

MARZANNA POGORZELSKA

Intercultural education – Swedish textbooks as the source of inspiration for Polish educators

Streszczenie: Rosnące w ostatnich latach znaczenie edukacji międzykulturowej powoduje, że rozwiązania w tym obszarze wypracowane w różnych krajach mogą okazać się inspirujące i godne rozpowszechnienia także w Polsce. Niniejszy tekst opiera się na jakościowej i ilościowej analizie treści wybranych podręczników używanych w Szwecji pod kątem zawartości w nich treści o potencjale międzykulturowym. Punktem wyjścia dla przedstawionych w tekście rozważań są uwagi dotyczące cech edukacji międzykulturowej, roli podręczników w kształtowaniu postaw międzykulturowych i problemów związanych z transmisją treści międzykulturowych w polskich podręcznikach. W głównej części tekstu wyodrębniłam dwie kategorie, w oparciu o które analizowałam zgromadzony materiał (udział podręczników we wspomaganiu rozwoju indywidualnego uczniów oraz udział podręczników w rozpoznawaniu, akceptacji i pozytywnym wartościowaniu różnorodności kulturowej). Każdej z tych kategorii przyporządkowałam następnie szczegółowe pytania badawcze. Artykuł kończy się wnioskami dotyczącymi możliwości zastosowania szwedzkiego podejścia w przekazywaniu treści międzykulturowych w materiałach dydaktycznych stosowanych w polskich szkołach.

Słowa kluczowe: edukacja międzykulturowa, materiały dydaktyczne, zróżnicowanie kulturowe

Introduction

There are a lot of reasons for the growing interest in intercultural education in the last years. On one hand, we are witnessing the process of globalization that requires intercultural competences of various kinds. On the other side, the flow of immigrants, mixed with socio-economic crisis contributed to rising wave of xenophobia and nationalism in many places, including Poland. At

the same time, the Polish system of education is being criticized for not being able to counteract the negative consequences of the changes that multicultural reality brings about. The criticism is aimed particularly at the textbooks which are reported to transmit the monocultural and undifferentiated vision of the world. Therefore, I found it both interesting and useful to analyze the way intercultural issues are dealt with in the chosen textbooks used in Sweden – the country that is highly appreciated for its tolerance, equality and introducing intercultural standards in education and public life¹.

In the text, I am firstly defining intercultural education as the departing point for further discussion on the textbooks as the agents of transmitting it. After that I am describing some problems related to tackling intercultural issues in the textbooks used in Poland and presenting methodological questions connected with the research. In the main body of the paper, I am looking into the way intercultural competences are developed in the sample of the textbooks used in Sweden. The article is complete with some conclusions concerning the application of Swedish approach in the textbooks used in Poland.

Intercultural education

Intercultural education is the response to the cultural diversity of contemporary societies; the diversity which does not refer only to national and ethnic minorities but also to such categories as religion, profession, age, ability/disability, systems of values, political views, communication codes, customs, traditions, races, ways of raising children, sexual orientation, etc.² With the prefix “inter”, such education is perceived as the active process of tolerance, cooperation, exchange and interaction on equal terms³. Different authors

¹ These qualities of Swedish education are well known in Poland; one of the research paper on this topic is titled *So what, if it is in Sweden? Equality standards in education. The Swedish model* (K. Śmiszek : *To cóż, że w Szwecji? Równe traktowanie w edukacji. Szwedzki model*, in: J. Piotrowska (ed.), *Brak misji na wizji i wizji w edukacji*, Warszawa 2009, Fundacja Feminoteka, p. 166–171).

² P. P. Grzybowski: *Edukacja międzykulturowa – przewodnik*. Kraków 2008, Oficyna Wydawnicza „Impuls”, p. 11.

³ P. Brander et al: *All Different, All Equal. Education pack*, Strasbourg 1995, Council of Europe, p. 27; R. Jackson: *Religious and cultural diversity: some key concepts*. In: J. Keast (ed.): *Religious diversity and intercultural education: a reference book for schools*. Strasbourg 2008, Council of Europe, p. 43; J. Nikitorowicz: *Edukacja międzykulturowa – kreowanie tożsamości dziecka*. Gdańsk 2007, GWP, p. 47.

emphasize the conditions necessary to make such education effective. One of them is „getting out of isolation, [...] self-awareness of the need of experiencing otherness”⁴. Another requirement is „unlearning of domination [...] and ‘the privilege of normalcy’, ie. treating our own system of values and our own ways of thinking as ‘obvious’ and not subject to any discussion”⁵. Jerzy Nikitorowicz summarizes the above reflections in the following way: “Intercultural communicating involves crossing the borders of own culture, stepping on frontiers (cultural borderlines) to come back internally enriched and to acquire the skill of comparing not in categories focused on the opposition of better/worse, but on such categories as: different, interesting, valuable, etc.”⁶

Education towards intercultural communicating, as it “involves crossing the borders of own culture,” inevitably challenges personal systems of values. This confrontation can turn out successful if an individual faces it equipped with the sense of self-esteem and empathy, without the feeling of cultural superiority⁷. Thus, intercultural education is not merely getting to know other cultures, lifestyles and values but primarily it means the transformation of individuals into self-aware and autonomous beings. Only the person who is able to recognise and value their own feelings, needs and desires, virtues and limitations is able to appreciate otherness without being frightened or threatened by another system of values.

⁴ J. Nikitorowicz: *Dialog kultur w społeczeństwie wielokulturowym i w działaniach edukacji międzykulturowej w kontekście integracji*. In: A. Paszko (ed.): *Edukacja międzykulturowa w Polsce na przełomie XX i XXI wieku*, Kraków 2004, Wojewódzka Biblioteka Publiczna, p. 22

⁵ T Szkuclarek: *Pedagogika międzykulturowa*. In: Z. Kwieciński, B. Śliwerski (ed.): *Pedagogika. Podręcznik akademicki*. Warszawa 2003, Wydawnictwo Naukowe PWN, s. 423.

⁶ J. Nikitorowicz: *Edukacja międzykulturowa – kreowanie tożsamości dziecka*. cyt. wyd., p. 47.

⁷ T Szkuclarek: *Pedagogika międzykulturowa*. In: Z. Kwieciński, B. Śliwerski (ed.), *Pedagogika. Podręcznik akademicki*. cyt. wyd., p. 415–435; P. P. Grzybowski: *Edukacja międzykulturowa – przewodnik*. cyt. wyd., p. 64; J. Nikitorowicz: *Edukacja międzykulturowa – kreowanie tożsamości dziecka*. cyt. wyd., p. 47; M. Sobecki: *Nauczyciel wobec problemów wielokulturowości. Tożsamość, odmienność i komunikacja międzykulturowa*. In: Z. Jasiński (ed.): *Szkoła i nauczyciele wobec problemów edukacji międzykulturowej*. Opole 2010, UO, p. 58.

The role of textbooks

The choice of textbooks as the object of this research was determined by the role they play in the process of socialization and the fact that they can be analysed as the texts of culture – a kind of socio-cultural construct. The content of officially approved textbooks is the expression dominating culture and educational ideology with their systems of values and norms, stereotypes and prejudices, highlighting the chosen groups or views and marginalizing the other ones⁸. Roland Meighan, referring to the features of textbooks, said that “a classroom is haunted by the ghosts of the textbooks authors [...]. Their infirmities, faults and prejudices are permanently present in what they wrote or designed”⁹.

There are numerous examples of the research conducted in Poland into the content of the textbooks and the conclusions drawn by the authors point out at their serious inadequacy in transmitting intercultural values. The Polish textbooks, especially in presenting families, offer the vision of the world that is egalitarian, devoid of such problems as unemployment, poverty or crime. Mariola Chomczyńska-Rubacha and Dorota Pankowska notice that the image of the idealized and homogenous Polish families “closes the way to diversity and otherness, strengthens stereotypes and fosters discriminatory tendencies towards the ones who stray from the idealized, unified pattern”¹⁰. The same might be said about the wider environment – both the research done in the 1980s and recently, prove that the world presented in the textbooks is one-dimensional and simplified. Szacka put it in the following way: “The world around, without social inequalities and technological backlog, is demonstrated as complete and ready-to-use [...] with all the problems solved

⁸ M. Chomczyńska-Rubacha, D. Pankowska: *Władza, ideologia, socjalizacja. Polityczność podręczników szkolnych*. In: M. Chomczyńska-Rubacha (ed.): *Podręczniki i poradniki. Konteksty. Dyskursy. Perspektywy*. Kraków 2011, Oficyna Wydawnicza „Impuls”, p. 19–20; A. Janowski: *Uczeń w teatrze życia szkolnego*. Warszawa 1989, WSiP, p. 66–82; P. Bourdieu, J. C. Passeron: *Reprodukcja. Elementy Teorii Systemu Nauczania*. Warszawa 1990, PWN, p. 60–64.

⁹ R. Meighan: *Socjologia edukacji*. Toruń 1993, UMK, p. 75–76.

¹⁰ M. Chomczyńska-Rubacha, D. Pankowska: *Władza, ideologia, socjalizacja. Polityczność podręczników szkolnych*. In: M. Chomczyńska-Rubacha (ed.): *Podręczniki i poradniki. Konteksty. Dyskursy. Perspektywy*. cyt. wyd., p. 24.

and as such it remains immobilised in time, resembling the realised utopia. As there is nothing to change or repair in this world, it does not appear as a challenge and the field of potential activity [...]”¹¹. As for the intercultural content, the authors of the 2011 study criticize the textbooks for the insufficient representation of contemporary diversity, their Europocentric approach and the lack of issues facilitating the debate on stereotypes, prejudices and discrimination¹². As for the related category – gender issues, the textbooks are reported to perpetuate sexist stereotypes and set a double standard of masculinity and femininity¹³.

Although the research mentioned above did not concern foreign language textbooks, it is worth mentioning that the scientists have worked out the models of evaluating them with reference to their intercultural sensitivity. One of the most comprehensive models of such assessment was suggested by Aniko Hatoss. The researcher focused on the linguistic and cultural diversity as the condition of intercultural learning. Hatoss, recommending the

¹¹ E. Stawowy: *Socjalistyczne odmiany humanizmu w programie wychowania polskiej szkoły*. In: E. Stawowy (ed.): *Wartości i manipulacje w podręcznikach szkolnych*. Kraków 1995, Oficyna Wydawnicza „Impuls”, p. 20.

¹² M. Chomczyńska-Rubacha, D. Pankowska: *Władza, ideologia, socjalizacja. Polityczność podręczników szkolnych*. In: M. Chomczyńska-Rubacha (ed.): *Podręczniki i poradniki. Konteksty. Dyskursy. Perspektywy*. cyt. wyd., p. 21; M. Pawłęga, M. Chustecka: *Analiza podręczników i podstawy programowej – przedmiot język polski*. In: M. Abramowicz (ed.): *Wielka nieobecna – o edukacji antydyskryminacyjnej w systemie edukacji formalnej w Polsce*. Warszawa 2011, Towarzystwo Edukacji Antydyskryminacyjnej, p. 124–126; M. Jonczy-Adamska: *Analiza i podstawy programowej – przedmiot wiedza o społeczeństwie*. In: M. Abramowicz (ed.): *Wielka nieobecna – o edukacji antydyskryminacyjnej w systemie edukacji formalnej w Polsce*. Warszawa 2011, Towarzystwo Edukacji Antydyskryminacyjnej, p. 195.

¹³ L. Kopciwicz: *Edukacja jako praktyka dominacji. Udział szkoły w wytwarzaniu kapitałów rodzajowych uczennic i uczniów*. In: L. Kopciwicz, E. Zierkiewicz (ed.): *Koniec mitu niewinności? Płeć i seksualność w socjalizacji i edukacji*. Warszawa 2009, Wydawnictwo Psychologii i Kultury ENETEIA, p. 13; D. Pankowska: *Wychowanie a role płciowe*. Gdańsk 2005, GWP, p. 93; N. Krzyżanowska: *Czego Jaś-ia się nie nauczy, tego Jan-ina nie będzie umiał-a, czyli o przyczynach (nie)obecności kobiet w sferze publicznej*. „Kultura i Edukacja” 2008, No. 4, p. 43–55; I. Desperak: *Podwójny standard w edukacji. Kobiecość i męskość w podręcznikach szkolnych*. In: M. Chomczyńska-Rubacha (ed.), *Płeć i rodzaj w edukacji*. Łódź 2004, WSHE, p. 139–143; A. Gromkowska-Melosik: *Edukacja i (nie)równość społeczna kobiet. Studium dynamiki dostępu*. Kraków 2011, Oficyna Wydawnicza „Impuls”, p. 41.

methods for textbooks examination, drew attention to the need of asking “questions about the extent to which the material leads to the formation of stereotypes or to the extent it acknowledges and promotes the ‘atypical’”¹⁴. She also points out developing learners’ self-awareness and avoiding in the textbooks ethnocentric approach as the essential parts in intercultural learning¹⁵. Similar views were expressed by Anthony Liddicoat who, referring to intercultural competences in relation to language learning, enlisted such questions as:

Accepting that one’s own and others’ behavior is culturally determined. Accepting that there is no one right way to do things. Valuing one’s culture and other cultures.[...] Finding personal solutions in intercultural interaction. [...] Intercultural competence means centrally being aware that cultures are relative. That is, being aware that there is no one “normal” way of doing things, but rather that all behaviours are culturally variable”¹⁶.

Methodology

For my analysis I have chosen the English textbooks used in Sweden. The choice was on one hand determined by their linguistic availability. On the other hand, equally important was the fact, they were written mainly by the Swedish¹⁷ authors who, either consciously or unconsciously, transmit the set of values rooted in the culture they come from. It is worth mentioning though, that the paper is not a comparison between English textbooks used in Poland and Sweden as there are no mainstream textbooks used for teaching English written by the Polish authors. Thus, the main aim of the research is to show the examples of developing intercultural skills through textbooks in order to inspire Polish educators and authors to apply the presented ideas in working out teaching materials used in Poland. It is particularly desirable taking into consideration drawbacks of Polish textbooks related to interculturalism and presented above.

The textbooks employed in the analysis belong to the series *What’s up*, written by Jorgen Gustafsson, Eva Osterberg and Andy Cowle, published by

¹⁴ A. Hatoss A: *A model for evaluating textbooks*. “Babel” 2004, No. 39/2, p. 30.

¹⁵ Tamže, p. 32.

¹⁶ A. J. Liddicoat: *Teaching languages for intercultural communication*. ucclt.ucdavis.edu/events/flyers/Liddicoat.doc (16.11.2013).

¹⁷ Two out of three authors are Swedish.

Bonnier Utbildning AB¹⁸. The material is intended for the three last grades of the Swedish comprehensive school (users are students aged 13–16).

Departing from the main features of intercultural education (support in creating individual system of values and a feeling of self-esteem, enabling students to confront with different visions of the world without being judgmental and superior and viewing difference and diversity as an enriching element of contemporary world), I distinguished two categories through which I analysed the given material:

- 1) textbook contribution to fostering individual development of a student.

This process can be based on presenting and furthering discussion on various types of human relations, emotions, situations of choice and consequences of the choices, negotiating and challenging the already known assumptions about oneself and the world, including the discussion on the nature of stereotypes and prejudices. The detailed research questions were: Does the material facilitate to challenge the known perceptions? Does it develop the ability to discuss students' own opinions versus different ones? Does it require deep analysis of students' own feelings and behaviour? Does the material let students analyse situations from different point of view? Are there examples of people transcending roles ascribed to them by the society?

- 2) textbook contribution to recognise, accept and appreciate the diversity of the outside world. In this dimension, the textbook analysis focused on its presentation of various types of families as well as socio-cultural groups (eg. people of different racial, ethnic and religious origin, financial, social or disability status). The detailed research questions were: Are the different models of families presented? Does the material present the ideal or real world? Are different socio-cultural groups presented? If so, are they presented in the way that challenges or strengthens the stereotypes?

In the analysis only human characters were taken into consideration, both realistic and fictional. After Dorota Pankowska, the units of analysis were the paragraphs understood as a logical unity: either long or short piece of narration, a poem, a dialogue, a grammar exercise, or a separate sentence if it was an independent unit¹⁹.

¹⁸ The company has belonged to Sanoma Utbildning since 2011.

¹⁹ D. Pankowska: *Obraz systemu ról płciowych w polskich podręcznikach dla klas początkowych*. In: L. Kopciewicz, E. Zierkiewicz (ed.): *Koniec mitu niewinności? Płeć*

Category 1 – fostering individual development

The first level of developing intercultural competences is related to creating possibilities for developing individual self-awareness, i.e. facilitating students' reflection on their own reactions, feelings and systems of values. The textbooks might come up to this requirement if they: 1) present people as complex, multi-dimensional creatures, containing diverse and sometimes contradictory features, 2) show complexity of feelings and emotions people experience, 3) give examples of people transcending the roles imposed by the culture or nature, 4) emphasize the importance of people's authenticity. Below I am referring to all these points in the same order as they are mentioned above:

- 1) the chosen textbooks seem to fulfill this condition and it is best visible in picturing people with disability²⁰ Apart from being disabled (retarded, blind and handicapped, suffering from Asperger syndrome), they are also shown as gifted, sensitive, compassionate and caring people. This way, the students may learn to perceive handicapped people not only through the prism of their disability or as mere beneficiaries of somebody's help and mercy, but as the ones who actively create reality, show strength and determination. The diversity of human nature is also traceable in presenting both sexes. Although the textbooks, to some extent, perpetuate stereotypes by frequent locating a woman within a private sphere and a male in the outside world, there are also characters that contradict the division into passive, dependent female and active, self-reliant males²¹. Another thing worth highlighting here, is

i seksualność w socjalizacji i edukacji. Warszawa 2009, Wydawnictwo Psychologii i Kultury "Eneteia", p. 31.

²⁰ In the references below "SB" abbreviation stands for "Students' Book", "WB" for "Workbook", numbers refer to the parts of the series. S. McIntyre: *The year I loved him best*. In: J. Gustafsson, E. Osterberg, A. Cowle: *What's up*. Stockholm 2006, Bonnier Utbildning AB (BU), 8 SB, p. 35–36; M. Haddon: *The curious incident of the dog in the nighttime*. In: J. Gustafsson et al: 2006, *What's up*. Stockholm 2006, BU, 8 SB, p. 37–39; *A genius-in spite of all*. In: J. Gustafsson et al: *What's up*. Stockholm 2007, BU, 9 SB, p. 14–15.

²¹ A. Lindgren: *The brothers Lionheart*. In: J. Gustafsson et al: *What's up*. Stockholm 2005, BU, 7 SB, p. 53–55; *We're all DIFFERENT*. In: J. Gustafsson et al: *What's up*. Stockholm 2005, BU, 7 SB, p. 18–19; R. Dahl: *Little Red Riding Hood*. In: J. Gustafsson et al: *What's up*. Stockholm, 2005, BU, 7 SB, p. 38–39; R. Wright: *Hunger*. In: J. Gustafsson et al: *What's up*. Stockholm 2006, BU, 8 SB, p. 32–34.

showing the heroes and heroines who undergo the process of changing their attitude towards the people they had been distanced to, ashamed or afraid of. This individual transformation is not painless as it also means facing unfavorable reactions of the environment or revising own views²². However, the results of this process are shown as positive for individual development and this aspect of the analyzed is particularly important from intercultural education point of view.

- 2) presenting the complexity of emotions people experience is definitely one of the best features of the reviewed material. The feeling most explored in the material is love and students are offered the opportunities to reflect on the relevant themes: the complicity of love affairs, joy of first love and despair of breaking up, unfaithfulness²³, problems of jealousy, cheating and forgiving²⁴, sensual and psychological dimensions of love²⁵, uncertainty and confusion²⁶. The exercises that accompany texts make learners discuss the presented material which often involves solving moral dilemmas as well as recognizing their own feelings and views.
- 3) another element of the textbooks related to developing intercultural skills is offering the students the examples of characters who transcend the roles imposed on them by the culture or nature. Two well-known fairy tales characters: a witch and Red Riding Hood²⁷ may serve as a suitable illustration. In the first story written by Roald Dahl (*The*

²² S. McIntyre: *The year I loved him best*. cyt. wyd., p. 35–36; M. Blackman: *Noughts and Crosses*. In: J. Gustafsson et al: *What's up*. Stockholm, 2007, BU, 9 SB, p. 44–46; C. M. Hammond: *GoodWill*. In: J. Gustafsson et al: *What's up*. Stockholm 2006, BU, 8 SB, p. 16–17.

²³ *The first date*. In: J. Gustafsson et al: *What's up*. Stockholm, 2007, BU, 9 SB, p. 18–19; *Dear John and Dear Jane*. In: J. Gustafsson et al: *What's up*. Stockholm, 2007, BU, 9 WB, p. 30.

²⁴ F. R. Stockton: *The Lady or the Tiger?* In: J. Gustafsson et al: *What's up*. Stockholm, 2007, BU, 9 SB, p. 22–24.

²⁵ J. Koralek: *Sea changes*. In: J. Gustafsson et al: *What's up*. Stockholm, 2007, BU, 9 SB, p. 54–59; *The chemistry of love*. In: J. Gustafsson et al: *What's up*. Stockholm 2007, BU, 9 SB, p. 104–105.

²⁶ *Short love texts, Moment of decision, A second chance*. In: J. Gustafsson et al: *What's up*. Stockholm 2007, BU, 9 WB, p. 32; *Real love*. In: J. Gustafsson et al: *What's up*. Stockholm 2007, BU, 9 SB, p. 20–21.

²⁷ R. Dahl: *The Witches*. In: J. Gustafsson et al: *What's up*. Stockholm 2005, BU, 7 SB, p. 46–49; R. Dahl: *Little Red Riding Hood*. cyt. wyd., p. 38–39.

Witches), the little boy finds out that “the witches are not actually women at all. They look like women. They talk like women [...] . But in actual fact, they are totally different animals. They are demons in human shape [...]”²⁸. Our perception of the popular Red Riding Hood is contested as well, because the heroine turns out to be a completely different girl who, in the end of the comic strip, behaves in quite an unexpected way:

The small girl smiles. One eyelid flickers.

She whips a pistol from her knickers.

She aims it at the creature’s head

And *bang bang bang*, she shoots him dead²⁹

Hence, the students are confronted with the interpretation diverging from the pattern they are accustomed to, and whether they accept or reject it, it is certainly the lesson of challenging conventional way of perception of the old myths.

- 4) in one of the textbook dialogues, the girl says: “Why try to be someone you’re not? After all, the only person you have to live with is you [...]”³⁰. This approach is visible throughout the material as the textbooks provide plentiful occasions to consider the worth of being authentic, even if that means conflicts and fighting for individual independence. One of the best examples comes from the story *Boxing or Ballet – that is the question ...*. In the text, the main hero is a boy who starts ballet classes although it results with confronting his father’s resistance. Obviously, it is also the story of going beyond the stereotypes of a real boy/man and things he is supposed to do³¹. Other characters also emphasize that “the most important thing is to be yourself and have confidence in yourself”³², even if it means objecting to parents’ decisions: “Never mind them. It’s my life, isn’t it?”³³.

²⁸ R. Dahl: *The Witches*. cyt. wyd., p. 47.

²⁹ R. Dahl: *Little Red Riding Hood*. cyt. wyd., p. 39.

³⁰ *We’re all DIFFERENT*. cyt. wyd., p. 19.

³¹ *Boxing or Ballet – that is the question...* In: J. Gustafsson et al: *What’s up*. Stockholm 2006, BU, 8 SB, p. 66–68.

³² *Great sporting moments, Wilma Rudolph – The Black Pearl*. In: J. Gustafsson et al: *What’s up*. Stockholm 2006, BU, SB 8, p. 62.

³³ *You win a few and you lose a few...* In: J. Gustafsson et al: *What’s up*. Stockholm 2006, BU, 9 WB, p. 11.

Category 2 – the diversity of the outside world

In this category, analysing the textbooks I concentrated on the way families and chosen socio-cultural groups are presented. As the families reflect the social microworld, the assumption accompanying the analysis was that the degree of variety of family images presented in the textbook mirror the diversity of the wider reality.

In the material I have distinguished 91 families³⁴ of miscellaneous types: there are typical families consisting of two parents and a child (children) as well as divorced parents, single mothers or the families living with a grandparent. In the analysed material, the picture of families is not artificially idealised and therefore, it definitely allows learners to identify with the problems and characters that appear there. The children presented in the textbooks are not only obedient executors of parents will, but they fight for their independence and identity and, as teenagers, they explore the limits of their freedom. The authors do not avoid serious problems and introduce them in the texts, e.g: death and illnesses of a close member of a family³⁵, domestic violence³⁶, kidnapping³⁷. The textbook families are financially and socially diversified and there are pictures of both wealthy families³⁸ and the ones that have to challenge the unemployment and poverty³⁹. Without depreciating family, the

³⁴ The group was identified as “family” if either the relation between at least 2 people or their direct addressing by family names (mother”, “son”, etc) allowed to assume they create a family.

³⁵ M. Guzman: *Melonhead*. In: J. Gustafsson et al: *What's up*. Stockholm 2005, BU, 7 SB, p. 24–25; A. Lindgren: *The brothers Lionheart*. cyt. wyd., p. 53–55; S. McIntyre: *The year I loved him best*. cyt. wyd., p. 35–36.

³⁶ *Friends and Family Q&A, His Stepfather Beats him up*. In: J. Gustafsson et al: *What's up*. Stockholm 2006, BU, 8 SB, p. 15.

³⁷ *The Children*. In: J. Gustafsson et al: *What's up*. Stockholm 2006, BU, 8 SB, p. 74–76; C. B. Cooney: *The face on the milk cartoon*. In: J. Gustafsson et al: *What's up*. Stockholm 2007, BU, 9 SB, p. 60–64.

³⁸ *Careers Chat*. In: J. Gustafsson et al: *What's up*. Stockholm 2006, BU, 8 SB, p. 22–23; A. Horowitz: *Harriet's horrible dream*. In: J. Gustafsson et al: *What's up*. Stockholm 2007, BU, 9 SB, p. 76–81.

³⁹ C. M. Hammond: *GoodWill*. cyt. wyd., p. 16–17; R. Wright: *Hunger*. cyt. wyd., p. 32–34.

textbooks also realistically show situations when solutions to problems can be found outside the family: either with caring strangers in fictional situation⁴⁰ or with help of a really existing helpline (in case of domestic violence⁴¹).

The overview of responsibilities within families shows that mothers are more often ascribed to the private sphere of domestic life and they are the ones who are mainly mentioned in the context of doing household duties as well as taking care of the sick or the old⁴². Fathers much more often inhabit the public sphere and are mentioned in reference to their jobs. The striking feature in the analysed material, is the relatively frequent absence of fathers: they appear as distinguished characters 25 times compared with 37 appearances of mothers. Their lack is sometimes accompanied with information suggesting long-lasting absence: that father went “to sea and never heard from him since”⁴³, “was absent”⁴⁴, “has gone to war on destroyer”⁴⁵. As for the personal qualities, it might be concluded that fathers and husbands in the textbooks are generally more reasonable and authoritarian than emotional and caring wives and mothers. Fortunately, there are exceptions from this rule and we can see examples of fathers who do not meet standards of being the only authority and expert⁴⁶, take care of children while mother is at work⁴⁷ and women who turn out to be indigenous, brave and strong⁴⁸.

Issues related to race and ethnic origin are treated in a book in different, sometimes inconsistent ways. A representative example is the story titled *Gift* by S. Gates. The narrator is a daughter of teachers who work at African school. As a white person she experiences being different and also realizes

⁴⁰ M. Guzman: *Melonhead*. cyt. wyd., p. 24–25.

⁴¹ *Friends and Family Q&A, His Stepfather Beats him up*. cyt. wyd., p. 15.

⁴² V. Allen: *Baby's ears*. In: J. Gustafsson et al: *What's up*. Stockholm 2006, BU, 8 SB, p. 45–47; J. Koralek: *Sea changes*. cyt. wyd., 54–59; C. M. Hammond: *GoodWill*. cyt. wyd., p. 16–17.

⁴³ A. Lindgren: *The brothers Lionheart*. cyt. wyd., p. 53.

⁴⁴ R. Wright: *Hunger*. cyt. wyd., p. 32.

⁴⁵ S. Cooper : *Muffin*. In: J. Gustafsson et al: *What's up*. Stockholm 2006, BU, 8 SB, p. 55.

⁴⁶ *Fire! Fire!* In: J. Gustafsson et al: *What's up*. Stockholm 2007, BU, WB 9, p. 84.

⁴⁷ *The Children*. cyt. wyd., p. 74–76.

⁴⁸ *The giant from Scotland*. In: J. Gustafsson et al: *What's up*. Stockholm 2005, UB, 7 SB, p. 63–65; R. Wright: *Hunger*. cyt. wyd., p. 32–34.

complicated cultural conditions she does not fully understand and eventually humbly admits: "I thought I understood Africa. But I've got such a lot to learn"⁴⁹. Although it is the valuable story of experiencing otherness, it also, to some extent, solidifies racial stereotypes: the white girl admires the black boy not for the virtues of his character, but for his physical beauty and agility; her parents, as teachers, have definitely higher status than the people they work and live with. In other texts we find information about black or Aboriginal sports stars⁵⁰ but the native inhabitants of Australia, New Zealand, Canada and the USA are presented in rather conventional way. Thus, Inuits, Aboriginal and Maori people are shown as tribe members (in traditional clothes, with painted faces and tattoos) which might petrify the image of minorities as elements of folklore and a curiosity⁵¹. The Europocentric attitude is seen in the presentation of Thanksgiving Day. In the picture illustrating this event, a white woman gives food to sitting Indians and the note reads: "The first white people came to the US from the Old World in 1620. Their first year was very hard and many starved to death. The second year was food enough for everybody. To celebrate this they had a big feast, Thanksgiving"⁵². The supportive and active role of native Americans is not mentioned either in the picture or in the text. A superior attitude towards the inhabitants of non-Western world might also be deduced from the text describing preparations for reaching Mount Everest. Among all the necessary things to be gathered, just before attacking the mountain: "[...] you need to hire a Sherpa to help you carry your equipment and lead you up the mountain's side"⁵³. The following description of all the dangers, obstacles and health problems, does not take into consideration *a Sherpa* anymore. Other references to people of different than European origin also offer their quite stereotypical images⁵⁴.

⁴⁹ S. Gates: *Gift*. In: J. Gustafsson et al: *What's up*. Stockholm 2006, UB, 8 SB, p. 52.

⁵⁰ *Great sporting moments, Wilma Rudolph – The Black Pearl, Cathy Freeman – an Aussie superstar*. In: J. Gustafsson et al: *What's up*. Stockholm 2006, UB, 8 SB, p. 62.

⁵¹ *Australia, New Zealand, Canada*. In: J. Gustafsson et al: *What's up*. Stockholm 2006, UB, 8 SB, p. 106–111.

⁵² *USA*. In: J. Gustafsson et al: *What's up*. Stockholm 2005, UB, 7 SB, p. 115.

⁵³ *On top of the world*. In: J. Gustafsson et al: *What's up*. Stockholm 2007, UB, 9 SB, p. 116–117.

⁵⁴ *The history of English*. In: J. Gustafsson et al: *What's up*. Stockholm 2007, UB,

In the textbooks there are very few references to religion. If we find any traces of its presence, it is in mentioning that somebody is a church-goer⁵⁵, references to Christmas time⁵⁶ or in exclamations (*Oh my God!*), all of which can be associated with Christianity. The Muslim characters appear in the story mentioned above (*Gift*) complete with explanation of the Muslim family arrangements concerning marriage. However peculiar the custom may appear, especially for the white Europeans, the author of the text avoids any tone of criticism and superiority, showing great respect to another culture⁵⁷.

As I have already described the way of presenting people with disability, the only remark to be added concerns the fact that the disabled people appearing in the material are only boys and it is them who show determination, power and talents.

In all the textbooks I have analyzed, there are two pieces extremely valuable from the intercultural point of view, as in a thought-provoking way, they carry clear anti-discriminatory message. The first one is *Noughts and Crosses*, presenting the world consisting of first- and second class citizens. The story can illustrate all kinds of social exclusion, mechanisms of stereotyping, maintaining prejudices and discrimination and it gives space for students to discuss and reflect on the nature of intolerance⁵⁸. The other one is the story of a white person socially punished for her racial behavior. Under the text there is a suggestion to “send this message to all your friends [...]”⁵⁹. It is worth noticing that questions of exclusion or discrimination are also brought up indirectly, eg. in the Bertagna’s story titled *Towards a new world* or Macphall’s piece *The Chase* (both are found in part 9 of the series).

9 SB, p. 118–119; *English in many countries*. In: J. Gustafsson et al: *What’s up*. Stockholm 2007, UB, 9 SB, p. 122–123.

⁵⁵ R. Dahl: *The Witches*. cyt. wyd., p. 48.

⁵⁶ C. S. Lewis: *The lion, the witch and the wardrobe*. In: J. Gustafsson et al: *What’s up*. Stockholm 2006, UB, SB, p. 44.

⁵⁷ S. Gates: *Gift*. cyt. wyd., p. 48–52.

⁵⁸ M. Blackman: *Noughts and Crosses*. cyt. wyd., p. 44–46.

⁵⁹ *A true story?* In: J. Gustafsson et al: *What’s up*. Stockholm 2007, UB, 9 SB, p. 98–99.

Conclusions

The research on the sample of textbooks used in Sweden certainly does not exhaust the topic related to developing intercultural skills through the didactic material of this type. My main objective was to offer the model of analyzing the textbook in relation to their potential in building intercultural competences and present solutions that may be used in Polish reality.

Referring to the first category I distinguished (contribution to fostering individual development of a student) and relevant research questions, it must be concluded the material gives students a lot of opportunities to develop their personal identity, the sense of self-esteem and empathy. All these qualities are fundamental in intercultural communication as they make for creating independent individuals who are deprived of the feeling of cultural superiority. As for the other category (contribution to recognise, accept and appreciate the diversity) and linked research questions, the textbooks, presenting various types of families and conflicting situations, offer the readers multi-dimensional vision of the world. Such vision is not only realistic, but may also be inspiring for students as it leaves space for activities toward a positive change. The way of presenting people with disabilities is worth recommendation as well, while some parts concerning racial and ethnic groups might be perceived as not sufficiently effective in confronting stereotypes and prejudices.

All in all, the transferability of the Swedish approach to the Polish educational ground particularly applies to the model of presenting human nature, interpersonal relations and the images of families which mirror the diversity and complicity of the contemporary world. In Poland we still seem to underappreciate the importance of the presence of these elements in building learners' intercultural competences and I deeply believe that creative use of the Swedish ideas might enrich our educational materials.

My special thanks to Anna-Karin Nystrom from Sonoma Utbildning for providing me with the textbooks used for the research.

Bibliography

- Allen V.: *Baby's Ears*. In: J. Gustafsson, E. Osterberg, A. Cowle: *What's up*. Stockholm 2006, Bonnier Utbildning AB.
- Bertagna J.: *Towards a new world*. In: J. Gustafsson, E. Osterberg, A. Cowle: *What's up*. Stockholm 2007, Bonnier Utbildning AB.
- Blackman M.: *Noughts and Crosses*. In: J. Gustafsson, E. Osterberg, A. Cowle: *What's up*. Stockholm 2007, Bonnier Utbildning AB.
- Bourdieu P., Passeron J.C.: *Reprodukcja. Elementy Teorii Systemu Nauczania*. Warszawa 1990, PWN.
- Brander P. et al: *All Different, All Equal. Education pack*. Strasbourg 1995, Council of Europe.
- Chomczyńska-Rubacha M., Pankowska D.: *Władza, ideologia, socjalizacja. Polityczność podręczników szkolnych*. In: M. Chomczyńska-Rubacha (ed.): *Podręczniki i poradniki. Konteksty. Dyskursy. Perspektywy*. Kraków 2011, Oficyna Wydawnicza „Impuls”.
- Cooney C. B.: *The face on the milk cartoon*, In: J. Gustafsson, E. Osterberg, A. Cowle: *What's up*. Stockholm 2007, Bonnier Utbildning AB.
- Cooper S.: *Muffin*. In: J. Gustafsson, E. Osterberg, A. Cowle: *What's up*. Stockholm 2006, Bonnier Utbildning AB.
- Dahl R.: *Little Red Riding Hood*. In: J. Gustafsson, E. Osterberg, A. Cowle: *What's up*. Stockholm 2005, Bonnier Utbildning AB.
- Dahl R.: *The Witches*. In: J. Gustafsson, E. Osterberg, A. Cowle: *What's up*. Stockholm 2005, Bonnier Utbildning AB.
- Desperak I.: *Podwójny standard w edukacji. Kobiecość i męskość w podręcznikach szkolnych*. In: M. Chomczyńska-Rubacha (ed.): *Płeć i rodzaj w edukacji*. Łódź 2004, WSHE.
- Gates S.: *Gift*. In: J. Gustafsson, E. Osterberg, A. Cowle: *What's up*. Stockholm 2006, Bonnier Utbildning AB.
- Gromkowska-Melosik A.: *Edukacja i (nie)równość społeczna kobiet. Studium dynamiki dostępu*. Kraków 2011, Oficyna Wydawnicza „Impuls”.
- Grzybowski P. P.: *Edukacja międzykulturowa – przewodnik*, Kraków 2008, Oficyna Wydawnicza „Impuls”.
- Guzman M. de: *Melonhead*. In: J. Gustafsson, E. Osterberg, A. Cowle: *What's up*. Stockholm 2005, Bonnier Utbildning AB.

- Haddon M.: *The curious incident of the dog in the night time*. In: J. Gustafsson, E. Osterberg, A. Cowle: *What's up*. Stockholm 2006, Bonnier Utbildning AB.
- Hammond C. M.: *Goodwill*. In: J. Gustafsson, E. Osterberg, A. Cowle: *What's up*. Stockholm 2006, Bonnier Utbildning AB.
- Hatoss A.: *A model for evaluating textbooks*. "Babel" 2004, No. 39/2.
- Horowitz A.: *Harriet's horrible dream*. In: J. Gustafsson, E. Osterberg, A. Cowle: *What's up*. Stockholm 2007, Bonnier Utbildning AB.
- Jackson R.: *Religious and cultural diversity: some key concepts*. In: J. Keast (ed.): *Religious diversity and intercultural education: a reference book for schools*. Strasbourg 2008, Council of Europe.
- Janowski A.: *Uczeń w teatrze życia szkolnego*. Warszawa 1989, WSiP.
- Jonczy-Adamska M.: *Analiza i podstawy programowej – przedmiot wiedza o społeczeństwie*. in: M. Abramowicz (ed.): *Wielka nieobecna – o edukacji antydyskryminacyjnej w systemie edukacji formalnej w Polsce*. Warszawa 2011, Towarzystwo Edukacji Antydyskryminacyjnej.
- Kopciwicz L.: *Edukacja jako praktyka dominacji. Udział szkoły w wytwarzaniu kapitałów rodzajowych uczennic i uczniów*. In: L. Kopciwicz, E. Zierkiewicz (ed.): *Koniec mitu niewinności? Płeć i seksualność w socjalizacji i edukacji*. Warszawa 2009, Wydawnictwo Psychologii i Kultury ENETEIA.
- Koralek J.: *Sea changes*. In: J. Gustafsson, E. Osterberg, A. Cowle: *What's up*. Stockholm 2007, Bonnier Utbildning AB.
- Krzyżanowska N., *Czego Jaś-ia się nie nauczy, tego Jan-ina nie będzie umiała, czyli o przyczynach (nie)obecności kobiet w sferze publicznej*, „Kultura i Edukacja” 2008, No. 4.
- Lewis S. C.: *The lion, the witch and the wardrobe*. In: J. Gustafsson, E. Osterberg, A. Cowle: *What's up*. Stockholm 2006, Bonnier Utbildning AB.
- Liddicoat A. J.: *Teaching languages for intercultural communication*. ucclt.ucdavis.edu/events/flyers/Liddicoat.doc (16.11.2013).
- Lindgren A.: *The brothers Lionheart*. In: J. Gustafsson, E. Osterberg, A. Cowle: *What's up*. Stockholm 2005, Bonnier Utbildning AB.
- Macphall C.: *The Chase*. In: J. Gustafsson, E. Osterberg, A. Cowle: *What's up*. Stockholm 2007, Bonnier Utbildning AB.
- McIntyre S.: *The year I loved him best*. In: J. Gustafsson, E. Osterberg, A. Cowle: *What's up*. Stockholm 2006, Bonnier Utbildning AB.
- Meighan R.: *Socjologia edukacji*. Toruń 1993, UMK.

- Nikitorowicz J.: *Dialog kultur w społeczeństwie wielokulturowym i w działaniach edukacji międzykulturowej w kontekście integracji*. In: A. Paszko (ed.), *Edukacja międzykulturowa w Polsce na przełomie XX i XXI wieku*. Kraków 2004, Wojewódzka Biblioteka Publiczna.
- Nikitorowicz J.: *Edukacja międzykulturowa – kreowanie tożsamości dziecka*. Gdańsk 2007, GWP.
- Pankowska D.: *Wychowanie a role płciowe*. Gdańsk 2005, GWP.
- Pankowska D.: *Obraz systemu ról płciowych w polskich podręcznikach dla klas początkowych*. In: L. Kopciwicz, E. Zierkiewicz (ed.): *Koniec mitu niewinności? Płeć i seksualność w socjalizacji i edukacji*. Warszawa 2009, Wydawnictwo Psychologii i Kultury ENETEIA.
- Pawłęga M., Chustecka M.: *Analiza podręczników i podstawy programowej – przedmiot język polski*. In: M. Abramowicz (ed.): *Wielka nieobecna – o edukacji antydyskryminacyjnej w systemie edukacji formalnej w Polsce*. Warszawa 2011, Towarzystwo Edukacji Antydyskryminacyjnej.
- Śmiszek K., *To coś, że w Szwecji? Równe traktowanie w edukacji. Szwedzki model*, in: J. Piotrowska (ed.), *Brak misji na wizji i wizji w edukacji*, Warszawa 2009, Fundacja Feminoteka.
- Sobecki M.: *Nauczyciel wobec problemów wielokulturowości. Tożsamość, odmienności komunikacja międzykulturowa*. In Z. Jasiński (ed.): *Szkoła i nauczyciele wobec problemów edukacji międzykulturowej*. Opole 2010, UO.
- Stawowy E.: *Socjalistyczne odmiany humanizmu w programie wychowania polskiej szkoły*. In: E. Stawowy (ed.): *Wartości i manipulacje w podręcznikach szkolnych*. Kraków 1995, „Impuls”.
- Stockton F. R.: *The lady or the tiger?* In: J. Gustafsson, E. Osterberg, A. Cowle: *What's up*. Stockholm 2007, Bonnier Utbildning AB.
- Szkuclarek T.: *Pedagogika międzykulturowa*. In: Z. Kwieciński, B. Śliwerski (ed.): *Pedagogika. Podręcznik akademicki*. Warszawa 2003, Wydawnictwo Naukowe PWN.
- Wright R.: *Hunger*. In: J. Gustafsson, E. Osterberg, A. Cowle: *What's up*. Stockholm 2006, Bonnier Utbildning AB.

Intercultural education – Swedish textbooks as the source of inspiration for Polish educators

Summary

As the importance of intercultural education has been increasing in the last years, the solutions worked out in this area in different countries may be inspiring and worth disseminating. The paper draws upon the qualitative analysis of the chosen textbooks used in Sweden in relation to their intercultural education potential. In the text I am firstly defining intercultural education as the departing point for further discussion on the textbooks as the agents of transmitting it. After that, I am describing some problems related to tackling intercultural issues in the textbooks used in Poland and presenting methodological questions. In the main body of the paper, I am looking into the way intercultural competences are developed in the sample of the textbooks used in Sweden. The article is complete with some conclusions concerning the application of Swedish approach in the textbooks used in Poland.

Key words: intercultural education, didactic materials, cultural diversity

Translated by Marzanna Pogorzelska