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ACQUIRING INTERCULTURAL COMMUNICATIVE COMPETENCE FROM
TEXTBOOKS

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Graduation Thesis

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Abstract

The aim of this study was to investigate to what extent foreign language textbooks can contribute to promoting students' acquisition of intercultural communicative competence. Our primary goal was to explore whether and to what extent textbooks for learning English currently in use in Croatia help in promoting the acquisition of intercultural communicative competence. The data was collected with respect to one particular indirect source of contact, namely foreign language textbooks. We combined quantitative and qualitative approaches in analyzing our data. We wish to determine whether Croatian secondary school English language textbooks include learning tasks that promote the development of intercultural communicative competence. The study was based on Byram's model of intercultural communicative competence.

Key words: culture, intercultural approach, intercultural communicative competence, English language textbooks

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1. Introduction

In multicultural societies members from different culture and speaking different languages meet. In order to develop mutual understanding and tolerance and to communicate successfully, they have to acquire intercultural competence. If we want to bridge the gap between cultures, we need to learn how to observe, interpret and understand the cultures we encounter. Recently, foreign language researchers, educators and teachers have moved their focus from teaching for communicative competence to teaching for intercultural communicative competence. The importance of teaching and acquiring intercultural competence has been acknowledged in the *Common European Framework of Reference for Languages: learning, teaching, assessment* and the *National Curriculum Framework* for Croatian schools. Both of these documents include objectives for teaching intercultural competence. In Croatia, learning English is an essential part of every secondary school student's general education. In most schools it is considered as the first foreign language. Textbooks function as an agent for the process of learning and understanding a foreign cultural system.

The main aim of this thesis is to study in detail two textbooks that are commonly used in Croatian secondary schools for teaching English with respect to its role for developing learners' intercultural communicative competence. In the first part of the thesis, a theoretical framework concerning the notion of intercultural communicative competence will be presented. The theoretical part will serve as a tool for the textbook analysis, which is the second part of this thesis.

2. Theoretical framework

2.1. The notion of culture in foreign language teaching

Learners require the knowledge about foreign cultures in a multicultural society. Culture teaching should promote and develop critical social awareness. Culture is of fundamental importance to teaching a foreign language and the nature of language teaching and learning implies the presence of another culture and contact with otherness. One cannot teach language without also teaching culture. Language and culture reflect one another. Moran remarks: "The words of the language, its expressions, structures, sounds, and scripts reflect the culture, just as the cultural products and practices reflect the language. Language is

a window to the culture” (Moran, 2001, p. 35). Culture can be presented in the language classroom as reading a passage, watching a film, preparing or eating food, participating in a role-play, writing in a language journal, performing a folk dance, singing songs, listening to a guest speaker or teacher’s anecdotes about the culture, etc. Language learning cannot be separated from the cultural context of the language. John Corbett (2003, p. ix) remarks: “As a dense backdrop, culture is implicated in every instance of language in use”. The aim of foreign language teaching is to enable learners to communicate with people from different linguistic and cultural backgrounds in a multicultural world. In acquiring language, children acquire culture as well. It needs to be emphasised that the teaching of a foreign language by no means can be separated from teaching culture. The aim of teaching culture is to increase students’ awareness. A student can learn the grammar and vocabulary, but will not be able to have a successful and functional conversation with native speakers without learning about the culture. Students will never fully grasp the language. Corbett (2003, p. 19) claims that: “to understand how a community uses language it is deemed necessary to understand the community: the dynamic system of its beliefs, values and dreams, and how it negotiates and articulates them”. It should be clear that the concept of culture is not necessarily related to nationalities. The treatment of culture in foreign language textbooks is relatively a new trend in English Language Teaching which is based on the conclusion that language textbooks should raise students' awareness of international culture as well as that of their own. As soon as second and foreign language learners become culturally aware, they start examining their own cultural norms, values and attitudes (Lazar, Huber-Kriegler, Lussier, Matei & Peck, 2007, p. 8). Two people in a conversation become aware of their national identities when they speak a language which is foreign for one of them or for the both of them, in which case they are using a lingua franca. There is a risk of relying on stereotypes and an individual is usually seen as a representative of a country or a culture (Byram, Gribkova & Starkey, 2002, p. 9). Stereotyping is defined as “labelling or categorising particular groups of people, usually in a negative way, according to preconceived ideas or broad generalisations about them – and then assuming that all members of that group will think and behave identically” (Byram, Gribkova & Starkey, 2002, p. 27). When meeting someone from a different culture, students become aware of their own culture that they have subconsciously acquired. They have also already acquired certain beliefs which can sometimes be wrong. Students need to consciously analyze their own culture and compare it to foreign cultures in order to avoid stereotypes. Thereby they can notice and accept cultural differences (Bagić & Vrhovac, 2012).

2.2. Communicative competence

The term “communicative competence” became common among language professionals in the 1970s. Grammatical accuracy was no longer the main goal of language teaching and learning. Educators and researchers wanted to contextualise the target language and place it in real-life situations and make it authentic. The idea of communicative competence was developed in the work of a sociolinguist Dell Hymes (1972). The model of communicative competence in foreign language learning that was given by Canale and Swain (1980) consists of grammatical competence, discourse competence, strategic competence and sociolinguistic competence. Grammatical competence refers to the native speaker’s knowledge of the syntactic, lexical, morphological, and phonological features and rules of the language. Sociolinguistic competence, deals with the social rules of language use and the social context in which language is used. The last component is strategic competence which refers to the ability to handle an authentic communicative situation. Discourse competence is the ability to deal with the extended use of language in context. Van Ek (1986) added two components to the model of Canale and Swain: sociocultural competence, or the ability to function in several cultures, and social competence, or familiarity with differences in social customs, confidence, empathy and motivation to communicate with others. The Council of Europe (2001, p. 13) gives its own interpretation of what the notion of communicative language competence comprises. It includes several components: linguistic, sociolinguistic and pragmatic. Linguistic competences include lexical, phonological, syntactical knowledge and skills, sociolinguistic competences refer to the sociocultural conditions of language use and pragmatic competences are concerned with the functional use of linguistic resources. In his book *An Intercultural Approach to English Language Teaching* John Corbett criticizes the communicative approach to language learning and states that “current ‘communicative’ methods of second language teaching generally view language as a means of bridging an ‘information gap’ (2003, p. 1)”. The target language culture and the native speakers as models are crucial elements in the communicative approach. Learners are expected to acquire correct forms of the target language and learn how to use these forms in a social situation in order to transfer appropriate meaning. They learn a standard variety of the target language and study the cultural characteristics of the countries where the target language is spoken. This can lead to the development of many stereotypes and the trivialisation of cultural elements. Learning a foreign language becomes a kind of enculturation where one acquires a

new world view and perspective and new cultural framework that belong to the speakers of the target language. The focus is on the development of four skills of communication (Alptekin, 2002, p. 58). The communicative approach does not take into consideration the lingua franca status of English. English has become the language of international communication and it is likely to remain a means of transferring information in the twenty-first century. English is most of the time used in the interaction between non-native speakers (Alptekin, 2002, p. 60). Communicative language learning assumes that learners will naturally develop their linguistic knowledge and skills and acquire native-like competence if they bridge an information gap. This view has tended to underrate culture. Cultural content was often omitted and marginalised in learning materials. Cem Alptekin (2002) in his article casts a critical eye on the pedagogic model based in the native speaker-based notion of communicative competence. He argues that the model is utopian and unrealistic because to achieve a native-like proficiency is a linguistic myth and the model refers only to mainstream ways of thinking and behaving. A new pedagogic model should be developed since English has become a means of international and intercultural communication.

2.3. Defining intercultural communicative competence

In the last two decades many language educators and researchers have stated that the aim of language learning is to enable learners to communicate successfully with people from different linguistic and cultural backgrounds in a globalised and multicultural world. Therefore, students need to acquire intercultural communicative competence in order to deal effectively and appropriately with cultural diversity. Some researchers, like John Corbett (2003), believe that a long-established goal of language teaching needs to be reconsidered and they offer a new perspective on learning language as a continuing process. An intercultural approach to foreign language learning and teaching should be introduced. Grammatical and lexical competence, memorised speech acts and cultural facts are not sufficient to help non-native speakers of a foreign language to communicate, socialise or negotiate in the foreign language. (Lazar, Huber-Kriegler, Lussier, Matei, & Peck, 2007). In his book *Teaching and Assessing Intercultural Communicative Competence* Michael Byram (1997) describes and defines intercultural communicative competence as it relates to foreign language teaching. It is now clear that learning a language should not just involve linguistic competence or native or near native fluency but also intercultural competence. Byram (1997, p. 11) discusses the tendency to view the learner as an incomplete native speaker. The aim of

language teaching has been to imitate a native speaker in linguistic competence and in cultural knowledge. Byram criticises this view and the use of the native speaker as a model because it creates an impossible target and an inevitable failure. He states that it would create a wrong kind of competence in which a learner should blend completely into another linguistic environment, abandon one's own culture and acquire a new sociocultural identity. Byram believes that the more desirable outcome is "a learner with the ability to see and manage the relationship between themselves and their own cultural beliefs, behaviours and meanings, as expressed in a foreign language, and those of their interlocutors" (1997, p. 12). Few learners achieve native like proficiency, but many can acquire the skills of observation, comparison, analysis and mediation that help in the development of intercultural communicative competence. The native speaker is replaced by the intercultural speaker or the mediator, a person that successfully functions in different cultural settings. The intercultural speaker is able to avoid the stereotyping which results from seeing an individual as a representative of a country or a culture. Interculturally competent language users are able to establish and maintain communication with representatives from their own and other cultures. They have the ability to show understanding of foreign culture without losing their national identity. Michael Byram (1991, p. 19) explains how monocultural awareness becomes modified. Learners are no longer ethnocentric and they acquire an intercultural awareness which assists them to see cultural phenomena from a different perspective, and not only from their existing viewpoint. Byram (1991, p. 25) believes that cultural awareness teaching should involve both viewpoints and that learners should become both ethnographers and informants which would allow them to gain a new perspective through comparison. Learners should adopt the attitude of the ethnographer who wants to understand and explain the culture and thus acquire intercultural competence. The learner is seen as a kind of ethnographer, in other words, a cultural observer and an analyst. This skill can help in dealing with misunderstanding and it can promote tolerance (Corbett, 2003, p. 36). However, to become a successful intercultural speaker or mediator complete and perfect intercultural competence is not required. It is not possible to acquire all the knowledge one might need when interacting with people from different cultures. Cultures are constantly changing. This means that there is no perfect model of a native speaker that should be imitated and there is no perfect social and national identity that should be acquired in order to resemble a native speaker (Byram, Gribkova & Starkey, 2002, p. 11).

A language course which deals with culture broadens its focus on improving the four skills of reading, writing, listening and speaking in order to enable learners to acquire cultural

skills. Learners should also be encouraged to reflect on the ways in which their own language and community function. The intercultural speaker is a mediator between different social groups that use different languages and language varieties. The aim of language learning is no longer to attain native speaker proficiency although one of the key goals of an intercultural approach remains language development and improvement. Equally important is to attain intercultural understanding and mediation (Corbett, 2003, p. 2). Teachers and learners have to develop an ability to move between the home and target cultures. They are in the position of someone who is outside the target language group and looking in. They do not need to adopt the practices and beliefs of the target culture, but they should comprehend these practices and beliefs if they want to understand the language that is used in the target culture. The view that language is more than the transfer of information has led to the development of an intercultural approach to language learning (Corbett, 2003, p. 20). An intercultural approach adopts the view that cultural topics are interesting and motivating. Acculturation, i.e. the ability to function in a different culture while maintaining one's own identity, and cultural-awareness-raising are important. Intercultural knowledge and skills have to become an integral part of the curriculum. Cultural content in language teaching is inevitable and as such should be one of the central parts of language learning. Strategies from ethnography and linguistics should be adopted, and intercultural knowledge and skills, as well as language skills, should be defined, taught and tested. The aims of language education are redefined and the ultimate goal of language education is the acquisition of intercultural communicative competence, rather than native-like proficiency (Corbett, 2003, p. 30). The learner still has to accumulate information and facts about the target culture, and know something about the behaviour of people from the target culture. In addition, the learner is expected to adopt an ethnographic and critical perspective, to attain the skills of decentring, comparison and reflection. There should be enough opportunities to reflect upon how the information about culture is exchanged. Teachers should incorporate learning tasks that will in the same time promote fluency and increase awareness of culture (Corbett, 2003, p. 32). The intercultural approach also acknowledges the fact that different learners have different needs and motives for language learning and that should be taken into consideration since they impact upon the type of input in materials and the goals of the course.

2.4. Byram's model of intercultural communicative competence and its components

Intercultural communicative competence is a complex combination of valuable knowledge and skills. According to Byram's model (1997) intercultural communicative competence implies certain attitudes, knowledge and skills in addition to linguistic, sociolinguistic and discourse competence. Byram doesn't abandon the objectives of the communicative approach but rather expands it. Byram's model provides a detailed outline of what intercultural competence is and what kind of skills need to be taken into account when teaching language according to the intercultural approach. He formulated five *savoirs* which refer to five kind of knowledge and skills which a successful intercultural speaker needs in order to understand and mediate between the home culture and the target culture. Language learners should acquire knowledge of a particular culture or country and develop skills, attitudes and awareness of values. The question is not how much information about a country and its cultures should be included in the syllabus, but how can one develop competences which will help learners to interact successfully with people of other cultures and identities (Byram, Gribkova & Starkey, 2002, p. 17). Developing critical thinking and analytical skills as a part of intercultural competence is essential because it allows learners to take into consideration positive and negative sides of different cultures, including their own. Generalisations and stereotypes should be challenged, other viewpoints should be suggested and presented, and skills of critical discourse analysis and critical cultural awareness should be developed (Byram, Gribkova & Starkey, 2002, p. 27). Learners should interact with parts of another society and culture in order to relativise understanding of their own cultural values, beliefs and behaviours, and to encourage them to investigate the otherness around them. (Byram, Nichols & Stevens, 2001, p. 3)

The components of intercultural communicative competence are (Byram, Gribkova & Starkey, 2002, pp. 12-13):

- *Knowledge (savoirs)*

This component includes the knowledge of how social groups and identities function and what is involved in intercultural interaction. It involves the knowledge of social processes, and knowledge of illustrations of those processes and products. It includes factual knowledge about culture and their products, knowledge about daily life and the history of a culture.

- *Intercultural attitudes (savoir être)*

Intercultural attitudes involve curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own. One is willing to relativise his own values, beliefs and behaviours. One is aware how they might look from an outsider's perspective. It means that one can decentre. It can be developed in class by using texts written by or about learners from other cultures telling about their lives.

- *Skills of interpreting and relating (savoir comprendre)*

Skills of interpreting and relating imply the ability to interpret a document or event from another culture, to explain it and relate it to documents or events from one's own. These skills are crucial because they enable intercultural speakers or mediators to see how misunderstandings can arise and how they can resolve them. By comparing ideas, events, documents from two or more cultures and seeing how each might look from another perspective, intercultural speakers or mediators can see how people might misunderstand what is said or written or done by someone with a different social identity. It can be developed in class by tasks that allow careful reading, analysis and interpretation of texts by using creative tasks when working with literary texts.

- *Skills of discovery and interaction (savoir apprendre/faire)*

Skills of discovery and interaction refer to 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. These are the skills of finding out new knowledge and integrating it with what they already have. It can be developed by writing imaginary e-mails, participating in a project, doing role plays, etc.

- *Critical cultural awareness (savoir s'engager)*

Critical cultural awareness refers to the ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries. Intercultural speakers or mediators need to become aware of their own values and how these influence their views of other people's values. It can be developed by comparing a foreign culture with one's own culture.

2.5. Intercultural communicative competence in the Common European Framework of Reference for Languages

Among the guidelines for teaching, learning and assessment the *Common European Framework of Reference for Languages: learning, teaching, assessment* includes objectives for teaching intercultural communicative competence. This document published by the Council of Europe (2001, p. 6) promotes plurilingualism through the learning of a wider variety of European languages and acknowledges the advantages and the importance of intercultural communicative competence in foreign language teaching. Plurilingualism cannot be separated from the notion of pluriculturalism because language is a means of access to cultural manifestations. The Council of Europe sees foreign language learning as composed of linguistic performance and verbal communication, and also of intercultural consciousness and intercultural skills. Cultures interact with one another, they are compared and contrasted. The document also states that the knowledge of the shared values and belief in other countries and regions is essential to intercultural communication because of the increased international mobility. Mutual understanding and acceptance of differences in our multicultural and multilingual societies should be promoted. The language learner develops interculturality and becomes open to new cultural experiences. Intercultural awareness includes an awareness of regional and social diversity. It is stated in the document that intercultural skills include:

- the ability to bring the culture of origin and the foreign culture into relation with each other;
- cultural sensitivity and the ability to identify and use a variety of strategies for contact with those from other cultures;
- the capacity to fulfil the role of cultural intermediary between one's own culture and the foreign culture and to deal effectively with intercultural misunderstanding and conflict situations;
- the ability to overcome stereotyped relationships. (The Council of Europe, 2001, p. 104)

2.6. Intercultural communicative competence in the National Curriculum Framework

The *National Curriculum Framework* (Ministarstvo znanosti, obrazovanja i športa RH, 2011) contains general guidelines concerning all subjects and the objectives and aims of courses for all subjects in Croatian schools. Learners should gain a deeper understanding of the foreign culture so that intercultural learning could become possible. A variety of cultural elements should be integrated in language lessons. The objectives for students to reach by the end of the secondary school education in relation to intercultural skills are described in the *National Curriculum Framework* published by the Croatian Ministry of Science, Education and Sports. Students have to be prepared for appropriate intercultural activity. They need to learn how to apply knowledge, strategies, skills and attitudes for the purpose of successful intercultural communication. Students have to accept the need for tolerance and empathy, recognise and eliminate stereotypes and prejudices, become aware of the impact of culture on communication and of the potential for miscommunication in intercultural communication. Students have to be able to notice the similarities and differences between their own cultures and that/those of the foreign language in question, apply strategies for re-establishing broken communication and for avoiding and/or overcoming misunderstandings. Students also have to connect what they know about their own and foreign cultures with new situations and contexts, try to use what they have learned about culture and intercultural communication to interpret foreign phenomena, apply appropriate behaviour and react openly, curiously, and empathetically to foreign and unintelligible information, behaviour, and situations. (Ministarstvo znanosti, obrazovanja i športa RH, 2011, p. 105).

3. Previous research

There has not been much research focusing on intercultural communicative competence in textbooks. Nevertheless, we will mention two studies that are relevant to our study. Bilić-Štefan (2008) discusses the reasons for and the importance of introducing intercultural communicative competence into foreign language learning in primary schools in Croatia. She states that sociolinguistic and sociocultural aspects of language acquisition should be emphasized by the end of primary school. Students should be aware of their own linguistic and cultural identity. Textbook material was analysed in terms of the related presence of intercultural competence according to Byram's model. The cultural content was mostly presented on separate pages, but in some textbooks cultural elements were integrated and

could not be treated separately. In the author's opinion, the material consisted mainly of texts, communication patterns, activities and tasks by means of which students may acquire sociocultural knowledge (*savoir*) and partially of activities more or less suitable for acquiring intercultural skills (*savoir-faire*). In order to gradually develop intercultural awareness, students should first acquire sociocultural knowledge (*savoir*) about the culture of the target group. The author believes that sociocultural knowledge is extremely important and it should be given special attention since students are generally under the influence of stereotypes. The textbooks that the author analysed covered different cultural topics and information. They contained primarily factual knowledge about Anglophone countries: geography, economy, political life, cultural and historical sites, famous people, festivities and daily life. Several tasks facilitated the acquisition of intercultural communicative competence through comparison and discussion. There was a story about a family that had moved to London and experienced cultural shock, stories about typical life in Great Britain, etc. The author noted that there was a lot of learning tasks that promoted communicative and sociolinguistic competences simultaneously. The author provided detailed descriptions of a number of activities and tasks which might serve the purpose of practising and acquiring intercultural skills and attitudes. However, the author is not sure if those learning tasks can stimulate the development of skills and attitudes that are necessary to function successfully in the target culture, to resolve potential intercultural misunderstandings and conflicts, and to communicate successfully. Contrary to expectations, students can develop simplified and stereotyped views of the target culture. In order to avoid this, it would be necessary to create more activities that would raise awareness of intercultural similarities and differences and that would provide examples of intercultural misunderstandings. Sometimes it would be enough to modify already existing tasks by adding other questions or authentic pictures. The author concluded that textbooks played a crucial role in learning foreign languages, the development of oral and written competence, sociocultural and intercultural communicative competence. Textbooks for primary school contained a lot of tasks with cultural elements, but they deal mostly with the introduction, repetition and expanding of sociocultural knowledge (*savoir*). In order to eventually become intercultural speakers and to learn how to overcome intercultural conflicts, students should also acquire skills (*savoir-faire*) and attitudes (*savoir-être*) that are required for successful intercultural communication.

In her book, Lies Sercu (2000) presents a detailed analysis of how six German textbooks that were used in Dutch-speaking secondary schools in Belgium affected the development of intercultural communicative competence in students. The author investigated the potential of

textbooks for promoting the acquisition of intercultural communicative competence and she provided recommendations for revising textbooks to enhance their potential. To investigate these questions, the author gathered data from six secondary schools in different areas of Flanders. Schools in different regions were selected because the proximity to Germany created different attitudes towards Germany and the importance of learning German. The students ranged in age from fifteen (4th-year students) to eighteen (6th-year students). The research methodology used in the study combined quantitative and qualitative methods. Quantitative data were obtained from a questionnaire and qualitative data included interviews with students and an analysis of the contents of the textbooks. Results of the study showed that attitudes towards Germans changed little from the 4th year to the 6th (final) year of schooling and that attitudes towards Germans were more negative than towards the British, French, or Walloons. The author stated that the prevailing negative image of Germans showed that textbooks did not have a sufficient impact on improving students' intercultural communicative competence. The author recommended that there should be more focus on contents aimed at developing the *savoirs* of intercultural communicative competence. Sercu addressed the issue of intercultural communicative competence in foreign language learning in the context of languages and cultures that have much in common and that share a common European identity. The author concluded that language teaching should be directed towards improving intercultural communicative competence and reducing negative stereotypes. She believed that textbooks had a central role to play in intercultural learning process and in preparing students for future contacts with foreign cultures and that the more culture a textbook contained, the greater the chances that students would perceive it as an essential component of learning how to communicate successfully with members of a foreign culture. Students should be encouraged to compare a foreign culture to their own, to find ways to establish and maintain intercultural contacts, and to independently analyse and solve intercultural conflicts because merely inviting them to memorise and reproduce cultural information does not suffice. The author emphasised that there was a need to re-evaluate foreign language teaching with a view to promoting intercultural communicative competence. If foreign language teaching intends to prepare young people for the future, it needs to promote students' acquisition of the attitudes and skills required for interacting with people from differing cultural backgrounds.

4. Study

4.1. Aim

This study investigates to what extent foreign language textbooks can contribute to promoting adolescent students' acquisition of intercultural communicative competence. The focus of the study is on textbooks in terms of the degree to which they contain intercultural learning tasks. Our purpose is to explore whether and to what extent English textbooks currently in use in Croatia help promote the acquisition of intercultural communicative competence. Our main research question is as follows: What potential do textbooks have for promoting the acquisition of intercultural communicative competence?

4.2. Sample

Textbooks are considered as the primary source of foreign language teaching and have always been a part of language teaching in Croatian schools and in language classes in general. The objectives of intercultural communicative competence should be included in the foreign language textbooks that are currently used in secondary schools in Croatia. Textbooks play an important role in foreign language teaching in Croatia. We need to examine them critically in order to see how the objectives of intercultural communicative competence are realised. In this study we collected the data from two different English textbooks that are currently in use in Croatian secondary schools: *New Headway Intermediate Student's Book Fourth edition* and *Insight Intermediate Student's Book*. Both of these textbooks were approved and recommended for the school year 2014/2015 by the Ministry of Science, Education and Sports in Croatia. We assessed the two textbooks in terms of the degree to which they contained intercultural learning tasks. We examined the ways in which foreign language textbooks presented cultural information and envisaged cultural learning.

4.3. Procedure

Having outlined the context of our study, the theoretical framework and the aim we wished to achieve, we can now turn to presenting the main principles on which our study was founded and the procedures adopted for collecting and analysing research data. The analysis took into account scientific and pedagogical developments in the field of foreign language

teaching. We combined quantitative and qualitative methods of data collection. A quantitative approach to textbook data collection was complemented with a qualitative analysis of selected textbooks. Analysing, describing and evaluating the foreign language textbooks required relying on a particular theoretical framework. We used the definition of intercultural communicative competence developed by Byram (1997). This definition is based on five *savoirs*: *savoirs*, cultural references and explicit knowledge of cultures; *savoir être*, intercultural attitudes and respect and tolerance for other cultures; *savoir comprendre*, the skills of interpreting and relating; *savoir apprendre/faire*, the ability to discover and interact with other cultures and to apply skills to unknown situations, and *savoir s'engager*, critical cultural awareness. The next section introduces the data and the results of the study.

5. Results

5.1. Ratio of learning tasks promoting the acquisition of intercultural communicative to other learning task

The first criterion for analysing the tasks was whether they increased learner's intercultural competence. Every cultural reference found in the textbooks was taken into consideration. The *New Headway Intermediate Student's Book Fourth edition* contains 580 learning tasks, out of which 163 (28,1 %) could be classified as learning tasks that promote development of intercultural communicative competence, whereas the *Insight Intermediate Student's Book* contains 699 out of which 314 (44,9 %) were classified as those that are likely to promote intercultural communicative competence.

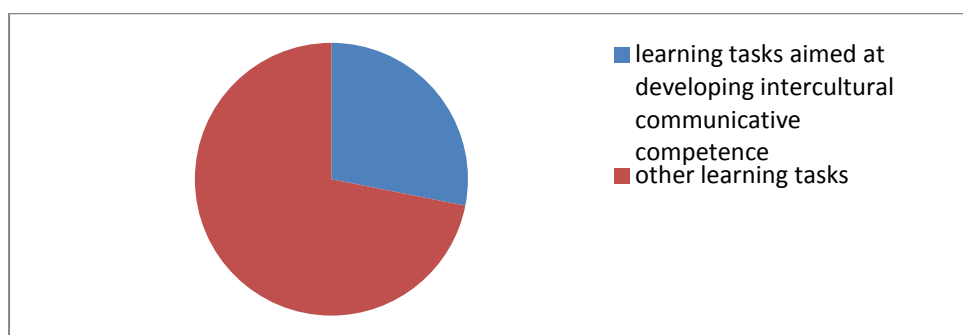


Figure 1. Ratio of learning tasks promoting the acquisition of intercultural communicative competence to other learning tasks in the *New Headway Intermediate Student's Book Fourth edition*

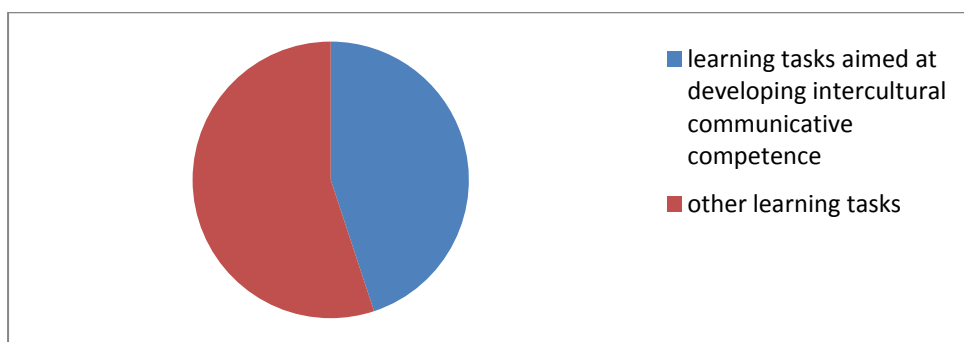


Figure 2. Ratio of learning tasks promoting the acquisition of intercultural communicative competence to other learning tasks in the *Insight Intermediate Student's Book*

In addition, the learning tasks that promote development of intercultural communicative competence were analysed according to the Byram's model. All of the dimensions of intercultural communicative competence were found to be incorporated in the learning tasks of the two analysed textbooks. In the *New Headway Intermediate Student's Book Fourth edition* the majority of the tasks was aimed at increasing learner's *Knowledge (savoirs)* (62 tasks, 38 %) and *Intercultural attitudes (savoir être)* (50 tasks, 30,7 %). The third largest dimension is *Skills of interpreting and relating (savoir comprendre)* (24 tasks, 14,7 %) that is addressed frequently. The two remaining dimensions were *Skills of discovery and interaction (savoir apprendre/faire)* (16 tasks, 9,8 %) and *Critical cultural awareness (savoir s'engager)* (11 tasks, 6,8 %).

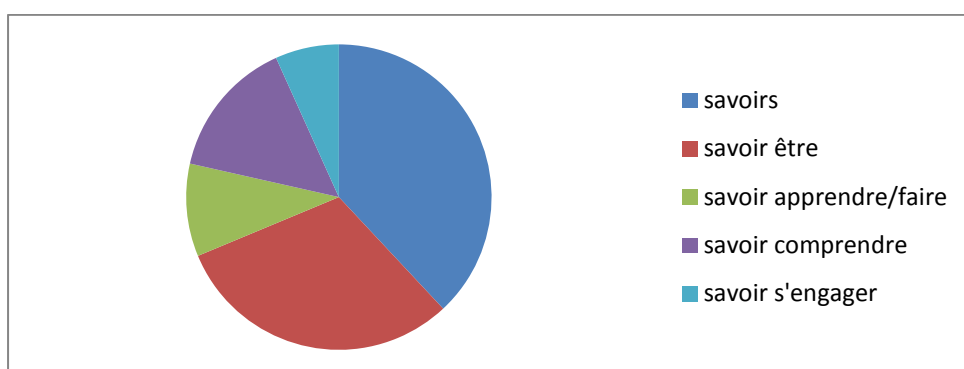


Figure 3. Distribution of dimensions of intercultural communicative competence in the *New Headway Intermediate Student's Book Fourth edition*

In the *Insight Intermediate Student's Book* almost half of the tasks representing dimensions of intercultural communicative competence addressed the dimension

Intercultural attitudes (savoir être) (146 tasks, 46,5 %). The second and the third largest number of tasks were classified under the dimensions *Skills of discovery and interaction (savoir apprendre/faire)* (64 tasks, 20,4 %) and *Knowledge (savoirs)* (61 tasks, 19,4 %). The two remaining dimensions were *Critical cultural awareness (savoir s'engager)* (30 tasks, 9,6 %) and *Skills of interpreting and relating (savoir comprendre)* (13 tasks, 4,1 %).

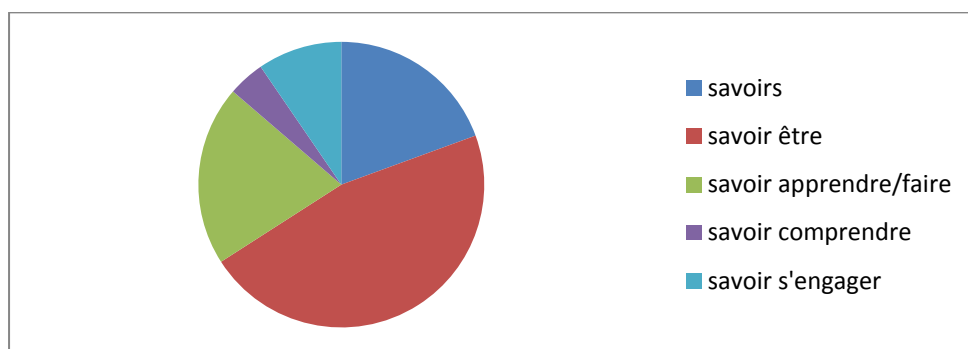


Figure 4. Distribution of dimensions of the intercultural communicative competence in the *Insight Intermediate Student's Book*

5.2. Analysis of the *New Headway Intermediate Student's Book Fourth edition* according to the Byram's model of intercultural communicative competence

There were twelve units in the *New Headway Intermediate Student's Book Fourth edition*. Each unit began with a Starter section which launched the grammar and the theme of the unit. Grammar, Reading, Vocabulary and Writing sections were combined with listening and speaking activities. At the back of the book there was a Writing section and a section dedicated to grammar with accompanying exercises. There were Grammar Spots in the body of the unit, which gave essential grammatical rules. The textbook came with a CD that contained classroom activities and articles to practice for the matura exam.

The dimension of *Knowledge (savoirs)* included factual knowledge and information about cultures, and general knowledge of the world. A reading text offered a profile of the life of Charles, Prince of Wales, providing an insight into his personal life and work. The text was in the form of a magazine article. A song by Ian Dury and the Blackheads was also included. Tasks about the education in Victorian England were incorporated in the lesson about past tenses. Some tasks were based on a biography of the missionary Mother Teresa. The text contained biographical details about her. The study of the Present Perfect was contextualized through a profile of the life of J. K. Rowling, author of the Harry Potter books,

and of the fashion designer Calvin Klein. A section dealt with one of the world's most popular sports – football. The text outlined the development of football from its origins to the worldwide sport that it is today. The theme of fear and facing problems was covered in two texts on dangerous journeys in history. One text outlined the life of Hannibal and Mao Zedong, the journey they each undertook, and their later lives. The theme was linked to pre-writing work on the story of the Titanic. Students used pictures and text prompts to write the story of the Trojan horse. The technology theme was carried through a text about the St Pancras International Station in London. Reading and Speaking section highlighted a whole range of influential people across history. Two examples of the tasks categorised under the dimension of *Knowledge (savoirs)* are presented in Figure 5. and Figure 6. The task in Figure 5. included the biography of Van Gogh and the task in Figure 6. presented useful information about New York City. All of these tasks contributed to increasing students' knowledge of culture specific products, significant individuals, private and public institutions and national memory.

3 Read the full text about Vincent Van Gogh. With a partner ask and answer the questions from exercise 2.

T3.2 Listen and check.

Vincent

Vincent Van Gogh, the genius unrecognized in his own lifetime

Vincent Van Gogh was born in Brabant in the Netherlands in 1853. As a young man he worked as an art dealer in London and Paris. He was dismissed from this job because he had argued with customers about art.

In 1881 he tried to commit suicide. He was depressed because he had fallen in love with his cousin, but she had rejected him.

In 1886 he went to Paris to study art, and it was while he was studying that he met Degas, Pissarro, Seurat, Toulouse-Lautrec, Monet, and Renoir.

After two years in Paris, Van Gogh went to live in Arles in the south of France. His friend and fellow painter, Gauguin, who he had met in Paris, came to join him. The two men settled down in Arles, but there was a lot of tension between them. Vincent used to drink heavily, and they quarrelled fiercely, mainly about the nature of art.

One evening in December 1888, Van Gogh left the house carrying a razor blade. He'd been drinking, and he'd had an argument with Gauguin. He cut off part of his ear.

After this, he moved voluntarily into an asylum for the insane at St-Rémy-de-Provence. He used to wake up at six in the morning and go out to paint. It was here, in the last two years of his life, that many of his most famous paintings were completed. These included *Starry Night*, *Irises*, and *Self-Portrait without a Beard*.

In 1890 he left the warm south and moved to Auvers-sur-Oise. Here he continued working despite his growing depression. It was while he was painting outside that Vincent shot himself in the chest. Two days later, he died. He was buried in the cemetery in Auvers.

When Van Gogh died, he had no money because he'd only sold one of his paintings, *The Red Vineyard*, in his entire life. His sister-in-law took his collection to Holland, where his work was published. He was instantly recognized as a genius.

Figure 5. Example of a task addressing the dimension of *Knowledge*

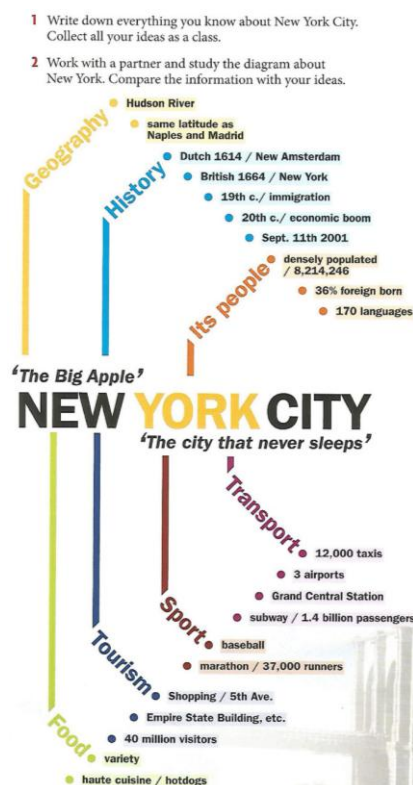


Figure 6. Example of a task addressing the dimension of *Knowledge*

The dimension of *Intercultural attitudes (savoir être)* included the theme of the world and different nationalities, and brought in the concepts of nationality and heritage. One of the tasks that promoted this dimension was based on the description of two families from Kenya and China. There was an article on a modern family that spent two weeks living as if they were in the 1970s as part of a social experiment. The theme of teenage problems was carried through with a text in the form of a leaflet advertising a fictitious support agency called Kidcare, which offered help and advice to young people who were being bullied. The leaflet profiled a young teenage boy and the problems he experienced. In another unit students read and listened to emails sent home by young travellers to their parents and listened to an interview with a fictitious singer that talked about typical problems of high-profile entertainers. Two examples of the tasks categorised under the dimension of *Intercultural attitudes (savoir être)* are presented in Figure 7. and Figure 8. In the first task, a text highlighted the theme of the kitchen as the heart of a home and how this was the case across different cultures. The text itself was in the form of interviews with three women from around the world. Students discussed how the women lived and talked about the differences between them. However, one should be careful because this learning task can lead to stereotypical and generalized representation of women in different societies. The task in Figure 8. prompted the

students to think about multicultural families and growing up in such a family. Students were encouraged to look at things from a different perspective. This type of tasks invited students to change perspective and empathised with foreign points of view, provided them with the ability to see how their own values, beliefs, behaviours might look from the perspective of an outsider who had a different set of values, beliefs and behaviours. Students became less willing to assume that their own values, beliefs, behaviours were the only possible and correct ones.

- 2 Read the introduction to *My kitchen* at the top of p51.
Do you agree that the kitchen is the heart of the home?
Is it where *your* family get together?
- 3 Work in three groups.
 Group A Read about Santina, from Italy.
 Group B Read about Elizabeth, from the United States.
 Group C Read about Lakshamma, from India.
 Answer the questions.
 - 1 What does she do?
 - 2 What does her husband do?
 - 3 Where does she live?
 - 4 What's her house like?
 - 5 How does she feel about her kitchen?
 - 6 Is her life easy or difficult?
 - 7 What does her family eat?
 - 8 Does she seem to be happy?
 - 9 What do you think she worries about?
- 4 Find a partner from the other groups.
Compare and swap information.
- 5 Which person is most likely to say ...?
 - 1 'I can never decide where to go swimming.'
 - 2 'We have found you a very nice girl. Why won't you marry her?'
 - 3 'If anyone wants me, I'm weeding and watering.'
 - 4 'I'm too busy to play tennis today.'
 - 5 'I live my life in tune with nature.'
 - 6 'I'd love to have a new kitchen.'

What do you think?

In your opinion, who ...?

- is the wealthiest materially
- is the happiest spiritually
- is the most creative cook
- has the hardest life

Give reasons for your answers.

Speaking

- 1 What food do you most associate with home? Is there a particular day of the week or time of year when you eat it?
- 2 Talk about your kitchen. Answer questions 1–12 from the text.

Figure 7. Example of a task addressing the dimension of *Intercultural attitudes*

A world in one family



- 1 Do you know anyone who has married someone of another nationality? Do they have any children? Tell the class.
- 2 Look at the photo of the family. There are *three* nationalities in the family. How can this be?



- 3 **T 1.7** Listen to Xabier talking about his family. Read and answer the questions. Underline any you cannot answer.
 - 1 What nationality are Xabier and his parents, Ana and Teo? Which city do they live in?
 - 2 How did Xabier's parents meet? Give details. Why did they decide to live in England?
 - 3 When and why did Xabier first notice his nationality?
 - 4 Why weren't Xabier and James bilingual as children?
 - 5 How many times has Xabier been to Bolivia? How old was he? How many times has James been?
 - 6 What contact does he have with his mother's family? How long did they stay in Spain every summer?
 - 7 What is Xabier studying? What is James going to study?
 - 8 What is Xabier hoping to do in the future? Where is he planning to live?
 - 9 What is James doing at the moment? What's he going to do?
 - 10 What does Ana think are the pros and cons of bringing up a family in another country?
- 4 **T 1.8** Now listen to Xabier's mother, Ana. Answer the questions that you underlined in exercise 3.

Figure 8. Example of a task addressing the dimension of *Intercultural attitudes*

The dimension of *Skills of interpreting and relating (savoir comprendre)* included a reading section that told the story of Shakespeare's famous lovers Romeo and Juliet. The text was in the form of a picture story, which summarized the action of the play, and characters' speech bubbles which gave actual lines from the play. This allowed the students to understand the story while also getting a feel of the original language. The example of the tasks categorised under the dimension of *Skills of interpreting and relating* is presented in Figure 9. The task contained a Sherlock Holmes detective story called *The Three Students* which was found in one of the Reading and Listening sections. Students analyzed, interpreted

and retold the story in their own words and thus were able to develop the ability to interpret and explain oral and written text from another culture.

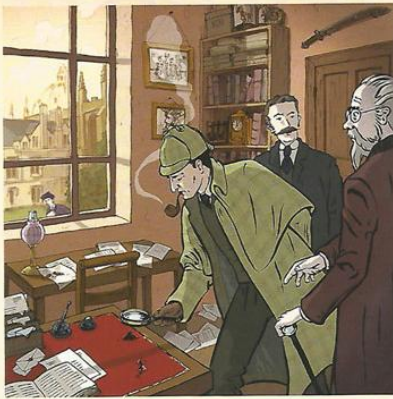
READING AND LISTENING

The Adventures of Sherlock Holmes

- Sherlock Holmes is probably the most famous detective in the world of English literature. What do you know about him?
 - Sherlock Holmes lived in *Chicago / London / Edinburgh*.
 - Stories about him first appeared in the *19th / 20th / 21st* century.
 - He was helped in all his adventures by *Dr Krippen / Dr Jones / Dr Watson*.
- You are going to read a Sherlock Holmes story called *The Three Students*. Look at the picture and headings. What can you guess about the story?
- Read Part 1 and answer the questions.
 - Where was Sherlock Holmes staying? Why?
 - Who is Hilton Soames?
 - What did Mr Soames receive that afternoon?
 - What was lying on the floor when he returned to his room after tea?
 - Why did Mr Soames refuse to call the police?
 - Who is Bannister?
 - What clues did Mr Soames find?
 - What does he think has happened?
- Read Part 2. Who and what can you see in the picture? Are these sentences true (✓) or false (X)? Correct the false ones.
 - The tutor's room was on the same floor as the three students.
 - Holmes couldn't see into the room through the window.
 - He found a clue on the carpet.
 - The papers were next to the window because it was easier to read them in the light.
 - Holmes found another clue in the bedroom.
 - The intruder saw Mr Soames returning.
 - He escaped through the study window.
- Read Part 3. What motives did each of the students have? Who do you think copied the papers? Why? Discuss with a partner and then the class.

I think it could have been ... No, it can't have been ...

THE THREE STUDENTS



PART 1 ⇨ Who copied the exam questions?

Sherlock Holmes and Dr Watson were in one of England's most famous university towns doing some research. One evening, Holmes received a visit from an old acquaintance, Mr Hilton Soames, a tutor at one of the colleges. Mr Soames looked very nervous and agitated. 'I hope you can spare me some of your valuable time, Mr Holmes. Something very serious has happened at my college.'

Holmes was very busy. 'Why don't you call the police?' he said irritably.

'No, no that's impossible. We can't have a scandal at the college. I must explain. You see, tomorrow is the first day of the university examinations, and this afternoon I received the Greek translation papers. I put them on the desk in my room while I went to have tea with a friend. When I returned, I saw immediately that the papers had been disturbed. Indeed some were lying on the floor by the window.'

'I see,' said Holmes. 'Please continue.'

'Well, at first I thought that perhaps my servant, Bannister, was responsible because he'd been in the room after I left, but he denied touching the papers and I believe him. He is a good and honest man. I examined the room very carefully.'

'And what did you find?' asked Holmes impatiently.

'On the table by the window I found a broken pencil. Also, there was a cut, about three inches long, in the red leather top of my desk and next to it, a small lump of black mud. There were no signs of entry at the window. Please help me, Mr Holmes. Someone must have canceled the exam questions. If I don't find who did it, I will have to cancel the exam and there will be a scandal.'

'We need to visit your room,' said Holmes. 'Come on, Watson.'

PART 2 ⇨ Looking for clues

They walked towards the tutor's room, which was on the ground floor. Holmes tried to look in through the window but he wasn't tall enough. He had to stop and stand on tiptoe. Above lived three students, one on each floor. Holmes entered the room and examined the carpet.

'Nothing,' he said. 'Let me look at the table by the window. Ah, yes, I see what might have happened. Someone took the papers from your desk over to the window table to copy them, because from there he could see when you were returning.'

'Actually, Holmes, nobody could see me. I came back through the side door.'

'Ah, so you may have surprised him and he had to leave hurriedly. Did you hear someone running away as you entered?'

'No, I didn't.'

'Interesting. So, our only clues are the cut in the leather and one small lump of black mud. Now tell me, where does that door go to?'

'My bedroom.'

'Can I examine it?'

'Yes, of course.'

Holmes followed Soames into his bedroom.

'Hello,' said Holmes. 'What's this? Another small lump of black mud, exactly like the one on the desk. Clearly your visitor came into the bedroom.'

'I don't understand. Why did he do that?'

'Well, when you came back so suddenly, he must have run into your bedroom to hide. Look at the bedroom window, it's open. That must be how he escaped.'

PART 3 ⇨ The three suspects

'Now,' said Holmes, 'The three students who live above you. Are they all taking this examination?'

'Yes.'

'Tell me about them.'

'Well, on the first floor is Gilchrist, an excellent student and an athlete, he plays rugby and cricket and is particularly good at the long jump. He's hard-working but poor. His father gambled away all the family money.'

'And the second floor?'

'Daulat Ras lives there. He is from India, very quiet and hard-working, but Greek translation is his weakest subject. And finally there's Miles McLaren on the top floor. A very intelligent student, one of the best when he chooses to work – but he's been very lazy this term, he's been playing cards until late at night and I think he must be worried about this exam.'

'Now tell me,' said Holmes, 'how tall are these young men?'

'How tall? What a strange question. Erm ... I think Miles is taller than the Indian, but Gilchrist is the tallest, over six feet.'

'Ah, that's important. Now, Mr Soames, I wish you goodnight. I'll return tomorrow.'

Next morning Sherlock Holmes left his house at 6 a.m. He returned at 8 a.m. to pick up Watson and they made their way to the tutor's rooms. Mr Soames was waiting nervously for them.

Figure 9. Example of a task addressing the dimension of *Skills of interpreting and relating*

The dimension of *Skills of discovery and interaction (savoir apprendre/faire)* included everyday situations, such as travelling or making a phone call. Students practiced expressing an attitude, acting out situations, making suggestions and arranging to meet. They learned the language used to pay a bill and were given the opportunity to role-play the conversation. They wrote a speech defending a cause and an essay about advantages and disadvantages of childhood. In one task they were encouraged to choose a famous town, do research, make notes and write about it. The examples of the tasks categorised under the dimension of *Skills of discovery and interaction* are presented in Figure 10., Figure 11. and Figure 12. Students played a role of a journalist and Calvin Klein. In another task students had to imagine they were on a business trip or at an event. In the Writing section there was a thank-you email written by a student to her host family. Students had to write their own email

to someone they had stayed with and to an English friend. This type of tasks invited students to practice the interaction with people from foreign cultures by making use of knowledge, attitudes and skills in real-time communication and simulated interactions.

Roleplay

Imagine you are a journalist. You are going to interview Calvin Klein about his life. Write questions to ask him with your partner. Then roleplay the interview.

Interviewer *Where were you born?*

CK *In New York. In the Bronx.*

Interviewer *Have you always been interested in fashion?*

CK *Yes, I have. Well, most of my life, since I was 14.*

Figure 10. Example of a task addressing the dimension of *Skills of discovery and interaction*

- 6** You are abroad on a business trip. Invent a name and a background for yourself.

You are at a social event. Stand up and socialize! Ask and answer questions.

Figure 11. Example of a task addressing the dimension of *Skills of discovery and interaction*

- 5** Write a similar letter to an English friend. Swap letters with a partner. Try to correct your partner's letter using the symbols.

Figure 12. Example of a task addressing the dimension of *Skills of discovery and interaction*

The tasks belonging to the dimension of *Critical cultural awareness (savoir s'engager)* prompted students to discuss about cultural differences. Students related various topics and texts to their own lives and compared their own culture to other cultures. The examples of the tasks categorised under the dimension of *Critical cultural awareness* are presented in Figure 13. and Figure 14. In the first task students were asked to compare British and Croatian laws. In Figure 14., students were asked to discuss the advantages and disadvantages of bringing up a family in another country. These tasks helped develop the ability to critically evaluate products and practices in one's own culture and country in relation to other cultures and countries.

Rules present

- 1 Work with a partner. Read these British laws. Compare them with laws in your country. Are they the same?

In Britain . . .	
1 you can get married when you're 16.	5 you mustn't use a mobile phone while driving.
2 you can't buy cigarettes until you're 18.	6 young people don't have to do military service.
3 you're not allowed to buy alcohol until you're 18.	7 there are lots of public places where you aren't allowed to smoke.
4 you have to wear seat belts in the front and back of a car.	8 many school children have to wear uniforms.

- 2 What other laws are there in your country? Think of places such as: motorways, parks, town centres, libraries, churches and schools. Tell the class.

Figure 13. Example of a task addressing the dimension of *Critical cultural awareness*

What do you think?

- What are the pros and cons of bringing up a family in another country? Make two lists.
 - + *You get the best from two cultures* – *You don't feel completely at home in either of them*
- Discuss your lists as a class.

Figure 14. Example of a task addressing the dimension of *Critical cultural awareness*

5.3. Analysis of the *Insight Intermediate Student's Book* according to the Byram's model of intercultural communicative competence

There were ten units in the *Insight Intermediate Student's Book*. Each unit was divided into five sections (A – E), with a Vocabulary Insight page and a Review. After every two units, there was a Cumulative Review. At the back of the book, there was a ten-page Vocabulary bank. Every unit had a separate vocabulary bank that included vocabulary tasks.

The dimension of *Knowledge (savoirs)* included factual knowledge and information about cultures. There was an article about British fashion from the 1960s to the 1990s and an article about Fairtrade organization. Students discovered American history and American attractions. Students learned about charity events that help the world and World Wide Fund for Nature. The theme of coming of age was carried through with a text that told at what age people in Britain do different things. Traditional festivals and their origins were described. Students discussed the decisions that have influenced popular culture. They read an article about Pablo Picasso and Wolfgang Amadeus Mozart and listened to a radio show about the film *Singin' in the Rain*. The topic of famous festivals was presented in an article about the Sundance Film Festival, the WOMAD music festival and Glastonbury festival. Most of the texts were in the form of an article. The examples of the tasks categorised under the dimension of *Knowledge* are presented in Figure 15., Figure 16. and Figure 17. The first

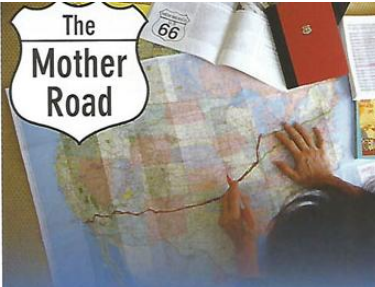
example is an article about Route 66, a famous road in the USA. The theme of discrimination and segregation was covered in the text about Rosa Parks. A quiz about popular culture was included in the unit. Students could discover and understand other cultural content, products, practices, significant events and individuals in the national memory of countries where English is spoken.

1 SPEAKING Look at the photos and discuss the questions. Then read the text and check your ideas.

- 1 What type of places do the photos show?
- 2 What other things might you see along the road? Think about natural and man-made attractions.

2 Read the text again. Are the sentences true (T) or false (F)? Correct the false ones.

- 1 Route 66 connects the East coast of America with the West coast.
- 2 The road made life easier for people in big cities.
- 3 Unusual weather conditions caused the great migration.
- 4 In the 1930s, it was easy for farmers to find work in California.
- 5 In the 1940s, the road was given a new name.
- 6 The road became popular because of its tourist attractions.



The Mother Road

It's over 4,000 km long and crosses two-thirds of the USA. It's been called 'The Mother Road' and 'The Main Street of America'. It's been in films, books and songs and there's even a piece on display at the Smithsonian Museum in Washington. Welcome to Route 66.


Route 66 starts in the hustle and bustle of Chicago. Outside the city, it cuts through cornfields and the open plains of the West, into gold mining towns and ghost towns, over deserts and through valleys, winding around lakes and mountains, until it arrives in Los Angeles on the Pacific Ocean. Midwest America is connected with the West coast, and the past is connected with the present. Let's go back to the 1920s to see how it all began.

1920s

In the early 1920s, life in Midwest America was very different. ¹People didn't use to travel much because there were no highways* near the small towns – ²a trip to LA would usually take weeks. But in 1926, things started to change thanks to a new road called Route 66. This new road opened up the American West to hundreds of thousands of people. ³Agricultural communities that used to be isolated started to grow and develop into towns. Farmers were also able to sell their produce to big cities.

1930s

In the mid-1930s, hard times returned. America was suffering from the Great Depression and across the country, millions of people were out of work. In the Midwest, severe drought conditions and dust storms destroyed farmland and thousands of families were forced to leave their homes. They headed for California, along Route 66, where they had heard there were agricultural jobs. Unfortunately, the mother road led them to shanty towns* outside towns and cities, where they lived in terrible poverty. Route 66 became associated with the pain and misery of this great migration.



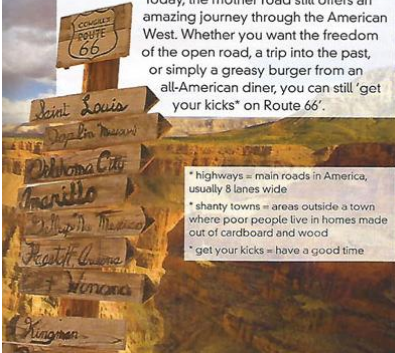
1940s–1950s

⁴When the Great Depression came to an end after World War II, there was a new age of optimism and thousands moved from East to West, looking for a better life. People had more free time and many owned cars. ⁵Families wouldn't stay at home during holidays. Instead, they would drive along Route 66 to the beaches of California, visiting the Grand Canyon and other attractions along the way. It was boom time for the road and hundreds of diners, motels and service stations lined the route. Billboards and huge statues tempted tourists to stop at man-made and natural attractions, such as the giant Blue Whale in Oklahoma or the Meramec Caverns in Missouri. Then jazz musician Bobby Troupe wrote the hit song Route 66. The mother road had a brand new image – one of freedom and fun.

1956–present day

As more people travelled from East to West, a newer, bigger road was needed and work began on a national interstate highway. Sadly, the towns and attractions along Route 66 began to die out. Then in the 1990s, people started campaigns to preserve the old road, new signs were put up and tourists began to travel down it once again.

Today, the mother road still offers an amazing journey through the American West. Whether you want the freedom of the open road, a trip into the past, or simply a greasy burger from an all-American diner, you can still 'get your kicks*' on Route 66.



* highways = main roads in America, usually 8 lanes wide
 * shanty towns = areas outside a town where poor people live in homes made out of cardboard and wood
 * get your kicks = have a good time

Figure 15. Example of a task addressing the dimension of *Knowledge*

A BUS RIDE TO FREEDOM

2 Read the article about Rosa Parks. What happened to her? What did she do?

3 Read the article again. In which paragraph A–F is information 1–7 stated? There is one statement that you do not need.

- What would have happened if Rosa hadn't protested.
- Where African Americans could sit on buses.
- How Martin Luther King reacted to violence.
- How the driver on Rosa's bus felt.
- Why Rosa admired Martin Luther King.
- How Rosa's actions improved everyday life for African Americans.
- How people showed their support for Rosa.

4 SPEAKING Work in pairs. Discuss the questions.

- If you had been in the same situation as Rosa Parks on that bus, what would you have said and done?
- Which present-day issues would you like to protest about? Why? What would you do?

V Conflict

5 Read the text. Then replace the words and phrases in *italics* with the correct form of the highlighted words in the article about Rosa Parks.

Martin Luther King was an American clergyman, Nobel Peace Prize winner and one of the most famous leaders of the civil rights movement. Dr King first achieved national fame when he helped people organize a *refusal* to use a *product or service* in Montgomery in 1955. People refused to use the buses in support of Rosa Parks. After his success in Montgomery, he went on to organize a *public protest* against something in Birmingham, Alabama, where there was violent *resistance* to the black civil rights movement. Civil rights protesters received *warnings* of an intention to hurt someone and some were attacked. Dr King was arrested, although the protest was non-violent. Dr King carried on the *difficult fight* against *the treatment* of one group of people worse than others because they are *different* and joined a huge civil rights *walk* to protest against something in Washington. It was there, in August 1963, that he delivered his famous 'I have a dream' speech. In his speech, he predicted a day when social *unfairness* would end, and freedom and equality would become a reality for everyone in America. Unfortunately, he didn't live to see that day. On 4 April 1968, Martin Luther King was assassinated during a visit to Memphis, Tennessee.

A On 1 December 1955, Rosa Parks had just finished work at a department store in Montgomery, Alabama. She had a job as a seamstress there, and was making her way home to help with a NAACP* youth meeting. There were a lot of people at the bus stop that evening, so Rosa did some shopping, then caught the next bus home. Luckily, she found a seat at the back, but after a few stops, more passengers got on, so the driver told Rosa to stand up. Why? Because the new passengers were white and Rosa was black. African Americans could only sit on the back seats of the bus and when the bus was full, they had to give up their seats to white people.

B In the 1950s, African Americans were treated like second-class citizens. Segregation laws separated people of different races and meant that inequality was present everywhere – on buses, in restaurants, in cinemas and in shops. Even schools were divided up according to the colour of people's skin. Back on the bus, the driver shouted at Rosa to stand up again. She wasn't tired and her feet didn't hurt, but she didn't move. By now, the driver was furious and told Rosa he would get the police. 'You may go and do so,' she calmly replied. The police arrived and Rosa was arrested. *She must have felt humiliated* as she was driven to jail, but she didn't back down. She didn't know it at the time, but her simple act of *opposition* would change the course of history and end segregation in America.

C The next day, news of Rosa's arrest spread rapidly through the city. People decided to boycott the buses and use other means of transport. They wanted the bus company to stop *discrimination* against black passengers. In fact, 75% of the bus company's passengers were African Americans, so surely they would listen? They didn't, so on Monday 5 December, thousands of people walked, shared cars, rode bicycles and even rode mules to get to work. *It can't have been easy*, but everyone was united in a common *struggle*.

D In the end, the boycott lasted 381 days. During that time, protestors received threatening phone calls and homes were vandalized. A young pastor at the local church called Martin Luther King led the *boycott* and his home was attacked, too. People were ready to fight back, but Dr King made them stop and think. 'We cannot solve this problem with violence,' he said. 'We must meet violence with non-violence.' The attacks and *threats* failed to scare off supporters. In fact, they united people and taught everyone the value of peaceful opposition.

E Then, finally, on 13 November 1956, the Supreme Court ruled that segregation on buses in Alabama was illegal. The next day, Rosa Parks, along with Martin Luther King, got on a city bus. Proudly, she took a seat right at the front. Rosa had shown how one person's decision could make a huge difference. She showed that civil disobedience was a powerful way to protest and she inspired the civil rights movement. Across America, more and more people took part in public *demonstrations* and went on *marches*. Now they were fighting against segregation and *injustice* in all areas of society.

F 'When I declined to give up my seat, it was not because of that day or bus in particular,' Rosa said later. 'I just wanted to be free, like everybody else.' But what would have happened if Rosa Parks hadn't refused to stand up on the bus that day? *Another African American passenger might have done the same soon afterwards*. On the other hand, they might not have. Without Rosa's brave protest, *segregation could have lasted for longer than it did*.

* NAACP – The National Association for the Advancement of Colored People, founded in 1909

Figure 16. Example of a task addressing the dimension of *Knowledge*

Popular culture quiz

- The Walkman was the first small portable music player. Which major technology company produced it?
- Reuters is the name of a world famous media company. What does it do?
- What is the name of Walt Disney's most famous cartoon mouse?
- How many McDonald's restaurants were there in 1968?

1 SPEAKING Work in pairs. Answer the questions in the quiz.

Figure 17. Example of a task addressing the dimension of *Knowledge*

The dimension of *Intercultural attitudes (savoir être)* included an email about a project linking up students from schools in different countries, an article describing tourism in Mozambique, a radio account of rowing and a trip to the North Pole, an article about

different types of travellers, a story about backpackers stranded in the Australian Outback, a radio interview with a member of the First Nation community in Canada who campaigned for a better school, an article about a charitable event, the people it is helping and teenagers involved in fund raising, an article about how a gift from a charity enabled a girl from a poor Ugandan community to go to school and university and a story about another family who were helped by Heifer International. Students became aware of local and global issues. Furthermore, they discussed teenage obesity in the USA, the number of obese teenagers in the USA, their diet and lifestyle. However, the perception of the USA as an obese nation could lead to generalisation and stereotyping. They were asked to discuss life on an island affected by rising sea levels due to climate change, to read an article about organizing a flash mob to promote recycling and a text about a lasting friendship between two pen friends and to discuss forms of protest. Students read about problems and lives of teenagers in other countries. They could compare their own issues and relate to them. Students were encouraged to discuss how teenagers spend their money, to listen to a radio programme on the spending habits of British teenagers and to talk about it. These kinds of tasks addressed the students' attitudes and perceptions. The examples of the tasks categorised under the dimension of *Intercultural attitudes* are presented in Figure 18. and Figure 19. The theme of the ideal beauty encouraged the students to discuss and to form their opinion about the Western ideal of beauty. They discussed the images of models, celebrities portrayed in the media. Students were encouraged to think about foreign culture, customs and traditions and how a responsible tourist should behave. Students discovered and understood other cultural practices by changing perspectives in the learning process. They became interested in the daily experiences of a wide range of social groups, not only that of the dominant culture.

Reading and vocabulary The art of beauty

1 SPEAKING Read the things that people do to change their appearance. Why do they do them? What other things do they do?

- put on weight ■ wear make-up ■ get a tattoo
- pierce lips, tongues, eyebrows ■ shave their heads
- stretch their necks with metal rings ■ go on a diet
- have cosmetic surgery ■ spray themselves with fake tan

2 Read the article about beauty in different cultures. Which things in exercise 1 are mentioned? Why do people do them?

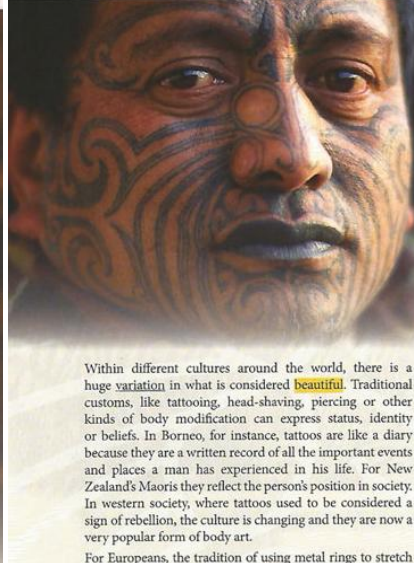


Ideal beauty

Within different cultures around the world, there is a huge variation in what is considered beautiful. Traditional customs, like tattooing, head-shaving, piercing or other kinds of body modification can express status, identity or beliefs. In Borneo, for instance, tattoos are like a diary because they are a written record of all the important events and places a man has experienced in his life. For New Zealand's Maoris they reflect the person's position in society. In western society, where tattoos used to be considered a sign of rebellion, the culture is changing and they are now a very popular form of body art.

For Europeans, the tradition of using metal rings to stretch a girl's neck may be shocking, but the Myanmar people consider women with long, thin necks more elegant. In Indonesia, the custom of sharpening girls' teeth to points might seem strange to other cultures, but it is perfectly acceptable elsewhere to straighten children's teeth with braces. Body piercing, dieting, cosmetic surgery or the use of fake tan might be seen as ugly and unattractive by some cultures, but they are commonplace in many others.

It appears that through the ages and across different cultures, people have always changed their bodies and faces for a wide variety of reasons. Does this mean that underneath the tattoos, rings and piercings, we're all beautiful in our own way?



STRATEGY

Guessing the meaning of unknown words

When you come across a new word, there are several things that you can do to help you guess the meaning:

- 1 Use the context. Looking at words before and after the unknown word and identifying the part of speech (noun, verb, etc.) of the word can help you to understand the meaning.
- 2 Understand a word through its different parts. You may already know one or more parts of the word. *sun + shine = sunshine*
- 3 Use your own language. Sometimes the English word or part of the word is similar in your own language. *English = norm Dutch = norm Czech = norma Polish = norma*

3 Read the strategy. Then guess the meaning of the underlined words in the text. What helped you to guess: the context, understanding the different parts or your own language?

4 Read the text again and answer the questions.

- 1 What did Happiness Edem want to do?
- 2 What kind of images of beauty do we see in the media?
- 3 What is the traditional image of Egyptian women in paintings?
- 4 What significance do tattoos have in Borneo and New Zealand?
- 5 What do the people of Myanmar consider elegant?
- 6 Would you ever consider doing any of the things in the text?
- 7 Which things would you never do? Why?
- 8 What is the ideal of beauty in your culture?

V Describing appearance

5 Study the highlighted adjectives in the text. Which ones have a positive meaning, which a negative one and which can have both meanings?

4 The way we are

Figure 18. Example of a task addressing the dimension of *Intercultural attitudes*

1 SPEAKING Work in small groups. What do most people do on holiday? Agree on the three most typical activities from the list below.

- find out about local communities ■ learn a new language ■ make new friends ■ eat local food
- use public transport ■ buy local crafts ■ help with conservation projects ■ relax by the pool ■ try to save water ■ get a good suntan ■ read a good book

2 Read the definition of responsible tourism. What things in exercise 1 would a responsible tourist do? Then read the text. Why is Guludo Lodge a good example of 'responsible tourism'?

Responsible tourism (n) Travel that does not harm the cultural or natural environment. It can improve the life of local people and help protect the environment.

3 Read the text again and put the events in the correct order.

- 1 Education and health projects changed people's lives.
- 2 A charity was set up to help local people.
- 3 Amy completed her studies at college.
- 4 She worked in a school for free.
- 5 Amy and Neal decided to use tourism to help people.
- 6 Their work was recognized by the tourist industry.
- 7 They found a place for their lodge.
- 8 Jobs were created for people in the village.

4 Answer the questions.

- 1 What gave Amy the idea to help people through tourism?
- 2 Why did Amy and Neal decide to go to Mozambique?
- 3 What helped Amy and Neal to achieve their dream?
- 4 In what ways did the new beach lodge help local people?
- 5 How can you get to Guludo Lodge?
- 6 What can you see and do there?
- 7 What does the word 'nema' mean?

5 SPEAKING Discuss the questions.

- 1 What do you think about Amy and Neal's achievements?
- 2 In what other ways can we be responsible tourists? Think about:
 - how you get to a holiday destination.
 - what you use when you are there.
 - what you do when you are there.
 - what you leave behind.
 - what you bring back.

A ROAD LESS TRAVELLED



Amy Carter-James is small, blue-eyed and blonde, with a friendly smile. She doesn't look like she could change the lives of thousands of people but, remarkably, she has.

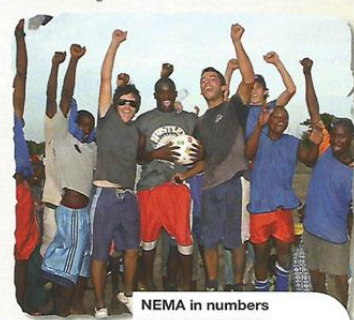
It all started when Amy took a gap year in Africa after she finished university. 'I spent eight months volunteering in a very poor rural school in Kenya,' she says. 'That was the first time I saw poverty, I was so young and so easily inspired and I thought, "Why can't tourism do the same thing for community development?"'

On her return to England, twenty-two-year-old Amy and her boyfriend Neal decided to take 'the road less travelled'. They drove across Mozambique, one of the poorest countries in Africa, but it wasn't exactly a holiday. Mozambique had two qualities which appealed to them: great potential as a travel destination and local people who desperately needed help. Once there, the couple got off the beaten track and headed for Quirimbas National Park, where they found a tiny stretch of white sand close to a village called Guludo. Life in Guludo was hard: there was little clean water and not enough food. Healthcare was poor and people in the village had a life expectancy of thirty-eight years. Amy and Neal had no qualifications in tourism or healthcare but they had common sense, enthusiasm and determination. They talked to the villagers about their plan to create a small beach resort which would provide employment for people and lift families out of poverty. 'We took a translator with us,' says Amy. 'Their only question was: "When can you start?"'

The couple set to work on a beach lodge, building beach huts from local materials and employing people from the surrounding area. Once the lodge was complete, they set up a charitable foundation called NEMA, which received 5% of its revenue. This money was used to create clean water points, fund healthcare projects, build two primary schools and support conservation projects – it helped to improve the lives of thousands of people. 'We wanted to show the world the power of tourism, that it could be a vehicle for change,' says Amy.

It isn't easy to get to Guludo. It's not a typical package holiday with airport pick-ups and drop-offs. There's no public transport, either. The nearest city is Pemba and once there, you have to take a helicopter, a boat or go on a three-hour car journey along bumpy roads. But Guludo Lodge is worth the effort. Today the lodge has nine 'bandas', or beach huts, with beautiful sea views. There are no overpriced souvenir shops and other tourist traps. It's the perfect place to take time out, escape the crowds and soak up the sun. Visitors can see the sights – explore Ibo Island with a tour guide, go scuba diving or observe African wildlife at the Mogandula Bush Lookout. But the highlight for many is getting to know people in the village, taking part in festivals and learning about NEMA's work. 'People who stay with us often come for the diving or the beach,' says Amy, 'but it's the communities that really blow them away.'

People like Amy and Neal believe that the tourist industry can do much good in the world and Guludo Lodge is leading the way, winning many awards for its responsible tourism. Back in the village, people are talking about NEMA. In the local dialect, it's a word with a special meaning. 'It's difficult to explain,' says Amy, 'but it means that kind of hope that accompanies the end of suffering.'



NEMA in numbers

2 new primary schools
150 secondary school scholarships
800 primary school meals
8,000 mosquito nets
Clean water for 15,000 people

Figure 19. Example of a task addressing the dimension of *Intercultural attitudes*

The dimension of *Skills of interpreting and relating (savoir comprendre)* included an extract from the novel *A Walk in the Woods* by Bill Bryson. Students had to interpret the text with the help of the questions in the tasks. The example of the tasks categorised under the dimension of *Skills of interpreting and relating* is presented in Figure 20. The unit whose main topic was modern technology contained a slam poem. Students were encouraged to discuss forms of poetry which were popular among young people. They had to read and listen to the poem and afterwards discuss the question regarding the topic and the poem. They learned strategies for understanding poetry. The main aim of this kind of tasks was to enable students to analyse the cultural meaning being conveyed to them through classic literature and other sorts of texts or documents. They learned to use texts to identify and elicit implicit references, allusions and connotations.

9D ■ Culture, vocabulary and grammar iPeople

- 1 2.23 **SPEAKING** Use the ideas below to discuss the ways you communicate with friends. Then read and listen to a 'slam' poem. Which ideas does the author mention?

■ text message ■ posting on Facebook ■ Twitter
 ■ face-to-face talking ■ instant messaging
 ■ talking on the phone ■ sending an email

- 2 2.23 **SPEAKING** Read and listen to the poem again. Then discuss the questions.

- 1 Who is the Apple iPerson? What does the poet think has happened to people?
- 2 Why does he spend time on Facebook rather than reading or meeting friends?
- 3 How many friends has he got in the digital world and in the real world?
- 4 Does the poet think we have evolved? Why / why not?
- 5 In line 42, the poet says 'it's scary'. What is he referring to?
- 6 What is the poet's hope for the future?

STRATEGY**Understanding poetry**


When you read a poem, notice the techniques the poet uses.

- 1 Repeating a key word or a phrase.
- 2 Rhyming words.
- 3 Using words with more than one meaning.

3 Read the strategy. Then find examples of 1–3 in the poem. Some words and phrases may be used more than once.

Touchscreen

by Marshall Souful Jones



Introducing the new Apple iPerson complete with multitouch doesn't it feel good to touch?
 doesn't it feel good to touch?
 compatible with your iPod and your iPad
 doesn't it feel good to touch?
 doesn't it feel good to touch?
 no friends, there's an app for that
 no life, there's an app for that
 you're a complete loser, there's an app for that
 doesn't it feel good to touch?
 doesn't it feel good to touch?
 doesn't it feel good to touch?

my world, my world has become so digital
 I have forgotten what that feels like
 It was difficult to connect when friends formed cliques*
 now it's even more difficult to connect
 now that clicks form friends

But who am I to judge
 I face Facebook more than books face me
 hoping to book face-to-faces
 I update my status 420 spaces
 to prove I'm still breathing
 failure to do this daily
 means my whole web wide world will forget that I exist
 but with 3,000 friends online
 and only five I can count in real life
 why wouldn't I spend more time in a world where there are
 more people that 'like' me
 Wouldn't you?

You wouldn't need Blu-ray to read what is really me
 but I'm not that focused ten tabs open hoping
 my problems are resolved with a 1500 by 1600 resolution
 provin' we might have missed a step in this evolution
 doubled over we used to sit in treetops
 till we swung down to stand upright
 then someone slipped a disc
 now we're doubled over at desktops from the garden of Eden
 to the branches of Macintosh
 apple picking has always come at a great cost
 iPod iMac iPhone iChat
 I can do all of these things without making eye contact
 We used to sprint* to pick and store blackberries
 now we run to the Sprint store* and pick Blackberries
 it's scary
 can't hear the sound of mother nature speaking over all this
 tweeting
 and our ability to feel along with it is fleeting
 so when my phone goes off in my hip iTouch and iTouch
 and iTouch and iTouch because in a world
 Where laughter is never heard
 And voices are only read
 we are so desperate to feel
 that we hope our Technologic can reverse* the universe
 until the screen touches us back
 and maybe one day it will
 when our technology is advanced enough...
 to make us human again.

*cliques = small groups of people with the same interests
 *sprint = to run a short distance very quickly
 *Sprint store = a mobile phone shop
 *reverse = to return to what existed before

Figure 20. Example of a task addressing the dimension of *Skills of interpreting and relating*

The dimension of *Skills of discovery and interaction (savoir apprendre/faire)* included choosing a tour of London, writing a letter, showing attitude, choosing an issue that students feel strongly about and campaigning for it, discussing issues concerning ecology, writing an opinion essay to explain why their school should choose a specific charity and a cover letter in response to an advert. Students had to choose a situation, prepare a dialogue and play it out. They had to use phrases to make formal or informal apologies. This could be considered as real-time communication in a real situational context. They were asked to write a letter to a newspaper, prepare dialogues and act them out for the class. At the end of the unit that dealt with modern technology students were asked to write a for and against essay about spending too much time online and about the effects of modern technology on our lives. The examples of the tasks categorised under the dimension of *Skills of discovery and interaction* are presented in Figure 21., Figure 22. and Figure 23. They included a role play between a

travel agent and a tourist, writing a profile for a website and an informal email in reply to an online advert. Overall, students were asked to play a role using their knowledge, attitudes and skills in simulated intercultural interactions and to find solutions to problems.

5 SPEAKING Work in pairs A and B. Choose a role card and prepare a dialogue between a travel agent and a tourist.

Student A

You are a travel agent. Think about what visitors can see and do in your town. Decide which activities and places would appeal to different types of tourist. Listen to Student B, then give advice about what they can see and do.

Student B

You are a tourist. Tell student A what you want from your holiday and what type of activities you enjoy. Ask them for advice about what you can see and do.

Figure 21. Example of a task addressing the dimension of *Skills of discovery and interaction*

6 Imagine you are joining *HouseExchange.com*. Write a profile for the website. Include information about:

- you (your name, where you live, your personality and interests).
- your home (this can be your real home or an imaginary one).
- your neighbourhood or town and what visitors can see and do there.
- your ideal holiday with HouseExchange (where you would like to go and why).

Figure 22. Example of a task addressing the dimension of *Skills of discovery and interaction*

Task Write an informal email in reply to the online advert below.

Wanted: e-friends

We have a partner school in Rotterdam, Holland. They are looking for e-friends for their sixteen-year-old students. They want to email students in different countries to practise their English and to find out more about life in other places. Tell them about life in your country, school and friends. Please attach photos and describe yourself and your friends.

Figure 23. Example of a task addressing the dimension of *Skills of discovery and interaction*

The dimension of *Critical cultural awareness (savoir s'engager)* included a discussion about why people protest, what they would protest against and why they would set up a campaign in their school. Students also discussed how students access information about

global and local issues, and they discussed charities in their own country. Within the theme of ideal beauty, students considered what a person from another culture might think about current Western ideal of beauty. Students thought about differences between going to school in their own country and in another country. They discussed possible differences between their life at school and that of teenagers in other countries. Students were encouraged to think and find ideas about famous attractions in their own country. They were asked to compare the laws in Britain and in their country, and to compare the life of a British teenager to their own. The examples of the tasks categorised under the dimension of *Critical cultural awareness* are presented in Figure 24., Figure 25. and Figure 26. Students were invited to describe a festival that takes place in their local area, to discuss and to compare festivals in their country and abroad. They were encouraged to think about their own identity. They were asked to compare students' lifestyles in their country to that of an American teenager, think about the place where students live and choose the things that make up their cultural identity. In general, students were encouraged to express their impressions and opinions, and to view the topic from another perspective. They compared cultural practices and realized what the similarities and the differences were. During this process students became aware of their own cultural products and practices and they evaluated them.

4 SPEAKING Work in pairs. Discuss the questions.

- 1 Which of the traditions mentioned in the text are similar to those in your country?
- 2 Are there any other festivals that you celebrate in your country? What is their origin?
- 3 Do any of them encourage people to spend a lot of money?

Figure 24. Example of a task addressing the dimension of *Critical cultural awareness*

8 SPEAKING Work in pairs. Think about the place where you live. Choose the things that make up your cultural identity, then put them in order of importance. Give reasons for your order.

- language ■ music (songs and dance) ■ festivals
- beliefs ■ land / geographical features ■ houses ■ food

Figure 25. Example of a task addressing the dimension of *Critical cultural awareness*

3 SPEAKING Think about your lifestyle. How does it compare to an American teen's lifestyle? Who has the healthiest lifestyle and why?

Figure 26. Example of a task addressing the dimension of *Critical cultural awareness*

6. Discussion

Textbooks need to be appropriate for students in order to promote the acquisition of intercultural communicative competence successfully. Not only do the learners acquire the linguistic competence but they also have to develop competence for intercultural interaction. Textbooks divide their units or chapters into language work and culture section is often appended rather than integrated and a few pages of background information are added at the end of the chapter. In practice this leads the teacher to treat these pages as supplementary and optional. We have seen that fictional texts were mostly used when referring to elements from another culture. The figures from the previous chapter indicated that the *Insight Intermediate Student's Book* contained more learning tasks that are aimed at promoting the acquisition of intercultural communicative competence than the *New Headway Intermediate Student's Book*. Out of these two textbooks, the *Insight* had a higher ratio of learning tasks that promote intercultural communicative competence to other learning tasks. In the *New Headway* the majority of these tasks were found in the Reading and Speaking section, whereas in the *Insight* these learning tasks were distributed in all of the sections, not only in the section dedicated to culture. The textbooks that we analysed covered different cultural topics and information. The themes dealt with in this textbook touched upon sustainable development, environment, tourism, charity, taste, health, beauty, media, technology, lives of teenagers and traditions.

The *Insight* invited students to question, evaluate and make cross-cultural comparison. The textbook increased the awareness of the world around them. There was a cultural comparison element, which encouraged students to think about the similarities and the differences with their own culture. However, it should be taken into account that it focused dominantly on vocabulary. The culture texts served as context for a new vocabulary set. No attention was given to a specific culture and nation, but a variety of cultures and nations were included. Students were encouraged to think critically about the issues raised, to evaluate their current point of view, to discuss and to share their opinions with others. The textbook covered cultural and historical themes which allowed broadening students' understanding of the customs, traditions and history. Structured activities encouraged students to question their current opinions and the opinions of others. Tasks were designed to stimulate critical thinking, to encourage participation and the exchange of opinions. Students were encouraged to think about their own culture as well. The *New Headway* focused on English-speaking countries, especially the United Kingdom, whereas the *Insight* includes stories from all

around the world. As the name of the textbook indicated, it offered an insight into different cultures. The *Insight* attempted to include more intercultural learning tasks than the *New Headway*. It raised students' awareness of international cultures as well as that of their own and encouraged students to handle authentic situations. The *New Headway* used cultural texts and facts to consolidate the use of grammar and it was obviously designed from a traditional perspective. It blended a traditional methodology and a communicative approach. Culture was just a backdrop for language tasks. Both of the textbooks included learning tasks that promoted the acquisition of intercultural communicative competence, but that was not their primary objective. The textbooks used in this study focused primarily on grammar and lexis. Having evaluated the textbooks, we could state that cultural learning is subordinate to language learning. It was apparent in these textbooks that language and culture are not separated though. Cultural elements were integrated and thus could not be treated as optional and supplementary. However, the study indicated that the *Insight* sought to develop cultural awareness, intercultural sensitivity and global perspectives to a greater extent than the *New Headway*.

Furthermore, the research showed that the dimensions from the Byram's model of intercultural communicative competence were not represented evenly. The *New Headway* was more inclined to the dimension *Knowledge*, whereas the *Insight* addressed mostly the dimension *Intercultural attitudes*. The *New Headway* provided a lot of historical and geographical information and stories about famous people. However, there was a lack of learning tasks that addressed the dimension *Critical cultural awareness*. It did not give students the chance to reflect upon elements from their culture and compare them to others. The *Insight* offered a lot of texts written by or about people from other cultures telling about their lives, realities, attitudes and values. It enabled students to acquire the capacity to abandon ethnocentric attitudes. Students were likely to reshape their values and integrate new perspectives so they could eventually become intercultural mediators. Regarding the dimension *Critical cultural awareness*, the *Insight* included more cultural materials that referred to the learners' own culture and it invited students to compare their own culture with foreign cultures. This process of comparison developed tolerance and empathy towards differences and a feeling of the national identity. They consciously observed the similarities and differences between the two cultures and it helped them to reflect on their own values, customs, behaviours and attitudes. Students learned how to appreciate cultural diversity. The *Insight* encompassed the learner's cultural identity as part of the learning process. These tasks

helped students acquire and develop intercultural competence so they could become intercultural speakers.

7. Conclusion

The goal of this study was to discover whether the Croatian secondary school English language textbooks promoted the acquisition of intercultural communicative competence. Second language learning is also second culture learning. As we have seen, foreign languages education policy in the European Union encourages the development of students' intercultural competence. The aim of an intercultural approach to language learning is to promote critical and cultural awareness and to provide a set of skills that will help students to observe, analyse, compare and evaluate different cultures. We are moving from the notion of native like proficiency to the notion of intercultural speaker. The native speaker is no longer a model. Students have to become aware that cross-cultural problems may occur. In language education, learners have to learn to interact with others and, consequently, to mediate between two or more cultures. We assessed textbooks with regard to their potential for promoting the students' acquisition of intercultural communicative competence. The textbook sample was composed of the textbooks which were used in Croatian secondary schools. Assessing the potential of two foreign language textbooks was especially interesting to us: the *New Headway Intermediate Student's Book* and the *Insight Intermediate Student's Book*. We combined quantitative and qualitative research techniques. With the data gathered it was easy to determine whether the textbook helped students in the development of their intercultural communicative competence. As we mentioned before, the objective of culture learning was subordinated to other objectives. The results of this study showed that intercultural competence did not have such an important status as linguistic competence. There should be more focus on contents aimed at developing the *savoirs* of intercultural communicative competence. Nevertheless, the analysis also showed that the *Insight* attempted to include more intercultural learning tasks than the *New Headway*. In the globalised world we live in, we are directly or indirectly in touch with different cultures and people of different origins. Therefore, intercultural communicative competence is a valuable asset in encounters between individuals of different cultural backgrounds.

Within the scope of this thesis we focused only on textbooks as the promoters of intercultural communicative competence. In future there should be more research dedicated to other factors that also contribute to the acquisition of intercultural communicative

competence. It would be of great interest to conduct a study on all textbooks used in Croatian schools, to include teacher's books and to observe how teachers use teaching materials in the classroom to teach intercultural communicative competence.

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Sažetak

U ovome se radu istraživalo mogu li udžbenici stranih jezika doprinijeti usvajanju interkulturalne komunikacijske kompetencije kod učenika. Naš je glavni cilj bio istražiti omogućuju li i u kojoj mjeri udžbenici koji su trenutno u upotrebi u Hrvatskoj usvajanje interkulturalne komunikacijske kompetencije. Podaci su bili prikupljeni iz jednog određenog izvora, a to su udžbenici stranih jezika. Koristili smo se kvantitativnim i kvalitativnim istraživačkim metodama. Željeli smo utvrditi sadržavaju li udžbenici engleskog jezika zadatke koji potiču usvajanje interkulturalne komunikacijske kompetencije. Istraživanje se temeljilo na Byramovom modelu interkulturalne komunikacijske kompetencije.

Ključne riječi: kultura, interkulturalni pristup, interkulturalna komunikacijska kompetencija, udžbenici engleskog jezika