

*“I’VE BEEN RAISED TO VALUE
THE HUMAN EQUALITY”*

Finnish as Second Language teachers’
Intercultural Communication Competence
at the integration training of Vantaa Adult Education Institute

Master’s Thesis

Maija Mäenpää Melo

Department of Communication

University of Jyväskylä

June 2013

JYVÄSKYLÄN YLIOPISTO

Tiedekunta – Faculty FACULTY OF HUMANITIES	Laitos – Department DEPARTMENT OF COMMUNICATION
Tekijä – Author Maija Mäenpää Melo	
Työn nimi – Title ”I’ve been raised to value the human equality” – Finnish as Second Language teachers’ Intercultural Communication Competence at the integration training of Vantaa Adult Education Institute	
Oppiaine – Subject Intercultural Communication	Työn laji – Level MA thesis
Aika – Month and year June 2013	Sivumäärä – Number of pages 145 + 5 appendices
<p>Tiivistelmä – Abstract</p> <p>This thesis investigates the intercultural communication competence (henceforth: ICC competence) of the Finnish as Second Language (henceforth: FSL) teachers involved in immigrant integration training. An underlying assumption of this study is that the more interculturally competent the FSL teachers are, the more likely they are to be successful in their teaching job. FSL teachers have an important role in the integration of their students into the Finnish society, and therefore their ICC competence is of particular interest. Generally speaking, ICC competence is seen as a key factor in the management of the current and globally challenging phenomena of immigration and immigrant integration.</p> <p>The empirical part of this study utilizes a qualitative case study as its method. The case study concentrates on FSL teachers working in integration training of Vantaa Adult Education Institute, and aims at identifying the main components and elements constituting their ICC competence. Altogether seven FSL teachers were interviewed about their previous intercultural experience; their perceptions of cultures, languages and cultural diversity in the classroom; and of their conceptualizations of ICC competence. The data were analyzed abductively, integrating inductive and deductive approaches.</p> <p>The analysis resulted in four main components that both supported and contradicted the theoretical framework: 1) attitude and motivation, 2) knowledge and awareness, 3) skills, and 4) ethical basis. Both context-specific and universal elements were identified within the components. The ethical basis, building on the values of human equality and equity, manifested particularly fundamental as a component. The main attitudes included open-mindedness and curiosity towards the new and different. The teachers’ awareness of culture-bound and stereotypical thinking patterns and their ability for empathy emerged as critical elements. The importance of languages manifested strongly in all components, including interest in languages, linguistic knowledge and awareness, sociolinguistic awareness, and vast language skills.</p>	
Asiasanat – Keywords Intercultural (communication) competence, Finnish as Second Language teaching, immigrant integration training	
Säilytyspaikka – Depository University of Jyväskylä, Department of Communication	
Muita tietoja – Additional information	

JYVÄSKYLÄN YLIOPISTO

Tiedekunta – Faculty HUMANISTINEN TIEDEKUNTA	Laitos – Department VIESTINTÄTIETEIDEN LAITOS
Tekijä – Author Maija Mäenpää Melo	
Työn nimi – Title ”I’ve been raised to value the human equality” – Finnish as Second Language teachers’ Intercultural Communication Competence at the integration training of Vantaa Adult Education Institute	
Oppiaine – Subject Kulttuurienvälinen viestintä	Työn laji – Level Pro Gradu -tutkielma
Aika – Month and year Kesäkuu 2013	Sivumäärä – Number of pages 145 + 5 liitettä
<p>Tiivistelmä – Abstract</p> <p>Tämä tutkimus tarkastelee maahanmuuttajien kotoutumiskoulutuksessa työskentelevien suomi toisena kielenä (S2) opettajien kulttuurienvälistä vuorovaikutuskompetenssia (KVV-kompetenssi). Tutkimuksen taustaoletuksen mukaan S2-opettajat suoriutuvat työssään sitä menestyksekkäämmin, mitä vahvemmat kulttuurienväliset vuorovaikutusvalmiudet heillä on. S2-opettajilla on tärkeä rooli maahanmuuttajaopiskelijoidensa kotoutumisessa, minkä vuoksi heidän kompetenssinsa on kiinnostava tutkimuskohde. KVV-kompetenssilla yleisesti ottaen uskotaan olevan keskeinen osa maahanmuuton hallitsemisessa ja maahanmuuttajien kotoutumisen järjestämisessä.</p> <p>Tutkimuksen metodiksi valikoitui kvalitatiivinen tapaustutkimus. Tutkimuksen tavoitteena on tunnistaa Vantaan aikuisopiston S2-opettajien KVV-kompetenssiin kuuluvia komponentteja ja elementtejä. Yhteensä seitsemän S2-opettajaa osallistui tutkimushaastatteluun. Kysymykset kohdistuivat opettajien aikaisempiin monikulttuurisuuskokemuksiin, heidän käsityksiinsä kulttuureista, kielistä ja monikulttuurisista opetustilanteista sekä KVV-kompetenssin käsitteellistämiseen. Tutkimusaineisto analysoitiin teoriaohjaavan analyysin periaatteiden mukaan.</p> <p>Tutkimuksen tulokset toisaalta vahvistavat teoriapohjaa, toisaalta ovat ristiriidassa tutkimuksen teoreettisen viitekehyksen kanssa. Tutkimustulosten mukaan S2-opettajien kompetenssi voidaan jakaa neljään pääkomponenttiin: 1) asenteet ja motivaatio, 2) tiedot ja tietoisuus, 3) taidot sekä 4) eettinen perusta. Aineistosta löytyi sekä kontekstisidonnaisia että yleisiä elementtejä. Ihmisten väliselle tasa-arvolle ja oikeudenmukaisuudelle rakentuva eettinen perusta on erityisen keskeinen komponentti. Opettajien asenteista tärkeimmiksi nousivat ennakkoluulottomuus sekä uteliaisuus uutta ja erilaista kohtaan. Keskeisiin elementteihin lukeutuvat myös opettajien tietoisuus omista kulttuurisidonnaisista ajattelutavoista ja stereotyyppioista sekä empatiakyky. Lisäksi kielillä oli keskeinen rooli kaikissa komponenteissa: mielenkiinto kieliä kohtaan, kielelliset tiedot, kielellinen ja sosiolingvistinen tietoisuus sekä monipuolinen kielitaito ovat keskeisiä elementtejä S2-opettajien KVV-kompetenssissa.</p>	
Asiasanat – Keywords Kulttuurienvälinen vuorovaikutuskompetenssi, suomi toisena kielenä –opetus, maahanmuuttajien kotoutumiskoulutus	
Säilytyspaikka – Depository Jyväskylän yliopisto, Viestintätieteiden laitos	
Muita tietoja – Additional information	

TABLE OF CONTENTS

1	INTRODUCTION	6
	1.1 Developing a profile of an interculturally competent FSL teacher	10
	1.2 Related ICC competence research	12
	1.3 Structure of the study	16
2	IMMIGRANT INTEGRATION IN FINLAND	17
	2.1 Immigrants in Finland	17
	2.2 Finnish integration policy	20
	2.3 Integration training	22
	2.3.1 <i>Integration training at Vantaa Adult Education Institute</i>	24
3	CULTURE, COMMUNICATION AND INTERCULTURAL COMMUNICATION	27
	3.1 Culture	27
	3.1.1 <i>Characteristics of culture</i>	28
	3.1.2 <i>Level and structure of culture</i>	31
	3.1.3 <i>Cultures vary</i>	33
	3.2 Communication	36
	3.3 Communication across cultures	37
4	INTERCULTURAL COMMUNICATION COMPETENCE	40
	4.1 ICC competence terminology	42
	4.2 Development of ICC competence research	46
	4.3 Diversity of models and approaches	47
	4.4 Key constituents of ICC competence	54
	4.4.1 <i>Attitude and Motivation</i>	59
	4.4.2 <i>Knowledge and Awareness</i>	61
	4.4.3 <i>Skills</i>	63
	4.4.4 <i>Appropriateness and Effectiveness</i>	65
	4.4.5 <i>Context</i>	68
	4.5 Theoretical assumptions for this study	71

5	METHODOLOGY	76
5.1	Aim and research questions	76
5.2	Qualitative case study: FSL teachers' ICC competence at Vantaa Adult Education Institute	77
5.3	Data collection: Qualitative interview	81
5.3.1	<i>Interviewees: Finnish as Second Language teachers</i>	82
5.3.2	<i>Interview design: Semi-structured interview</i>	84
5.3.3	<i>Interview practices</i>	86
5.4	Data analysis: Abductive content analysis	87
5.5	Research ethics	90
6	FINDINGS	94
6.1	Intercultural experience	95
6.2	Perceptions of culture(s)	98
6.3	Perceptions of language(s) and communication	102
6.4	Cultural diversity and ICC in the classroom	104
6.5	Knowledge and skills	108
6.6	Teachers' conceptualizations of ICC competence	111
7	DISCUSSION	114
7.1	Key constituents of the FSL teachers' ICC competence	114
7.1.1	<i>Attitude and Motivation</i>	117
7.1.2	<i>Knowledge and Awareness</i>	119
7.1.3	<i>Skills</i>	121
7.1.4	<i>Ethical Basis</i>	124
7.2	Conclusions	125
7.2.1	<i>Evaluation of the study</i>	125
7.2.2	<i>Main study findings and their implications</i>	130
	REFERENCES	137

APPENDICES

Appendix 1: Informed consent

Appendix 2: Main interview questions and teachers' background inquiry

Appendix 3: Interview protocol

Appendix 4: Analysis table

Appendix 5: Original quotations in Finnish

1 INTRODUCTION

The citizens of the twenty-first century must learn to see through the eyes, hearts, and minds of people from cultures other than their own. (Chen & Starosta, 1996, p. 353)

The present study brings together the two fascinating and substantial phenomena of the immigration and intercultural communication competence (henceforth: ICC competence). The first is universally of current interest, whereas the latter is still striving for the attention of the general public. Thus, this thesis aims to prove the worldwide significance of the ICC competence and its eminent connection to immigration by suggesting that the ICC competence is a key factor in the successful management of this globally challenging phenomenon.

At the moment of writing this thesis, immigration is a highly current, emotive and conflicting topic in Finnish society, motivating me to conduct an ICC competence study dealing with the issue. Recently immigration has been discussed more widely and openly than before throughout society. According to Rapo (2011), the phenomenon has started to attract attention particularly due to the degradation of the global economy. Also critical voices against immigration and Finnish integration policy have been increasingly expressed (Rapo, 2011). For instance, in the 2010 parliamentary elections immigration was one of the most striking election topics. The nationalist party of the True Finns, standing out with its anti-immigration

program, made the most significant impact during the election with an outstanding 19 % of the votes, which lifted it from being the smallest parliamentary party in the country to the third largest party (Official Statistics Finland (OSF), 2011).

At the same time, the title of the current Government Program (2011) “Open, fair and courageous Finland” (p. 3), gives an opposite message. This program commanded by the winning party, National Coalition Party, speaks for a multicultural and tolerant Finland, in which “the government acts resolutely against racism and discrimination” (p. 3). Indeed, highlighting the importance of this objective is justifiable. For example, Arjava and Viljanen (2010) consider that immigration is dividing people in Finland into conflicting groups: on the one hand, immigrants are in danger of social exclusion and of becoming secondary citizens to ethnic Finns. On the other hand, ethnic Finns are disagreeing heavily on the problems of immigration and integration, which has resulted in the enlargement of the gap between the anti-immigration and pro-immigration groups of people (pp. 5-6).

Although Jaakkola (2009) confirms that Finnish attitudes towards immigrants have grown more positive during the past 20 years, I am concerned with the diffusion and radicalization of the anti-immigrant attitudes in Finnish society (p. 87). Alarming incidents, such as the growing racism in the North Karelian town of Lieksa and the racist attacks against bus drivers in Helsinki have been increasingly reported in the media (see e.g. Helsingin Sanomat, 2011a; 2011b). Critical voices against immigrants are expressed openly in social media (see e.g. Hommaforum). How could the expansion of

this intolerance of immigrants be managed? I believe that the ICC competence is one of the fundamental factors in combating racism and promoting intercultural dialogue in multicultural societies.

In order to manage immigration successfully, Finnish authorities are increasingly investing in integration actions. This is done, for instance, by providing immigrants with integration training focusing on effective language learning (Ministry of Employment and the Economy (Tem), 2012). Learning the Finnish (or Swedish) language is considered a central factor in the integration process both by the integration authorities and the immigrants themselves (Ministry of the Interior (Intermin), 2011a).

This thesis aims to outline a profile of an interculturally competent Finnish as Second Language (henceforth: FSL) teacher. FSL teaching refers to the Finnish language teaching given in Finland for those whose mother tongue is other than Finnish. In order to obtain ideal results in immigrants' language learning, it is fundamental that the communication between the teachers and their immigrant students is effective and appropriate. An underlying assumption of this study is that the more interculturally competent FSL teachers are, the more likely they are to be successful in their teaching job. Furthermore, as the teachers are often the first native Finns that the immigrant students interact with in the beginning of their integration process, the teachers' communication skills grow in importance. Hence, teachers have a fundamental role in the integration of their students and therefore their ICC competence is of particular interest.

The new Act on the Promotion of Integration (2010) entered into force on 1st of September 2011 replacing the previous Act dating back to the

1990s, which no longer met the requirements of the current state of immigration in Finland. The importance of intercultural communication (henceforth: ICC) is clearly articulated in the new law by stating that the objective is to “promote good ethnic relations and intercultural dialogue” (c.3/29§). This increases the motivation to conduct an ICC competence study in the context of immigrant integration. Furthermore, the aim of the law is to promote *two-way integration*; it is acknowledged that the integration requires communication and co-operation between immigrants and ethnic Finns (Intermin, 2011a). Thus, the adaptation applies not only for immigrants but also for ethnic Finns; both the immigrants and the Finns must adjust. This notion is particularly relevant for those who constantly interact with immigrants, such as the teachers giving integration training, but also for all Finns being increasingly influenced by immigration in their everyday lives.

Beside the social, political and ideological motivations behind this research, immigrant integration naturally interests me also due to my present job as a Student Counselor at the Immigrant Education Unit of Vantaa Adult Education Institute, where I have been employed since August 2010. Soon after starting to work at the Vantaa Adult Education Institute I realized the potential of this highly multicultural working environment in terms of ICC research opportunities. Intercultural interactions with students from differing cultures and thus questions concerning the ICC competence are part of my everyday work as a Student Counselor. The idea to conduct the research in my own working context was particularly motivating, as the study results would interest and benefit the whole work community.

Moreover, the ICC competence has always been one of my

greatest interests in the study of ICC. Also my personal life experiences, such as intercultural relationships and diverse living and sojourning experiences in different cultures, have maintained a certain interest on the ICC competence on a practical level. This interest has grown further ever since the ICC competence became a crucial part of my daily work.

1.1 Developing a profile of an interculturally competent FSL teacher

The present study aims to identify the key components and elements constituting the ICC competence of the FSL teachers involved in integration training.

The empirical part of the study utilizes a qualitative case study as its method. Seven FSL teachers of Vantaa Adult Education Institute were interviewed about their previous intercultural experience; their perceptions of cultures, languages and cultural diversity in the classroom; and of their conceptualizations of ICC competence. The collected data was then analyzed in view of the previously composed theoretical framework focusing on the constituents of the ICC competence. At the end, the findings were brought together with the theoretical framework. The study does not aim at assessing the FSL teachers' ICC competence but simply identifying and describing the core components and elements constituting their competence.

The study is based on one research question, accompanied by two sub-questions:

RQ1: How do ICC competence components and elements manifest in the accounts of FSL teachers?

RQ1.1: How does the competence appear in context-specific level?

RQ1.2: How does the competence appear in universal level?

The research questions are connected to the theoretical framework which focuses on the following ICC competence components: 1) attitude and motivation, 2) knowledge and awareness, 3) skills, 4) appropriateness and effectiveness, and 5) context. This division is based on the notion that a number of ICC competence models and approaches have established this particular set of components as important (Spitzberg & Changnon, 2009). Although the study is not committed to following a single model, the influence of two scholars over others is preminent: the study clearly leans on the work of Deardorff (2004, 2006, 2009) and Jokikokko (2002, 2005, 2010). The study aims to identify not only universal but also context-specific elements particular for the FSL teachers involved in integration training. The teachers' own conceptualizations of competence are considered integral when outlining the profile of their ICC competence.

The study does not aim to create a new model for the study of FSL teachers' competence but hopefully it will give some insight into the question of the FSL teachers' ICC competence and be useful for future ICC competence studies. Moreover, the research seeks to provide insight not only into the work of the FSL teachers of Vantaa Adult Education Institute but generally for all teachers working in similar multicultural environments. As

the number of immigrants in Finland is growing the general need for interculturally competent teachers will increase and, thus, the question of teachers' ICC competence will without a doubt be increasingly relevant.

1.2 Related ICC competence research

ICC competence is a research topic of various disciplines, including anthropology, sociology, communication studies, linguistics, political sciences, social psychology and cultural studies (see e.g. Chen & Starosta, 1996, p. 356). During the past decades, the phenomenon has been studied in diverse contexts and from multiple perspectives based on diverse assumptions, objectives and methodologies (Bradford, Allen & Beisser, 2000, p. 29; Koester, Wiseman & Sanders, 1993, p. 3). Examples of the different ICC competence studies include immigrant acculturation, culture shock, international management, cross-cultural training, social change and foreign student advising (Wiseman, 2002, p. 207). The list can easily be prolonged with studies concerning, for instance, business, social work, health care and education (see e.g. Deardorff (Ed.), 2009).

Contextually, this study focusing on the FSL teachers' ICC competence in the context of integration training brings together a variety of areas, including immigrant integration, intercultural education, and second language education. Regardless of the close relation to the education and to the second language education, this research is neither a pedagogical, nor linguistic study. The contextual aspect significant for the present study is taken into consideration by concisely discussing the phenomena of

immigration in Finnish society and Finnish integration policy. Nevertheless, primarily this is a study of ICC, as its principal aim is to investigate the phenomenon of the ICC competence – one of the most central research topics in the study of ICC.

Most education-related ICC competence studies can be found under the terms of *intercultural education* or *multicultural education* (see e.g. Räsänen, Jokikokko, Järvelä & Lamminmäki-Kärkkäinen (Eds.), 2002). In Finland, multicultural education became part of the pedagogical debate in the 1990s but in the USA, for instance, it has been studied since the 1960s and 1970s (Järvelä, 2002, pp. 31-32). Jokikokko (2010) says that intercultural education studies have mainly “focused on school context, defining the main concepts of intercultural education, pedagogical approaches, curriculum development and language learning” (p. 21). Thus, the previous intercultural education studies have been concerned with the multicultural education of children and youth, and with the pedagogical development of their teachers working in increasingly multicultural schools.

The perspectival difference between the above described studies and the present study is clear when analyzing the meaning of the word *education*: *Intercultural education* in the school context refers to the interculturally aware upbringing of children and to the development of the interculturally unprejudiced study curriculum. On the other hand, in the present study the *education* provided to adult immigrants refers to the integration training that focuses on second language learning and pays less attention to intercultural awareness or culture-sensitive education. In fact, Räsänen (2002) confirms that intercultural education has not been studied

profoundly from the perspective of adult education, which is the case of the present study (p. 110).

According to Gushner and Mahon (2009), the educational advantages of interculturally competent teachers are well-documented and “the standards clearly point to the necessity for interculturally skilled teachers” (p. 309). In her research on school teachers’ intercultural learning and ICC competence, Jokikokko (2010) found that the teachers’ competence is “less related to specific skills and knowledge than it is comprised of a holistic approach to issues” (p. 4). Thus, the teachers’ ICC competence manifests in their ethical orientation towards life, people and diversity affecting the way they think and act. The ethical orientation is considered more significant than the actual goal-oriented performances in intercultural interactions (p. 4).

Foreign and second language education is highly related to the present study, as the teachers teach Finnish as Second Language to their immigrant students integrating to their new home country. Naturally, as these studies mainly take a linguistic and/or pedagogical perspective, they differ from the present study with an ICC perspective. Spencer-Oatey and Franklin (2009) state that the fields of applied linguistics and foreign language education have paid surprisingly little attention to the question of ICC competence (pp. 63-64). The communication competence has been restricted to linguistically appropriate language use, which has resulted in ignoring the cultural aspect (Spencer-Oatey and Franklin, 2009, p. 64). According to Spencer-Oatey and Franklin (2009), Michael Byram is one of the few language education researchers who focuses on the ICC competence,

particularly in the context of teaching foreign languages in schools (p. 64-67).

Furthermore, the ICC competence has been widely studied in the context of immigration and integration. In Finland, various studies have focused on the ICC competence of the school teachers teaching immigrant students and on the development of the teachers' education, like mentioned above (see e.g. Urpola, 2002; Isosaari & Vaajoesuu, 2002; Jokikokko, 2002). On the other hand, Young Yun Kim (see e.g. 1989) and John W. Berry (see e.g. Berry et al., 1989 cited in Spitzberg & Changnon, 2009, pp. 26-27) has approached the ICC competence from the perspective of adaptation, including the integration of immigrants. In Kim's (1988, cited in Spitzberg & Changnon, 2009) *Intercultural Communicative Competence Model* the adaptation process is seen as a criterion of the ICC competence (p. 24). As Salo-Lee (2007) describes, Kim's "host communication competence includes the knowledge of the host culture language and converts into *social currency* which empowers immigrants and makes active participation in civic society possible" (p. 78). Salo-Lee (2007) classifies ICC competence studies in the context of immigrant integration under a "they here" perspective (p. 78).

As demonstrated in the review of the previous research, ICC competence has been explored from diverse perspectives and with a variety of goals in areas related to the present study. Nevertheless, little or no attention has been paid to the ICC competence in adult education, FSL teaching and integration training. Hence, this study aims to provide a new perspective into the study of ICC competence by conducting a case study on the FSL teachers' ICC competence in the context of integration training of Vantaa Adult Education Institute.

1.3 Structure of the study

In the present chapter 1, I have briefly argued the rationale of the study and the study aim. The following chapter 2 introduces the macro context of the study, thus, the Finnish immigrant integration. Chapter 3 is devoted to culture, communication and ICC, whereas chapter 4 presents the theoretical framework for an ICC competence study. In chapter 5, I explain the methodology of the study. Finally, in chapter 6 I present the findings, while chapter 7 concludes the study with the discussion.

2 IMMIGRANT INTEGRATION IN FINLAND

In the present chapter, the topics of immigration, immigrant integration, and integration training are not discussed theoretically but purely contextually. I consider it essential to carefully contextualize this case study: understanding the study context is necessary when analyzing the ICC competence of the FSL teachers involved in integration training at Vantaa Adult Education Institute. Also the social, political, ideological and work related motivations behind this study justify this concise presentation of the context. The following chapters 3 and 4 represent the theoretical chapters of the research.

2.1 Immigrants in Finland

The number of immigrants in Finland has continuously been growing and the immigration has turned increasingly multifaceted as a phenomenon. During the past decade the number of immigrants has nearly doubled and the future predictions say that the number will reach half a million by 2030 (Tem, 2012, p. 16). By the end of 2012, Finland was home for 266 949 foreign-language speakers, which equals to 4,9 % of the total population of Finland (OSF, 2013). Most immigrants live in the Capital Region: the most populous cities in terms of immigrants are Helsinki, Espoo and Vantaa (Intermin, 2011b, p. 7).

However, in the European scale, the immigrant population is relatively small in Finland, as shown in Figure 1.

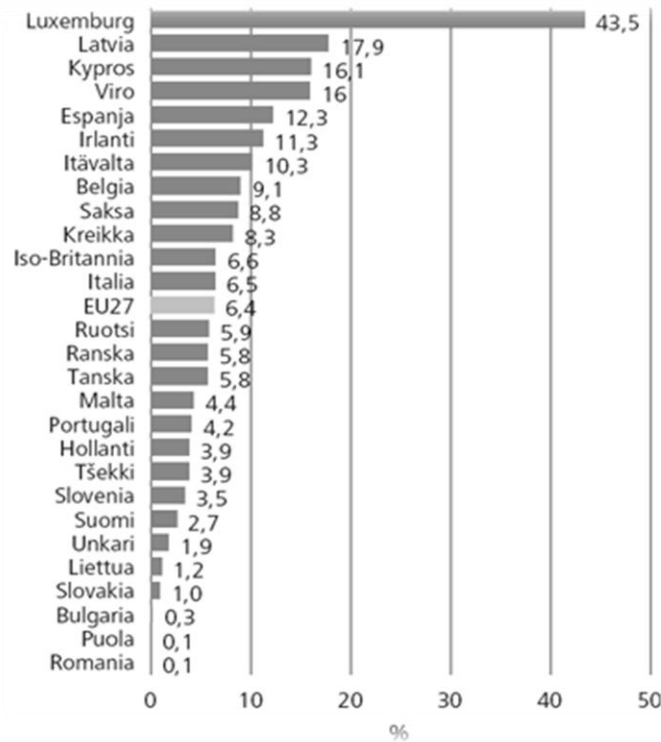


Figure 1. Proportion of the foreign citizens in the EU27-countries by the end of 2008 (OSF cited in Rapo, 2011, Miten Suomen kävisi ilman ulkomaalaisia ja ulkomaalaistaustaisia?, para. 5)

Kypros = Cyprus
Espanja = Spain
Saksa = Germany
Ranska = France
Hollanti = The Netherlands
Suomi = Finland
Puola = Poland

The most represented foreign nationalities are Estonian, Russian and Swedish (Intermin, 2011b, p. 4). The majority of immigrants come from Europe. In 2012, the top five foreign languages spoken as mother tongue were the Russian, Estonian, Somali, English and Arabic (OFS, 2012a).

The profile of the Finnish immigration has changed significantly during the past few decades: In the 1990s, most immigrants came to Finland for humanitarian reasons, thus, as refugees or asylum seekers. Now the most

common reasons to immigrate to Finland are family ties, work and studies (Intermin, 2012b, p. 8). In 2011, a residence permit was granted based on family ties (33%), studies (31%), work and entrepreneurship (30%), Finnish birth and the Returnee status (4%) and, other reasons (2%) (Intermin, 2012b, p. 8).

Heikkilä and Peltonen (2002) say that traditionally Finland has been a country of emigrants rather than immigrants. After 1970, emigration started to decrease while immigration begun to increase and since the beginning of the 1980s, Finland has received more immigrants than lost emigrants (p. 2). Nevertheless, only the EU membership in 1995 started to accelerate the immigration (Krutova, 2011). According to Rapo (2011), the true increase in immigration was experienced only after the EU's enlargement at the end of the 1990s, due to the freedom of movement within the EU states. Immigration has increased relatively rapidly during the past two decades, as demonstrated in Figure 2.

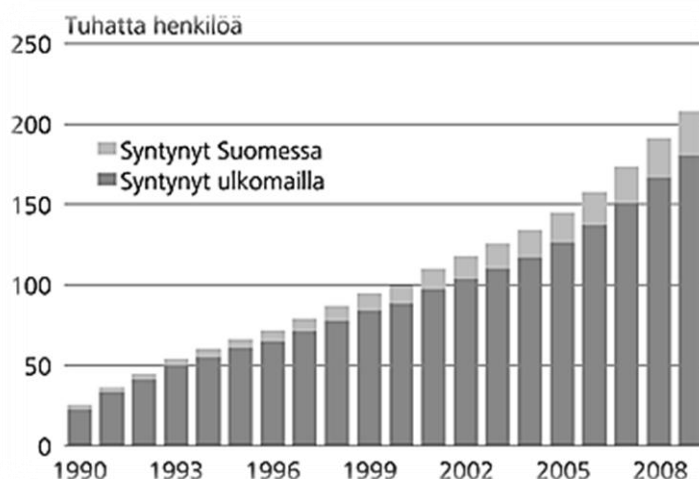


Figure 2. Number of foreign language speakers in Finland during 1990–2009 (OSF cited in Rapo, 2011, *Suomessa on vähän ulkomaalaisia...*, para. 2).

Tuhatta henkilöä = Thousands of people
Syntynyt Suomessa = Born in Finland
Syntynyt ulkomailla = Born abroad

2.2 Finnish integration policy

In Finnish society, various different authorities participate in the administration of immigration. Solid co-operation between all the actors in different branches both in national and local levels is a prerequisite for its successful management (Tem, 2012). The central actors include, for example, the Ministry of the Interior; Finnish Immigration Service; Police; Ministry for Employment and the Economy; centres for economic development, transport and the environment; the municipalities/cities and the NGOs (Intermin, 2013). The Ministry of the Interior is responsible for the formulation of the immigration policy and legislation, whereas the Ministry for Employment and the Economy has the responsibility for managing integration issues (Intermin, 2013).

The Finnish Ministry of the Interior (2012a) makes a distinction between the following two concepts: *individual integration of the immigrant (kotoutuminen)*, and *integration actions taken by the authorities (kotouttaminen)*. The first concept refers to the “--- individual development of an immigrant with the aim of participating in the working life and in the Finnish society, while maintaining his/her own language and culture” (Intermin, 2012a). An immigrant’s motivation and activity are considered the two most fundamental factors influencing the integration, but also the surrounding society and the attitudes of the native population have a central role. Other factors influencing the integration into society include, for instance, educational background, language proficiency, age, health, and previous experience in other cultures (Intermin, 2012a).

The second concept refers to the “--- actions taken by the authorities in order to enhance the integration process” (Intermin, 2012a). The objective is to enable immigrants’ equal participation in society. Learning the Finnish or Swedish language is considered fundamental as it facilitates the employment (Intermin, 2012a). Integration training, representing the context of the present study, is one example of the actions promoting the integration process.

According to the Migrant Integration Policy Index (British Council and Migration Policy Group, 2011 cited in Intermin, 2012b), a study comparing the quality of the integration of immigrants in 31 countries, Finland takes the fourth place. According to the study, the Finnish strengths include the immigrants’ opportunities for political participation and education (Intermin, 2012b). One of the weaknesses of the Finnish integration policy is, interestingly, the lack of ICC training (Intermin, 2011b).

The new Act on the Promotion of Integration (2010) entered into force on 1st of September 2011 in order to replace the previous Act dating back to the 1990s, which no longer met the requirements of the actual immigration in Finland (Intermin, 2011a). The scope of immigration has changed rapidly and the policies are being updated due to the increasing and multifaceted immigration (Tem, 2012). The objectives of the current Government Integration Program include, among other things, improving the immigrants’ status in the labour market, development of the integration training, and investment in the interaction and co-operation between the immigrants and the native population (Tem, 2012, pp.11-13).

Thus, promoting the employment of immigrants continues to be in the core of the integration policy. This is understandable, as in February 2012, the unemployment of the immigrant population in Finland was 22,7 %, which is more than twice of the ethnic population (9,6 %) (Intermin, 2012b). The high level of unemployment among the immigrant population is a serious matter: If the immigrants are marginalized in the labor market, there is a high probability for their marginalization throughout the society (Heikkilä & Peltonen, 2002, p.8). Moreover, Finland needs immigrant workforce in order to fill in the shortage of labour caused by the retirement of the baby boomers' generation and by the smaller new generations (Rapo, 2011). Whether immigrants will get employed and, thus, become profitable taxpayers, depends largely on the success of integration actions, including integration training.

2.3 Integration training

Integration training - representing the actual context for the present study - is provided for unemployed adult immigrants under the realm of the integration law (Pöyhönen et al., 2010, p. 70). It is defined as training "aiming at giving an adult immigrant the linguistic, societal, cultural and life control acquirments required for managing both in everyday and working life situations and in the future studies" (Pöyhönen et al., 2010, p. 72). Hence, the training includes intensive Finnish or Swedish language studies as well as familiarisation with the local society, culture and working life (Pöyhönen et al., 2010, p. 70). The principal aim is to improve the students' employment opportunities in the Finnish labor market. The training is mainly realized in form of labour training

(*työvoimapolitiittinen koulutus*), but it can also be regarded as independent training (*omaehtoinen koulutus*) (Tem, 2012).

Pöyhönen et al. (2010) state that integration training has not managed to meet the needs of the increasingly enlarging and multifaceted immigrant population and, thus, requires improvements (p. 70). One of the main concerns is the long queuing times before a place of study can be offered (Tem, 2012, p. 64). Beside the scarcity of the resources, the integration training has been criticized, for example, for not providing sufficiently guidance during the training and for excluding some groups of immigrants, such as the elderly people and the stay-at-home mothers (Tem, 2012, p. 64).

In the Government Integration Program, the main objectives for the future integration training are to 1) provide suitable training for more immigrants by taking into account their diverse backgrounds and life situations (e.g. parents who stay home with their children, those with a low level of education, and employed immigrants with lack of language skills), and to 2) improve the immigrants' integration, employment and participation in society, particularly by developing language training (Tem, 2012).

In order to achieve the above mentioned objectives, integration training is currently being developed in the form of a project named Participative Integration in Finland (*Osallisena Suomessa – hanke*), which aims to develop a new model for the integration training (Tem, 2012 p. 65). Pöyhönen et al. (2010) say that the improvements will take place both in pedagogical and structural levels. For example, the training will be increasingly oriented towards the working life; opportunities for the individualization of the studies will be offered; and more guidance and counselling will be provided for

students (pp. 72-80). Also, increasing teachers' and other employees' supplementary training is another central objective: developing ICC skills is considered particularly important (Pöyhönen et al., pp. 145-146). This three-year project ending in June 2013 will cost approximately 10 million euros (Pöyhönen et al, 2010, p.7). At the end of the project, the required economic, functional and legislative decisions will be made to develop the integration training to the right direction (Tem, 2012, p. 64).

2.3.1 Integration training at Vantaa Adult Education Institute

As explained in the Study Curricula of Vantaa Adult Education Institute (2013), Vantaa Adult Education Institute comprises the adult education and immigrant education units. The institute is owned by the city of Vantaa - a multicultural city with 7,3 % immigrant residents of the whole population (pp. 11-12) (Ministry of the Interior, 2012, p.7). Vantaa Adult Education Institute has almost 20 years of experience in immigrant education as it has provided training for immigrants since the mid-1990s. Promoting cultural diversity is an intrinsic value for the institute, which can be seen for example in the high number of employees with immigrant background. Vantaa Adult Education Institute has also been rewarded for valuing multiculturalism, which was one of the criteria for the quality price (*Kansalaisopistojen laatupalkinto*) it received in 2009 (pp. 11-12).

In order to organize integration training, the employment authorities tender the local training providers, such as Vantaa Adult Education Institute (Pöyhönen et al., 2010, p. 61). The Study Curricula of Vantaa Adult

Education Institute (2013) states that the Employment and Economic Development Office of Tikkurila selects its clients for the initial testing (*lähtötasokartoitus*) organized in co-operation with the training providers of the region. The initial testing detects for instance the client's level in Finnish language and her/his educational and professional background. The students can be directed to four different paths: the basic course, slowly advancing course (e.g. for those with a low level of education), rapidly advancing course (e.g. for those with an academic background) and the course for illiterate persons (for those with either primary, secondary or semi illiteracy) (pp. 14-16).

The integration training organized at Vantaa Adult Education Institute is based on the Study Curriculum of Integration training for Adult Immigrants (2012) set by the National Board of Education (p. 13). The courses generally consist of four modules and last approximately from 10 to 13 months (p. 21). The study curriculum includes language and communication studies; knowledge about the work and studies in Finland; skills to manage in the working life; and familiarization with the Finnish culture and society in order to manage in the everyday life situations. Computer-assisted instruction (CAI) is an important part of the learning throughout the training (pp. 24-35).

The teachers teach in Finnish since the beginning of the first module in which the students' Finnish skills are minuscule. The importance of social interaction and the authentic communication situations are in the core of the language and communication studies. Also, learning the cultural sensitivity skills is one of the course objectives. The general aim at the end of the fourth

module is to reach the level B1.1 (set by the Common European Framework of Reference for Languages) in the Finnish language (pp. 21-28).

The students familiarize with the Finnish labour market and working life, for instance, by practicing the process of job seeking, by gaining knowledge about the employment legislation and taxation and, by completing a period of work experience from 6 to 8 weeks at a workplace (pp. 30-31). The students are also guided about their future study and career plans (p. 201). Familiarisation with the Finnish culture and society is accomplished, for instance, by studying the history of Finland, by conducting culture-related projects and by exploring the municipal services provided by the students' hometown (pp. 30-31).

3 CULTURE, COMMUNICATION AND INTERCULTURAL COMMUNICATION

In the third chapter of the study, I will start delineating the theoretical foundation for the study. This chapter focuses on conceptualizing culture, communication and ICC, which are fundamental concepts in the study of ICC competence. I will first discuss culture and communication and then their combination, ICC. The following chapter 4 is dedicated purely for the complex phenomenon of ICC competence.

3.1 Culture

Culture has been and can be defined in numerous ways. As conceptualized in Hofstede, Hofstede and Minkov (2010), the word *culture* derives from the Latin word *colere*, which means to cultivate; foster; inhabit. In the common language, culture often refers to the “civilization” and “refinement of the mind” and evokes ideas of education and different forms of art, such as music and literature (p. 5). Nevertheless, in scientific research, especially in the field of sociology, anthropology and ICC, culture is generally looked at from a broader perspective.

Beside the “high” culture, the word *culture* usually evokes the idea of *national* cultures and the cultural differences between them. Also in the

study of ICC, cultures were earlier regarded as national cultures (Saastamoinen, 2009, p. 49). Today, culture is understood as a more plural phenomenon: it can be based as well on age, socioeconomic class and religion as on hobby, neighbourhood and friendship. According to Bennett (1998), any long-term grouping with a particular identity and specific patterns of behaviour and thinking can be considered a culture (p. 5).

3.1.1 Characteristics of culture

One of the earliest definitions of culture is from Tylor (cited in Chen & Starosta, 2005), who in 1958 saw culture simply as the “human life of a group” (p. 242). Even in this broadest view, the collective nature of culture is clearly pronounced. Culture is shared among the members of the cultural group (Hofstede et al., 2010, p. 6). Or, like Lustig and Koester (2010) express from the perspective of the communication studies, “culture is a set of shared interpretations” (p. 27). On the other hand, cultures exclude people who are not members of the group. Thus, cultures divide people into “we” and “they” or, “we” and the “other” (Hofstede et al., 2010, p. 6).

Furthermore, culture is learned from the other members of the group (Chen & Starosta, 1996, p. 27; Hofstede et al., 2010, p. 6; Lustig & Koester, 2010, p. 25). Thus, culture is not genetic or innate, but adopted from the surrounding people (Hofstede et al., 2010, p. 6; Lustig & Koester, 2010, p. 25). People learn their culture both consciously and unconsciously through the process of socialization or enculturation (Chen & Starosta, 1996, p. 27). According to Chen and Starosta (1996), this generally leads to ethnocentrism:

in intercultural interactions, people tend to interpret and evaluate the other from their subjective perspective based on the standards of their own culture (p. 27).

In the learning process, the culture reproduces itself, while it is also dynamic (Chen & Starosta, 1996, p. 27; Hofstede et al., 2010, pp. 10-11). Cultures pass from generation to generation: people learn from their parents, teachers, peers, mass media and other surrounding people and institutions (Gudykunst, 2004, pp. 42-43). Some parts of cultures, like practices, change faster than others, like values (Hofstede et al., 2010, pp. 18-19). Some cultures are more resistant to change than others (Chen & Starosta, 1996, p. 27). Chen and Starosta (1998) name four main mechanisms which make cultures change: technological invention, disasters, cultural contact and environmental factors (p. 27).

Hofstede et al. (2010) say that cultures manifest in four different ways: symbols, heroes, rituals and values (p. 7). Lustig and Koester (2010) consider that the basic factors of cultures include beliefs, values, norms and social practices. Cultures affect the people's ideas about what is considered true or false, what is good, bad and important, and what is acceptable and predictable as behaviour (p. 27-28). In other words, culture affects the way people think, feel, communicate, act and look like.

Indeed, the culture has a very pervasive and holistic role in people's lives (Chen & Starosta, 1996, p. 27). This idea is clearly present in Geert Hofstede's (Hofstede et al., 2010) popular definition for the "software of the mind" (p. 5), in which culture is seen as "the mental programming of the mind that distinguishes the members of one group of category of people from others" (p. 6). Similar view can be found in Gudykunst (2004) who defines

culture as the “implicit theories” representing the rules of the game people play in their everyday lives (p. 42).

Hall’s (1981) well-known definition equals culture with communication: “culture is communication and communication is culture” (p. 186). He considers that “culture is the link between the human beings and the means they have of interacting with others” (p. 183). This perspective is typical in communication studies and, particularly, in the study of ICC focusing on the “interplay between the culture and communication in human interactions” (Salo-Lee, 2007, p. 75; see also Lustig and Koester, 2010, p. 25).

According to Rathje (2007), a suitable definition of culture for the study of ICC competence is Hansen’s (2000 cited in Rathje, 2007) definition, which both allows for differentiation within a culture and offers an explanation for its cohesion. Hansen argues that the unity of cultures is based on the idea of normality shared by the members of the cultural group. The recognition of difference is part of the normality and, thus, a unifying force (p. 261). Also the ICC competence has a central role in this definition: Rathje (2007) argues that “intercultural competence should be understood as the ability to bring about the missing normality and therefore create cohesion in the situation” and continues by stating that “intercultural competence is best characterised therefore, by the transformation of intercultural interaction into culture itself” (pp. 262-263).

The above described view suits the present study in which the immigrants participating in the integration training form the most heterogeneous class of students whose backgrounds vary in nationality, ethnicity, language, socio-economic status, age, gender and so forth. Idealistically, the interculturally competent teacher, together with her/his

competent students, would be able to build on the diversity and on the existing similarities, and create a third culture of their own. The third culture would not be based on the “traditional” groupings of nationality, language or religion but on something else unifying the people, such as speaking other than Finnish as mother tongue or being residents of the city of Vantaa.

3.1.2 Level and structure of culture

Hofstede et al. (2010) divide the human mentality into three levels which together form a pyramid. *Human nature* forms the basis of the pyramid, *personality* is at the top of it and *culture* is situated in between. Human nature is inherited and the same for all human beings. Personality represents the uniqueness of each individual and is partly inherited within the specific set of genes and partly learned. Culture is completely learned and it should not be confused with the human nature or with the personality (pp. 6-7). Not confusing the personality with the culture is particularly important when encountering people from cultures that are new and unfamiliar to one. For instance, if a teacher interprets the student’s personal behaviour as culture-related behaviour, she/he is in danger of stereotyping.

Hall’s (1976) classic *Cultural Iceberg* model is helpful in describing the structure of culture: The underlying idea is that some parts of cultures are visible while others are hidden, like an iceberg with its tip above the water surface and the lower part underneath it. The visible part includes behaviour and some beliefs, which are explicitly learned, objective and conscious, and can be easily changed. The invisible part of culture consists of

values and thinking patterns, which are implicitly learned, subjective, subconscious and difficult to change.

What is visible and invisible in culture is fascinating for the present study operating in the context of integration training. One of the objectives of the integration training is to familiarize the immigrant students with the Finnish culture (Pöyhönen, Tarnanen, Vehviläinen, Virtanen & Pihlaja, 2010, p. 72). Since only the visible parts of culture can be explicitly learned, the teachers should teach their students some typically Finnish behaviours and beliefs, such as how to behave in a job interview or how to address one's superior at work. The invisible parts of culture cannot be taught in the classroom; the immigrants might adopt Finnish values and thinking patterns later on if their integration proceeds far enough.

Another well-known model describing the structure of culture is *The "Onion"* from Hofstede et al. (2010). The onion of culture consists of three layers called *practices*, and the core of *values*. The outer layer includes the *symbols*, such as the words, gestures and clothes, which can change relatively fast. The second outer layer represents the *heroes*, thus, the characters that are highly valued in a culture and serve as models for others. *Rituals*, the social activities considered fundamental by the members of the culture, are in the third layer and include activities such as celebrations and ways to greet. The above described practices are visible to the outsiders but their meaning is based on the invisible core of values. The values are acquired early in the childhood and they determine the "broad tendencies to prefer certain states of affairs over others" (p. 9), such as evil versus good, forbidden versus permitted and ugly versus beautiful (pp. 7-10).

3.1.3 Cultures vary

“Why do cultures vary?” is a fascinating question. Lustig and Koester (2010) list six forces that generate cultural differences: history, ecology, technology, biology, institutional networks, and interpersonal communication patterns. For instance, the force of ecology may refer to the climate in which the group of people is living and the force of institutional networks to the government influencing the people’s thoughts about the world (pp. 33-44). Moreover, cultures provide structure, stability and security for the people aiming at maintaining the social systems healthy (Chen & Starosta, 1996, p. 26).

The question of how cultures differ has been conceptualized in multiple ways (Gudykunst, 2004, p. 45). Hofstede et al. (2010) say that the differences are based on symbols, heroes, rituals and values; since they vary across cultures, also thinking patterns and behaviours are dissimilar in different cultures (p. 11-12). In the study of ICC, the differences and similarities across cultures have been approached, for instance, from the perspective of cultural dimensions of the national cultures (see e.g. Gudykunst, 2004, p. 45; Hofstede et al., 2010, p. 11-12).

A *dimension of culture* is an “aspect of a culture that can be measured relative to other cultures” (Hofstede et al., 2010, p. 31). Geert Hofstede’s famous research on the IBM employees working in diverse countries produced the four dimensions of *power distance*, *individualism-collectivism*, *masculinity-femininity* and *uncertainty avoidance* (Hofstede et al., 2010, pp. 29-32). According to these dimensions, Finland is an individualistic

and feminine society with a medium high preference for uncertainty avoidance and a low power distance (Geert Hofstede). In fact, before being published in Hofstede's *Culture's Consequences* in 1980, these basic dimensions were predicted already in 1954 by Alex Inkeles and Daniel Levinson (Hofstede et al., 2010, p. 29) Later on the variety of dimensions was expanded by the dimension of *long-term – short-term orientation* and by the three dimensions of *exclusionism-universalism, indulgence-restraint and monumentalism-flexhumility* (Hofstede et al., 2010, p. 37-38; 44-45).

Other categorizations for dimensions of cultural variability include, for example, Hall's (1979 cited in Gudykunst, 2004) *low- and high-context communication*. In a low-context culture, most of the information in a message is in the explicit code, thus, the communication is direct. In a high-context culture the information is mainly in the physical context, which makes the communication indirect and ambiguous, at least when analysed from the low-context perspective (pp. 57-58).

The dimensions of culture can be useful, for instance, for the teachers of the integration training when familiarizing the immigrant students with the Finnish culture. It is important to increase the students' awareness of the possible differences between their own cultures and the Finnish culture. For example, it is useful for them to know that as Finland scores low in the power distance, at the Finnish workplace it is probable that the manager can be addressed informally, the communication is direct and participative and, that the manager relies on the employees' experience. Nevertheless, when utilizing the national culture dimensions, it is crucial to be aware of the risk of stereotyping. Indeed, the dimensions of culture have received their share of

criticism, among other things, for stereotyping individuals and for simplifying too much the complexity of culture (see e.g. Hofstede et al., 2010, p. 39).

Indeed, cultural differences exist not only between different cultures but also within the complex phenomenon of culture. Like Gudykunst (2004) states, “All cultures are heterogeneous to some degree” (p. 43). The concept of culture normally refers to large groups of people, such as the national cultures, but it can also be used in the context of smaller groupings, or subcultures. *Subcultures* can be defined as “groups within cultures whose members share many of the values of the cultures, but also have some values that differ from the larger cultures” (Gudykunst, 2004, p. 43). For instance, the Finnish culture, shared by the Finnish population of approximately five million, is obviously heterogeneous and includes various different subcultures, such as the subculture of the Finnish-Swedish people, the student subculture, the gay subculture, and so forth.

Moreover, cultures are varied also within the individuals, who belong to a variety of different cultures or subcultures (Hofstede et al., 2010). They can be based on nation, ethnicity, region, language, religion, gender, generation, social class, profession, organization, interest, and so forth. These group identities can also be partially conflicting; for instance, the religious culture may conflict with the generational culture (p. 17-18). In fact, Saastamoinen (2009) argues that in ICC competence studies, the researchers should pay more attention to the two levels of the cultural diversity: not only are the groups of people multicultural as the interactants’ cultures vary within the group, but also the interactants alone are multicultural (p. 57).

This view is highly relevant for the present study focusing on the multicultural classes, which are formed by multicultural students and taught by multicultural FSL teachers. I consider that realizing the opportunities that the individuals' multiculturalism entails is fundamental for successful intercultural interactions. Like above cited Hansen (2000 cited in Rathje, 2007) considers, the recognition of difference can be seen as a part of the normality and utilized as a unifying force (p. 261) (see chapter 3.1.1).

3.2 Communication

Traditionally, communication research has been divided into three approaches: interpersonal, group and mass communication (Salo-Lee, 2007, p.76). Today, as the communication field has become more fragmented, due to the technological development in general and virtual communication in particular, this division is no longer sufficient (Salo-Lee, 2007, p.76). No doubt, these changes in the means and function of communication also affect the study of ICC, including the ICC competence (Salo-Lee, 2007, p.76).

Similarly to culture, also *communication* is a complex phenomenon, which can be defined in multiple ways. In the humanities and social sciences the main interest is on the meanings and, in particular, on shared meanings (Salo-Lee, 2007, p. 76). Lustig and Koester (2010) define communication as a “symbolic interpretive, transactional, contextual process in which people create shared meanings” (p. 13). *Meanings* refer to a “perception, thought, or feeling that a person experiences and might want to communicate to others” (p. 13). The meanings are communicated to others in form of

symbols, such as words, which together form the *message* and are used to create shared meanings (p. 13). The present study aims at finding out what is required from an FSL teacher to communicate competently with her/his multicultural class of students, thus, to be able to create shared meanings.

Chen and Starosta (1996) name four central components for the definition of communication: Communication is a holistic phenomenon; a social reality; a developmental process and; an orderly process (pp. 21-24). Lustig and Koester (2010) add the characteristics of communication being symbolic, interpretive, transactional and contextual (pp. 13- 19).

From the ICC perspective, culture and communication are inseparable (Salo-Lee, 2007, p. 76; see also Chen & Starosta, 1996, p.20; Hall, 1981, p. 186). Cultures affect the people's communication, while being created and maintained by communication. Understanding communication and culture is a prerequisite for understanding ICC and, for studying the ICC competence. In the present study the interrelatedness of the culture and communication is acknowledged: the FSL teachers' backgrounds affect the way they communicate with their students, whereas the students' backgrounds affect the way they communicate with their teachers.

3.3 Communication across cultures

As the previous chapters have defined the fundamental concepts of culture and communication, I will now conceptualize the remaining concept crucial for this study on ICC competence. *Intercultural communication* (ICC) can be defined simply as "communication between people from different cultures" (Bennett,

1998, p. 2). Lustig and Koester's (2010) state that "intercultural communication occurs when large and important cultural differences create dissimilar interpretations and expectations about how to communicate competently" (p. 52).

Bennett (1998) says that ICC can be opposed to monocultural communication, which is characterized by common language, behaviour patterns and values and, thus, is similarity-based. ICC is difference-based as the above mentioned factors influencing the communication vary across cultures. Thus, in intercultural interactions, one should not interpret the other's messages and react to them simply from one's own cultural perspective but also consider the other's perspective (pp. 2-3).

ICC is also different from the related concepts of *cross-cultural communication* and *international communication* (Lustig & Koester, 2010). Whereas ICC is interested in studying the interactions between the people from dissimilar cultures, cross-cultural communication studies focus on comparing the communication within one culture to the communication within other cultures. International communication is limited on the encounters among people from diverse nations, whereas ICC takes a broader perspective including diverse types of cultural groupings (pp. 54-55).

The probability for misunderstandings and disagreement in ICC is generally greater than in monocultural communication situations (Chen & Starosta, 1996, p. 28). According to Chen and Starosta (1996), the main objective of the study of ICC is to understand the impact that the culture has on communication and, thus, to promote mutual understanding between the people of dissimilar cultures (p. 28). This is also why the study of ICC competence is

regarded fundamental as a research topic. In the following chapter, I will immerse into the concept of ICC competence.

4 INTERCULTURAL COMMUNICATION COMPETENCE

As intercultural interactions are becoming the rule rather than the exception in today's world, there is an increasing need for persons competent in ICC. A "global mind-set" (Chen & Starosta, 1996, p. 353) is a necessity for the culturally diverse societies to function successfully, and explains the increasing interest in the study of ICC competence. Lustig and Koester (2010) name five different imperatives for the ICC competence, including demographic, technological, economic, peace and, interpersonal imperatives (pp. 3-12). Similarly, Chen and Starosta (1996) identify five reasons to explain why ICC competence is essential in today's globalized world: technology development, globalization of the economy, widespread population migrations, development of multiculturalism and emphasis on the nation-state (pp. 353-356). Based on the above-mentioned imperatives and reasons, I shall discuss the motivations for this study in the following.

Demographic imperative, widespread population migrations and development of multiculturalism are the most fundamental rationales for this research conducted in the context of integration training. These labels refer to the great challenges today's multicultural societies are facing. The cultural heterogeneity in societies is caused by widespread migration, leading to political and social tensions worldwide, including Finland (Chen & Starosta, 1996). Thus, in the modern, multiethnic societies the importance of ICC

competence is evident. This societal demand for ICC competence serves as the main motivation also for the present study.

Closely related to the phenomenon of migration, the *economy imperative* or *globalization of the economy* represents another important rationale for this research. In the globalized economy the need for interculturally competent employees is crucial not only in international but also in national business, as the immigration makes the national workforce culturally diverse (Lustig & Koester, 2010). “The new workforce will comprise persons who are diverse in race, culture, age, gender, and language” (Chen & Starosta, 1996, p. 355), which naturally requires changes, for instance, in attitudes and organizational cultures. This aspect is relevant also for this study, as the unemployed immigrant students represent part of the future work force in the Finnish labor market.

The *peace imperative* accentuates the central role of the ICC competence in the peaceful interactions between the people from diverse cultural backgrounds (Lustig & Koester, 2010). For instance, the “hate groups” (p. 10) mentioned in Lustig and Koester (2010) are a current phenomenon also in Finnish society, as the increased number of immigrants and the increasingly multicultural society have faced resistance among the Finnish population. Fighting this racism and finding solutions for the challenges in intercultural encounters are naturally fundamental motivations behind this research.

Finally, the *interpersonal imperative* is another critical rationale for the present study. This case study focuses on the interpersonal communication between the FSL teachers and their immigrant students of diverse backgrounds. Nevertheless, in today’s world it is important for everyone to be able to interact

appropriately and effectively with people who are culturally different from themselves. From a broader perspective, the findings of this study can be useful not only for the Finnish teachers but for all people dealing with individuals from different cultures or with multicultural groups of people. For example, the employees working in the customer service provided by the Finnish municipalities and the State could benefit from this study. The authorities must have the needed acquirements to provide unbiased service to all customers regardless of their cultural background.

In addition to the rationales presented above, the present study is motivated by an educational or pedagogical rationale. Although this study is not a pedagogical research, its educational context is recognized. Thus, another motivation for this study is the demand to develop teacher training for the FSL teachers or generally for teachers teaching multicultural classes in schools and other educational institutes. And naturally, this study is also motivated by a theoretical rationale; the aim is to contribute to the ICC competence research by challenging or expanding the existing theoretical assumptions.

4.1 ICC competence terminology

“Indeed, the literature reveals an unwieldy collection of terminologies, a general lack of specific or practical predictive statements, and a deficit of conceptual explanatory integration” (p. 242), states Spitzberg (1989) regarding the existing terminological inconsistencies in the ICC competence research. According to Bradford et al. (2000), the lack of conceptual integration derives from two factors: first, the early studies on ICC competence were motivated by

practical needs, while the theoretical development of the study area was left aside. Secondly, the fact that the researchers came from various disciplines and represented different scientific perspectives contributed to the disintegration of the terminology. The concern about the terminological challenges is widely shared among the ICC competence scholars and there are various attempts to clarify and organize the terms and concepts used in the research (pp. 28-29). Beside the variety of terms used for the ICC competence itself, there are inconsistencies in labeling the different components, elements and dimensions of the competence (p. 31).

A wide range of terms has been used as synonyms for the ICC competence: *cross-cultural adaptation*, *intercultural sensitivity*, *multicultural competence*, *transcultural competence*, *global competence*, *cross-cultural effectiveness*, *international competence*, *global literacy*, *global citizenship*, *cultural competence*, and *crosscultural adjustment*, at the least (Deardorff, 2004, p. 32) (see also Bradford et al., 2000, p. 31; Koester et al., 1993, p. 5; Saastamoinen, 2009, p. 50; Salo-Lee, 2007, p. 74; Spencer-Oatey & Franklin, 2009, p. 51-53).

According to Koester et al. (1993), the early researchers on ICC competence used the term *cross-cultural* instead of *intercultural*. However, later on the scholars started to prefer *intercultural* over *cross-cultural*, due to the theoretical distinction between *cross-cultural* and *ICC* research (see chapter 2.3.). Today the prevailing but not universally accepted adjective is *intercultural* among the *ICC* competence researchers (p. 5). *Cross-cultural* is chosen, for instance, by Young Yun Kim (see e.g. 2001).

Koester et al. (1993) discovered that the two most used terms are intercultural communication *competence* and intercultural communication *effectiveness*. They state, however, that there is a pronounced preference for competence over effectiveness due to the fact that the term *competence* includes the two central components of the ICC competence: the effectiveness and appropriateness (see chapter 4.4.4.) (p. 5) (see also Bradford et al., 2000, p. 31). The term *effectiveness*, on the other hand, is restricted to the effectiveness only and is therefore considered incomplete as an evaluation (Bradford et al., 2000, p. 31) Also, the fact that competence has its origins in the sociolinguistic research has no doubt been an advantage in competing with the other terms (Koester et al., 1993, p. 6).

Furthermore, another important topic in the terminology discussion concerns the distinction between *intercultural competence* (henceforth: IC competence) and *intercultural communication competence* (ICC competence). According to Saastamoinen (2000), both the terms are used widely and mainly considered synonyms for the one and same phenomenon, alias, the ability to interact effectively and appropriately with people with different cultural identities (p. 51). Crawford (2008) has analyzed that the ICC competence seems to be more used among researchers focusing on language use and social interaction between people within one culture or from differing cultures, whereas IC competence is preferred among scholars studying interpersonal development, education, adaptation and effects of value orientations (p. 99).

Byram (1997) is one of the few researchers establishing a distinction between the two labels. In Byram's view the distinction is based on the language aspect: IC competence refers to interactions in which a person is

able to communicate on his/her own language with people from different cultures or countries, whereas ICC competence should be used when a person is capable to interact in a foreign language with people from differing cultures (pp. 70-71). If this view were followed in the present study, I would use IC competence, as the FSL teachers communicate with their students mainly in Finnish.

Nevertheless, I chose to use the term *intercultural communication competence* (ICC competence) in this study due to the following reasons: first, the words *intercultural* and *competence* have the most scholarly consensus behind them. Secondly, the adjective *intercultural* is more adequate in comparison to *cross-cultural*, as the aim of the study is to examine the interaction between the Finnish teachers and the immigrants of various different backgrounds, not to conduct comparative research focusing on the cultural differences between the two groups. Thirdly, the term *competence* is more suitable than *effectiveness* as also the appropriateness is considered fundamental in this study. Finally, the choice of *ICC* competence over *IC* competence is justified, as communication is at the core of the study context in the form of the second language education. Regarding the other terminological choices in the present study, the *component* is used to refer to the key components, such as the attitude, knowledge and skills, whereas the *elements* are regarded as their subcomponents, including, for example, curiosity for diversity, linguistic knowledge and empathy.

4.2 Development of the ICC competence research

Although in today's world the new phenomena, such as the widespread migration, have made the ICC competence more prevalent than ever, the topic is not a recent one. As Spitzberg and Changnon (2009) say, ICC competence has been relevant for ambassadors, diplomats and emissaries long before the current times (p. 7). Practically, the phenomenon of ICC competence has existed for as long as the encounters between the people from different cultures have occurred. As a research topic it emerged during the 1940s and 1950s, and was first studied by the political scientists and anthropologists (Chen & Starosta, 1996, p. 356).

After 50 to 60 years of ICC competence research, the study field remains distractingly scattered. The concern for integration is shared among the majority of the ICC competence scholars (see e.g. Bradford et al., 2000, p. 28; Deardorff, 2006, p. 12; Koester et al., 1993, p. 3; Saastamoinen, 2009, pp. 49-50). Bradford et al. (2000) identify two principal reasons for the inconsistencies in the study field: first, the precedence of the practical objectives over the theoretical objectives during the first decades of the ICC competence research, and secondly, the disciplinary diversity. The fact that the diverse scholarly efforts have not been jointed has hindered the development of the research and, contributed to the incoherence of the study field (pp. 28-29).

Spitzberg and Changon (2009) relate that only by the 1970s, when the need for ICC competence was proved in practice in areas such as government, business and education, the urgency for theoretical framework was acknowledged. The development and establishment of the nation-states

had increased the need for the ICC competence study: in order to avoid international conflicts and to cooperate peacefully, the nation-states had to be concerned with obtaining mutual understanding between different nations and cultures. Also the globalized companies and organizations had recognized that it is profitable to invest in the ICC competence of their employees. Nevertheless, the widely shared theoretical tools for measuring ICC competence and to organize ICC competence training were still lacking (2009, pp. 8-9).

Spitzberg and Changnon (2009) say that as a response to the lack of integration in the ICC competence research, various scholars started to work on the theoretical framework during the 1980s. These efforts revealed the outstanding plurality of the study field and the difficulty to fit all the different perspectives into one comprehensive and all-embracing theory. Consequently, from the 1990s to the present, the ICC competence research has taken a more specific and elaborative perspective: the recent studies tend to restrict the scope on the contextual, processual and relational aspects of the phenomenon, instead of attempting to create global views of the topic (p. 9).

4.3 Diversity of models and approaches

The aim of this chapter is to introduce the prevailing complexity of the ICC competence research and to build a foundation for the theoretical framework of the study. Some ICC experts have attempted to organize the multifaceted field by classifying the diverse models and approaches into different types. I will utilise such classifications from Spitzberg and Changnon (2009, pp. 7-31),

Lustig and Koester (1993 cited in Bradford et al., 2000, pp. 33-35) and Dinges (1983 cited in Chen & Starosta, 2005, pp. 242-244) to present the great variety of perspectives a researcher can take when investigating ICC competence,

In their article Spitzberg and Changnon (2009) divide the diverse ICC competence models into five groups: 1) Compositional, 2) Co-orientational, 3) Developmental, 4) Adaptational, and 5) Causal Path Models. Lustig and Koester (1993 cited in Bradford et al., 2000) identify four different investigate approaches in ICC competence research: 1) Trait Approach, 2) Perceptual Approach, 3) Behavioral Approach, and 4) Culture-Specific Approach. And, Dinges (1983 cited in Chen & Starosta, 2005) recognizes six approaches for the study of ICC competence: 1) Overseasmanship Approach, 2) Subjective Culture Approach, 3) Multicultural Person Approach, 4) Social Behaviorism Approach, 5) Typology Approach, and 6) Intercultural Communicators Approach.

The so called “list models” of the *Compositional Models* and the *Typology Approach* share the practice of simply listing the components and elements required from a person engaged in intercultural interactions (Dinges, 1983 cited in Chen & Starosta, 2005, Spitzberg & Changnon, 2009). A typical example is the *Profile of the Interculturally Effective Person* (Canadian Foreign Service Institute), which presents a list of altogether 29 core elements a competent intercultural communicator is expected to have.

Spitsberg and Chagnon (2009) say that the Compositional Models are considered important in building the ground for the ICC competence research by identifying the building blocks for the competence. However, one of their weaknesses is that they treat the different components as individual

units and ignore the conditional relations between them (p. 15). For instance, when a person is learning a new language, most typically it has an impact on her/his cultural and linguistic knowledge. Or, like Deardorff (2006) states “--- every instance of intercultural interaction returns to re-impact the actors’ attitudes, knowledge, skills, and reflection” (p. 7). The view of interrelatedness is supported by Deardorff’s (2004) finding, proving that none of the components or elements alone is enough for the ICC competence (p. 184).

While agreeing on the shortcomings of these models, I recognize that the results of the present study will no doubt resemble the “list models”. Since the study does not aim at producing any complete model, this is not seen to be problematic. Moreover, I am recognizing the interrelatedness of the different components and elements when describing the teachers’ competence.

I also classify the three other approaches from Lustig and Koester (1993 cited in Bradford et al., 2000), thus, the *Trait*, *Perceptual* and *Behavioral* Approaches as “list models”. However, they differ from the above-discussed models in the sense that they tend to list elements only from one component. I see that the fact that they solely focus on one component is also their weakness, as they ignore the complexity of the ICC competence. The models of the Trait Approach focus on defining the specific personality characteristics, the Perceptual Approach on defining the right type of attitudes, while the Behavioral Approach focuses on identifying behavioral categories critical in intercultural interactions (Lustig & Koester, 1993 cited in Bradford et al., 2000). In the present study I avoid this shortcoming by taking into account the diversity of the components.

A common shortcoming for many models and approaches is the lack of the time aspect. *Developmental Models*, on the contrary, consider that the ICC competence develops over time, thus, the more experience a person has in intercultural interactions, the more competent she/he is (Spitzberg & Changnon, 2009). Spitzberg and Changnon (2009) consider that Bennett's *Developmental Intercultural Competence Model* has been very influential in the ICC competence research and training. Bennett (1998) divides the progression of the competence into six stages: denial, defense (reversal), minimization, acceptance, adaptation and integration. The first three stages are called Ethnocentric Stages and are characterized by the incapacity to understand and accept other cultures, while the three latter stages, called Ethnorelative Stages, are characterized by openness to new cultures (pp. 26-30). The weakness of developmental models, however, is the inability to specify the ICC competence components and elements facilitating the development (Spitzberg & Changnon, 2009). In the present study, the time aspect is taken into account, for instance, by interviewing the FSL teachers about their previous intercultural experiences.

The previous experience is valued high also in the models of the *Social Behaviorism Approach*. These models and approaches consider the experience the most crucial factor in the ICC competence (Dinges, 1983 cited in Chen & Starosta, 2005). For instance, if a teacher has earlier lived abroad or worked with people from different cultures, he/she is better prepared for intercultural interactions.

The researches representing the *Culture-Specific Approach* consider that it is impossible to name general traits, attitudes or behaviors

favorable for universal ICC competence (Lustig and Koester, 1993 cited in Bradford et al., 2000). I disagree with this consideration and presume that it is possible to define culture-general ICC competence elements. The question of culture-specific and culture-general ICC competence has been widely discussed in the ICC research and will be discussed later in this study (see e.g. Rathje, 2007, p. 257; see also chapter 4.4.5).

The opposite, thus, the culture-general perspective, is adopted in the models and approaches labeled *Multicultural Person Approach*. They accentuate the ability to adapt to challenging intercultural contexts, involving, for instance, shifting with ease from one context to another, without losing the coherence and dynamism (Dinges, 1983 cited in Chen & Starosta, 2005). This description approaches the context of the present study in the sense that the immigrant students come from various different cultures and the teachers must adapt to the truly multicultural communication environment.

Adaptation is also at the core of *Adaptational Models* in which the adaptation is seen as a criterion for the ICC competence (Spitzberg & Changnon, 2009). A good example is *The Attitude Acculturation Theory* from Berry et al. (1989 cited in Spitzberg & Changnon, 2009), who present four different options for acculturation: assimilation, integration, segregation and separation. This model offers interesting perspectives also for the present study conducted in the context of integration training. If adaptation is seen as a criterion for the ICC competence, does it mean that not only the immigrant students need to adapt to the Finnish culture and society but also the FSL teachers need to adapt in order to be evaluated competent?

Co-orientational Models emphasise that the achievement of a mutual adaptation and acceptance between the intercultural communicators is the prerequisite for the ICC competence (Spitzberg & Changnon, 2009). According to Rathje's (2007) *Coherence-Cohesion Model of Intercultural Competence*, the cultural diversity within a group creates unity in two ways: in forms of coherence, referring to interaction in which unity is reached by adaptation and, in forms of cohesion, thus, acceptance of differences within the group. Intercultural interaction can be an evaluated competence when the interaction turns into culture itself and the representatives of the two cultures become representatives of the one and same culture (pp. 260-261). This model suits for the present study in the sense that, idealistically, the competent interaction between the immigrant students and teachers results in finding unity in the diversity in the classroom and in creating a new, third culture (see also chapter 2.1.1.).

The objective of the *Causal Path Models* is to detect the different components of the ICC competence and the causality between them (Spitzberg & Changnon, 2009). A good example is Deardorff's (2006) *Process Model of Intercultural Competence*, in which the attitudes constitute the "first level" components influencing the "second level" components, including knowledge and skills. These lead to the desired internal outcome and onwards to the desired external outcome (pp. 17-18). Spitzberg and Changnon (2009) evaluate that the strength of the Causal Path Models is their applicability: it is relatively easy to apply the models in research as they are practical. The weakness, on the other hand, relies in the very same causality; the practicality is lost due to the complexity of these multidimensional models (pp. 29-34).

Furthermore, I consider that another strength in Deardorff's (2006) *Intercultural Competence Learning Spiral* is that it successfully presents the dynamic development of the ICC competence by emphasizing that the competence is an on-going, lifelong learning process (p. 7). In the present study, the teachers' ICC competence is seen as a dynamic process, with its origins in the teachers' childhood and its future in the infinite development. An absolute competence does not exist, thus, one can never be fully competent as an intercultural communicator.

Indeed, the ICC competence has been modeled in various different ways, depending on the perspectives and goals that the scholars from diverse fields and decades have adopted for their studies. Naturally, similarities can easily be indicated, as proved in the review of models and approaches presented above. Weaknesses and strengths can also be identified in all the models. These reasons contributed to fact that I found it useless to choose one model only for the study and to exclusively commit to it. Indeed, various models and approaches seemed suitable for this study for different reasons, as indicated above.

For those aiming at discovering the "perfect" ICC competence model, Spitzberg and Changnon (2009) advice that "--- the more a model incorporates specific conceptualization of interactants' motivation, knowledge, skills, context, and outcomes, in the context of an ongoing relationship over time, the more advanced the model" (p. 44). Bearing in mind this advice, I will now narrow down to the actual ICC competence components and elements and outline the theoretical framework for this study focusing on the FSL teachers' ICC competence components and elements.

4.4 Key constituents of ICC competence

One of the most fundamental questions in the ICC competence research concerns the components of the competence: what does the ICC competence consist of? This is also the main question in the present study focusing on the FSL teachers in the context of integration training. The above-discussed disintegration of the field is visible also in the diverse ways the researchers define the building blocks of the ICC competence. Nevertheless, a review over the recent ICC competence literature reveals a growing consensus on the components issue.

The strong influence of the interpersonal communication competence research is visible when identifying the commonalities in the studies on the ICC competence components. Spitzberg and Cupach's (1984) *Component Model on Relational Competence* recognizes five components, including 1) motivation, 2) knowledge, 3) skills, 4) criterion outcomes and, 5) context, of which the first four are described as personal components (pp. 117-150). Many models and approaches identifying the key components of the ICC competence establish on these five components (Spitzberg & Changnon, 2009, p.35). For example, in Lustig and Koester's (2010) definition the five main components are 1) context, 2) appropriateness and effectiveness, 3) knowledge, 4) motivations and, 5) actions (pp. 66-71).

Other scholars may name and classify the components differently, but still the above-mentioned influence is evident. For instance, Martin and Nakayama (2004) define two types of components: first, the individual

components including 1) motivation, 2) knowledge, 3) attitudes, 4) empathy, 5) behaviours and skills and, secondly, 6) the contextual components (pp. 407-419). Deardorff (2004) identifies 1) attitude, 2) knowledge/comprehension and skills, 3) internal outcomes and, 4) external outcomes. The external outcomes refer to appropriate and effective communication (pp. 198). Jokikokko (2005) presents 1) attitudes, 2) knowledge and awareness, 3) skills, 4) actions and, 5) ethical basis of ICC competence as the core components (p. 93). Salo-Lee (2007) identifies 1) cultural awareness, 2) knowledge, 3) motivation and, 4) skills (p. 74), whereas Chen (1989 cited in Chen & Starosta, 2005) identifies 1) personal attributes, 2) communication skills, 3) psychological adaptation, and, 4) cultural awareness (p. 244).

Hence, there are obvious similarities in the different approaches and models: in one way or another, at least the three components of motivation/attitude, knowledge/awareness and skills are generally included. Another way to describe them is to refer to the affective (attitude/motivation), cognitive (knowledge/awareness) and behavioural (skills) dimensions of the ICC competence (see e.g. Spencer-Oatey & Franklin, 2009, p. 79). I consider that the image of incongruences in the components issue may partially derive from the fact that the components and elements are labeled differently, although the ideas can be very similar. This is visible, for instance, in Spitzberg and Changnon's (2009) extensive list of elements collected from a vast range of ICC competence research (pp. 35-43). Also, I have discovered that in different models the elements are often classified under different key components. For example, Deardorff (2006) classifies the element of empathy

under the internal outcome component, whereas in Jokikokko (2005) it is placed under the skills component.

According to Spitzberg and Changnon (2009) the main research challenge does not remain in the key components defined at the general level but rather “at the level of specific conceptual subcomponents” (p. 35). Thus, the ICC scholars mostly agree on the key components, but the vagueness remains at the level of the elements constituting the key components. In her doctoral research study investigating the ICC competence experts’ views on the components, Deardorff (2004) asked the experts to identify central elements for the ICC competence. With an agreement of 80 – 100 %, altogether 22 elements were coequally considered fundamental in defining what constitutes the competence (pp. 183-187). The first 12 elements are:

1. Understanding others’ world views.
2. Cultural self-awareness and capacity for self-assessment.
3. Adaptability-adjustment to new cultural environment.
4. Skills to listen and observe.
5. General openness to intercultural learning and to people from other cultures.
6. Ability to adapt to varying intercultural communication and learning styles.
7. Flexibility.
8. Skills to analyse, interpret, & relate.
9. Tolerating and engaging ambiguity.
10. Deep knowledge and understanding of culture (one’s own and others’).
11. Respect for other culture.
12. Cross-cultural empathy.

(Deardorff, 2004, p. 187)

Even though only the first element received 100 % agreement from the experts participating in the study, Deardorff (2004) considers that her findings are important in the sense that “there has previously been no consensus among

experts as to what constitutes intercultural competence” (p. 185). The weakness of the study results, however, is the lack of above-mentioned specificity: “skills to listen and observe”, for instance, is very abstract as a description. The ICC competence literature in general lacks specific descriptions for the building blocks of the ICC competence (Saastamoinen, 2009, p. 53).

Based on the literature review above and particularly on the fact that a number of ICC competence models and approaches have established this particular set of components as important, I chose to found this study on 1) attitude and motivation, 2) knowledge and awareness, 3) skills, 4) appropriateness and effectiveness, and 5) context (Spitzberg & Changnon, 2009).

As explained in the previous chapter, committing exclusively to certain predetermined model or models was not considered justifiable in this study. This was also supported by the methodological choices concerning abductive data analysis; I wanted to “respect” the data and only during the analysis make the conclusive decisions of the theoretical foundation (see also chapter 5.4). Nevertheless, the influence of two scholars over others is preeminent in the analysis of the core components: the study clearly leans on the work of Deardorff (2004, 2006, 2009) and Jokikokko (2002, 2005, 2010).

Deardorff’s (2004, 2006) models (*Pyramid model of intercultural competence*; *Process model of intercultural competence*; *Intercultural Competence Learning Spiral*) identifying universal ICC competence components and elements provide a solid foundation for all ICC competence studies. She identifies the three clusters of 1) attitude, 2) knowledge and skills, 3) internal and external outcomes (2006), or the four components of 1) attitude,

2) knowledge/comprehension and skills, 3) internal outcomes, and 4) external outcomes (2004). The scholar's contribution to the contemporary ICC competence research is pivotal (see e.g. Spitzberg & Changnon, 2009, Deardorff (Ed.), 2009). Due to these reasons I chose to lean on her models in the present study.

Jokikokko's (2005) *Dimensions of IC competence* includes the components of: 1) attitudes, 2) knowledge and awareness, 3) skills, 4) actions, 5) ethical basis. The influence of this approach was increasing particularly towards the end of the study process. In her studies, Jokikokko (2002, 2005, 2010) has focused on investigating Finnish teachers' ICC competence in the context of Finnish schools and education system. This surely makes her approach particularly suitable for the present study also focusing on Finnish teachers in a Finnish educational institute.

Deardorff (2004, 2006, 2009) provides a solid foundation for the identification of the universal elements in the FSL teachers' ICC competence, whereas Jokikokko (2002, 2005, 2010) contributes with a more context-specific approach to this study operating in the particular context of FSL teaching. When compared to the five key components defined above and discussed in detail in the following subchapters, the models of the two scholars are similar as for the attitude and motivation, knowledge and awareness and, skills. Appropriateness and effectiveness is labeled as external outcomes in Deardorff (2004, 2006) and in Jokikokko (2005) it is related to actions. Nevertheless, context as an individual component is missing in both the scholars' models. However, in this case study investigating the ICC

competence in the specific context of integration training, the contextuality is regarded a fundamental component.

4.4.1 Attitude and Motivation

In Deardorff (2006), the required attitude for ICC competence is described as the “--- general openness and appreciation of cultural diversity and an ability to encounter and deal with individuals from foreign cultures in an open, curious and unprejudiced manner” (p. 8). Jokikokko (2002) considers that the right type of attitudes are based on the fundamental values and manifest in respect to diversity, motivation and engagement to promote equality and, in caring for others. Related to attitude and motivation, Jokikokko (2005) identifies another component called *ethical basis of the IC competence*, which comprises the fundamental values of equality, non-violence and human rights and, acting upon them through dialogical, respectful and equal communication (p. 93).

The terms *attitude* and *motivation* are often used to describe by and large the one and same phenomenon. Attitude is used, for instance, in Deardorff (2004) and Jokikokko (2002, 2005), whereas motivation is chosen by Gudykunst (2004), Lustig and Koester (2010) and, Spitzberg and Cupach (1984). Martin and Nakayama (2004) discuss the two terms separately: motivation refers to willingness to engage in intercultural interactions, whereas attitudes considered relevant for ICC competence include tolerance of ambiguity, empathy and nonjudgmentalism (p. 415). In the present study the attitude and motivation are seen as two different but highly interrelated components: attitude refers to pure attitudes, such as openness, curiosity and,

nonjudgementalism, whereas the motivation is seen as the willingness to engage in intercultural interactions, normally based on the above-mentioned attitudes. This definition has similarities with Jokikokko's (2002, 2005) model, in which the motivation is part of the main component of attitudes.

Martin and Nakayama (2004) consider that the lack of motivation can derive, for instance, from the fact that ICC can be uncomfortable; often people are not willing to move out of their "communication comfort zone" (p. 408). Jokikokko (2002) reminds that the attitude component is the most challenging in the sense that the stereotypical and biased thinking patterns are often composed at early age and managing to change them later on can be extremely difficult (p. 88).

The ICC competence scholars are unanimous about the fact that the right type of attitude and motivation towards intercultural interactions are the fundamental prerequisites for the ICC competence (see e.g. Deardorff, 2006, p. 8; Jokikokko, 2002, p. 87; Martin & Nakayama, 2004, p. 407). The attitudes are also closely related to the other components (Jokikokko, 2002, p. 87). The study results of the previous studies focusing on the teachers of multicultural classes similarly indicate that the attitudes have a fundamental role in the teachers' ICC competence (see e.g. Jokikokko, 2002; Isosaari & Vaajoensuu, 2002). I also presume that the attitude and motivation are fundamental in the FSL teachers' ICC competence.

4.4.2 Knowledge and Awareness

According to Gudykunst (2004), the “knowledge component of communication competence refers to our awareness of what we need to do to communicate in an appropriate and effective way with strangers” (p. 243). The more cultural and linguistic knowledge one has when communicating in intercultural contexts the less misunderstandings are likely to occur (pp. 242-243). Jokikokko (2002) considers that awareness is particularly fundamental for the teachers of multicultural classes; especially awareness of one’s own culture-bound thinking patterns and prejudices (p. 91). Thus, having knowledge and awareness of their students’ cultures, of their own culture and of the culture and communication in general should have a positive impact on the FSL teachers’ ICC competence.

The two most commonly used terms are *knowledge* (see e.g. Gudykunst, 2004; Lustig & Koester, 2010; Martin & Nakayama, 2004) and *awareness* (see e.g. Jokikokko, 2002). In some presentations the component is labeled as *knowledge and awareness* (see e.g. Jokikokko, 2004) and in others they represent two separate components (see e.g. Salo-Lee, 2007). Regardless of the labeling, both the knowledge and awareness are considered fundamental in most models. In the present study I use knowledge to describe the information one gains through practical experience like living in a foreign culture or, theoretical information, such as reading a book about another culture. The awareness refers to gaining insight, taking perspective and thinking ethno-relatively; it is “critically processed” knowledge.

In various conceptualizations the most fundamental is the self-knowledge, thus, knowing one's strengths and weaknesses as a communicator, and the cultural self-awareness, alias, knowing one's own culture(s) (see e.g. Jokikokko, 2002, p. 88; Martin & Nakayama, 2004, p.410; Deardorff, 2006, p. 15). In addition, it is crucial to have knowledge of other cultures and particularly of others' worldviews, and to understand the impact of culture on individual's behavior and communication (Deardorff, 2006, p. 15; Jokikokko, 2002, p. 88). Nevertheless, Jokikokko (2002) reminds that the knowledge of certain culture easily transforms into stereotypical thinking and therefore it is fundamental to see the dynamic nature of culture and to encounter people as individuals, not only as representatives of certain cultures (p. 88). Awareness of the societal, historical, religious and political contexts influencing the interaction is equally important (Deardorff, 2006, p. 15; Jokikokko, 2002, p. 88).

Another important aspect of knowledge is the linguistic knowledge, as labeled in Martin and Nakayama (2004), referring to the awareness of the difficulty of learning a second language (p. 412). If the teachers participating in the present study have personal experience of language learning, it supposedly has a positive impact on their ICC competence; it develops their communications skills and make it easier to take an empathic attitude towards the immigrant students learning Finnish as a second language. Moreover, Deardorff (2006, p. 15) considers that in ICC situations it is useful to have some sociolinguistic awareness concerning the relation between the language and the reality. Thus, the "language does not serve only as a tool for

communication, but in addition it is a ‘system of representation’ for perception and thinking” (p. 13), as formulated in Bennett (1998).

4.4.3 Skills

In most ICC competence models ICC competence scholars present knowledge and skills as two separate components, while accentuating their interrelated nature (see e.g. Deardorff, 2006, p. 7; Martin & Nakayama, 2004, p. 407). In this study their interrelatedness is acknowledged but I present them separately due to practical reasons. According to Deardorff (2006), the ICC competence experts consider that the skills are more critical than the knowledge; the right type of skills make it possible to gain and process the right type of knowledge, thus, the knowledge is dependent on the skills (p. 8.).

Also this component can be addressed differently in different ICC competence models and approaches, although *skills* seems to be the most common (see e.g. Deardorff, 2006; Gudykunst, 2004; Jokikokko, 2002; Salo-Lee, 2007). Lustig and Koester (2010) label it as *actions*, whereas Martin and Nakayama (2004) talk about *behaviours and skills*. In the present study I will use *skills*.

According to Jokikokko (2002), the fundamental skills in the ICC competence include the ability to be critical, to take perspective and to be empathic. Also adaptation skills and the strong interaction skills, such as the language skills, ability to interpret gestural language, and, negotiation and conciliation skills, are considered essential (p. 88). Deardorff’s (2006) skills include very general type of skills: “to listen, observe, interpret, analyse,

evaluate and to relate cultural elements” (p. 8). Bennett (1998) identifies message skills, behavioural flexibility, interaction management and social skills (pp. 246-249).

The ICC scholars have differing opinions on whether language skills are a fundamental element in the ICC competence, as affirmed in Deardorff’s (2006) study on the intercultural experts (p. 15). Deardorff (2006), for instance, considers that speaking a foreign language can be helpful, but is not a critical element (p. 8). On the other hand, Jokikokko (2005) lists language skills as one of the main elements in the skills component (p. 93). More specifically, Jokikokko (2002) states that it is important to be able to understand the other’s language and its special features (p. 88). Also Gudykunst (2004) sees that the ability to speak another language is an important skill; not necessarily to communicate fluently, but for the sake of experiencing different languages and learning about different cultures (p. 266). Thus, commanding different languages can be seen central in the sense that it improves one’s cultural and linguistic knowledge.

Gudykunst (2004) considers that the skills required for competent ICC are those related to managing anxiety and uncertainty (pp. 253-270). One of the most fundamental among these skills is the ability to empathize, thus, the ability to understand the others’ feelings (Gudykunst, 2004, p. 260). Gudykunst (2004) rationalizes that “the greater our empathy, the more accurate our predictions of and explanations for strangers” (p. 263). Indeed, the ability for empathy is widely considered a central element for the ICC competence, although it can be categorized under different component.

The researchers sometimes make a division between the culture-specific and culture-general knowledge and skills (see e.g. Lustig & Koester, 2010, pp. 68-70; Martin & Nakayama, 2004, p. 415). In the context of the present study, the FSL teachers' culture-specific knowledge refers to being familiar with their immigrant students' cultures and similarly, culture-specific skills refer to the teachers' ability to behave according to such culture-specific knowledge. In this study, however, the focus is on the culture-general knowledge and skills, as the students come from various different cultural backgrounds. Deardorff (2006) defines culture-general skills as "skills for acquiring and *processing* knowledge about other cultures as well as one's own culture" (pp. 15-16).

4.4.4 Appropriateness and effectiveness

Including the appropriateness and effectiveness in the definition of the ICC competence is widely acknowledged among today's ICC experts (see e.g. Bradford et al., 2009, p. 32; Koester et al., 1993, p. 6; Spencer-Oatey & Franklin, 2009, p. 53). The two concepts have their origins in Brian Spitzberg and his colleagues' work on interpersonal communication competence (Bradford et al., 2009, p. 31; Deardorff, 2006, p. 16; Lustig & Koester, 2010, pp. 65-68). This definition on interpersonal communication competence includes the two central components of the ICC competence:

"Competent communication is interaction that is perceived as effective in fulfilling certain rewarding objectives in a way that is also appropriate to the context in which the interaction occurs."
(Spitzberg, 1988 cited in Spencer-Oatey & Franklin, 2009, p. 53)

Spitzberg and Cupach (1984) conceptualize effectiveness as “successful adaptation to or resolution of interpersonally problematic situations and the achievement of intended or desirable results through communication” (p. 103). By other words, the communication is evaluated effective when the goals of the interaction are reached. In this study, the FSL teachers’ main objective is to teach successfully. Thus, effective communication should have a positive impact on the students’ learning.

According to Spitzberg and Cupach (1984), communication is appropriate when “the interactants perceive that they understand the content of the encounter and have not had their norms or rules violated too extensively” (p. 101). By other words, appropriateness means that the interactant’s communication is adapted to the given context and relationship. In the context of the FSL teachers teaching multicultural classes, the appropriateness could be translated, for instance, as the teacher’s awareness of the diversity in the classroom and the ability to act respectfully and equally towards all the students.

ICC competence models emphasizing the importance of the effectiveness in the ICC competence have been criticized for being too goal-oriented (Rathje, 2007, p. 257). Wierlacher (2003 cited in Rathje, 2007) argues that instead of measuring the success of communication on the basis of reaching goals, it should be measured on the basis of individual growth (p. 257). I consider that Jokikokko’s (2005) model is a good example of a model in which the individual growth has a central role in form of the components of ethical basis and actions. The actions are described as acting against the inequality, racism, prejudices and all types of discrimination (p. 93). According

to Jokikokko (2002), the importance of this component is emphasized particularly among the representatives of the critical pedagogy: they consider that the teachers and educators should be educated to become the societally active actors defending the equality, human rights and democracy in the globalized world (pp. 88-89).

Emphasizing the importance of personal growth in the definition of the ICC competence has been criticized for being too idealistic (Rathje, 2007, pp. 256-257). Rathje (2007) considers that having the emphasis on effectiveness may encourage people to use the ICC competence for manipulative and strategic purposes. This would be particularly harmful in contexts characterized by power differences between the interactants. Another weakness of the effectiveness-focused models is the ignorance of the external factors influencing the success of the interaction; this may lead to a situation in which the role of the ICC competence is exaggerated beside the other factors (pp. 256-257). In the present study, for example, the FSL teachers' ICC competence is one of the several factors influencing the immigrant students' learning. Thus, in order "to prevent intercultural competence from becoming a concept understood simply as a 'key to success' ---" (p. 257), Rathje (2007) suggests that a clear distinction should be made between the concepts of *intercultural competence* and *successful interaction*.

I consider that some ICC competence models manage to include successfully both the effectiveness and the individual growth aspects, which are considered equally essential in the present study. In Deardorff's (2006) model, for instance, I interpret that the internal outcome component represents the individual growth as it includes elements such as empathy and an ethno-

relative view. The external outcome component, on the other hand, evaluates the effectiveness and appropriateness of the actual communication. Both the effectiveness and the individual growth are considered essential in the present study.

4.4.5 Context

According to Saastamoinen (2009), the ICC competence research has previously been criticized for not sufficiently considering the context (p. 55). Earlier the descriptions of the ICC competence were concentrated on the interactant's individual characteristics, thus, the attitude/motivation, knowledge/awareness and skills, and the contextual factors were often ignored (Lustig & Koester, 2010, p. 67). Today the importance of the contextuality is increasingly accentuated (Saastamoinen, 2009, p. 55; see also Chen & Starosta, 2005, pp. 241-242; Lustig & Koester, 2010, p. 65; Martin & Nakayama, 2004, pp. 106-109; Spitzberg & Cupach, 1984, pp. 106-109). According to Jokikokko (2002) the recent studies suggest that certain elements of the ICC competence remain the same for each and every context but other elements always depend on the specific context (p. 91). This idea is shared in the present study: I expect to discover that the FSL teachers' competence has some unique elements, while it also shares other elements with other contexts.

The diverse contexts influencing the intercultural interaction may include, for instance, social, political, historical, economic, racial, gender and relational contexts (Martin & Nakayama, 2004, pp. 418-419). Saastamoinen (2009) reasons that the contextual factors can also refer to the nature of the

situation, to the relation between the interlocutors, and to the interlocutors' roles and goals. What is required cognitively, behaviorally and affectively from the interlocutor's part in the given communication situation is determined by the specific context (p. 55). Thus, what is considered appropriate in one culture or context, may be interpreted inappropriate in another. Also, contextuality has its origins in interpersonal communication competence research:

“--- while some communicators have traits that allow them to display competence across more situations than other communicators, traits alone are insufficient for predicting and judging competence *in situ*, because the requirements for appropriate and effective communication vary with situations.”
(Spitzberg & Cupach, 1984, p. 109)

In the present study the contextual factors influencing the communication between the teachers and their students are particularly varied: the diversity at least in the relational, national, ethnic, social, historical, generation and gender contexts should be considered when analyzing the interactions in the classroom. Also there may be differences in the interpersonal encounters between the teacher and an individual student: interacting with an Estonian versus Somali student or a male versus female student is influenced by different factors.

Contextuality is related to the question of culture-general versus culture-specific competence, or context-specific versus universal competence – a division which has been widely discussed in the ICC competence research (see e.g. Rathje, 2007, p. 257). Contextuality questions the universal conceptualizations of the ICC competence: what is the utility of the general ICC competence models if each communication context is unique and the ICC competence should always be redefined according to it? In this study, the two

approaches are not regarded as conflicting but as complementary to each other. Nevertheless, as Saastamoinen (2009) states, it is easy to refer to contextuality in the theoretical level, but applying the theory into the practice is more challenging and leaves many questions (e.g. “Contextuality refers to what exactly?”; “Is culture one of the contextual factors?”) unanswered (p. 55).

Moreover, the contextuality is related to the question concerning the “location” of the competence. According to Spitzberg and Changnon (2009), this question remains unresolved in the study of ICC competence (p. 44). The scholars’ views on this issue have varied greatly on “whether intercultural communication competence resides within an individual, the social context, the culture, or the relationship among individuals, or some combination of these possibilities” (Koester et al., 1993, p. 7; see also Saastamoinen, 2009, p. 53). Particularly the early researchers behind the “list models” of the ICC competence believed that the competence resides in the interactant’s characteristics, such as attitudes, values and personality (Koester et al., 1993, p.7). Today many researchers see that the “judgements of competence are relational outcomes” (Koester et al., 1993, p. 7). According to this view, the competence cannot reside in one of the individuals in interaction, but in the interaction itself between two or more interactants, determined by the given context.

Furthermore, it is widely considered that ICC competence is a “social judgment” (p. 65) made by the persons who participate themselves in the interaction (Lustig & Koester, 2010; see also Koester et al. 1993, p. 7). In their work on interpersonal communication competence, Spitzberg and Cupach (1984) specify that the competence is “an impression that a person has of self

or other” (p. 115). Thus, a person can evaluate either her/his own competence or the interlocutor’s competence in a given communication context. Therefore, including the impressions the teachers have of themselves and of their students in terms of intercultural interactions is considered particularly important in this study.

4.5 Theoretical assumptions for this study

In the previous chapters I have approached the study of ICC competence from various perspectives, including the rationales, terminology, history, models, and key components. I have worked on the theoretical framework of the study by reviewing previous ICC competence literature from the perspective of the study aim. I will now conclude the chapter by collecting together the theoretical assumptions established during the review. This collection will form the basis on which the research questions presented in the following methodology chapter will build on.

This study explores the perceptions and experiences concerning ICC competence that FSL teachers involved in integration training have. The study is motivated by demographic, societal, economic, peace, interpersonal, educational, pedagogical and theoretical rationales (see e.g. Chen & Starosta, 1996; Lustig & Koester, 2010). As for the terminological choices, I decided to use the term *intercultural communication competence* (ICC competence) to describe the phenomenon under analysis. Furthermore, I consider that ICC competence comprehends of main *components*, each consisting of diverse

elements (see e.g. Bradford et al., 2000; Saastamoinen, 2009; Spencer-Oatey & Franklin, 2009).

This study does not aim at creating a new ICC competence model, neither is it exclusively based on a single approach. The data will be analysed in view of the following five components: 1) attitude and motivation, 2) knowledge and awareness, 3) skills, 4) appropriateness and effectiveness, and 5) context. This division is based on the notion that a number of ICC competence models and approaches have established this particular set of components as important (Spitzberg & Changnon, 2009). Nevertheless, as Deardorff's (2004, 2006, 2009) and Jokikokko's (2002, 2005, 2010) models were considered particularly suitable for this study, their influence is the most prominent in the description of the components and elements.

Attitude and motivation are seen a prerequisite for FSL teachers' ICC competence (see e.g. Deardorff, 2006; Jokikokko, 2002). They are also regarded as the most challenging in the sense that the stereotypical and biased thinking patterns are often composed at early age and changing them later on can be extremely difficult (Jokikokko, 2002). The two components are treated as highly interrelated: Attitude refers to actual attitudes such as nonjudgementalism and curiosity towards diverse people. Attitude forms the basis for the motivation, which can be translated for instance as the willingness to interact with diverse people (Jokikokko, 2002; 2005).

Having knowledge and awareness of the students' cultures, of their own culture and of culture and communication in general, is considered critical for FSL teachers' ICC competence (see e.g. Deardorff, 2006; Jokikokko, 2002; Martin & Nakayama, 2004). Moreover, awareness of one's own culture-bound

thinking patterns and prejudices is particularly fundamental (Jokikokko, 2002). Knowledge is defined as more theoretically oriented, whereas awareness is seen as “critically processed” knowledge. The line between the two is, however, vague. Also linguistic knowledge and sociolinguistic awareness are seen as essential elements (Deardorff, 2006; Martin & Nakayama, 2004). Awareness of the societal, historical, religious and political contexts influencing interaction is equally important (Deardorff, 2006; Jokikokko, 2002).

Empathy, ability to take perspectives, and adaptation skills are examples of skills that are regarded fundamental for the FSL teachers’ competence (see e.g. Gudykunst, 2004; Deardorff, 2006; Jokikokko, 2002). Also language skills are considered pivotal in this study (Gudykunst, 2004). One of the most critical skills is the ability to empathize (see e.g. Gudykunst, 2004; Jokikokko, 2005). The focus is on culture-general skills and knowledge, as the teachers interact with students from a variety of cultural backgrounds (see e.g. Lustig & Koester, 2010).

Effectiveness refers to the teachers’ main goal, which is to be successful in their teaching job (Spitzberg & Cupach, 1984). Thus, the teachers’ communication should have a positive impact on the students’ learning. The teachers’ appropriate communication can be seen as the ability to act respectfully and equally towards students, by taking into consideration their diverse backgrounds (Spitzberg & Cupach, 1984). Besides seeing competence as effective and appropriate communication, it is also regarded from the point of view of the FSL teachers’ individual growth (see e.g. Wierlacher, 2003 cited in Rathje, 2007).

The aim of the study is to identify ICC competence components and elements both in the universal and context-specific levels. As this study is delineated by the specific context of integration training and by the particular case of the FSL teachers of Vantaa Adult Education Institute, the importance of context is acknowledged in the description of the teachers' ICC competence (Saastamoinen, 2009; see also Chen & Starosta, 2005). It is considered that the teachers' ICC competence consists of both universal and context-specific constituents; the two are regarded as complementary (see e.g. Jokikokko, 2002). The contextual factors to be considered when defining the FSL teachers' ICC competence are varied: interaction is influenced, for instance, by the nature of the situation, by the interactants' roles and by the relation between the interactants (Saastamoinen, 2009). Also national, social, religious, generation and other contexts affect the communication between the teachers and their students (Martin & Nakayama, 2004).

Furthermore, the teachers' ICC competence is seen as a dynamic process with its origins in the teachers' childhood and its future in the infinite development (see e.g. Deardorff, 2006). Previous intercultural experience is expected to have a positive impact on the teachers' ICC competence (see e.g. Spitzberg & Changnon, 2009). Moreover, the interrelatedness and interdependence of all the components is acknowledged (see e.g. Deardorff, 2004); dividing the ICC competence into separate components and elements is considered somewhat artificial and done purely for analytical purposes. As for the "location" of ICC competence, in this study it is assumed that the competence resides either within individuals, social contexts, relationships, cultures or, in a combination of these (Koester et al., 1993; see also

Saastamoinen, 2009). Finally, it is acknowledged that the ICC competence is judged the most accurately by the persons who participate themselves in the interaction, thus, in this case either by the teachers or by the students (see e.g. Lustig & Koester, 2010). The present study establishes on the interpretations based on the teachers' accounts of intercultural interactions, culture(s), language(s) and communication and, on the teachers' own conceptualizations of ICC competence.

5 METHODOLOGY

In this chapter I will explain the research methodology of the study. I will first repeat the aim and research questions presented in chapter 1. Second, I will describe the main characteristics of this qualitative case study. Third, I will present the data collection and data analysis methods. Finally, I will explain how the research ethics are taken into consideration in the study.

5.1 Aim and research questions

The aim of this qualitative case study is to identify the main components and elements constituting FSL teachers' ICC competence. In order to achieve this aim, seven FSL teachers of Vantaa Adult Education Institute were interviewed about their previous intercultural experience; their perceptions of cultures, languages and cultural diversity in the classroom; and of their conceptualizations of ICC competence. Theoretically, the research is based on the following ICC competence components: 1) attitude and motivation, 2) knowledge and awareness, 3) skills, 4) appropriateness and effectiveness, and 5) context. The study does not aim at assessing the FSL teachers' competence but simply at identifying both universal components and elements and context-specific components and elements particular for FSL teachers involved in integration training. The teachers' own conceptualizations of competence are

considered integral when outlining the profile of their ICC competence. Hence, this study builds on the following research questions:

RQ1: How do ICC competence components and elements manifest in the accounts of FSL teachers?

RQ1.1: How does the competence appear in context-specific level?

RQ1.2: How does the competence appear in universal level?

In order to find answers to the research questions above, various methodological choices were made during the different stages of the study project. These choices concerning the strategy, data collection and data analysis are rationalized and described in the following.

5.2 Qualitative case study: Finnish teachers' ICC competence at Vantaa Adult Education Institute

The present study is an empirical study as the data and results are obtained by interviewing the Finnish teachers and by analysing their ICC competence based on the interviews. Tuomi and Sarajärvi (2012) state that the main difference between empirical and theoretical research remains in the data: in its quality, collection, observation and analysis. In empirical research the data collection and analysis grow in importance as the reliability of the study is based on their valid description, whereas in theoretical studies the research literature represents the data and the reliability depends on the validity of these sources

(pp. 20-21).

Qualitative research is often defined by what it is not, thus, quantitative or statistical research, aiming at analysing the study objects with numbers (Lindlof and Taylor, 2002, p. 18). Walker (2004) clarifies the distinction between quantitative and qualitative research by stating that qualitative researchers want to reach the meaning behind the numbers and to “see the world as it is to others” (p. 7). Indeed, qualitative research, being based on the philosophical orientation of interpretivism, seeks to interpret and describe the “situated form, content and experience of social action” (Lindlof and Taylor, 2002, p. 18). Thus, the present study is clearly qualitative, as it aims at describing the FSL teachers’ ICC competence by analyzing their experiences, perceptions and attitudes concerning intercultural interactions, ICC competence and culture.

Cresswell (2008) defines case study as an investigation of a system, which has been delineated in terms of place, time or physical boundaries (p. 476). As the Vantaa Adult Education Institute and its Finnish teachers of the integration courses clearly represent a separate system, the present research is a case study. The system or case under evaluation is designated by the specific educational institute organizing integration training, by the teachers of the specific type of courses, and by the specific time of conducting the research.

Saarela-Kinnunen and Eskola (2010) state that the selection of a case is based either on practical or theoretical interest (p. 192). In the present study the interest is practical as the idea was born at my workplace at Vantaa Adult Education Institute. The idea of conducting the research in my own working context was particularly motivating, as the study results could be

fascinating and advantageous for the whole work community. The manager of the Immigrant Education Unit also showed a positive and encouraging attitude towards the study since the beginning of the project. Furthermore, my familiarity both with the study setting, thus, the premises of the institute, and with the study scene, alias, the interactions between the teachers and the students, were practical reasons motivating the selection of this particular case.

Although the case of this study is based on a particular, practical interest described above, it is seen as a typical rather than an unusual case. A case study can represent either an intrinsic, alias, unusual case, or an instrumental case, in which the interest lies in the research topic, not in the case itself (Cresswell, 2008, pp. 476-477). This case study is clearly instrumental, as the aim is to provide insight into the FSL teachers' ICC competence in general, and the case is seen as one typical case among various similar cases. Basically, the study could have been conducted in any other educational institute providing integration training for immigrants.

Whether the case study is a suitable method for scientific research is a disputed topic among the researchers (Becker et al., 2005). The case study critics typically point out the generalizability issue: the results of a case study cannot be generalized because of their inherent subjectivity and their small number of study participants (Becker et al., 2005). Normally the descriptive and detailed case study results are ideal, however, for transferability, which refers to transferring the results to another context with similar characteristics (Becker et al., 2005). More specifically, Eskola and Suoranta (1998) explain that in case studies the generalizations are made from the interpretations, not directly from the data (pp. 65-68). In other words, the generalizability can be

understood in theoretical terms: the aim is to generalize and expand the theory. Hence, the present instrumental case study aims at the transferability of the results and, thus, at the development of the ICC competence theory. Idealistically, it would provide insight not only for the teachers of the Vantaa Adult Education Institute but for the FSL teachers of the integration courses in general, or on a more general level, to all teachers working with immigrants.

As mentioned above, case studies typically aim at producing descriptive in-depth knowledge of the study object (Saarela-Kinnunen & Eskola, 2010; Cresswell, 2008; Syrjälä, 1995). Syrjälä et al. (1995) state that “a case study represents pervasive and systematic description of the quality of the phenomenon under evaluation” (p. 13). Indeed, the objective of this thesis is to identify the components of the FSL teachers’ ICC competence and also the particular characteristics differentiating this professional group of people from the rest of the population.

In order to obtain pervasive in-depth knowledge, a case study is commonly a multi-method study, thus, the data are collected by using various methods (Cresswell, 2008; Saarela-Kinnunen & Eskola, 2010; Syrjälä, 1995). Nevertheless, in the present case study the data were collected by means of interviews only due to practical reasons described below. However, the fact that I have a strong preconception of the study scene is instrumental for gaining pervasive in-depth knowledge of the study object: during my personal career at the Vantaa Adult Education Institute, I have been observing the interactions between the students and the teachers, and I have been talking with the teachers about the themes present in the study. This participative and subjective perspective from the researcher’s part is typical for case studies and it is seen

as an advantage in the present study (Saarela-Kinnunen & Eskola, 2010).

Finally, as Saarela-Kinnunen and Eskola (2010, p.190) state, there is no unambiguous definition for a case study and each case study is conducted in a different way. It is also usual that the studies do not strictly represent a single strategy or aim, but are rather incorporating several strategies and aims (Saarela-Kinnunen & Eskola, 2010, p. 190).

5.3 Data collection: Qualitative interview

An interview is a conversation in which the interviewer is seeking answers for a particular purpose from the interviewee (Gillham, 2000, p. 1). In the present study this particular purpose is to investigate the teachers' ICC competence by using qualitative interview as a data collection method. As formulated in Lindlof and Taylor (2002) "understanding the social actor's experience and perspective through stories, accounts, and explanations" (p. 173) is one of the central purposes of the qualitative interview and as such, proves to be a suitable method for this study. Indeed, the aim of this research is to explore the ICC competence through the stories, accounts and explanations emerging in the teachers' interviews.

Collecting data in form of a questionnaire was first considered an option, as it was seen as a relatively effortless method for the teachers: the interviews supposedly take more time and effort for the research participants. Nevertheless, I ended up choosing the interview method due to the following reasons: When compared to a questionnaire, an interview is more flexible as it allows for clarifications in case of ambiguities or misunderstandings between

the research participants and the researcher (Hirsjärvi & Hurme, 2009, p. 36). Furthermore, the predefined options given in a questionnaire rarely manage to reach the worldview of the research participants as they are limiting their freedom of expression (Hirsjärvi & Hurme, 2009, p. 37) These observations are particularly relevant when a study aims at exploring an abstract phenomenon, such as the ICC competence.

Observation would be, on the other hand, another suitable data collection method for the present study. A multi-method approach was initially considered by combining the two methods of the teachers' interviews and the classroom observations on the actual interactions between the teachers and the students. Nevertheless, this plan was abandoned as I saw that the interviews alone would produce a sufficiently rich data. In case the data had appeared thin, I would have collected more data by means of other methods.

5.3.1 Interviewees: Finnish as Second Language teachers

The FSL teachers of the integration courses organized at the Vantaa Adult Education Institute represent the interview participants of the present research. Initially, interviewing the students and involving their perspective in the study was also considered. As communication always requires at least two sides, the students' experiences and opinions concerning communication with their teachers are of great interest when investigating the teachers' ICC competence. Nonetheless, in order to limit the scope of the study, this thesis focuses on interviewing only the FSL teachers, whose experiences, attitudes and ideas will present the data for the analysis of their ICC competence.

At the time of conducting the interviews (February 2012), altogether seven full-time FSL teachers were employed at the institute and they were all willing to participate in the study. Except for the profession, the seven teachers have diverse backgrounds and qualities.

The career and study backgrounds are varied: three of the seven teachers are Masters of Arts in Finnish; three have graduated in other languages. Thus, using the title of FSL is not based on the interviewees' qualifications in terms of educational background, but rather on their self-concept and on the employee's perspective.

The largest age difference among the respondents is more than 30 years. The most recent teacher has worked at the institute for 16 months (at the time of the interviews), whereas the most experienced has been employed since the 1990s. Six of the seven teachers are women. One of the teachers is not born in Finland. The cultural, educational and career backgrounds of the respondents are considered in the study as far as they are relevant for the analysis of the FSL teachers' ICC competence.

All the interviewees are my colleagues which I considered not problematic but mainly favorable, as it made the rapport establishing effortless: a trusty and relaxed interview atmosphere was created easily. As Lindlof and Taylor (2002) say, qualitative interviews often "take on the form and feel of talk between friends: loose, interactive, and open-ended" (p. 71). The fact that I had the opportunity to introduce my thesis topic during informal conversations with the teachers before the actual interview, and that they considered the study interesting and important no doubt made them participate in the interviews with an unsuspecting, open and curious attitude. Indeed, according to Lindlof

and Taylor (2002) informing participants clearly and openly about the research purposes is central in rapport establishing (p. 189).

5.3.2 Interview design: Semi-structured interview

The interview form used in this study is a semi-structured interview. This means that the interview has a predefined structure in terms of themes and suggested questions, while it also allows for changes in the order and form of questions (Hirsjärvi & Hurme, 2009, p. 47; Kvale, 1996, p. 124). A previously planned set of questions was considered necessary in order to restrict the conversation to the phenomenon under analysis. In an unstructured interview, guiding the conversation to the right direction would have been challenging. Furthermore, the choice of a semi-structured interview over an unstructured interview is justified by the fact that the focus of the data analysis on the ICC competence components was delineated before writing the interview, which gave a certain predefined structure to the interview (Hirsjärvi & Hurme, 2009, p. 47). A structured interview, in which the researcher cannot deviate from the predefined interview guide, was never an option as it does not allow for adjustments in the questions and in their order, which is often necessary when discussing abstract topics such as the ICC competence (Hirsjärvi & Hurme, 2009, p. 44).

Hence, the interview protocol, available in Appendix 3, served as basis for the interviews, but was not followed too strictly: when necessary, the questions were rephrased, omitted or posed in different order, additional and clarifying questions were made and examples and comments were given. When

preparing the protocol, I started with writing the individual questions and then classified them under four main themes in order to give structure to the interview: A. Background, B. Culture(s), C. Intercultural Communication Competence, D. Integration. Although only one of the themes is in the focus of the study (ICC competence), I considered that hearing the teachers' opinions and perceptions about the notion of culture and integration would be equally fruitful for the analysis of their ICC competence. The questions were motivated by the ICC competence theory, as I had profoundly familiarized myself with the research literature before writing the questions.

Each theme is followed by one to three main questions, which are again followed by various sub-questions. The main questions were to be asked systematically in all the interviews, whereas the sub-questions served as backup questions. The nondirective main questions were asked first so that the interviewees would answer freely and not according to my assumptions (Lindlof & Taylor, 2002, p. 202). However, often the main questions had to be specified with the more directive sub-questions in order to clarify the meaning of the question.

I started the interview with the simple question of educational and professional backgrounds in order to make the interviewee feel confident and relaxed with her/his answers and with the interview situation (Hirsjärvi & Hurme, 2009, p. 107). Also, the language was rather simple and the questions were concise (Hirsjärvi & Hurme, 2009, p. 105). As it was acknowledged that the interview included some relatively theoretical and abstract questions (e.g. *What does culture mean to you?*), counterbalance was given in form of more practical questions (e.g. *In what ways is the Finnish culture explored in your*

class and in what ways and what extent are the students' own cultures present?). I also paid attention not to give predefined perspectives to the interviewees. For instance, the term *cultural difference* presuming and emphasizing the difference was not part of the interview vocabulary. Instead of asking *How do the cultural difference manifest in the class room?*, I asked *How do the different cultures appear in the class room?*.

5.3.3 Interview practices

In order to practice and test the interview before the actual interviews with the teachers, I conducted a pilot interview with a colleague from the Master's Degree Program in ICC. The seven face-to-face interviews with the FSL teachers of the integration courses were conducted at the Vantaa Adult Education Institute during February 2012. The duration of the interviews varied between 36 minutes to 1 hour 34 minutes. The most usual duration was approximately 1 hour 20 minutes. The interviews were conducted in Finnish and they were recorded.

The main interview questions and teachers' background inquiry, available in Appendix 2, was given to most of the teachers one day before their interview. Two interviewees received it only some hours before the interview due to practical obstacles in reaching the teachers. Beside the main interview themes and questions the form includes the definitions of the terms of *intercultural communication* and *ICC competence* and a few questions concerning the teachers' background. However, the background questions were eventually ignored in the analysis as the answers were returned mainly

incomplete. By giving the form to the teachers before the interviews, the interviewees were oriented with the interview topics and it was arguably easier for them to answer the challenging questions. I consider that this also turned the interview situation less stressful for the teachers as I had noticed some level of stress in informal discussions concerning the interviews.

5.4 Data analysis: Abductive content analysis

The data analysis process was initiated with the transcription of the recorded interviews. I transcribed the seven interviews almost entirely and in relative detail, as I preferred to do the mechanical transcription first and only then begin with the actual analysis. Nevertheless, as the interest remains on the content rather than on the communication of the interviews, it was not necessary to transcribe the interviews verbatim (Ruusuvuori, 2010). Thus, fillers, searching for correct words, repetition and parts of irrelevant information were not transcribed. I marked these omissions with ---. Furthermore, some parts were omitted in order to protect the teachers' confidentiality. For the same reason and in order to make the sentences more understandable, I modified and added some words and marked them with []. Words in parentheses were added in order to clarify the message of an incomplete sentence.

The method of analysis chosen for this study is abductive content analysis (*teorialähtöinen sisällönanalyysi*). Tuomi and Sarajärvi (2009) explain that content analysis is a method of analysis which allows for analyzing systematically and objectively different types of research documents, including

interviews. With content analysis the data can be organized into a description with a concise, logical and general form, adaptable for reliable conclusions (p. 103). Eskola (2001, 2007 cited in Tuomi & Sarajärvi, 2009, pp. 95-100) divides the different types of content analysis in three categories according to their theoretical stance: 1) In inductive analysis (*aineistolähtöinen*) the data guide the analysis process; 2) In deductive analysis (*teorialähtöinen*) the analysis is determined by the theoretical framework of the study; 3) Abductive analysis (*teoriaohjaava*), which was chosen for the present study, is situated in between the two, as the analysis is motivated both by the data and by the theory.

During the analysis process I created an analysis table placed in Appendix 4, which was adapted from Tuomi and Sarajärvi (2009, pp. 117-118). The first page of the six-page table is placed in Appendix 4. Horizontally, the table is divided into five sections according to the five stages of the analysis: *Codes I* include the original data, thus, the direct quotes and ideas selected from the teachers' interviews in view of the research questions and study aim. *Codes II* present the original data in a summarized form. In *Categories*, I have made the interpretation of the codes in view of the theoretical background of the study. *ICC competence elements* consist of the identified elements, and *ICC competence components* conclude the analysis by classifying the elements into the key components. Thus, the analysis process starts inductively but gradually the influence of the theory increases, which is typical for abductive analysis (Tuomi & Sarajärvi, 2009, p. 97). More specifically, the first two sections are clearly data oriented, whereas the last two sections are theory oriented. The most fundamental interpretation is made in the third stage, in which the data

meets the theory.

Vertically, the table is divided into the seven main themes (e.g. *Intercultural experience, Perceptions of culture(s)*) and various subthemes (e.g. *Work experience, Concept of culture*). The analysis progressed simultaneously both horizontally and vertically. The codes were first selected from the interviews in view of the research questions and study aim. The codes were then analyzed through the five horizontal stages and classified vertically under the correct theme.

To give an example of the progress of the data analysis, I will explain how the interpretation is done from codes to components (see Appendix 4). Under the subtheme of *Work experience*, the code *1 has previous work experience with immigrants/people from different cultures*, is summarized into *has intercultural work experience* and *willing to work with people of diverse cultural backgrounds* in code 2. As the data meet the theory in the section of categories, the codes are translated into *open and curious attitude towards new and different people* and *able to adapt to multicultural work environments* (see e.g. Deardorff, 2004; Jokikokko, 2005; Spitzberg & Changnon, 2009). Further on, the concrete ICC competence elements are identified, thus, *curiosity and openness towards diversity* and *adaptability*. Finally, the elements are categorized into the components of *attitude and motivation* and *skills*.

I considered the abductive analysis the most suitable for my study as the theoretical framework is influencing the research throughout the study project, but at the same time the data orientation is imminent (Tuomi & Sarajärvi, 2009, p. 96). It was obvious since the beginning of the study that the

analysis would be based on specific ICC competence components. This made it impossible to use the inductive analysis. At the same time, I did not want to restrict the analysis to a predetermined theoretical framework before the analysis process, which would have been necessary in case of deductive analysis. I wanted to “respect” the data and only during the analysis process make the conclusive decisions concerning the theoretical framework. Moreover, as this study is not testing any ICC competence model, but aiming at gaining new perspectives in the unexplored context of the integration training, it is justified to analyze the data abductively rather than deductively (Tuomi & Sarajärvi, 2009, p. 96).

5.5 Research Ethics

The ethical principles set by the National Advisory Board on Research Ethics in Finland (2009) serve as a guideline for the ethical questions considered in this study. These principles are based on three main considerations: 1) Respect the research participant’s autonomy; 2) Avoid harming the research participant; 3) Respect the research participant’s right to privacy and confidentiality (National Advisory Board on Research Ethics in Finland, 2009, pp. 4-11). Kvale (1996) emphasizes the importance of taking the ethical issues into account throughout the entire research project, which was achieved in the present study (p. 110).

The first principle was fulfilled when initiating the data collection by providing the research participants with an Informed Consent, available in Appendix 1, emphasizing the voluntary participation and their right to leave the

research at any time (Kvale, 1996, p.112). Moreover, the teachers' autonomy was respected by informing them profoundly about the research (National Advisory Board on Research Ethics in Finland, 2009, p.5-7). Therefore the Informed Consent also introduces my supervisor's and my own contact information, research topic, data collection method, the estimated time for the interview and the purpose, archiving and possible further use of the collected data (National Advisory Board on Research Ethics in Finland, 2009, p. 6). When distributing the Informed Consent to the teachers in a meeting in the late autumn 2011, I also verbally introduced the research plan and answered their questions concerning my study.

The principle of "Benefit people, not harm them" (p. 157) as titled in Frey, Botan and Kreps (2000) is respected in this study. Gaining knowledge about the ICC competence of the teachers working with immigrants is considered beneficial not only for the FSL teachers of Vantaa Adult Education Institute but for teachers in general. Hopefully this study has a positive effect on teachers' work, for example by promoting the development of the teacher's ICC competence training. Furthermore, Kvale (1996) says that an ideal interview study is reciprocal in the sense that the interview is a positive experience for the interviewees. Indeed, some of the teachers interviewed for this study expressed that reflecting on the different issues related to the research topic was a positive experience for them (p. 116)

I paid particular attention in treating the research participants, alias my colleagues, with respect (Frey, Botan and Kreps, 2000, p. 160). For instance, in order to make the interview less stressful for the teachers, I provided them with the interview questions in advance. If I noticed during the

interviews that the interviewee felt awkward about a topic, I would not insist on it. Furthermore, as the questions concerning the teacher's background, available in Appendix 2, were returned unanswered, they were ignored in the study. Perhaps the question concerning the age was too personal for some of the participants, although it was formed indirectly by asking the year of birth, as recommended in Hirsjärvi and Hurme (2009, p. 115). I was also careful in not revealing personal and identifiable information about the interviewees in the published thesis. This was considered particularly important as the study setting is the teachers' workplace: it might be awkward if an individual teacher could be identified by the rest of the work community.

In order to obey the third principle concerning the research participant's privacy and confidentiality, I assured that during the research project the collected data, thus the recordings and the transcribed interviews, would not be accessed by others. After the research project the recorded interviews will be demolished and the transcribed interviews will be archived in case of future studies. Furthermore, all the information that could reveal the research participant's identity and thus violate his/her privacy was not published. This principle was particularly important in this study as the interviews include relatively intimate and identifiable elements concerning, for instance, the teachers' educational and professional backgrounds. Before publishing the thesis, I let the interviewees read chapter 6 and, according to their wishes, I made some modifications into the quotations.

The fact that I am a colleague with the teachers and familiar with their work with the immigrant students was mainly seen as an advantage for the study. However, I had to pay particular attention when balancing between

the roles of the colleague and the researcher. For instance, I was aware of the risk of “going native”, which means that a researcher identifies strongly with his/her research participants and is no longer capable to analyzing the data from the researcher’s perspective (Kvale, 1996, p.118). Although my role during the interviews was more of a friend, the analysis was completed in the role of a researcher. In issues related to my study, I aimed at maintaining a certain distance to the teachers and the manager during the research project in order to further protect the independence of the research (Kvale, 1996, p. 118).

6 FINDINGS

In this chapter I will present the findings of the study. As demonstrated in Table 1, the findings are classified into six main themes and a variety of subthemes. The main themes discussed in detail in the following subchapters include: 1) Intercultural experience; 2) Perceptions of culture(s); 3) Perceptions of languages(s) and communication; 4) Cultural diversity and intercultural communication in the classroom; 5) ICC skills and knowledge; and 6) Teachers' conceptualizations of ICC competence. Although the findings are mainly generalized interpretations of the interview discussions, also the differences in the answers are taken into consideration. Direct quotations are given to exemplify my interpretations and to respect the teachers' own voice. I consider that hearing the teachers' own voice is particularly justified in this study, as the teachers are relatively familiar with the topics related to the ICC competence and capable of analyzing them constructively. The quotations are numbered in order to be identifiable with the original quotations in Finnish, placed in Appendix 5.

Table 1. Presentation of findings

1	INTERCULTURAL EXPERIENCE
a.	Work Experience
b.	Study background
c.	Experiences abroad
d.	Relationships
e.	Advantages of the intercultural experience
2	PERCEPTIONS OF CULTURE(S)
a.	Concept of culture
b.	Teaching the Finnish culture
c.	Cultural background and self-awareness
3	PERCEPTIONS OF LANGUAGE(S) AND COMMUNICATION
a.	Attitude to language(s)
b.	Advantages of language skills
c.	Relation between language, culture and communication
4	CULTURAL DIVERSITY AND INTERCULTURAL COMMUNICATION IN THE CLASSROOM
a.	Cultural variation
b.	Cultural vs. individual differences vs. similarities
c.	Stereotypes
d.	Equal and dialogical encountering
5	ICC SKILLS AND KNOWLEDGE
a.	Ability for empathy
b.	Observation skills
c.	Listening skills
d.	Adaptation skills
e.	Culture-specific knowledge
f.	Knowledge of intercultural education
6	TEACHERS' CONCEPTUALIZATIONS OF ICC COMPETENCE
a.	Fundamental elements for the FSL teachers
b.	Self-evaluation on the fundamental elements

6.1 Intercultural experience

I will start by presenting the findings based on analyzing the teachers' previous intercultural experience and its importance for their competence.

Beside their actual work as FSL teachers for immigrants, most teachers have previous intercultural *work experience*, which suggests that they have gained some sort of skills to adapt to multicultural working environments.

Apart from the fact that the majority have previous work related experience of intercultural interactions, the answers also revealed a great motivation to work with people from dissimilar cultural backgrounds. One teacher explained that the willingness to teach immigrants was behind her/his decision to start studying the Finnish language and to become an FSL teacher. Another teacher told that she/he has completed a training course to work voluntarily with immigrants and done such voluntary work. Above all, the fact that they have chosen to work as teachers for immigrants implies that they have the motivation to work in intercultural contexts.

The FSL teachers' *study backgrounds* are an evident indication for their theoretical interest in issues related to ICC. Two have completed studies in the fields of cultural studies or cultural anthropology and have done ICC related research. Some of the interviewees told that they have participated in courses dealing with ICC and/or multiculturalism. One mentioned that she/he has familiarized herself/himself with ICC related literature and is familiar with an ICC scholar. Thus, the findings suggest that the teachers have some familiarity with these issues.

The responses classified under *experiences abroad* show that the interviewed teachers have widely experienced different countries, cultures and people. Beside the typical travel experiences, almost all of them have studied abroad and, thus, resided in a foreign country on a more permanent basis. Most of the interviewees have lived abroad at least for five years, which suggests that they have gained culture-specific knowledge and communication skills of the country and culture in which they have lived. Furthermore, the teachers mentioned other type of experiences abroad, such as work, *au pair* and

internship, which equally imply that they have some adaptation skills. Also, they have personally experienced the role of the “other”, which is helpful when working with immigrants. This develops their ability to take different perspectives and to be empathic. Finally, the curiosity to discover the world outside of the home country is obvious:

When I was young, as soon as I got my salary for the summer job, I needed to get away somewhere [abroad]. (1)

Also in terms of intercultural *relationships* the interviewees are relatively experienced. Most teachers told that they have friends from other cultures and some mentioned their marriage to a person of a different nationality. These findings suggest that the teachers are motivated and capable of building and maintaining intercultural relationships. Furthermore, the teachers' answers suggest that long and intensive intercultural relationships, such as marriage, develop one's adaptation skills, ability to take an ethnorelative perspective and increase culture-specific knowledge.

When asking the teachers to analyze the *advantages of their intercultural experiences*, all affirmed that the previous intercultural experiences are useful in their present work. One of the main advantages appeared to be the ability for empathy, deriving from the personal experiences of the immigrant's role and of the adaptation process.

So I can understand --- how difficult it can be, if you don't know anything about the community, society and life style. (2)

Moreover, due to their intercultural experiences, the teachers feel that they have become more capable of taking perspectives and, more confident, open and skilled to interact with different people:

I have understanding --- I've been an immigrant myself, I've been a returnee ---. [In the previous work], I've had immigrants as clients. (3)

--- so that you don't get easily uncomfortable and that you are ready --- to encounter different cultures and people from different cultures. A certain type of openness. (4)

One teacher said that due to the intercultural experiences she/he has become more sensitive to stereotypical thinking. Respect for the individual's right to own culture has also become an important issue to some of the interviewees as a result of personal intercultural experiences. Finally, the teachers considered that they have gained useful cultural knowledge in different countries and cultures thanks to their intercultural experiences.

6.2 Perceptions of culture(s)

The teachers' conceptualizations of culture, thoughts about teaching the Finnish culture to their students, and the discussion concerning their cultural background and self-awareness proved to be fruitful for the analysis of their ICC competence.

The teachers' answers revealed that they are able to analyze very constructively the *concept of culture*. For instance, they referred to the division of "high"/"low" culture, critically analyzed the idea of national cultures and discussed the dynamic nature of culture.

The idea of seeing culture as a unifying force consisting of different dimensions, such as language, religion, customs, traditions and mindset, was the most common. Some of the interviewees talked about the cultural differences in terms of education or social class. According to their experience, the most visible cultural differences between different people are in the social or educational backgrounds and not, for instance, in national or ethnic:

So what was unifying us was the education and this time, not like the ethnic background and language. (5)

Thus, the culture is not seen merely as a national, ethnic or linguistic unity, but it can be seen as a unity based on a variety of factors such as educational background.

Also the dynamic nature of culture was recognized by several interviewees:

Anyway, culture is constantly changing. New cultures are created and at the same time the old cultures continue to exist. And they collide with each other and then some influences arrive from somewhere further away as we live in quite a globalized world. (6)

Some emphasized the fact that they do not share a similar idea of culture with their students: the teachers consider that many students see religion as a crucial, inseparable part of culture, whereas they themselves see culture and religion as two distinct phenomena. One teacher also sees culture as a “conscious choice” for an adult person.

Two of the interviewees accentuated the importance of “high” culture when defining culture, which perhaps derives from the teachers’

responsibility to teach Finnish literature, music, history and other type of “high” culture at the integration training. Also, the FSL teachers’ study and social backgrounds and their set of values in general may explain why they value high, for instance, Finnish literature.

When questioning the interviewees about *teaching Finnish culture* to the students, a certain dilemma in terms of cultural equity and equality emerged:

When I started in this job I was wondering whether I should be careful with certain hand gestures, whether I can show thumbs up. --- but I decided then that as this is integration training, I have to teach them the Finnish codes. (7)

Thus, sometimes teachers face the challenge of balancing between being culturally sensitive and following the course curricula by following examples of Finnish customs and communication culture. Being aware of this dilemma suggests that the interviewees are able to take an ethnorelative perspective and that they are culturally sensitive.

Furthermore, some of the teachers find it challenging to teach Finnish culture to the students, as they do not see Finnish culture as one but plural. They emphasized the importance of showing the plurality of the Finnish culture to the students:

You try to show the plurality of the Finnish culture; that in Finland we have different cultures and that Finnish culture is not homogenous. (8)

This is another implication of the fact that the interviewed teachers think constructively about the culture. Also, one teacher told that she/he teaches the

basics of Finnish nonverbal communication in the classes, which shows that she/he has theoretical knowledge of ICC.

When it comes to the FSL teachers' *cultural background and self-awareness*, the majority said that their childhood environment was not multicultural. Even if the teachers are not used to encountering different people in terms of cultures and ethnics since childhood, they have a certain drive to explore diversity:

*Back home we had a Finland-USA association so suddenly I had an urge to join it. So I've always had this sort of [curiosity] in me.
(9)*

Moreover, most of the teachers said that the present work has developed their cultural self-awareness as they are able to look at their own culture from new perspectives. Some expressed that they now have a more critical perspective towards Finnish culture, while others said that they have started to value their own culture more after being familiarized with various different cultures:

I've started to question the Finnish stereotype. So what type of Finnishness am I representing and what kind of picture am I giving [the students of the Finnish culture]? (10)

6.3 Perceptions of language(s) and communication

The question of language emerged as a central topic, although it was not necessarily the aim of the interview questions. However, this is natural as the Finnish language is in the core of the integration training. The teachers' attitudes to language(s) and opinions on related topics turned out to be relevant in view of the study aim.

The FSL teachers have a special *attitude to language(s)*. Almost all the interviewees have an academic degree related to languages; either of a language teacher, philology or translator. In other words, they are professionals in languages. Moreover, the teachers also have vast language skills. All the teachers have studied several foreign or second languages; 3-7 different languages. Some estimated that they have strong skills in a language other than their mother tongue.

These findings show that the FSL teachers have a strong interest in different languages and in language learning. They are motivated both to teach and to learn themselves. Furthermore, the importance of supporting bilingualism and respecting one's right to mother tongue appear in their talk. This suggests that the teachers value and are willing to promote not only linguistic but also cultural diversity.

When questioning the interviewees about the *advantages of language skills*, they all considered that the knowledge of other languages is linguistically helpful in their present work. For example, they are able to understand the possible difficulties students from a certain language group face when studying the Finnish language. They are also aware of the language learning process and able to adapt their language to be more suitable for the students. This shows that the teachers have linguistic knowledge and awareness.

Only one teacher said that her/his own language skills are an advantage in the work not only from the linguistic but also from the cultural perspective. The teacher considers that thanks to her/his own language learning history, she/he has gained useful culture-specific and culture-general

knowledge and skills, which are helpful in intercultural interactions taking place at work. The fact that this idea did not appear more in the interviews implies that generally the importance and role of language rather than culture in ICC is particularly fundamental for the FSL teachers.

Moreover, due to their own language learning history, the interviewees are able to relate to the immigrant students and to understand the possible challenges they face while learning the Finnish language. Thus, the teachers are able to take an empathic approach towards their immigrant students:

I tell them that I know how you feel. You feel like being a child - as helpless - when you don't know the language. (11)

The teachers analyzed constructively the strong *relation between the language, culture and communication*. From the teachers' perspective language is one of the most fundamental parts of culture. Knowing the Finnish language is generally seen as a condition for the integration of the immigrant students:

Language is the key to culture...so if they don't know Finnish, probably --- they don't know much about the Finnish culture. (12)

One of the teachers said that the communication is not only about language. However, generally the teachers seem to consider that the lack of the Finnish language skills is the only challenge when communicating with the immigrant students:

--- every now and then --- happens something --- that we don't understand each other or the student gets angry for some reason. I think that the lack of language skills is always the reason behind it. (13)

This is understandable when considering that the students' level in the Finnish language is relatively low throughout the course and especially in the beginning.

One teacher interestingly expressed that she/he takes the main responsibility for the success of the communication with the students in the classroom. This implies that the teacher acknowledges that the communication is not equal since the students do not command the Finnish language well and since in the teacher-student relationship the teacher is in a more powerful position.

6.4 Cultural diversity and ICC in the classroom

The discussions concerning cultural diversity and ICC in the classroom involved a variety of interesting aspects for the analysis of the FSL teachers' ICC competence.

When I asked the teachers to specify how *cultural variety* manifests in the classroom, they observed and interpreted constructively how different cultural roles, values and customs manifest in their classes. The interviewees consider that the differences appear for example in perceptions concerning teaching cultures, time, religion, gender roles, and in terms of education or social class.

The teachers analyzed elaborately that the differences in the teaching cultures manifest particularly in the teacher-student relationship. They told that often the students have difficulties in understanding that, in general,

the teacher in Finland is hierarchically closer to the students than in their home countries:

Actually, it is normally a surprise for them that the teacher is not so high in the hierarchy. (14)

The differences in the teacher-student relationship were also experienced in perceptions concerning gender roles. While some of the teachers say that they have not felt that the gender would have an effect on the teacher-student relationship, others have clearly experienced it:

--- if in the student's own culture a women, for example, is quiet or stays home and the man generally decides everything...maybe in that case --- he gets upset as I, as a young woman, give him orders. (15)

These findings on the teacher-student relationship imply that the interviewees are aware of the cultural variation in dimensions such as power distance and masculinity-femininity.

Furthermore, variation appears in the ways the students are used to studying and learning. The teachers have noticed that some of the students come from cultures in which teaching and learning happens mainly orally, whereas other students are used to studying by writing. Moreover, many students are not used to taking as much responsibility for their own learning as in the Finnish teaching culture they are expected to. They are also not used to participating in the classes as much as their Finnish teachers expect and want them to.

All in all, the teachers recognize that culture has an impact on the people's thoughts and behavior, and that the dissimilarities may cause

challenges in the communication. Some of them feel that it is particularly difficult to find mutual understanding with the students with educational or social backgrounds different from themselves (see also chapter 6.2.):

Well it is quite difficult for me to put myself in the position of a person who went to school for four months only. (16)

One of the teachers said that the cultural differences become visible when something negative happens. Another told that she/he has started to think negatively about some immigrants due to constant problems in the classroom. She/he however tries to reflect constructively on such negative thoughts:

I try to think that what I see on a daily basis is not the whole picture. --- The immigrants who have managed to integrate in the best possible way are working and I don't actually see them. (17)

When it comes to *cultural vs. individual differences vs. similarities*, two of the interviewees said that often the cultural similarities stand out in the classroom. Furthermore, the differences are seen rather personal than cultural:

I never think of cultural differences --- it is like --- a difference in personality or character or individual --- because the [people] coming from the same country can be [extremely different]. (18)

One of the teachers said that the challenges in communication derive most often from the problems in the students' personal lives than from cultural differences. Another told that she/he does not want to accentuate the otherness of the students by comparing different cultures in the classroom because she/he is aware of the harmful effect the feeling of otherness may have in an immigrant's life. Thus, the interviewees are not willing to emphasize the

cultural differences but rather personal or individual differences, which suggests that they are aware of the dangers of generalizations and stereotyping.

Indeed, *stereotypes* emerged as an important topic although I did not directly question about them. The majority expressed that they are aware of their own stereotypical thinking:

If I now get a new student, I try to remember the others I had from the same country and how they were. (19)

I am aware of the fact that I can't get away from the stereotypical thinking. (20)

However, such stereotypical thinking patterns were also evaluated critically:

Sometimes you feel that the same types of people are constantly present, that they come like non-stop --- and on the other hand that's a bit dangerous, as you should encounter each person as an individual. (21)

Some considered that their present work has taught them not to think stereotypically:

Somehow I have learned in this work that not all the Somalis are the same, not all the Russians are the same. You have to encounter them as human beings --- as individuals. (22)

As the quotations reveal, the teachers find it important to encounter people as individuals and they try to take a critical perspective towards their own stereotypical thinking patterns.

This leads to another topic that emerged from the interviews when the questions of cultural diversity and ICC were discussed. As for the principles of *equal and dialogical encountering*, the respect for the values of equality and equity stood out clearly throughout the interviews. As mentioned

previously, the teachers aim at seeing the individual behind the culture. Moreover, they seem to have a very humanistic view of a man, based on tolerance, equality and individuality and which has been acquired at an early age:

I've been raised to value the human equality --- it has maybe become stronger now that I have personal experience [of encountering different people]. (23)

The importance of dialogical communication was also brought up:

You can be friends with [the students] --- and they can --- give me a lot and I can give a lot to them. (24)

One teacher came up with the idea of the reciprocal nature of integration. She/he perceives integration as a two-way process, which can also be translated as promoting dialogue and mutual understanding. Moreover, some of the interviewees said that they are willing to learn continuously about the students' backgrounds.

6.5 Knowledge and skills

I will present some of the findings concerning skills and knowledge in this chapter, devoted specifically for these two key components. The particular skills include the ability for empathy, observation skills, listening skills, adaptation skills and humor, whereas the knowledge include culture-specific knowledge and knowledge of intercultural education.

As demonstrated already in the previous chapters (see e.g. chapters 6.1; 6.4), most of the teachers clearly shared the understanding for the students'

challenging phase of life, which refers to their *ability for empathy*. One of the teachers said that sometimes she/he feels like being a mother to the students. Another talked about the importance, on one hand, and about the challenges, on the other hand, of being empathetic towards the students:

While the immigrants are at school, they have different things going on in their lives...well, the integration process alone is quite difficult. --- And I think that Finland is not the easiest country to move into. (25)

Observation skills emerged as an important skill. By analyzing the teachers' talk, it is obvious that most of them are able to observe their students sensitively:

I can think like did they a while ago have a war in her/his country, could she/he possibly have some traumas? (26)

This also implies that the teachers are motivated to keep themselves updated on the situations in the students' home countries.

Listening skills also appeared as important skills. Some of the teachers seem to be good listeners and they are genuinely willing to help their students by discussing with them. This also demonstrates that the teachers feel empathy towards their students.

--- once I spent two hours talking with a student about her/his difficult family situation. (27)

With me they can talk about anything. (28)

Such observation and listening skills suggest that the teachers are able to deviate from the teacher's role when necessary and, thus, are flexible. Some

teachers explicitly discuss the importance of being able to adapt to the different situations in the classroom. Thus, *adaptation skills* are seen as fundamental in the FSL teacher's work. On the other hand, some teachers considered it important not to be too flexible and to stick to the teacher's restricted role in order to avoid the stress that the role switching causes. One teacher described the challenge of balancing in between being flexible and restricting herself/himself too much to the teacher's role:

There's the danger of building the wall for myself too --- to be really neutral and not to get involved in anything. (29)

These findings suggest that being flexible, on one hand, and being able to find the balance between the different roles, on the other hand, are important skills in the teachers' work.

Culture-specific knowledge is generally considered helpful but not indispensable in order to manage in the teacher's work. Some teachers recognize that they have shortages in the knowledge of certain cultures and sometimes it can be noticed in the classroom.

Finally, some of the teachers talked about the importance of giving *intercultural education* to their students. Familiarizing the students with some central ICC issues, such as the perception of time and variation of the power distance across cultures was considered useful. Two of the interviewed teachers mentioned that they consider it important to educate the students to think open-mindedly and to be tolerant. This indicates that some of the teachers consider intercultural education important and are interested in and familiar with ICC issues also on a more theoretical level.

6.6 Teachers' conceptualizations of ICC competence

In the interview the teachers were explicitly asked to identify the elements they consider fundamental in the profile of an interculturally competent FSL teacher. Their perspective is considered valuable and reliable; besides having practical experience on intercultural interactions both in their personal and professional lives, the teachers are able to approach relatively analytically and theoretically issues related to culture, ICC and ICC competence. This view is supported by the notion that the most accurate judgments of ICC competence are always made by the persons participating in the interaction (Lustig & Koester, 2010, p. 65). Hence, I will first present the teachers' general conceptualizations of the FSL teacher's ICC competence, and then report the descriptions of their own ICC competence.

The fundamental ICC competence elements identified by the interviewees are listed in Table 2. These eight elements were mentioned by two or more teachers. Open-mindedness is unanimously regarded as the most critical element. Other interesting elements not presented in the table include being optimistic, being idealistic, strong cultural identity, persistence, and sense of proportion.

Table 2. FSL teachers' fundamental ICC competence elements identified by the interviewees

A. Open-mindedness (7/7)
B. Interest in other cultures (3/7)
C. Flexibility (3/7)
D. Tolerance (2/7)
E. Previous intercultural experience (2/7)
F. Sense of humor (3/7)
G. Tranquility/Patience (2/7)
H. Good self-esteem (2/7)

Self-evaluation on the fundamental elements represents elements the teachers considered the most fundamental for themselves in the work of an integration training teacher. The six elements mentioned by two or more teachers are listed in Table 3. According to the teachers, flexibility is the most fundamental element. Other interesting elements mentioned by one of the interviewees included equality and equity, communication sensitivity, creativity and awareness of stereotypes. Only the two elements of openness to learning and sympathy are not listed in Table 2, thus, the similarities are apparent between the general conceptualizations of the FSL teacher's competence and the interviewees' self-evaluations.

Table 3. FSL teachers' fundamental ICC competence elements based on the interviewees' self-evaluation

A. Flexibility/adaptability (4/7)
B. Openness to learning (3/7)
C. Open-mindedness (3/7)
D. Sympathy (2/7)
E. Tranquility (2/7)
F. Previous intercultural experience (2/7)

The interviewed teachers' conceptualizations of ICC competence are very similar, as demonstrated in Tables 2 and 3. Also, the elements identified by the teachers have obvious similarities with the findings in chapters 6.1-6.5, thus, they support the previously presented findings. Most elements, such as interest in other cultures and previous intercultural experience, have earlier been described in detail. New elements include sense of humor, tranquility and patience, good self-esteem (see Tables 2 and 3), and sympathy (see Table 3).

The teachers accentuated the importance of being flexible, which refers to the ability to balance between the different roles, situations and cultures the teachers have to manage in the classroom.

I am flexible. It is the most essential. Not to get stuck to that one role, but to be able to be flexible. Not to have those cemented cultural layers to stop you. (31)

Flexibility as well as tranquility and patience are necessary skills to manage uncertainty; a teacher must be flexible and stay calm as the interactions with the students are unpredictable.

Furthermore, some teachers highlighted the importance of humor in intercultural interactions with their students:

I think that humour works quite well in these multicultural [situations]. (30)

I see that the humour is related to strong communication skills in general. Good self-esteem is also considered essential for competent interactions with the students. Good self-esteem translates in confidence to interact with dissimilar people and in the ability to manage uncertainty. Sympathy is closely related to good social skills and to empathy; the teachers expressed that a competent teacher needs to be friendly, easy to approach and good with people.

Finally, the teachers' conceptualizations revealed the notion of the dynamic nature of ICC competence. Some teachers emphasized the importance of constant learning and that one can never be fully competent in intercultural interactions. This is visible, for instance, in the element of openness for learning presented in Table 3.

7 DISCUSSION

In this chapter the above presented findings will be discussed by taking into consideration the theoretical framework of the study. In other words, the theoretical foundation presented in chapter 4 will be unified with the findings of this research. Practically, this is done by categorizing the ICC competence elements identified in chapter 6 into specific key components. Thus, the final stage of the abductive analysis will be accomplished in this chapter (see chapter 5.4).

7.1 Key constituents of the FSL teachers' ICC competence

As demonstrated in chapter 4, there is no unanimous answer for the question on the building blocks of ICC competence; the key components and elements can be defined, categorized and labeled in various different ways. In chapter 4.5, I identified five key components based on the literature review of the previous ICC competence research: 1) attitude and motivation, 2) knowledge and awareness, 3) skills, 4) appropriateness and effectiveness, 5) context (Spitzberg & Changnon, 2009; see also Deardorff, 2004, 2006, 2009; Jokikokko, 2002, 2005, 2010). Nevertheless, the findings of this case study inspired to take another approach. Hence, the elements identified in the previous chapter are divided into the following four components: 1) attitude and motivation, 2)

knowledge and awareness, 3) skills, and 4) ethical basis. As discussed in chapter 4.4, the first three components are included in most existing ICC competence models and approaches (see e.g. Spitzberg & Changnon, 2009; Deardorff, 2004, 2006, 2009; Jokikokko, 2002, 2005, 2010). The fourth component is adapted from Jokikokko (2005), who names one of the five components identified in her model as *ethical basis of IC competence*. The main findings will be discussed in the following subchapters according to this division.

Even though I did not actually identify elements for the component of appropriateness and effectiveness, I consider that they manifest as the outcome of the attitude, motivation, knowledge, awareness, skills and ethical basis identified in the teachers' competence. The teachers seem to have many of the required acquirements for appropriate intercultural interactions. As for the communication effectiveness, interviewees' self-evaluations of their competence are mainly positive and satisfied, which suggests that they manage to reach the main goal of the classroom interactions, thus, the objective of being successful in their teaching job.

As for the context, it is taken into consideration by including it into the analysis of the other components discussed in the following subchapters. I mainly discovered culture-general elements fundamental for all ICC contexts but also some unique elements determined by the specific context of this study were identified (see e.g. Jokikokko, 2002). The universal elements have great similarities with various models and approaches from the previous ICC literature, such as Deardorff's (2004) model and its culture-general elements

listed in chapter 4.4 (see also Jokikokko, 2005; Spencer-Oatey & Franklin, 2009; Spitzberg & Changnon, 2009).

Defining the specific components that would incorporate the central elements identified in this study was not an easy task. Classifying the elements under the correct components was equally challenging. Various questions occurred: Should the ethnorelative perspective be treated as a skill or awareness? Is tolerance an attitude, ethical basis or a learned skill? Is empathy a skill or perhaps manifestation of appropriateness or ethical basis? As the existing models and approaches offer different solutions for these dilemmas, it was important to “listen” carefully to the data. Also, Deardorff’s (2004, 2006, 2009) and Jokikokko’s (2002, 2005, 2010) models were leaned on in order to solve these dilemmas. The division into four components is surely not flawless but considered adequate for this particular study.

I consider that the challenges in defining and dividing the key components clearly prove that the components and elements are highly interrelated (see e.g. Deardorff, 2006). Therefore the division into specific components is always somewhat artificial. The interrelatedness is visible, for instance, in *interest in language learning*, which generally leads to *language skills*, which again affects the *linguistic awareness*. Nonetheless, the three elements are all classified into different components.

As for the “location” of ICC competence, the findings support the notion that the competence resides either in the individual, social context, culture, relationship, or in a given combination of two or more of these factors (see Koester et al., 1993; Saastamoinen, 2009). For instance, I consider that *curiosity to explore diversity despite the lack of previous intercultural*

experience resides in the individuals. This element does not require interaction. On the other hand, *listening skills* strongly reside in the social context and in the relationship, whereas the location of culture-specific knowledge is primarily in the given culture but also in the individual.

Moreover, the study findings supported the assumption of the ICC competence being an on –going, lifelong learning process rather than a static state (see e.g. Deardorff, 2006). This is visible, for instance, in the element of *openness for learning*. The findings also demonstrate that the previous intercultural experience has a positive impact on teacher’s competence and, thus, imply that ICC competence is relational to intercultural experience.

Furthermore, due to years of work experience, the teachers are used to teach multicultural classes and, thus, diversity in the classroom is the norm rather than exception for them. I interpret that the idea of normality based on differences is visible in the teachers’ accounts (Hansen, 2000 cited in Rathje, 2007). I consider that the teachers’ ability to bring unity in the form of normality to the existing diversity in the classroom can be translated as an indication of ICC competence.

7.1.1 Attitude and Motivation

The findings summarized in Table 4 have obvious similarities with the attitudes and motivation described in the theory chapter 4.5.1; the interviewed teachers clearly have the required openness, curiosity and nonjudgementalism, and the willingness to engage in intercultural interactions (see e.g. Deardorff, 2006; Martin & Nakayama, 2004). The findings indicate that the teachers share the

inherent curiosity to discover the new and different.

Most of the attitudes and motivations I have listed in Table 4 are culture-general. The elements particular for the FSL teachers include *motivation to work as teacher for immigrants, interest in different languages and language learning, interest in/motivation to learn about the students' cultural backgrounds, and willingness to take the responsibility for the success of the communication with the students*. It is natural that the importance of languages is accentuated when analyzing the ICC competence of language teachers.

The ICC experts consider that the right type of attitude and motivation towards intercultural interactions are the prerequisite for the ICC competence (see e.g. Deardorff, 2006; Jokikko, 2002; Martin & Nakayama, 2004). This has also been discovered in previous studies on teachers' ICC competence (see e.g. Jokikokko, 2002; Isosaari & Vaajoensuu, 2002). Also the findings of this study confirm that the attitude and motivation are essential for the ICC competence (see also chapter 7.1.4). Without the right type of motivation and attitude, the teachers would not acquire most of the knowledge, awareness and skills. For instance, if a teacher is not interested in other cultures, she/he is not interested in gaining knowledge of other cultures, and she/he is not interested in developing culturally sensitive communication skills. I consider that this is also an indication of the close relation attitude and motivation has with the other components (Jokikokko, 2002).

Table 4. Main elements of Attitude and Motivation

1. ATTITUDE AND MOTIVATION
<ul style="list-style-type: none"> • open-mindedness • openness to interact with diverse people • motivation to work in intercultural contexts • <i>motivation to work as teacher for immigrants</i> • motivation to build and maintain intercultural relationships • curiosity to discover the world outside of home country • curiosity to explore diversity despite the lack of previous intercultural experience • openness to learning • <i>interest in different languages and language learning</i> • interest in/motivation to study issues related to ICC/multiculturalism • <i>interest in/motivation to learn about the students' cultural backgrounds</i> • <i>willingness to take the responsibility for the success of the communication with the students</i>

Context-specific elements ***bold and italicized***.

7.1.2. Knowledge and Awareness

The findings on knowledge and attitude summarized in Table 5 correlate with the theoretical background presented in chapter 4.4.2. The context-specific elements particular for the FSL teachers' competence include *knowledge of intercultural education, knowledge of cultural variation in non-verbal communication, linguistic knowledge and awareness, knowledge and awareness of variation in teaching and learning cultures, awareness of the impact of culture on students' behavior.*

One of main findings is the teachers' particularly strong linguistic knowledge and awareness, which is natural considering that the teachers are professionals in language learning and that they have personally studied other languages. Linguistic knowledge refers, for instance, to the teachers'

knowledge of structural dissimilarities the different languages have, whereas linguistic awareness refers to understanding the difficulty of learning another language (Martin & Nakayama, 2004). For example, the teachers are aware of the language learning process and the challenges their students may face in the Finnish studies.

Moreover, the FSL teachers' theoretical knowledge of culture is particularly strong (see e.g. Deardorff, 2006; Jokikokko, 2005). This manifests in their ability to analyze constructively the concept of culture and in their awareness of the impact that cultures have on their students. Furthermore, I consider that the teachers have some knowledge of ICC, which manifests, for example, in their knowledge of cultural variation and of intercultural education. They also have cultural self-awareness, which is generally considered the most fundamental for competent ICC (see e.g. Jokikokko, 2002; Martin & Nakayama, 2004; Deardorff, 2006).

The findings suggest that the FSL teachers' culture-specific knowledge on the students' cultures is not particularly strong. Nevertheless, this can also be seen positively, like Jokikokko (2002) considers, by stating that the culture-specific knowledge easily transforms into stereotypical thinking and can therefore be harmful in intercultural interactions. Indeed, another central finding is that the teachers are particularly sensitive for stereotypical thinking. This manifests, for instance, in the awareness of own stereotypical thinking and in the critical perspective they take towards generalizations and stereotypes (see e.g. chapter 6.4). Indeed, Jokikokko (2002) considers that awareness of one's own culture-bound thinking patterns and prejudices is particularly fundamental for teachers' of multicultural classes.

Finally, the findings imply that the teachers have sociolinguistic awareness, which is considered beneficial (see e.g. Deardorff, 2006). I interpret that the teachers understand the power of language, which manifests, for example, in the emphasis the teachers put on the importance of learning the Finnish language for the successful immigrant integration. The teachers also understand that their students represent the “weaker” side of the communication and are willing to take the responsibility for the success of communication.

Table 5. Main elements of Knowledge and Awareness

2. KNOWLEDGE AND AWARENESS
<ul style="list-style-type: none"> • theoretical knowledge of culture • <i>knowledge of intercultural education</i> • <i>knowledge of cultural variation in non-verbal communication</i> • culture-specific knowledge gained in intercultural relationships • culture-general knowledge gained through experiences abroad • <i>linguistic knowledge and awareness</i> • knowledge and awareness of cultural variations • <i>knowledge and awareness of variation in teaching and learning cultures</i> • <i>awareness of the impact of culture on students' behavior</i> • sensitiveness for stereotypical thinking • cultural self-awareness • awareness of own stereotypical thinking and prejudices • understanding the dangers of generalizations and stereotyping

Context-specific elements ***bold and italicized***.

7.1.3 Skills

Most ICC competence skills presented in Table 6 are culture-general skills and similar to the skills discussed in the theory chapter 4.4.3. Generally, the FSL

teachers are able to be critical, to take perspectives and to be empathic, and they also have strong interaction and adaptation skills (see e.g. Jokikokko, 2002). The skills particular for the FSL teachers' competence include *language skills, ability to relate to the students in language learning, good self-esteem, and sense of humor, sympathy, flexibility, tranquility and patience in the classroom.*

The ICC scholars have differing opinions considering to what extent language skills are fundamental for the competence (see e.g. Deardorff, 2006; Gudykunst, 2004, Jokikokko, 2005). However, the findings of this study clearly indicate that the language skills are an essential constituent in the FSL teachers' competence both linguistically, culturally and pedagogically. This is supported by Jokikokko (2005), who considers that it is important to understand the other's language and its special features. The teachers' have particularly good language skills, which have a positive impact on their linguistic knowledge and awareness, and sociolinguistic awareness (see chapter 7.1.2). It also manifests in their ability to relate to their students in the language learning.

Indeed, I consider that the ability for empathy is one of the most critical skills for FSL teachers. The importance of empathy is widely acknowledged in the ICC competence literature (see e.g. Gudykunst, 2004). Moreover, the teachers' skills to analyze and interpret clearly appear as central skills (Deardorff, 2006). This is particularly visible in the teachers' conceptualizations of culture (see e.g. chapter 6.2). Listening and observation skills, related to the ability for empathy, are equally important (Deardorff, 2006). The teachers must also be flexible to balance between the different

roles, situations and cultures in the classroom (see e.g. Deardorff, 2004).

Finally, sense of humor, tranquility and patience, and sympathy in the classroom, as well as good self-esteem are new skills in the sense that they are identified and labeled by the teachers themselves. For the same reason, they are regarded as context-specific. I consider that the teachers' ability to use humor in the communication with their students as well as good self-esteem, sympathy and confidence to interact with different people, are related to their strong interaction skills (see e.g. Jokikokko, 2005). Tranquility and patience refer to the ability to tolerate uncertainty (see e.g. Jokikokko, 2005).

Table 6. Main elements of Skills

3. SKILLS
<ul style="list-style-type: none"> • skills to adapt to multicultural working environments • skills to adapt to foreign cultures • skills to adapt to intercultural relationships • ability to build and maintain intercultural relationships • culture-specific communication skills • <i>language skills</i> • <i>sympathy in the classroom</i> • ability for empathy • <i>ability to relate to students in language learning</i> • ability to take ethnorelative perspective • ability to analyze critically one's own culture • ability to evaluate critically own stereotypical thinking patterns • listening skills • observation skills • ability to observe and interpret cultural variation • skills to analyze theoretically the concept of culture • <i>good self-esteem</i> • confidence to interact with different people • <i>sense of humor in the classroom</i> • <i>flexibility in the classroom</i> • <i>tranquility/patience in the classroom</i>

Context-specific elements ***bold and italicized***.

7.1.4 Ethical basis

The interviews revealed important aspects of the FSL teachers' set of values and ethics. Since these elements emerged particularly strongly and clearly from the data and did not fit into the five components discussed in chapters 3.4.1 – 3.4.5, I decided to classify them into an individual component (see Jokikokko, 2005). Jokikokko (see e.g. 2002, 2005, 2010) has specialized herself in the teachers' ICC competence, which without a doubt explains why this component suits particularly well for the present study (see also chapter 1.2).

The principles of human equality and equity are the fundamental ethical elements identified in this study. Valuing dialogical communication, being tolerant and encountering the students as individuals rather than as representants of their native cultures are all based on equality and equity. *Respect for students' right to own culture and mother tongue* is regarded as an element particular for the FSL teachers (see Table 7).

I consider that the ethical basis forms the basis for the FSL teachers' ICC competence and, thus, influences all the other components. For example, without the right set of values, a teacher would not be open-minded, be aware of the dangers of stereotypical thinking, and have the ability to take an ethnorelative perspective. In fact, I assume that the right type of ethical basis is the prerequisite for the ICC competence. It is the fundamental basis also for the right type of attitude and motivation (see also chapter 7.1.1).

The findings of this study indicate the importance of acquiring the right type of values early in the childhood. This is supported by Jokikokko

(2002), who states that the values as well as some of the attitudes are generally acquired at early age and are therefore difficult to change later on in life. Also Hall (1976) says that the values belonging to the invisible part of culture change very slowly as they are implicitly learned and subconscious.

Table 7. Main elements of Ethical basis

4. ETHICAL BASIS
<ul style="list-style-type: none"> • equality and equity • tolerance • <i>respect for students' right to own culture and mother tongue</i> • motivation to promote linguistic and cultural diversity • respect for individuality • respect for dialogical and reciprocal communication

Context-specific elements ***bold and italicized.***

7.2 Conclusions

In the previous chapters I have presented a detailed description of this study aiming to identify the main components and elements constituting the ICC competence of the FSL teachers involved in the integration training of Vantaa Adult Education Institute. In this final chapter, I will conclude the study by critically evaluating the research, by summarizing the main findings, and by discussing the implications of the findings.

7.2.1 Evaluation of the study

The qualitative case study proved to be an appropriate method for identifying and describing the building blocks of the FSL teachers' ICC competence in the specific context of integration training organized at Vantaa Adult Education

Institute. Whether the case study is a suitable method for scientific research remains, however, a disputed topic among the researchers (Becker et al., 2005). Critics of the case study typically point out the generalizability issue: the findings of a case study cannot be generalized because of their inherent subjectivity and their small number of study participants (Becker et al., 2005). This also holds for the present qualitative case study, which involved only seven study participants and clearly took a subjective and interpretative approach.

Nevertheless, case study findings can be transferred to other contexts with similar characteristics (Becker et al., 2005). I believe that the findings of the present study are transferrable to other similar contexts, such as integration training in other educational institutes. Moreover, as the generalizations of case studies are made from the interpretations and not directly from the data, the generalizability can be understood in theoretical terms; the aim is to generalize and expand the theory (Eskola & Suoranta, 1998). The theoretical implications of the study will be discussed further in the next chapter.

As for the data collection method, the qualitative interview was suitable for the purpose of exploring the ICC competence through the teachers' perceptions and conceptualizations. Initially, collecting data in form of a questionnaire was also an option. However, I am now convinced that the questionnaire would have not been an appropriate instrument for this particular study for being too inflexible and predetermined. The face-to-face interaction with the interviewees was fruitful for the data collection as I could encourage

the teachers to go on with their reflections, conduct the discussions in the right direction and clarify the questions if necessary.

The data was collected only by means of interviews due to practical reasons. Naturally, this is a disadvantage for the present study; typically a case study is a multi-method study which allows obtaining pervasive in-depth knowledge (see e.g. Cresswell, 2008, Saarela-Kinnunen & Eskola, 2010). For further studies I therefore recommend including observation as a data collection method in order to gain a more holistic perspective. Also, including the immigrant students' perspectives would be favorable for the reliability and validity of the study findings. After all, ICC competence is always a "social judgment" (p. 65) made by those who participate in the interaction (Lustig & Koester, 2010).

Semi-structured interview was an appropriate choice for the study, as it allowed for adjustments in the questions and in their order, while it also restricted the conversation to the phenomenon under analysis. The four interview themes were adequate, but it would have been necessary to place more emphasis on the theme in the focus of the study, thus, the ICC competence. With the current interview protocol, the interviews produced vast data, for instance, of the teachers' perceptions and conceptualizations of culture. It would also be better to separate another theme focusing particularly on the intercultural interactions in the classroom in order to gain more context-specific elements particular for FSL teachers. In order to focus on the essential and to avoid collecting irrelevant data, I would also direct the interview discussions more actively.

All in all, it was an easy task to interview the FSL teachers, as they are relatively familiar with the topics related to ICC competence and capable to analyze them constructively. It is possible, however, that this familiarity was also a disadvantage, as sometimes the teachers seemed to answer according to my expectations as a researcher.

At times it was challenging for me as a researcher to find the balance between the roles of a colleague and researcher. Without the colleague's role I would have not allowed as much "small talk" and I would have dared to be more direct at some points. On the other hand, the double role was also an advantage, as a trusting and relaxed interview atmosphere was created easily.

Main interview questions and teachers' background inquiry helped the teachers to orient themselves with the interview topics, but the few background questions were eventually ignored in the analysis as the questions were mostly returned incomplete. Perhaps the question concerning age was too personal for some of the interviewees or perhaps they did not notice or have time to answer the questions. It is difficult to evaluate whether letting the teachers familiarize themselves with the main interview questions before the interviews was beneficial in terms of the authenticity of the data, or whether it got distorted as the teachers had the opportunity to "study" the topics beforehand.

The abductive content analysis was regarded as an appropriate method of analysis for the present study, as the theoretical framework focusing on the constituents of the competence was influencing the study throughout the research project, while the data orientation was equally imminent. The analysis

table (see Appendix 4), adapted from Tuomi and Sarajärvi (2009), was proved very helpful in conducting the abductive analysis. However, at times it was challenging to strike a balance between the theory and data; sometimes the study was leaning more towards the deductive stance and other times more towards the inductive stance. Regardless of these challenges, I consider that the interplay between the theory and data was mainly satisfactory.

I expected to find more context-specific elements to describe the FSL teachers' ICC competence. Indeed, as Saastamoinen (2009) says, it is easy to refer to contextuality in the theoretical level but applying the theory into practice is more complicated (see also Deardorff, 2004). It was particularly challenging to define whether a given component is context-general or context-specific. For instance, *flexibility* as such is a universal element, but when formulated as *flexibility in the classroom*, it turns into a context-specific element. All in all, finding the most justifiable way to categorize the elements and components was considered challenging. The disintegration of the study of ICC competence appeared particularly clearly at this point of the research, as the different models approach the question from different angles.

Focusing on the context-specific elements was challenging also due to the difficulty of drawing the line between the teachers' "professional me" and "personal me". Such a line seemed mainly artificial and unnecessary, but other times the teachers' perceptions varied according to that distinction. The teacher's role does restrict the encounters between a teacher and her/his immigrant student. I consider this observation relevant for those willing to study ICC competence in contexts involving teacher-student relationships.

This particular relationship was somewhat challenging for the study of ICC competence also when paying attention to the equality and dialogue between the teachers and their students. The predominant relation between the FSL teacher and her/his student is not equal; in the teacher-student relationship the teacher is always higher in the hierarchy. Moreover, the students do not speak the Finnish language well, whereas for the teachers Finnish is their mother tongue or at least the language they speak at home. Beside the language, the focus of integration training is on the Finnish culture and society, which again puts the immigrant student into a “weaker” position.

Another important observation is that the teachers expressed very few challenges as for the communication with their students. One of the explanations could be that the teachers are embarrassed to reveal the possible challenges they face. Perhaps a more accurate interpretation is that the interpersonal communication between the teacher and the students is restricted by the above mentioned teacher-student relationship; the relationship is relatively superficial and focused mainly on studying. This can allow for the teachers to avoid or ignore some challenges. The lack of shared language also allows the situation in which most challenges are seen as language related: it is easy to blame the language for the challenges in communication and ignore the other possible reasons.

7.2.2 Main study findings and their implications

The principal findings concerning the FSL teachers' ICC competence and their implications are summarized in this final chapter.

The four key components identified in FSL teachers' ICC competence include 1) attitude and motivation, 2) knowledge and awareness, 3) skills, and 4) ethical basis (see e.g. Deardorff, 2004, 2006, 2009; Jokikokko, 2002, 2005, 2010). The ethical basis adapted from Jokikokko (2002, 2005, 2010) appeared particularly fundamental as a component. The study findings strongly imply that conceptualizations of FSL teachers' ICC competence should always include this specific component.

The right type of attitude and motivation has a fundamental role in FSL teachers' ICC competence. This is widely supported in the previous ICC competence research (see e.g. Deardorff, 2002, Jokikokko, 2002). The main attitudes include open-mindedness and curiosity towards the new and different. Interest in different languages appears as an important element specifically for FSL teachers. The motivation manifests in willingness to engage in intercultural interactions.

As for the knowledge and awareness, the teachers' awareness of their own culture-bound and stereotypical thinking patterns emerged as the main type of awareness. This is supported by Jokikokko (2002, 2010), whose studies focus particularly on teachers' ICC competence. Linguistic knowledge and awareness, and sociolinguistic awareness are other integral elements (see e.g. Deardorff, 2006, Martin & Nakayama, 2004). Also, FSL teachers' theoretical knowledge of culture is particularly strong.

In contrary, culture-specific knowledge of the students' cultures is not particularly strong. This finding may interest for instance those designing supplementary trainings for FSL teachers. Similarly, the teachers' knowledge of ICC and more specifically of intercultural education could be improved.

Also, gaining knowledge and awareness of cultural variation in teaching and learning cultures, and in the teacher-student relationship would be useful for FSL teachers.

The most pivotal skill for the FSL teachers is the ability for empathy. This is supported by previous ICC competence studies (see e.g. Gudykunst, 2004). Also the ability to analyze and interpret, as well as to listen and observe are central skills for the FSL teachers. These skills correlate with the skills presented in Deardorff's (2004, 2006) models.

Language skills are equally essential skills for the FSL teachers - both linguistically, culturally and pedagogically. As demonstrated previously, the importance of languages is shown strongly throughout the components and elements composing FSL teachers' ICC competence. This is naturally explained by their particular interest and expertise in languages.

The values of human equality and equity are the fundamental elements in the ethical basis of FSL teachers' ICC competence (Jokikokko, 2005, 2010). The findings of this study imply that the ethical basis is the ultimate foundation at least in the conceptualizations of FSL teachers' ICC competence – if not universally in all contexts. This challenges the prevailing theory according to which the attitude and motivation represent the prerequisite (see e.g. Deardorff, 2006, Martin & Nakayama, 2004). Thus, the findings of the present study suggest that the ethical basis forms the foundation also for the attitude and motivation, as well as for all the other components. This view is supported in Jokikokko (2010) who considers that the teachers' competence should be seen as a holistic approach, or ethical orientation being based on the specific set of values. Seeing ICC competence as an individual growth, rather

than goal-oriented effectiveness also suits perfectly in this approach (see e.g. Wierlacher, 2003, cited in Rathje, 2007). Finally, the study findings correlate with the notion that the values and attitudes are formed at an early age in an individual's life (Jokikokko, 2002).

Both universal and context-specific ICC competence constituents were identified in this study. The main findings of the context-specific elements are summarized in Table 8 below. The table presents one way to make a distinction between the universal and context-specific elements; I acknowledge that the division can justifiably be made in other ways as well.

Table 8. Main context-specific elements

<ul style="list-style-type: none"> • motivation to work as teacher for immigrants • interest in different languages and language learning • interest in/motivation to learn about the students' cultural backgrounds • willingness to take the responsibility for the success of the communication with the students • knowledge of intercultural education • knowledge of cultural variation in non-verbal communication • linguistic knowledge and awareness • knowledge and awareness of variation in teaching and learning cultures • awareness of the impact of culture on students' behavior • language skills • sympathy • ability to relate to students in language learning • good self-esteem • sense of humor in the classroom • flexibility in the classroom • tranquility/patience in the classroom • respect for students' right to own culture and mother tongue
--

Beside the findings related to the actual building blocks of the ICC competence, the study findings suggest that the competence resides within the individual, social context, culture, relationship, or in a specific combination of these factors (Koester et al., 1993; see also Saastamoinen, 2009). Moreover, the findings imply that the FSL teachers' ICC competence is a dynamic learning process and that the competence is relational to their previous intercultural experience (see e.g. Deardorff, 2006).

The present study has begun to outline the profile of an interculturally competent FSL teacher. I believe the study can give insight into the future studies of ICC competence in general and, into the further studies focusing on FSL teachers' ICC competence in particular. Hopefully the study also gives some inspiration and insight into the work of the FSL teachers of Vantaa Adult Education Institute. From a broader perspective, the findings may generally interest all those who deal with people from diverse cultures or with multicultural groups of people.

Theoretically, this study took a context-specific approach to FSL teachers' competence. This is important for the ICC competence research in the sense that the ICC competence literature lacks specific descriptions for the building blocks of ICC competence (Saastamoinen, 2009). Most models and approaches deal with the universal ICC competence (see e.g. Deardorff 2004, 2006). Moreover, this study may be of interest in the sense that little or no attention has earlier been paid to the ICC competence in adult education, FSL teaching and integration training (see e.g. Räsänen, 2002).

As for the macro context of the study, this research might also provide some inspiration for the development of integration training. Indeed,

language has a fundamental role in the ICC competence of the FSL teachers involved in integration training. It is also seen as the most fundamental factor in the integration of immigrants into Finnish society; the importance of learning the Finnish language is accentuated in the Finnish integration training and in integration actions in general. I largely agree on the central role of the language learning when discussing the topic of immigrant integration. Nevertheless, I also consider that it is important to remember that the integration process involves other factors as well, such as making friends, working or studying, and participating in the building of the society as any other citizen - living a life which is not dictated by the immigrant status. Naturally, language helps in achieving these goals, but it is not - or at least it should not be - a prerequisite for all of them. In my view, it is essential not to forget the complex nature of integration when designing and developing the future integration training.

Finally, I believe that ICC competence is one of the key factors in successful management of immigration and immigrant integration. I consider that the Finnish integration policy has not yet discovered how to utilize the ICC competence in integration actions. It seems that the Finnish people and society are not yet prepared to accept the idea of the *two-way integration* (Intermin, 2011a). Nevertheless, in order to fill in the shortage of labour in the Finnish labor market, it is not enough that the immigrants adapt; also the Finns have to take an open and receptive attitude towards the immigrants and the changes they inevitably bring along. Or, like Chen and Starosta (1996) state, they should “learn to see through the eyes, hearts, and minds of people from

cultures other than their own” (p. 353). The FSL teachers investigated in this study seem to have already gone far on this path.

REFERENCES

- Act on the Promotion of Integration 1386/2010 (2010). Retrieved from:
<http://www.finlex.fi/fi/laki/ajantasa/2010/20101386>
- Arjava, A., & Viljanen, R. (2011). Preface. In S. Pöyhönen, M. Tarnanen, E.-M. Vehviläinen, A. Virtanen, & L. Pihlaja, *Osallisena Suomessa: Kehittämissuunnitelma maahanmuuttajien kotoutumisen edistämiseksi* (pp. 5-6). Jyväskylä: Jyväskylän yliopisto, Soveltavan kielentutkimuksen laitos & Suomen kulttuurirahasto.
- Becker, B., Dawson, P., Devine, K., Hannum, C., Hill, S., Leydens, J.,...Palmquist, M. (2005). *Writing guide: Case studies*. Retrieved from: <http://writing.colostate.edu/guides/research/gentrans/com2e1.cfm>
- Bennett, M. J. (1998). Intercultural communication: A current perspective. In M. J. Bennett (Ed.), *Basic Concepts of Intercultural Communication* (pp. 1-34). Yarmouth, ME: Intercultural Press.
- Bradford, L., Allen, M., & Beisser, K. (2000). Meta-analysis of intercultural communication competence research. *World Communication*, 29 (1), 28-46.
- Krutova, O. (2011). *Siirtolaisuus-lehti*, 4/2011, 3-12. Retrieved from:
http://www.migrationinstitute.fi/art/pdf/SM_2011_4.pdf
- Centre for Intercultural Learning, Canadian Foreign Service Institute. (2000). *The profile of the interculturally effective person*.

- Chen, G.-M., & Starosta, W. J. (1996). Intercultural communication competence: A synthesis. In B. R. Burleson (Ed.), *Communication Yearbook, 19* (pp. 353–383). Thousand Oaks: Sage.
- Chen, G.-M., & Starosta, W. J. (2005). *Foundations of intercultural communication*. Boston: Allyn and Bacon.
- Cresswell, J. W. (2008). *Educational research: Planning, conducting and evaluating quantitative and qualitative research* (3rd ed.). Upper Saddle River: Pearson Education.
- Deardorff, D. K. (2004). *The identification and assessment of intercultural competency as a student outcome of internationalization at institutions of higher education in the United States*. (Academic dissertation). Retrieved from:
<http://130.203.133.150/viewdoc/summary?doi=10.1.1.134.9427>
- Deardorff, D. K. (2006). *Intercultural competence – the key competence in the 21st century?*. Bertelsmann Stiftung. Retrieved from:
http://www.bertelsmann-stiftung.de/bst/de/media/xcms_bst_dms_18255_18256_2.pdf
- Deardorff, D. K. (Ed.). (2009). *The SAGE Handbook of Intercultural Competence*. Thousand Oaks: Sage.
- Eskola, J., & Suoranta, J. (1998). *Johdatus laadulliseen tutkimukseen*. Tampere: Vastapaino.
- Finnish Government. (2011, June 22). *The Government Program of the Prime Minister Jyrki Katainen*. Retrieved from:
<http://valtioneuvosto.fi/hallitus/hallitusohjelma/fi.jsp>
- The Finnish Immigration Service. (2013) Paluumuuttajat. Retrieved from:
<http://www.migri.fi/netcomm/content.asp?path=8,2475>

- Frey, L. R., Botan, C. H., & Kreps, G. L. (2000). *Investigating communication: An introduction to research methods*. (2nd ed.) Boston: Allyn and Bacon.
- Gillham, B., 2000. *The research interview*. Eastbourne: Continuum.
- Gudykunst, W. B. (2004). *Bridging differences: Effective intergroup communication* (4th ed.). Thousand Oaks: Sage.
- Gushner, K., & Mahon, J. (2009). Intercultural competence in teacher education: Developing the intercultural competence of educators and their students. In D. K. Deardorff (Ed.), *The SAGE Handbook of Intercultural Competence* (pp. 304-320). Thousand Oaks: Sage.
- Hall, E. T. (1990). *The silent language*. New York: Anchor Books.
- Hall, E. T. (1976). *Beyond culture*. New York: Doubleday.
- Heikkilä, E., & Peltonen, S. (2002). *Immigrants and integration in Finland*. Report from the Institute of Migration. Retrieved from:
<http://www.migrationinstitute.fi/db/articles/pdf/Heikkila-Peltonen.pdf>
- Helsingin Sanomat, editorial (2011a, October 14). *Lieksaa uhkaa rasismien tauti*. Retrieved from:
<http://www.hs.fi/paakirjoitukset/Lieksaa+uhkaa+rasismien+tauti/a1305547186535>
- Helsingin Sanomat (2011b, May 6). *Maahanmuuttajataustainen bussikuski pahoinpideltiin taas*. Retrieved from:
http://omakaupunki.hs.fi/paakaupunkiseutu/uutiset/maahanmuuttajataustainen_bussikuski_pahoinpideltiin_tas.1/

Hirsjärvi, S. & Hurme, H. (2009). *Tutkimushaastattelu : Teemahaastattelun teoria ja käytäntö*. Helsinki: Gaudeamus Helsinki University Press.

The Hofstede Centre. Retrieved from: <http://geert-hofstede.com/finland.html>

Hofstede, G., Hofstede, J. G., & Minkov, M. (2010). *Cultures and organizations: Software of the mind*. New York: McGraw-Hill.

Hommaforum. Messages posted to: www.hommaforum.org

Isosaari, A., & Vaajoensuu, M. L. (2002). In R. Räsänen, K. Jokikokko, M.-L. Järvelä, & T. Lamminmäki-Kärkkäinen (Eds.), *Interkulttuurinen opettajankoulutus: Utopiasta todellisuudeksi toimintatutkimuksen avulla* (pp. 163-170). Oulu: University of Oulu.

Jaakkola, M. (2009). *Maahanmuuttajat suomalaisten näkökulmasta: Asennemuutokset 1987-2007*. Helsinki: City of Helsinki Urban Facts.
Retrieved from:
http://www.hel.fi/hel2/tietokeskus/julkaisut/pdf/09_02_19_tutkimus_ja_akkola.pdf

Jokikokko, K. (2002). Interkulttuurinen kompetenssi apuna kulttuurien kohdatessa. In R. Räsänen, K. Jokikokko, M.-L. Järvelä, & T. Lamminmäki-Kärkkäinen (Eds.), *Interkulttuurinen opettajankoulutus: Utopiasta todellisuudeksi toimintatutkimuksen avulla* (pp. 85-95). Oulu: University of Oulu.

Jokikokko, K. (2005). Interculturally trained Finnish teachers' conceptions of diversity and intercultural competence. *Journal of Intercultural Education*, 16 (2), 93.

Jokikokko, K. (2010). *Teachers' intercultural learning and competence*. (Academic dissertation). (Acta Univ. Oul. E 114, 2010). Retrieved from <http://herkules.oulu.fi/isbn9789514263705/isbn9789514263705.pdf>

- Järvelä, M.-L. (2002). Tavoitteena interkulttuurinen opettajankoulutus: Orientaatioperusta ja epistemologia. In R. Räsänen, K. Jokikokko, M.-L. Järvelä, & T. Lamminmäki-Kärkkäinen (Eds.), *Interkulttuurinen opettajankoulutus: Utopiasta todellisuudeksi toimintatutkimuksen avulla* (pp. 31-48). Oulu: University of Oulu.
- Kim, Y. Y. (2001). *Becoming intercultural: An integrative theory of communication and cross-cultural adaptation*. Thousand Oaks: Sage.
- Koester, J., Wiseman, R. L., & Sanders, J. A. (1993). Multiple perspectives of intercultural communication competence. In R. Wiseman, & J. Koester (Eds.), *International and Intercultural Communication Annual, 17* (pp. 3-16). Newbury Park, CA: Sage.
- [Kvale, S. \(1996\). *InterViews: An introduction to qualitative research interviewing*. Thousand Oaks, CA: Sage.](#)
- Lindlof, T. R., & Taylor, B. C. (2002). *Qualitative Communication Research Methods* (2nd ed.) Thousand Oaks, CA: Sage.
- Lustig, M. W., & Koester, J. (2010). *Intercultural competence: Interpersonal communication across cultures* (6th ed.). Boston: Allyn & Bacon.
- Martin, J. N., & Nakayama, T. K. (2004). *Intercultural communication in contexts* (3rd ed.). New York: McGraw-Hill.
- [Ministry of Employment and the Economy \(Tem\). 2012. Valtion kotouttamisohjelma. Hallituksen painopisteet vuosille 2012-15. Retrieved from:
\[http://www.tem.fi/files/34181/TEMjul_27_2012_web.pdf\]\(http://www.tem.fi/files/34181/TEMjul_27_2012_web.pdf\)](#)
- Ministry of the Interior (Intermin). (2011a). Uusi kotoutumislaki: Suomeen muuton alkuvaiheen ohjausta parannetaan. Retrieved from:

[http://www.intermin.fi/intermin/images.nsf/files/5bad03a08cf60ecac22578fe003c9b70/\\$file/fact_sheet_kotolaki_1_9_2011.pdf](http://www.intermin.fi/intermin/images.nsf/files/5bad03a08cf60ecac22578fe003c9b70/$file/fact_sheet_kotolaki_1_9_2011.pdf)

Ministry of the Interior (Intermin). 2011b. Maahanmuuton vuosikatsaus 2010.

Retrieved from:

http://www.intermin.fi/download/16393_sm_maahanmuuton_vuosikatsaus_netti_5.8.2011.pdf

Ministry of the Interior (Intermin). 2012a. Maahanmuuttosanasto ja tilastotietoja. Retrieved from:

<http://www.intermin.fi/intermin/home.nsf/pages/0BA8FB29A87335EAC225767E00495CCD>

Ministry of the Interior (Intermin). 2012b. Maahanmuuton vuosikatsaus 2011.

Retrieved from:

http://www.migri.fi/download/34214_maahanmuutto_2011_tilastokatsaus.pdf

Ministry of the Interior (Intermin). (2013). Maahanmuuttohallinto. Retrieved from: <http://www.intermin.fi/fi/maahanmuutto/maahanmuuttohallinto>

National Advisory Board on Research Ethics in Finland, 2009. *Humanistisen, yhteiskuntatieteellisen ja käyttäytymistieteellisen tutkimuksen eettiset periaatteet ja ehdotus eettisen ennakoarvioinnin järjestämiseksi.*

Retrieved from:

http://www.tenk.fi/eettinen_ennakoarviointi/eettisetperiaatteet.pdf

Official Statistics of Finland (OSF). (2011, April 29). Parliamentary elections 2011. Retrieved from:

http://www.stat.fi/til/evaa/2011/evaa_2011_2011-04-29_tie_001_en.html

Official Statistics of Finland (OSF). (2012, June 5). Employment statistics.

Retrieved from:

http://www.stat.fi/til/tyokay/2011/01/tyokay_2011_01_2012-06-05_tie_001_fi.html

Official Statistics of Finland (OSF). (2013, March 22). Population structure 2012. Retrieved from:

http://tilastokeskus.fi/til/vaerak/2012/vaerak_2012_2013-03-22_tie_001_fi.html

Pöyhönen, S., Tarnanen, M., Vehviläinen, E.-M., Virtanen, A., & Pihlaja, L. (2010) *Osallisena Suomessa: Kehittämissuunnitelma maahanmuuttajien kotoutumisen edistämiseksi*. Jyväskylä: Jyväskylän yliopisto, Soveltavan kielentutkimuksen laitos & Suomen kulttuurirahasto.

Rapo, M. (2011). Kuka on maahanmuuttaja?. *Tieto&trendit 1/2011*. Retrieved from: http://tilastokeskus.fi/artikkelit/2011/art_2011-02-15_003.html

Rathje, S. (2007). Intercultural competence: The status and future of a controversial concept. *Language and Intercultural Communication*, 7 (4), 254-266.

Refugee Advice Centre. (2013a). 10 väitettä & faktaa turvapaikanhakijoista ja pakolaisista. Retrieved from: <http://www.pakolaisneuvonta.fi/?lid=90>

Refugee Advice Centre. (2013b). Käsitteitä. Retrieved from: http://www.pakolaisneuvonta.fi/index_html?lid=106&lang=suo

Refugee Advice Centre. (2013c). Asylum procedure. Retrieved from: http://www.pakolaisneuvonta.fi/index_html?lid=54&lang=eng

Ruusuvuori, J. (2010). Litteroijan muistilista. In Ruusuvuori, J., Nikander, P., & Hyvärinen, M. (Eds.), *Haastattelun analyysi* (pp. 424-432). Tampere: Vastapaino.

- Räsänen, R. (2002). In R. Räsänen, K. Jokikokko, M.-L. Järvelä, & T. Lamminmäki-Kärkkäinen (Eds.), *Interkulttuurinen opettajankoulutus: Utopiasta todellisuudeksi toimintatutkimuksen avulla* (pp. 97-114). Oulu: University of Oulu.
- Saarela-Kinnunen, M., & Eskola, J. (2010). Tapaus ja tutkimus = tapaustudkimus. In: Aaltola, J., & Valli, R. (Eds.), *Ikkunoita tutkimusmetodeihin I: Metodien valinta ja aineiston keruu: virikkeitä aloittelevalle tutkijalle* (3rd ed.) (pp.189-199). Jyväskylä: PS-kustannus.
- Saastamoinen, R. (2009). Lähestymistapoja ja kehityskohteita kulttuurienvälisen vuorovaikutusosaamisen tutkimuksessa. *Prologi: Puheviestinnän vuosikirja* (pp. 48-63). Retrieved from: https://jyx.jyu.fi/dspace/bitstream/handle/123456789/22833/Prologi2009_28-63_Saastamoinen.pdf?sequence=1
- Salo-Lee, L. (2007). Towards cultural literacy. In T. Kaivola & M. Melén-Paaso (Eds.), *Education for Global Responsibility – Finnish Perspectives* (pp. 74-82). Helsinki: Ministry of Education.
- Spencer-Oatey, H., & Franklin, P. (2009). *Intercultural interaction: A multidisciplinary approach to intercultural communication*. Basingstoke: Palgrave Macmillan.
- Spitzberg, B. F., & Changnon, G. (2009). Conceptualizing intercultural competence. In: D. K. Deardorff (Ed.), *The SAGE Handbook of Intercultural Competence* (pp. 2-52). Thousand Oaks, CA: Sage.
- Spitzberg, B. F., & Cupach, W., R. (1984). *Interpersonal communication competence*. Beverly Hills: Sage.
- Syrjälä, L., Ahonen, S., Syrjäläinen, S., & Saari, S. (1994). *Laadullisen tutkimuksen työtapoja*. 1st – 2nd ed. Helsinki: Kirjayhtymä Oy.

- Urpola, S. (2002). In R. Räsänen, K. Jokikokko, M.-L. Järvelä, & T. Lamminmäki-Kärkkäinen (Eds.), *Interkulttuurinen opettajankoulutus: Utopiasta todellisuudeksi toimintatutkimuksen avulla* (pp. 149-163). Oulu: University of Oulu.
- Vantaa Adult Education Institute (2011). *Opetussuunnitelma: Työelämän suomea tasolta A1.1 tasolle A2.1 tai A2.2: Normaalisti etenevät ryhmät*.
- Vantaa Adult Education Institute (2013). *Vantaan aikuisopiston kotoutumiskoulutuksen opetussuunnitelma*.
- Walker, R. (2004). *Getting and analyzing qualitative data*. Retrieved from: <http://www.col.org/SiteCollectionDocuments/A4.pdf>
- Wiseman, R. L. (2002) Intercultural communication competence. In W. B. Gudykunst, & B. Mody (Eds.) *Handbook of International and Intercultural Communication* (pp. 207-224). Thousand Oaks, CA: Sage.

APPENDIX 1: Informed consent

Minä, _____, annan suostumuksen osallistumiselleni Maija Mäenpään pro gradu –tutkielmaan, jonka ohjaajana toimii Kulttuurienvälisen viestinnän yliopistonopettaja Sirpa Korhonen Jyväskylän yliopiston Viestintätieteiden laitokselta.

Kyseisen tutkimuksen tarkoituksena on selvittää, minkälaista kulttuurienvälistä viestintäkompetenssia (*intercultural communication competence*) Vantaan aikuisopiston työvoimapolitiittisten suomen kielen kurssien S2-opettajat kokevat tarvitsevansa työssään maahanmuuttajien parissa. Kulttuurienvälisen viestinnän tutkimuksessa kulttuurienvälistä viestintäkompetenssia, eli kulttuurienvälistä vuorovaikutusosaamista pidetään merkittävänä tekijänä menestymiselle kulttuurienvälisissä kanssakäymisissä.

Osallistun tutkijan järjestämään noin yhden tunnin mittaiseen haastatteluun, jonka tutkija nauhoittaa, litteroi ja hyödyntää tutkimuksessaan. Haastattelut toteutetaan tammi-helmikuussa 2012. Vastaan myös mahdollisiin haastattelun jälkeisiin lisäkysymyksiin. Tutkija arkistoi tutkimusaineiston asianmukaisesti mahdollista myöhempää tieteellistä tutkimustaan varten.

Tutkimusaineistoa käytetään luottamuksellisesti niin, että henkilöllisyyteni pidetään salassa. Osallistumiseni tutkimukseen on vapaaehtoista ja voin keskeyttää osallistumiseni missä vaiheessa tahansa.

Osallistujan allekirjoitus

Aika ja paikka

Lisätietoja tutkimuksesta:

Maija Mäenpää
 Puh. 044 340 5722
 S-posti: maija.k.maenpaa@jyu.fi

Sirpa Korhonen
 Puh. 040 503 2352
 S-posti: sirpa.i.korhonen@jyu.fi

APPENDIX 2: Main interview questions and teachers' background inquiry

Olet osallistumassa _____ Maija Mäenpään Pro gradu –tutkielman haastatteluun, jonka tavoitteena on kartoittaa opettajien kulttuurienvälistä vuorovaikutuskompetenssia. Täytä ystävällisesti oheiset perustiedot ja tutustu haastattelussa esitettäviin teemoihin ja pääkysymyksiin. Voit palauttaa lomakkeen tutkijalle haastattelun yhteydessä.

- ✓ Nimi:
- ✓ Syntymävuosi:
- ✓ Kuinka kauan olet työskennellyt Vantaan aikuisopistossa maahanmuuttajien opettajana?:

A. TAUSTA

1. Koulutustausta ja työkokemus: **Miten ”päädyit” nykyiseen työhösi maahanmuuttajien opettajana?**
2. Henkilökohtainen kulttuuritausta: **Miten kuvailisit henkilökohtaista kulttuuritaustaasi?** (Esim. oletko syntyperäinen suomalainen? Mistä olet kotoisin?)
3. Monikulttuurisuuskokemukset: **Minkälaisia vieraiden kulttuurien kohtaamiseen liittyviä kokemuksia sinulla on elämässäsi ollut?**

B. KULTTUURI(T)

4. Kulttuuri: **Mitä kulttuuri tarkoittaa/merkitsee sinulle?**
5. Kulttuurien kirjo luokassa: **Miten eri kulttuurit näyttävät luokassa?**
6. Kulttuurienvälinen vuorovaikutus työssä: **Miten opettamiesi ryhmien monikulttuurisuus ilmenee sinun ja opiskelijoidesi välisissä vuorovaikutustilanteissa?**

C. KULTTUURIENVÄLINEN VUOROVAIKUTUSKOMPETENSSI

7. Maahanmuuttajaopettajan kulttuurienvälinen vuorovaikutuskompetenssi: **Minkälaiselle ihmiselle kyseinen työ mielestäsi sopii?** (Esim. minkälainen asenne ja minkälaiset ominaisuudet, tiedot ja taidot maahanmuuttajaopettajalla olisi hyvä olla?)
8. Henkilökohtainen kulttuurienvälinen vuorovaikutuskompetenssi: **Miten kuvailisit omaa kulttuurienvälistä vuorovaikutuskompetenssiäsi?**

(Esim. mitkä omaamasi ominaisuudet, luonteenpiirteet, tiedot ja taidot koet hyödyllisiksi sinun ja opiskelijoidesi välisissä vuorovaikutustilanteissa?)

D. KOTOUTUMINEN

9. Kotoutuminen: **Miten kuvailisit maahanmuuttajan onnistunutta kotoutumista?**

- *Kulttuurienvälinen vuorovaikutus/viestintä* = Eri kulttuureista tulevien ihmisten välinen viestintä
- *Kulttuurienvälinen vuorovaikutuskompetenssi* = Kyky kommunikoida sopivalla tavalla kulttuurienvälisissä vuorovaikutustilanteissa.

APPENDIX 3: Interview protocol

Tutkimuksen tavoite: kartoittaa opettajien kulttuurienvälistä vuorovaikutuskompetenssia

- ei oikeita/väriä vastauksia (analyysi perustuu opettajien subjektiivisiin näkemyksiin)
- tavoitteena ei mitata/vertailla kompetenssia
- materiaali käsitellään anonyymisti
- kerro, jos et ymmärrä kysymystä

Määritelmät:

- *Kulttuurienvälinen vuorovaikutus/viestintä* = Eri kulttuureista tulevien ihmisten välinen viestintä
- *Kulttuurienvälinen vuorovaikutuskompetenssi* = Kyky kommunikoida sopivalla tavalla kulttuurienvälisissä vuorovaikutustilanteissa

E. TAUSTA

10. Koulutustausta ja työkokemus: **Miten ”päädyit” nykyiseen työhösi maahanmuuttajien opettajana?**

- Koulutustaustasi?
- Käsiteltiinkö koulutuksessasi monikulttuurisuutta/kulttuurienvälistä vuorovaikutusta? Miten?
- Missä muissa oppilaitoksissa olet työskennellyt opettajana? Kuinka kauan?
- Miten monikulttuurisuus on ollut läsnä aikaisemmissa työtehtävissäsi?

11. Henkilökohtainen kulttuuritausta: **Miten kuvailisit henkilökohtaista kulttuuritaustaasi?** (Esim. oletko syntyperäinen suomalainen? Mistä olet kotoisin?)

- Äidinkieli suomi?
- Mitä vieraita kieliä hallitset?
- Koetko, että vieraiden kielten osaaminen vaikuttaa työhösi vieraan kielen opettajana? Miten?
- Onko suhde/suhtautuminen omaan kulttuuriin muuttanut työsi myötä? Miten?
- Miten kulttuuritaustasi näkyy työssäsi?

12. Monikulttuurisuuskokemukset: **Minkälaisia vieraiden kulttuurien kohtaamiseen liittyviä kokemuksia sinulla on elämässäsi ollut?**

- Oletko asunut/matkustellut ulkomailla? Missä ja missä määrin?
- Ihmissuhteet eri kulttuuritaustoista tulevien ihmisten kanssa? Minkälaisia (esim. ystäviä)?
- Miten kuvailisit vieraiden kulttuurien kohtaamiseen liittyviä kokemuksiasi?

- ➔ Oletko kouluttautunut/perehtynyt kulttuurienväliseen viestintään/eri kulttuureihin? Miten (esim. kurssilla/itsenäisesti)? Milloin (ennen nykyistä työtäsi/työhön tulosi jälkeen)?
- ➔ Koetko, että omat monikulttuuriskokemuksesi näkyvät työssäsi? Miten?

F. KULTTUURI(T)

13. Kulttuuri: **Mitä kulttuuri tarkoittaa/merkitsee sinulle?**

- ➔ Miten kulttuureista keskustellaan luokassa?

14. Kulttuurien kirjo luokassa: **Miten eri kulttuurit näyttävät/ilmenevät luokassa?**

- ➔ Millä tavalla tunneillasi tutustutaan suomalaiseen kulttuuriin ja millä tavalla ja missä määrin opiskelijoiden omat kulttuurit ovat esillä luokassa? Esimerkkejä?
- ➔ Mikä on suhteesi opiskelijoidesi edustamiin kulttuureihin? (Esim. koetko tietyt kulttuurit sinulle läheisemmiksi/tutummiksi kuin toiset?)

15. Kulttuurienväläinen vuorovaikutus työssä: **Miten opettamiesi ryhmien monikulttuurisuus ilmenee sinun ja opiskelijoidesi välisissä vuorovaikutustilanteissa?**

- ➔ Esim. opettaja-opiskelija –suhde, aikakäsitys, sukupuoliroolit, erilaiset opetuskulttuurit, puheenvuorot, huumori, opiskelijoiden keskinäiset suhteet jne.?
- ➔ Onko työssäsi ilmennyt tilanteita, joissa et ymmärrä opiskelijan käyttäytymistä tai joissa koet että et osaa toimia ”oikein”? Esimerkkejä? Miten olet toiminut kyseisissä tilanteissa?
- ➔ Minkälaisia väärinkäsityksiä opettajan ja opiskelijoiden välillä ilmenee (ei kielellisiä)? Esimerkkejä?
- ➔ Minkälaisia tunteita vuorovaikutustilanteet opiskelijoidesi kanssa sinussa herättävät? Mistä uskot niiden johtuvan?

G. KULTTUURIENVÄLINEN VUOROVAIKUTUSKOMPETENSSI

16. Maahanmuuttajaopettajan kulttuurienväläinen vuorovaikutuskompetenssi: **Minkälaiselle ihmiselle kyseinen työ mielestäsi sopii?** (Esim. minkälainen asenne ja minkälaiset ominaisuudet, tiedot ja taidot maahanmuuttajaopettajalla olisi hyvä olla?)

- ➔ Miten kulttuurienvälistä viestintäkompetenssiä voi mielestäsi kehittää?

17. Henkilökohtainen kulttuurienväläinen vuorovaikutuskompetenssi: **Miten kuvailisit omaa kulttuurienvälistä vuorovaikutuskompetenssiäsi?** (Esim. mitkä omaamasi ominaisuudet, luonteenpiirteet, tiedot ja taidot koet hyödyllisiksi sinun ja opiskelijoidesi välisissä vuorovaikutustilanteissa?)

- ➔ Koetko, että työsi myötä olet kehittänyt kykyäsi kommunikoida vieraista kulttuureista tulevien ihmisten kanssa? (Esim. onko työsi vaikuttanut ajatus- ja toimintamalleihisi? Miten?)
- ➔ Koetko tarvetta kehittää kulttuurienvälistä vuorovaikutuskompetenssiäsi? Minkälaiset tilanteet ovat tuoneet esille kyseisen tarpeen?

H. KOTOUTUMINEN

18. Kotoutuminen: **Miten kuvailisit maahanmuuttajan onnistunutta kotoutumista?**

APPENDIX 4: Analysis table

Codes I	Codes II	Categories	ICC competence elements	ICC competence components
INTERCULTURAL EXPERIENCE				
Work experience				
works as a teacher for immigrants x 7	has intercultural work experience	open and curious attitude towards new and different people	curiosity and openness towards diversity	attitude and motivation
has previous work experience with immigrants/people from different cultures x 5	willing to work with people with different cultural backgrounds	able to adapt to multicultural working environments	adaptability	skills
interest to teach immigrants behind the decision to start studying Finnish x 1	willing to help immigrants	motivated to help and support immigrants	cross-cultural empathy	
has completed a training course to work voluntarily with immigrants				
has done voluntary work at an immigrant course				
Studies				
has completed studies at the department of cultural studies/in cultural anthropology x 2	has studied issues related to ICC	motivated to study topics related to cultural diversity	interest and motivation to gain knowledge of topics related to ICC	attitude and motivation
has completed a course dealing with multiculturalism/ICC related issues x 4				
has read ICC related literature				
familiar with an ICC theorist				
has done ICC related research x 2		committed to develop the ICC related fields		
Experiences abroad				
has travelled abroad x 7				
has studied abroad x 6		curious to explore new countries, cultures and people	curiosity to explore new and different	attitude and motivation
has completed an internship abroad x 1	has travel, study, internship, work etc. experiences abroad	has experienced other countries and cultures	adaptability	skills
has worked abroad x 4		able to adapt to new environments	culture-specific knowledge	knowledge and awareness
has worked as an au pair abroad x 2		widely familiar with certain countries and cultures		
has done other type of exchange abroad x 2	has permanently lived abroad			
has lived abroad (at least for 5 years) x 5		has experienced the role of the "other"/of an immigrant	ability to take perspectives	skills
expresses her/his great interest to travel abroad x 3	curious and courageous attitude towards "new" and "different"	"adventurous" attitude towards life		
"Muutenakin heti kun sai rahaa kesätöistä, ni piti päästä jonnekin [ulkomaille]."				
"Mä muistan et mä olin aika ujo silloin [nuorempana] --- vieraitten ihmisten kanssa ja varsinkin jos oli eri kulttuurista... mua kiinnosti ihan --- mutta mä niinku aluksi jännitin ihan hirveesti sitä [asumista jossain eri maassa]"				
Relationships				
has friends from other cultures x 6	motivated to interact with people from different cultures	motivated to build and maintain intercultural relationships	motivation for intercultural relationships	attitude and motivation
is/has been married to a person with a different nationality x 3	has experience of intercultural relationships	has practical experience of intercultural relationships	culture-specific knowledge and skills	knowledge, awareness and skills
"Mulla on edelleen [ulkomailta] --- yks [ulkomaalainen] nainen, jonka mä oon tuntenut siis jo 20 vuotta."				
Advantages of intercultural experiences				
considers that her/his own intercultural experiences are useful in the present work x 7	shares the experience of being an immigrant in another culture x 2			
tells about the difficulties she/he has experienced when adapting to another culture (particulary when abroad) x 3	understands the challenges in the adaptation process	has personal experience of the adaptation process	adaptation skills	skills
says that has learned not to think stereotypically				
describes how experienced culture shock while travelling abroad				
considers that residing abroad is a good way to learn about other cultures				
"... mä sanon että mä tiedän mitä teistä tuntuu. Että olo on kuin lapsella, yhtä avuton, kun ei osaa kieltä."	has learned to be more sensitive to stereotypes	has become more sensitive for stereotypical thinking	ethnorelative perspective	
"Ja kuitenkin kun sä oot jossain toisessa maassa, ni kylähän sä haluat pitää sun omaa kulttuuria jotenkin yllä, sehän on selvä asia."	understands the importance of valuing one's own culture (particulary when residing abroad)			

APPENDIX 5: The original quotations in Finnish

- 1) *Nuorenakin heti kun sai rahaa kesätöistä, ni piti päästä jonnekin [ulkomaille].*
- 2) *Et mä voin ymmärtää --- miten vaikeeta voi olla, jos ei yhtään esimerkiksi tiedä yhteisöstä, yhteiskunnasta, elämäntyylisiä.*
- 3) *Mulla on näkemystä --- itte oon ollu maahanmuuttaja, mä oon itse ollu paluumuuttaja ---.[Aikaisemmassa työssä] on ollu asiakkaina maahanmuuttajia.*
- 4) *--- semmonen et ei hätkähdä ja on valmis --- kohtaamaan eri kulttuureja ja ihmisiä erilaisista kulttuureista. Semmonen tietty avoimuus.*
- 5) *Et meitä yhdistävä tekijä oli se koulutus ja tää aika, ei niinku etninen tausta ja kieli.*
- 6) *Kulttuuri kuitenkin koko ajan vähän muuttuu. Ja syntyy koko ajan uutta kulttuuria ja samaan aikaan elää se vanha. Ja ne törmää keskenään ja sit tulee kauempaa niinku virtauksia, kun me eletään aika globaalissa maailmassa.*
- 7) *No ku mä alotin tässä työssä ni mä ajattelin et pitääkö mun olla varovainen eräiden käsimerkkien kanssa, että voinko mä näyttää peukaloa. --- Mut mä päätin sit et ku tää on niinku kotoutumiskoulutusta, ni mun täytyy opettaa heille niinku suomalaisia koodistoja.*
- 8) *Yrittää näyttää niinku suomalaisuuden moninaisuuden, et Suomessa on paljon erilaista, et ei oo yhtenäinen suomalainen kulttuuri.*
- 9) *(koti-)paikkakunnal oli Suomi-Amerikka -yhdistys, ni mulle tuli yhtäkkiä semmonen et mä haluan liittyä siihen. Eli mul on aina ollu joku tämmönen [utelaisuus].*
- 10) *On alkanu kyseenalaistaa, että mikä se suomalainen stereotypia on. Että millaista suomalaisuutta mä edustan ja millaisen kuvan mä välitän [opiskelijoille suomalaisesta kulttuurista].*
- 11) *Mä sanon että mä tiedän miltä teistä tuntuu. Että olo on kuin lapsella - yhtä avuton - kun ei osaa kieltä.*
- 12) *Kieli tavallaan on avain kulttuuriin...eli jos ne ei osaa suomea, varmasti --- tuntee aika heikosti suomalaista kulttuuria.*

- 13) --- aina silloin tällöin --- tapahtuu jotain --- että ei ymmärretä tai opiskelija on jostakin suuttunut. Aina mun mielestä on taustalla kuitenkin se puutteellinen kielitaito.
- 14) No oikeestaan niille ehkä vähän yllätyksenä tullu, et opettaja ei ookaan siellä korkeella hierarkiassa.
- 15) --- jos opiskelija on tottunut siihen, että omassa kulttuurissa vaikka nainen on hiljaa tai nainen on kotona ja mies yleensä päättää kaikista asioista...ehkä silloin --- hän on ehkä loukkaantunut, kun nuorena naisena komennan.
- 16) No mun on aika vaikee niinku asettua semmosen ihmisen tilanteeseen, joka on käynyt kouluta vain neljä kuukautta.
- 17) Mä yritän kuitenkin mieltä et se mitä mä näen päivittäin ei oo niinku kokonaiskuva. --- Sit taas kaikkein parhaiten sopeutuneet maahanmuuttajat on töissä ja mä en niinku niitä oikeestaan nää.
- 18) Mä en koskaan ajattele niinku kulttuurieroja --- se on niinku --- persoonaero tai luonne-ero tai yksilöero --- koska samasta maasta tulee vaikka kuinka [erilaisia ihmisiä].
- 19) --- jos mulle tulee nyt opiskelija, ni mä muistelen niitä muita joita mulla on ollu samasta maasta ja et millasia ne oli.
- 20) Kyllä mä sen tiedostan ite, että en mä pääse siitä stereotyyppisestä ajattelusta pois.
- 21) Välillä tuntuu et samantyyppisiä tyyppejä on niinku jatkuvasti läsnä, et niitä tulee niinku liukuhihnalta --- ja se on toisaalta sit vähän niinku vaarallista, ku pitäis suhtautua jokaiseen niinku yksilönä.
- 22) Mä oon jotenkin oppinut tässä työssä että kaikki somalialaiset ei oo samanlaisia, kaikki venäläiset ei oo samanlaisia. Ne täytyy ottaa ihmisinä. --- niinku yksilöinä.
- 23) Siihen ihmisten väliseen tasa-arvoon mut on kasvatettu lapsesta lähtien --- se on sitten ehkä voimistanut sitä vielä, kun on nyt omakohtaista kokemusta [erilaisten ihmisten kohtaamisesta].
- 24) [Opiskelijoiden] kanssa voi olla ystäviä --- ja he voivat --- antaa paljon myös minulle ja minä heille.
- 25) Samalla kun ne maahanmuuttajat on siellä koulussa ni niillä elämässä tapahtuu kaikenlaista...no, maahanmuuttoprosessi jo sinänsä on aika vaikea ---. Ja Suomi ei oo musta kaikkein helpoin maa, mihin voi muuttaa.

- 26) *Mä voin ajatella sitä niin, et onks siel maas ollu just sota, onks sil mahdollisesti jotain traumoja?*
- 27) *--- kerran meni kaks tuntii ku puhuttiin erään opiskelijan erittäin hankalasta...perhetilanteesta.*
- 28) *Et mun kaa saa puhuu mist vaan.*
- 29) *Siinä on vaarana se, että mä itekin rakennan sitä muuria --- et mä yritän vaan olla hirveen neutraali, etten puutu mihinkään.*
- 30) *---Mun mielestä huumori on aika hyvä juttu tälläis monikulttuurisis [tilanteissa].*
- 31) *Mä oon niinku joustava. Joustavuus on olennaisinta. Ei niinku takerru siihen omaan rooliin, vaan pysyy niinku joustamaan sitten siitä. Ettei oo semmosia sementoituja kulttuurikerrostumia, jotka sitten pysäyttää.*