

## Developing and Evaluating Language Learners' Intercultural Competence: Cultivating Perspective-Taking

**Kristin Hoyt**

*Kennesaw State University*

### *Abstract*

*This study investigates the development of intercultural competence (IC) in a university French conversation class through a course module that features student ethnographic interviews with native French speakers. Data collected from 50 students across three semesters are examined through the lens of Byram's (1997) five domains of IC and used as a framework to identify change in the development of students' IC. This mixed-method study draws on quantitative and qualitative data from pre- and post-questionnaires along with data documenting instructional delivery. Quantitative results indicate significant change in the skills domains of IC (Skills of Interpreting and Relating and Critical Cultural Awareness), and qualitative data point to IC-related attitudes and knowledge associated with perspective-taking. Analysis of findings by interpreting the convergence of quantitative and qualitative data yields implications for language and culture educators with respect to the impact of consciousness-raising pedagogical strategies for advancing IC.*

**Keywords:** *Intercultural competence, ethnographic interviews, pedagogy of culture*

### **Background**

The development of intercultural competence (IC) has come to the forefront in conceptualizing the teaching of languages, literatures, and cultures (Byram, 2008, 2010; Garrett-Rucks, 2013a; Kramsch, 1995, 2008; Liddicoat & Scarino, 2010, 2013; Scarino, 2008b, 2009, 2010). Teaching that is characterized by tenets of IC features learning experiences that go beyond teacher or textbook dissemination of information about cultural practices and products to address multiple cultural perspectives and elicit meaningful cultural comparisons. As such, language learners must have opportunities to investigate the diverse perspectives behind cultural products and practices, from the point of view of natives of the target culture(s). This approach to teaching culture goes beyond teaching a unilateral and fixed culture for a group of peoples and leaves behind the idea of teacher as cultural expert. Moreover, an IC approach to the teaching of culture calls for language learners to deconstruct their own cultural perspectives – to acknowledge their own culture and its influence and impact on their capacity for seeing, understanding, and accepting the “other.” With

these characteristics of IC pedagogy in mind, the present study investigates a module designed to foster opportunities for French language learners to advance their IC in a French conversation course.

There is a long tradition of foreign language (FL) teachers adhering to practices that treat culture as a fifth and supplementary skill. Such approaches typically provide a sampling of products and practices of the culture(s) corresponding to the language of study for beginning levels, and highlight literature and media of the culture(s) for higher levels of study. Notwithstanding the rich portrayals of cultural meaning foregrounding the content of these courses, student assignments predominantly center on acquiring knowledge and information about the exemplified cultures.<sup>1</sup> Nearly four decades ago, Robinson (1978) reproached the profession for its “magic-carpet-ride-to-another-culture” mindset that assumed language study is a key to unlock mutual understanding of cultures. Ineffectual and superficial exposure to culture is underscored by research examining the impact of the national FL standards over the past decade, which found that the cultural framework of the Cultures Goal is notably underrepresented or misrepresented by FL teachers across the profession (Phillips & Abbott, 2011). Indeed, ACTFL’s refreshed national FL standards (National Standards Collaborative Board, 2015) highlight the IC-aspect of the Cultures standards, reflecting the need for language learners to explore the multiplicity of cultural perspectives shaping practices and inspiring cultural products.<sup>2</sup>

Such is the impetus for the present study, inspired by the work of Robinson-Stuart and Nocon (1996) and Bateman (2002) in their use of interviews in the FL classroom, to foster the development of IC in a university French conversation class where a module featuring student ethnographic interviews with native speakers of French is focused on eliciting the point of view of the interviewees. “The driving purpose of the module is to facilitate learning experiences that hold potential for cultivating intercultural competence in students ...” (Hoyt, 2012a, p. 98). The module comprises an overview of ethnographic interviewing, collaborative development of interview guidelines and question prompts, contacting interviewees and carrying out the one-on-one interviews, and student oral presentations of key findings from their interviews. Within the context of this course module, the course instructor designed and conducted this investigative study to address two research questions:

1. Do pretest / posttest questionnaire quantitative results indicate significant change in student development of IC during an intermediate FL course in an American university setting?
2. What is the nature of both quantitative and qualitative questionnaire results and how might they inform the pedagogy of IC for FL learners?

## **Literature Review**

Using Byram’s (1997) IC framework, the present study is focused on an integrated instructional approach designed to facilitate students’ advancement of IC in a university French course. At the heart of this research is a desire “to organize the classroom and classroom processes to enable learners to develop new attitudes, new skills, and new critical awareness” (Byram, Gribkova & Starkey, 2002, p. 27). The study is framed with Byram’s (1997) five-goal model of IC (Appendix A) and couched in current views of IC that have emerged over the past twenty-five years as leaders in

the profession expressly articulated a call to revisit our notions of culture and recast our models for teaching culture (Fantini, 2011; Kramersch, 1993, 1995; Schulz, 2007).

Important contributions have introduced FL educators to new ways of thinking about culture. Fronting and guiding these professional dialogues, Kramersch (1993, 1995, 1998) highlighted the natural blend of language and culture and stressed the significance of retaining this amalgam in an integrated approach to language teaching. Drawing from research in Second Language Acquisition, she underscored culture as an integral and embedded aspect of language learning from novice to superior. In her publications, she brought to the fore the prevalent dichotomy between language and culture among language teachers and proposed the theoretical framework of "third place" for teaching language as culture (Kramersch, 1993). Her notion of "third place" as a context or space in the intersection between a FL learner's own and the foreign culture(s) launched noteworthy dialogue in the field and productively advanced the profession's thinking about fostering IC as a dynamic and evolving process of exploration. Kramersch (2008) elaborated on the application of this amalgamated construct of language and culture with her notion of symbolic competence, as an awareness of "...how people use symbolic systems to construct new meanings, and to imagine how the other languages they know might influence the way they think, speak and write" (p. 400). To the extent that language learning is a manifold experience, responsive language teaching necessitates an integrated approach in which teaching fosters language learners' abilities to recognize and make use of symbolic resources – their symbolic competence – to appropriately maneuver and effectively manage social interaction and cultural exchange. Kramersch (2006) calls attention to symbolic competence as an often-overlooked, but key student learning outcome to be addressed across levels in the curricular framework of language programs.

Scarino's (2007, 2008a, 2008b, 2009, 2010) abundant and creative work spanning recent years, both independently and in conjunction with Liddicoat (2010, 2013), contributes prominently to the literature conceptualizing IC and its place in teaching and learning. Paralleling Kramersch's thinking, Scarino spotlights language learners and what they possess in personal linguistic and cultural capital as they interact, make interpretations, and engage in the process of meaning-making. Notwithstanding the teacher's role as facilitator of learning, Scarino's insights into curriculum design, her pedagogical recommendations, and her many concrete examples for the assessment of learning all situate the learner on center stage and emphasize the active and central role of the student in a language learning experience that is infused with interculturality.

Similarly central to the evolving, progressive dialogue on IC in language education are the contributions of Sercu (2002, 2004, 2005). Across her work and professional contributions, Sercu strengthens the case for the integration of language and culture, embedding interculturality into communicative FL teaching à la intercultural communicative competence (ICC) and contributes to the pedagogy of teaching FLs for ICC with her proposals for content, instructional approaches (2002), and assessment (2004). A key emphasis in her work is the metacognitive dimension and the importance of a student-centered autonomous approach in the teaching of ICC. Additionally, in a large scale international study, she investigates the professional profile of FL teachers with respect to thinking and practices as associated with the tenets of IC (Sercu, 2005).

In recent publications, Garrett-Rucks has documented her in-depth bibliographic research on IC (2013b) and recounts her applied research in classroom instruction (2013a, 2013c, 2013d) and assessment of IC (2012). Drawing from a broad base of literature in the field of interculturality and grounded in applied inquiry, her contributions underscore the call for effectively addressing IC in language teaching and learning. Further, she and her colleague spell out implementation steps for the language educator committed to integrating IC into the curriculum, instruction, and assessment of language teaching (Hoyt & Garrett-Rucks, 2014).

Amid the ongoing discussion within the profession among these IC scholars and many others, the present classroom-based inquiry on IC yields interesting findings that evoke questions and inspire further investigation. Accordingly, this research report on IC is contextualized within this professional dialogue, framed on and drawing primarily from Byram's (1997) IC five-goal framework.

### **Methodology**

The current study, spanning three semesters of data collection, is a quantitative and qualitative mixed-method study investigating the implementation of an IC module in a university French conversation class taught by the researcher.

### **Participants**

Study participants are students enrolled in a French conversation class. Most of the students are intermediate<sup>3</sup> learners of French as a second or third language. Fifty participants include 10 students declaring French majors and the other 40 declaring various other majors. The learners' profiles are representative of student enrollment in French courses for the institutional context of this study. Since this investigation does not explore connections between participants' demographic profiles and the study outcomes, readers are therefore encouraged to contextualize any application of findings to their own settings.

### **Procedures and Materials**

**The pedagogical intervention.** The course module under study took place during an approximate one-month timespan over the final weeks of the semester and included three major components: in-class and out-of-class tasks in preparation for the interviews, independent conducting of interviews outside class, and presentational reporting of interviews in class. (See Hoyt (2012b) for additional information on the module components.) The first component of interview preparation activities included discussion on the nature of ethnographic cross-cultural interviews, in-class and online iterative assignments associated with developing interview questions, in-class mock interviews, and an instructor-modeled interview presentation. The second component of the module drew upon the preparatory activities as students independently conducted their interviews with francophone individuals outside class. Although the instructor shared information about campus resources for identifying native speakers of French, students individually identified, made contact with, and planned meeting times with their self-selected interviewees. The final major component of the module involved students giving in-class oral presentations on their interviews. Presentations

were guided by criteria outlined in an evaluative rubric; however, students creatively personalized their reports through use of PowerPoint, Prezi, or other visual media. Each oral presentation was followed by an informal Q/A-style class discussion.

Notwithstanding the deliberate sequencing of the three major module components, there was a permeable boundary between the phases of implementation – an iterative ebb and flow mirroring the spiraled patterns of student understanding and skill-development. The instructional approach was accordingly responsive to teachable moments; reflecting a gradual shift from teacher-guided to student-directed activities across the module timeframe. Within the context of the three major module components, the pedagogical intervention occurred primarily during the first phase. Perspective-taking classroom activities, including artifact discovery and image-based activities as well as interview question development, were implemented to evoke metacognitive thinking and elicit consciousness-raising among students.

For the artifact discovery activities, students were called upon to explore the unfamiliar via their lenses of familiarity and to critically examine their evaluations using a technique of juxtaposition. For example, small groups were given an object (e.g., a hand-painted ceramic *tajine*, a set of Chinese fortune sticks, a North African *Djembe* finger drum, Chinese shadow puppets) and prompted to share thoughts on what they believed the object and its purpose to be. Each group subsequently shared a description of their objects and their hypothesis (or knowledge) of what the objects are. With the use of probing follow-up questions, the instructor facilitated a discussion to guide students in deconstructing their suggested hypotheses through the lenses of their personal life experiences and cultural viewpoints. Also, image-based activities, grounded in principles of *Visual Thinking Strategies* (Yenawine, 2013), required students to follow scaffolded steps of observation and interpretation, audit their judgments, and deconstruct conclusive viewpoints that may be otherwise fixed. For this activity, the instructor identified provocative images to potentially elicit divergent viewpoints. For example, an image was shown of a fully body-tattooed and pierced man holding a toddler girl bedecked in pink bows and frills. The child has a locked gaze on the man's face, though he is looking at and engaged with other similarly-garbed men who surround them in an arena-type setting filled with a multitude of darkly-clad persons. Small groups of students worked through the four steps together: describe, interpret, evaluate/judge, deconstruct. As groups shared their ideas with the whole class, the instructor again facilitated further discussion with probing follow-up prompts. In the case of the image example shared here, as with other images that evoke cultural dissonance, students showed a tendency to begin with the second step of interpretation and quickly jump to the third step of judgment. The instructor deliberately drew them back to articulate an intentional description (step one) of what they saw and could objectively identify, which bolstered students' abilities to more objectively ground their interpretations and judgments. Similarly, the instructor played an important facilitative role in guiding students toward perspective-taking as they deconstructed (step four) their interpretations and judgments. In addition to the artifact discovery and image-based activities, students collaborated to develop a bank of potential interview questions. This multi-step recursive activity was instructor-mediated, to support students in their decision-making about content of questions, wording of questions, and the sequencing of questions.

**Data collection and analysis.** Both quantitative and qualitative data were collected over the course of the semester-long class during each of the three semesters. Data collected and analyzed during this three-semester time period are treated as a single data set. The primary quantitative data were collected via a two-form, pre-treatment and post-treatment student questionnaire, administered prior to and following the interview module. Qualitative data used to triangulate findings from the quantitative results included instructor lesson plans, IC-focused classroom activities and assignments, student feedback cards, and researcher field notes. Demographic data were also collected via the pre-questionnaire instrument, and additional qualitative data were collected via the post-questionnaire with open-ended items.

**Quantitative data.** The quantitative data from the two-form, pretest / posttest questionnaire generated results that correspond directly to the first research question: *Do pretest / posttest questionnaire quantitative results indicate significant change in student development of IC during an intermediate FL course in an American university setting?* The student questionnaires were designed and validated in a series of developmental steps described in detail below that include (1) selecting relevant objectives from Byram's IC Model (See Appendix A), (2) drafting items correlated to the selected objectives (See Appendix B), (3) field-testing the instrument with like audiences, and (4) refining the instrument through a pilot study, as reported by Hoyt (2012a).

To design the questionnaire instrument, a selection of relevant objectives was originally determined by identifying 12 objective statements from Byram's (1997) proposed 29 objectives, which correlated most closely with activities included in the ethnographic interview course module. According to item response theory (Hambleton, Swaminathan & Rogers, 1991), items were drafted such that each concept (objective) was repeated three times for reliability in responses received. Content validity of the items was established with expert peer review, and reassurance that the items were meaningful and understandable was established through field-testing with three like groups of university students. Field-testing resulted in the elimination of one concept (three items) that did not prove to be comprehensible for the respondents. Tests to determine the statistical distribution of item scores called for the elimination of an additional concept (three items) that revealed distributional problems. Therefore, following the field-testing and the pilot study, the original distribution of two or three objectives to represent each goal was reduced to two objective statements per each of the five goals. Three items were drafted to correspond to each objective statement, assuring a measurement of internal consistency of the concept under examination, resulting in a 30-item questionnaire. Following this refinement and validation of the survey instrument, Hoyt (2012b) applied the pre- / post-questionnaire instrument in a two-semester investigation conducted with 27 participants. In a previous publication, Hoyt (2012b) includes a graphic that illustrates the correspondence between Byram's five goal domains, the associated objectives selected for the questionnaire instrument and their distribution across questionnaire items (See Appendix B).

The questionnaire was designed as a self-reporting, two-form instrument, administered prior to launching the course module on francophone ethnographic interviews as well as following the implementation of the module, as a pre-treatment

questionnaire and a post-treatment questionnaire. Both pre-treatment and post-treatment forms include the same 30 Likert-scale items that represent six questionnaire items for each of the five IC goal areas. The 30 Likert-scale questionnaire items are set up on a five-point scale with a spectrum of responses as follows: 1-strongly disagree, 2-disagree, 3-don't know, 4-agree, and 5-strongly agree, in response to first-person statements designed to capture the essence of Bryam's five-goal model of IC and effectively measure respondents' self-evaluation of their IC in the five domains. (See Appendix C and Appendix D.) To bolster the interpretation of quantitative results with qualitative data, a section on participant background is included, based on that used by Bateman (2002). Additionally, items included in the post-questionnaire trigger participant feedback about the interview experience and elicit specific cultural learning they have gleaned from class presentational reports on the interviews as discussed in the Qualitative Data section below.

**Qualitative data.** The aforementioned quantitative data, in conjunction with the qualitative data collected from the questionnaire instrument, generated findings to answer the second research question: *What is the nature of both quantitative and qualitative questionnaire results and how might they inform the pedagogy of IC for FL learners?* As described in detail below, lesson plans, classroom activities and assignments, student feedback cards, and field notes were analyzed qualitatively to buttress the questionnaire findings and strengthen their interpretation with respect to understanding how they inform the pedagogy of IC for FL learners.

During the course of the module implementation for this investigation, field notes were logged following class sessions to document instructor / researcher observation of student actions and responsiveness to classroom activities. In addition, student feedback cards were used following specific classroom activities, as well as at the end of class sessions as exit slips, to elicit first-hand student thoughts and reactions. In such cases, students were invited to respond in English. For example, students were given two prompts following the initial teacher presentation on IC where they were asked to write a brief definition of IC based on their personal understanding of the concept as well as to note their general impressions or a specific impression of the IC construct. Following presentation and discussion on the nature of ethnographic interviewing, students completed feedback cards to note any new concept that they encountered related to cross-cultural interviews and something that personally struck them about the ethnographic approach to interviewing. Both of these data sources – field notes and feedback cards – served to inform lesson content and delivery during implementation of the module (responsive pedagogy).

At the culmination of each semester, following completion of the module, class session PowerPoints (lesson plans) were reviewed in conjunction with the field notes and feedback cards to further explore the ways in which the classroom activities evoked student responsiveness toward perspective-taking. These multiple sources of qualitative data were individually and collectively analyzed to identify patterns and emergent themes to expand understanding of the pedagogy of IC (research question two). Findings and interpretation drawn from these qualitative data were considered in light of quantitative data results and documented change in student development of IC, to bolster findings through triangulation.

## Findings

With respect to the research questions delineated above, summary responses are provided here, which will be detailed in the narrative that follows. In response to research question one, *Do pretest / posttest questionnaire quantitative results indicate significant change in student development of IC during an intermediate FL course in an American university setting?*, the answer is yes. The second research question, *What is the nature of both quantitative and qualitative questionnaire results and how might they inform the pedagogy of IC for FL learners?* invites a less convergent and more detailed response.

Statistically-significant change from the pre-questionnaire to the post-questionnaire results was the sole criterion used to arrive at a “yes” response to the first research question. As such, statistical testing indicated significant change in two of Byram’s (1997) goal domains (“Skills of Interpreting & Relating” and “Critical Cultural Awareness”). All of the questionnaire items pertaining to each of the selected IC objectives were screened, so that student response differences between the pre- and the post-questionnaires were less than or equal to two. The alpha level (p-value) of 0.05 was used to determine if there was a significant difference or not. Values lower than 0.05 were considered statistically different; values greater than or equal to 0.05 were considered not statistically significant. These descriptive statistics are reported in Table 1 below.

Of the two areas of significant change, results indicating change in the goal area of “Skills of Interpreting & Relating” were statistically significant in both objectives associated with this domain. The two objectives are (a) an ability to identify ethnocentric perspectives in a document or event and explain their origins, and (b) an ability to identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present. Results indicating change in the goal area of “Critical Cultural Awareness” were statistically significant in one of the two objectives associated with this domain – an ability to make an evaluative analysis of the documents and events, which refers to an explicit perspective and criteria.

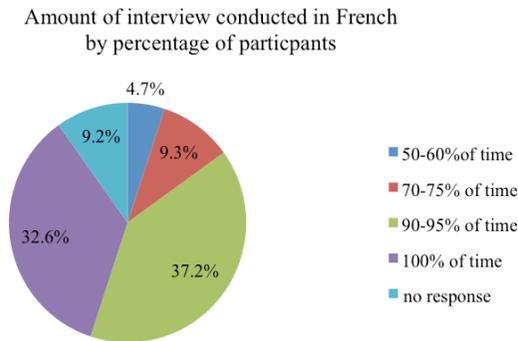
Table 1  
*Descriptive Statistics from Questionnaire Results*

Byram’s Goals	Objectives	n	Mean	SD	T-value	DF	P-value
I.	a.	45	0.0963	0.5441	1.19	44	0.2415
	b.	19	0.2105	0.4852	1.32	45	0.1945
II.	a.	45	0.1075	0.0836	1.28	44	0.2057
	b.	45	0.1037	0.4705	1.48	44	0.1463
III	a.	48	0.1528	0.4662	2.27	47	0.0278
	b.	44	0.1742	0.4741	2.44	43	0.0190
IV.	a.	46	0.1232	0.5724	1.46	45	0.1514
	b.	46	0.0870	0.5939	0.99	45	0.3260
V.	a.	48	0.1736	0.5543	2.17	47	0.0351
	b.	46	0.1522	0.5292	1.95	45	0.0574

Note. Findings approach statistical significance at  $p < 0.05$  level.

Additionally, a two-way Anova was performed to determine which factor was significant in its effect on the individual responses. Response averages showed that the concept, semester, and the concept and semester interaction variables had insignificant effects on the responses. Since none of the variables were significant in the effect, it was useful to determine how the non-significant results look through the *Tukey-Kramer Comparison*<sup>4</sup> test. Application of this test revealed two noteworthy clusterings of results and confirms the greatest increase of change from pretest to posttest around the three objectives where statistical change was documented using t-tests. Of interest is a second clustering of results that show increase from pretest to posttest, although not statistically significant, which centers around two objectives. One of those is the second objective associated with "Critical Cultural Awareness" – an ability to interact and mediate in intercultural exchanges in accordance with explicit criteria, negotiating where necessary a degree of acceptances of those exchanges by drawing upon one's knowledge, skills, and attitudes. The other objective – an ability to elicit from an interlocutor the concepts or values of documents or events and develop an explanatory system susceptible of application to other phenomena – is associated with the "Skills of Discovery & Interaction" goal area. Notwithstanding the statistical results, student questionnaire responses related to self-perception of their IC should be noted. Mathematical averages of student responses for all IC domains largely indicate agreement in both the pre- and post-questionnaire administrations. On the five-point Likert scale (4=agree / 5=strongly agree), these averages ranged from 3.6-4.15 in pre-questionnaire responses and from 4.01-4.29 in post-questionnaire responses.

With respect to how much time they spent conducting their ethnographic interviews and during what percentage of that time they were using French as the language of exchange during the interaction, nearly half (48.8%) of the student respondents reported they spent between 45 minutes to over an hour for their interview exchanges (45 minutes to an hour = 39.5%; more than one hour = 9.3%). Ninety-three percent (93%) of student respondents reported they spent half or more of the interview duration speaking exclusively French. These distributions are detailed in *Figure 1* and *Figure 2* below.



*Figure 1*: Participant self-reporting on use of French during ethnographic interviews (in percentages)

Amount of time spent for interviews by percentage of participants

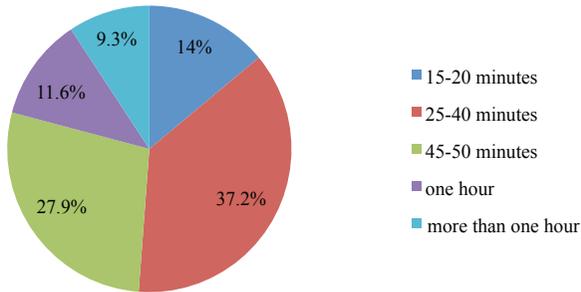


Figure 2: Participant self-reporting on amount of time spent for ethnographic interviews (in percentages)

### Interpretation of Results

**Perspective-taking based in skills.** The most important findings from the investigation are related to change in participants' IC skills. The results pointing to significant change were noted in both ability objectives<sup>5</sup> selected for this study from Byram's third IC goal area, "Skills of Interpreting & Relating" and in one of the selected ability objectives for the fifth IC goal area, "Critical Cultural Awareness." As mentioned earlier with respect to outcomes from the *Tukey-Kramer Comparison* test, the second most-robust clustering of results pointing to increase from pre- to post-test (although not statistically significant) shows up in the fourth and fifth goals areas: "Skills of Discovery & Interaction" and "Critical Cultural Awareness."

Of conspicuous mention is that all of these significant and indicators of change fall into the skills domains, and I argue that these primary areas of change point to the heart of perspective-taking, reflecting the operational definition of IC I have adhered to across this longitudinal study – "a deliberate awareness of differences and similarities and a conscious de-centering that considers others' perspectives without accentuating foreignness or stereotyping" (Hoyt, 2012a, pp. 94-95).

Byram's use of *savoir* in naming the five IC domains aptly captures the skills (or proficiency) aspect of the IC construct. The integral link between and among Byram's goal domains is elucidated here by interpreting *savoir* as "know how to / be able to" and *saviors* as "the whole of (set of) understanding, knowledge, awareness" (*l'ensemble de connaissances*). That is, if IC is summed up as the ability to participate in "effective and appropriate interaction in a variety of cultural contexts" (Bennett, 2008, p. 97) – based on and in response to attitudes and knowledge (*saviors*) – we might also say that IC is comprised of a skill-set, or proficiency to enact perspective-taking in "knowing how to be," "knowing how to understand," "knowing how to learn / do," and "knowing how to interact" (*savoir-être, savoir comprendre, savoir apprendre/faire, and savoir s'engager* respectively).

**Perspective-taking: What the participants say and do.** Qualitative data from the post-questionnaire illustrate the perspective-taking proficiency of participants

and bolster the quantitative findings related to IC skills in response to the second research question. Specifically, the open-ended items, which prompt feedback about the interview experience and elicit specific cultural learning that participants have gleaned from class presentational reports on the interviews, generated comments that elucidate the perspective-taking proficiency of the students.

“Interesting to discuss French way of life and confront typical American stereotypes of French”

“Enjoyed getting French view of Americans”

“I learned about things that seem normal to me, but strange to people from other cultures”

“Learned a lot about the perception of America to foreigners...”

“I learned that life here can be rather hard”

Also extrapolated from participant comments in the post-questionnaire, there is a noted trend of responses associated with Byram's second goal area, a knowledge domain. This is especially observed in student feedback as they address what they learned about both similarities and diversity among francophone peoples and francophone cultures. Comments such as the following reflect the two knowledge domain objectives referencing knowledge of / about “processes ... of socialization” and “the process of social interaction.”

“Others ... seem to prioritize their values, putting family / community first instead of profitability / financial independence”

“Language isn't the only way to communicate in francophone places”

“[They] ... are much more reserved yet oddly more affectionate with people they love”

“Differences in way of life, food and its meaning, and the meaning / value of relationships”

“Food is more of a social experience (culture of going to restaurants only for special occasions, for example)”

There is a correspondingly noteworthy trend in open-ended comments about their interlocutors (and the cultures they represent) that are framed by students' readily-made comparisons to Americans and American culture. Respondents reveal personal opinions in their feedback as they report what they learned about Francophones and francophone cultures, caveated with comparisons / contrasts to Americans and American culture.

“Francophone experience varies according to region of world speaker is from. (Western Francophones seem to view Americans very materialistic. African Francophones view Americans as independent.)”

“Many other cultures are more open about sexuality ... reverse to US where religion plays a larger role”

“French are more formal than Americans; have more culture and appreciate the arts”

“Americans norm to rush things not truly appreciate the little things in life”

“I learned how much more business-oriented Americans can be compared other cultures”

“I learned that Americans need a great deal of personal space. I realize how obvious this is to people of other cultures.”

“Americans are very individualistic as a nation. They are more independent and not as much family-oriented as some other peoples.”

“They live in the moment more than we do and take more time for relaxation.”

I propose that these sets of student comments (reported above) reveal a pattern of response that harkens to Byram’s first domain of attitudes, particularly related to the objective “interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in one’s own and in other cultures and cultural practices.” However, I would add that these comments may also point to the evolution of participants’ proficiency to enact perspective-taking in “knowing how to be” as they puzzle through and process a “knowing how to understand.”

Coupling the trend in qualitative data results corresponding to IC attitudes are the tallied results documenting how much time participants spent interviewing their francophone interlocutors and how much interview time was spent using French. (See *Figure 1* and *Figure 2* above.) Eighty-six percent (86%) of students reported spending 25 minutes or more to conduct their interviews, and nearly half (48.8%) of the students spent 45 minutes or more. Almost eighty percent (79.1%) of students reported conducting 70 percent or more of their interviews in French, and very nearly all students (93%) reported that 50 percent or more of their interviews were conducted exclusively in French. These compelling percentages may support an attitudinal “willingness to seek out or take up opportunities to engage with otherness in a relationship of equality” and an “interest in discovering other perspectives” (two objectives of Goal I).

As mentioned among the findings, mathematical averages of student responses related to self-perception of their IC (for all five goal areas) indicate agreement in both the pre- and post-questionnaire administrations. It can be suggested that these numbers reflect respondents’ overall agreement, or personal affinity with statements describing the attitudes, knowledge, and skills associated with IC. Although (mathematical) averages of questionnaire responses do not hold statistical significance, and despite the paucity of a baseline measure for IC, or in fact the impossibility of establishing such a gauge for a multifaceted, complex construct such as IC (Hoyt, 2012a, 2012b), this representation of student agreement to personal statements about IC is informative. Participants self-reported as overall competent, with respect to Byram’s five domains of IC. It may be therefore suggested that this student population arrived in the French conversation class with a baseline presence or indication of IC, especially in attitudinal “curiosity and openness.”<sup>6</sup>

## **Discussion**

### **Cultivating a Mindset of Perspective-taking**

Previously mentioned is the finding that all of the statistically significant and notable indicators of change fall into the skills domains. Yet, the significant changes are noted in skill areas that may not necessarily involve real-time interaction with an interlocutor. Such areas of skill-building that are cultivated in time and space apart from active human interface benefit from enhanced metacognition, wherein the “individual is able to determine their own timescale for interpretations, not constrained by the demands of social interaction” (Byram, 1997, p. 37). Of related interest is that a greater amount of class time focused on preparing students for the real-time interviews, compared to time spent reporting out on interviews and post-interview class discussions, as revealed in the qualitative analysis of the lesson plans associated with the ethnographic interview course module. Moreover, a closer look at the nature of these lesson plans indicates a preponderance of IC-related learning experiences highlighting the “identification of ethnocentric perspectives in a document or event and explaining their origins” as well as “identification of areas of misunderstanding and dysfunction in an interaction and explaining them in terms of each of the cultural systems present” – classroom activities associated with the two highlighted objectives of Byram’s third goal area (“Skills of Interpreting & Relating”). In addition, the pre-interview classroom activities directed specifically toward preparation of interview questions feature several opportunities for students to expand their abilities to “make an evaluative analysis of the documents and events which refers to an explicit perspective and criteria.” This “Critical Cultural Awareness,” yet another skill objective not necessarily associated with real-time cross-cultural interaction, along with the other two objectives mentioned above, represents the third area in which quantitative statistical results noted significant change.

### **Advancing Perspective-taking Behavior**

Various examples of classroom activities, drawn from qualitative data and associated with the ethnographic interview project, illustrate the way in which implementation of the course module featured multiple skill-building opportunities for students, primarily centered on critical perspective-taking apart from real-time face-to-face interaction. For example, the cultural artifact discovery activities elicited students’ engagement with the unfamiliar through their lenses of familiarity and compelled them to critically examine their judgments by means of juxtaposition. The image-based activities obliged students to respect sequenced steps of observation, interpretation, judgment, and deconstruction to foster examination of their viewpoints that may be otherwise fixed.

Additionally, as students engaged in developing a bank of potential interview questions, they grappled with topics of national identity, as well as assumed values and beliefs, in their decision-making about content of questions, wording of questions, and the sequencing of questions. My role as instructor was to step aside and allow students to come to consensus on these decisions in submitting draft questions at each phase of the question-development process. Decisions about the nature of

instructor feedback provided at each stage of question revision were grounded in my intent for students to consider other ways of thinking about and viewing life experiences, and thereby inspire in them a critical perspective on their assumed values and beliefs (Morgan, 2007). Finally, in the context of interview role-play, students collaboratively determined how they would deal with various challenges: linguistic roadblocks in their own language production or in difficulty of understanding their interlocutor; interviewee responses that put them ill at ease; perceptions of socially uncomfortable pauses or silence; and quandaries on the use of formal versus informal forms of address. I suggest that the implementation of such group problem-solving tasks elicited consciousness-raising among students and heightened awareness of the influence of language on their own and their interlocutor's perceptions.

The aspirational goal for these perspective-taking classroom activities was to guide students, though not realistically to full concession, but nonetheless toward analytical scrutiny of their standpoints, as "... an attempt to shift students from being holders of opinions to users of appropriate, theoretically interpreted and structured data to inform considered views of cultural, social and linguistic phenomena" (Byram, 2008, p. 151). It is indicated that the IC-focused elicitation activities integrated into the in-class preparation phase had an impact on students' skill development in Byram's third and fifth goal domains, and the quantitative findings of significant change noted from pre- to post-questionnaire results bear out this interpretation.

### **Limitations**

A key limitation to this study is my influence on the results, in my dual role as instructor and researcher. Nonetheless, there are clear advantages to this type of applied research project that hovers near the border of participatory action research, and allows for a Janus-faced "situated and synergistic [involvement] in my multiple roles and interests in research" (Burgess, 2006, p. 432). Moreover, the qualitative side of this mixed method study called for instructional responsiveness associated with the constant comparative analysis of collected data, underscoring the pedagogy of IC that motivated much of the study. Acknowledging that "all research is embedded within a system of values and promotes some model of human interaction" and that my role as classroom instructor undoubtedly influenced my role as researcher, I strived for a conscious de-centering on my own part – to the extent possible (Brydon-Miller, Greenwood & Maguire, 2003, p. 11). Especially with respect to quantitative data, I intentionally and carefully collected data and monitored my detachment while students completed questionnaires. I also insisted on anonymity when students completed feedback cards and found ways to have the cards randomly collected and anonymously submitted.

A second important limitation to the study centers around student agency cultivated through reflective practice. The role of learner reflection is fundamental to the advancement of IC in language and culture learners (Byrnes, 1991; Fantini, 2011; Kramsch, 1993; Sercu, 2002). As teachers aspiring to cultivate IC in our students, there is a responsibility to impart opportunities for reflection. Liddicoat and Scarino (2010) emphasize a meta-awareness "as integral to evidencing the intercultural" and also that learners must engage in "the processes of analyzing, explaining and elaborating on their meta-awareness" (p. 66). With respect to the ethnographic interview

module, these analyzing, explaining and elaborating processes are touched upon in the pre-interview classroom activities described earlier; however, reflection on these processes— especially following the actual interview encounter— is largely absent. The interview module comprises a spectrum of conscious-raising and developmental activities. However, guided or independent reflection tasks are missing.

A third limitation of consideration is participant language proficiency. If language skills are not the sole focus of an IC-oriented foreign language curriculum, what is the interplay between language learner proficiency level, the real-time target language interview, and reflection on the interview as an IC-elicitation technique? The purpose of this discussion is not to judge the merit of the interview assignment, but it is worth raising the point of language competence among students who participated in this investigation and the limitations of their proficiency level. Despite expected shortcomings in real-time, cross-cultural target language interaction for intermediate-level students, implementation of the ethnographic interview over time has generated positive and rich interaction among students and their interviewees. Fantini (2010) points out that “Proficiency in a second language at any level enhances all other aspects of intercultural competence [...] grappling with a second language causes us to confront how we perceive, conceptualize, express, behave and interact” (p. 459). Keeping in mind the limitations of this study, the investigation did yield promising results that point to the pedagogy of IC, and it did generate fruitful ideas for further exploration of FL curriculum and instruction to advance IC.

### **Pedagogical Implications**

To the extent that the ability to exercise perspective is a cultivated skill, it is therefore suggested that in the educational context, a pedagogy that fosters the development of perspective-taking is integral to an IC-focused curriculum. But how does one go about *teaching* perspective-taking? It may be suggested here that the nature of the study's results is linked to the content and nature of the module's design and implementation, including the strategic role of the instructor in facilitating pedagogical interventions that cultivate IC in learners. Data sources that support this assertion are class lesson plans and researcher field notes. These qualitative data point to the quantity of class time dedicated to IC-related instructional activities and indicate an increase in class time spent from earlier iterations of this longitudinal investigation. In the previous investigations of the Francophone Interview Module as reported by Hoyt (2012a, 2012b), IC-specific lessons and assignments were implemented exclusively within a one-month time period dedicated to the interview course module. During the three-semester time span of this study, student learning experiences associated with the tenets of IC were integrated into course delivery across each of the three semesters, even prior to the implementation of the ethnographic interview module.

Additionally, researcher field notes and student assignment rubrics point to a transformation in the nature of instructional delivery as the class activities evolved from largely teacher-led tasks to predominantly student-directed tasks. Although these qualitative data cannot be correlationally linked to quantitative findings, they inform understanding of the findings by drawing attention to the potential impact of pedagogy on IC development in language learners. That is, if this student population

of language learners is attitudinally predisposed to IC (“curiosity and openness”), a learning environment that evokes student IC awareness may fruitfully yield student IC development. Moreover, a closer look at the nature of these data— as documented in lessons plans and student assignments— reveals a preponderance of IC-related learning experiences associated with Byram’s third goal (“Skills of Interpreting & Relating”).

### **Future Direction**

It is unlikely that FL teachers would question the relationship between the oral proficiency of language learners and their capacity to use the target language as they interact in real-time with an interlocutor from a different country / culture. What is unclear and perhaps disputed is the nature of that relationship, be it correlational, associative, or causal. Regardless its nature, if the presence of some such relationship is assumed, what kind of bearing does the quality or depth of a real-time cross-cultural interaction – presumably “boundaried” according to oral proficiency – have on the capacity for IC-development in FL learners? Might one suggest that salient advances in those domains of IC related to real-time interaction are less accessible to language learners of certain proficiency levels, if the cross-cultural exchange occurs in the target language? If so, how would such benchmark proficiency levels be identified, defined, or described? Findings from the present study suggest a proposition that (statistically significant) advances in those domains of IC related to real-time interaction are less accessible to intermediate-level language learners.

Might the gap between the *propositional and non-applied procedural* IC skills and those characterized as *applied procedural and real-time interactional* IC skills be bridged with reflective practice? As mentioned among the study’s limitations, reflection as a purposeful activity carried out by individual language learners is not integrated into the module tasks that participants engaged in. To the extent that reflection calls upon learners to personally probe their own interpretations of the world, to examine their evolving understandings, and to acquire nuanced and critical views of themselves and others, the reflective process will push learners to thoughtfully consider what they are learning about the target language and culture, “to compare cultures, empathize with the points of view of other people” (Byram, 2008, p. 70). Future implementations of the ethnographic interview module will benefit from the integration of reflection tasks where students have not only the opportunity to thoughtfully reflect upon the interview itself, but also the possibility to maximize the before-during-after interview timeframe, as a (multiplied) perspective-taking exercise.

It could be argued that deliberate and focused reflection exercises woven into perspective-taking IC-elicitation tasks yield fertile ground for learners to cultivate critical thinking skills. Reflection as an IC-elicitation strategy pushes students to move beyond passive learner stances, innocently accepting of (isolated) cultural facts or information. Byram (2008) endorses sequenced learning tasks that progress from reception and awareness toward productive cognitive operations, featuring evaluative, divergent thinking “...to incite deep levels of involvement with the cultural *savoirs* offered, and strive for an increase in the complexity of cognitive operations and in the degree of independence in information processing envisaged” (p. 70).

Looking forward, another important consideration is the complex variability inherent in the construct of IC and the many unanswered questions and puzzling

issues related to the assessment of IC. Sercu (2004) reminds us that “a systematic framework for the operationalization of assessment of intercultural competence in foreign language education remains to be developed” (p. 74). Moreover, what can we dependably claim about the developmental process of IC? Educators at all levels and across disciplines will attest to variability in learners that reflects instances of spits and spurts in growth, the examples of slow and steady development, and the cases of noticeable regression. And more specifically as relates to the pedagogy of IC, case studies point to variations among learners' developmental progression related to different contexts of cross-cultural contact and exposure (Fantini & Tirmizi, 2006).

Despite general consensus regarding a complex of domains inherent to IC and the interdependent nature of these realms (Bennett, 1993), we do not discount examples of progress centered in one area of growth as actual development, as in the case of the current investigation. There are a host of ways in which we can look at IC, explore its properties as they manifest in our students, and investigate the outcomes of our IC-intentioned pedagogical approaches and instructional applications. Unquestionably, the generative power of such inquiries will give rise to amplified knowledge and understanding over time. Additional exploratory and experimental research, analysis of case studies, and suggested frameworks can certainly serve to advance the profession toward greater understanding of the place and role of IC in the teaching and learning of languages. Scarino (2009) echoes this position in stating our need “...to reference [IC] against a map of other possible, relevant instances representing the scope of the discipline as a whole” to create, as we have in the traditional skills, sets of “interconnected maps of possible instances and development that are not available, as frames of reference for making and justifying judgments” (p. 77).

### **Concluding Comments**

The findings of the present investigation – indicating the impact of perspective-taking assignments on skills-related IC development – point us to the pedagogy of IC, most specifically the nature of an IC-inspired curriculum and the role of the instructor in facilitating IC-infused student learning experiences. In short, this study elucidates an instructional module that meaningfully contributes to our profession's aspiration to amplify and exploit the elicitation of IC in FL learners. The ethnographic interview project represents a multi-step pedagogical module designed to guide language learners through scaffolded in-class activities in preparation for a cornerstone out-of-class activity – a real-time interview with a native speaker. The instructional activities and assignments highlight a four-stage process (describe, interpret, evaluate/judge, deconstruct) that fosters skills associated with perspective-taking, and which expectantly inspires perspectival attitudes that carry forward to the face-to-face interview.

The design of the interview module is aligned with an IC pedagogy that calls us to move away from a teacher-as-purveyor of cultural information approach based on convergent, correct answers toward a student-centered constructivist approach, in which teachers guide learners in the direction of divergent possibilities (Sercu, 2002). The pedagogical approach of the interview module draws learners to the heart of their own IC learning process, as they construct knowledge, consider cultural material, and explore the prism of perspectives on cultural topics.

Another key contribution of this study goes beyond the module template for a pedagogy of IC in a FL conversation course and centers on the evaluation of IC in FL learners. The pre- and post-questionnaire instrument designed for evaluating the impact of the interview module on language learners draws on prior contributions in the field (Robinson-Stuart & Nocon, 1996; Bateman, 2002) and extends the profession's understanding on the assessment of IC in FL learners. The validated questionnaire instrument, based on a seminal IC framework within the field (Byram, 1997), offers prospects for additional applications and promises to generate further insight into the teaching and learning of IC.

As language teachers, we are drawn to the conundrum of defining IC and identifying the discrete elements of the construct, as we strive to evaluate the dichotomized components and thereby gauge IC in our students. Accordingly, we are reminded that conceptualizing IC is complex and multifaceted. Those committed to integrating IC into their language curricula are likely beyond questioning their motivation and rationale for an IC-infused curriculum. However, as has been pointed out by others, abstracting the construct of IC for the purposes of instruction and assessment is another matter (Cushner & Mahon, 2010; Schulz, 2007). Sercu (2002) suggests that "...developing detailed guidelines as a concrete basis for course development is not yet possible" but we are unquestionably able "...to put forward a series of more or less abstract criteria by which course planners can observe to select cultural contents and culture learning tasks" (p. 65). Following Sercu's prompting and extending Scarino's (2009) idea of "interconnected maps," I suggest that findings from the present study nominally inform the drafting of an IC roadmap, although more work lies ahead in realizing well-defined roadways. The present study offers a detailed instructional module and a validated assessment instrument as useful tools in the profession's quest toward an effective pedagogy of IC.

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## Footnotes

<sup>1</sup> Readers interested in earlier approaches to culture in the teaching of FLs should consult the work of Seelye (1974, 1984).

<sup>2</sup> Cultures: Interact with cultural competence and understanding

**Relating Cultural Practices to Perspectives:** Learners use the language to investigate, explain, and reflect on the relationship between the practices and perspectives of the cultures studied

**Relating Cultural Products to Perspectives:** Learners use the language to investigate, explain, and reflect on the relationship between the products and perspectives of the cultures studied

<sup>3</sup> Students enrolled in this course typically perform in the intermediate-mid / intermediate-high range of oral proficiency in their use of French language, according to ACTFL levels.

<sup>4</sup> The *Tukey-Kramer Comparison* statistical test measures lines for Least Square means of concepts.

<sup>5</sup> Byram (1997) clarifies he is not using this term in the sense of performance objectives and competence-based curricula (p. 72).

<sup>6</sup> The range of nearly half-way between "I don't know" and "Agree" and solidly "Agree" responses for the pre-treatment questionnaire and the robust "Agree" metric for the post-treatment questionnaire do tell us something about student participants in this study and possibly the student population in future sections of this same or similar courses. It should be clearly noted however, that only additional, repeated applications of the study would confirm reliability and support generalizations of this suggested hypothesis.

## Appendix A

Byram's (1997) comprehensive model for teaching, learning and assessment of intercultural competence comprises five goal areas and twenty-nine objectives. The five goal areas and associated 10 objectives addressed in the present study are listed here.

**I. Attitudes** (*savoir-être*): curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own.

Objectives:

- a. willingness to seek out or take up opportunities to engage with otherness in a relationship of equality, distinct from seeking out the exotic or to profit from others
- b. interest in discovering other perspectives on interpretation of familiar and unfamiliar phenomena both in one's own and in other cultures and cultural practices

**II. Knowledge** (*savoirs*): of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction.

Objectives (knowledge of / about):

- a. the processes and institutions of socialisation in one's own and in one's interlocutor's country
- b. the process of social interaction in one's interlocutor's country

**III. Skills of Interpreting & Relating** (*savoir comprendre*): ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own.

Objectives (ability to):

- a. identify ethnocentric perspectives in a document or event and explain their origins
- b. identify areas of misunderstanding and dysfunction in an interaction and explain them in terms of each of the cultural systems present

**IV. Skills of Discovery & Interaction** (*savoir apprendre/faire*): ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes, and skills under the constraints of real-time communication and interaction.

Objectives (ability to):

- a. elicit from an interlocutor the concepts or values of documents or events and develop an explanatory system susceptible of application to other phenomena
- b. use in real-time an appropriate combination of knowledge, skills, and attitudes to interact with interlocutors from a different country and culture taking into consideration the degree of one's existing familiarity with the country, culture, and language and the extent of difference between one's own and the other

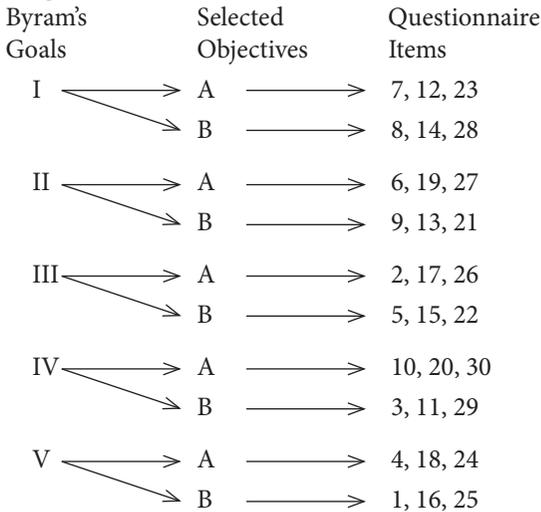
**V. Critical Cultural Awareness** (*savoir s'engager*): an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices, and products in one's own and other cultures and countries.

Objectives (ability to):

- a. make an evaluative analysis of the documents and events which refers to an explicit perspective and criteria
- b. interact and mediate in intercultural exchanges in accordance with explicit criteria, negotiating where necessary a degree of acceptances of those exchanges by drawing upon one's knowledge, skills, and attitudes

### Appendix B

Distribution of questionnaire items corresponding to 10 selected objectives from Byram's five goal areas



Previously published in Hoyt (2012b, p. 38).

### Appendix C

#### Pre-Questionnaire

Demographic Information:

Name: \_\_\_\_\_ Native Language: \_\_\_\_\_

1. In your opinion, what is the level of your French? (*circle one*)  
 poor      fair      good      very good      excellent
2. How good would you say you are at school work in general? (*circle one*)  
 poor      fair      good      very good      excellent
3. How much experience with foreign language(s) have you had?  
 In French  
 \_\_\_\_\_ none before attending this university  
 \_\_\_\_\_ 1–2 years in middle / high school  
 \_\_\_\_\_ over 2 years in middle / high school

- \_\_\_ one or more college classes
- \_\_\_ visited French-speaking country
- \_\_\_ lived in French-speaking country
- \_\_\_ French was / is spoken in my home
- \_\_\_ other \_\_\_\_\_

In other languages (which? \_\_\_\_\_)

- \_\_\_ none before attending this university
  - \_\_\_ 1–2 years in middle / high school
  - \_\_\_ over 2 years in middle / high school
  - \_\_\_ one or more college classes
  - \_\_\_ visited [other language]-speaking country
  - \_\_\_ lived in [other language]-speaking country
  - \_\_\_ [other language] was / is spoken in my home
  - \_\_\_ other
  - \_\_\_ other
4. Why did you decide to study French?
5. How many friends and / or acquaintances do you have that are native speakers of French?
- |      |     |     |      |         |
|------|-----|-----|------|---------|
| none | 1-2 | 3-5 | 6-10 | over 10 |
|------|-----|-----|------|---------|

*Please mark you responses according to the following scale:*

1	2	3	4	5
Strongly disagree	disagree	don't know	agree	strongly agree

*Note: You may notice some redundancy in questions.*

1. I am predisposed to mediate in intercultural exchanges.  

1	2	3	4	5
---	---	---	---	---
2. I can identify bias in an event related to a different culture.  

1	2	3	4	5
---	---	---	---	---
3. My interpersonal skill enables me to interact in a cross-cultural setting.  

1	2	3	4	5
---	---	---	---	---
4. I can assess particular cultural perspectives in an event.  

1	2	3	4	5
---	---	---	---	---
5. I can explain the cultural basis of a cross-cultural disagreement.  

1	2	3	4	5
---	---	---	---	---
6. I interact with people according to their various backgrounds.  

1	2	3	4	5
---	---	---	---	---
7. In an intercultural exchange, I rarely defer to my own culture's norms for human interaction.  

1	2	3	4	5
---	---	---	---	---
8. I am interested in understanding perspectives on events in cultures including mine.  

1	2	3	4	5
---	---	---	---	---
9. I am aware of the process of social interaction in a culture different from mine.  

1	2	3	4	5
---	---	---	---	---

10. I can perceive cultural norms during intercultural interactions.

1            2            3            4            5

*If you marked "strongly agree" or "agree" on item 10, answer the related question a. below. If not, go on to item 11.*

a. I can relate these cultural norms to everyday events.

1            2            3            4            5

11. I am able to apply my cross-cultural experience during intercultural exchanges.

1            2            3            4            5

12. In an intercultural encounter, my approach toward others is independent of my cultural norms.

1            2            3            4            5

13. I am conscious of the process of social interaction related to a different culture.

1            2            3            4            5

14. I can accommodate other views on events in various cultures including mine.

1            2            3            4            5

15. I am able to understand reasons behind an intercultural misunderstanding.

1            2            3            4            5

16. I can navigate favourable acceptance of two different cultures.

1            2            3            4            5

17. I am able to interpret ethnocentric views in an event.

1            2            3            4            5

18. I have strategies to evaluate cultural perspectives in events.

1            2            3            4            5

19. I can relate with people from various backgrounds.

1            2            3            4            5

20. I have the ability to draw out one's values during an intercultural exchange.

1            2            3            4            5

*If you marked "strongly agree" or "agree" on item 20, answer the related question a. below. If not, go on to item 21.*

a. I have the ability to apply those values to other situations.

1            2            3            4            5

21. I know how social interaction works in another culture.

1            2            3            4            5

22. I can comprehend cultural misunderstandings based on cultural differences.

1            2            3            4            5

23. It is comfortable for me to exercise impartiality when engaging with others in a cross-cultural interaction.

1            2            3            4            5

24. I can distinguish cultural perspectives in an event.

1            2            3            4            5

25. I can intercede in an intercultural exchange situation to improve acceptance of others.

1            2            3            4            5

26. I can relate a narrow-minded event that is based on another culture to my culture.

1            2            3            4            5

- 27. I am aware of the general processes of human interaction in another culture.  
1      2      3      4      5
- 28. I endeavour to discover perspectives for interpreting phenomena in various cultural practices, including mine.  
1      2      3      4      5
- 29. The differences that exist amongst individuals from diverse countries do not hinder my ability to interact in a cross-cultural setting.  
1      2      3      4      5
- 30. I can interpret cultural values during an intercultural encounter.  
1      2      3      4      5

If you marked “strongly agree” or “agree” on item 30, answer the related question a. below.

- a. I can then apply those values.  
1      2      3      4      5

### Appendix D

#### Pre-Questionnaire

Demographic Information:

Name: \_\_\_\_\_ Native Language: \_\_\_\_\_

- 1. How many interviews did you conduct with your interviewee? \_\_\_\_\_ interview(s)

For each interview, please share the date and place where the interview took place:

Interview 1 Date: \_\_\_\_\_ Location: \_\_\_\_\_

Interview 2 Date: \_\_\_\_\_ Location: \_\_\_\_\_

- 2. Approximately how long was each interview?  
Interview 1: \_\_\_\_\_ Minutes:      Interview 2: \_\_\_\_\_ Minutes
- 3. Approximately what percentage of the time did you speak French in the interview? \_\_\_\_\_%
- 4. How would you rate the person you interviewed as a good source of cultural information for this project? (*circle one number*)  
poor source of information    1    2    3    4    5    excellent source of information
- 5. How much did the interview project improve your understanding and respect for French speakers?  
not at all    1    2    3    4    5    very much
- 6. How much did the interview project increase your desire to speak French?  
not at all    1    2    3    4    5    very much
- 7. How would you rate the value of the interview project to you personally?  
not at all valuable    1    2    3    4    5    very valuable
- 8. Would you recommend that the interview project be required in future French classes?  
not at all    1    2    3    4    5    highly recommend

Please respond to the following open-ended items:

What did you learn about the French-speaking people and cultures from listening to other students' presentations?

What did you learn about American culture from listening to other students' presentations?

What other comments, if any, do you have about the project?

Please mark your responses according to the following scale:

1	2	3	4	5
Strongly disagree	disagree	don't know	agree	strongly agree

Note: You may notice some redundancy in questions.

1. I am predisposed to mediate in intercultural exchanges.  
1      2      3      4      5
  2. I can identify bias in an event related to a different culture.  
1      2      3      4      5
  3. My interpersonal skill enables me to interact in a cross-cultural setting.  
1      2      3      4      5
  4. I can assess particular cultural perspectives in an event.  
1      2      3      4      5
  5. I can explain the cultural basis of a cross-cultural disagreement.  
1      2      3      4      5
  6. I interact with people according to their various backgrounds.  
1      2      3      4      5
  7. In an intercultural exchange, I rarely defer to my own culture's norms for human interaction.  
1      2      3      4      5
  8. I am interested in understanding perspectives on events in cultures including mine.  
1      2      3      4      5
  9. I am aware of the process of social interaction in a culture different from mine.  
1      2      3      4      5
  10. I can perceive cultural norms during intercultural interactions.  
1      2      3      4      5
- If you marked "strongly agree" or "agree" on item 10, answer the related question a. below. If not, go on to item 11.
- a. I can relate these cultural norms to everyday events.  
1      2      3      4      5
  11. I am able to apply my cross-cultural experience during intercultural exchanges.  
1      2      3      4      5
  12. In an intercultural encounter, my approach toward others is independent of my cultural norms.  
1      2      3      4      5
  13. I am conscious of the process of social interaction related to a different culture.  
1      2      3      4      5

- 14. I can accommodate other views on events in various cultures including mine.  
1      2      3      4      5
- 15. I am able to understand reasons behind an intercultural misunderstanding.  
1      2      3      4      5
- 16. I can navigate favourable acceptance of two different cultures.  
1      2      3      4      5
- 17. I am able to interpret ethnocentric views in an event.  
1      2      3      4      5
- 18. I have strategies to evaluate cultural perspectives in events.  
1      2      3      4      5
- 19. I can relate with people from various backgrounds.  
1      2      3      4      5
- 20. I have the ability to draw out one's values during an intercultural exchange.  
1      2      3      4      5

*If you marked "strongly agree" or "agree" on item 20, answer the related question a. below. If not, go on to item 21.*

- a. I have the ability to apply those values to other situations.  
1      2      3      4      5
- 21. I know how social interaction works in another culture.  
1      2      3      4      5
- 22. I can comprehend cultural misunderstandings based on cultural differences.  
1      2      3      4      5
- 23. It is comfortable for me to exercise impartiality when engaging with others in a cross-cultural interaction.  
1      2      3      4      5
- 24. I can distinguish cultural perspectives in an event.  
1      2      3      4      5
- 25. I can intercede in an intercultural exchange situation to improve acceptance of others.  
1      2      3      4      5
- 26. I can relate a narrow-minded event that is based on another culture to my culture.  
1      2      3      4      5
- 27. I am aware of the general processes of human interaction in another culture.  
1      2      3      4      5
- 28. I endeavour to discover perspectives for interpreting phenomena in various cultural practices, including mine.  
1      2      3      4      5
- 29. The differences that exist amongst individuals from diverse countries do not hinder my ability to interact in a cross-cultural setting.  
1      2      3      4      5
- 30. I can interpret cultural values during an intercultural encounter.  
1      2      3      4      5

*If you marked "strongly agree" or "agree" on item 30, answer the related question a. below.*

- a. I can then apply those values.  
1      2      3      4      5