. Michael Bayram, a foreign language education specialist, coined a term ‘intercultural speaker’:

‘Intercultural speakers operate their linguistic competence and their sociolinguistic awareness, in order to manage interaction across cultural boundaries, to anticipate misunderstandings caused by differences in values, meanings, and beliefs...’³⁹

Bayram’s definition underlines the importance of predicting and overcoming misunderstandings that will inevitably appear in intercultural communication, which will be discussed in the later sections of this paper. He also emphasised the role of language, stating that linguistic competence plays a key role for development of intercultural communicative competence.⁴⁰

Bayram’s model of intercultural communicative competence had a significant impact on integration of culture into second language teaching, especially in Europe.

³⁶ Jackson, op.cit., p. 305.

³⁷ Ibid., p. 305.

³⁸ Lee Wilberschied. *Intercultural Communicative Competence: Literature Review*. Cultural Encounters, Conflicts, and Resolutions: Vol. 2 : Iss. 1, Article 4. p. 2.

³⁹ Jackson , op.cit., p. 307.

⁴⁰ Ibid, p. 307.

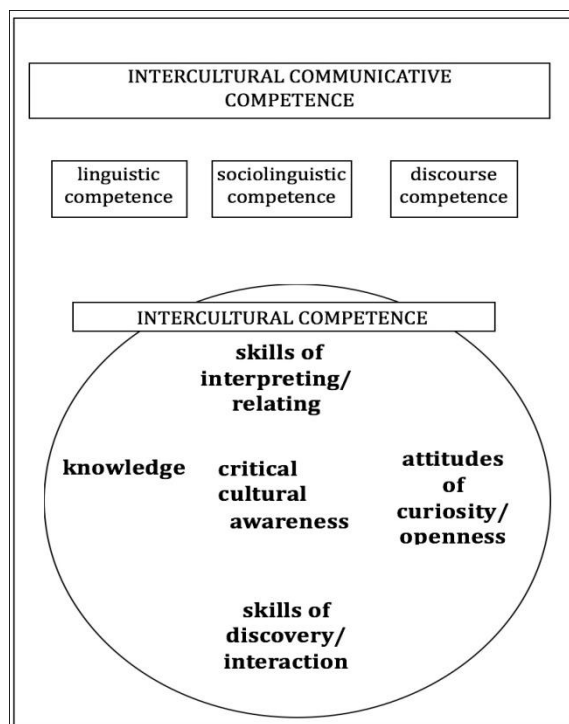


Figure 3- Bayram's model of intercultural communicative competence

As we can see in the figure 3, Bayram's model of communicative competence comprises linguistic competence, sociolinguistic competence, discourse competence and intercultural competence. Intercultural competence is presented as a set of skills, attitudes and knowledge. Bayram separated two types of skills. He defined skills of interpreting/relating as 'the "ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own"', whereas skills of discovery/interaction present "ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes and skills under the constraints of real-time communication and interaction".⁴¹ The first set of skills presents aptitude of interpreting, comparing and contrasting elements from two or more cultures, while the second set of skills requires aptitude to use acquired knowledge in real-life situations. Bayram further mentions two types of desirable attitudes necessary for development of intercultural communicative competence - attitudes of curiosity/openness and critical cultural awareness. Attitudes of curiosity/openness refer to 'readiness to suspend disbelief about other cultures and belief about one's own intercultural attitudes.'⁴²

⁴¹ Lynne Parmenter. 2003. *Intercultural communicative competence*. TEN: Vol 2, p. 20.

⁴² *Ibid.*, p. 20.

It often requires ‘decentralization’, that is, distancing from one’s own values, beliefs and behaviors and seeing them from perspective of an outsider.⁴³ Critical cultural awareness is defined as ‘a ability to evaluate critically on basis of explicit criteria, perspectives, practices, products in one’s own culture / other cultures’, and it also involves critical perspective of all kinds of generalizations and stereotypes of one’s own and other cultures.⁴⁴ As a final component of intercultural communicative competence Bayram mentions knowledge, which he defines as ‘not primarily knowledge about a specific culture but rather knowledge of how social groups and identities function’, in other words, knowledge of social processes.⁴⁵

Another model of intercultural communicative competence was presented by an international educator Darla Deardorff. As the figure 4 shows, she presented a process model of intercultural communicative competence that, similar as Bayram’s, focuses on attitudes (respect, openness, curiosity), knowledge and comprehension (cultural knowledge, sociolinguistic knowledge) and skills (listening, observing, evaluating). Her model presents main products of developed intercultural competence, such as flexibility, adaptability and empathy, which leads to final, desired eternal outcome – effective and appropriate communication in any intercultural situation.

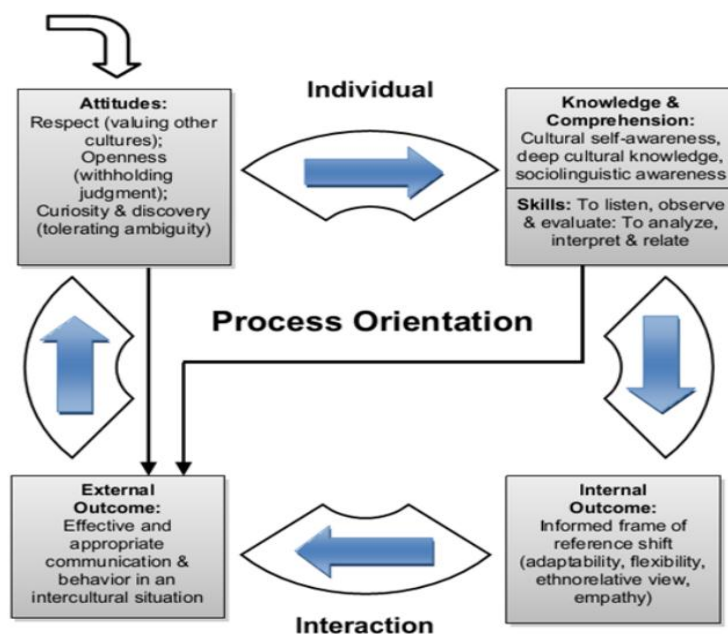


Figure 4- Deardorff’s process model of intercultural communicative competence

⁴³ Müller- Hartmann, Andreas & Schocker-von Ditzfurth. 2003. *Introduction to English Language Teaching*. Stuttgart: Klett. p. 1.

⁴⁴ *Ibid.*, p. 1.

⁴⁵ *Ibid.*, p.1.

Other researchers also presented their models of intercultural communicative competence. Chen and Starosta's model focuses on three equally important dimensions – affective or intercultural sensitivity, cognitive or intercultural awareness and behavioral or intercultural adroitness – which create a 'holistic picture of intercultural communicative competence.'⁴⁶ Moeller and Nugent's in their research on ICC agree that 'a precise definition of intercultural competence does not exist in the literature', and depict their own model based on the work of Byram and Deardorff, as well as two other researchers Bennett and Gudykunst.⁴⁷ We have seen that all of these models do not present intercultural communicative competence as a single skill, but a set of different skills that need to be gradually developed and mastered. In the following part of the paper we will discuss some of the attitudes and skills that make up intercultural communicative competence, such as strong sense of our own identity, verbal and nonverbal communication skills, cultural awareness, openness and cognitive flexibility, ability of comparing and contrasting, negotiating meaning, accepting differences and resolving conflicts.

3.1 IDENTITY IN INTERCULTURAL COMMUNICATION

Just like the term culture, the notion of identity is complex and difficult to define. Jackson explains identity as 'our self-concept or sense of self'.⁴⁸ Entire concept of identity can be understood through its main characteristics. The first characteristic is that identities are developed during the process of early socialization. Therefore, our idea of self is socially constructed. The main role in this process have institutions such as family, peers, school, religious organizations and the mass media.⁴⁹ We develop identity in order to fit into our surroundings and our identities often provide us with a sense of belonging. The second characteristic of identities is that they are differently shaped in different cultural contexts. Some nations have individualistic mental framework which encourages individuals to be independent, autonomous and responsible for their own actions.⁵⁰ On the other side, some nations tend to be more collectivist, with emphasis on interdependence, groupness and social cohesion which largely influences their social identity.⁵¹ One of the core characteristic of

⁴⁶ Jackson, op.cit., p. 311.

⁴⁷ Wilberschied, op.cit. p. 2.

⁴⁸ Jackson, op.cit., p. 130.

⁴⁹ Ibid, p. 130.

⁵⁰ Ibid, p. 130.

⁵¹ Ibid, p. 130.

identities is that they are multiple and complex. Every individual has various identities that are complex and even can be contradictory.⁵² Our age, gender, culture, nation, race, ethnicity, class, language, religion and sexual orientation are only some of the layers of our personality. Identities are also dynamic and likely to change in various circumstances and different periods of time. As Beijaard states, ‘identity is not something one has, but something that develops during one’s whole life.’⁵³ Our identities can also vary in salience and intensity depending on the context and situation. In some situations, we are more likely to emphasise certain dimensions of our identity in order to show our similarity or difference from others.⁵⁴ We can express our identities both verbally, through our language, accent, and communication styles; and nonverbally through our clothing style, hairstyle, tattoos and other elements of our appearance. Another important characteristic of identities is that they are both avowed and ascribed. Avowal refers to the ways we see ourselves and to identities we would like to present, whereas ascription presents assigning of a particular identity in another person.⁵⁵

The complexity of identity is often evident in the process of learning/teaching English as a foreign language. Students whose native language is not English usually cannot avoid ‘the issue of learner identity (be it imposed, assumed, and/or negotiated) because they must participate in a community different than what they are used to.’⁵⁶ As Yoshizawa states:

The notion of identity presupposes that when language learners speak, they are not only exchanging information with target language speakers, but also organizing and reorganizing a sense of who they are and how they relate to the social world. An investment in the target language is also an investment in a learner’s own identity, which is constantly changing across time and space.⁵⁷

For that reason, the identity that learners developed in sociocultural context of their own community often needs to be negotiated in a different sociocultural and linguistic surrounding, which is an EFL classroom. Findings of Morita's study (2004) indicate that ‘a major challenge for the students was negotiating discourses, competence, identities, and power relations so that they could participate and be recognized as a legitimate and competent

⁵² Ibid, p. 132.

⁵³ Ibid, p. 132.

⁵⁴ Ibid, p. 132.

⁵⁵ Ibid, p. 132.

⁵⁶ Hornberger, Nancy & Sandra Lee McKay. 2010. *Sociolinguistics and Language Education*. Multilingual matters, p. 34.

⁵⁷ Bonny Norton Peirce. 1995. Social Identity, Investment, and Language Learning. *TESOL Quarterly*, Vol. 29, No. 1, p. 18.

members of a given classroom community.’⁵⁸ The classroom is a complex community where all of members tend to belong to and be accepted as its legitimate part. In contrast to learning English as a second language (ESL), in the process of teaching English as a foreign language classroom is the main place of development of learners’ identity. Therefore, the role of teacher as a mediator between the classroom community and communities of native speakers of language students learn is one of crucial elements of learners’ identity development.⁵⁹ Important factor in shaping of learners’ identities is teacher’s own identity. As Taylor states:

TESOL (Teaching English to Speakers of Other Languages) teachers can play a crucial role in not only identifying but also helping to transform L2 learners’ identity and perhaps encouraging their involvement in classroom participation. At the very least, TESOL teachers can reflect on their own L2 learning experiences as well as their intercultural experiences and identity formation and then revisit their classroom teaching practices with these reflections in mind.⁶⁰

Therefore, teachers of English as a foreign language can understand and be sensitive to formation of learners’ identity because they can reflect on their own experience in the process of learning English as a foreign language. Farrell identifies 16 main role identities that teacher can assume and divides them into three main categories: teacher as manager, teacher as professional, and teacher as “acculturator”- the one who transmits culture through his choice of plans, activities, videos etc in the teaching process.⁶¹

This chapter presented some of the key features of identity. Multiplicity, complexity and fluidity of identity are also evident in the process of learning English as a foreign language, since learners often need to negotiate their identity in new social, cultural and linguistic context. Teachers of English as a foreign language can also assume various types of identity such as manager, facilitator, tutor etc., according to communicational and interactional patterns in the classroom. Being aware of our own identity and understanding multiplicity and complexity of other people’s identity is one of the skills necessary for a successful intercultural communicator. In the following part of the paper we will present the significance of nonverbal communication in the process developing intercultural communicative competence.

⁵⁸ J.C Lobatón. 2012. *Language learners' identities in EFL settings: resistance and power through discourse*. Colombian Applied Linguistic Journal, Vol.14 no.1.

⁵⁹ Zacharias Nugrahenny. 2010. *Acknowledging Learner Multiple Identities in the EFL Classroom*. https://www.researchgate.net/publication/47716048_Acknowledging_Learner_Multiple_Identities_in_the_EFL_Classroom

⁶⁰ Hornberger, Nancy & Sandra Lee McKay, op.cit., p. 35.

⁶¹ Ibid, p. 35.

3.2 NONVERBAL COMMUNICATION

Along with verbal behaviors, being able to understand and use effectively nonverbal code systems is one of crucial factors for leading successful intercultural communication.⁶² Nonverbal actions such as gestures, use of space and volume of speech are strongly influenced by our cultural background. Different scholars offer various definitions of nonverbal communication, majority of which underlines key feature of nonverbal communication – absence of words. Liu defines nonverbal communication as ‘any aspect of communication that does not include words.’⁶³ Hickson offers his definition of nonverbal communication as ‘a process whereby people, through the intentional or unintentional manipulation of normative actions and expectations, express feelings and attitudes in order to relate to and control themselves, others and their environments.’⁶⁴ Hickson’s definition underlines very important notion of nonverbal communication – nonverbal actions are sending a message, whether intended to do so or not. For this reason proper understanding of nonverbal acts is largely important in the process of development of one’s intercultural communicative competence. Although there are some universal nonverbal actions that are shared by people from different parts of the world, e.g. expressions of anger, happiness or surprise, many elements of nonverbal communication have different meanings in different cultural contexts. Various forms of nonverbal communication such as eye contact, touch, physical space, facial expressions, gestures and posture can have diverse meanings. For example, avoiding eye contact is appreciated as a sign of respect in many Asian cultures, whereas majority of North American and European cultures consider eye contact as important factor of keeping successful and polite conversation.⁶⁵ Paralanguage, that is, factors of speech such as accent, pitch range, volume and articulation also present significant part of nonverbal communication. For example, European people generally raise volume of their speech when they are angry, whereas people in India command attention in the same way.⁶⁶ The role of silence as a part of nonverbal communication is also considerably different across cultures. In Greece, silence is often used to politely refuse something, while Egyptians generally treat silence as a sign of consent. In Asian cultures, long periods of silence are acceptable and considered to be polite in communication, in contrast to majority of other

⁶² Jackson, op.cit., p. 102.

⁶³ Ibid, p. 102.

⁶⁴ Ibid, p. 103.

⁶⁵ Rebecca Bernstein. March 2017. *7 Cultural Differences in Nonverbal Communication*.

<https://online.pointpark.edu/business/cultural-differences-in-nonverbal-communication/>

⁶⁶ Ibid

cultures.⁶⁷ Therefore, we can say that nonverbal communication is largely affected by culture and acceptable and polite nonverbal behavior in one culture may have completely opposite meaning in another culture. Judee Burgoon presented the nonverbal expectancy violation theory, which he defined as built expectations (mostly subconscious) about what is acceptable nonverbal behavior in particular situations and contexts.⁶⁸ When other people do not behave according to our expectations, we often feel uneasy or threatened. We even tend to make positive or negative judgement about others based on whether they uphold or violate our expectations.

With the progress of globalization, communication between people of different linguistic and cultural background has become more frequent. English as a global language has significant role for intercultural communication. However, high language proficiency is not enough, since many studies indicate that ‘the failure or misunderstandings in intercultural communication are largely caused by the misinterpretation or misuse of nonverbal behaviors.’⁶⁹ Taking into consideration that English is an international language, which is defined as ‘language used by people of different nations to communicate with one another’, there is need to include cultural elements in the process of learning English as a foreign language.⁷⁰ As Kirch emphasises, without proper understanding of appropriate nonverbal behavior, learners are not able to reach a full stage of communication in the target language.⁷¹

This chapter presented the main characteristics of nonverbal communication. According to some studies, nonverbal behavior makes 70% of communication. The role of nonverbal communication is further emphasised in the process of intercultural communication, since nonverbal behavior can have different meanings in different cultures. Being aware of various dimensions of nonverbal communication and understanding that our messages can be interpreted in a way that is different from what we intended, along with understanding that we can misinterpret others’ messages, is necessary for successful intercultural communication. However, our judgements are usually subconscious and it is not always easy to be aware of them. We often categorize people into different groups based our understandings, perceptions

⁶⁷ Jackson, op.cit., p. 158.

⁶⁸ Ibid, p. 158.

⁶⁹ Saurabh Kaushal. 2013. *Different Aspects of Intercultural Nonverbal Communication: A Study*. Asian J. of Adv. Basic Sci.: 2(2), p. 32.

⁷⁰ Shi, Yongming & Si Fan. An Analysis of Non-verbal Behavior in Intercultural Communication TheInternational Journal - Language Society and Culture, p.114.

⁷¹ Ibid, p. 115.

and experience.⁷² In this process we tend to distinguish between people who have something in common with us (e.g. race, ethnicity, religion) and people who are different from us. One of the negative consequences of such categorization is Othering.

3.3 OTHERING

Othering presents a form of social phenomenon that involves ‘the objectification of another person or group.’⁷³ Othering can also be identified as conscious or subconscious process of mental classification of someone as ‘not one of us’.⁷⁴ In this process the other person is not perceived as a complex individual with personal characteristics (e.g. thoughts, emotions, ideas), but solely as a representative of a particular group who necessarily presents certain characteristics and behaviors of that group. Othering is related to the social identity theory, developed by Henri Tajfel and John Turner, which shows how people tend to divide people around them into ingroups and outgroups.⁷⁵ Ingroup (us) often consists of people who are of the same age, gender, class, ethnicity, religion, occupation or political affiliation like us, whereas outgroup members (them) are people who are strange or unfamiliar to us, or who belong to opposing social groups. Members of ingroup tend to be perceived as superior than people outside of the group, and group membership can have positive consequences on one’s self-esteem.⁷⁶ Favouring one’s own group, if it is followed by diminution of outgroup members and lack of knowledge about them, can have serious negative consequences such as stereotype, prejudice, bias and discrimination based on race, gender, age etc. In the following part of the paper we will present definitions and major characteristics of the mentioned social phenomena.

⁷² Jackson, op.cit., p. 158.158.

⁷³Ibid, p. 158.

⁷⁴ Ibid, p. 158.

⁷⁵ Ibid, p. 158.

⁷⁶ Ibid, p. 160.

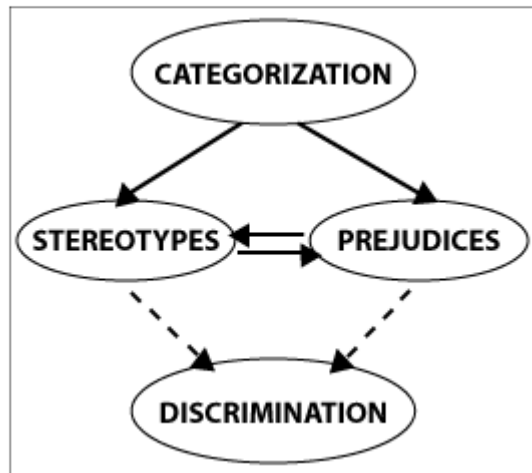


Figure 5- Relations between stereotype, prejudice and discrimination

3.3.1. Stereotyping

Stereotype can be defined as the positive or negative beliefs that we hold about the characteristics of social group.⁷⁷ Allport defines stereotype as a preconceived idea that ascribes certain characteristics and behaviors to all the members of a particular group of people.⁷⁸ As figure 5 shows, distinction can be made between terms categorization, stereotyping prejudice and discrimination. Categorization often leads to generalization, which presents certain perception that can be applicable or inapplicable to a particular individual in a group, whereas stereotyping imposes that perception to every individual in the group without difference. Stereotypes are not innate, they are learnt in the process of socialization. Stereotypes present expected characteristics, abilities, interests, physical appearance and behavior, depending on the group a person belongs to (gender, race, ethnicity, religion, age etc). Stereotyping based on gender is called sexism, while stereotyping based on age is referred to as ageism.⁷⁹ For example, some of the usual gender stereotypes are that women are more expected than man to be: nurturing (positive trait), whiney (negative trait), good with children (interest and ability), graceful (physical characteristic), and homemakers (expected role behavior).⁸⁰ Although stereotypes sometimes ascribe positive traits, there are still unfavourable because they neglect individual characteristics of a person and attach preconceived attributes to any member of the group. Stereotypes can be explicit (stereotypes

⁷⁷ Charles Stangor. 2014. *Principles of Social Psychology – 1st International Edition*. Minneapolis : Open Textbook Library. p. 490.

⁷⁸ Jackson, op.cit., p. 161.

⁷⁹ Jackson, op.cit., p. 163.

⁸⁰ Janet Swim. 2007. *Stereotypes, prejudice, and discrimination*. The Pennsylvania State University. p. 2.

we are aware of and we agree with) and implicit (stereotypes we adopt unconsciously). Implicit stereotypes, even though they are subconscious, can largely influence our behavior and contribute to creating prejudices or even lead to discrimination.

3.3.2 Prejudice

Prejudice can be defined as ‘an unjustifiable negative attitude toward an outgroup or toward the members of that outgroup.’⁸¹ Maude defines prejudice as ‘dislike or hatred of a person or group formed without reason.’⁸² The main difference between stereotype and prejudice is that stereotype presents beliefs or ideas about particular a person or group, while prejudice includes feelings (often negative) towards a person or group. Prejudice can have a form of disliking, anger, fear, disgust, discomfort, and even hatred.⁸³ Skin colour, way of dressing, sexual orientation/preference, accent or any other difference can be basis of prejudice. Prejudice is mainly not based on personal experience and its root is often lack of knowledge and ignorance. As well as stereotype, prejudice is often rooted in person’s early socialization and learned from people who are close to us or through media.⁸⁴ Prejudice also can be positive and negative, but positive prejudices are also undesirable since favouring one person or group often leads to disadvantaging others, which is discrimination.

3.3.3. Discrimination

Discrimination represents unjust and different treatment of a person or group of people based upon their perceived group membership.⁸⁵ Samovar explained discrimination as ‘the expression of prejudice.’⁸⁶ Unlike stereotype and prejudice, discrimination includes action. Discrimination can have multiple forms and can be based on various matters such as age, gender, race, ethnicity, religion, pregnancy, medical conditions such as AIDS or immobility, mental and physical condition etc. Forms of discrimination that are mostly prevalent in today’s society are racism and xenophobia. The United Nations defined racial discrimination as:

any distinction, exclusion, restriction, or preference, based on race, colour, descent, or national or ethnic origin, which has the purpose or effect of nullifying or impairing the recognition, enjoyment, or exercise, on an equal footing, of

⁸¹ Stangor, op.cit., p. 283.

⁸² Jackson, op.cit., p. 165.

⁸³ Swim, op.cit., p. 5.

⁸⁴ Jackson, op.cot., p. 165.

⁸⁵ Swim, op.cit., p. 7.

⁸⁶ Jackson, op.cit., 166.

human rights and fundamental freedoms in the political, economic, social, cultural or any other field of public life.⁸⁷

Racism is based on the belief that ‘one racial group is superior and that other racial groups are necessarily inferior.’⁸⁸ Racial discrimination was evident throughout history and had enormous effects on shaping human society. Nowadays there are many associations and human rights organization that are trying to combat racism, but many forms of racial discrimination are evident even today. Another form of discrimination that is present in today’s world of globalization and immigration is xenophobia. Xenophobia is defined as ‘severe aversion to or irrational fear of ‘foreigners’, ‘strangers’, or anyone who is different from oneself or one’s group, especially in terms culture, language and politics.’⁸⁹ Racism and xenophobia are extremely dangerous as they can trigger hostile and violent behavior that sometimes include mass expulsion, brutal killings and systematic destruction of particular groups.⁹⁰

This chapter presented and analyzed some of the main components of intercultural communicative competence. We introduced the notion of identity as one of the most complex elements of human being and presented its multiplicity and fluidity on the example of development of EFL learners’ identity. We also referred to the importance of respecting one’s own and others’ identities for successful intercultural communication. Furthermore, this chapter examined the role of nonverbal communication and significance of introducing nonverbal elements in EFL classroom for avoiding intercultural misinterpretations and misunderstandings. As an important part of intercultural communicative competence we referred to the notion of ‘Othering’ and analyzed stereotyping, prejudices and discrimination as obstacles to successful intercultural communication. Raising awareness of such issues and combating all kinds of harmful effects of stereotyping, prejudices and discrimination are one of crucial tasks of intercultural education. However, developing culturally sensitive mindset is a complex process. Different kinds of misunderstandings and even conflicts are possible to occur in intercultural encounters. In the following part of the paper we will talk about the ability to manage misunderstandings and resolve conflicts in peaceful and respectful manner, as one of the skills necessary for a successful intercultural communicator.

⁸⁷ Jackson, op.cit., p. 166.

⁸⁸ Ibid, p. 166.

⁸⁹ Ibid, p. 173.

⁹⁰ Ibid. p. 174.

3.4 MANAGING INTERCULTURAL CONFLICT

One of the most widespread definitions of conflict is Mortensen's definition, which explains conflicts as 'an expressed struggle over incompatible interests in the distribution of limited resources.'⁹¹ Adler et al. define conflict as 'an expressed struggle between at least two interdependent parties who perceive incompatible goals, scarce resources, and interference from the other party in achieving their goals.'⁹² Putnam summarized various definitions of conflict by stating that conflict is based on 'incompatibilities, an expressed struggle, and interdependence among two or more parties.'⁹³ Conflict can occur in various spheres of human interaction and communication. It can be based on any kind of socially and historically constructed boundaries, such as age, gender, race, ethnicity, religion, language, accent, etc.⁹⁴ Conflict can occur between individuals who have similar language and culture (intracultural conflict), but it can also arise between individuals or groups who have different cultural background (intercultural conflict). Intercultural conflict is defined as 'the experience of emotional frustration in conjunction with perceived incompatibility of values, norms, face orientations, goals, scarce resources, processes, and/or outcomes between a minimum of two parties from two different cultural communities in an interactive situation.'⁹⁵ . Interracial, interethnic, international and interreligious conflicts are some of the most common types of intercultural conflict. Intercultural conflict often arises as a result of different perspectives of appropriate behavior, mismatched expectations, ambiguity and uncertainty, language and nonverbal barriers, positive face and identity needs and even different styles of conflict resolution.⁹⁶ Regardless of negative effects, if managed effectively, conflict can produce positive outcomes, such as 'improved relationships and more creative problem solving and innovation.'⁹⁷

3.4.1. Intercultural conflict styles

The way we understand and respond to conflict is learned in the process of early socialization. Different cultures have different styles of behavior in conflict situations. For example displaying emotions is acceptable in some cultures and for some it is highly inappropriate.

⁹¹ Jackson, op.cit., p. 250.

⁹² Ibid, p. 250.

⁹³ Ibid, p. 250.

⁹⁴ Ibid, p. 252.

⁹⁵ Ibid, p. 252.

⁹⁶ Ibid, p. 258.

⁹⁷ Tong, Yu & Guo-Ming Chen. 2008. *Intercultural Sensitivity and Conflict Management Style in Cross-Cultural Organizational Situations*. p.149.

Conflict interaction style presents ‘patterned responses in a variety of dissenting conflict situations.’⁹⁸ Various models have been designed to present main characteristics of conflict styles. Blake and Mouton’s model points out five types of conflict styles: a competing style (using strategies for accomplishing one’s own goal at the expense of others), an accommodating style (sacrificing one’s own goals for the benefit of others), an avoiding style (ignoring conflict or refusing to participate in it), a collaborating style (cooperating in order to find solution acceptable for all) and a compromising style (no side achieving their original goal).⁹⁹ On the basis of this model, Thomas and Kilmann presented their Conflict Mode Instrument. As we can see in the figure 6, Conflict Mode Instrument describes behavior in conflict along two dimensions, assertiveness and cooperativeness. Assertiveness presents ‘the extent to which the individual tries to satisfy his or her own wishes’, while cooperativeness stands for ‘the extent to which the individual shows concern for the wishes of the other party involved.’¹⁰⁰

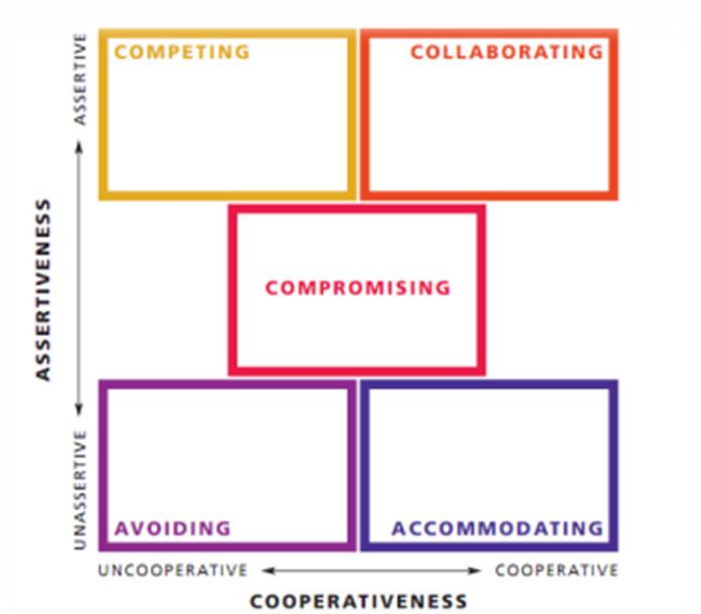


Figure 6 - Thomas and Kilmann’s model of conflict styles

Blake and Mouton’s model, Thomas and Kilmann and many other models of conflict styles are based on context, values and norms of Western civilization. For this reason Hammer designed his model of intercultural conflict styles, which explains people’s conflict behaviors along two dimensions: the degree of directness in a conflict

⁹⁸ Jackson, op.cit., p. 260.

⁹⁹ Ibid, p. 260.

¹⁰⁰ Intercultural link. 2012. *Intercultural Conflict Styles*. p.1. <https://s3.amazonaws.com/woca-s3/>

situation (direct/indirect) and the extent of expressing emotions in a conflict situation (emotionally expressive/emotionally restrained).

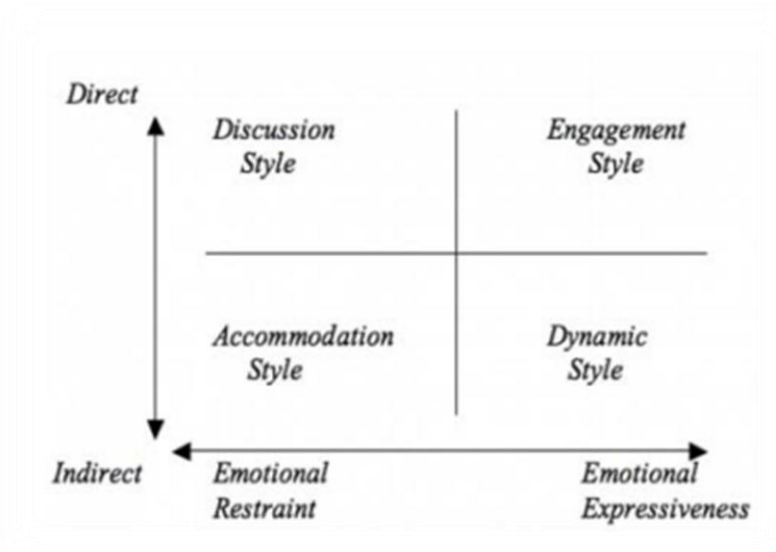


Figure 7 - Hammer's model of conflict styles

As we can see in the figure 7, people who express themselves in a direct and straightforward manner and who are emotionally restrained belong to the discussion style category. The focus of their discussion is mainly on facts, rather than emotions or thoughts. This type of conflict style is characteristic for individualistic nations.¹⁰¹

On the other side, people who have both verbally direct and emotionally expressive behavior in a conflict situation belong to engagement style category. Their intense display of emotions is often perceived as sincerity and willingness to resolve the conflict.¹⁰²

The accommodation style category is typical for people who have indirect approach to conflict resolution and are not likely to express their feelings. Such people often use mediators in order to manage conflict. This type of conflict style is often present in collectivist societies.¹⁰³

People who do not have direct approach to conflict but tend to openly express their emotions belong to the dynamic style category. In the process of conflict resolution they may repeat their messages, tell stories and use hyperbolae and metaphors.¹⁰⁴ Hammer states that 'the ability to recognize and respond appropriately to cultural differences

¹⁰¹ Ibid, p.3.

¹⁰² Jackson, op.cit., p.261.

¹⁰³ Ibid, p. 261.

¹⁰⁴ Ibid, p. 262.

in conflict styles is critically important in effectively managing and resolving disagreements and conflict.’¹⁰⁵ However, individual personality and situational context can largely influence choice of conflict style.¹⁰⁶ Although we need to be careful and try to avoid generalizations of any kind, being aware of our own conflict style and understanding characteristics of others can be helpful in the process of conflict resolution.

3.4.2 Intercultural conflict resolution

Stella Ting-Toomey, Professor of Human Communication Studies and an intercultural communicative competence expert presented the conflict face-negotiation theory and the cultural/ethnic identity negotiation theory as two key strategies for conflict resolution.¹⁰⁷ Ting-Toomey defines face as a ‘claimed sense of desired social self-image in a relational or international setting.’¹⁰⁸ Her theory is based on the assumption that people from all cultures want to maintain and negotiate face in interaction with others. Face-threatening acts (challenging or ignoring one’s identity) often lead to escalation of conflict. Ting-Toomey takes into consideration cultural differences such as individualistic-collectivist mental frameworks and small-large power distance values, but also involves individual and situational factors. She defines intercultural facework competence as ‘the optimal integration of knowledge, mindfulness, and communication skills in managing vulnerable identity-based conflict situations appropriately, effectively and adaptively.’¹⁰⁹ This definition encompasses some of the core elements of intercultural conflict competence. Without cultural-sensitive knowledge, individuals can judge all unfamiliar conflict behaviors as strange or unacceptable in comparison with their own way of conflict resolution.¹¹⁰ With more cultural knowledge, we are able to avoid negative valuations and take into consideration others’ viewpoints. Another important component is mindfulness, which helps individuals to recognize their own and others’ face and identity needs. It encompasses abilities of mindful listening (both verbal and nonverbal checking whether we understood correctly what the other person wants to say) and mindful reframing (trying to understand deeper causes and conditions of a conflict

¹⁰⁵ Ibid, p. 262.

¹⁰⁶ Tong & Chen, op. cit., p.2.

¹⁰⁷ Intercultural link. 2012. Intercultural Conflict Styles. p.3. <https://s3.amazonaws.com/woca-s3/>

¹⁰⁸ Jackson, op.cit., p. 263..

¹⁰⁹ Ibid, p. 263.

¹¹⁰ Ibid, p. 265.

situation).¹¹¹ Constructive conflict communication skills refer to the ability to manage our verbal and nonverbal behaviors, while communication adaptability includes flexibility, ability of code switching and changing on communication approach in order to facilitate conflict resolution.¹¹² Development of intercultural conflict competence enables individuals to deal with cultural differences, misunderstandings and conflicts in peaceful and respectful manner.

When it comes to the field of teaching English as a foreign language, introducing elements of peaceful intercultural conflict resolution is necessary for both classroom and real-life context. EFL classroom is a place where intercultural misunderstandings can occur, especially if a teacher's cultural background is different from students', as it has recently become more common for EFL teachers go to teach abroad.¹¹³ According to Kramsch, these cultural differences and lack of understanding can cause anxiety that will create conflicts in the classroom and have negative effects on learning.¹¹⁴ Therefore, there is a need for teachers, apart from their pedagogical and subject matter competence, to develop intercultural communicative competence that will enable them to 'effectively alter and adapt their teaching practices and re-orient themselves toward their host culture in ways that allow them to engage with students from different cultural backgrounds.'¹¹⁵ Teachers who develop their intercultural communicative competence can more effectively transfer the knowledge about peaceful intercultural conflict resolution to their students and help them become successful intercultural communicators. Such students will more efficiently lead intercultural conversations in real- life context and have skill to negotiate meanings, prevent potential conflict situations and resolve conflict in peaceful manner, if necessary.

This chapter introduced some of the core components of intercultural communicative competence. In the first part of the chapter we presented and analyzed the notion of identity. Understanding complexity and multiple layers of identity is crucial for accepting and respecting diversity and, therefore, it is one of necessary skills of successful intercultural communicator. The following subchapter examined the main characteristics of nonverbal communication and its importance for avoiding misinterpretations and misunderstandings in intercultural communication. However, communication failures are likely to happen so the last part of the chapter introduced various intercultural conflict styles and presented particular

¹¹¹ Intercultural link. 2012. Intercultural Conflict Styles. p.3. <https://s3.amazonaws.com/woca-s3/>

¹¹² Jackson, op.cit., p. 266.

¹¹³ Maureen, Bridget & Walker Palmer. 2015. *Understanding cultural conflict in EFL classrooms in the UAE*. Eurasian Journal of Applied Linguistics 1(2), p.77.

¹¹⁴ Ibid, p. 77.

¹¹⁵ Ibid, p. 78.

approaches for resolution of intercultural conflict. This chapter offered theoretical insight into the main elements of intercultural communicative competence. In the following chapter, we will discuss about the importance of practical implementation of intercultural education and development of intercultural values in the educational context of Bosnia and Herzegovina in the field of teaching English as a foreign language.

4.0 INTERCULTURAL APPROACH TO ENGLISH LANGUAGE TEACHING

4.1. LANGUAGE AND CULTURE

Relationship between language and culture is deeply intertwined. People use language to express their feelings, thoughts and ideas and to communicate with each other by different means (face-to-face, via phone, through e-mails and messages etc). Language is used as spoken or written medium in a way that will be understandable to the group person belongs to, through speaker's accent, tone, style of speaking, gestures and facial expressions. People who identify themselves as members of particular social group usually share common views about the world around them, common attitudes, beliefs and values. Different patterns of behavior and interaction are desirable and acceptable in different cultures, so we can say that language embodies cultural reality.¹¹⁶ Therefore, learning about a new culture is ingrained in the process of learning a new language, and teachers of a language are also teachers of culture.¹¹⁷

As Brown stated:

Language is a part of a culture, and culture is a part of the language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture. The acquisition of a second language, except for specialized, instrumental acquisition (as may be the case, say, in acquisition of reading knowledge of a language for examining scientific texts), is also the acquisition of a second culture”¹¹⁸

Teaching about foreign culture is important factor for students' proper usage of the language. It is not enough to teach students meaning of words, they also need to understand cultural context in which the meaning is placed. Understanding and respecting cultural boundaries can prevent various misunderstandings and conflicts. Language teaching must include cultural values from both communities where the language is spoken and where it is taught. Students' awareness needs to be increased - they need to learn that they cannot always rely on what is appropriate or inappropriate in their own culture.¹¹⁹

¹¹⁶ Claire Kramsch. 1998. *Language and Culture*. Oxford University Press. p. 8.

¹¹⁷ TEFLnet. Accessed August 2018. *The Relationship Between Language & Culture and the Implications for Language Teaching*. <https://www.tefl.net/elt/articles/teacher-technique/language-culture/>

¹¹⁸ Ismail Cakir. 2006. *Developing Cultural Awareness In Foreign Language Teaching*. Turkish Online Journal of Distance Education, Volume: 7 Number: 3 Article: 12. p. 154.

¹¹⁹ Chia-Lin Hsin. 2013. *Language and Culture in Foreign Language Teaching*. p. 8.

As Englebert describes:

“...to teach a foreign language is also to teach a foreign culture, and it is important to be sensitive to the fact that our students, our colleges, our administrators, and, if we live abroad, our neighbours, do not share all of our cultural paradigms.”¹²⁰

Therefore, developing cultural sensitivity and awareness of cultural diversity is one of the main goals of teaching culture in foreign language classroom.

Brown suggests four guidelines for addressing cultural issues in the classroom:

1. A student's cultural identity is usually a deeply seated bundle of emotions, so teachers should practice empathy as they relate to their students in cultural matters: behavior patterns, and expectations; expected relationship to authority, family, and peers; ambiguity, tolerance, and openness to new ideas and ways of thinking; students' attitudes toward their own and the second language culture; their view of individualism versus collectivism; linguistic conventions of politeness, formality, and other sociopragmatic factors.
2. Teachers should recognize the cultural connotations and nuances of English and the first language of their students. Teachers should capitalize those in their teaching.
3. Teachers should use the classroom as an opportunity to educate their students about other cultures and help them to see that no one culture is better than another. Teachers should also practice in words and deed their respect for their students' deeply ingrained emotions that stem from the students' cultural schemata.
4. When cultural differences emerge, teachers should help their students to appreciate and celebrate diversity. Especially in an English as a second language context where students in the same class may represent many different cultures, teachers should try to make their classroom a model of openness, tolerance, and respect.¹²¹

Brown tackles many important and sensitive issues teachers need to pay attention to when addressing cultural matters. Students' own cultural identity is one of them – the way students perceive themselves and their relation with people around them, relations of power within their society and whether they belong to individualist or collectivist society will certainly reflect on how they perceive people from another culture. Sometimes values, beliefs and traditions of target culture are completely opposite to students' expectations and therefore teachers need to present notions of other cultures to their students without assessing them as positive or negative. Students need to learn to respect and appreciate diversity. Brown's four

¹²⁰ Zahra Ghorbani Shemshadsara. 2012. *Developing Cultural Awareness in Foreign Language Teaching*. English Language Teaching Journal Vol. 5, No. 3. p. 98.

¹²¹ Tran, op.cit., p. 29.

guidelines summarize and underline some of the key aspects of intercultural education. Practical implementation of teaching culture in foreign language classroom remains topic of discussion. Some of the most influential scholars in the field of foreign language teaching, such as Byram, Morgan and Colleagues, stated that there is still no fully developed theory on which teachers can base their teaching of culture.¹²² However, many of scholars proposed methods and approaches that can be used in foreign language classroom. In the field of teaching English as second/foreign language, intercultural communicative competence is often referred to as ‘fifth skill’ along with reading, writing, listening and speaking. Therefore, choice of textbook is one of the most important factors – a textbook should include both target and students’ own culture, along with material related to other cultures.¹²³ Some of scholars try to integrate culture in typical activities related to language teaching, such as grammar, vocabulary, speaking or reading activities. Others suggest use of alternative materials such as newspaper articles to present notions of foreign culture to students. Literature also has significant role in teaching culture since it often presents history, tradition and values of particular society.¹²⁴ Method of observation can be used to analyze movies, shows or plays from foreign culture. Students can also experience other cultures through various kinds of role plays.¹²⁵

4.2. INTERCULTURAL APPROACH TO ENGLISH LANGUAGE TEACHING IN BOSNIA AND HERZEGOVINA

Attitudes and values promoted by intercultural education such as cooperation, solidarity and mutual respect are often challenged in pluralistic societies.¹²⁶ Bosnia and Herzegovina, a multiethnic and multinational country, still faces consequences of ethnic conflict that happened in the period of 1999 to 1995. The effects of war are visible even today in the social, cultural and educational policies. The main problem in post-war education in Bosnia and Herzegovina is strong ethnic and nationalistic division, reflected in ‘the so-called national group of subjects: language and literature, history, geography and religious education (all of these subjects are named differently depending on ethnic affiliation).’¹²⁷ Three different curricula often abuse education in practice ‘giving students different interpretations of the

¹²² Ibid, p.26.

¹²³ Ibid, p. 18.

¹²⁴ Ibid, p. 19.

¹²⁵ Ibid, p. 27.

¹²⁶ Elvira Islamovic &Blazevic, Nermina. 2014. *The Prospects of Intercultural Education in Bosnia and Herzegovina*. Epiphany: Vol. 7, No. 1. p. 53.

¹²⁷ Ibid, p. 56.

same facts' and 'often schools divide students on the basis of their ethnic identity, language and religion.'¹²⁸ The so called 'two schools under one roof' further emphasise segregation and present an obstacle to respectful cohabitation and cooperation. As Islamovic and Blazevic stated:

The education systems in Bosnia and Herzegovina have to be transformed, through the integration of intercultural components in the curricula which has to be unified. With regard to religious, ethnic and cultural diversity that is present in Bosnia and Herzegovina, the question of establishing an intercultural, multilingual education model, which develops integration and democratic connectivity, promotes the tolerance, unity and understanding, stands the question of the survival of Bosnian society... It is essential that school systems and other institutions of education and culture, develop forms of work that will prevent exclusion, nationalism, anti-civilization and anti-democratic tendencies, and to promote democratic values, common life and cooperation.¹²⁹

Implementation of intercultural education is one of the possible solutions to this problem. Educational policies that will not suppress anyone's cultural, national or linguistic identity, but will promote universal positive values such as openness, flexibility, empathy and mutual respect is necessary for improvement of current situation. In the following part of the paper we will present intercultural communicative competence elements that are included in current EFL curriculum in Federation of Bosnia and Herzegovina.

4.2.1. Overview of EFL curriculum in Federation of Bosnia and Herzegovina

The complexity of educational system in Bosnia and Herzegovina is reflected in the fact that educational laws are regulated differently in two entities. In Republic of Srpska, education is governed on the level of entity under the authority of Line ministry, while in Federation of Bosnia and Herzegovina it is regulated on the level of cantons. Schools that follow curriculum in Croatian language are supervised by Bureau for Education Services located in Mostar, whereas schools with Bosniak majority follow Federation of BiH's Framework Curriculum.¹³⁰ For the purpose of this work we briefly analyzed Framework Curriculum for teaching English as a foreign language in primary schools, with the focus on intercultural communicative competence elements that are included in the current curriculum.

¹²⁸ Ibid, p. 56.

¹²⁹ Ibid, p. 58.

¹³⁰ Namir Ibrahimovic.2017. *Osnovnoškolsko i srednjoškolsko obrazovanje u BiH (trenutno stanje i preporuke za reforme)*. http://eumonitoring.ba/site/wpcontent/uploads/2015/06/Obrazovanje_Izvjestaj_Namir_Ibrahimovic.pdf

In Federation of BiH, the English language is being taught from third grade, with exception of some schools in Canton Sarajevo, where students start to learn English in the first grade. The Framework Curriculum offers list of aims, objectives and expected outcomes of learning English for third to ninth grade of primary school. Therefore, for the third grade, the first year of studying English, the document mentions aims such as developing positive attitudes toward learning English, developing curiosity and creativity and developing skills of reading and writing simple words and sentences. When it comes to development of intercultural competences, the curriculum expects that students will be familiarized with culture of English speaking countries and that they will be able to compare and contrast it with some segments of their own culture. This is expanded in the fourth grade with development of learners' tolerance and respect towards those who are different from them. In the fifth grade, students are expected to develop their intercultural communicative competence in terms of learning about behavior that is appropriate for English speaking countries including nonverbal communication and proper ways of greeting and addressing others. The same intercultural communicative competence skills are addressed in the sixth grade, while in the seventh grade they are broadened to the sphere of communicating with foreigners with the awareness of cultural differences. In the eighth and ninth grade learners are expected to be able to compare and contrast their own culture with culture of English speaking countries in terms of customs, tradition, education, lifestyle etc. They will be prepared to communicate with foreigners in respectful manner and will display behavior appropriate for culture of English speaking countries. They will show respect towards customs, tradition and habits of other people. Therefore, we can say that Framework curriculum emphasizes intercultural communicative competence skills as important part of learning English as a foreign language. However, teaching intercultural communicative competence is not directly included in the curriculum, and degree of implementation of methods, activities and techniques is mainly on individual teachers.

Another document that strives toward unification of educational system in Bosnia and Herzegovina is the document called 'Common core'. In 2003, the Common core curricula for Bosnian, Croatian and Serbian language and literature was designed in order to 'enhance education quality and equality in BiH.'¹³¹ The term 'Common core' refers to 'minimal common contents from the national group of subjects that should be included in all three

¹³¹ Inter-Agency Network for Education in Emergencies. Guidance Notes on Teaching and Learning. INNE, p. 11.

curricula.’¹³² However, the document does not propose content itself, but a list of expected students’ achievements and learning outcomes. The Common core curricula for B/C/S was followed by document called Common European Framework of Reference for Languages (CERFL) , that is, Common core curricula for foreign languages. The CERFL for English language and literature is focused on four basic skills (listening, reading, speaking and writing) and proposes expected learning outcomes depending on learners’ level of knowledge. The document also incorporates certain ICC skills such as development of learners’ humanistic, ethical and social values and their respect for cultural diversity. However, it does not focus on practical implementation of ICC skills in the process of learning English as a foreign language, and it is teachers’ individual choice to which extent they will include its elements in the existing curricula.

In conclusion, we can say that Framework curriculum and Common core do recognize importance of intercultural communicative competence. Nevertheless, practical implementation of activities, methods and techniques that help development of ICC skills is still not regulated by any document. In the following part of the paper will examine presence of practical implementation of ICC skills in English language classes in primary and secondary schools in Bosnia and Herzegovina.

¹³²Initiative for Monitoring the European Integration of BiH. *Primary and secondary education in Bosnia and Herzegovina (current state and recommendations for reforms)*. <http://eu-monitoring.ba/site/wp-content/uploads/2015/06/Primary-and-secondary-education-in-Bosnia-and-Herzegovina.pdf>

5.0 RESEARCH ON INTERCULTURAL APPROACH TO ENGLISH LANGUAGE TEACHING IN BOSNIA AND HERZEGOVINA

5.1. METHODOLOGY

The subject of this research are different ways of promoting positive values and developing intercultural communicative competence in the field of teaching English as a foreign language in Bosnia and Herzegovina. The aim of this research was revealing students' and teachers' views about intercultural approach to English language learning and teaching and investigating to what extent is intercultural education present in the field of teaching English as a foreign language in Bosnia and Herzegovina.

The objectives of the research were:

1. to investigate attitudes of EFL learners toward current EFL curricula,
2. to investigate attitudes of EFL teachers towards implementation of ICC into current EFL curricula
3. to determine to what extent learners are interested in developing ICC competencies

The study was conducted in May 2018. The participants were 14 primary and secondary school teachers of English language and literature in Bosnia and Herzegovina and 100 students from primary and secondary school in Novi Travnik, a small town in Central Bosnia. The study was mainly quantitative and two survey instruments were used to show general opinions of respondents. Hypothesis of the research stated that methods, techniques and activities that promote intercultural education are implemented in the process of learning and teaching English as a foreign language in Bosnia and Herzegovina. However, the study was also qualitative since it offered open-ended questions in order to provide more detail insight into respondents' thoughts and opinions. Methods used for collecting data were questionnaires and online survey. We used mixed method research for collecting both qualitative and quantitative data within this study in order to understand a research problem more completely.¹³³ Before collecting the data, each respondent was informed about the purpose of the research and way the data will be used in the research.

¹³³ Lanping Li. 2017. *Systematically planning and integrating intercultural communicative competence learning/teaching into the EFL curriculum/classroom to promote students' learning motivation and confidence in ICC*. The University of Waikato, p. 58.

5.2. STUDENTS' ATTITUDES

5.2.1. Participants and data collection instruments

This section will examine the way English language education is looked on by the students of primary and secondary school in Novi Travnik. The questionnaire used for collecting the data was adapted from Mikel del Grant's book *Intercultural teaching and learning* where he investigated education of English as a foreign language in Finland and Japan. The questionnaire was adapted for the purpose of this research and translated into B/H/S. The original and translated versions of the questionnaire are available in the Appendix no.1 and Appendix no.2 of this paper. The questionnaire consisted of 12 questions. In majority of questions several answers were offered and students were instructed to mark as many as they wanted. Some of the questions were yes/no questions and there was one open-ended question. For the purpose of this study one hundred students were polled. 66 of respondents were students of primary school "Safvet-beg Basagic". 32 respondents (15 female and 17 male respondents) were eight-grade students between the age 13 - 14, whereas 22 respondents (13 female and 9 male respondents) were students of the ninth grade between the age of 14-15. In this study also participated 44 third-year students (18 female and 26 male respondents between the age 16-17) from secondary school "Mjesovita srednja skola Novi Travnik". The questionnaires were distributed during classes and students were asked to complete them.

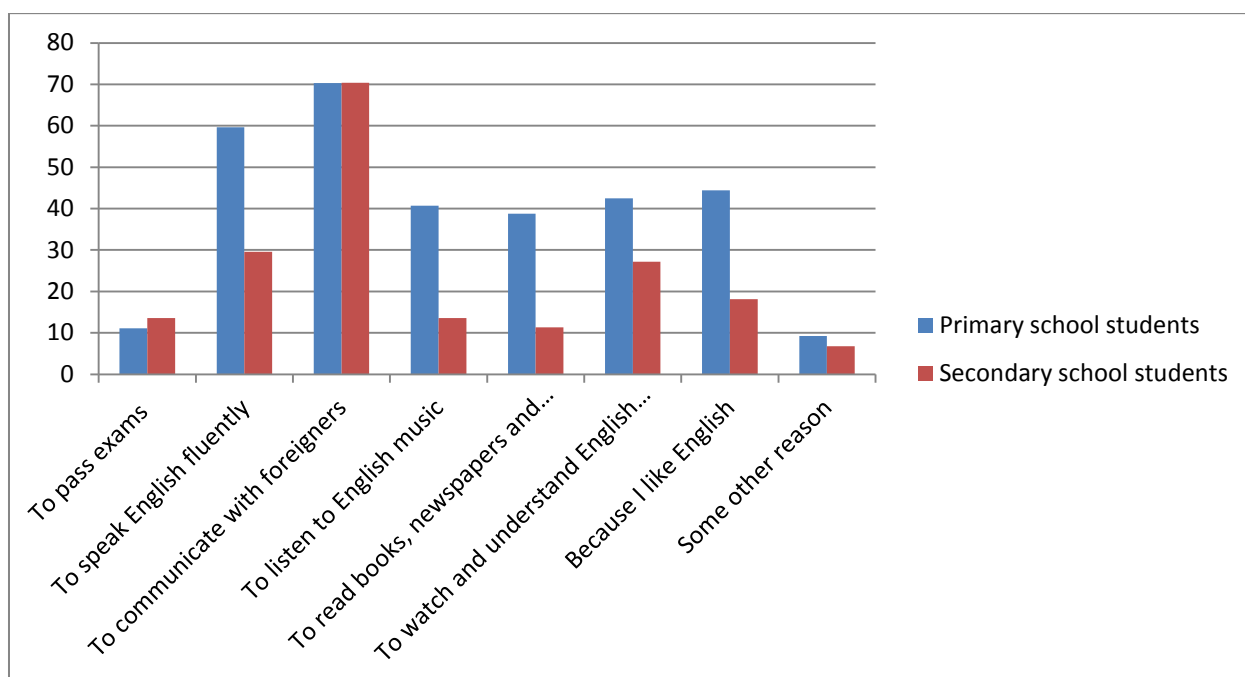
5.1.2. Research data analysis

Q1: Why Do You Study English?

In the first question of the survey, students were encouraged to choose one or more answers from a list of alternatives. In primary school, 11,1% of the students stated that the main reason they study English is to pass exams and get good grades, whereas 13,6% of the high school students study English for the same reason. This shows that the academic achievement was not one of the main aspects of English education, which is in contrast with findings of other researches on the subject.¹³⁴ 59,6% of primary school students and 29,6% of high school students stated that they study English in order to be able to speak the English language fluently, whereas 70,3% of eight-graders and 70,4% of high school students responded that

¹³⁴ Mikel del Grant. 1997. *Intercultural teaching and learning*. University Library of Jyvaskyla. p. 120.

the main reason they study English is to be able to communicate with foreigners. The number of students who chose this alternative reflects desire of young people to get to know people from all over the world and to become more ‘international’.¹³⁵ The option ‘‘To be able to listen to and understand music in English’’ was chosen by 40,7 % of primary school students and 13,6% of high school students. 38,8% of primary school students and 11,3% of high school students stated that want ‘‘to be able to read books, newspapers and magazines in English’’, whereas 42,5% of primary school students and 27,2% of secondary school students choose the answer ‘‘ to be able to watch and understand movies in the English language’’. Those results show that students see English as something real and usable in everyday situations. They also indicate that literature written in English could be somewhat less available to the students than English music, movies or TV shows.¹³⁶ In primary school, 44,4% of students stated that they study English language because they like it, along with 18,1% of high school students. 8% of all polled students said that they study English for some other reason, such as ‘to get job easier after graduation’, ‘because I am good at it’ or ‘because it is an obligatory school subject’. This section of survey indicates that the main reason for learning language is practical use of English.



¹³⁵ Ibid, p. 122.

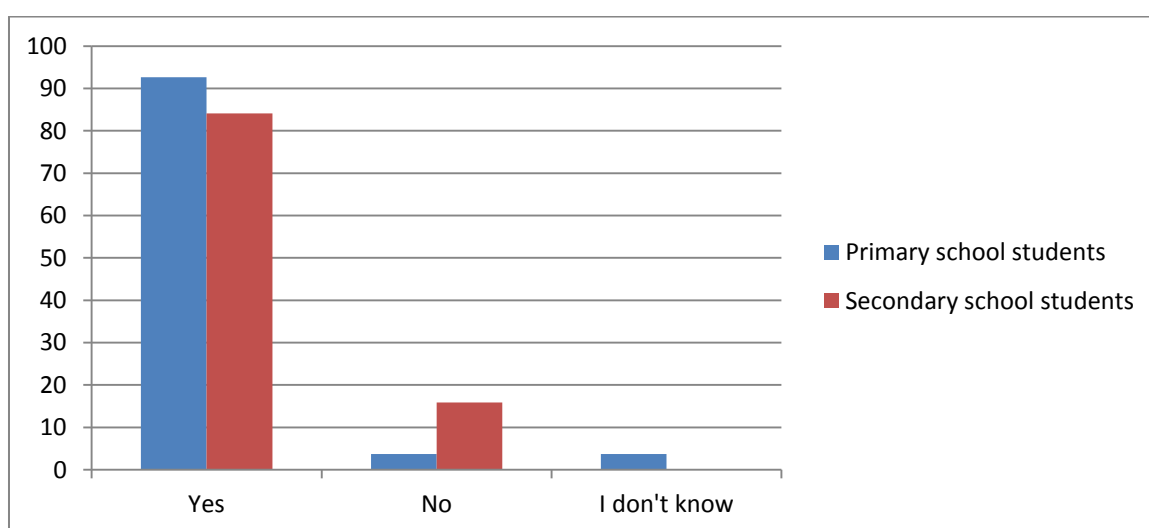
¹³⁶ Ibid, p. 132.

Q2: Have You Ever Communicated With Foreigners In English?

The percentage of primary school students who stated that they have communicated with foreigners in English at least once in their lifetime is 74%. Slightly higher percentage (74,5%) of high school students used English in their communication with foreign people at least once. Majority of respondents have communicated with 3-4 foreigners in average, with exception of two students who were born and raised in Canada and therefore used English as their second language in everyday situations and activities. Responses to this question further underline practical, communicative use of English as one of the most important factors for learning the language.

Q3: Do You Like English?

92, 6% of primary school students stated that they like English, 3,7% of them responded that they do not like English and 3,7% were undecided. When it comes to high school students, 84,1% of them like English language and 15,9% of them stated that they do not like it. The results reflect those from Del Grant's research, where he pointed that the number of younger students who like English is considerably higher than the number of high school students.¹³⁷ As some of possible reasons for the dislike of English among older students, Del Grant mentions examination anxiety and more complex and demanding language structures that need to be learned in high school.¹³⁸



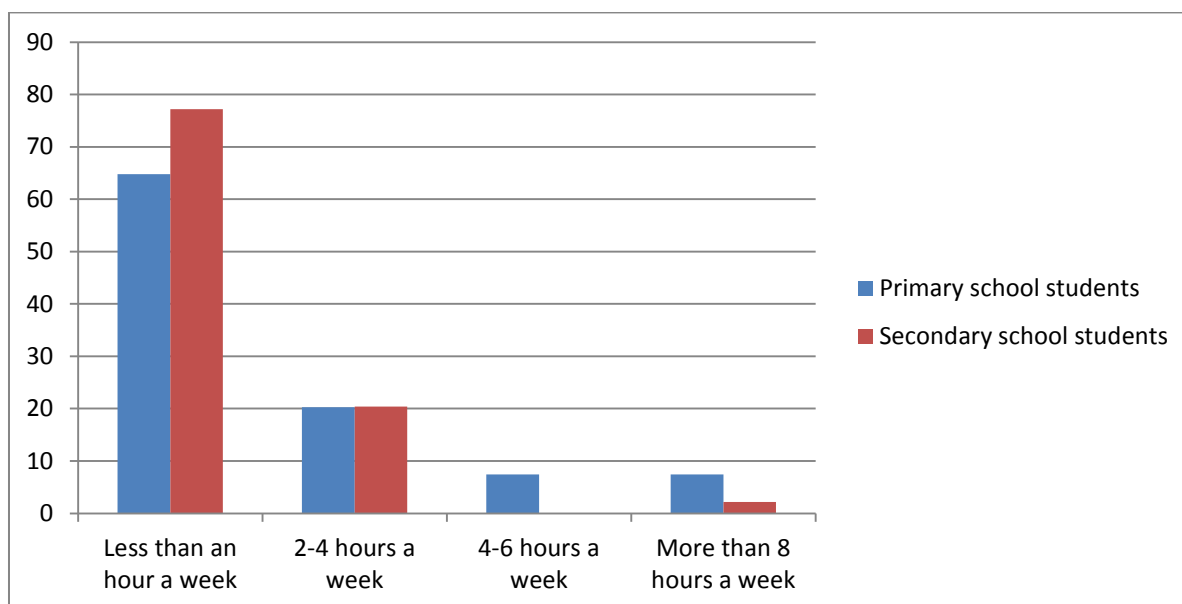
¹³⁷ Del Grant, op.cit., p. 126.

¹³⁸ Ibid, p. 126.

Q4: How Many Hours A Week Do You Study English At Home?

64,8% of primary school students and 77,2% of high school students stated that they spend less than an hour a week for studying English. 20,3% of primary school students and 20,4% of high school students study English for 2-4 hours a week.

7,4% of primary school students study English for 4-6 hours a week, whereas no one of high school students chose this alternative as their answer. 7,4% of primary schools students devote more than 8 hours a week, along with 2,2% of high school students. 1,8% of primary school students stated that they do not study English outside the school at all. Rod Ellis, an expert on second language acquisition, states that the amount of time student devotes to studying is one of the most important factors in L2 acquisition, along with students' interest, motivation and learning style. ¹³⁹



Q5: Do You Ever Watch Movies/ Read Books, Newspapers Or Magazines/ Listen To Music In English?

92,5% of primary school students responded that they watch movies in English, while 25,9% of them watch those movies without translation into B/C/S. When it comes to secondary school students, 88,6% of them watch English movies and 15,9% of them do not use translation into their mother tongue.

¹³⁹ Rod Ellis. 1997. *Second Language Acquisition*. Oxford University Press. p. 52.

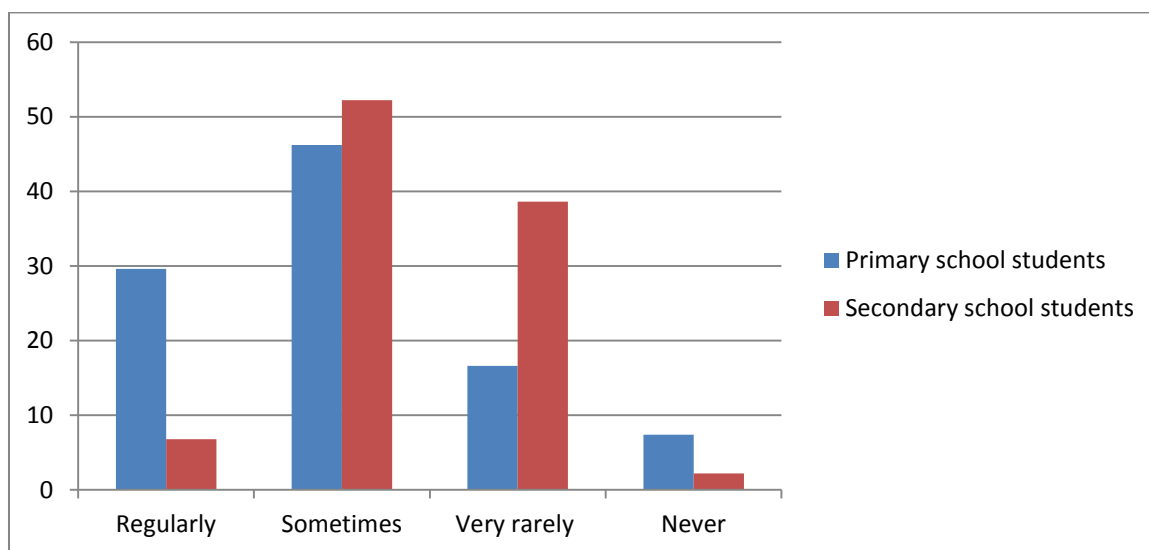
53,7% of primary school students state that they read books, newspaper and magazines in English, in contrast to 27,2% of secondary school students who do so.

When it comes to listening to music in English, 75,9% of primary school students listen to English music, as well as 70,5% of secondary school students.

The results of this section indicate that both primary and secondary school students in Bosnia and Herzegovina are exposed to English language mainly through movies and music, since their broadcasting on television and radio is very common.

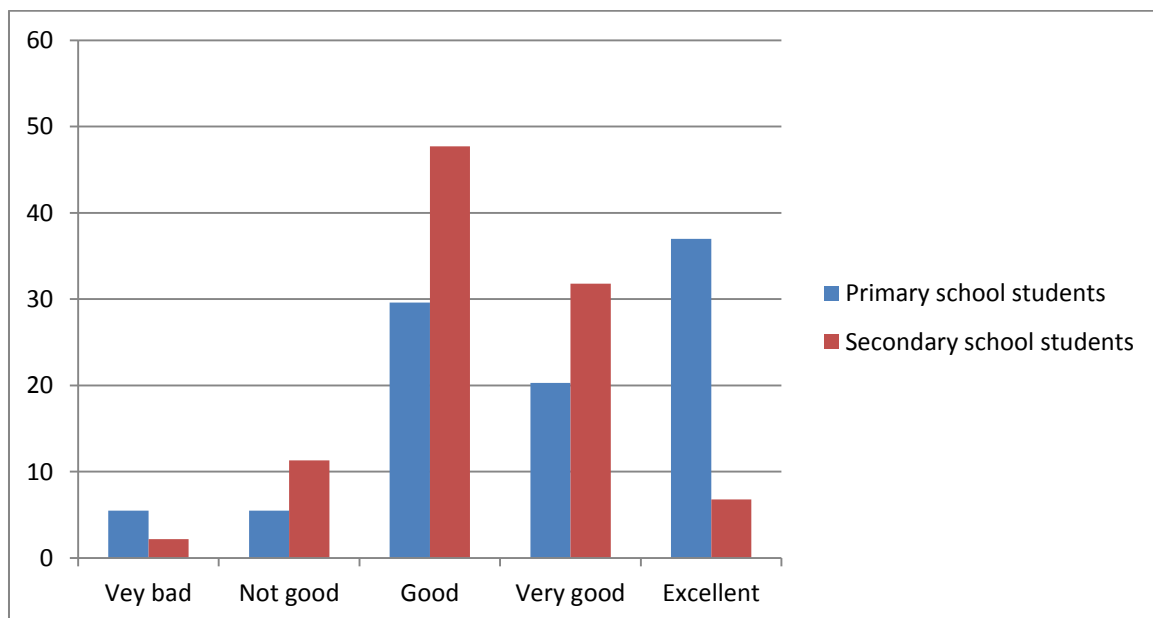
Q6: Do You Use English In Everyday Life?

29,6% of primary school students and 6,8% of secondary school students stated that they use English regularly in everyday life. 46,2% of primary school students and 52,2% of secondary school students sometimes use English in everyday activities and conversations. 16,6% of primary school students and 38,6% of secondary school students responded that they use English very rarely, while 7,4% of primary school students and 2,2% of secondary school students stated that they never use English outside of the English language lessons.



Q7: How Good Is Your English?

In this part of the survey students were asked to rate their English proficiency. 5,5% of primary school students and 2,2 % of secondary school students rated their English as very bad. 5,5% of primary school students and 11,3% of secondary school students think that their English ability is not good. 29,6% of students in primary school rated their English as good, as well as 47,7% of students in secondary school. 20,3% of eight-graders and 31,8% of high school students evaluated their English proficiency as very good. 37% of primary school students stated that they have excellent English ability, along with 6,8% of secondary school students. Although small number of students is not very confident about their English, this variable indicates that overall both primary and secondary school students have positive opinion about their English language skills.



Q8: Do You Think That When You Learn English, You Should Learn About Culture Of English Speaking Countries?

This was the only open-ended question of the survey. The students needed to mark yes or no alternative and to provide further explanation for their answer. 75,9% of primary school students agreed that when you learn English, you should also learn about culture of English speaking countries. They provided various explanations for their answers:

-“Yes, we need to improve our general culture and it is always good to know as much as possible about the language that we speak.”

-“Yes, because we need to be familiar with other cultures, not only with our own.”

-“Yes, maybe it would be easier for us to understand and learn English if we were familiar with their culture.”

-“Yes, because English is an international language and we should learn about culture of English speaking countries. I think that we should also learn about other countries’ culture, even if we cannot speak their language.”

“Yes, it would be easier for us to communicate with people if we understand their culture.”

“Yes, because it helps us get broader perspective of the world we live in.”

14,8% of primary school students stated that they do not think one should learn about culture of English speaking countries in the process of learning English. Some of their answers are:

-“I think that it is not important and necessary.”

-“I am not interested in learning about other cultures.”

9,5% of primary school students remained undecided and did not state whether or not learning about culture is important for learning language.

When it comes to secondary school students, 61,3% of them agreed that when you learn English, you should also learn about culture of English speaking countries. They said:

“Yes, in that way we can also learn about origin of some words and things like that.”

“Yes, it can be really helpful in communication with foreigners.”

“Yes, we can learn a lot of about language by learning about its people and culture.”

“It is good to know about other people’s culture and tradition.”

“Yes, because culture and language are very connected.”

“For me, it is much easier to communicate with foreigners if I know their culture because we can talk about different topics. I also think that other people like when someone is familiar with their country’s history, culture and tradition.”

25% of secondary school students stated that it is not important to learn about culture in the process of learning English:

‘‘I think that it is not helpful in communication with foreigners.’’

‘‘There are a lot of English speaking countries, and learning about their culture would be boring and tiring.’’

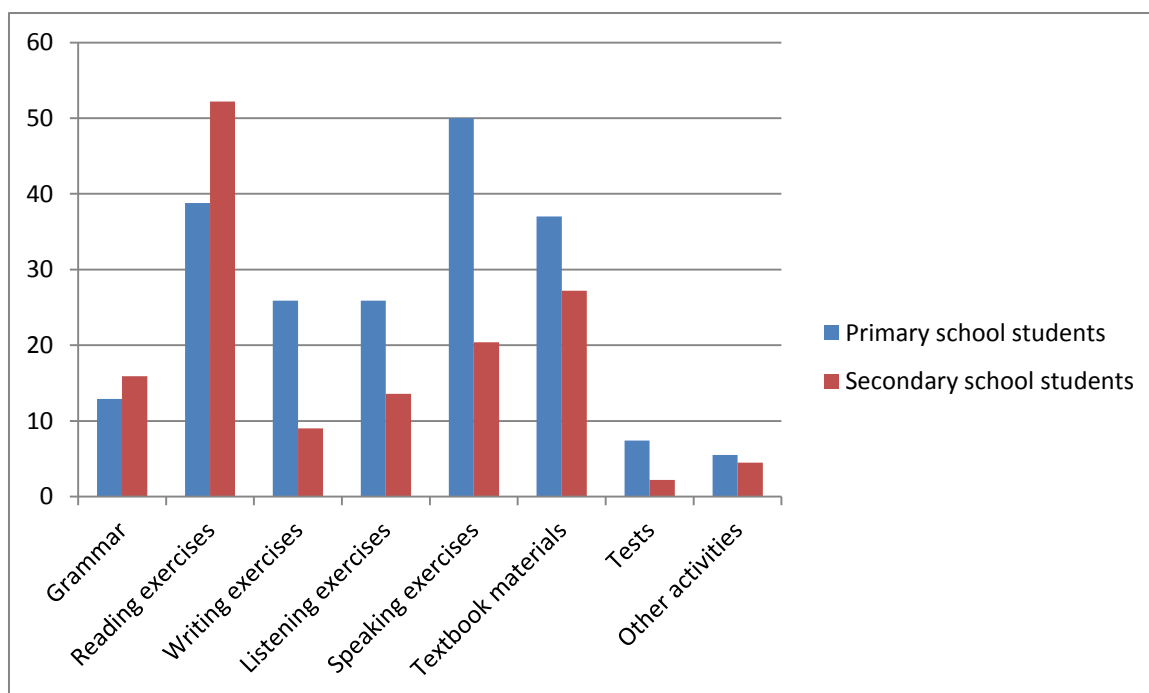
‘‘For me, it is only important to be able to communicate with people and knowing their culture is not crucial for communication.’’

‘‘I think that it is not important. I would rather learn about differences between UK and USA English and things like that.’’

13,6% of secondary school students remained undecided about this question.

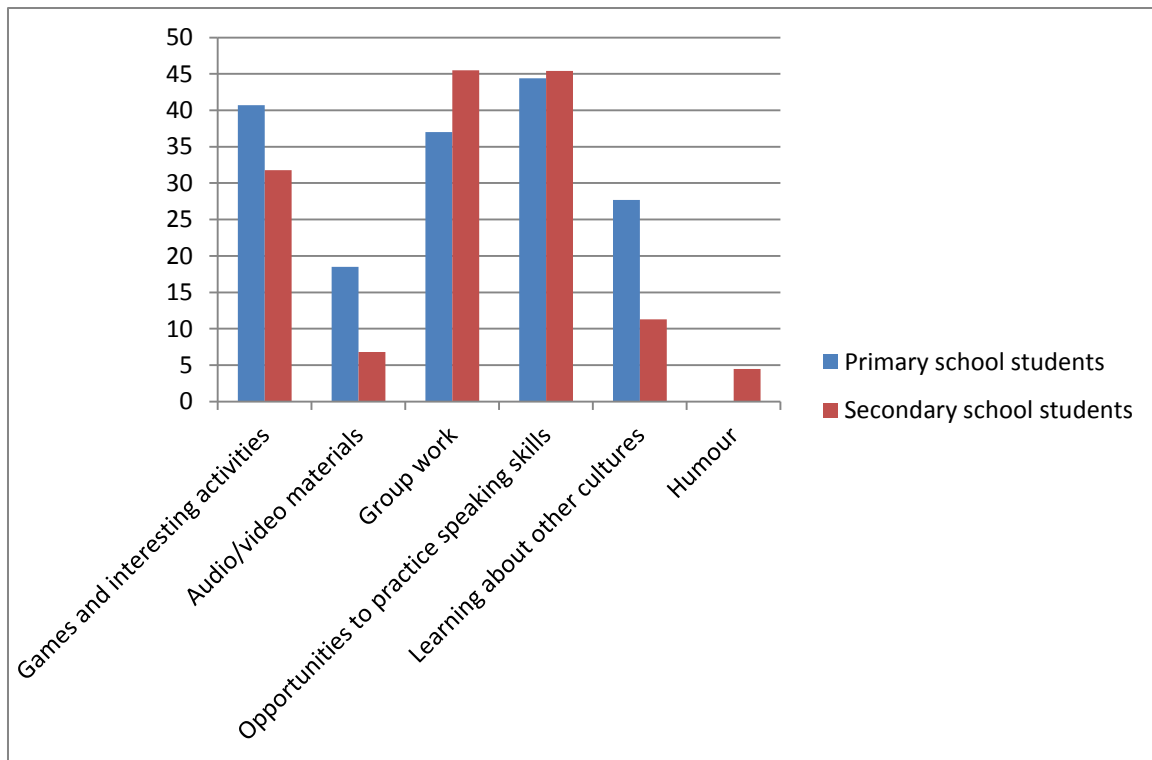
Q9: What Do You Prefer To Do In Your English Classes?

In this question a list of alternatives was offered to students and they needed to choose one or more alternatives. 12,9% of primary school students and 15,9% of secondary school students stated that they prefer to do grammar in their English classes. 38,8% of primary school students and 52,2% of secondary school students like to do reading exercises, in contrast to 25,9% of primary school students and 9% of secondary school students who prefer writing exercises. The percentage of primary school students who like listening exercises is 25,9%, along with 13,6% of secondary school students. One of the most favourite activities in English classes proved to be speaking exercises, chosen by 50% of primary school students and 20,4% of secondary school students. Students also stated that they like to do texts and materials from their textbooks (37% of eight-graders and 27,2% of high school students). 7,4% of primary school students and 2,2% of secondary school students stated that they prefer doing tests and other type of examinations in their English classes, whereas 5,5% of primary school students and 4,5% of secondary school students stated that they prefer other type of activities, but they did not specify which ones.



Q 10: Which Activities Would You Like To Do More Often In Your English Classes?

In the last question of the survey, students needed to choose one or more options from a list of alternatives. 40,7% of primary school students and 31,8% of secondary school students stated that they would like to play more games and do more interesting activities while learning English. 18,5% of eight-graders and 6,8% of secondary school students would like their teachers to use more audio/video materials in their classes. 37% of primary school students and 45,5% of secondary school students answered that they would like to have more group activities in their English classes. The highest number of students, that is, 44,4% of primary school students and 45,4% of secondary school students responded that they would like to have more opportunities to practice speaking skills and develop their communicative competences in their English classes. When it comes to developing their intercultural communicative competences, 27,7% of primary school students and 11,3% of secondary school students stated that they would like to learn about other countries and cultures along with learning English. 4,5% of secondary school students also said that they would like their English teachers to use more humour in their lessons.



5.2.2 Discussion

The findings of this study discovered that students mainly want to learn English for communicational purposes and practical use of language in real-life context, rather than for academic achievement. Majority of respondents stated that they have already used English language to communicate with foreigners, which further underlines practical use of language as one of the most important factors for learning. The findings also showed that students want to be fluent in English in order to be able to listen to music, read books and watch movies. Further, the results showed that students prefer activities that include games, audio and video materials and learning about other cultures. Therefore, we can say that the part of the research in which participated students confirms the hypothesis that methods, techniques and activities that promote intercultural education are implemented in the process of learning English as a foreign language in Bosnia and Herzegovina. In conclusion, we can say that finding of this research showed that both primary and secondary school students share positive attitudes towards modern and innovative ways of his learning English as a foreign language, which integrate development of intercultural communicative competence and cultural sensitivity in the process of language acquisition.

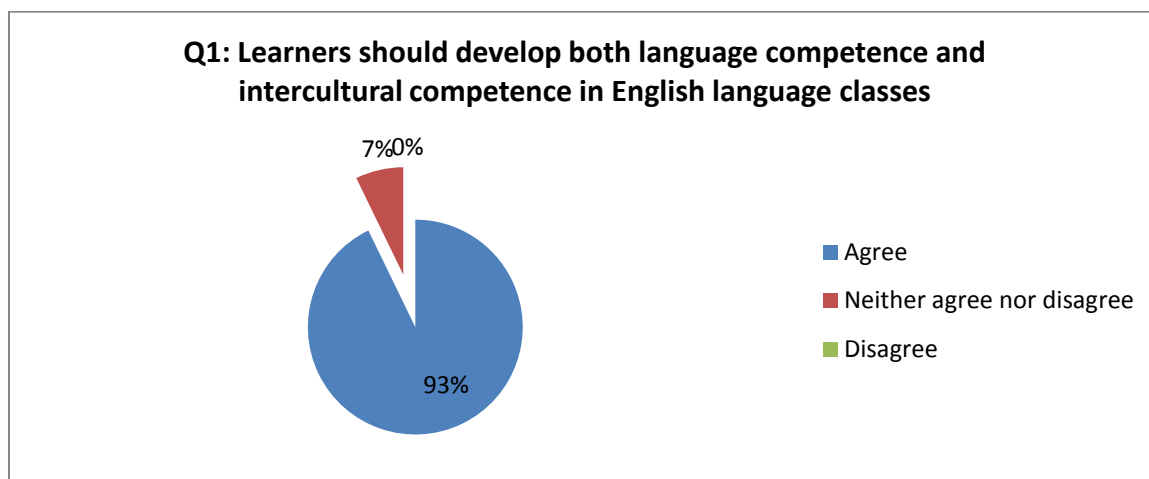
However, the limitation of this research is that it did not examine presence of ICC elements such as nonverbal communication, stereotypes and prejudices, managing intercultural conflict or other ICC theories and concepts presented in the theoretical part of this paper. Being aware that the concept of intercultural education is fairly new in the educational system of Bosnia and Herzegovina and that it needs to be promoted, implemented and developed in the future, our research focused on the presence of any activities, methods and techniques that focus on culture and development of cultural awareness in the process of learning English as a foreign language. The research also wanted to examine to what extent students like implementation of cultural materials in the process of language learning and are they willing to develop their intercultural communicative competence. More detailed research that would investigate presence and effects of individual ICC elements in the EFL classroom requires longer period of implementation and development of ICC skills in the process of language learning.

5.3.TEACHERS' ATTITUDES

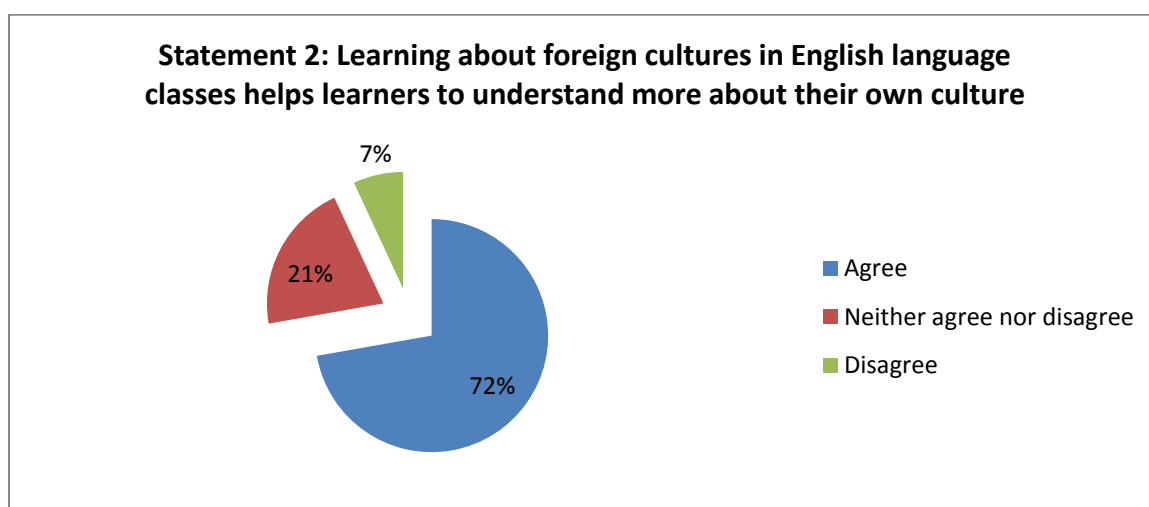
5.3.1 Participants and data collection instruments

This section will examine the way English language teaching is looked on by primary and secondary school teachers of English language in Bosnia and Herzegovina. In this part of the research participated 14 English language teachers. The data was collected by online survey that was conducted in May 2018 lasted for 7 days. Survey was taken from Bickley's research *Intercultural Communicative Competence: Beliefs and Practices of Adult English as a Second Language Instructors*. Teachers were asked to complete online survey that consisted of 10 questions related to intercultural education. In the first eight questions 3-point scale (1-agree, 2- neither agree nor disagree, 3- disagree) was used. The last two questions were open-ended questions related to development of intercultural communicative competence in their EFL classrooms. The survey is available in Appendix no.3 of this paper.

5.2.2. Result analysis



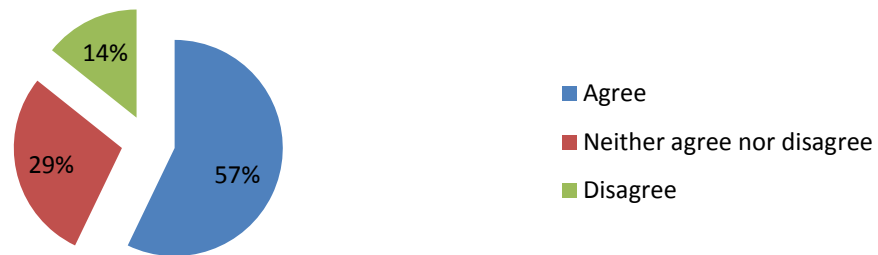
13 out of 14 teachers (92,8% of them) agree that students should develop intercultural communicative competence along with language competence in English language classes, whereas one of the teachers neither agrees nor disagrees with the statement. Those results reflect students' opinion – majority of students stated that they would like to learn about other cultures in their English language classes.



10 out of 14 teachers think that learning about foreign culture has positive effect on students' understanding and appreciating their own culture. The same was shown in Bickley's research where majority of respondents agreed that 'that awareness of one's first culture develops from consciously comparing it with other cultures'¹⁴⁰. One of the teachers does not agree with the statement, whereas 3 of them neither agree nor disagree.

¹⁴⁰ Bickley et al. 2014. *Intercultural Communicative Competence: Beliefs and Practices of Adult English as a Second Language Instructors*. Alberta Journal of Educational Research, Vol. 60, No. 1. p. 144.

Q3: There should be a strong focus on foreign cultures in English language classes.



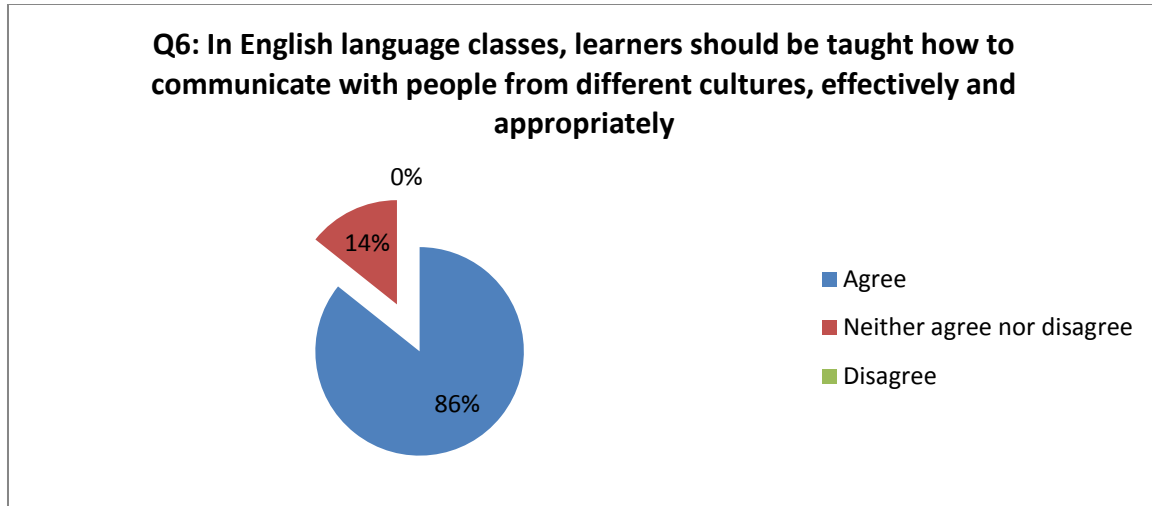
8 out of 14 teachers agree that there teaching about foreign cultures should be have important place in the process of English language teaching. Two respondents do not think that foreign cultures deserve a lot of emphasis in EFL classroom, whereas four of them neither agree nor disagree with the statement.

Q4: Learners should develop positive attitudes toward foreign cultures in English language classes

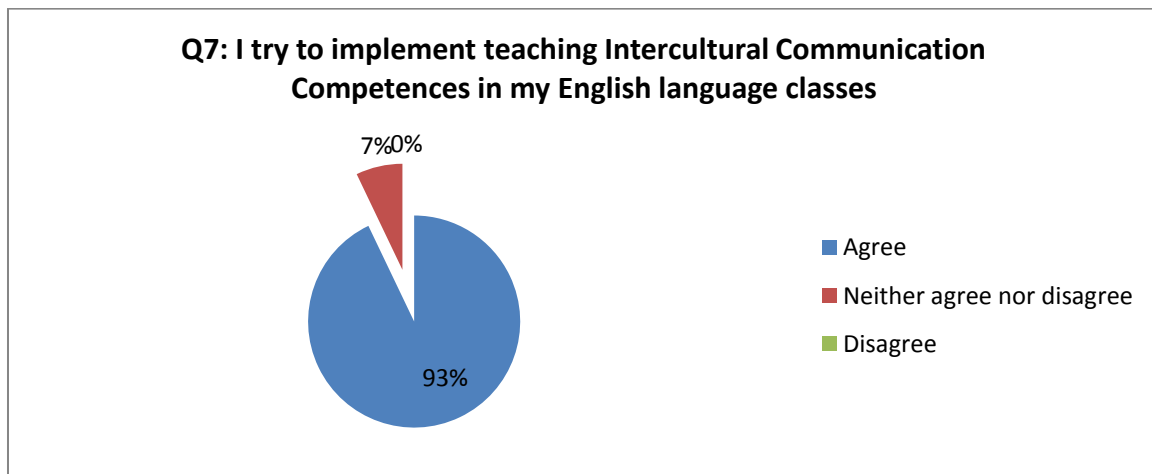


All of respondents agree that development of students' positive attitudes towards others should be one of teachers' aims in EFL classroom. The respondents think that culture is essential part of language learning and that development of intercultural communicative competences is beneficial for learners in various ways. This view is considerably different from previous researches (e.g. e Byram, 1997; Kramsch, Cain, & Murphy-Lejeune, 1996) in

which teachers did not see intercultural competences as important or relevant for the L2 acquisition.¹⁴¹

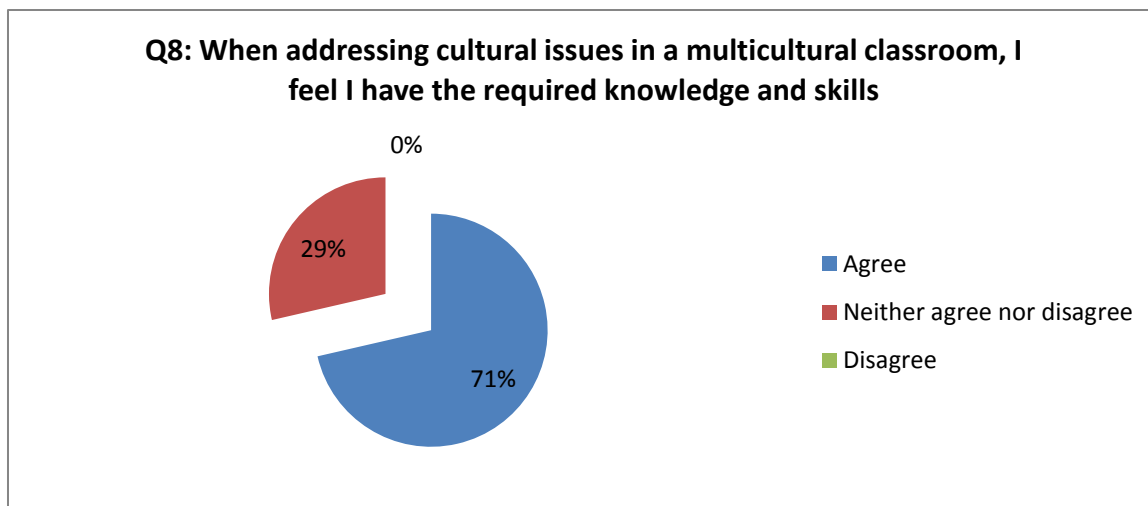


12 out of 14 respondents agree that EFL classroom should be place of development of students' openness and respect for diversity, whereas 2 of them neither agree nor disagree with the given statement.



13 out of 14 respondents state that they try to integrate strategies and activities that contribute to development of ICC competencies among students in their English language classes. One respondent neither agrees nor disagrees with the statement, which can indicate that he/she does implement teaching ICC in his/her classes, but less often the rest of respondents.

¹⁴¹ Ibid., p. 145.



10 out of 14 teachers think that they possess required knowledge and skills to address ICC related topics in their English language classes, whereas 4 of them neither agree nor disagree with the statement due to lack of confidence or experience in dealing with sensitive cultural issues in their classroom.

Q9: What resources do you use for the development of intercultural communicative competence in learners?

Major source of materials for development of intercultural communicative competence in learners proved to be the Internet. Teachers stated that they mainly use videos, songs, online articles and different games and activities in their classes. Books, CDs and newspapers also proved to be effective tool for learner’s development. Teachers further stated that they their own experience and gathered knowledge often helps them in addressing ICC related topics in their classroom.

Q10: To what extent do those resources support development of intercultural communicative competence?

All of teachers find those resources effective for development of intercultural communicative competence. However, some of them think that they are helpful only to certain extent, whereas others believe that they are completely successful tools for ICC development. Some of the respondents commented that mentioned resources are effective only for younger learners, while others think that their effectiveness depends on the way teachers use them.

5.3.3 Discussion

The findings of this part of the research discovered that English language teachers consider development of students' intercultural communicative competence and intercultural sensitivity as one of the main aims of teaching English as a foreign language. Majority of teachers agree that learning about other cultures in English language classes helps learners to understand better their own culture and they state that English language classes should be place of development of learners' respect and cultural sensitivity. Further, findings of this research showed that majority of respondents are willing to implement teaching intercultural communicative competence skills at least to a certain extent and that they feel competent to address cultural issues in their EFL classroom. The results of this study showed that teachers mainly address cultural issues through the use of videos, songs, articles, games and other materials and that their main source is the Internet. This part of the research also confirmed the hypothesis that methods, techniques and activities that promote intercultural education are implemented in the process of learning and teaching English as a foreign language in Bosnia and Herzegovina. Still, implementation of such methods, techniques and activities mainly depends on individual teachers, since current curricula for EFL and learning outcomes proposed by Common core recognize its significance only to a small extent.

As well as the part of research that examined students' opinions, this part of the research did not focus on nonverbal communication, stereotyping, prejudices and discrimination or other ICC concepts and theories presented in the theoretical part of this paper. Being aware that intercultural approach to English language teaching is not widely implemented in educational system of Bosnia and Herzegovina, we wanted to investigate to what extent are teachers willing to incorporate any culture-related materials in the process of teaching English as a foreign language and in that way promote and develop ICC skills in their classroom. The results showed that not all of the teachers see development of ICC skills as important or necessary part of teaching English as a foreign language. Therefore, we can conclude that such teachers are probably not willing to implement elements of ICC skills in their TEFL classroom. Research that would offer more detailed examination of individual ICC elements such as Othering or conflict resolution should encompass teachers who recognize importance of intercultural approach to language teaching and implement methods, activities and skills that promote development of ICC skills in their classroom.

In conclusion, we can say that findings of this research indicate that majority of students and teachers in Bosnia and Herzegovina recognize importance of development of intercultural communicative competence in the process of learning and teaching English as a foreign language. However, in this research participated 100 students and 14 teachers and results of this study should not be generalized to other students, teachers or schools. A large-scale research that would include larger number of participants from Bosnia and Herzegovina, would have shown more realistic results.

6.0 CONCLUSION

The role of intercultural communicative competence is becoming increasingly important in the world of globalization and interaction among people from different cultural, national and linguistic background. Since educational institutions have crucial function in the process of early socialization and shaping of one's personality, implementing intercultural education into existing schooling systems could have long-term beneficial effects. Development of positive values such as openness, adaptability, empathy, respect for differences, and suppressing stereotypes, prejudices and discrimination is necessary for peaceful coexistence in a world full of diversities. Need for mutual respect is furthermore emphasized in pluralistic societies which had experienced conflicts and wars, such as Bosnia and Herzegovina, along with ability to resolve misunderstandings and conflict in a peaceful and respectful manner.

This paper introduced the most important characteristics of intercultural education, intercultural communication and intercultural communicative competence. We analyzed the main elements of intercultural communicative competence skills and presented the notions of identity, nonverbal communication and 'Othering'. Then, we focused on the educational context of Bosnia and Herzegovina and briefly analyzed Framework Curriculum and Common core with special attention to aims, objectives and learning outcomes that are related to implementation of ICC skills in the process of learning English as a foreign language. After that, we investigated practical implementation of activities, methods and techniques that promote development of ICC skills in EFL classroom on the examples of primary school "Safvet-beg Basagic" and secondary school "Mjesovita srednja skola" in Novi Travnik and primary and secondary school teachers of English language in Bosnia and Herzegovina. The results discovered that culture-related materials that promote development of ICC skills are present in the English language classes to a certain extent. The findings of this research further discovered that both students and teachers share positive attitudes towards development of students' intercultural communicative competence and cultural sensitivity in the process of learning and teaching English as a foreign language.

The field of teaching English as a foreign language is only one of the areas suitable for development of intercultural communicative competence. Through the use of different methods, activities and techniques we as English language teachers can help our students to become global citizens and successful intercultural communicators. Implementation of intercultural education is a complex process, as well as development of intercultural

communicative competence. In Bosnia and Herzegovina, situation is even more complicated due to lack of unified educational laws that would directly include development of intercultural communicative competence skills in the curriculum. Apart from that, implementation of ICC in the process of learning requires constant growth of teachers' own ICC skills, because only successful intercultural communicators can transmit that knowledge to their students. Furthermore, it demands a lot of effort on the side of teachers in terms of choosing adequate materials, methods and techniques that develop ICC skills and their integration in the existing curriculum. However, making even a small progress and helping learners to become intercultural communicators who will avoid any kind of 'Othering' and respect all types of diversity, makes a meaningful change for humanity.

This paper presented theoretical analysis of the main characteristics of intercultural communicative competence and tried to underline its importance in the world of globalization. The most significant implication of this research is that it offered an insight into current situation in Bosnia and Herzegovina in terms of practical implementation of methods, activities and techniques that help development of ICC in the English language classes. This research also presented learners' and teachers' attitudes toward development of ICC skills in the process of learning and teaching English as a foreign language. However, this research did not offer detailed examination of individual ICC elements and implementation of ICC skills in educational context of Bosnia and Herzegovina needs to be studied further. Suggestion for the future research is to include larger number of respondents in order to ensure more valid and more comprehensive results. Another suggestion for further research is to analyze more thoroughly materials that are used for development of ICC skills in the EFL classroom. Further suggestion for future research is to investigate in more details implementation and effects of individual elements of ICC such as nonverbal communication, the concept of 'Othering' and conflict resolution skills. Additionally, it would be interesting to investigate which aspects of ICC skills learners tend to develop most.

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8.0 APPENDICES

Appendix 1 – Students' questionnaire (original)

Source: • Del Grant, Mikel. 1997. Intercultural teaching and learning. University Library of Jyväskylä.

2.4.3 Surveying Learner Attitudes

Learners' attitudes toward the target language play an important role in the learning process (Richards 1990: 42-49; Prabhu 1987: 75-78; van Ek 1991, Ellis 1985: 103-126). In order to determine what these attitudes were in the settings studied, the students were polled as to the following:

Why do you study English?

How many foreigners have you talked to?

Did you speak English with the foreigner?

Have you been abroad?

What are your educational goals?

Do you like English?

Do you hate English?

Do you take private lessons?

How much do you study?

Do you watch English movies? How many?

What do you like in English class?

Do you listen to English music?

Do you read English books, magazines, etc.?

How is your English?

Appendix 2 – Students' questionnaire (adapted and translated version)

Poštovani ispitanici, ova anketa je anonimna. Dobiveni podaci će biti isključivo korišteni za potrebe izrade magistarskog rada. Hvala na suradnji 😊

Godina rođenja:

Spol:

1. Zašto učiš engleski jezik? Izaberi koliko god želiš od ponuđenih odgovora:

- a) Zbog testova/ispitivanja
- b) Kako bih mogao/la tečno govoriti engleski jezik
- c) Kako bih mogao/la komunicirati sa ljudima širom svijeta
- d) Kako bih mogao/la slušati i razumjeti muziku na engleskom jeziku
- e) Kako bih mogao/la čitati knjige, novine, časopise itd na engleskom jeziku
- f) Kako bih mogao/la gledati filmove na engleskom jeziku
- g) Zato što mi se sviđa engleski jezik
- h) Neki drugi razlog (navedi): _____

2. Jesi li ikad komunicirao/la sa strancima na engleskom jeziku?

DA

NE

Ako je odgovor da, sa koliko stranaca si razgovarao/la?

3. Sviđa li ti se engleski jezik?

DA

NE

4. Koliko sati sedmično provedeš učeći engleski jezik:

a) Manje od 1 sata

b) 2-4 sata

c) 4-6 sati

d) Više od 8 sati

5. Da li ikad gledaš filmove na engleskom jeziku?

DA

NE

Ako je odgovor da, imaju li filmovi koje gledaš prijevod na B/H/S:

DA

NE

6. Da li čitaš knjige, magazine ili stripove na engleskom jeziku?

DA

NE

7. Slušaš li muziku na engleskom jeziku?

DA

NE

8. Koristiš li engleski jezik u svakodnevnom životu?

a) DA

b) PONEKAD

c) RIJETKO

d) NIKAD

9. Koliko je dobar tvoje poznavanje engleskog jezika?

a) VRLO LOŠE

b) LOŠE

c) DOBRO

d) VRLO DOBRO

e) ODLIČNO

10. Misliš li da je uz učenje engleskog jezika potrebno učiti i o kulturi zemalja u kojima se govori engleski jezik:

a) DA, zato što

b) NE zato što

11. Na časovima engleskog jezika najviše volim raditi:

a) Gramatiku

b) Vježbe čitanja

c) Vježbe pisanja

d) Vježbe slušanja

e) Vježbe pričanja

f) Lekcije iz udžbenika

g) Testove

h) Ostalo: _____

12. Volio/ljela bih da časovi engleskog jezika sadrže više:

- a) Zabavnih aktivnosti/igrice
- b) Audio/video materijala
- c) Grupnih aktivnosti
- d) Prilika da vježbamo pričati engleski jezik
- e) Lekcija o drugim državama/kulturama
- f) Ostalo: _____

Appendix 3 – Teachers' questionnaire

Source: Bickley et al. 2014. Intercultural Communicative Competence: Beliefs and Practices of Adult English as a Second Language Instructors. Alberta Journal of Educational Research, Vol. 60, No. 1

Source:

1. Learners should develop both language competence and intercultural competence in English language classes.

AGREE

NEUTRAL

DISAGREE

2. There should be a strong focus on foreign cultures in English language classes.

AGREE

NEUTRAL

DISAGREE

3. Learning about foreign cultures in English language classes helps learners to understand more about their own culture

AGREE

NEUTRAL

DISAGREE

4. Learners should develop positive attitudes toward foreign cultures in English language classes

AGREE

NEUTRAL

DISAGREE

5. In English language classes, it is necessary to develop learners' curiosity, openness and readiness to learn about foreign classes.

AGREE

NEUTRAL

DISAGREE

6. In English language classes, learners should be taught how to communicate with people from different cultures, effectively and appropriately

AGREE

NEUTRAL

DISAGREE

7. I try to implement teaching Intercultural Communication Competences in my English language classes.

AGREE

NEUTRAL

DISAGREE

8. When addressing cultural issues in a multicultural classroom, I feel I have the required knowledge and skills.

AGREE

NEUTRAL

DISAGREE

9. What resources do you use for the development of intercultural communicative competence in learners?

10. To what extent do these resources support intercultural communicative competence?