Degree Project with Specialisation in English Studies in Education
15 credits/högskolepoäng, Advanced Level

Amongst Kiwis and Swedes
Developing an intercultural competence with young learners through written telecollaboration

Bland Kiwis och Svenskar
Utveckla en interkulturell kompetens hos grundskoleelever genom skriftlig telecollaboration

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Bachelor of Arts in Primary Education,
240 Credits
Opposition Seminar: 19 March 2018
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Abstract

This study investigates the intercultural development with young learners from Sweden and New Zealand, when using written telecollaboration as a tool. Telecollaboration; is a tool used for online collaboration, it provides for a possibility of connecting students from across the globe and can function as a supplement to traditional teaching. The exchange, took place over a couple of months, connecting two remote and quite unknown corners of the world, from the students’ perspective. Students shared cultural topics with their peers through the course of two emails each, as well as, creating an overall multimodal presentation of their school. The telecollaborative exchange was done in the quest to develop the students social and self-awareness regarding culture through authentic meetings. The data collected is in the form of mind-maps, multi-choice surveys and unstructured observations. Visible themes, found during the project, is unpacked and analysed in accordance with Byram’s (1997) theoretical model of ICC. These themes are also compared with findings of previous research on telecollaboration in educational settings. The results of the study revealed that a development of the young learners’ intercultural understanding was partially achieved. Furthermore, implications met, was the limitation of time as well as the range of technology available.

Keywords: Culture, ELL (English Language Learners), IC (Intercultural Competence), ICC (Intercultural Communicative Competence), self-awareness, social awareness, telecollaboration, young learners, virtual exchange
Preface

This study is conducted based on the goals and guidelines of the course Advanced Level Degree Project in the Major Subject (LL701G) at Malmö University. We hereby declare that we have been equally involved throughout this study. Having spent seven weeks together on a study abroad project, we spent a great deal of time with each other while composing this work. Together we have planned for, conducted and completed every part of this study unanimously.

We want to give our thanks to our supervisor Shannon Sauro for all the time, support and vast knowledge she provided for us throughout this project. Moreover, we would like to thank all students participating and give a special thanks to all wonderful teachers involved for their support.

We hereby confirm that the above statements are accurate.

Jennie Ingelsson  Anna Linder
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1. Introduction

Being online to communicate and socialise digitally is increasing throughout the world. At a click one can explore the deep caves of the Yucatán in Mexico, the indigenous cultures of Papua New Guinea and follow adventurers all over the world as they report live on social media. The internet has made it possible to reach anywhere in the world at any time. According to Skolverket (2016), the number of students per computer is decreasing meaning that most students now have access to their own computer or tablet in primary schools in Sweden. However, from previous experience during our teaching placements (VFU), we feel as though the schools we were placed at do not take advantage of the opportunities that are available, for example, only using them as a writing tool.

As modern-day technology is spreading across the globe resources are now available for digitalised teaching, providing that the teacher’s competence is sufficient to provide for technological learning opportunities for their students. Schools should also provide for intercultural teaching in accordance with the Swedish Curriculum, where students should “reflect over living conditions, social and cultural phenomena in different contexts and parts of the world where English is used.” (Skolverket, 2011). However, the study of Larzén-Östermarks (2008) shows that many teachers feel they are lacking the skills and competence to teach from an intercultural perspective. The Council of Europe (2009) defines interculturality as having a curiosity and openness towards different cultures, obtaining the ability to reflect upon one’s own cultural behaviours and beliefs. One approach is to incorporate intercultural features to provide for authentic language learning experiences by using telecollaboration. Telecollaboration is a tool, based on collaboration with others through various online platforms, for example, chat rooms, video-calls or emails (O’Dowd, 2016).

This study builds on background research regarding developing an intercultural competency among young learners while using telecollaboration as a tool, research indicated insufficient studies of this age group (Ingelsson & Linder, 2017). Furthermore, this study builds on our previous experience during our VFU where we felt a lack of intercultural elements in language learning when lessons was built upon stereotypical textbooks. Through
the findings and experience, we decided to conduct a study of our own on young learners from Sweden who would take part in an online collaboration with young learners from New Zealand, occasionally referred to as Kiwis. The term Kiwi has been used to name a person from New Zealand since the First World War, simply due to the Kiwi (bird) being distinct and unique to New Zealand (Phillips, 2015).

The main focus of the study is online intercultural meetings between the young learners, where they are given an opportunity to develop their self- and social awareness regarding culture.
2. Purpose and Research Question

In consideration of our previous research synthesis (Ingelsson & Linder, 2017), as well as our experiences during our VFU. An incorporation of intercultural aspects into second language learning has proved to be lacking among young learners. Therefore, our purpose of this study is the following:

To use written telecollaboration as a method to develop intercultural competence with young ELLs. Accordingly, we aim to explore young learners self- and social awareness regarding intercultural competence by the following research questions:

- **RQ1:** In what ways can written telecollaboration develop young ELLs’ (English Language Learners) perception of self-awareness through interaction during their international exchange?

- **RQ2:** In what ways can written telecollaboration develop young ELLs’ (English Language Learners) perception of social awareness through interaction during their international exchange?
3. Theoretical Background

In this section, key concepts will be unpacked, clarified, compared and reflected towards previous studies and researches.

3.1 Culture and Interculturality

Culture is a concept composed by a vast variety of different meanings due to the ever-shifting nature of its definition. It could be visualised as an iceberg, where top part would represent physical things, for example, food, clothes, crafts and celebrations and where the non-visible part of the iceberg would represent religion, norms and life experience. Culture shifts over time, adding and retracting depending on the individual's surroundings and personal interests. Nieto (1999) states, that even though two people grow up in different parts of the world, they still might share some cultural aspects, for example, the youth aspect or the cultural values connected to being a vegetarian.

While culture refers to practices, products and perspectives, interculturality refers to the interaction between people from different cultures and the understanding of others. According to the Council of Europe (2009), interculturality means to have an interest, a curiosity and an open mind towards people from different cultural backgrounds. It also entails being able to use this awareness of others to reflect upon one’s own cultural behaviours, norms and patterns. McKay (2002) agrees when stating that it is important to provide students with opportunities to reflect and reference cultural ideas back to their own culture, where students can gain a higher understanding of their own culture through the process of comparing. Furthermore, Fantini and Tirmizi (2006) stresses the complexity of abilities needed to perform with an effectiveness and appropriate manner when interacting with people who are culturally and linguistically different from oneself.

Byram (1997) explains Intercultural Competence (IC) by separating the concepts of the tourist and the sojourner. He describes the tourist as a traveller who visits foreign lands to experience, cultures, people and artefacts. He or she travels with the hopes of the encounters functioning as an enrichment to his or her current way of life, not as an essential alteration
of life. Quite the opposite, the sojourner, tries to affect society and challenges beliefs, meanings and behaviours that are unconscious and unquestioned. The sojourners own beliefs, meanings and behaviours are in turn; both challenged and expected to change. The qualities of the sojourner are therefore, according to Byram (1997) what constitutes intercultural competence. In turn, intercultural competence is an essential and definitive part of the meaning of foreign language learning.

3.2 Byram’s theoretical model of ICC

The theory underlying this research will be Byram’s theoretical model of Intercultural Communicative Competence (ICC), which is an approach that focuses on different skills to develop a person's intercultural understanding. Byram’s theoretical model is, according to Lundgren (2002), the most developed and practised model for teaching and assessing ICC. O’Dowd (2003) strengthens this statement with the conclusion “it has become a common point of reference in the literature on intercultural learning, thereby confirming to a great extent its relevance and practicality.” (p. 120).

Byram’s (1997) theoretical model has developed from van Ek’s (1986) concepts of Intercultural Competence (IC), which Byram redefines. ICC covers four different competences; discursive, linguistic, sociolinguistic and intercultural. It can be divided and viewed as five components of knowledge (five savoirs): Knowledge of self and other, skills to interpret and relate, attitudes, skills to discover and/or interact and critical cultural awareness. According to O’Dowd (2007), the interplay of the first four savoirs should ideally lead to the fifth savoir, a critical cultural awareness.

The savoirs are the equivalent to knowledge which can be adapted to develop a self and social awareness, where the first, second and the fifth savoir can be analysed from both a social and a self-awareness, the forth savoir can be connected to a self-awareness, while the fourth ties into social awareness.
Table 1: Model of ICC, adapted from Byram (1997, p. 34)

<table>
<thead>
<tr>
<th>Skills of interpreting and relating / Savoir comprendre&lt;br&gt;“Ability to interpret a document or event from another culture, to explain it and relate it to documents from one’s own” (s. 61)</th>
<th>Knowledge / Savoirs&lt;br&gt;“Knowledge of social groups and their products and practices in one’s own and in one’s interlocutor’s country, and of the general process of societal and individual interaction” (p. 58)</th>
<th>Critical Cultural Awareness / Savoir s’engager&lt;br&gt;“Ability to evaluate critically and on the basis of explicit criteria perspectives, practices and products in one’s own and other cultures and countries” (p. 63)</th>
<th>Attitudes / Savoir être&lt;br&gt;“Attitudes of curiosity and openness, readiness to suspend disbelief about other cultures and belief about one’s own” (p. 57).</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.3 Social-awareness</td>
<td>LaRocca (2017) defines social awareness as having an understanding of the social and the ethical norms of behaviour. To have the competence to adopt the perspective of and empathise with others from diverse backgrounds and cultures, and finally to recognize how culture connects with family, school, and communities. LaRocca (2017) also stresses that social awareness is a crucial component of appropriate classroom behaviour in school, which contributes to an environment conducive to learning.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Developing a social awareness is a broad term, which include a variety of different aspects. Porto (2016) who conducted a telecollaborative project between a Danish and Argentinian school, experienced a social awareness when the students reflected on their way of transportation to school. The Danish students all rode their bikes to school, which was a foreign concept for their exchange partners due to the environment where they were living. Giving the students an opportunity to reflect critically on the social differences and similarities in both the countries. Coniam and Wong (2004) experienced how even an unstructured telecollaboration with strangers required the participants to be reflective and have a social awareness regarding other cultures and backgrounds. Lui (2002) noted a diversity when American and Chinese students described their schools and an increased awareness when the students reflected on the differences and similarities, embracing a wider perspective than their local borders. Social awareness can either, transpire into abandoning or reflecting upon preconceptions or prejudice of personal views of another culture.

Developing a social and cultural awareness can be proceeded in more ways than simply learning about another country. Sharing knowledge and facts about the students own country and relate the findings with the perception of other students’ views can be a useful tool in developing a broader social and cultural awareness. Reflecting and discussing similarities and differences can create a broader perspective of the students own cultural belongings and support the students’ development towards an intercultural understanding, (Lee and Park, 2016).

3.4 Self-awareness

Eurich (2018) states that there are two different types of self-awareness, this research has chosen to focus on the internal self-awareness which is defined as; “how clearly we see our own values, passions, aspirations, fit with our environment, reactions (including thoughts, feelings, behaviours, strengths, and weaknesses), and impact on others”. The telecollaborative studies of Coniam & Wong (2004), Liu (2002) and Tolosa, Ordóñez & Alfonso (2015) shows off a self-awareness where the students expressed their own thoughts and feelings throughout the conversations and correspondences. For example, when the students focused on personal matters and feelings the respondents noticed a recognition.
When the students’ self-awareness is recognised and seen from different perspectives a personal development, in regards to intercultural understanding, can be achieved (McKay, 2002).

3.5 Intercultural teaching in second language learning

Opportunities of facing different cultural topics are coherent with the Swedish syllabus for English (2011) which states that students should “reflect over living conditions, social and cultural phenomena in different contexts and parts of the world where English is used.” (Skolverket, 2011, p.32). As well as in the overall goals and guidelines where the students “can interact with other people based on knowledge of similarities and differences in living conditions, culture, language, religion and history” (Skolverket, 2011 p. 15).

Byram (2008) stresses the multiple connections between language and culture. Furthermore, learning a language without learning its connection to culture might lead to a weakening of the students’ language development. Byram (2008) and Gibbons (2015) both acknowledge that taking part in conversation without considering culture as a prominent factor can lead to a misunderstanding and in some cases also create frictions between the participants rather than a continuance.

When teaching a second language it is important to include different cultural aspects of that said language. Adichie (2009) and Shaheen (2004) share the danger and the risk of creating stereotypes when only presenting one side of a culture. According to the Council of Europe (2009), authentic meetings between students could provide for a development of an intercultural competence where an actual person rather than a fictional character represent the other culture.

Giving students the opportunity to participate in online telecollaborative exchanges will provide the students with an authentic communication and interaction with students across the world without leaving the safety of their own classroom (O’Dowd, 2011). However, research on any impact, positive or negative of online intercultural exchange project in a primary school location is limited (Liu, 2002; Porto, 2015; Thurston et al, 2009); nevertheless, previous research shows similar results reached in studies with older participants (Schenker, 2012; Yang & Chen, 2014).
3.6 Telecollaboration

Telecollaboration is an online learning tool where focus lies on learning in the context with others. It is a branch of the Information and Communication Technology (ICT) method of using modern technology to develop the students’ learning. Dooly (2017) defines telecollaboration as group work where a common goal is set. It is a tool to help the students take responsibility for working together in a group as well as taking control of their own learning, and for teachers to enhance the students’ language learning and general knowledge. Telecollaboration is according to O’Dowd (2016) recognized by various names, for example, Collaborative Online International Learning (COIL), Internet-mediated Intercultural Foreign Language Education and Online Intercultural Exchange (OIE).

Working with an intercultural approach includes more than just writing to another person, it requires the competence to discover and to interact. Using telecollaboration is an excellent way to incorporate intercultural learning in the classroom and to complement English education. It gives the students an opportunity not only to increase their all-round communicative skills, but also to provide them with an authentic recipient. Authentic communication with students from other cultures will allow them to develop their intercultural communicative competence (Liu, 2002; Lundahl 2014; Porto, 2015; Schenker, 2012; Yang & Chen, 2014).

Dooly (2017) explains that working with telecollaboration can be proceeded in a variety of different ways. Telecollaboration is a term, often explained broadly as either a synchronous or an asynchronous exchange. A synchronous approach focuses on real time contact and requires the students to be located in similar time zones. In this research project, we focus on an asynchronous approach. The asynchronous format is where real time contact is a minimum, this gives the students’ a longer time to review and reply to the material. However, there are some similarities between the two different procedures. Firstly, students need to have a basic knowledge of technology and be able to receive feedback from both teachers and peers. Secondly, the students are able to participate from different locations. Through structured telecollaboration, the concepts of the students’ self- and social awareness may be developed. In all, incorporating telecollaboration in learning can both be challenging yet rewarding when connecting students from different parts of the world.
4. Method and Material

This section includes a description of the methodological consideration for this teaching based study. The methodological considerations include descriptions of the participants in the study and the convenience sampling, instruments used for data collection, the process of data collection as well as the procedure of the data analysis. Furthermore, it includes the ethical considerations for the methods used in this research study. The base of his study is of a mixed method design (Dörnyei, 2007) of qualitative measures with quantitative elements and an inductive approach as it is theory based on Byram’s (1997) model of ICC and therefore, theory generated. The method of design provides with a broad perspective of the knowledge, skill and attitude that is preferably developed (Bryman, 2012, Petrus, 2014).

4.1 Participants

The participants of this study were from five different classes, four from the southern parts of Sweden and one from the South Island of New Zealand. The classes came from three different schools, two located in the same city in Sweden and one in New Zealand. The three schools varied in size (See table 1). In the results section, School A and B will occasionally be referred to as the Swedish students, due to their nationality being Swedish.

*Table 2: Participants of the study.*

<table>
<thead>
<tr>
<th>School</th>
<th>Age</th>
<th>Number of students</th>
<th>Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>School A</td>
<td>11-13</td>
<td>44</td>
<td>Fast growing urban area, city, Sweden</td>
</tr>
<tr>
<td>School B</td>
<td>10-11</td>
<td>44</td>
<td>Downtown, Sweden</td>
</tr>
<tr>
<td>School C</td>
<td>9-11</td>
<td>93</td>
<td>Rural area, New Zealand</td>
</tr>
<tr>
<td>Total</td>
<td>9-13</td>
<td>181</td>
<td></td>
</tr>
</tbody>
</table>
4.1.1 School A

School A is a medium sized school located in a fast growing urban area of a big city in Sweden. The students are mostly represented by second-generation immigrants and newly arrived immigrants from various areas of the world where the majority live in apartments. The school consist of 330 students divided over years K-9. Participating in our project were 44 students from years 6 and 7, aged between 11-13 years old. The classes were taught by the same English teacher, which facilitated similar structures in the classrooms. All students had access to their own personal computers and had basic knowledge of technology.

4.1.2 School B

School B is a medium sized multicultural school located in the city centre of a major city in Sweden. The students are represented of various cultural and socioeconomic backgrounds from different parts of the world were the majority live in apartments. The school consists of 360 students divided over years K-6. Participating in our project were 44 students from two year 5 classes, aged between 10-11 years old. The classes were taught by two different English teachers. However, most contact was with one of them throughout the project. All students had access to their own personal computers and had basic knowledge of technology.

4.1.3 School C

School C is a large homogeneous cultural school located in a rural part of the South Island of New Zealand. The students are represented of various socioeconomic backgrounds, the living conditions varied between farms and houses in the town or surrounding area. The school consists of 550 students divided over years K-13. Participating in our project were 93 students from years 5 and 6, aged between 9-11 years old. The students shared one large classroom and were taught by four different teachers at the same time. The students had access to and shared 35 computers, with the possibility of extras being available from the library.
4.2 The convenience sample

The participants in this study were made out of a convenience sample. The sample group selected was based on contacts that existed with three certain primary schools in Sweden and in New Zealand. This resulted in a non-probability sample (Bryman, 2012 p. 196). Our only required characteristics for the sample selection was that the students be between the ages of 9-13.

School A was one of our current teaching placement schools, where the teachers showed great interests in the ideas of the project. School B, was a teaching placement school of one of our classmates who helped us set up a contact. School C was the locations of our teaching placement abroad, which took place in New Zealand. Through initial communication with this school, the teachers showed an interest in the project especially in the regards of us being in place to implement the different parts of the project.

4.3 Instruments

This research aims to provide data showing students between 9-13 and their intercultural development through written telecollaboration. As a complement to the data collecting tools, we conducted impromptu and sporadic observations of the students’ discussion for a holistic view of their development. All schools involved, also created Google presentations and video-clips to inform each other about their different schools.

4.3.1 Platform

The telecollaborative platform we used for our exchange project was Google Drive. We opted for this platform because as unqualified (training) teachers we cannot access established telecollaborative platforms. Furthermore, Google Drive was already familiar to all of our students and opens up to an array of different resources. This tool lead to our first methods of data collecting, Google Surveys.
4.3.2 Surveys

Surveys were created online, by using the tool Google Survey, to include all 181 students. Only about 130 students received parental consent/completed it, however, according to Mangione (1995) a 70% response rate is to be considered good. The survey was conducted during school hours, to ensure that participants could complete the survey, regardless of their computer access at home. It should be noted that some absences were unavoidable. Furthermore, the surveys were sent out before and after the email exchanges to analyse for any changes regarding the young learners’ intercultural development. They were also constructed in both English and Swedish since the students’ strongest language should be taken into consideration to reduce nonresponse errors (Bryman, 2011).

The surveys that were used (see Appendix B) asked the students questions regarding their intercultural understanding with a focus on self- and social awareness, similar to the projects of Schencker (2012) and EVALUATE (2017-2019). Questions were designed to answer our research questions, using a Likert scale from 1-5 and short answer questions. A scale of 1-5, from “strongly disagree” to “strongly agree”, was beneficial since closed answer questions can facilitate the analysis when only searching for statistics. Short answer question can also be beneficial because the students have room to express their thoughts according to the theme of the project (Bryman, 2011). The choice of not including a “don't know” option was to push the participants to really evaluate the question in regards to their own thoughts and not using the option as an “easy way out” (Bryman, 2011).

Bryman (2011) explains the advantages of using closed questions in a questionnaire where the data eases the comparability between pre-survey and post-survey. The closed questions can also help clarify the meaning of the question, making it easier for the participants to complete them compared to the open ended questions. However, Bryman (2011) elaborates on the disadvantages of only using surveys instead of an interview as a data collection method. Firstly, it is not possible to ask follow-up questions to get a more in-depth response from the respondent. It also reduces the spontaneity in the participants’ response when they only have a 1-5 scale to express their opinions. Complementing the closed question were two open questions which provide the questionnaire with an opportunity for the participants to answer it on their own terms and ability (Bryman, 2012).
4.3.3 Mind-map

As a complement to the surveys, which mainly addressed answered the students’ self-awareness, an additional method to collect data on the students’ social awareness was needed. So we opted for using mind-mapping as a data collecting tool, to analyse the students’ pre- and post-assumptions about the opposite country. Mind-mapping is not only a tool for scaffolding, it is also a tool for teachers to measure whole class knowledge and learning, before and after various subjects (Gibbons, 2015, Wiliam & Leahy, 2015).

The first set of mind-mapping was conducted before the students were introduced to information about the opposite country, which facilitated the collection of knowledge and thoughts prior to the students’ possibility of searching for information on their own. Therefore, an accuracy of the authentic pre-knowledge was increased.

4.4 Procedure

Our aim for the written telecollaboration was to meet the students involved and provide a structured planning for the teachers that supported everyone throughout the project. As our project was based both nationally and internationally this required us to plan ahead and conduct the project during a longer period of time.

The initial planning for our telecollaborative exchange took place in May of 2017 when we got confirmation from the school in New Zealand that they wanted to be a part of our project. We laid out a preliminary structure and a timeline and contacted the Swedish schools in the beginning of August 2017. Our first visits to the four different Swedish classrooms took place in October 2017. We spent a couple of hours in each classroom where we introduced our project, the concept of culture, pre-surveys and mind-mapping.

The students were also encouraged to make personal mind-maps to use as scaffolding during their writing. We provided instructions about their first letter, and scaffolding in the shape of sentence starters to almost complete letters depending on the students’ level. Dooly (2008) and O’Dowd (2011) expresses that using telecollaboration is a way for students to develop their own responsibility for their own learning as well as the group’s learning. Dooly
(2008) also argues that the teacher needs to monitor the conversations so the students will advance forward. Firstly, we wanted the students to present themselves and include family, interests, favourite things and to ask questions for the respondents to answer. Secondly, we asked the students in their second letter to include what plans they may have had for the upcoming winter/summer holidays and also share some useful words in Swedish and Maori. We opted, for the New Zealand students who uses English as a first language, to preferably share the language of their native culture Te Reo Maori (Maori language). Maori is the native people of New Zealand which originates from the pacific islands and inhabited New Zealand (Aotearoa) before it was colonised. Maori traditions and its language are now highly integrated in the New Zealand culture, society and education (Gagné, 2013).

4.4.1 Procedure- steps in the data collecting process, and how long it took

<table>
<thead>
<tr>
<th>Table 3: Timeline for Telecollaboration and Data Collection*</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>SWEDEN</strong></td>
</tr>
<tr>
<td>Part I Oct, 10-25th</td>
</tr>
<tr>
<td>Part II Nov, 4-8th</td>
</tr>
<tr>
<td>Part III Nov, 22-27th</td>
</tr>
<tr>
<td>Part IV Nov, 30th</td>
</tr>
<tr>
<td>Part V Dec, 7-16th</td>
</tr>
<tr>
<td>Part VI Dec, 4-6th and Jan, 11-16th</td>
</tr>
</tbody>
</table>

* For a more detailed description of the planning and implementation please consult, Ingelsson and Linder (tbp 2018).
4.5 Analysis

Our approach of collecting and analysing data is based on mixed method research which focus on themes that became visible while analysing the data (Bryman, 2012, Dörnyei, 2007). This entailed a variety of different steps when analysing the data collected. An inductive approach was taken when decoding all the gathered data searching for significant, frequent or dominant themes to emerge from the raw data (Mackey & Gass, 2005). The data was reviewed various times and interpreted in connections with each other. According to Mackey & Gass (2005), the framework for analysing the data is often affected by the experiences and assumptions of the researchers’ individual perceptions.

The survey was converted into numbers using Google Survey. The participants’ answers in the scale of 1-5, were converted into bar graphs and show the percentage of each number chosen by the participants. The decoding of the survey results was created by dividing the data into different sub-categories where an interpretive approach was adopted based on the visible themes, research questions and Byram’s five savoirs of ICC (Bryman, 2012, Byram, 1997). The data was grouped together creating two strands where the lower strand representing the results of 1-2,5 and the upper strand representing 2.5-5. A table was created (see Appendix B) to present an overview and provide a transparency in the research, which facilitated an objective view of the data collected over which participants showed a high interest versus who showed a lower interest (Bryman, 2012). Secondly, the mind-maps was decoded by categorising visible themes to analyse the content based on the similarities and differences pre and post the exchange. Major themes such as; School, Food and Nature were visible in both the pre and the post mind-maps which enabled the decoding process and the inductive data analysis.

4.6 Ethical Considerations

The ethical considerations recommended by Vetenskapsrådet (2002) were considered when conducting the research. The four main claims were taken into account; the information
requirement, the consent requirement, the confidentiality requirement and the usage requirement (Vetenskapsrådet, 2002). Information regarding the project was given to the schools, in Sweden it was presented by their teachers and in New Zealand by us, informing the students and parents of the project and what the results were meant to be used for. All material collected was anonymised at an early stage. Firstly, the mind-maps was created as an overview of their knowledge and incorporated in the school-based activity, teachers deemed them depersonalised enough to be included. Secondly, the survey did not contain any private or ethical information. The Swedish teachers acted as a representative for the students which gave a combined consent for the classes to participate due to the project being done during the school day. In New Zealand, a parental consent form (see Appendix A) was formulated and emailed to the caregivers with further information regarding the survey including the questions that would be asked. This was from a discussion with the principal due to the data leaving the country. Furthermore, the caregivers were informed that they had the right to remove their child from the project any time they wished (Vetenskapsrådet, 2002).
5. Result and Discussion

To organise the findings of this research we aim to evaluate our purpose to use written telecollaboration as a method to develop intercultural competence with young ELLs by answering our research questions listed below. Firstly, we will present the different themes found when analysing our results. Secondly, we will present our survey results and thirdly, we will analyse our results in accordance with Byram’s (1997) theoretical model of ICC. The first themes presented reflects on the students’ social awareness and the latter theme and survey reflect a mixture of social and self-awareness

- RQ1: In what ways can written telecollaboration develop young ELLs’ (English Language Learners) perception of self-awareness through interaction during their international exchange?

- RQ2: In what ways can written telecollaboration develop young ELLs’ (English Language Learners) perception of social awareness through interaction during their international exchange?

To answer RQ1 we collected data in the forms of pre-and post-surveys, we have also collected notes from occasional sporadic observations and teachers’ reports when we have not been available to observe.

To answer RQ2 we collected data in the forms of pre- and post-surveys as well as letting the students create mind-maps pre and post their email exchange.

5.1 School cultures

The following theme was identified to show a social awareness among the participants. School is a central part of children's lives, as many children spend a number of hours a week in those type of facilities. According to Tyler et al. (2008) school culture is highly affected
by the values and norms of the people connected to the different schools. Therefore, we might conclude that apart from getting to know each other, school culture was the most important theme discussed among students.

When decoding the data results, school culture was a highly visible theme. In the student mind-maps, of school A and B, a natural lack of knowledge regarding their exchange country’s school culture was shown. With notes such as “uniforms” and “brings own food” as their only pre-knowledge and preconceptions. This might point to a general image of other countries school systems. The participants from school C had some different ideas regarding school A and B where they reflected over possible class size, classroom settings, if they wore a uniform or as they called it had a “mufti day” every day, which means dress casual or out of uniform. The class size and classroom environment could be connected to the newly built learning environments of School C, where about 90 students now shared one big classroom. This might have affected their thoughts on how other schools around the world might look.

![Compiled mind-map responses, pre-exchange](image)

The post mind-maps showed a big change for school A and B which had expanded their knowledge regarding their exchange partners, knowledge such as teachers at the exchange school gets called by Mr/Mrs followed by their surname, they have a big classroom with no set furniture, just as no set schedule or homework. School C reduced their ideas in the post-mind-map, stating that the knowledge they gained showed that the exchange country had
small classrooms, were strict in the sense of school rules and set school schedules and did not have school uniforms. All participants showed an increased social awareness when comparing, reflecting and connecting the exchange country’s school culture to their own. Where they had the opportunity to develop their knowledge and extend their social awareness when discussing and presenting their findings on the mind-map. Discussions were the students compared their classrooms were conducted based on their findings in the mind-maps, what were the pros and cons of having a modern learning environment versus having a traditional classroom setting.

Lui (2002) stated that school culture was a popular topic amongst her students, where they increased their social awareness by comparing similarities and differences that were visible throughout the interaction. Similar comparisons were observed during the creation of the post-mind-maps which participants discussed at School C, if they would rather have assigned seats or if they preferred the open space that they had at their own school. Most students from school C showed, in their mind-maps and during observations, a great interest in the plurilingual skill which their exchange partners possessed. While some participants from School C, who already knew a second language, reacted to the fact that the school A and Bs’ second language was taught in school and not at home. Comparable observations were stated in Lui’s (2002) study were also native English speaking students presented a desire to learn more languages while having a telecollaborative project with non-native speaking peers.

The curiosity regarding different school cultures was clearly visible in the participants’ surveys as well. For the question, "I am interested to know how a school day looks like in another country?" there was an average of 80% of the participant from all three schools which chose the upper strand, (2,5-5), while only about 20% showed of less interest. The answers from the pre- and post-survey showed similar responses. Therefore, one conclusion might be that time limit of the exchange project was not extensive enough to see a change in the participant's perception of the school culture. Similar to Schenkers (2012) findings were time also had a limiting factor.
Table 4: Survey, Question 7: “I am interested to know how a school day looks like in another country." Answers range from the scale 1-5 (1=strongly disagree to 5=strongly agree).

<table>
<thead>
<tr>
<th>School</th>
<th>Pre-exchange</th>
<th></th>
<th>Post-exchange</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1-2,5</td>
<td>2,5-5</td>
<td>1-2,5</td>
<td>2,5-5</td>
</tr>
<tr>
<td>School A</td>
<td>17%</td>
<td>83%</td>
<td>28%</td>
<td>72%</td>
</tr>
<tr>
<td>School B</td>
<td>18%</td>
<td>82%</td>
<td>17%</td>
<td>83%</td>
</tr>
<tr>
<td>School C</td>
<td>21%</td>
<td>79%</td>
<td>24%</td>
<td>76%</td>
</tr>
</tbody>
</table>

5.2 Food culture

Another common theme that was visible from both pre- and post-mind-maps, as well as during the unstructured observations was food culture. Food is an important part of every culture and it is something that is very personal but also a very social part of that culture. Lévi-Strauss (1978) points out that food is as language an exclusive part of human behaviour and that food is a universal form, where every society has its own variation.

Through this project, we could see a connection between food and the participants’ self-awareness as well as their social awareness, and it was also one of the themes where we saw the most similarities and where the participants themselves reflected and expressed a union between the exchange countries and where they developed an intercultural understanding. During observations, we noticed joy when participants discussed that both parts in the exchange had pizza as a favourite dish which was stated in the mind-maps of School A/B as well as School C. This joy is of course connected to the students own personal associations to that specific dish. However, if the students would be more explicit in their descriptions of pizza. For example, choice of toppings, the connection might decrease. Where New Zealand toppings might be roasted vegetables and sliced turkey with cranberry sauce. Swedish toppings might be kebab, pork tenderloin, and béarnaise sauce. Therefore, the sudden joy of similarity could swiftly change into an unrecognisable difference instead.

According to Nieto (1999) cultures, a constantly shifting and different generations creates new varieties of culture depending on the environment they are in. Food culture is an aspect which is frequently altered within a person's culture. For example, being a part of youth culture can connect young people from different parts of the world, by things such as a
fascination of fast food companies and the making of slime. Analysing the mind-maps we could see evidence of traditional food such as lamb, dolma and princess cake (traditional Swedish birthday cake). We could also see, from all participants involved, a liking of pizza and sushi, which does not originate from any of the countries in the exchange. These dishes are, however, are spread throughout the world where they have reached the status of the international food culture. As Parasecoli (2014) argues, our various food cultures can never be completely defined, due to constantly transforming and negotiated through external influences.

5.3 Nature and animals

Next, to school and food culture we identified a third theme, namely nature, and animals. According to Hamilton (2013) engagement in nature and animals is a part of one’s individual culture and self-interest. It is, however, affected by the social settings one is surrounded by. Where the personal meaning of a cow could alter from a named farm-animal to food production.

Both participating countries have a unique flora and fauna compared to the each other. In the pre-mind-maps, School A and B stated that their exchange country might have forests, deserts, beaches, and volcanos. And due to the distance between New Zealand and its neighbouring country Australia, many students though they shared the same features in nature. The local fauna in New Zealand was described as “Sheep, Koalas, Black widow spiders, Dangerous mosquitos that live by the cost and causes many deaths, No snakes, Sharks, Exotic animals, Fish, Dinosaurs, Sea creatures, Kangaroos, Giraffes.” (See Appendix C). Participants at School C envisioned their exchange country containing much greenery and plants, however with a lack of forest and mountains. Additionally, with presumably, lack of associations, the students added animals such as “Lamas, Donkeys, Goats, Horses, Turkeys, Cows, Pandas, Birds, Lions”.

All participants had the opportunity to look at where their exchange country was located on a map, which might have provided it difficult to connect the nature and animals with their own local surroundings due to it being so far away. That might have contributed to the idea that Australia and New Zealand has a similar nature, and from the New Zealand perspective
Sweden was so far remote only guesses could cover the sections regarding nature and animals. Barnes (2008) claims that analysing and valuing knowledge we already own is an important part of learning and that new information clings on to old information. As the students do not possess such previous information is hard to reference the flora and fauna of Sweden to anything else. Therefore, the students’ choice of animals is vastly spread.

The progression from pre- to post-mind-maps with the students involved shows a broad new acquired knowledge from the telecollaborative exchange. All three participating schools show evidence of developing their social awareness when in their post-mind-map expressed a reflection and an adopted perspective of differences in communities, rural compared to the city (LaRocca, 2017). The School A and B shifted their preconception of New Zealand flora and fauna as connected to the Australian one to meet the information provided by the students from School C. As a concluded of the e-mail exchange, many of school C’s participants either lived on farms or in houses where they could obtain different animals or pets. This new knowledge about the exchange partners was made explicit in the difference between the School A and B’s pre- and post-mind-mapping where exotic animals such as pandas and lions were removed and replaced with more domestic animals as; horses, cows, and sheep. Similar can be seen in the post-mind-map created by School C when reflecting on Sweden. The participants at school A and B have described, in greater occurrence, animals connected to the Swedish nature and wildlife rather than farm animals, this could be due to the fact that the majority of the Swedish participants live in city apartments and have a minimum contact with animals other than domestic house pets. A difference one of the New Zealand students interpreted as a dislike of animals when stating, “My partner hates animals. What kind of person hates animals?”, rather than reflecting upon why his or her partner did not own any animals. The response might not be coherent with the concept of interculturality, however, the young age might be a contributor to the short assumption without further reflection.

5.4 Kiwis and Swedes, people and language

A smaller, however, still interesting theme found throughout this project was to see how the participants experience and perceive each other. Multicultural societies do not automatically reduce prejudice and preconceptions of others. They could even enhance them depending on
meetings and experiences of others (McKay, 2002). How students see themselves and how they perceive others and in turn how they are seen by others connects to both self- and social awareness. Reflections and comparisons are a huge part of transitioning into an intercultural state of mind.

School C did not express any thoughts or ideas regarding how they thought the Swedish people would be. During observations, some expressions were thus made hoping their exchange partners would be nice. Further than that no real expressions were made. This could be due to Sweden being on the other side of the world, where students did not have any reference points as to how people would be like. School A and Bs’ pre-mind maps showed several preconceptions that they listed; paints their faces, runs around in the streets and wears old clothes. While creating their mind-maps the Swedish students from school B became engaged in conversations about the Disney movie Moana (2016), which takes place in the Pacific Ocean and shows the Pacific Islander and the Maori tradition. Portrayed in the movie, is traditional dances and large body tattoos. Added to the pre-mind-maps of School A and B was also the sacred act of hongi, a traditional Maori-greeting where one’s nose and forehead touches. Therefore, the students’ connection to New Zealand, while looking at the world map, could be perceived as memories of a movie.

Analysing the pre- and post-mind-maps significant changes were made regarding School A and B’s preconceptions of the New Zealand students. The stereotypical views decreased and the students now listed; "likes music, people are called Kiwi, owns many animals and that they are nice, entertaining and interesting people". In the post mind-map we could see connections to the shared personal information rather than connections to movies of internet searches. New Zealand traditions are also internationally recognised through their rugby team “The All Blacks” who start every match with performing the challenge war dance known as the Haka. This was also something noted by the School A and B where they were sent a video clip of the New Zealand students performing the Haka, which made that specific tradition more recognisable for the students.

The post-mind-maps created by School C show two identifiable themes personality traits and language. The student’s listed personal traits as; talkative, nice, fun, sweet, outgoing and friendly. The progression from nothing found at pre-mind-maps to all the personal traits found at post-mind maps is clearly significant and shows of personal connections made
during the telecollaboration. The second theme of language was found on both sides of the exchange where all participants involved listed words which they had learned from their exchange partners, School A and B wrote Kia Ora, taku ingoa (Hi, my name is), while the participants from School C wanted to highlight the received knowledge regarding the Swedish three additional letter Å, Ä and Ö. Where the single letter Ö also means island and the single letter Å means stream/river. According to Council of Europe (2009) taking an interest in a foreign language shows an interest which is crucial when developing an intercultural understanding.

5.5 Survey results

The survey shows many similar results pre and post the exchange (see Appendix B), connecting both to the student’s self-awareness and their social awareness. Similar results could be seen in the studies of Schenker (2012), where the students showed a high level of interest in learning about other cultures both pre- and post the exchange. The majority of our participants’ answers, of all questions, laid in the upper strand and remained quite unchanged in the post-survey as well. Providing a still high interest in learning about other cultures. One of Byram’s (1997) five savoirs attends to attitudes, a self-awareness where a curiosity, openness, and willingness is perceived as mandatory to obtain and develop one’s ICC. Which can also be connected to RQ1, where the attitude towards others is a part of one’s self-awareness.

5.5.1 Social/Spare time

However, one of the most noticeable changes which were recorded in the surveys was on the question "I am interested to know how people from different cultures spend their spare time." Where the pre-survey from School C showed a 75% in the upper strand and in the post-survey the number had a slight decrease to 58%. Similar changes were recorded for School A and B were the pre-survey the interest was recorded on 84% and in the post-survey, the same question showed an interest of 72%. This change could have its base on the diversity between
the participants and the variation of after curricular activities that was not common practice in their exchange country.

During observations, students from School C stated that they helped their parents out on the farms, played netball or basketball, rugby was also a commonly practiced sport. While participants from School A and B played football and ice hockey and where the majority stressed that they preferred videogames or staying inside. One of Byram’s (1997) savoirs is about knowledge of social groups and their products. Participants might have struggled to compare and relate the information they received from their exchange partners to their own spare time activities. Relating to sports such as netball when you have never heard about it and the preference of sitting inside and chatting with your friends might be difficult, which might not stimulate a further interest. In observations, an identical situation regarding this savoir of self-awareness arose when a participant from School C expressed a lack of interest of the exchange partner since “he/she only liked video games” and the participant did not know anything regarding that spare time activity since he/she prefers to read books instead. An almost identical statement was made at a visit to School A where a participant could not see similarities or a relation with the exchange partner since “he/she only liked books” and knew nothing about video games same as the participant expressed his disinterest in books. These differences did not inspire to depend on interest or knowledge within their exchange. It is not required for all participants to share the same interest, however, a part of developing one’s ICC is to see another person's interest and how it could be similar to one’s own, disregarding the type of hobby. However, for the age group, such level of self-evaluation might have been too advanced.

5.6 Summary - assessing young learners’ ICC

In this project we have been able to collect data which shows that the participants have developed their knowledge according to some of Byram’s five savoirs of ICC. It is visible that they have gained knowledge and information regarding other cultures and their exchange country, thus have also shown an increased understanding of different personal and cultural aspects developing both their social and their self-awareness (Byram, Gribkova & Starkey, 2002).
The problem lies however in the fact that knowledge and understanding are only part of intercultural competence (savoirs and savoir comprendre). Assessing knowledge is thus only a small part of what is involved. What we need is to assess the ability to make the strange familiar and the familiar strange (savoir être), challenge their preconceptions and biased perspectives, and to act on the basis of new perspectives (savoir s'engager). (Byram, et al., 2002).

The most difficult aspect of assessing ICC is if learners have changed attitudes towards others and the differences that may occur. Since moral aspects such as attitudes cannot be measured into quantifiable data a collected production of the students’ competences is preferred. Therefore, the assessment of ICC is closely connected to the individual perceptions of the researcher (Byram. et al., 2002, Byram, 1997) The three more distinctive savoirs observed will be discussed in the following sections.

5.6.1 Savoirs - knowledge of self and others and of process of interaction

The first savoir of Byram’s (1997) theoretical model refers to knowledge regarding social groups and their practices and products and comparing the knowledge to one’s own social surroundings. The savoir also entails the knowledge of interaction and the ability to adapt to various communicative situations. This savoir, could be seen when the participants reflected on their exchange partners from the pre-mind-map which contained general stereotypical views that changed into a more personal one in the post-mind-map with a description of traits and traditions. Descriptions of Swedes being friendly and outgoing people while participants from New Zealand was described as nice and interesting. Students showed an increased self-awareness as they reflected on other people's behaviour, thoughts, and feelings as well as their own (Eurich, 2018).

5.6.2 Savoir être - attitudes of curiosity and openness

Byram’s (1997) third savoir of ICC concerns attitudes. Savoir être concerns a curious and open attitude combined with the readiness to learn new things about the exchange country as
well as the own culture. Through the project this was seen in the majority of the different themes, the development in the mind-maps was created through the participants’ interest and curiosity. Reflecting on their own culture and knowledge when creating the pre-mind-map and combining that information to expand their social awareness in their post-mind-map.

5.6.3 Savoir apprendre/faire - skills of discovery and interaction

The fourth savoir of Byram’s (1997) theoretical model of ICC is that of discovery and interaction. It entails, “the ability to acquire new knowledge of a culture and cultural practices and the ability to operate knowledge, attitudes, and skills under the constraints of real-time communication and interaction” (Byram, 1997, p. 61). Which ties together with RQ2 when the participants discussed different traditions such as holidays celebrated, but also cultural traditions, were the New Zealand participants shared aspects of the Maori culture such as the haka and some traditional songs.

Taken together, these findings show that a development of the participants’ intercultural understanding and of their self- and social awareness have been partially achieved during the exchange project. The young learners have been exposed to various methods providing opportunities to face another culture and to self-reflect upon their encounters.
6. Conclusion

In this section, a summary of the telecollaborative project will be presented as well as its results. Secondly, implications for teaching practice will be discussed. Thirdly, the limitations of the study will be presented, including the limited time frame of the project conducted. Finally, suggestions for future research will be given.

6.1 Summary

The purpose of this exchange project is to research if written telecollaboration could develop young learners’ intercultural understanding. The results were analysed from the groups point of view, where the individual was put aside. The survey might not have shown a certain change, however, based on the students' mind-maps and the unplanned observation revealed that intercultural learning had occurred. It was found that a development could be seen both regarding the students’ self- and social awareness. In hindsight we could have implemented planned and structured observations, however, due to the limitations of time and our lack of previous experience the unplanned observations were preferred.

An increased social and self-awareness were also visible in the analysis of the project in combination with three of Byram’s five savoirs of ICC (Byram, 1997). Through the mind maps, the surveys’ and the observations, the participants showed an increase in their attitudes of curiosity and openness towards new cultures, they gained knowledge of social groups and their products as well as reflecting on themselves and increased their skills of discovery and interaction.

Different themes appeared while analysing the data, themes such as school culture, food culture and how the participants saw each other both before and after the exchange was conducted. The students’ social awareness grew stronger especially when learning about the two different school cultures were pre-conceptions such as “brings own food” and “big classes” shifted with learning about the other. Also, pictures and video-clips shared added to that shift of thought. All three schools got an insight into their exchange partners’ school day, from how the lessons are taught to what the students do on their break time. Given the
opportunity to reflect on how the classroom is structured in their own school compared to in their exchange classroom and discussing the pros and cons. As well as the use or not use of school uniforms, which connects with how the students see others and reference it to their own school environment. Another finding was their self-reflection upon different social groups and their products, the Savoir Knowledge (Byram, 1997). How do Kiwis see Swedes and in reverse, regarding traditions, food and language.

6.2 Implications for teaching practice and research on young learners

Intercultural competence is a vast concept and quite non-measurable, however, the students acquired and developed different aspects of ICC throughout the project. The students interest of others, both pre- and post the exchange, could be seen as a success even though some of the students did not feel an urge for further communication a majority still proclaimed that they would like to take part in more telecollaborative exchanges, provided that they would range further than two letters each. Furthermore, the structure of the exchange is of importance for students’ intercultural development, as well as, feedback and the possibility of mediation. A shortage of clear guidelines could lead to communicative misunderstandings and a decrease of students’ interest of the exchange, as seen in the studies of Schenker (2012) and Tolosa et al. (2015).

An interesting aspect discovered was the pairing of English as a first language (EFL) students with English as a second language (ESL) students. According to Belz (2002), telecollaborative projects should involve students with similar language proficiency, where mismatches could affect both linguistic and interpersonal aspects. A distinctive feature of young learners from Sweden is the proficiency in English as a second language compared to other countries, Sweden is currently ranked number 2 out of 80 countries which point to a very high proficiency (Education First, 2017). Similar to each other, many of the young learners involved struggled with the same grammatical errors such as capital I, punctuation and new paragraphs.
6.3 Limitations

This study was conducted over a period of about 10 weeks, however, the preparations were done over a number of months beforehand. Time was a limitation which was noticed early on, email exchanges are often time-consuming in both the planning stage and the actual exchange, as they need to be fitted around the students’ normal school schedule. As seen in Liu (2002); Schenker (2012); Thurston et al (2009) and Yang & Chen (2014), this factor was taken into account. The limitations during the exchange was, for New Zealand, the lack of devices for all students at the same time and for the Swedish students, the response time being restricted solely to their English lessons.

Other limitations encountered was the consent letters and choice of platform. Since the project was conducted with young learners, parental consent forms were sent out, however, there was an external loss due to consent forms not returning. As a result, only 70% of the participants were able to take part in our surveys. Still providing a high value of relevance, however, a higher percentage is always more optimal. We also found that our choice of platform was not always optimal for the exchange, due to not having access to the common telecollaborative platforms such as eTwinning or ePals. We therefore, opted for Google Drive, however, this choice of platform enabled students to access letters still not completed.

6.4 For the future

For future research, we hope to see more telecollaborative studies conducted on young learners, as this is a field rather unexplored especially in the perspective of intercultural learning. There is also a need for further studies on young learners with English as a second language (ESL) or English as an Additional Language (EAL). Furthermore, telecollaborative projects with young learners should entail more than linguistic and intercultural features where subject specific exchanges such as science or mathematics also could be developing features.
7. References


http://eds.b.ebscohost.com/eds/pdfviewer/pdfviewer?vid=7&sid=8a41bb3b-7b46-4179-b97e-d4c503c56029%40sessionmgr102


Appendix A – Parental Consent Form

Permission to send out and collect opinion data from pre- and post-surveys. No personal information will be collected.

In association with this project I grant Mrs. Ingelsson and Ms. Linder from Malmö University, the right to send out and collect opinion data of MY CHILD and to use and authorize the use of such data (or any part of it) for the purpose of finalizing a degree paper and a publication addressed to teachers.

Full description of project:
We, Jennie Ingelsson and Anna Linder aim to analyse young learners’ cultural awareness before and after an e-mail exchange between Sweden and New Zealand. We will look for interests, knowledge and awareness of other cultures throughout the project. The data we wish to collect is not personal, we only look for opinions on cultural awareness among young learners. The material collected will then be anonymously presented at Malmö University for our final degree paper towards our Bachelor in Primary education. The project will also end up in a publication to assist teachers on telecollaborative learning.

Example of questions asked:
• I am interested in learning about other cultures.
• I am interested in getting to know people from other cultures.
• I find it easy to talk to new people.
• Do you think you will continue to talk to you e-mail exchange after this project?
  Develop your thoughts.

At any time during the project you are able withdraw your consent of participation in the surveys by contacting any of the class teachers.
## Appendix B – Table of survey-results

Participants, New Zealand: Pre-survey: 55 out of 93 students, Post-survey: 53 out of 93 students.

RQ1 – Self-awareness and RQ 2 – Social awareness

<table>
<thead>
<tr>
<th>RQ</th>
<th>Question</th>
<th>Pre-answer 1-2,5</th>
<th>Post answer 1-2,5</th>
<th>Pre answer 2,5-5</th>
<th>Post answer 2,5-5</th>
<th>Pre-answer Yes/ No</th>
<th>Post answer Yes/ No</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1. Do you have a friend from a different culture?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Yes: 78,2%</td>
<td>Yes: 86,8%</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>No: 21,8%</td>
<td>No: 13,2</td>
</tr>
<tr>
<td>1</td>
<td>2. I am interested in learning about other cultures.</td>
<td>28%</td>
<td>30%</td>
<td>72%</td>
<td>70%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>3. I am interested in getting to know people from other cultures</td>
<td>25%</td>
<td>30%</td>
<td>75%</td>
<td>70%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>4. I find it easy to talk to new people</td>
<td>40%</td>
<td>54%</td>
<td>60%</td>
<td>46%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>5. I find it easy to make new friends outside of school (e.g. through computer games, scout camp, tournament/competition)</td>
<td>36%</td>
<td>37%</td>
<td>64%</td>
<td>63%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 &amp; 2</td>
<td>6. I am interested to know how people from different cultures live</td>
<td>26%</td>
<td>33%</td>
<td>74%</td>
<td>67%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>7. I am interested to know how a school day looks like in another country</td>
<td>21%</td>
<td>24%</td>
<td>79%</td>
<td>76%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>8. I am interested to know how people from different cultures spend their spare time</td>
<td>25%</td>
<td>42%</td>
<td>75%</td>
<td>58%</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Participants, Sweden: Pre-survey: 77 out of 88 students, Post-survey: 71 out of 88 students

RQ1 – Self-awareness and RQ 2 – Social awareness

<table>
<thead>
<tr>
<th>RQ</th>
<th>Questions</th>
<th>Pre answer 1-2,5</th>
<th>Pre answer 2,5-5</th>
<th>Post answer 1-2,5</th>
<th>Post answer 2,5-5</th>
<th>Pre answer Yes/ No</th>
<th>Post answer Yes/ No</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1. Do you have a friend from a different culture?</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Yes: 94,4%</td>
<td>No: 5,6%</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Yes: 90,9%</td>
<td>No: 9,1%</td>
</tr>
<tr>
<td>1</td>
<td>2. I am interested in learning about other cultures.</td>
<td>18%</td>
<td>82%</td>
<td>20%</td>
<td>80%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>3. I am interested in getting to know people from other cultures</td>
<td>14%</td>
<td>86%</td>
<td>17%</td>
<td>83%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>4. I find it easy to talk to new people</td>
<td>33%</td>
<td>67%</td>
<td>32%</td>
<td>68%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>5. I find it easy to make new friends outside of school (e.g. through computer games, scout camp, tournament/competition)</td>
<td>23%</td>
<td>77%</td>
<td>25%</td>
<td>75%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 &amp; 2</td>
<td>6. I am interested to know how people from different cultures live</td>
<td>19%</td>
<td>81%</td>
<td>23%</td>
<td>77%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>7. I am interested to know how a school day looks like in another country</td>
<td>16%</td>
<td>84%</td>
<td>22%</td>
<td>78%</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>8. I am interested to know how people from different cultures spend their spare time</td>
<td>16%</td>
<td>84%</td>
<td>28%</td>
<td>72%</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Appendix C – Mind-maps

Figure 2: School A, pre-mind-map
Figure 3: School A, post-mind-map
Figure 4: School B, pre-mind-map
Figure 5: School B, post-mind-map
Figure 6: School C, pre-mind-map
Figure 7: School C, post-mind-map