Intercultural Communication and Language Learning: Insights of Pupils in Secondary Schools

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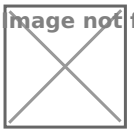
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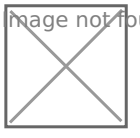


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Intercultural communication and language learning: Insights of pupils in secondary schools

Submitted in partial fulfilment of the requirements for the M.A. in English Language and Literature and Computer Science Programme at the University of Rijeka

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Abstract

This study seeks to determine the current position of Intercultural Communication (IC) in Croatian English as foreign language (EFL) classrooms of secondary schools. We aim to explore the pupils' perception of IC and examine their Intercultural Communicative Competences (ICC) in terms of four domains knowledge, skills, attitude and awareness (Fantini, 2011) which are deemed to be important for a successful intercultural communication. We further examine the pupils' view on the benefits of ICC and their thoughts as to whether the English language is important for IC. The results of this study indicate that the current position of IC in EFL classrooms is inadequate and more attention should be addressed to the challenges of IC and means of improving it.

Keywords: *culture; intercultural communication; intercultural communicative competence; English as foreign language; secondary school; knowledge; skills; attitude; awareness*

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1 Introduction

With the creation of a "borderless European space" (Doiz, Lasagabaster, and Sierra 2011: 347) people across Europe have been given the opportunity to travel, study, work and live in international settings and thus interact with people of different social, religious, educational, cultural and linguistic backgrounds. To be able to interact with other people, we must be able to communicate; and to be able to communicate, we ought to speak the same language. There are numerous languages in Europe and a need for a common language which would serve as lingua franca has appeared. As English is taught widely in the world (Eurydice, 2012) and is considered global lingua franca, we use English for communication. However, we live in "multicultural societies within a global village" (Bennett, 1998: 1) and cannot help but wonder, how do people who do not share a common cultural experience understand one another (Bennett, 1998)? This is the question that the study of intercultural communication (IC) has tried to answer for many years (Bennett, 1998). We agree that sharing the same linguistic code is not enough to fully function in the world as we know it today. The cultural aspect plays a major role in IC. However, in order to understand intercultural communication, we should not focus on the "culture" of the people and the facts about them; instead, we should focus on the aspect of behaviour, the process of communication which makes us become aware of why is something happening in a way it is happening. Moreover, the behaviour in question does not imply only the behaviour of others but it also implies the behaviour of oneself. The way we convey our ideas to others and the way our ideas are received is equally important as the facts we know about the other people's culture. To be able to fully "interact with others who are linguistically and culturally different from oneself, one needs to perform *effectively* and *appropriately*." (Fantini, 2007: 12). In line with this, it is important to acquire certain competences that would help us understand the "other" and the "otherness" and thus help us become interculturally competent.

Language is influenced by culture and culture is influenced by language. It follows from this that intercultural communication is increasingly becoming important in the study of foreign languages where the potential encounter with different social or national groups, who speak different languages, is evident (Alred, Byram, Fleming, 2003; Byram, 1997; Kramsch, 1993; Zarate, 1986). Even though most of the intercultural communication is based on one's experience, it is not enough to become interculturally competent. One must be able to reflect, analyse and act (Alred, Byram and Fleming, 2003). Thus, we believe that educational institutions are responsible for preparing young people for successful IC. Even

though language education has, over the past years, moved its focus from grammar-based teaching, major changes are so far evident only in higher education. In the secondary school system, these changes are yet to be implemented. The development of *knowledge*, *skills*, *attitude* and *awareness* (Fantini, 2011) – the four dimensions of intercultural communicative competences (ICC) – is mentioned in theory. Reference to IC is made in the National Curriculum Framework for Preschool Education and Secondary Education (NOK); however, in practice, this is not the case. Pupil's expectations of achievements in English are devised according to the levels in the Common European Framework of Reference for languages (CEFR) in which intercultural communication is not explicitly addressed and the focus are still on grammar and vocabulary. Teaching English as a foreign language in secondary schools thus neglects the importance of IC and ICC which are paramount to today's world. IC and ICC should be incorporated into the curriculum and the English language programme.

In line with this, this study aims to examine secondary pupils' perceptions on intercultural communication and its role in the English as foreign language (EFL) classroom. Further, we investigate their views on the importance of IC and ICC and the importance of English for intercultural communication. Thus, we hope to raise awareness of the current status in secondary schools' education and to highlight the need to improve that status.

This paper is divided as follows: in the next section, we look at some key issues regarding intercultural communication and intercultural communicative competence. In section 3, we examine the relation between intercultural communication and language learning with a special focus on the secondary school education. In section 4, we present the study, and in section 5 we discuss the results. Finally, in the last section, we offer some concluding remarks.

2 Intercultural communication

Numerous definitions of human communication have been found so far. Dance and Larson (1972) found 126 and since then many more have been added to the list. Nevertheless, we can agree that communication is the process of transmitting information with a purpose of sending or receiving meanings and in an attempt to create shared understanding (Samovar, Porter, McDaniel, 2007). Human communication involves the use of language, although it also involves the use of non-verbal signs and written symbols. To be able to communicate, one has to develop a vast repertoire of skills, such as observing, listening, speaking, questioning, analyzing, gestures and evaluating, all of which enable collaboration and cooperation. Further, to communicate effectively, we must transmit our messages in a way that our interlocutor will understand what we meant and we must interpret our interlocutor's message in a way it was meant to be interpreted (Gudykunst, 2004). Cultural difference can be a barrier to effective communication.

In today's globalised world, people communicate and share information across different cultures and groups. IC describes a range of problems that occur between individuals from various religious, social, economic, political, ethnic, and educational backgrounds; moreover, problems can occur between individuals of the same religious background, for example. These include younger and older people, different music groups, different schools or places of work, and other. Further, individuals can belong to the same country, but living in two different villages, cities or regions. It further expands to individuals of two different countries, Western and Eastern people, and many more. People from the diverse cultures act in an unlike manner, communicate and perceive the world around them distinctively. Acting involves body movement – postures, gestures, facial expressions, eye contact. Communication involves paralanguage – rate of speech, tone and inflection of voice, laughing, yawning. Apart from spoken and nonverbal communication, material culture refers to how we converse through material artefacts – architecture, office design and furniture, clothing, cars, cosmetic, and time. Culture determines the way we encode messages, the way we transmit them and the way these messages are interpreted (Lauring, 2011). When two people interacting are from the same culture, interpretation of the message is usually alike. However, when two people interacting are from different cultures, the interpretation of the receiving message may be very distinctive from what the speaker intended. Thus, it can cause problems. Interpretation is based on our values, beliefs and expectations for behaviour (CARAP, 2010). Therefore, it is necessary to develop skills and competences to improve communication so as to avoid cultural misunderstandings. In

line with this view it is vital to raise awareness that potential problem may arise among individuals of various religious, social, economic, political, ethnic, and education backgrounds and to develop skills and competences to overcome the potential differences. In other words, intercultural communication (IC) and intercultural communicative competence (ICC) are paramount to today's world.

The term *intercultural communication* derives from 1959 when Edward T. Hall first used it in his book "The silent language". Hall is considered to be the founder of the field of intercultural communication (Rogers, Hart and Miike, 2002). He published works on this subject even before he officially used the term *intercultural communication* in his work of 1959, and his work remained influential to this day (Inoue, 2007). The term *intercultural communication* "involves interaction between people whose cultural perceptions and symbol systems are distinct enough to alter the communication event" (Samovar, Porter, McDaniel, 2007: 10). It is important to note here the distinction between the terms intercultural communication and cross-cultural communication as the two are usually used interchangeably (Trevisani, 2005). Daniele Trevisani (2005), the European researcher pointed out the difference between intercultural communication and cross-cultural communication. The latter refers to how people from various cultures communicate, to differences in communication patterns across distinct cultures. Having that in mind, we could use the term "intercultural communication" synonymously with cross-cultural communication. Nevertheless, Trevisani (2005) said that intercultural communication differs in a way that it refers to the study of interaction between people from distinctive cultures. Intercultural communication involves what happens when people from different cultures meet and interact and what comes from this interaction (Trevisani, 2005).

2.1 Intercultural communicative competence

As mentioned earlier, communication does not involve only the language, but it also involves understanding the distinct cultures, customs of people from different countries and cultures. In order to communicate successfully with people from distinctive cultures, one has to develop intercultural communicative competences. These can be developed through life, without even being aware of it. Openness and resilience are two key personality traits for successful communication skills. Openness includes open-mindedness, extrovertedness and ambiguity while resilience includes having an internal locus of persistence, control, tolerance for ambiguity, and resourcefulness. One's cultural

and racial identity and a level of preparedness for change, together with the factors of openness and resilience, comprise one's potential for adaptation. A possibility to adapt is a step to being competent in intercultural communication. Some authors think that intercultural competence, along with cognitive and emotional competence, is one of three basic life competences (Mrnjaus, 2013).

To this day, a lot of definitions of intercultural competence have been introduced in the literature and the attempts have been made at determining the key factors involved in ICC. The most acceptable definition, according to Deardorff (2006), for the academic environment is provided by Byram (1997: 34) who said that intercultural communicative competence was "knowledge of others; knowledge of self; skills to interpret and relate; skills to discover and/or to interact; valuing others' values, beliefs and behaviours; and relativizing one's self; Linguistic competence plays a key role" (Byram, 1997: 34, as cited in Deardorff, 2006: 247). Lambert (1994), on the other hand, said that intercultural competence comprises of "five components: world knowledge, foreign language proficiency, cultural empathy, approval of foreign people and cultures, ability to practice one's profession in an international setting" (Lambert, 1994, as cited in Deardorff, 2006: 247). However, as the focus of this study is on schools, rather than academia, it might be useful to look at some definitions developed for this particular context. Actually, a number of educational institutions have developed their own personal definitions of intercultural competence "that were general in nature and contained several common elements. The top three common elements were the awareness, valuing and understanding of cultural differences; experiencing other cultures; and self-awareness of one's own culture. These common elements stress the underlying importance of cultural awareness, both of one's own as well as others' cultures" (Deardorff, 2006: 247).

If we look at ICC, it is evident that the notion of competence holds a central position. Crahay (2005: 5) defines competence in a simple way, saying that it is "an integrated network of items of knowledge, which can be activated to accomplish tasks". Being competent in intercultural communication means behaving appropriately to the context and relationship and it involves bridging the dichotomy between appropriateness and effectiveness. Competent communication is an interaction that is effective in achieving certain objectives in a way that is also related to the context in which the situation occurs. Therefore, it is a conversation with an achievable goal that is used at an appropriate time or location. According to A Framework of Reference for Pluralistic Approaches (FREPA/CARAP, 2010), there are five major components of intercultural communicative

competence: context, appropriateness, effectiveness, knowledge, and motivation (CARAP, 2010). In addition, there are three dimensions of ICC: knowledge, attitudes and skills (CARAP, 2010). Fantini (2007) adds a fourth one – awareness.

Thinking about the relationship between languages and between cultures, one must possess some general competences or, according to CARAP (2010), global competences. These competences stimulate knowledge, skills and attitude through reflection and action. One must be able to manage communication in a context of "otherness". In other words, knowing how to resolve conflicts, overcome obstacles, clarify misunderstandings, negotiate, mediate and adapt are competences one should possess for a successful intercultural communication. Moreover, linguistic and cultural repertoire should be broadened and well-constructed. One should be capable of applying learning approaches in a context of otherness. Even so, one should be able to recognize the "other" and otherness.

Intercultural communication is in the context of Europe defined as "a process that comprises an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage, on the basis of mutual understanding and respect" (Council of Europe, 2008: 9). Exchange of views very much depends upon the communicative competences. Freedom does not include just the freedom of expression, but also the willingness and capacity to listen (Council of Europe, 2008). It is the willingness to be ready to suspend any disbelief about other cultures, as well as one's own. This is an attitude, a dimension of intercultural communicative competence (Byram, 2008).

Apart from attitude, intercultural communicative competence includes knowledge of how society functions, about other people, how other people perceive us and skills to interpret this knowledge. One should possess skills to acquire new knowledge and operate it, in real time and interaction. ICC is based on certain attitudes, knowledge and skills in addition to linguistic, sociolinguistic and discourse components which define communicative competence (Canale and Swain, 1980). Fantini (2011) also stresses awareness as an important dimension of intercultural communicative competence. Respect for human dignity and equality of human rights is the democratic basis for social interaction. One must possess the ability to value and evaluate in other cultures, as well as in one's own.

As cultures change, human diversity, cultures and lifestyles expand. Likewise, environments change and become more complex and people ought to learn how to communicate in these environments. One ought to acquire skills that enable quality and

appropriate communication with others who are linguistically and culturally distinctive (Irish and Scrubb, 2012). “People can learn more from each other if they are different from each other “ (Mrnjaus, 2013, as cited in Bužinkić, 2014: 11). Intercultural competence is a powerful tool in the fight against intolerance, xenophobia and ethnocentrism (Mrnjaus, 2013). Bennett (2008) claims that people often tend to overestimate their intercultural sensitivity. He also noticed that some people do this “more than others, which means that they rate themselves relatively high in ethnorelativism while still having a high profile in ethnocentrism“ (Bennett, 2008: 7).

3 Intercultural communication and language

Language is the basic tool for the society function. According to Gudykunst (2004), we use language for three reasons: informative, expressive and directive. First, we aim to give information, provide others with knowledge (informative use); second, while using words in a certain way, we give out our emotions, feelings and attitudes (expressive use); and third, we use language to cause or prevent some kind of action, to direct others (directive use) (Gudykunst, 2004).

Language is important in communication and how we use it, defines our communicative competence. Furthermore, we learn about people through what they say and how they say it (Neupane, 2010). "Language is the primary means of preserving the culture and is the medium of transmitting culture to new generations" (McDaniel, Porter, Samovar, 2007: 166). It reflects the personality of one's culture, as well as one's own personality. Language allows one to develop "human" qualities by learning from experiences; it helps one formulate thoughts and convey them to someone else (Fantini, 1997). In other words; language serves in culture development.

Culture and language are highly interrelated. Culture influences the language we use and how we use our language influences our culture (Gudykunst, 2004). For example, "European Americans see talk as a means of social control while Chinese see silence as a control strategy" (Gudykunst, 2004: 194). This is just one example of differences in language use and cultures that Gudykunst stated in his work. Others include differences in elaboration and animation, differences in beliefs, direct vs. indirect use of language, and many more. Let us briefly look at how learning additional languages helps minority groups. It helps them in being accepted in a society. However, having learned the language of a dominant group is not enough to accommodate. Behaviour plays a major role in accommodation. And behaviour stems out of one's culture. Therefore, culture plays a significant role in language learning and language learning plays an important role in intercultural communication. How one communicates with other cultures is very much defined by how one learns the second language (Gudykunst, 2004).

This is where we go back to the competences for successful intercultural communication. One should possess the desire to communicate appropriately and effectively, attitude; the awareness or understanding of what needs to be done in order to communicate appropriately and effectively, knowledge and awareness; and abilities to engage in the behaviour necessary to communicate appropriately and effectively, skills (Gudykunst, 2004). The key question that stands out here is, are these dimensions taught

together with the language one learns in school? In other words, is IC addressed in the language classroom? In order to acquire intercultural communicative competence, one must acquire all the elements mentioned while learning the language. One without the others is not sufficient. It does not make one a competent communicator.

3.1 Intercultural communication and language learning

In order to become fluent in a particular language, one must not look at language only as a communication tool. As Bennett (1997: 16) said, this kind of thinking leads to becoming a "fluent fool, someone who speaks a foreign language well but doesn't understand the social or philosophical content of that language". It is not just a set of words put together by certain rules. It is far more than that. Speaking a foreign language, but not understanding the social and philosophical content of it, could lead to trouble, even negative opinions. Therefore, one should understand the cultural dimension of language to be able to become fluent in it. Language directs the experience reality. Learning a language does not only lead to the exchange of ideas. It should lead to action, involvement in international civic society. Developing intercultural competence with language leads to leaving prejudices and stereotypes. It leads to bilingualism and biculturalism (Fantini, 2011).

With the rise of globalization, experts and practitioners emphasize the importance of linking civic education and intercultural education. So far, in educational systems around the world, such coherence is lacking. Teaching "language" means more than teaching linguistics (i.e. grammar) alone. However, linguistics still occupies a major portion of time in classrooms (Fantini, 1997). Fantini (1995, as cited in Fitzgerald, 2003) coined a term "linguaculture" and Agar (1994, as cited in Risager, 2005) coined a term "languaculture". Both terms reflect a link between language and culture.

Language education has existed for centuries, but intercultural communication is a relatively new field of study. It "was formalized only a little over 50 years ago when US Peace Corps trainers met to compare notes about their evolving practices" (Wight et al. 1999: 11–15, as cited in Fantini, 2011: 269). However, language education has changed over the past 50 years and has moved its focus from grammar-based teaching to the development of communicative competence (Fantini, 2011). Communicative competence, according to Canale (1983) comprises four main components; grammatical, sociolinguistic, strategic and discourse competence. Evidently, one cannot be communicatively competent without being able to use the language appropriately in different sociolinguistic and

sociocultural contexts. Therefore, as already mentioned, speakers should not be "fluent fools" (Bennett, 1997: 16), and one should be competent in both the language and the culture. According to this, the task is set for language teachers in language classrooms. Language teachers should develop the cultural aspect of language. Nevertheless, this can be problematic when using English as it is mainly used as a lingua franca among non-native speakers of the language across different context, though it seems that guidelines for teachers still propose that it should be taught as if pupils are going to be mainly communicating with native speakers (NS) of the language.

Given the importance of IC, it is addressed at various institutions of higher education. Thus, a recent research by Vodopija-Krstanović and Brala-Vukanović (2015) was conducted at four Universities: University of Rijeka, Croatia, University of Trieste, Italy, University of York, U.K. and University of Mostar, Bosnia & Herzegovina. The results showed the discrepancy between theoretical and practical notions relative to IC elements. In theory, the pupils showed "a very high degree of acceptability of various concepts and demonstrated awareness of key values"; but in practice, "more stereotype-based, ethnocentric, less empathetic, less motivated IC" is perceived (Vodopija-Krstanović and Brala-Vukanović, 2015: 12). As for IC in Croatian educational system, a research by Vodopija-Krstanović and Brala-Vukanović (2012) in the English department at the University of Rijeka proved the status of IC to be inadequate. Pupils claim to have developed their ICC outside the university. Furthermore, they "tend to equate intercultural competence with knowledge of cultural facts (British and American) and advanced language skills (fluency and accuracy in English)" (Vodopija-Krstanović and Brala-Vukanović, 2012: 12). Therefore, Vodopija-Krstanović and Brala-Vukanović (2012) recognize the need to focus on IC in formal education, both in theory and practice. According to them, IC needs to be better integrated into the curriculum.

3.2 Intercultural communication and language learning in the secondary school system in Croatia

Let us now take a look at the current situation in the Croatian secondary education system. It is important to mention that in public schools teaching and learning English is largely guided by the National Curriculum Framework for Preschool Education and Secondary Education ("Nacionalni okvirni kurikulum za predškolski odgoj i obrazovanje te opće obvezno i srednjoškolsko obrazovanje" – NOK 2010). "The National Curriculum Framework is the foundation for the definition of expected student achievements in all

subjects" (NOK 2010: 5), which "defines core educational values, educational goals, principles and goals of educational areas, principles of evaluation of student achievements, and principles of evaluation and self-evaluation of the implementation of the national curriculum" (NOK 2010: 9).

According to NOK (2010) the primary purpose of language lessons is to develop pupils' knowledge, skills, abilities, values and attitudes with respect to language, communication and culture. Educational goals closely address IC in all four dimensions (NOK, 2010: 31). Expectations of achievement in English as the first foreign language are devised based on the levels of the Common European Framework of Reference for languages (NOK, 2010). There are four cycles of study. Each cycle represents a level of studying English and each cycle addresses four skills: listening, reading, speaking and writing. However, each cycle also addresses a fifth component – intercultural activity.

Intercultural activity comprises three elements: preparing for appropriate intercultural activity, applying strategies for appropriate intercultural activity and applying knowledge, skills and attitudes for the purpose of successful intercultural communication. By further examining the three elements, it is noted that they address all four dimensions of IC. In the preparation stage, pupils should: 1) develop awareness of the existence of similarities and differences between their own culture and the culture of the English-speaking countries first and other cultures later; of the need for tolerance and empathy with persons from other cultures; of their own culture's impact on their perceptions of their own and foreign cultures, of the universal impact of culture on communication, and of social patterns, diversity, change, and development as significant features of culture; of the potential for miscommunication in intercultural communication; 2) develop curiosity and interest in other cultures; 3) recognise the existence of stereotypes and prejudices as well as the need to eliminate them. In the second stage, pupils should apply strategies for appropriate intercultural activity, such as seeking explanations for culturally conditioned information, avoiding and overcoming misunderstandings, noting the similarities and differences between cultures as well as making and verifying assumptions about the reasons for similarities and differences, requesting additional information in order to understand cultural impacts as well as reacting in a more flexible way in communication. In the last stage, pupils should apply knowledge, skills and abilities to successful intercultural communication. These include recognizing familiar situational and contextual information about their own culture and foreign cultures; connecting what they know about their own and foreign cultures with new situations and contexts, and thinking critically

about these connections; using what they have learned about culture and IC to interpret foreign phenomena without passing value judgments; and reacting openly, curiously, and empathetically to foreign and unintelligible information, behaviour and situations.

Let us briefly take a look at the Common European Framework of Reference (CEFR) and how intercultural communication is represented in it. CEFR is "a detailed description of learner level by skill, in a Cambridge University Press, 2013language-neutral format. It is a useful reference document for school directors, syllabus designers, teachers, teacher trainers and proficient learners" (Cambridge University Press, 2013: 2). The meaning of the terms "beginner", "intermediate" or "advanced" varies significantly among teachers of the same language in similar contexts, across different languages, in different countries, with different age ranges of learners and thus we need the CEFR to make it easier to talk about language levels reliably and with shared understanding (Cambridge University Press, 2013). It also applies the same set of levels to the basic four skills (listening, reading, speaking and writing), communicative language, types of interaction and more linguistic skills (Cambridge University Press, 2013). Communicative skills include communication strategies such as turn taking and asking for clarification and communicative language competence such as vocabulary range, grammatical accuracy, flexibility, coherence, fluency and other (Cambridge University Press, 2013). However, it should be noted that the focus of the English Profile Programme is on vocabulary and grammar only and the concept of intercultural communication is not directly addressed. Having said that, the most important question is, do pupils through the EFL classroom in Croatia feel competent for ICC? As English is considered the lingua franca in Europe, the study focuses on English classrooms and the English language learning.

4 The present study

4.1 Aims

The aim of this study is to explore Croatian pupils': 1) view of the importance of learning culture in the EFL classrooms, 2) conceptualisation of the intercultural communication, 3) perception of their own intercultural communicative competences, 4) view on the benefits of intercultural communicative competences, 5) thoughts as to whether the English language is important for intercultural communication.

4.2 Research questions

The study seeks to answer the following research questions:

RQ1: How do pupils perceive and define intercultural communication?

RQ2: To what extent is intercultural communicative competence developed in the EFL classroom?

RQ3: How do pupils assess the development, value and benefit of intercultural communication?

4.3 Context and participants

The research was conducted in two secondary schools in Rijeka, The First Rijeka's Croatian secondary school (PRHG) and Secondary school "Andrija Mohorovičić" Rijeka (GAM), among 193 pupils.

The programme of The First Rijeka's Croatian secondary school comprises of three tracks: general, language and general sports. The English language is, together with the German language, the first foreign language on the programme of the school. Other languages include Italian and French. In the general track, pupils attend three lessons of English a week and in the language track, four lessons a week if it is the first foreign language. If it is the second foreign language, pupils attend two lessons of English a week in the general track and three lessons a week in the language track, except in the first grade where they have four lessons of English a week. The programme of Secondary school "Andrija Mohorovičić" Rijeka comprises two tracks: general and science and mathematics. As in PRHG, pupils can choose English or German as the first foreign language and Italian or French as the second. English as the first language is taught three hours a week and as the second language two hours a week. Students in both schools have won numerous awards and received considerable acknowledgements in various competitions across Primorsko-goranska County as well as across Croatia. These include competitions in the

English language; although The First Rijeka's Croatian secondary school precedes Secondary school "Andrija Mohorovičić" Rijeka due to a stronger focus on language education and the foreign language track.

One hundred and forty-one participants (73%) attend The First Rijeka's Croatian secondary school and 52 participants (27%) attend Secondary school "Andrija Mohorovičić" Rijeka. The majority (42%) were in the first grade, 25% in the second grade and 33% of the participants were in the third grade, aged fifteen to eighteen.

In order to get a wider perspective on the subject, the study was conducted in classes taught by six different teachers, who use the diverse methods of teaching. Teacher and teaching methods widely influence pupils' knowledge and skills and the extent to which intercultural communicative competence is included in the EFL classroom.

4.4 Research method

The data were collected by means of an anonymous paper-based questionnaire, written in Croatian. The native language was used because it allowed better comprehension and enabled the pupils to express themselves, as it is expected that in grade one pupils are at the A2 level according to the CEFR. The survey was distributed in class during English lessons. The estimated time for completion was 20 minutes, but a minority of the participants finished the survey in approximately 10 minutes. Most of them needed around 20 minutes to complete it and a few took even up to 30 minutes to complete the survey.

The questionnaire comprised of four parts. The first part consisted of one question where the pupils circled the grade they attended, three yes-no questions and four open-ended questions. In the yes-no questions the respondents were given an option to choose whether they agree or disagree that it is important to a) learn about culture in EFL lessons, b) gain knowledge on culture and cultural practices of the English-speaking countries and c) learn about one's own culture in EFL lessons. Open-ended questions enquired into the participants' attitudes towards culture learning in EFL lessons. They were asked to give their opinion on the importance of learning about culture in general in EFL lessons. Moreover, they were asked to explain why they thought it was important or not important to learn about the cultures of the English-speaking countries as well as their own culture. Finally, the participants were asked to single out key points they learned about culture in EFL lessons.

The second part, consisting of two multiple-choice questions, two yes-no questions and six open-ended questions, investigated the participants' perception on intercultural

communication. In one of the multiple-choice questions, the respondents were asked to state with whom they mostly used English: native speakers of English, native speakers of Croatian, and native speakers of other languages. The respondents could circle more than one answer to this question. The second multiple-choice question offered three definitions of intercultural communication and the participants were asked to choose the one that, in their opinion, best described the term. In two yes-no questions, the respondents were asked whether intercultural communicative competence was important or not and whether they could benefit from intercultural communicative competences. Further, in the open-ended questions, the respondents were asked to state what difficulties they encountered during communication in English. Moreover, they were asked to adduce what had they learned in EFL lessons that prepared them for intercultural communication and what they should learn in future EFL lessons to better develop their intercultural communicative competence.

The third part comprised 23 Likert scale questions (where students were asked to rate certain elements on a 1-5 scale with the following distribution: 1 - strongly disagree, 2 – disagree, 3 - neither agree nor disagree, 4 – agree, 5 - strongly agree), eliciting information about the participants' intercultural communicative competences based on their own assessment. All the questions were based on theoretical notions proposed in the Framework of Reference for Pluralistic Approaches to Languages and Culture (FREPA/CARAP, 2010).

The fourth and the final part consisted of two yes-no questions and five open-ended questions. In the yes-no questions, the respondents were asked to state whether they felt competent for intercultural communication and whether they believed they could further develop this competence in EFL lessons. In the open-ended questions, the respondents were also asked to explain why they perceived themselves or did not perceive themselves as competent for intercultural communication as well as to explain why they believed or did not believe that this competence could be further developed in EFL lessons. The two open-ended questions investigated the participants' evaluation on the pertinence of English for intercultural communication in Europe, and their opinion was also elicited on the impact of English as an international language on intercultural communication. The final question was left for the participants' additional comments.

4.5 Results

The results have been summed up in terms of means to Likert scale questions and in terms of "summary" of the statement to open-ended questions. As there were no relevant discrepancies between subjects, this presentation allows a better overview of the answers. The Likert scale questions have also been subdivided into two tables, one containing dimensions of intercultural communicative competence and the other containing statements. Each table is analyzed further below.

Dimensions	**Mean**	**Standard deviation**
Knowledge	*3.98*	*0.97*
Skills	*4.11*	*1.05*
Attitude	*3.95*	*1.10*
Awareness	*4.23*	*0.94*
Summary	*4.03*	*1.04*

Table 5.1 *Likert scale questions – Responses in four dimensions*

As it can be seen from Table 1, the participants in this study feel competent for intercultural communication in all four dimensions of ICC – *knowledge*, *skills*, *attitude* and *awareness*. However, it should be noted that a certain deviation is present in the results which show there is a variety in opinions. The strongest dimension of the participants' ICC is *awareness* and the weakest dimension is the *attitude*. *Knowledge* and *skills* are considered to be well acquired through schooling.

Question	**Mean**	**Standard deviation**
Knowledge	*3.98*	*0.97*
I know how to adapt my own communicative repertoire in English to the social and cultural context within which communication is taking place (the official language, regional language, slang, etc.).	3.90	1.06
I know some rules relative to social practices in certain domains in the culture of the English-speaking countries (greetings, daily needs, sexuality, death, etc.).	4.08	0.90
I know some major elements of my own cultural identity.	4.33	0.81
I know that it is normal to commit "errors" of behaviour and interpretation of behaviour when I do not sufficiently know the culture of the English-speaking countries and that being aware opens the way to learning.	3.62	1.10
Skills	*4.11*	*1.05*
I can isolate sounds (phonemes) in the English language.	4.06	1.09
I can divide compound words in English, into its constituents.	3.90	1.12

I can ask an interlocutor in the English language to reformulate what has been said.	4.45	0.96
I can explain the misunderstanding in communication due to cultural differences of the English-speaking countries and my own country.	3.96	1.07
I can argue about cultural diversity (advantages, disadvantages, difficulties, etc.) of the English-speaking countries and my own and construct my own opinion about it.	3.98	1.08
I can use my knowledge and skills from the teaching of the English language in order to further develop the same.	4.31	0.98
Attitude	*3.95*	*1.10*
I pay attention to spoken and nonverbal signs of communication in English.	3.86	1.18
I accept the existence of cultural features (institutions (educational, judiciary ...), traditions (meals, feasts ...) artefacts (clothes, tools, food, games, habitat ...)) in the English-speaking countries which may different from those of my own culture.	4.38	0.94
I am open to learning the English language and the culture of the English-speaking countries.	4.51	0.94
I am ready to try to communicate in the English language and to behave in a manner considered appropriate by others.	4.57	0.86
I have the will to interact with members of the culture of the English-speaking countries (not avoiding members of this culture and not only seeking only the company of members of my own culture).	4.48	0.95
I am ready to accept help in learning the language and the culture of the English-speaking countries.	4.33	1.13
I have a critical attitude towards the use of English as a means of manipulation in society.	2.79	1.43
I have a critical attitude towards my own values of the culture.	2.87	1.33
I am ready to reject my own prejudices about the English language and culture.	3.86	1.25
I am ready to question my own understanding of the culture of the English-speaking countries when faced with the unknown.	3.84	1.02
Awareness	*4.23*	*0.94*
I am aware of my own reactions to cultural differences of the English-speaking countries and my own country.	3.94	0.97
I am aware of the existence of cultural prejudices.	4.40	0.89
I am aware of the diversity of cultural characteristics (table manners, traffic regulations, etc.) between the English-speaking countries and my own country.	4.36	0.94

Table 5.2 *Likert-scale questions – Responses by questions*

As it can be seen from Table 2, the participants agree or strongly agree with 21 out of 23 statements of having the necessary intercultural communicative competences, with the mean answer above 3.5. However, there are two statements to which the mean answer

was below 3.0. The statements in question are "I have a critical attitude towards the use of English as a means of manipulation in society" and "I have a critical attitude towards my own values of culture". It is worth mentioning that a) both statements regard the participants' attitude as a dimension of ICC, which has proven to be the weakest competence for the respondents, b) both statements derive a strong feeling of criticism, and c) neither of the two statements reflects the culture of the English-speaking countries.

Moving on, we will examine open-ended questions. The respondents think that culture is important and should be implemented into the EFL lessons. The vast majority (89.64%) of the participants are in favour of culture learning considering it general knowledge and part of language learning. According to them, learning about culture is useful and important. The reasons for that are various; however, the respondents are divided between learning about the culture and about "the culture of a language". Almost half (45.08%) of them believe it is necessary to be acquainted with distinct cultures for the simple reason of gaining more knowledge and upgrading one's general knowledge. They add that this knowledge is important for the education process and it should be a part of every education system:

Because culture is important for our knowledge and education and it is important to know other people's culture.

General knowledge includes getting to know other cultures, customs, traditions and the way of life, part of the respondents state. Mostly, the countries in mind here are the English-speaking countries, but several (9.84%) do not specify:

In order to know what are they doing and what are their customs and traditions, what is the way of life in another country.

Several (5.70%) respondents agree that being familiar with customs and traditions could help one if visiting the country of choice. Moreover, if one decides to move to an English-speaking country or any other for that matter, as well as make a living in it, culture knowledge becomes very useful in everyday life:

It is important to get to know such things, and upon arrival in someone else's country apply the knowledge.

To learn how to treat people of other cultures.

Besides basic knowledge, a few (3.63%) respondents feel that insights into other cultures are an added value. Thus one's own acknowledgement and respect for distinct cultures, customs and behaviour becomes stronger:

I think it is important to learn as much as we can about other cultures in order to develop a tolerance towards them.

Not only does it make one accept others, but it also makes one a better person. It fills one with humanity and empathy, as couple of the respondents state:

It is important to learn about different cultures; because it makes us better people and we have a better view of the world.

Learning about other cultures helps one to make comparisons between one's own and that other culture and thus acquire basic knowledge of what is allowed and what is not, what is standard and what is not, what is distinct and accepted and what is not. Some (2.07%) even highlight that it helps one to better understand the world around:

Culture helps us in understanding.

Learning about culture is very important, regardless of what culture it is. I believe that our knowledge of the culture helps us in many aspects of life and helps us to better understand the world around us.

On the other hand, culture is a major part of language and vice versa, a number (10.88%) of the respondents feel and add that it should be implemented into language lessons:

If we are already learning someone's language, it is good to learn something about their culture.

What is more, learning the language helps in learning vocabulary and grammar and expanding knowledge in other areas, connected with culture:

Because we learn new words, the ways in which they express themselves, we are expanding our vocabulary.

Nonetheless, few (4.66%) respondents believe that knowing the words and how to speak is not enough if the background of that communication is not taken into consideration:

Because language is the factor of culture and it is difficult to separate these two things. Also, a number of words in a language describe the parts of their culture and learning languages without learning about culture would be to be too abstract, without knowing the context.

Focusing on the English language itself, the respondents believe it to be an international language and therefore very important. To be able to understand how it became an international language, few (5.18%) of the respondents feel it is necessary to find out its history and background of its development:

Because the English language is widespread in the world and most people use it so it's important to know where it originates and how it evolved.

Others (3.11%) state that learning about culture is fun and interesting. It provides a chance to learn something other than pure grammar and vocabulary:

Because it is one of the few subjects that allows an interesting and relaxed teaching and the ability for students to express their opinions and learn something about the English-speaking countries' cultures.

Although the vast majority (89.64%) are in favour of culture learning, not everyone is so enthusiastic about it. Several (9.84%) participants feel it is not necessary at all. Some (4.15%) think it is boring or not important for their future education. The reasons include culture not being a part of language and EFL lessons should focus on grammar and

vocabulary learning. To be specific, the English language serves for understanding and communication, some (2.60%) believe:

I think that English lessons need to be exclusively related to the language.

The one reason for not including culture into EFL lessons that stands out from all the others states that it is not necessary to learn about the culture of the English-speaking countries for the simple reason as the people in those countries do not learn about Croatia's culture:

They don't learn about our culture, either.

When asked if it is necessary to learn about the culture and cultural practices of the English-speaking countries in specific, more than a third (84.97%) of the participants agrees that it is, for many reasons. A number of them (28.50%) state that English is an international language and to be able to learn the language properly, understand it better and use it properly, it is necessary to acquire knowledge about its background, the culture of the original speakers, those of the English-speaking countries:

English is used by a large number of people in the world and I think that for its better understanding and proper use, it is needed to gain some knowledge about the culture of the English-speaking countries.

Further, several (18.65%) respondents believe that learning about the culture of the English-speaking countries is important for one's education now and in the future as it provides one with general knowledge. However, it makes one aware of the different cultures and the distinctions in the world:

Yes, because we should not reflect only on our language and our area, but also know what is going on around us.

Making one aware of differences is not enough, a few (3.63%) of the respondents feel. To be able to fully function in a society today, it is necessary to respect and accept other cultures and people of other cultures, as well as behave properly:

So we don't have cultural prejudices.

If I meet a person so I know from which field of culture that person comes, and how I should behave.

Plenty (27.46%) of the respondents show a desire for travelling to the English-speaking countries, as well as studying there or even working and living. They feel it is of great importance to learn the customs and traditions of the English-speaking countries in order to integrate into the society with proper behaviour, without the risk of hurting or insulting someone:

Because if once we decide to go to another country we should know at least the basics of their behaviour so as not to embarrass ourselves or do something rude.

Because if we do not find a job in Croatia and we decide to go to a foreign country that knowledge will be needed.

There are those (1.55%) who believe that the English-speaking countries, namely USA, UK and Canada, have a great influence in the world today and thus the English language and culture also have a great influence on others:

Because Americans, who can be classified as Englishmen, push their will everywhere.

Because many of them are among the leading powers of the world, USA, UK, Canada.

In spite of the fact that the large majority (84.97%) of the respondents feel it is important to learn about the culture of the English-speaking countries, several (13.47%) participants are against it. A few (5.18%) of them believe they do not actually need this knowledge, but if it becomes necessary at some point in their lives, they could learn about it themselves:

Even if I needed it, I could ask around myself.

The reasons for not needing it include never leaving Croatia, learning about culture in other subjects, not being residents of the English-speaking countries and language serving only for communication purposes. A few (1.55%) of the respondents feel it is not necessary to learn about the culture of every English-speaking country, only Great Britain as the language originates from it:

There are many English-speaking countries, so I think it is unnecessary to learn about all of them, the United Kingdom would be sufficient.

One participant showed opposition by stating:

Because we also have our own culture where you do not learn about other countries but learn just our language.

When considering learning about the culture of the English-speaking countries and about one's own culture in EFL classrooms, the participants are divided. More than half (55.44%) of them do not believe it is necessary to learn about one's culture and the others (43.52%) agree it is as important as learning about the culture of the English-speaking countries. As before, the reasons partly (18.65%) include expanding one's knowledge, as it is always good to learn more about own culture and heritage and thus preserve its identity. Moreover, knowing about own culture, several (15.54%) participants believe, helps one to better explain it to members of other cultures as well as to tourists,

We can promote our cultural heritage to foreigners.

with the help of the learned vocabulary:

Because if someone who speaks English asks us to explain something about our own culture, it will be difficult if we have not familiarised ourselves earlier with the words needed.

Several (8.81%) respondents feel that learning about one's own culture, along with the culture of the English-speaking countries in the EFL classroom, helps one distinguish the

two, as well as accept and respect the distinction, compare and understand the differences, and also discuss about them:

In order to determine the differences between cultures and discuss.

So that we can integrate one with the other and understand the diversity of all people.

Another two reasons for learning about one's own culture is to know how one's own language evolved and how people from Great Britain see people of one's culture.

Over half (50.26%) of the opponents to learning about own culture state that there is another subject for that, Croatian or other, including art, music, history, geography and sociology. In addition, some believe that EFL lessons should be concentrated on the culture of the English-speaking countries, but the integration of the two, Croatian and English, would not hurt:

Because we should learn about the English culture in EFL lessons, and about our culture in another subject.

A few (4.14%) of the respondents believe they already know enough about own culture and do not feel it is necessary to learn more (6), or that this comes naturally, with experience. In terms of the language itself, vocabulary and grammar, one respondent feels it would be an obstacle to learning about one's own culture in another language:

Because a good portion of it would not be translated and this is our culture and our language and I think it is unnecessary to learn ours in the foreign language. It would be like a stranger is teaching me about my culture, very funny.

The participants were also asked to name several key points they had learned about culture in EFL lessons. Some (5.18%) state *nothing*, some (5.70%) state *something* and *enough*, some (2.07%) do not remember and others (13.47%) are short saying they learned a lot or at least what is important. However, a couple of them believe they only learned the vocabulary and the part about the culture they already knew from Croatian lessons:

Mostly what we learned in The Croatian language, but this way I know how to explain someone about that culture.

For several (13.99%) participants, what they learned are general facts, the variety and the difference between cultures, generally about the Great Britain's and American culture, as well as the difference between the two. Further, the respondents extensively (17.10%) learned about the customs of Great Britain and America as well as their way of life, characteristics and habits. A couple of the respondents consider English people to be kind, decent, civilized and educated. For one respondent, the knowledge is general, what is needed to get by when in a foreign country. Nevertheless, many (16.06%) of the respondents are specific about what they learned. Therefore, they state general facts about Great Britain, London and other larger cities, something about their monuments, famous sights, tourist attractions, transport, inevitably underground, and even about the flag. Few (5.70%) of the respondents state that they learned about the history of the English-speaking countries, stressing the grounds of it:

In the beginning, there were four tribes, which are actually the foundation of the English nation.

Further, a small number (3.10%) of the respondents list greetings, English bon ton, behaviour and social practices, as they remember. A lot of them (17.61%), on the contrary, list food and habits of eating, including English people drink tea. Others (13.99%) lists holidays, music, entertainment, sports, fashion, including the fashion of last century and before, and literature. Literature does not include just Shakespeare, but other well-known writers and books. In addition, education system and working conditions and occupations were mentioned by several (5.70%) respondents. Politics, Monarchy included, and life standard are not left out by some (4.15%) as is not the religion, either. Out of the ordinary, a few (4.15%) respondents mention rituals, cults and traditions out of the borders of Great Britain and America, specifically Indonesian:

We have learned the tradition of women and men in Indonesia.

One respondent even remembers learning about cowboys.

However, several (11.91%) respondents focus on the language learning, learning the language. From the first tribes and nations that used the English language, across its formation, Tok Pisin and Old English, over to modern English which includes a variety of dialects, slang, accents and phrases necessary for communication.

More than half (61.14%) of the participants communicate in English with authentic Croatian speakers. Just under half (46.11%) of them use English as a means of communication with speakers of other languages besides English and Croatian. Over a third (39.90%) of the respondents actually speaks English with authentic English speakers. When it comes to the difficulties being experienced in communication using the English language, the vast majority (33.16%) state not to have any or minimal ones while a large number (23.83%) of them state not to be able to remember a certain word and lack of vocabulary:

Some words I do not know how to translate in English, i.e. there is no correct English term for them, so I have to come up with another way to explain the word.

Others major difficulties, for many (23.83%), included are pronunciation and grammar, including tenses:

Make the story, in the sense that I should use the grammar, it is more guessing.

However, in the communication process, few (11.40%) respondents claim, can come to a misunderstanding. This can be due to an accent of the respondent, a jargon being used or even the plain speaking of the other person:

If my interlocutor knows English well then I don't encounter difficulties.

Many (7.25%) respondents claim to have jitters, shame or a fear of talking,

Mostly I panic and get confused although I know how to say what I wanted.

due to a lack of communication experience,

I know English very well, is not a problem in the grammar nor vocabulary; I just need practice and the habit of speaking.

that, one respondent claims, is the problem originating from school system:

At school, a lot of grammar is forced while the conversation is ignored, and that's why a lot of us freeze or blocks when talking.

Two respondents simply admit not having good enough knowledge of the English language:

I'm not good at English.

Intercultural communication is a term that utmost (66.32%) of the respondents see as a communication between two or more different cultures, or a communication between people of two different cultures. Some (7.25%) even add that this communication could be inside one culture or between people of different backgrounds. Moreover, it is a communication between people speaking different languages, whether this communication is based in English or any other language. According to few (4.66%), it is an interaction between people of different cultures,

Social interactions between people of different cultural backgrounds.

where they even talk about the culture itself:

Communication in which other people's cultures are considered and in which we can consciously comment other, but also our own culture.

Nonetheless, few (8.81%) respondents believe intercultural communication to be the knowledge about culture:

Respect for other cultures based on some knowledge that we have already adopted.

A number (9.84%) of the respondents admit to not being familiar with the term.

The participants were offered three definitions of intercultural communication, only after trying to explain the term themselves. Those three definitions were as follows:

1) Intercultural communicative competence is knowledge of others and knowledge of self. The person having the skills to interpret and relate and skills to discover and/or to interact. Values others' values, beliefs and behaviours. Intercultural communicative competence means relativizing one's self. Linguistic competence plays a key role. (Byram, 1997)
2) Intercultural communication consists of five components: world knowledge, foreign language proficiency, cultural empathy, approval of foreign people and cultures, ability to practice one's profession in an international setting. (Lambert, 1994)
3) Intercultural communicative competence contains several common elements: the awareness, valuing and understanding of cultural differences; experiencing other cultures; and self-awareness of one's own culture. (Institutional)

A little under half (40.93%) of them agree that Byram's definition best describes intercultural communicative competence. The others are divided as 28.50% of them are in favour of Lambert's definition and 25.39% of them believe that Institutional definition is the proper one.

A large number (20.20%) of the respondents feel that EFL lessons did not provide them with skills or knowledge for intercultural communication. A few (9.32%) of them state to have learned a lot or enough and others (24.35%) list the language itself being the main factor in their learning that prepared them for intercultural communication. This includes vocabulary in particular jargons and dialects, grammar, speaking skills, writing skills, accents and comprehension. Nevertheless, some (15.54%) respondents feel that culture learning prepared them for successful intercultural communication. Knowing some general facts about the English-speaking countries' culture,

We have learned something new about other cultures which allowed us easier understanding and conversation with people of other cultures.

and the difference between those cultures and one's own,

That we are not all the same and that we need to know to understand others and their characteristics.

helps one better understand other cultures and respect them:

For example, our understanding of time for tea is perhaps light but to the British it is of great importance and, therefore, we need to respect the difference.

There are many (33.68%) respondents who list specific things learned in EFL lessons that prepared them for intercultural communication: customs, rules and regulations, manners at the table as well as manners in general, few everyday situations, something about the food, monuments, art, holiday, transport, greeting, clothes, music, history, books, occupations, education system, law, cowboys, dates and events:

I learned the customs of some nations and what I should know and see if I go to England one day.

We learned about some of the components of different cultures.

When asked what should they learn in future EFL lessons to better prepare them for intercultural communication, the participants list the same things as the ones they already learned, with the distinction of learning it in more detail and make a connection to other cultures. A few (1.55%) add learning business words, learning to use a dictionary and more about tourist destinations. One thinks it is necessary to learn things that might be needed in old age and a couple think that lessons should not be focused only on Great Britain, but should include other English-speaking countries. One respondent even mentions having better insight in the education system of other countries in order to see the similarities and differences in approaches to education and the programme:

Perhaps a greater insight into their educational system. Do we really learn the same things.

Although several (29.53%) respondents feel that EFL lessons should focus on the language itself, more (39.38%) respondents believe that culture and everything associated with it should be a major part of EFL lessons:

How to talk with native speakers and improve own pronunciation and enrich vocabulary.

We should learn about those areas that cover the most sensitive areas such as cultural differences, differences between regions.

However, a couple of the respondents feel it is not necessary to learn anything in terms of preparation for intercultural communication:

I do not care about intercultural communication, why should I learn about others? Let them learn about us. True, we cannot be compared with e.g. The United Kingdom, but it is nice here where we are.

The overwhelming majority (92.75%) of the participants feel that intercultural communicative competence is important. The best part (28.50%) of them considers it necessary for understanding and speaking, primarily for communication purposes:

To understand people from different cultures in different speaking areas.

A big part (27.98%) of them also feels it is necessary for education and knowledge, in general,

Today, there are different cultures permeated in the world and it is important to know what the culture of the other person we meet is.

as well behaviour when being in contact with other cultures:

To avoid inconvenience, random insults and disrespect.

Numerous (12.95%) respondents think of intercultural communicative competence as a means for better understanding of people of diverse cultures, acceptance and respect towards them:

To understand why someone is doing something which is not common in our culture.

Because with it, we experience other cultures, acknowledge their uniqueness and understand diversity.

Because of the mutual respect in the world.

Many (12.95%) believe it to be necessary for life and the future, as well as one's own career;

Without that, we cannot function normally in the modern world where it comes to mixing different cultural values.

moreover, it builds up one's personality:

Because that's how we do not limit ourselves and we become better people.

However, a few (2.60%) of the respondents also think of intercultural communicative competence as a tool for peace in the world;

So the world could survive in peace.

one considers it to be the tool for the development of other cultures,

In order to be global, to develop other cultures.

and one respondent sees it only as the tool for the own personal gateway, an escape from reality:

If you are from the remote place as I am and you desire to escape from reality, new people, music, these are all different resorts.

Only a few (6.22%) opponents consider intercultural communicative competence irrelevant with a firm *No* because they feel it is boring and each country has its own rules.

The overwhelming majority (94.82%) of the participants believe intercultural communicative competence could benefit one. The benefits for most (38.34%) of them lie in communication,

So I can talk with people from the English-speaking countries.

acquiring general knowledge about culture,

I can prepare myself and know what to expect in that other country that has a different culture.

and the opportunities to travel, study, live and work in another country, including making friends. It helps one to integrate into society in this multicultural world:

Because especially the younger generation who have the possibility to study and work outside their countries should know something about the culture of another country.

To be able to fully integrate into the society, one needs to understand and accept other cultures, respect them and, above all, know how to behave in situations. Many (8.3%) respondents think intercultural communicative competence plays a major part in that:

We should respect each other (between nations), understand and sense, and to accomplish this we must first have some knowledge about the culture of that nation.

What is more, several (5.18%) respondents feel intercultural communicative competence makes one a better person:

If we show respect for the person of another culture or race, we show we're people of quality.

On the other hand, few (4.66%) of the participants do not share the opinion of most of their colleagues and believe not to have any benefits from intercultural communicative

competence. They believe communication serves solely for the purposes of understanding each other, not for the purposes of learning about the culture:

Because we will use English as a language for communication, not to know something about their culture.

Larger part (80.83%) of the participants in this study feel competent enough for intercultural communication with almost a fifth (16.06%) of those who do not feel that way. When asked why, the respondents concentrate on three components – attending EFL lessons, knowledge of the culture and personal beliefs. According to over a third (34.72%) of the respondents, knowledge of the English language and speaking skills,

Because I think I have well-developed knowledge of English.

I think I can speak the English language and I think I would not have major problems in communication.

provides them with necessary skills for a successful communication with the members of other cultures, partly due to spending many years learning the language at school:

I'm learning English for 13 years now and I think I have well-developed skills for that.

Other than knowledge of the English language, many (22.28%) of the respondents believe that being familiar with the culture of the English-speaking countries,

Because I think I know enough about the English culture.

other cultures included,

I believe that my knowledge of other cultures in order to successfully communicate with people from these cultures.

and one's own culture provides them with the necessary competence for intercultural communication:

Because I know enough about my own culture and I'm ready to learn something new.

In addition, a number (15.54%) of the respondents feel that they are ready for intercultural communication due to their personal beliefs which include being open to other cultures,

Because I am open to learning about new cultures, regardless of customs that are different from mine.

accepting them and respecting, without judging:

I respect other people's customs and accept values, behaviours, beliefs.

Because I will accept a person of another culture without judging him / her and their culture.

Quite a significant number (12.95%) of the respondents do not feel competent for intercultural communication. Some (5.70%) do not feel ready in general; some (3.62%) believe they do not have sufficient knowledge of English,

Due to insufficient knowledge and understanding of English.

and some (3.62%) believe they do not have general knowledge about the cultures:

I do not know a lot about different cultures, I am familiar with my own, English and American.

One respondent admits to not feeling competent due to his or her own beliefs:

Because I am a great patriot and I look at other cultures from the perspective of our (ethnocentrism).

Even though there are respondents who do not feel competent to engage in intercultural communication at present moment in their lives, most (87.56%) of them believe they can change that and acquire knowledge and skills necessary for it in EFL lessons. Thus, few (7.77%) of the respondents believe that having a good teacher could prepare them for intercultural communication;

If the teacher is good, he or she can teach me everything.

in particular if the teacher has experience in living abroad,

Because the teacher who lived in England knows how to explain well.

or simply explains the material well:

I have a good teacher who helps us and facilitates the material so we could better understand it.

Moreover, a large part (34.20%) of the respondents feel confident in further developing intercultural communication competence in EFL lessons due to learning about culture and the language itself as well as the materials, and the will and interest to learn in general:

I can learn a variety of information about the culture and rules of speaking English.

I'll try to learn as much as possible and I will do this with a great desire, for the future.

However, learning should not be focused only on school and EFL lessons, many (19.69%) respondents believe. Intercultural communicative competence is a life-learning process:

You learn while you're alive and languages can be upgraded and improved all the time.

The older we are, we learn more and we are more mature and we realize more.

I think what all we have done in English lessons so far is just the beginning of the development of intercultural communication.

A few (3.63%) of the respondents, nonetheless, feel they cannot further develop their intercultural communicative competence in EFL lessons unless the school system, primarily the curriculum, changes:

Because the teaching is too standardized.

They also point out there should be more interaction with authentic English speakers or additional work with the teacher outside the classroom:

I think you should have an interaction with native speakers for that, not what is stated in the curriculum.

I think that for such communications some would need independent learning with the teacher.

One respondent believes that EFL lessons should primarily focus on learning the language itself,

The English language teaching for me serves for language learning purposes; it is the primary and main goal.

And one believes a person is either talented for intercultural communication or not and no knowledge acquired in EFL lessons would help further develop one's competence:

Because you are either talented or not. No facts change that.

When asked how the fact that the English language as an international language affects intercultural communication in English, the respondents are clear. Many (9.84%) agree that it *does affect, affects well, enough, in different ways* and *positively*. Many (17.10%) agree that it affects a lot as it improves and encourages the communication,

makes it more important and above all, it makes the communication easier, especially for those who are familiar with the English language:

Facilitates communication for connoisseurs of English.

It makes it more important and better known.

It gives the language more importance.

The majority (28.50%) of the respondents agree it affects the English language itself in ways that more and more people learn the language, more and more people understands the language and uses the language in communication with anyone who does not speak their language:

People from very different linguistic backgrounds can understand each other using the English language.

The people who do not speak English, one respondent stated, are found to be "weird":

People who do not speak even a bit of English we consider to be "weird".

As for the speakers in the English-speaking countries, the fact that the English language is an international language most certainly makes communication for them easier, a couple of the respondents agree:

Intercultural communication is facilitated for the British.

A number (4.66%) of the respondents believe English is an international language and thus considered the basic language for communication, and should be learned by everyone:

English is considered the basis for communication with other cultures.

Everyone should know the English language so intercultural communication should not be a problem.

Some (4.15%) feel that by using English as an international language one spreads the culture of the English-speaking countries all over the world:

It spreads the English culture to other nations.

Nonetheless, few (3.11%) do not feel enthusiastic about English being used everywhere and believe that this situation gives the speakers of the English-speaking countries an excuse not to learn about other cultures:

English leads and other languages do not come to expression.

I believe that cultures whose original language is English expect everyone to adapt to them which lead them to the conclusion that they do not need to contribute.

One participant believes that it is not important whether English is used in intercultural communication or any other language, as long as people understand each other:

In intercultural communication, it is actually important to understand each other. It is not so important whether this will be in English, German or another language.

Few (3.11%) of the respondents feel the English language does not affect intercultural communication in any way.

In addition to the English language being very important in intercultural communication, in general, the respondents generally feel it is equally important for communication throughout Europe. While only a couple of the respondents feel it is not important, others (11.92%) feel it is necessary and quite important as it is a means of comprehension between people. Further, utmost (86.53%) of the respondents believe the English language is very important if not the most important as it is the most widespread due to being international language, not only in Europe, but in the world:

The English language is very important for intercultural communication not only in Europe but in the world. I think it lays the foundation of intercultural communication.

It is very important because it is the main language in Europe and it serves for communication to most Europeans.

The reason for that is, several (4.15%) respondents state, that there are many various languages in Europe and it is necessary to find one that would serve as basic language for communication, and thus connects people even more:

Because Europe has a lot of languages and requires a common language. (4)

Europe is a continent with many different languages and English is the one that somehow brings all nations together. (4)

English is becoming more necessary in everyday life and it is even needed more than one's own mother tongue, one respondent believes:

Sometimes I feel that I must know English better than my own mother tongue, Croatian.

Or, as another one states, it is a second mother tongue.

As for the respondents' comments regarding this survey, there are complaints that the survey was a little too long, with too many questions which they did not understand, especially the term "intercultural communication". The participants feel that the term should have been explained beforehand. One respondent states that the survey was unnecessary as everyone knows how important the English language is in the world these days and that one cannot live without knowing it:

I think that this survey was unnecessary because we all know how much English is important in the world and that you cannot get by without it.

However, a respondent liked the survey and made a positive remark and another stated that it was very good for the English language to be considered one of the main subjects at schools in Croatia:

I think it is very good that in our schools the English language is considered one of the basic subjects.

5 Discussion

Having reviewed the results, let us now move on to the discussion of the observations retrieved from the data presented above. Let us begin with the theoretical point of view, or the term *intercultural communication (IC)*, which has proved to be the issue at hand. During the completion of the survey, the pupils were somewhat confused with the term. A couple of them asked for clarification and explanation. Due to the lack of understanding the concept of IC, when asked "What is intercultural communication?" the pupils break down the phrase to individual words: inter, cultural and communication, and thus explain the term as the communication between two or more cultures or the communication between two or more individuals belonging to different cultures. Looking from this aspect, the pupils believe that two people participating in the communication are from distinct backgrounds and thus speak distinct languages. However, it should be noted that the distinct background does not necessary mean different countries. Moreover, it can mean various parts of the same country as well as different groups (i. e. subcultures). The distinction can occur in the same country, due to the variety of dialects and accents, or between two different countries of distinct mother tongues. It is evident from this that the pupils consider spoken language as the base for intercultural communication but hold culture as an important part of IC. The cultural dimension of language is central to communication (Bennett, 1998). Knowledge and values are associated with culture. The majority (89.64%) of the pupils believe culture is and should be an important part of EFL lessons. Likewise, most (84.97%) of them believe EFL lessons should concentrate on the English speaking countries' culture as the language being learned is English, as opposed to 55.44% of the pupils who believe that learning about their own culture should also be included in EFL lessons. This is also evident from their responses to how have and can EFL lessons prepare them for IC. The answers were closely connected to knowledge of the English-speaking countries by 40.93% and linguistic competence in English by 28.83%, together with valuing others' values, beliefs and behaviours by only 7.25%. However, it should be noted that the emerging issue here is that learning subsumes only aspects of Great Britain's and American culture, and thus neglecting other English-speaking countries, or other countries for that matter. We can see that the pupils are aware of the importance of culture learning, yet still associate intercultural communication to the knowledge, skills, attitude and awareness of only the culture whose language they learn.

Next, from the practical point of view, when presented with the close-ended question in which they had to choose one out of three definitions that, in their opinion, best

describes intercultural communicative competence (ICC), almost half (40.93%) of the pupils opted for Byram's (1997) definition which could be summarized as: Intercultural communicative competence is knowledge of others and knowledge of self; the person having the skills to interpret and relate and skills to discover and/or to interact; values others' values, beliefs and behaviours. Intercultural communicative competence means relativizing one's self. Linguistic competence plays a key role. Almost a third (28.50%) of the participants decided for Lambert's (1994) definition which could be summarized as: Intercultural communication consists of five components: world knowledge, foreign language proficiency, cultural empathy, approval of foreign people and cultures, ability to practice one's profession in an international setting. Finally, a quarter (25.39%) of the participants chose the institutional definition which could be summarized as: Intercultural communicative competence contains several common elements: the awareness, valuing and understanding of cultural differences; experiencing other cultures; and self-awareness of one's own culture. It is worth mentioning that the same result was obtained in Deardorff's study on ICC among U.S. institutional administrators of internationalization strategies (Deardorff, 2006). When comparing the three definitions, we can again conclude that the pupils hold knowledge and linguistic competence as the key competences for intercultural communication do not pay much attention to the dimensions of IC: *knowledge, attitudes awareness* and *skills* (Fantini, 2007: 28).

Bearing in mind that the majority (61.14%) of the pupils in this study mostly communicate in English with people who share the same mother tongue, Croatian, the cultural component does not arise as an issue, however, the linguistic component does. The difficulties they encounter when using English language for communication outside the classroom are closely connected with grammar and vocabulary and the lack of communication skills. The reason for this might lie in the course books and the programme itself which does not allow much time for open discussions. Some (7.77%) pupils seem to experience a fear of talking or jitter. This is also linked to language use as they do not feel confident in their own knowledge and understanding. We cannot help but notice that the pupils are not aware that fluency and accuracy do not necessarily imply ICC and that speaking a foreign language proficiently does not mean one is not "a fluent fool" (Bennett, 1997: 16). However, the majority (80.83%) of the pupils feel competent for IC with a positive attitude (AVE 4.03, STDEV 1.04) in all four dimensions: *knowledge*, *attitude, skills and awareness*. The acquired *knowledge* of English grammar and vocabulary, the cultural norms of the English-speaking countries (customs, traditions, etc.) and their own

cultures' characteristics is, by their assumption, sufficient to be an IC competent person. Nevertheless, they stress the importance of communication in the classrooms, not just theoretical learning of the facts. *Skills* that they have acquired in EFL lessons are somewhat more developed, in their opinion. The pupils believe they can differentiate sounds in English, divide complex words to their constituents and discuss about cultural differences, as well as ask for clarifications due to misunderstandings. We can conclude from this that the pupils do feel confident enough in their knowledge and skills for effortless intercultural communication and believe this can further be developed with more EFL lessons. In terms of the distinctions in cultures, their own reaction to these distinctions as well as the existence of cultural prejudices, we can see that the pupils believe to have developed *awareness*. Nevertheless, they are not sure of their *attitude* necessary for acquiring intercultural communicative competence. The pupils believe they accept the cultural features, traditions and artefacts that may differ from one's own, are openness to learn the English language and the culture of the English-speaking countries, take interest in interaction and are ready to communicate and behave in an appropriate way, as well as accept help from the speakers of the English-speaking countries. On the other hand, they are not ready to cast away own beliefs, prejudices and understandings. Moreover, the pupils do not pay attention to verbal and non-verbal signs of communication in English. Therefore, we can conclude that the potential of developing competence for intercultural communication exists in theory; however, the need for developing an attitude towards cultures is still an issue at hand. This is especially evident in their responses to questions concerning their critical attitude. The pupils disagree with the statements of having a critical attitude towards the values of their own culture and towards the use of English as a means of manipulation in the society. Nonetheless, the answers could be the result of not understanding the question or the term *critical attitude* itself. The term *critical attitude* has a negative connotation for the pupils. Overall, the pupils show (4.03) a high level of ICC in all four dimensions. In our opinion, this is due to not understanding the concept of intercultural communication. Moreover, the pupils lack experience in IC. Theoretically, they are ready for IC, but in practice this is far from the truth.

Moving on, we will now discuss the importance of intercultural communicative competence. According to the vast majority (92.75%), the pupils feel ICC is important and thus should be addressed in EFL lessons. As for the reasons why, they do not differ from the reasons stated in answers to why learning about culture is important. Hence, we can conclude that the pupils do not differentiate the two concepts and link ICC only with

culture, excluding any other elements, such as their own attitude. As to how ICC can be of benefit to one, the majority (94.82%) of the pupils believe it can help in further developing the knowledge, skills, awareness and attitude as well as for integration into the society, especially when moving to another country. Most (87.56%) of them also believe that ICC can further be developed in EFL classrooms, with the guidance of a good teacher and good materials. However, the EFL classroom at present is focused on the language, in particular, grammar and vocabulary learning and therefore, the development of ICC largely depends on learning outside the classrooms. In other words, it is acquired spontaneously through experience. What should be noted here is that the pupils believe that the development of intercultural communicative competence is a life-learning process and a large degree of motivation should be present in individuals. Such motivation might lie in the English language itself. The pupils are aware that English is an international language i.e., a global lingua franca (Holliday, 2005; Jenkins, 2007; Seidlhofer, 1999) and the basic means of communication in Europe and worldwide. More so, they feel that EFL lessons are more important than other languages' lessons and this gives them the motivation to learn, participate and study more.

6 Concluding remarks and implication

We would like to build our concluding remarks on the emerging issues stemming out from this study. Even though the pupils feel competent enough for intercultural communication, they acknowledge the lack of communication skills. For that, they blame the school system and not having the opportunity to replicate real-life situations in the classroom, as well as outside of it. The lack of communication skills lies in the fear of talking due to inadequate knowledge and linguistic competences. Therefore, many try to avoid any form of interaction. Teachers in classrooms, due to the large number of pupils in one class, do not have enough time to include everyone in few short culture-related discussions that arise. This proves to be an opportunity for the shy ones and those not confident enough to avoid participation, especially as the conversations that usually come up in the classroom ask for clarification of the facts. The pupils feel stressed and anxious and avoid putting themselves on the spotlight. However, if this is changed, the pupils would be more interested in giving their own opinion and thus participate more. It would also provide them with an opportunity to develop linguistic knowledge through practice and relieve them of anxiety. Further, pupils believe that interaction with foreign people is necessary and consider that communicating with other people, outside the classroom would provide them with better IC competences. This prompts us to critically evaluate the role of foreign language education in the development of IC. Formal education in particular the EFL classroom, is the starting point of and crucial to IC development therefore, it should be explicitly included in the curriculum and integrated in the classroom. It could be in the form of schools trips abroad or even exchange of pupils through mobility programmes. Moreover, written communication with pupils around the world could be arranged. For example, pupils could collaborate on joint projects with pupils in other contexts/countries.

Another issue at hand is learning about the culture. It has proven to be an important part of EFL lessons, but the pupils complain about this aspect being neglected and not having the opportunity to learn more about other cultures of the English-speaking countries, and not only about Great Britain and American. As it was said before, this could be due to the content of course books; however, it could be due to the teachers' choice as most teachers have learned about these two well-known countries at university, and thus prefer teaching about them. Also, most teachers have probably visited one of these two countries, or both, and are more familiar with their culture than the culture of other English-speaking countries. Both issues imply changes in the curriculum. Moreover, it implies the need for re-evaluating the underlying principles of culture-learning in EFL

classroom if tends to focus only on the Anglophone countries. So far, the teaching of intercultural communication was based only on the acquired experiences of the pupils (Mrnjaus, 2013). However, as of the academic year 2014/2015 a Curriculum of Civic Education was implemented, following the guidelines of the National Curriculum Framework (2010) and its focus is on the intercultural dimension as one of the six key dimensions. Ultimately, the school is mostly responsible for developing pupils' intercultural communicative competence. In other words, it is the educational institution's responsibility to play a central role in preparing younger generations to face the challenges of interacting with culturally, linguistically and ethnically diverse groups of people (Deardorff, 2009).

Nonetheless, is the implementation of IC in the curriculum enough? Probably not as further education of teachers is necessary. "Language teachers can no longer simply be teachers of language and linguistic competences" (Byram, 2008: 131). Fantini (2007) claims that language teachers often treat culture as something on the side and even though they express interest in "culture", they ignore the "intercultural" aspect; the contrast between the two languages and cultures as well as the tension between them. Therefore, he suggested new ways in teaching culture which provide teachers with education designs and training that include language and culture development using intercultural communication activities. He explains why it is necessary to include culture and the intercultural dimension in teaching and then provides 50 classroom activities, with a detailed instruction on how to structure and conduct them. These activities could and should be of great use to the classroom teacher. Another point worth mentioning here is the fact that Master's programmes in Teaching English as a Foreign Language should better develop teachers competences in this field.

We live in the world that does not recognize boundaries or obstacles and provides more opportunities for intercultural communication. "Intercultural dialogue is a process that comprises an open and respectful exchange of views between individuals and groups with different ethnic, cultural, religious and linguistic backgrounds and heritage, on the basis of mutual understanding and respect. It requires the freedom and ability to express oneself, as well as the willingness and capacity to listen to the views of others" (Council of Europe, 2008: 9). Language teaching leads to communication and the exchange of ideas (in other words, to intercultural dialogue), but it should also lead to more: to action in the world, to involvement in civil society, in particular to involvement in international civil

society (Byram, 2008). In this respect, foreign language teaching plays a major role in the development of intercultural communicative competence (Byram, 2008).

With the hope that the present study has raised awareness of the importance of IC; for further research, we would like to suggest expanding the research to an even greater number of participants across Croatia, and even to the pupils of other subjects (in particular foreign languages), besides EFL. It would offer a larger and more realistic view of the current status of IC at Croatian schools. Thus, it would provide us with the opportunity to face the challenges of IC and improve its status. Moreover, the same questionnaire can be adapted and administered to teachers in order to grasp their view on IC and teaching IC in the EFL classrooms. The results would provide us with possible solutions for educating teachers for successful integration of intercultural communication in the classroom as teaching intercultural communication starts in formal education with teachers and the curriculum. In closing, the topic of IC is too significant to be taken for granted and merits dues attention in the EFL classroom.

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Appendix

Questionnaire

Pogledi na interkulturalnu komunikaciju i sposobnosti za istu učenika engleskog jezika srednjih škola u Rijeci

U sklopu diplomskog studija na Odsjeku za anglistiku na Filozofskom fakultetu u Rijeci, Sveučilišta u Rijeci, provodim istraživanje za svoj diplomski rad o stavovima učenika srednjih škola prema interkulturalnoj komunikaciji i sposobnostima za istu. Nema točnih i pogrešnih odgovora, cilj je da se dobije uvid u mišljenje učenika. Anketa je anonimna i koristit će se isključivo za potrebe moga diplomskog rada. Hvala Vam na suradnji.

1. Koji razred pohađate? 1 2 3 4
2. Smatrate li da je važno učiti o kulturi na nastavi engleskoga jezika?

   DA NE
3. Molim objasnite, zašto?

4. Što ste naučili o kulturi na nastavi engleskoga jezika?

5. Smatrate li da je važno steći znanja o kulturi i kulturalnim praksama zemalja engleskog govornog područja?

   DA NE
6. Molim objasnite, zašto?

7.

   DA NE
8. Molim objasnite, zašto?

9. S kime uglavnom razgovarate na engleskome jeziku?
    1. s izvornim govornicima engleskog jezika
    2. s izvornim govornicima hrvatskog jezika
    3. s izvornim govornicima drugih jezika
10. Na koje poteškoće nailazite kada upotrebljavate engleski jezik za komunikaciju izvan nastave?

11. Molim objasnite, što je to interkulturalna komunikacija?

12. Što ste naučili o kulturi na nastavi engleskoga jezika da Vas je pripremilo za interkulturalnu komunikaciju?

13. Što biste trebali naučiti na nastavi engleskoga jezika da biste bili sposobniji za interkulturalnu komunikaciju?

14. Molim zaokružite onu definiciju za koju smatrate da najbolje opisuje sposobnost interkulturalne komunikacije:

    1. Sposobnost interkulturalne komunikacije je znanje o drugima i znanje o sebi. Osoba posjeduje vještine tumačenja i povezivanja te vještine otkrivanja i/ili interakcije. Poštuje tuđe vrijednosti, vjerovanja i ponašanja. Sposobnost interkulturalne komunikacije znači smatrati sebe razmjernim. Pritom jezične sposobnosti imaju ključnu ulogu. (Byram, 1997)
    2. Sposobnost interkulturalne komunikacije sastoji se od pet komponenata: znanje o svijetu, stručno poznavanje stranog jezika, kulturalna empatija, odobravanje stranaca i kultura, sposobnost prakticiranja svog zvanja u interkulturalnom okruženju. (Lambert, 1994)

3. Sposobnost interkulturalne komunikacije ima sljedeće zajedničke elemente: svjesnost, poštivanje, razumijevanje kulturalnih razlika, doživljavanje drugih kultura, samosvjesnost vlastite kulture. (Institucionalna)

15. Smatrate li da je sposobnost interkulturalne komunikacije važna?

DA NE

16. Molim objasnite, zašto?

17. Smatrate li da možete imati koristi od toga što posjedujete sposobnosti interkulturalne komunikacije?

DA NE

18. Molim objasnite, kako?

LJESTVICA SPOSOBNOSTI

Na ljestvici od 1 do 5, gdje 5 označava da se u potpunosti slažete s tvrdnjom, molim označite u kojoj mjeri se slažete s tvrdnjom, a koja se odnosi na Vaše sposobnosti:

19. Znam kako prilagoditi svoju komunikaciju na engleskome jeziku društvenom i kulturalnom kontekstu unutar kojeg se komunikacija odvija (službeni jezik, regionalni jezik, slang, itd.).

u potpunosti se ne slažem **1** **2** **3** **4** **5** **u potpunosti se slažem**

20. Znam neka pravila društvene prakse u kulturi zemalja engleskog govornog područja (pozdravi, svakodnevne potrebe, seksualnost, smrt, itd.).

u potpunosti se ne slažem **1** **2** **3** **4** **5** **u potpunosti se slažem**

21. Znam neke važne karakteristike vlastite kulture.

u potpunosti se ne slažem **1** **2** **3** **4** **5** **u potpunosti se slažem**

22. Znam da je u redu počiniti "pogreške" u ponašanju i tumačenju ponašanja jer ne poznajem kulturu zemalja engleskog govornog područja dovoljno i da mi to otvara put učenju.

    u potpunosti se ne slažem 1 2 3 4 5 **u potpunosti se slažem**

23. Mogu razlikovati zvukove u engleskome jeziku.

    u potpunosti se ne slažem 1 2 3 4 5 **u potpunosti se slažem**

24. Mogu podijeliti složene riječi na engleskome jeziku u njene sastavne riječi.

    u potpunosti se ne slažem 1 2 3 4 5 **u potpunosti se slažem**

25. Mogu pitati sugovornika na engleskome jeziku da preformulira ono što je rekao.

    u potpunosti se ne slažem 1 2 3 4 5 **u potpunosti se slažem**

26. Mogu objasniti nesporazum u komunikaciji zbog kulturalnih razlika zemalja engleskog govornog područja i vlastite zemlje.

    u potpunosti se ne slažem 1 2 3 4 5 **u potpunosti se slažem**

27. Mogu raspravljati o kulturalnoj raznolikosti (prednostima, manama, poteškoćama, itd.) zemalja engleskog govornog područja i vlastite zemlje te izgraditi svoje vlastito mišljenje o tome.

    u potpunosti se ne slažem 1 2 3 4 5 **u potpunosti se slažem**

28. Mogu upotrijebiti svoje znanje i vještine s nastave engleskoga jezika kako bi dalje razvijao/la iste.

    u potpunosti se ne slažem 1 2 3 4 5 **u potpunosti se slažem**

29. Obraćam pozornost na verbalne i neverbalne znakove komunikacije na engleskome jeziku.

    u potpunosti se ne slažem 1 2 3 4 5 **u potpunosti se slažem**

30. Prihvaćam postojanje kulturalnih značajki (ustanova (obrazovnih, sudstva ...), tradicija (jela, blagdana ...) artefakata (odjeće, alata, hrane, igara, staništa ...)) u zemljama

engleskog govornog područja koje se mogu razlikovati od onih u mojoj vlastitoj kulturi.

u potpunosti se ne slažem 1 2 3 4 5 **u potpunosti se slažem**

31. Otvoren/a sam prema učenju engleskoga jezika i kulture zemalja engleskog govornog područja.

u potpunosti se ne slažem 1 2 3 4 5 **u potpunosti se slažem**

32. Spreman/na sam pokušati komunicirati na engleskome jeziku i ponašati se na način koji se smatra prikladnim.

u potpunosti se ne slažem 1 2 3 4 5 **u potpunosti se slažem**

33. Zainteresiran/na sam za interakciju s članovima kulture zemalja engleskog govornog područja (ne izbjegavam članove te kulture i ne tražim samo društvo članova vlastite kulture).

u potpunosti se ne slažem 1 2 3 4 5 **u potpunosti se slažem**

34. Spreman/na sam prihvatiti pomoć u učenju jezika i kulture od osoba iz zemalja engleskog govornog područja.

u potpunosti se ne slažem 1 2 3 4 5 **u potpunosti se slažem**

35. Imam kritički stav prema upotrebi engleskoga jezika kao sredstva manipulacije u društvu.

u potpunosti se ne slažem 1 2 3 4 5 **u potpunosti se slažem**

36. Imam kritički stav prema vlastitim vrijednostima kulture.

u potpunosti se ne slažem 1 2 3 4 5 **u potpunosti se slažem**

37. Spreman/na sam odbaciti vlastite predrasude o engleskome jeziku i kulturi.

u potpunosti se ne slažem 1 2 3 4 5 **u potpunosti se slažem**

38. Spreman/na sam preispitivati vlastito razumijevanje kulture zemalja engleskog govornog područja kada sam suočen/a s nepoznatim.

u potpunosti se ne slažem 1 2 3 4 5 **u potpunosti se slažem**

39. Svjestan/na sam svoje vlastite reakcije na kulturalne razlike zemalja engleskog govornog područja i svoje vlastite zemlje.

u potpunosti se ne slažem 1 2 3 4 5 **u potpunosti se slažem**

40. Svjestan/na sam postojanja kulturalnih predrasuda.

u potpunosti se ne slažem 1 2 3 4 5 **u potpunosti se slažem**

41. Svjestan/na sam raznolikosti kulturalnih obilježja (ponašanje za stolom, prometni propisi, itd.) između zemalja engleskog govornog područja i svoje vlastite zemlje.

u potpunosti se ne slažem 1 2 3 4 5 **u potpunosti se slažem**

42. Smatrate li se sposobnim za interkulturalnu komunikaciju?

DA NE

43. Molim objasnite, zašto?

44. Smatrate li da možete dalje razviti svoje sposobnosti za interkulturalnu komunikaciju na nastavi engleskoga jezika?

DA NE

45. Molim objasnite, zašto?

46. Kako činjenica da je engleski jezik međunarodni jezik utječe na interkulturalnu komunikaciju na engleskome jeziku?

47. Koliko smatrate da je engleski jezik važan za interkulturalnu komunikaciju u Europi?

48. Ukoliko imate dodatnih komentara, molim napišite ih.