

# Developing intercultural competence of Croatian high school students on a study abroad by means of ethnographic research tasks

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## Abstract

*In today's multicultural world, apart from acquiring linguistic competence, students should also acquire and develop intercultural competence if they want to live, study or work successfully in different cultures. In their reflection upon the ways in which intercultural competence may be acquired the authors of this article propose the study abroad of foreign language learners as a good context in which one can successfully develop one's intercultural competence.*

*This article describes the importance of using ethnography in foreign language teaching for students' development of intercultural competence while on a study abroad. The article gives a detailed description of activities, aims and materials of three tasks used for the development of the intercultural competence of Croatian high school students while on a study abroad in the UK. The tasks involve keeping a guided diary while on a study abroad and recognizing cultural similarities and differences between English and Croatian cultures, languages and their speakers. The aim of these tasks is to sensitize students to cultural differences through ethnographic techniques such as: detailed observation and analysis of everyday life in the field, raising the awareness of cultural specificities in the foreign and their own cultures and critically examining foreign culture stereotypes.*

*These tasks have been designed to help foreign language learners acquire and develop intercultural competence and are of particular interest to foreign language teachers who can use them with their students while on a study abroad.*

**Key words:** *ethnography, interculturalism, learning foreign languages, mobility, stereotypes*

## **Introduction**

With increasing globalization and mobility, multicultural societies are formed where people with different backgrounds, cultures and languages meet. In order to mutually respect and understand each other, it is extremely important that people from different cultures develop intercultural competence (Byram, 1997; Zarate, 1997; Barro et al., 2002). Precisely this necessity fostered the development of the intercultural approach to foreign language teaching. The foreign language is the medium through which one can meet other cultures and therefore represents a good starting point for the development of the intercultural competence. However, do students develop and acquire intercultural competence only in the classroom? Many studies have shown an increase in students' intercultural competence development while on a study abroad (Medina-Lopez-Portillo, 2004; Jackson, 2005; Rexeisen et al., 2009). After all, how else can one acquire linguistic and intercultural competence if not by immersing oneself in a foreign language and culture in an L2 country?

With a growing number of Croatian students of all ages going on studies abroad, for instance through the Lifelong Learning Programme, the European Commission's educational programme which promotes student and teacher mobility (Agency for Mobility and EU Programmes), there is the opportunity and need to develop students' intercultural competence while on a study abroad.

The question is how to develop students' intercultural competence while on a study abroad, because a mere L2 country visit does not automatically guarantee the development of intercultural competence. One proven technique for successful intercultural competence development and acquisition is students' ethnographic research while on a study abroad in an L2 country. Ethnographic research involves techniques such as getting to know foreign and one's own culture, raising awareness of cultural differences, encouraging openness towards cultural differences and acceptance of the latter (Roberts et al., 2001; Barro et al., 2002; Corbett, 2003).

This article will give a detailed description of the tasks which can be used for the development of the intercultural competence of Croatian high school students studying English while on a study abroad in the UK.

## **Intercultural competence and intercultural approach to foreign language teaching**

One nation's culture is embedded in its language which is "...the product of culture and at the same time its transmitter" (Vrhovac, 1999, p. 235). Precisely this relationship between the culture and language is the reason students need to acquire intercultural competence. Apart from mastering the language competence, the notion of intercultural competence involves the acquisition of certain knowledge and skills, which enable learners to behave appropriately in a certain sociocultural context. These skills include, among others, knowledge about others and oneself, critical observation of cultural behaviour and appreciation of other's and one's own values (Byram, 1997; Corbett, 2003).

When learning a foreign language, students inevitably come across the elements of the foreign culture, which pervade that language. Since the practical aim of learning foreign languages is to communicate with their speakers, it is essential to develop students' intercultural competence in order for them to have a successful relationship with members of other cultures. Therefore, foreign languages education policy in the EU encourages the development of students' intercultural competence early on in their education (*Common European Framework of Reference for Languages 2005 and European Language Portfolio 2006*).

However, traditionally the teaching of foreign culture elements in foreign language teaching was left to the teachers' ingenuity and teaching materials and mostly involved naming geographical and statistical data concerning the L2 country, the so-called *Landeskunde* or portraying the stereotypes of foreigners. In order to avoid such practice, it is necessary primarily to determine the aims of teaching foreign culture elements in foreign language classrooms, and then to find the appropriate means to accomplish these aims. The aim of the intercultural approach to language teaching is to raise an intercultural speaker, not a native speaker of a foreign language (Byram & Zarate, 1994), that is, the speaker who can successfully function in different cultural settings (Kramsch, 1993).

Further, the aim is also to avoid forming stereotypes about foreign cultures. It has been said that "Meeting the *other* means meeting *oneself*" (Vrhovac, 1999, p. 237). Therefore, when meeting foreign cultures, students become aware of their own culture, which they have subconsciously already partly acquired. Students already have certain beliefs about the foreign culture, which they have formed on the basis of their own culture and which can sometimes be wrong (Vrhovac, 1999). As students consciously and gradually learn about a foreign culture, it is necessary to analyze their own culture and compare it to the foreign culture, in order to rectify stereotypes and enable students to easily notice and accept cultural differences (Vrhovac, 1991). The teacher should compare the negative and often wrong beliefs students have about foreign culture with the real cultural signs in order to create "...a bridge towards forming new images" (Vrhovac, 1999, p. 238).

As far as the means of accomplishing students' intercultural competence development are concerned as well as the means of preventing the creation of stereotypes, there are several techniques for learning about a foreign culture such as text and social structures analysis, developing cultural awareness through communicative language teaching approach and ethnographic techniques of observing, describing and analysing everyday life in the field (Roberts et al., 2001). By teaching students these techniques, the teacher enables them to observe, understand and accept a foreign culture.

## **Ethnography in foreign language teaching**

One type of intercultural approach to foreign language teaching and developing intercultural competence is ethnography, which includes observing and interpreting language and cultural behaviour of community members or materials in a foreign

language (Damen, 1987; Byram, 1994; Corbett, 2003). According to Byram and Fleming (2002), the aims of ethnography in foreign language teaching are encouraging communication in class, critical observation of one's own culture according to the principle "Making the familiar strange"; and vice versa (Barro et al., 2002, p. 84) as well as preparing students for communication with native speakers.

Through applying ethnographic techniques, which imply observation, research and analysis, students acquire sociocultural knowledge. Students learn to understand the roles of members in a community as well as the social values of their messages (Roberts et al., 2001). The aim of using ethnography in language teaching is to facilitate the students' learning of the foreign culture elements, in order to understand the rules of the language and the cultural behaviour of the community, with the end goal of being able to communicate in the foreign culture.

The ethnographic approach can be, so to say, life-based and classroom-based. In any case, the ethnographer goes "...into the field" (Roberts et al., 2001, p. 4) either by participating in a real L2 community or analysing foreign culture elements in the teaching materials in a classroom. There are different ethnographic techniques which are used in language teaching, such as the classroom-based ones like brainstorming different cultural concepts, solving virtual cultural incidents or observing native speakers' behaviour with the help of the media. Students can also contact native speakers via social networks such as Facebook or Skype and become virtual ethnographers (Carel, 2001). There are also life-based ethnographic techniques such as keeping a diary and doing tasks of recognizing cultural differences while conducting ethnographic research on a study abroad (Damen, 1987).

## **Ethnographic research tasks on a study abroad**

The tasks described in this article can be used by Croatian high school students of the English language, while on a study abroad in the UK, in their ethnographic research carried out with the aim of developing intercultural competence. While conducting ethnographic research students receive preparation during their English language lessons where they practice useful phrases they might need once they are in the UK, receive guidelines and advice on how to behave in the host family, information on the UK in general and on cultural differences between Croatian and English cultures. The materials consist of guidelines and advice on language and culture, illustrations of the UK, famous British people, cultural sights and the map of the city the students are visiting as well as the tasks used for developing intercultural competence while on a study abroad which will be described below.

## **Task for developing intercultural competence**

### ***Task: Keeping a guided diary***

Keeping a guided diary while on a study abroad is an ethnographic technique proven by many studies to be a successful means of observing, becoming aware of

and understanding cultural differences and has thus contributed to the development of intercultural competence (Kohonen, 1992; Jordan & Barro 1995; Roberts et al., 2001; Jackson, 2004).

The first step to understanding a foreign culture is certainly the understanding of one's own culture. Only when the familiar becomes strange, can the strange become familiar. The aim of keeping a guided diary is precisely to train the eye to notice and note down anything that is strange in order to compare it with the familiar. The repetitive comparison of the strange with the familiar leads not only to noticing the foreign culture signs but also to becoming aware of the signs in one's own culture and understanding the cultural differences between one's own and foreign cultures. Therefore, in the task of "Keeping a guided diary" (Table 1.) students observe and record the strange, which is culturally different, and then contrast it with the familiar. The aim is to critically compare the two cultures in order to become aware of and understand the cultural differences.

While keeping a diary, students do not only acquire the observing and recording skills, but also the skills of analysing and interpreting events and things around them. Already by independently choosing the cultural differences and cultural incidents they will note down in the diary, students develop the skills of selection, analysis and interpretation. Also, keeping a continuous diary enables students to observe the behavioural patterns of the cultural differences which they can then interpret.

Further, the task encourages students to note down the most interesting and the most unpleasant events of the day. Recording cultural incidents in their diaries, and noting the ways they have resolved them, helps them look upon the cause and effect of the incidents objectively, think about them critically and find other constructive solutions to the problems they have witnessed. One of the qualities of an intercultural speaker is the ability to find successful solutions to cultural conflicts, which is not possible if the students do not notice, comprehend and accept cultural differences.

It is also of great importance that students note down in their diaries the amount of exposure to the foreign language and culture, together with the level of foreign language usage. So, the task is also to answer how much they spoke in English that day, listened to English music, watched English television and read books in English. This activity makes them aware of the foreign language exposure and usage while on a study abroad, which may lead to greater language use. The more the students interact with native speakers and are exposed to the foreign language, the greater the possibilities of increasing their level of language knowledge and their intercultural competence.

Finally, it is very important that the students have group discussions on their observations concerning cultural similarities and differences as well as to work together to find solutions to cultural incidents. The discussion activity is therefore included in the task of keeping a diary.

**Aims of the task:**

1. Notice, understand and accept cultural differences between the two cultures;
2. Rectify negative beliefs students have about the foreign culture;
3. Sensitize students to the exposure to native speakers' language;
4. Acquire intercultural competence.

**Activities:**

1. Students write down their observations and analyze cultural differences concerning some customs and habits of the English family, school obligations and relationships with friends and whatever they consider to be interesting and unusual to them, and then compare the observed with the Croatian counterparts;
2. Students write down any potential cultural incidents and the ways they have resolved them;
3. Students write down how much they have been exposed to the English language and culture through their contact with the native speakers and the media;
4. Students talk about their observations in a group, discuss similarities and differences between the two cultures and compare how much they have been exposed to the English language and culture.

Materials: guided diary (Table 1.)

**Table 1.** *Guided diary*

Guided diary	Comment of the day:
Day _____ Date _____	Today the most interesting event was:
In the morning I:	Today the most unpleasant event was:
	I spent time with the English family: (how much time?)
In the afternoon I:	I spoke English: (for how long?)
	I listened to English music: (for how long?)
In the evening I:	I watched English TV programmes: (for how long?)
	I read in English: (for how long?)

***Task: Stereotypes about the English culture***

One of the negative outcomes of insufficient immediate exposure to a real language community and foreign culture may be the generalization of cultural signs, the creation of negative beliefs and sometimes even the formation of stereotypes about a certain nation, country and language. Since stereotypes are the negative and often

wrong beliefs which can hinder the acquisition of a foreign language and intercultural competence, it is necessary to identify and eliminate them.

The aim of the task “Stereotypes about the English culture” (Table 2.) is precisely to make students aware of the stereotypes they may have about the foreign culture and to compare them with the stereotypes about their own culture, again using the principle of making the strange familiar and vice versa. Apart from the stereotypes about the English culture which we find in this task, like portraying the English as cold, silent people who like to drink tea, do gardening and talk about the weather, students also note down the stereotypes that they believe to be true about the English culture.

As students note down the stereotypes about their own culture, they analyze them and decide whether they are justified or not. They do so on the basis of the real cultural signs from their own surroundings, namely autostereotypes. For example, students may describe Croatians as loud, talkative people, who like to drink beer, watch football and talk about politics. Since students have been exposed to the real cultural signs of their culture and its speakers during their lives, they are able to analyze these stereotypes and challenge their validity.

This task enables students to decide, on the basis of the observed real cultural signs, if and to what extent the mentioned stereotypes about the foreign culture are indeed justified. They are able to reach this decision because they are exposed to the real and immediate foreign culture signs and native speakers while on their study abroad. With this goal in mind students note down the observed events and behaviour, which either confirm or reject their stereotypes about the foreign culture. For example, students may indeed notice that most English people do drink tea more often than the Croatian people, but also that not all English people do gardening, nor do all of them like to talk just about the weather.

Since this activity requires high degrees of observation skills, critical thinking skills and analytical skills and, if successfully performed, results in the rejection of the wrong beliefs about a foreign culture, it greatly precipitates the acquisition of intercultural competence. After all, an intercultural speaker cannot be a person who reinforces negative stereotypes about a foreign culture.

Aims of the task:

1. Learn how to observe in detail everyday life in the field;
2. Learn how to analyze the observed events;
3. Form a critical view towards stereotypes;
4. Challenge and reject negative stereotypes;
5. Acquire intercultural competence.

Task activities:

1. Upon their arrival to the UK students are given a list of stereotypes about the English culture which they fill in with their own stereotypes about the English culture, language and its speakers;

2. Students also write down their stereotypes about the Croatian culture, language and its speakers;
3. Students observe in detail their attitudes towards the English culture and their speakers, and give concrete examples of events which confirm their claims;
4. Students discuss in groups their stereotypes about both nations, compare and analyze similarities and differences.

Materials: list of stereotypes about the English culture (Table 2.)

**Table 2.** Stereotypes

Stereotypes	
English people like to take tea.	Croatians like to...
English people like football.	
English people like gardening.	
When they meet, English people just shake hands.	
English people do not like to learn foreign languages.	
English people like to talk about the weather.	
English people are cold.	
English people are not talkative.	
(Write down your own stereotypes about the English culture)	

### **Task: Do you recognize these street signs?**

The term “to go into the field” (Roberts et al., 2001, p. 4) used in the ethnographic research techniques in order to record the observed behaviour and subsequently analyze it, corresponds fully with the nature of the task “Do you recognize these street signs” (Table 3.). This task encourages students to literally go out on the streets while on a study abroad, in order to notice some similarities and differences between their own and foreign cultures on the basis of the real cultural signs like street signs.

Street signs, for example street names, restaurant or shop names and signs used in public transport reflect the everyday culture and history of a nation and language. Precisely due to their multiple cultural meanings as well as easy access, signs which students notice on the streets are a good source of cultural specificities. Therefore, students are encouraged to independently and actively seek street signs and interpret their meaning in the foreign culture. Take for example the sign “Look to the right” which can be found on the road in front of pedestrian crossings, informing pedestrians to first look to the right when crossing the road. It is no coincidence that this sign is often to be found in bigger urban areas in the UK, especially in London where there are many tourists and foreigners. The reason for this lies in the fact that, unlike in most other countries, in the UK cars are driven on the left side. The awareness of this purely intercultural piece of information helps saving lives of many foreigners in the UK. Furthermore, students are encouraged to note if there are similar signs in Croatia and critically think about the reasons for their (non)existence.

Likewise, we can look into an example of a street sign found in the UK shop windows – “Pets not allowed”. It is known that pets, especially dogs, are highly appreciated in the



UK and that the English are tolerant about allowing dogs to be taken to public places such as shops and public transport vehicles. Students need to think of any similar signs in Croatia and where these signs are displayed in order to find the differences between pet cultures in the UK and Croatia.

In this way students compare real cultural signs from a foreign culture with those from their own culture, become aware of their own cultural elements and critically analyze the similarities and differences in both cultures. With detailed interpretation of the differences between the foreign and their own cultures students become aware of their meaning, accept these differences more easily and thereby develop and enhance their intercultural competence.

Aims of the task:

1. Learn how to observe and notice cultural differences;
2. Develop the skills of getting to know the foreign and one's own cultures;
3. Develop language competence;
4. Acquire intercultural competence.

Task activities:

1. Students search for the given signs from the list, write down their meanings and note the places where they have noticed them;
2. Students note similar Croatian street signs if there are any;
3. Students find other street signs in the field, note them and explain their meanings;
4. Students talk about their findings and have a group discussion about the similarities and differences of the street signs in both cultures.

Materials: list of street signs (Table 3.)

**Table 3.** List of street signs

English street signs	Croatian street signs
Non-drinking water!	
Look to the right!	
Smoking not allowed.	
Help wanted!	
Closed during winter holidays.	
Sale now on!	
Pets not allowed!	
Mind the gap!	
(Which street signs did you notice?)	

## Conclusion

In this article we have presented three tasks in the ethnographic research technique, which aim at developing the intercultural competence of Croatian high school students while on a study abroad in the UK. We can conclude that all three tasks

aim at developing the ethnographic research skills such as observing, analysing and interpreting real foreign culture signs which are compared to one's own culture. This leads to noticing, understanding and accepting cultural differences and ultimately to acquiring intercultural competence.

It is very important to complete the tasks for developing intercultural competence as part of the ethnographic research while on a study abroad in the L2 country in order for students to compare the real and not the assumed cultural signs to their own culture. This prevents the creation and reinforcement of the stereotypes about the foreign culture.

Finally, we believe that the above described tasks for developing intercultural competence are of great use to the teachers and students who go on a study abroad. These tasks can teach them how to consciously observe the similarities and differences between the two cultures, how to critically think about producing stereotypes about the foreign culture and to solve conflicts resulting from cultural incidents. These tasks will therefore help students acquire and develop intercultural competence and help them become better intercultural speakers.

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# Razvijanje interkulturalne kompetencije hrvatskih srednjoškolaca za vrijeme studijskog boravka u inozemstvu pomoću zadataka etnografskog istraživanja

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## Sažetak

*U današnjem multikulturalnom svijetu učenici bi trebali, uz jezičnu kompetenciju, usvojiti i razvijati i međukulturnu kompetenciju ukoliko žele uspješno živjeti, studirati ili raditi u različitim kulturama. Promišljajući načine usvajanja međukulturne kompetencije, autorice članka predlažu studijski boravak učenika stranih jezika u inozemstvu kao dobar kontekst uspješnog razvijanja međukulturne kompetencije.*

*Članak opisuje važnost korištenja etnografije u nastavi stranih jezika za razvijanje učeničke međukulturne kompetencije za vrijeme studijskog boravka učenika u inozemstvu. U članku su detaljno opisani aktivnosti, ciljevi i materijali zadataka za razvijanje međukulturne kompetencije hrvatskih učenika srednjih škola za vrijeme studijskog boravka u Velikoj Britaniji, koji se sastoje od pisanja vođenog dnevnika tijekom boravka i zadataka za uočavanje kulturnih sličnosti i razlika između engleske i hrvatske kulture, jezika i govornika. Cilj tih zadataka je senzibiliziranje učenika za kulturne razlike i to pomoću etnografskih tehnika istraživanja: detaljno i sustavno promatranje i analiza svakodnevnih pojava na terenu, razvijanje vještine uočavanja i upoznavanja osobitosti tuđe i vlastite kulture te kritički odnos prema stereotipima vezanim uz stranu kulturu.*

*Zadaci su osmišljeni kako bi pomogli učenicima stranih jezika kod usvajanja i razvijanja međukulturne kompetencije te mogu posebno zanimati nastavnike stranih jezika koji se njima mogu koristiti sa svojim učenicima tijekom studijskog boravka u inozemstvu.*

**Ključne riječi:** *etnografija, međukulturizam, mobilnost, stereotipi, učenje stranih jezika*

## Uvod

Sve većom globalizacijom i mobilnošću osoba razvijaju se multikulturalna društva u kojima se susreću osobe različitih porijekla, kultura i jezika. Za međusobno poštivanje i razumijevanje pripadnika različitih kultura od iznimne je važnosti razvijati interkulturalnu kompetenciju (Byram, 1997; Zarate, 1997; Barro et al., 2002). Upravo iz te potrebe proizlazi razvoj interkulturalnoga pristupa nastavi stranih jezika, jer je strani jezik medij kroz koji se upoznaje kultura drugih te je samim time dobro polazište za razvijanje interkulturalne kompetencije. Međutim, razvija li se i usvaja interkulturalna kompetencija učenika stranih jezika samo u učionici? Brojna istraživanja pokazuju pojačani razvoj interkulturalne kompetencije učenika za vrijeme studijskog boravka u inozemstvu (Medina-Lopez-Portillo, 2004; Jackson, 2005; Rexeisen et al., 2009). Naposljetku, gdje se bolje može usvojiti jezična i interkulturalna kompetencija ako ne uranjanjem u strani jezik i kulturu u zemlji jezika koji se uči?

Pogotovo s porastom broja hrvatskih učenika svih dobnih skupina koji odlaze na studijski boravak u inozemstvo, primjerice putem Programa za cjeloživotno učenje (engl. *Lifelong Learning Programme*) obrazovnog programa Europske komisije koji potiče mobilnost učenika i nastavnika (Agencija za mobilnost i programe EU) ukazuje se prilika, ali i potreba, za razvijanjem interkulturalne kompetencije učenika za vrijeme boravka u inozemstvu.

Pitanje ostaje na koji način razviti interkulturalnu kompetenciju učenika na studijskom boravku u inozemstvu, jer sam boravak ne jamči i razvoj interkulturalne kompetencije. Jedna od tehnika razvijanja i usvajanja interkulturalne kompetencije, koja se pokazala uspješnom, je etnografsko istraživanje učenika za vrijeme boravka u zemlji jezika koji uče, kako bi se razvile vještine upoznavanja tuđe i vlastite kulture, svijest o kulturalnim razlikama te potakla otvorenost prema razlikama među kulturama i prihvaćanje tih razlika (Roberts et al., 2001; Barro et al., 2002; Corbett, 2003).

U ovom radu ćemo dati detaljan opis zadataka koji se mogu koristiti za razvijanje interkulturalne kompetencije hrvatskih učenika engleskog jezika srednjih škola za vrijeme studijskog boravka u Velikoj Britaniji.

## Interkulturalna kompetencija i interkulturalni pristup nastavi stranih jezika

Kultura jednoga naroda očituje se u jeziku toga naroda koji je „...proizvod kulture i istodobno njezin prijenosnik“ (Vrhovac, 1999, str. 235). Upravo u toj vezi kulture i jezika leži razlog ovladavanja interkulturalnom kompetencijom učenika stranih jezika. Pojam interkulturalne kompetencije podrazumijeva, osim jezične kompetencije, stjecanje određenih znanja i vještina koje upućuju na ponašanje u odgovarajućem sociokulturalnom kontekstu, a uključuju između ostaloga znanje o drugima i sebi, kritičko promatranje kulturalnoga ponašanja te cijenjenje tuđih i svojih vrijednosti (Byram, 1997; Corbett, 2003).

Pri ovladavanju stranim jezikom učenik se neminovno susreće s elementima strane kulture koji prožimaju taj jezik. Kako je praktični cilj učenja stranih jezika komunikacija s govornicima toga jezika, nužno je razviti kod učenika interkulturalnu kompetenciju kako bi imali uspješan odnos s pripadnicima drugih kultura. Stoga obrazovne politike nastave stranih jezika europskih zemalja pretpostavljaju razvijanje interkulturalne kompetencije učenika već od samoga početka školovanja (*Zajednički europski referentni okvir* 2005 i *Europski jezični portfolio* 2006).

Međutim, tradicionalno poučavanje elemenata strane kulture u nastavi stranih jezika uvelike je ovisilo o domišljatosti nastavnika i o nastavnim materijalima, a većinom je podrazumijevalo nabranje geografskih pojmova i statističkih podataka vezanih uz zemlje jezika koji se uči, tkz. *Landeskunde* ili pak portretiranje stereotipa stranaca. Kako bi se to izbjeglo, potrebno je prvo utvrditi ciljeve poučavanja elemenata strane kulture u nastavi stranih jezika, a onda pronaći prikladna sredstva za postizanje tih ciljeva. Cilj interkulturalnoga pristupa nastavi je odgojiti interkulturalnoga govornika, a ne izvornoga govornika stranog jezika (Byram i Zarate, 1994), dakle onoga koji može uspješno funkcionirati u različitim kulturalnim zajednicama (Kramsch, 1993).

Cilj je također izbjeći stereotipizaciju strane kulture. Dakle, kao što se tumači „Susret s drugim susret je sa *sobom*“ (Vrhovac, 1999, str. 237). Pri upoznavanju sa stranom kulturom učenici postaju svjesni osobitosti vlastite kulture koju su djelomično usvojili nesvjesnim putem. Oni već imaju određene predodžbe o stranoj kulturi, koje su oblikovali na temelju vlastite kulture, a koje ponekad mogu biti pogrešne (Vrhovac, 1999). Budući učenik svjesno i postupno uči stranu kulturu, potrebno je svjesno pristupiti analizi vlastite kulture i usporediti je sa stranom, kako bi se uklonile krive predodžbe, a učenici lakše uočili i prihvatili kulturalne razlike (Vrhovac, 1991). Negativne i često pogrešne predodžbe koje učenici imaju o stranoj kulturi nastavnik bi također trebao suprotstaviti stvarnim kulturalnim znakovima i tako stvoriti „most prema izgradnji novih predodžaba“ (Vrhovac, 1999, str. 238).

Što se tiče sredstva za postizanje razvoja interkulturalne kompetencije kod učenika stranih jezika, kao i za sprječavanje stvaranja stereotipa, postoje različite tehnike upoznavanja strane kulture poput analize tekstova i društvenih struktura, razvijanja svijesti o kulturi komunikacijskim pristupom nastavi te promatranja i opisivanja u okviru etnografske tehnike analize svakodnevnoga života na terenu (Roberts et al., 2001). Razvijajući ove tehnike nastavnik osposobljuje učenike da sami promatraju, spoznaju i prihvate stranu kulturu.

## **Etnografija u nastavi stranih jezika**

Jedan način interkulturalnoga pristupa nastavi stranih jezika i razvoja interkulturalne kompetencije je etnografija, koja podrazumijeva promatranje i interpretiranje jezičnog i kulturalnog ponašanja pripadnika zajednice ili materijala jezika koji se uči (Damen, 1987; Byram, 1994; Corbett, 2003). Prema Byramu i Flemingu (2002) ciljevi etnografije u nastavi stranih jezika su poticanje komunikacije u nastavi, kritičko promatranje

vlastite kulture po principu „učiniti poznato stranim“, a strano poznatim (Barro et al., 2002, str. 84) te priprema učenika na komunikaciju s izvornim govornicima.

Radom u etnografiji, koji podrazumijeva promatranje, ispitivanje i analizu, učenik usvaja društveno-kulturalno znanje, tj. spoznaje uloge pripadnika u zajednici i društvenu vrijednost njihovih poruka (Roberts et al., 2001). Svrha je korištenja etnografije olakšati učenicima usvajanje elemenata strane kulture, kako bi razumjeli pravila jezičnog i kulturalnog ponašanja zajednice, s krajnjim ciljem savladavanja komunikacije u stranoj kulturi.

Etnografski pristup može biti, da tako kažemo, stvaran i razredan. U svakom slučaju etnograf „izlazi na teren“ (Roberts et al., 2001, str. 4) bilo da se uključuje u stvarnu zajednicu jezika koji uči ili da analizira elemente strane kulture iz nastavnih materijala u razredu. Postoje različite etnografske tehnike koje se koriste u nastavi stranih jezika, od onih razrednih kao što su stvaranje asocijacija u obliku oluje ideja vezanih uz neki kulturalni koncept, rješavanje virtualnih kulturalnih incidenata i opažanje ponašanja izvornih govornika uz pomoć medija te stupanje u kontakt s njima preko društvenih mreža kao što su Facebook ili Skype, gdje učenici postaju virtualni etnografi (Carel, 2001), sve do vođenja dnevnika i zadataka prepoznavanja kulturalnih različitosti u sklopu etnografskog istraživanja u zemlji jezika koji se uči (Damen, 1987).

## **Zadaci etnografskog istraživanja za vrijeme studijskog boravka**

Zadaci koje ćemo ovdje opisati mogu se koristiti za etnografsko istraživanje hrvatskih učenika engleskoga jezika srednjih škola za vrijeme studijskog boravka u Velikoj Britaniji u svrhu razvoja interkulturalne kompetencije. U sklopu etnografskog istraživanja učenike se priprema na satima engleskoga jezika pružanjem najčešće korištenih fraza na engleskom jeziku koje bi im mogle zatrebati, uputama i savjetima kako se ponašati u obitelji domaćina, informacijama o Velikoj Britaniji općenito te o kulturalnim razlikama između Hrvata i Engleza. Didaktički se materijal sastoji od uputa i savjeta vezanih uz jezik i kulturu, ilustracija britanskih regija, poznatih Engleza, kulturnih znamenitosti i karte grada u kojoj učenici borave te zadataka za razvijanje interkulturalne kompetencije koje ćemo ovdje i opisati.

## **Zadaci za razvijanje interkulturalne kompetencije**

### **1. Zadatak: Pisanje vođenog dnevnika boravka**

Vođenje dnevnika za vrijeme boravka u inozemstvu etnografska je tehnika koja se u brojnim istraživanjima pokazala uspješnom za opažanje, osvješćivanje i razumijevanje kulturalnih različitosti te tako pridonijela usvajanju interkulturalne kompetencije (Kohonen, 1992; Jordan i Barro 1995; Roberts et al., 2001; Jackson, 2004).

Prvi korak k razumijevanju strane kulture svakako je razumjeti vlastitu kulturu. Tek kada se poznato učini stranim, može se i strano učiniti poznatim. Svrha zadatka pisanja

vođenog dnevnika boravka upravo je istrenirati oko da opazi i zabilježi pojave koje mu se učine stranim kako bi ih mogao usporediti s poznatim. Stalno iznova uspoređivati strano s poznatim dovodi ne samo do upoznavanja znakova u stranoj kulturi, već i do osvješćivanja kulturalnih znakova u vlastitoj kulturi te do razumijevanja kulturalnih razlika između vlastite kulture i kulture ciljnog jezika. Stoga u zadatku pisanja vođenog dnevnika boravka uz svaku stranu pojavu koju učenici zamijete i zabilježe, a koja je kulturalno različita, učenici navode i hrvatsku inačicu te pojave, kako bi ih mogli kritički suprotstaviti s ciljem osvješćivanja i razumijevanja razlika.

Pri pisanju dnevnika učenik se ne uči samo vještini opažanja i bilježenja, već i analizi i interpretaciji događaja i pojava oko sebe. Kako učenik sam bira kulturalne različitosti i potencijalne kulturalne incidente koje će unijeti u dnevnik, on već pri tom zadatku izoštrava vještine selekcije, analize i interpretacije. Također, pisanje dnevnika u kontinuitetu omogućuje učenicima da uoče obrasce ponašanja kulturalnih različitosti koje će interpretirati.

Nadalje, zadatak potiče učenike da zabilježe najzanimljiviji i najneugodniji događaj koji im se dogodio toga dana. Bilježenje takvog kulturalnog incidenta u dnevnik boravka te načina na koji su ga učenici razriješili pomaže učeniku da objektivno sagleda uzrok i posljedicu incidenta, kritički razmisli o njemu te pronađe druge konstruktivne načine razriješenja problema. Jedna od odlika interkulturalnog govornika je i uspješno razrješenje kulturalnog sukoba, koje nije moguće ukoliko učenik nije opazio, osvijestio i prihvatio kulturalne razlike.

Od velike je važnosti također da učenici zapisuju u dnevnik vremenski period u kojemu su bili izloženi stranom jeziku i kulturi te koliko su se koristili stranim jezikom pa ih se tako u zadatku pita koliko su dugo toga dana pričali engleskim jezikom, slušali englesku glazbu, gledali englesku televiziju i čitali knjige na engleskom. Ova aktivnost dovodi do osvješćivanja izloženosti i uporabe stranog jezika za vrijeme boravka u inozemstvu što pak može dovesti do češće uporabe jezika. Što su učenici više u kontaktu s izvornim govornicima i koriste strani jezik, to imaju veće mogućnosti za povećanje razine jezične, ali i interkulturalne kompetencije.

Naposljetku, od iznimne je važnosti da učenici iznesu drugim učenicima svoja opažanja kako bi u grupi mogli raspravljati o opaženim kulturalnim sličnostima i različitostima te zajednički pronašli rješenje za, primjerice, razrješenje kulturalnog incidenta. Na taj je način aktivnost rasprave u grupi uključena u zadatak pisanja vođenog dnevnika.

Ciljevi zadatka:

1. Uočiti, razumjeti i prihvatiti kulturalne razlike između strane i vlastite kulture;
2. Ispraviti negativne predodžbe učenika o stranoj kulturi;
3. Senzibilizirati učenike za izloženost stranom jeziku izvornih govornika;
4. Usvojiti interkulturalnu kompetenciju.



Aktivnosti:

1. Učenici zapisuju svoja opažanja i analiziraju kulturalne različitosti na području običaja i navika engleske obitelji, školskih obveza i odnosa s prijateljima za koja smatraju da su zanimljiva i njima neuobičajena te uspoređuju s hrvatskim inačicama;
2. Učenici zapisuju potencijalne kulturalne incidente i način kako su ih razriješili;
3. Učenici zapisuju koliko su izloženi engleskom jeziku i kulturi kontaktom s izvornim govornicima i u medijima;
4. Učenici u grupi iznose svoja opažanja i raspravljaju o sličnostima i razlikama između Hrvata i Engleza te uspoređuju koliko su bili izloženi engleskom jeziku i kulturi.

Materijali: vođeni dnevnik boravka (Tablica 1.)

## **2. Zadatak: Stereotipi o engleskoj kulturi**

Jedna od negativnih posljedica nedovoljnoj neposrednoj izloženosti stvarnoj jezičnoj zajednici i stranoj kulturi može biti uopćavanje kulturalnog znaka, stvaranje negativnih predodžaba, ponekad i stereotipa vezanih uz određenu naciju, zemlju i jezik. Budući da su stereotipi često pogrešne predrasude koje mogu štetiti uspješnosti usvajanja stranoga jezika i interkulturalne kompetencije, potrebno ih je identificirati i na vrijeme otkloniti.

Upravo zadatak „Stereotipi o engleskoj kulturi“ ima za svrhu osvijestiti učenike da prepoznaju koje stereotipe o stranoj kulturi oni nose u sebi te ih suprotstaviti stereotipima o vlastitoj kulturi, ponovno po principu učiniti strano poznatim i obratno. Osim stereotipa o engleskoj kulturi koje nalazimo u ovom zadatku, a koji portretiraju Engleze kao hladne, nepričljive osobe koje vole piti čaj, baviti se vrtlarstvom i pričati o vremenu, učenici samostalno navode stereotipe za koje oni smatraju da odgovaraju engleskoj kulturi.

Kako učenici navode stereotipe o vlastitoj kulturi, istodobno kritičkim promišljanjem na temelju stvarnih kulturoloških znakova iz vlastite sredine analiziraju te stereotipe, dakle na osnovi autostereotipa, zaključuju jesu li oni opravdani ili ne. Učenici mogu primjerice opisati Hrvate kao bučne, pričljive osobe koje vole piti pivo, gledati nogometne utakmice i pričati o politici. Budući da su učenici tijekom života izloženi stvarnim kulturološkim znakovima materinske kulture i njenim govornicima, moći će analizirati ove stereotipe i odrediti jesu li uopće stvarni i u kojoj mjeri .

Ovaj zadatak omogućuje učenicima da za vrijeme boravka u inozemstvu, gdje su neposrednim dodiranjem izloženi stvarnim i stalnim znakovima strane kulture te njezinim govornicima, na temelju opaženih stvarnih kulturoloških znakova sami donesu svoj sud u kojoj su mjeri navedeni stereotipi o stranoj kulturi uistinu opravdani. Imajući taj cilj u vidu, učenici zapisuju opažene događaje i ponašanje koji potvrđuju ili odbacuju stereotipe strane kulture. Primjerice, učenici mogu zaista opaziti kako većina Engleza češće pije crni čaj od većine Hrvata, ali i to da se svi Englezi ne bave primjerice vrtlarstvom niti da vole pričati samo o vremenu.

Budući da ova aktivnost zahtijeva visok stupanj vještine opažanja, kritičkog promišljanja i analize, te njezino uspješno izvršenje ima za posljedicu ispravljanje pogrešnih predodžaba o stranoj kulturi, ona uvelike pospješuje usvajanje interkulturalne kompetencije. Naposljetku, interkulturalnim govornikom ne može se smatrati osoba koja gaji negativne stereotipe o stranoj kulturi.

Ciljevi zadatka:

1. Naučiti detaljno i sustavno promatrati svakodnevne pojave na terenu;
2. Naučiti analizirati promatrane pojave;
3. Kritički se odnositi prema stereotipima;
4. Ispraviti negativne i pogrešne predodžbe o stranoj kulturi;
5. Usvojiti interkulturalnu kompetenciju.

Aktivnosti:

1. Uz dobiveni popis stereotipa o engleskoj kulturi pri dolasku u Veliku Britaniju učenici nadopunjuju popis svojim vlastitim predodžbama o engleskoj kulturi, jeziku i govornicima;
2. Učenici zapisuju svoje stereotipe prema hrvatskoj kulturi, jeziku i govornicima;
3. Učenici detaljno i sustavno promatraju i bilježe svoje stavove prema engleskoj kulturi i Englezima te daju konkretne primjere događaja koji potvrđuju njihove tvrdnje;
4. Učenici u grupi iznose svoje stereotipe prema obje nacije, uspoređuju ih, pronalaze sličnosti i različitosti i raspravljaju o njima.

Materijal: popis stereotipa o engleskoj kulturi (Tablica 2.)

### ***3. Zadatak: Prepoznaješ li ove ulične natpise?***

Izraz „etnograf izlazi na teren“ (Roberts et al., 2001, str. 4), kako bi etnografskim tehnikama opažanja zabilježio uočene pojave te ih potom analizirao, u potpunosti odgovara prirodi zadatka „Prepoznaješ li ove ulične natpise“. Naime, ovim zadatkom se učenike potiče da doslovno izađu na teren, tj. ulicu, za vrijeme boravka u inozemstvu te na temelju stvarnih kulturoloških znakova, kao što su ulični natpisi, opažaju sličnosti i različitosti između vlastite i strane kulture.

Ulični natpisi, bilo da se radi o imenima ulica, nazivima restorana ili trgovina te natpisima na javnim prijevoznim sredstvima odraz su svakodnevne kulture, povijesti nekog naroda i jezika. Upravo zbog njihove kulturološke višeznačnosti, kao i lake dostupnosti, natpisi koje učenici zamijete na ulici dobar su izvor specifičnosti kulture nekog naroda i jezika. Stoga se učenike potiče da samostalno i svjesno opažaju ulične natpise te interpretiraju njihovo značenje u stranoj kulturi. Uzmimo kao primjer natpis „Look to the right“ („Pogledaj desno“), koji se može pronaći na kolniku ispred pješackog prijelaza, a koji upućuje pješake da pogledaju prvo desno prije nego prijeđu cestu. Nije slučajnost da se ovaj znak nalazi češće u većim urbanim sredinama u Velikoj Britaniji, posebice u Londonu gdje ima dosta turista i stranaca, upravo zato što se u

Velikoj Britaniji, za razliku od većine drugih zemalja svijeta, vozi lijevom stranom ulice. Znanje ove informacije isključivo interkulturalnog karaktera pomaže velikom broju stranaca u Velikoj Britaniji da sačuvaju život na pješačkom prijelazu. Učenici ovdje uspoređuju postoje li slični natpisi u Hrvatskoj te kritički promišljaju razloge njihovom eventualnom postojanju ili nepostojanju.

Nadalje, možemo uzeti kao primjer ulični natpis koji se može pronaći u Velikoj Britaniji na izlozima trgovina „Pets not allowed“ („Ulaz kućnim ljubimcima zabranjen“). Poznato je kako kućni ljubimci u Velikoj Britaniji, posebice psi, uživaju visok status i kako su Englezi tolerantni kad je riječ o ulasku pasa u javne objekte kao što su trgovine i sredstva javnog prijevoza. Učenici će ovdje također uspoređivati postoje li slični natpisi u Hrvatskoj, gdje su ti natpisi izloženi, te tražiti sličnosti i razlike u kulturi držanja kućnih ljubimaca u Engleskoj i Hrvatskoj.

Tako učenici suprotstavljaju stvarne kulturološke elemente iz strane kulture s onima iz vlastite, osvješćuju elemente iz vlastite kulture i kritički analiziraju sličnosti i razlike u oba kulturološka okruženja. S detaljnom interpretacijom razlika u stranoj i vlastitoj kulturi učenici postaju svjesni njihova značaja, lakše ih prihvaćaju i tim pristupom utvrđuju i razvijaju vlastitu interkulturalnu kompetenciju.

Ciljevi zadatka:

1. Naučiti promatrati i uočiti kulturalne različitosti;
2. Razvijati vještine upoznavanja tuđe i vlastite kulture;
3. Razvijati jezično znanje;
4. Usvojiti interkulturalnu kompetenciju.

Aktivnosti:

1. Učenici pronalaze navedene natpise s popisa i zapisuju njihovo značenje i mjesto gdje su ih uočili;
2. Učenici zapisuju postoje li slični natpisi i u Hrvatskoj;
3. Učenici sami pronalaze nove engleske natpise na terenu, zapisuju ih i daju njihovo značenje;
4. U grupi učenici iznose rezultate svojih istraživanja i raspravljaju o sličnostima i različitostima uličnih natpisa.

Materijali: popis uličnih natpisa (Tablica 3.)

## Zaključak

Ovaj rad je prikazao tri zadatka u tehnici etnografskog istraživanja koji imaju za cilj razvijanje interkulturalne kompetencije hrvatskih srednjoškolskih učenika koji borave u Velikoj Britaniji na studijskom boravku. Možemo zaključiti kako sva tri zadatka imaju za cilj razvijanje vještina etnografskog istraživanja kao što su opažanje, analiziranje i interpretacija stvarnih kulturoloških znakova strane kulture koji se uspoređuju sa znakovima u vlastitoj kulturi, a to dovodi do uočavanja, razumijevanja i prihvaćanja kulturalnih razlika te razvijanja interkulturalne kompetencije.

Pri tome je važno napomenuti kako je nužno da se zadatci za razvijanje interkulturalne kompetencije putem etnografskog istraživanja izvrše za vrijeme boravka učenika u zemlji ciljnog jezika kako bi učenici mogli usporediti stvarne, a ne pretpostavljene kulturološke znakove sa znakovima u vlastitoj kulturi te se na taj način izbjegne stvaranje i održavanje stereotipa o stranoj kulturi.

Naposljetku, smatramo kako su ovdje opisani zadaci za razvijanje interkulturalne kompetencije od velike koristi kako nastavnicima tako i učenicima koji će boraviti u zemlji jezika cilja, jer ih mogu naučiti kako svjesno opažati sličnosti i razlike između kultura, kritički promišljati o stvaranju stereotipa o stranoj kulturi, te razriješiti sukobe proizašle iz kulturalnih incidenata. Pomoći će im, dakle, pri usvajanju i razvijanju interkulturalne kompetencije kako bi postali bolji interkulturalni govornici.