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Challenges of Interculturalism in Post-War Kosova

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ABSTRACT

The results of this survey determine the stages of interculturalism of the high school students of four communities which live in Kosova, Albanian, Boshnjak, Serb and Turk. Also, they determine the attitude toward the intercultural education, and learning English language instead the languages of other ethnicities in Kosova. This work would proof hypotheses that students have low level of intercultural competence, they have similar interests in particular aspects of life and the level of English language proficiency is lower than expected according to current EL course books, but good enough for communication between different ethnicities, intercultural education can help to develop better relationship between all ethnic groups. The study was conducted using quantitative research methodologies with the use of instruments such as a questionnaire which determined student's preferences toward various aspects of life as well as their intercultural competence, and a test which assessed current knowledge of English language. This study deals with students of the high schools in Kosova. The participants of this research were 855 students of the tenth, eleventh, twelfth year and first to the fourth year of 13 high schools with Albanian, Boshnjak, Serb and Turk students in Ferizaj, Gjilan, Shillovë, Shtërpë, Kamenicë, Firajë, Prizren, Pejë, Dragash and Mamushë.

Key words: *multiculturalism, interculturalism, English language teaching, cultural differences*

PARATHËNIE

Rezultatet e këtij studimi përcaktojnë fazat e ndërkulturalizmit të nxënësve të shkollave të mesme të katër komuniteteve që jetojnë në Kosovë, shqiptar, boshnjak, serb dhe turk. Gjithashtu, ata përcaktojnë qëndrimin ndaj edukimit ndërkulturore dhe mësimi të gjuhës angleze në vend të gjuhëve të etnive të tjera në Kosovë. Ky punim do të dëshmojë hipotezën se studentët kanë nivel të ulët të kompetencave ndërkulturore, kanë interesa të ngjashme në aspekte të veçanta të jetës dhe niveli i zotësisë së gjuhës angleze është më i ulët se sa pritej sipas librave aktual të gjuhës angleze, por mjaftueshëm për komunikim ndërmjet etnive të ndryshme, edukimi ndërkulturore mund të ndihmojë në zhvillimin e marrëdhënieve më të mira mes të gjitha grupeve etnike. Studimi u krye duke përdorur metodologji kuantitative kërkimore me përdorimin e instrumenteve të tilla si një pyetësor i cili përcakton preferencat e nxënësve ndaj aspekteve të ndryshme të jetës si dhe kompetencën e tyre ndërkulturore dhe testeve që vlerësonin njohuritë aktuale të gjuhës angleze. Ky studim ka të bëjë me nxënësit e shkollave të mesme në Kosovë. Pjesëmarrësit e këtij hulumtimi ishin 855 nxënës të vitit të dhjetë, të njëmbëdhjetë, të dymbëdhjetë dhe vitit të parë deri të katërt të 13 shkollave të mesme me nxënës shqiptarë, boshnjakë, serbë dhe turq në Ferizaj, Gjiilan, Shillovë, Shtërpë, Kamenicë, Firajë, Prizren, Pejë, Dragash dhe Mamushë.

Fjalët kyçe: *multikulturalizmi, interkulturalizmi, mësimi i gjuhës angleze, dallimet kulturore*

LIST OF TABLES

Table 1: Teachers' Competences and Qualifications	27
Table 2: Analysis criteria of cultural contents	74
Table 3: Coding guidelines for the nine themes of <i>Big C</i> culture	74
Table 4: Coding guidelines for the seven themes of <i>Little c</i> culture	76
Table 5: Examining Table for Unit 3 The New Headway Pre–Intermediate the fourth edition	77
Table 6: Analysis of cultural content in Unit 3 The New Headway Pre – Intermediate the fourth edition.....	78
Table 7: Examining Table for Unit 7 <i>English Language</i> for the second year	78
Table 8: Analysis of cultural content in Unit 7 <i>English Language</i> for the second year	78
Table 9: Distribution and percentage of 16 themes under Big C and Little c cultures in Pre-Intermediate textbook	146
Table 10: Distribution and percentage of 16 themes under Big C and Little c cultures in Intermediate textbook	146
Table 11: Distribution and percentage of 16 themes under Big C and Little c cultures in Upper-Intermediate textbook.....	147
Table 12: Distribution and percentage of 16 themes under Big C and Little c cultures in Improving English textbook.....	148
Table 13: Distribution and percentage of 16 themes under Big C and Little c cultures in English Language for the 2 nd year.....	148
Table 14: Distribution and percentage of 16 themes under Big C and Little c cultures in English Language for the 3 rd year.....	149
Table 15: Distribution and percentage of 16 themes under Big C and Little c cultures in English Language for the 4 th year.....	150
Table 16: Ranking of grade averages of the tests.....	181
Table 17: Ranking of the percentages of the students who passed the tests.....	182
Table 18: Number of the students, their ages and their gender	213
Table 19: Answers of questionnaire part 1 Grade 10 (Albanian, Turk, Bošnjak students) and 1 st year (Serbs) ...	214
Table 20: Answers of Questionnaire Part 1, Grade 11 (Albanian, Turk, Bošnjak students) and 2 nd year (Serbs)	215
Table 21: Answers of questionnaire part 1 Grade 12 (Albanian, Turk, Bošnjak students) and 3 rd year (Serbs)...	216
Table 22: Answers of questionnaire part 1, 4 th year (Serbs).....	217
Table 23: Albanian Students' level of intercultural sensitivity	218
Table 24: Serb Students' level of intercultural sensitivity.....	218
Table 25: Turk Students' level of intercultural sensitivity	218
Table 26: Bošnjak Students' level of intercultural sensitivity.....	219
Table 27: Results of the Tests	220
Table 28: Examining and analyzing Table for <i>The New Headway Pre – Intermediate the fourth edition</i>	221
Table 29: Examining and analyzing Table for <i>The New Headway Intermediate the fourth edition</i>	226
Table 30: Examining and analyzing Table for <i>The New Headway Upper-Intermediate the fourth edition</i>	231
Table 31: Examining and analyzing Table for <i>Improving English</i> book for the first year.....	236
Table 32: Examining and analyzing Table for Unit 1 English Language for the second year	240
Table 33: Examining and analyzing Table for Unit 1 <i>English Language</i> for the third year	245
Table 34: Examining and analyzing Table for <i>English Language</i> for the fourth year	249

LIST OF FIGURES

Figure 1: Percentages of Big C, Little c and Culture free tasks in New Headway Pre–Intermediate	130
Figure 2: Percentage of <i>Big C</i> , <i>Little c</i> and Culture Free tasks in New Headway Intermediate.....	132
Figure 3: Percentages of Big C, Little c and Culture free tasks in New Headway Upper-Intermediate	135
Figure 4: Percentages of Big C, Little c and Culture free tasks in Improving English	137
Figure 5: Percentages of Big C, Little c and Culture free tasks in English Language for the second year	139
Figure 6: Percentages of <i>Big C</i> , <i>Little c</i> culture and Culture free tasks in English Language for the third year ...	142
Figure 7: Percentages of Big C, Little c and Culture free tasks in English Language for the fourth year	144

TABLE OF CONTENTS

AKNOWLEDGMENT	III
ABSTRACT.....	IV
PARATHËNIE	V
1 CHAPTER 1: INTRODUCTION.....	12
1.1 What is Source Culture?	23
1.2 What is Target Culture?.....	24
1.3 What is international culture?.....	24
1.4 What is the <i>Big C</i> culture?.....	25
1.5 What is the <i>Little c</i> culture?.....	25
1.6 What is multiculturalism?.....	25
1.7 What is interculturalism?.....	26
1.8 Multiculturalism in a classroom	26
1.9 Interculturalism in a classroom.....	27
2 CHAPTER 2: LITERATURE REVIEW.....	32
2.1 Language and cultures	32
2.1.1 Definition of language	33
2.1.2 Definition of Culture	35
2.1.3 The meeting point of Language and culture	37
2.2 Multiculturalism	44
2.2.1 Multicultural education.....	48
2.3 Interculturalism.....	54
2.3.1 Intercultural Education	57
2.4 What culture is more appropriate to be taught, Big “C” or little “c”?	63
2.5 Related studies.....	66
3 CHAPTER III: RESEARCH METHODOLOGY.....	69
3.1 The Purpose of the Research	69
3.2 Research Objectives:	69
3.3 Research Questions:	69
○ What is the level of intercultural competence of the students?	69
○ Do the students have similar preferences toward particular aspects of life?	69
○ What is the level of students’ English language proficiency?	69

3.4	Research Hypotheses:.....	70
3.5	Participants	70
3.6	Instruments	72
3.7	Content analysis/Semiotic analysis	73
3.8	Comparison of contents	79
3.9	Questionnaire Part One.....	79
3.10	Questionnaire part two	81
3.11	English language test.....	86
3.12	Procedure	87
4	CHAPTER IV: FINDINGS	89
4.1	ESL Textbooks	89
	New Headway Pre-intermediate	89
	New Headway Intermediate	91
	New Headway Upper-Intermediate	92
	Improving English	94
	English Language for 2nd year.....	96
	English language for the 3rd year.....	98
	English language for the 4th year	99
4.2	Students' Questionnaire Part One.....	101
4.3	Answers of Questionnaire Part Two.....	113
4.4	Tests:	127
5	CHAPTER V: ANALYSIS OF THE FINDINGS AND DISCUSSION	129
5.1	Analyzing of ESL Textbooks	129
	New Headway Pre-intermediate	129
	New Headway Intermediate	132
	New Headway Upper-Intermediate	134
	Improving English	137
	<i>English Language for 2nd year</i>	139
	English language for the 3rd year.....	141
	English language for the 4th year	143
5.2	Comparison of contents	152
5.2.1	Comparison of the New Headway Pre-Intermediate the fourth edition with Improving English .	152
5.2.2	Comparison of New Headway Intermediate the fourth edition with English Language for the second year	152

5.2.3	Comparison of New headway Upper-Intermediate with English language for the third and fourth year	153
5.3	Students' Questionnaire Part One.....	154
5.4	Questionnaire Part 2	167
5.5	Tests:	179
6	CHAPTER VI: CONCLUSION.....	183
6.1	The Studies ESL textbooks	183
6.1.1	The ESL textbooks recommended by Kosova Ministry of Education:	183
6.1.2	The ESL textbooks recommended by Serbian Ministry of Education	183
6.1.3	Comparison of the ESL textbooks of the same school year	184
6.2	The Questionnaire	184
6.2.1	Questionnaire part one.....	184
6.2.2	Questionnaire part two:	185
6.3	Tests.....	187
7	CHAPTER VII: SUMMARY AND RECOMMENDATIONS	188
7.1	Summary of the main findings	188
7.2	Lesson proposal 1, Title: Traditional Food	189
7.3	Unit Proposal 2, Topic: Living in Big Cities.....	192
7.4	The aims of this research	195
7.5	Additional ESL textbooks	195
8	CHAPTER VIII: LIMITATIONS OF THE STUDY	197
	REFERENCES	198
	APPENDICES	213
	Appendix 1: Number of the students, their ages and their gender.....	213
	Appendix 2: Answers of Questionnaire Part 1	214
	Appendix 3: Students' level of intercultural sensitivity	218
	Appendix 4: Test Results.....	220
	Appendix 5: Analyzing of The New Headway Pre-Intermediate the fourth edition	221
	Appendix 6: Analyzing of The New Headway Intermediate the fourth edition.....	226
	Appendix 7: Analyzing of The New Headway Upper-Intermediate the fourth edition	231
	Appendix 8: Analyzing of Improving English book for the first year	236
	Appendix 10: Analyzing of English Language for the second year	240
	Appendix 11: Analyzing of <i>English Language</i> for the third year	245

Appendix 12: Analyzing of <i>English Language</i> for the fourth year	249
Appendix 13: Questionnaire.....	250
Appendix 14: Test 1	252
Appendix 15: Test 2	257
Appendix 16: Test 3	262
Appendix 17: Answers keys for all three tests:	268

1 CHAPTER 1: INTRODUCTION

In order to understand contemporary situation in Kosova education the Brief recent history of education in Kosova is presented below.

In 1980s, multiculturalism was developed in Yugoslavia; even in Kosova was some independency in education and other aspects of social life. But it was ‘quasi’ independency since all educated Albanians who wanted to have successful career were imposed to learn Serbian language that was main communication tool between Albanian and Serb communities. “This period allowed Albanians in Kosova space to develop their cultural, political and national identity within the new education system. Despite this advance, there were consistent problems, as many federal mechanisms were in place to keep the education within the Yugoslav ideological contexts. Serbian authorities constantly fought against the idea of having an independent system of education for Kosova-Albanians, accusing Albanians of developing the so called irredentism and separatism movement in Kosova schools.” (Kastrati, 2016, p148).

During the 1990s, “Albanians rejected the Serbian curriculum that had been adopted by the Serbian Educational Council. This was the pretext for the regime to use Serbian police forces to forbid Albanian access to their schools. Thousands of Albanian professors and students from primary to university level were dismissed, only Serbs were allowed to have access to the public schools. The ‘Serbianization’ of the Kosova police force was a strong clue as to the future look of Kosova’s schools.” (Kastrati, 2016, p 149).

Kastrati continues arguing “After the Albanians were forced into a completely separate social life, walls of division appeared between the two communities, and Kosova developed two extremely segregated systems of education, which have remained almost the same into the present.” (2016, p 149).

In the 1990s due the political changes, economic and social crisis, Yugoslavia fell apart, in some areas by agreement, but Kosova gain its independence from Serbia after NATO intervention in 1999. Kosova unilaterally declared independence on 17 February 2008 receiving approval from almost every Western country, but with strong disapproval of Serbian government. “The tension between these two orders is all pervading in the realm of politics and nationality; the Kosovar identity is then determined by the relations between nationalities inside Kosovo (Albanians and Serbs) and by relations between these single nationalities and other nation-states and symbols outside Kosovo

(Albania, Serbia and so on).” (Albertini, 2012, p. 10). Due the hostility between the Albanians and Serbs who live in Kosova, there have been very little communication between them. There have been some contacts but mostly business kind and they stopped when the deal was done. Again, multiculturalism, showing its negative side, has been the main principle of social organization of all ethnicities that live in Kosova. Furthermore, the liberal multiculturalism that has been existing in Kosova after the war of 1998-1999, and supported by Western countries exclude the possibility of forced assimilation, or any kind of pressure toward minorities. “When violence breaks across ethnic lines, the question of dealing with difference in the peace building process becomes more pressing. Multiculturalist scholars oppose in principle any method for eliminating cultural differences, such as forced mass-population transfers, secession or assimilation.” (McGarry and O’Leary, 1993).

“In order to resist these solutions, the decentralization plan in Kosovo arises as method for managing differences. ... the inconsistencies of the territorial decentralization approach, and, more generally, to demonstrate the narrow understanding of multiculturalism adopted by liberal multiculturalists in regards to the Balkans.” (Randazzo & Bargués, 2012, p. 28).

Randazzo & Bargués, (2012, p. 28) state that decentralization “is a form of correcting institutional inequalities, precisely citing Kymlicka and Norman (2008) “because no State can be culturally neutral, because state institutions are implicitly titled towards the needs, interests and identities of the majority group; and this creates a range of burdens, barriers, stigmatizations, and exclusions for members of minority groups, we need to adopt certain minority rights to remedy disadvantages.”

Krasniqi (2015, p. 5) argues, based on Kosovo Progress Report 2014 and MCI 2013, that “Findings from various reports indicate that although tensions are in overall decreasing and an increasing number of community members adopt a more open approach to inter-ethnic relations, considerable distrust between communities continues to exist and inter-ethnic relations are fragile and easily influenced by incidents.” “Ethnic communities, with a special emphasis on Serbs and Albanians, still continue to view the past in conflicting ways and live separate from one another with low levels of inter-ethnic trust.” (Burema, 2012).

The reality in Kosova is characterised by social, political and administrative separation between the Kosova Albanian and Kosova Serb communities. Separation and conflict over authority became even more pronounced after 17 February 2008. In the education field, the existence of two separate, divergent and often competing school systems is not conducive to promoting

“understanding, tolerance and friendship among nations, racial or religious groups” or “contributing to the maintenance of peace”, as enshrined in the Universal Declaration of Human Rights and the International Covenant on Economic, Social and Cultural Rights. (OSCE, 2009, p.18).

Serbs and Albanians again live in parallel ‘worlds’. They have parallel governing; parallel education system and parallel healthcare though officially both communities accepted Kosova government and participated in elections held in Kosova and chose their representatives. “Parallel system of education for Albanians on one side and Serbia’s state curriculums imposed for Kosova Serbs on the other side during the 1990’s have had a direct impact in establishing a completely segregated and divisive education system in Kosova after the war of 1998-1999.” (Kastrati, 2016).

“In both Kosova Albanian and Kosova Serb majority areas, the Kosova and the Serbian educational systems seclude Kosova Serb and Kosova Albanian students from the surrounding social environment of the majority community, as much as they ensure education in the mother tongue. In this way, education perpetrates and reinforces separation.” (OSCE, 2009). Moreover, the report showed, “Even in the isolated cases in which students of these communities attend education under the same roof, separate educational shifts are in place, and with few exceptions, there is no interaction between students of the Kosova Albanian and Kosova Serb communities. The fact that Kosova Serb students learn only Serbian and Kosova Albanian students learn only Albanian further prevents communication.” (OSCE, 2009).

“This approach to the issue of ethnic conflict supported by the likes of Kymlicka and Coackley, comes to represent a first attempt at managing difference by avoiding complete partition or secession. Nonetheless, this creates on the ground, as seen in the case of Kosovo, a number of issues related to the lack of the above mentioned dialectical relation between the autonomous municipalities and the central State, as well as being seen as a stepping stone to secession. As a consequence, a number of liberal alternatives to territorial decentralization have been suggested, that may resolve the segregation resulting from territorial autonomy arrangements. (Randazzo & Bargaés, 2012, p. 28)

Kosova government is obligated according to its democratic policy to contrive relationship between the majority ethnic group, Albanians, and other minority ethnic groups as Turks, Boshnjaks, Serbs, Gorans, Roma, Ashkali and Egiptians. “In consonance with the Council of Europe Framework Convention for the Protection of National Minorities, the applied legislation on the rights of

communities requires that the Kosova educational curriculum covers the history, culture and other attributes of communities traditionally present in Kosova and foster a spirit of respect, understanding and tolerance among all of them.” (Council of Europe, 1995).

“...represent what is called in this article as the loop of liberal multiculturalism, which seeks to problematise ethnic identity and difference. With the last alternative provided, that of the formation and promotion of a transcendental identity based on citizenship, it is evident that liberal multiculturalists are trapped in a paradox in which one may, on the one hand not sufficiently be able to support difference without reinforcing tensions, and on the other hand, if one wishes to transcend the identities by providing an overarching sense of citizenship, one may not adequately care for minorities.” (Randazzo & Bargués, 2012, p. 30)

“The liberal understanding of multiculturalism, exemplified by the case of Kosovo in practice and by what we have identified as the above mentioned loop of liberal multiculturalism, thus appears to be particularly narrow as it finds no need to broaden the interaction between the cultures present in the territory” (Goodin, 2006).

There is little interfering among each other, especially Kosova youth from both ethnicities know very little about each other, except what they watch on the news and usually those are bad news.

The Kosova government is obligate to develop and apply intercultural ideas in education taking in consideration contemporary knowledge about this issue. Though, due to the specific characteristics of this area, the already applied solutions from other countries cannot be in whole applied in Kosov that has to develop its own solution, based on culture, religion and national needs of all ethnicities.

As Randazzo & Bargués, (2012, p. 31) argue “Territorial decentralization, as a governmental arrangement to grant substantial autonomy to distinct territorial units within the State boundaries, is thought to reduce ethnic conflict by giving groups control over their own political, social and economic trajectories, and thus to be able to protect their interests and affairs. This formula to decentralize power enhances democratic accountability, as it provides citizens” a “government they can understand and control” (Goodin, 2006). Furthermore, Coackley, (2003) claims that in a post-conflict situation, it seems to urge the necessity to align rival ethnocultural groups in different territories. The division of the population after episodes of violence reinforces the appetite to design autonomous arrangements which tend to preserve order and satisfy the immediate demands of the parties involved. (Coackley, 2003). Goodin calls this *protective multiculturalism*, explaining that this

form of multiculturalism seeks to protect cultural minorities from the oppression of the majority (2006, p. 289).

“Decentralization creates places where all Kosovo citizens can feel at home, it contributes to stability, it opens space for investments for economic development, it opens even space for reconciliation. Decentralization is the process of bringing government decisions closer to citizens and of bringing it closer to communities.” (Nagaeli, 2010, ICO interview). The plan, based on an asymmetrical system of shared power, provided autonomy for the minorities from the central government by establishing six new or enhanced municipalities within which Kosovo Serbs would represent the ethnic majority. Kosovo Serb municipalities became responsible for the regulation, protection and exercise of exclusive powers in matters concerning the local interest, in areas such as, amongst many others, higher education, secondary health care, cultural affairs, religious cultural heritage sites, local police and the entitlement to levy and collect local taxes, charges and fees (CPKSS, 2007:Annex III, Article 4 & Annex III, Article 8.2). According to Article 8.2 of the Settlement, “municipalities have the right to inter-municipal and cross-border cooperation in the areas of their own and enhanced competencies” (CPKSS, 2007, Article 8.2), thus also being granted the opportunity to receive funding from the government of Serbia, upon notification to the Central Treasury of Kosovo, on top of the additional funding the additional municipalities are granted by virtue of their enhanced competences (CPKSS, 2007:Annex III, article 10).

“Asymmetrical power-sharing seems to fit harmoniously within the liberal framework of enabling individual autonomous choice-making and thus would appear to be the natural antidote to address ethnic conflict-based instability, as well the perfect blueprint upon which to build a tolerant, vibrant, multicultural society that would allow for democratic representation and participation, and most of all, liberalization.” (Randazzo & Bargués, 2012, p. 35).

Although by decentralizing power territorially one may avoid secession and maintain the borders of the State, the outcome is not different from partition, as both models create islands of homogenous groups, that is, segregated communities that do not cooperate with each other. Moreover, this model tends to create, perhaps indirectly, population transfers of those trapped in a territory which is no longer 'theirs'. Internal borders designed by culture exile those inhabitants that belong to a different culture and strive for the creation of monochrome groups.” (Randazzo & Bargués, 2012, p. 35).

In Kosovo, one of the byproducts of decentralization is the reinforcement of regionally based identities (Hardgrave, 1994; Kymlicka, 1998).

Quite clearly, the attempt to separate the problematic communities by providing autonomy to the minority, has served to exacerbate mistrust amongst already largely segregated communities. The creation of municipalities along ethnic lines reinforces the geographical construction of ethnic identity. This institutionalization of division freezes ethnic identities on the basis of exclusion/inclusion policies. Recognition, Erk and Anderson also note, also heightens division by providing groups with the institutional tools (administrative and political autonomy in the case of decentralization in Kosovo) to strengthen internal cohesion exclusively within their ethnic group (Erk and Anderson, 2010:2).

A decision-making process divided along ethnic lines and territorial boundaries may ultimately undermine the cohesion of the central government by resulting in political and legislative deadlock as certain secessionist municipalities or territories may be reluctant to work with the government or be actively working towards destabilizing the region as a whole (Jenne in Erk and Anderson, 2010:82).

On the practical side, decentralization in Kosovo has not necessarily improved the quality of governance, as advocated by liberal-peace-builders. Kosovo Human Development Report 2010 demonstrates that local issues such as the quality of teaching have not improved where decentralization has been implemented (KHDR, 2010).

In order to overcome the determinism of the territorial decentralization when it comes to reinforce ethnic cleavages, certain forms of decentralization seek the resolution of ethnic conflict beyond the necessity to delineate internal borders, as inspired in Arend Lijphart's (1968, 1977) analysis of western diverse democracies (Randazzo & Bargués, 2012, p. 39).

Consociationalism opens up new scenarios to decentralize power in order to be attentive to culturally different groups. It also brings prospects of peace building resisting the territorial separation of diverse people. (Randazzo & Bargués, 2012, p. 39).

The case of Kosovo has shown how the challenge of implementing territorial decentralization is now more than ever haunting the international community of States that have presented themselves as the sponsors of the liberal multicultural endeavor in the Balkans. As a strategy of peace building and conflict resolution, this power-sharing project is not free from controversy, nor is it capable of being the panacea that liberal peace-builders advocated it to be. (Randazzo & Bargués, 2012, p. 39).

What seems to be necessary is to step outside the loop of liberal multiculturalism, to go beyond not only the mere solutions offered to manage autonomy within an ethnically diverse territory, such as decentralization, but also to conceive of difference as a state of being which is not necessarily and by default conducive to conflict, nor it is indeed the sole cause of instability. It is equally essential, in order to move beyond the limitations of liberal multiculturalism, to firstly move away from ethnocentric, paternalistic and fatalistic notions of difference and ethnicity, thus to be able to see difference not as a pathology. In the case of the Balkans, it is necessary to go beyond Popper's view of the Balkan States as being ruled by essentialist ethno-nationalism (Popper cited by Vlaisavljevic in Bjelic and Savic, 2002:194), beyond the general “assumptions of intransigence” identified by The Western Balkans Policy Review Simonsen (2005) which depict the nature of ethnic divisions as being impossible to overcome (Simonsen, 2005, p.298), beyond Lapidoth's (1996) assessment of divided societies as being unreceptive to autonomy arrangements due to the extent of the mutual hatred and frustration (Lapidoth, 1996:29), beyond the pathologisation of the Balkans as barbarian and ruled by the passions of nationalism, into a form of Balkanism (Kiossev in Bjelic and Savic, 2002:179). There is room for this, in Kosovo. Finding a common ground is vital. (Randazzo & Bargués, 2012, p. 43).

Starting from already existing inter-ethnic relations may demonstrate that forms of communication and dialogue between ethnic groups is not simply possible, but also nothing entirely new. In Kosovo cross factional ties work well in the clandestine realm, for instance between smugglers of goods and people, especially during the war, or in businesses which employ a multi-ethnic workforce, or between former neighbors, friends and acquaintances who protected each other during NATO bombing campaigns and Serbian-led ethnic cleansing (Devic, 2006, p. 267). Lijphart consociationalism explains that under conditions of cultural fragmentation, political stability must be achieved through the cooperation of the elites' competing subcultures. (Randazzo & Bargués, 2012, p. 44).

But contemporary issues in education backlash the efforts of Kosova government. “Today Kosova has two parallel systems of education, the dominant education system organized by Kosova institutions attended from the Albanian majority and some non-Serb minorities, and education institutions funded by Serbian Government attended from Serbs and some other minorities.” (Kastrati, 2016)

The two educational systems have, in fact, contributed to entrench the chasm which divides communities in Kosova. That both Kosova Albanian and Serbian

textbooks tend to present a slanted and one-sided view of history is a case in point. They do not confine themselves to present a history of Kosova, but tend to be more geared toward presenting the history of either the Albanian or the Serb community. Kosova Albanian history school books focus on ethnic Albanian protagonists, while Slavs are said to have come to “Albanian lands” where they fought, pillaged, destroyed and assimilated proto-Albanian tribes (except in Kosova and Albania). (Rexhepi F.& Demaj F., 2006).

“Serbian textbooks present Kosova as the ‘Cradle of the Serbian Nation’ and underline that Kosova Albanians have come from Albania.” (Rajic, S at. al. 2005). “Kosova institutions and international community have failed to offer an integrated and homogenous school curriculum both for Kosova Albanians and Serbs. ... Consequently, the formation of ethnically based identity among younger generations remains a natural alternative and as a result both ethnic and national identities play important roles in guiding their political behavior.” (Kastrati, 2016, p 150).

Multiculturalism as a global movement imposes Kosova two main ways of approaching this phenomenon. First, enforcing of Albanian cultural identity which was depressed for centuries and the second is creating the roots for cultural pluralism as an idea of mutual understanding, dialogue and tolerance, respect of *the others*, also living with diversity. The focus of this process is to achieve relationship of ethnicities which live in Kosova typical for multicultural society, furthermore, to achieve integration of all ethnicities in democratic Kosova, but preserving their own cultural identity. This aim is very difficult to achieve in Kosova because according to Kastrati:

“As both ethnic and national identities play important roles in guiding political behavior it is important for Serbs to struggle to maintain ethnic identity and culture but by trying models of coexistence with the dominant culture in Kosova. The integration of bicultural type that speaks both languages and is accepted by the mainstream society, without losing the tie to their cultural community is the best model for Serbs of Kosova to be considered. On the other side Kosova’s institution especially Ministry of Education must endeavor to start a public dialogue through which cultural particularities of the other side should be recognized publicly and within the context of school curriculums. Although this sounds way to utopist it is the only hope that one day in the future Serbs could be integrated into Kosova’s education system by simultaneously recognizing the cultural particularities of the dominant group. Otherwise such a situation is

nothing more or less than what the constitution of Kosova and criteria's for EU integration require.” (2016, p.152).

One of the reasons is several centuries' long fights between Albanians, Serbs and Turks. There is a risk that already very tiny bound of ethnicities by enforcing of their own cultural identity can expand in nationalism and break that bound, even more, it can cause further hostility between them. Furthermore, “UNMIK never used the educational institutions and schools in order to support youths' development toward a positive sense of ethnic identity by organizing several programs that can build up their sense of interaction among the ethnicities improving their understanding on other ethnicities. If students from both sides were allowed for the minimum interaction they would have better understanding of the ethnic identity, they would become more tolerate and respect on other ethnic groups. Instead, under UNMIK the separation/traditional type of education isolated from the mainstream society was allowed to be established among the Serbian community and the concept of the multiethnic Kosova in fact it was only a farce promoted in the bill-boards all over Kosova.” (Kastrati, 2016, p. 151). Additionally Kastrati claimed that “More concretely, today's misrecognition between Albanian and Serb youngsters is exclusively a product of the wrong approach of the international community applied while building and developing the education system in Kosova after the war of 1998-1999. International community in Kosova without some thorough analyses and in attempt to respect individuals equally, regardless of their cultural particularities have applied the so-called difference-blinded approach where collective differences have been treated as if they did not exist. With this approach, equal respect means that individuals are treated exactly the same way, universally meaning same rights as anyone else, regardless of race, religion, or gender.” (2016, p. 151).

“The principle of this recognition is very simple: an equal treatment regardless of cultural and social differences.” (Taylor, 1994). Kastrati also states that Kymlicka recognizes the significance of culture for developing our sense of self. Also that he argues that “...cultural membership has a considerable significance for achieving the sense of belonging to a cultural structure and history.” (Kymlicka, 1989).

The institutional design of Kosova as civic and multiethnic state with elements of individual liberalism where all of its individual citizens are equal before the law (Albanians, Serbs, Turks, Roma, etc) to some degree referred to the Christian Joppke's concept of citizenship as rights and as identity somehow was introduced in Kosova's case.

Since, these days Albanian and Serb's youth do not speak the language of each other, English Language in these regions has expanded from its previous function as a sign of prestige and necessity for people who want to get educated or work abroad, to the main tool of communication between the two ethnicities still distanced from each other.

Today in 'civic and multiethnic' state of Kosova, for instance ethnic Serbian schools (tolerated and supported from UNMIK) continue to enhance a social life segregated from Kosova by developing strong political ties with Serbia. Segregated education influences the formation of national and ethnic identity among new generations, interlinked with Albania and Serbia. This kind of political climate is not in favor of the future Kosova's EU perspective as long as out there we have thousands of young Albanians and Serbs waiting for their moment in history to show all possible hatred out of their ultranationalist kitchens that has fed them for years within the two segregated systems of education. Segregated system of education in Kosova will continue to shape the personality of the youth by cultivating their national and ethnic identity and the sense of belonging to the nation before providing educational skills and knowledge for the potential labor markets of the future. (Kastrati, 2016, p. 152).

Though, there are very few attempts of communication, at workplace, seminars and meetings organized by foreign NGOs the youth of both ethnicities communicate in English language. It is understandable since both communities learn English language at school. In order to increase intercultural level of the youth and since the English language is the only communication tool between Albanian and Serb youth, the English language students' books should contain a lot of intercultural elements such as elements of the cultures of both ethnicities, preferred food, clothes, hobbies, sports, places, their plans for the future, their thoughts about contemporary events so that they can learn to know each other and to find mutual points of interest in order to develop communication between them.

Education is one of the strongest means of bringing about a change in society. It is considered to be the foundation of society as it brings social prosperity and political stability. Good education helps contribute to the development of good human beings, which is why education is a major aspect of any developing society. In attempting to realize an ideal multicultural society intercultural understanding is very important. Although it is hard to be achieved it is not

impossible if engaged dialogue can be promoted in classrooms by introducing various perspectives on a controversial issues to students from both communities. It remains to be seen if Kosova institutions will succeed to change the role of education in the "postnational" era. On the other side, in a world of global markets and supranational political organizations only time will show how distinctive will national education systems of Kosova and Serbia will remain against pressures for international convergence. (Kastrati, 2016, p. 152)

In order to increase intercultural level of students, OSCE recommends that the educational systems in Kosova:

- *Prioritize the participatory development of curricula and community-specific "national" subjects on the language, history, art and music of the most vulnerable communities;*
- *Further expand graduate studies in non-official languages to increase the number of qualified teachers and foster professional development training for these teachers;*
- *Ensure the complete subsidised publication and distribution of Bosnian and Turkish language textbooks for primary and secondary education, improve the quality of national-subject books and ensure professional translation of general subject books;*
- *Introduce a subject on intercultural education and mainstream communities and communities rights as a cross-curricular issue,¹⁰³ to promote intercultural education;*
- *Consistently promote social learning opportunities, interaction and contacts among students and teachers of all communities and educational systems;*
- *Prevent and address, especially at the school level, acts of discrimination, hostility or violence to which students have been or may be subject as a result of their ethnic, cultural, religious or linguistic identity;*
- *Afford, on a voluntary basis, additional classes on the second official language to students of both curricula;*

- *Provide, in line with the Hague Recommendations Regarding the Educational Rights of National Minorities*¹⁰⁴ whose mother tongue is different from the official language(s) and compatibly with parents and students' wishes:
- *pre-school and kindergarten education in the mother tongue of the child; • primary school in the mother tongue with the addition of a subject on the official language(s) being taught on a regular basis, and with the introduction, towards the end of this period, of a few practical subjects taught through the medium of the official language(s);*
- *a substantial part of the secondary school curriculum in the mother tongue, while ensuring that the official languages are taught on a regular basis and the number of subjects taught in the official languages is gradually increased.* (2009, p.25)

The level of students' intercultural competence was determined by Bennett's developmental model of intercultural sensitivity. This model of intercultural sensitivity describes the stages that people go through when faced with difficulties in the encounter with other cultures. These stages were used to determine intercultural competences of Boshnjak, Serb, Albanian and Turk communities in Kosova. Refinement in the treatment of cultural differences developed from the stage of denying the existence of differences, i.e. End of ethnocentrism, to the stages of identifying and accepting cultural differences Bennett called ethno-relativism. Bennett's developmental model of intercultural sensitivity distinguishes three basic stages of ethnocentrism and three stages ethno-relativism, and within each of them several development sub-stages which are presented bellow (see .

1.1 What is Source Culture?

Source culture is the culture of EL learners. In this research source cultures are all four cultures of ethnicities which live in Kosova. These cultures are:

- Albanian culture, Source ALB. Here is covered culture of all Albanians regardless where they live, in Kosova, Serbia, Albania, Macedonia Greece or any other country.
- Boshnjak culture, Source BOSH. Here is covered culture of Bosnians who live in Bosna and Boshnjaks who live in Kosova.
- Serb culture, Source SERB. Here is covered culture of Serbians who live in Serbia, Bosna and Serbs who live in Kosova.

- Turk culture, Source TURK. Here is covered culture of Turkish who live in Turkey and Turks who live in Kosova.

These ethnicities live in Kosova, though their main population lives in different countries, as Serbia, Bosnia, and Turkey, places which practice great influence in these ethnicities. Anyway, from Kosova Government which consists of Albanian majority, they are seen as important, integral part of Kosova society.

1.2 What is Target Culture?

Target culture is the English language speaker culture. In this case they are:

- American culture, Target USA. Though there live Native population, Latin and Afro-American as well as various peoples from Europa, cultures of them all are considered as Target culture in general.
- Great Britain culture, Target GB. As a basic source of English vocabulary, Grammar and culture is considered Great Britain culture.
- Australian culture, Target Aust. This is the culture of the people that live in Australia. Though I am aware there are actually people with various origin, but since source culture is object of this research it is not important to divide the culture in particular cultures.
- New Zeland culture, Target NZ. This is the culture of the people that live in New Zeland. Though I am aware there are actually people with various origin, but since source culture is object of this research it is not important to divide the culture in particular cultures.

Since many scholars include Canada in target culture, I feel need to explain why I did not do the same. Canadian culture, part with English speaking population is actually impacted with French speaking population, since they live and interfere among each other. Also, there are significant part of population that speak French, it would be inaccurate if I refer to Canadians as English speaking nation. Furthermore, the main subject of the research was Source culture.

1.3 What is international culture?

International culture is any other culture regardless if they speak English other any other language.

1.4 What is the *Big C* culture?

According to Bilash (2009): *Big C* culture refers to that culture which is most visible. Some visible forms of culture include holidays, art, popular culture, literature, and food. When learning about a new culture, the big “C” cultural elements would be discovered first; they are the most overt forms of culture. Opposite to Bilash, Jing Xiao (2010) considers Food as part of *Little c* culture, the opinion which I support, too. Furthermore, according to Jing Xiao “*Big C* culture is viewed as civilization, the great achievements of people as reflected in their history, social institutions, works of art, architecture, music and literature. (2010, p79).

1.5 What is the *Little c* culture?

According to Bilash (2009): *Little c* culture is the more invisible type of culture associated with a region, group of people, language, etc. Some examples of *Little c* culture include communication styles, verbal and non-verbal language symbols, cultural norms (what is proper and improper in social interactions), how to behave, myths and legends, etc. Jing Xiao argued that “*Little c* culture is particularly essential, chiefly because certain ways of thinking, behaving and using a language are a direct outcome of socio-cultural values, norms, beliefs, and assumptions.” (2010, p.79).

1.6 What is multiculturalism?

According to the Grupa Most (2007, p.5) “Multiculturalism is cultural diversity of human society, considering language, religion, values and socioeconomic circumstances.” Society of Kosova is multicultural, there are Albanians, Serbs, Turkey, Roma, Bosnian, and Egyptian communities who have been habited this area for centuries. They lived together, in bad times, as in time of war or poverty, they have helped each other, but they never went as far as to mix with each other and become new nation, all these communities have kept their cultural, religious identity.

After the war, in Kosova, it seems that the existing multiculturalism has not found its way to interculturalism. The ethnicities that live in Kosova mostly do not interact with each other. One of the reasons is lack of the knowledge of other ethnicity language. English language can be a “bridge” between the ethnicities, and the culture of people of USA can show the way of joint living, what can ensure stability in this area.

1.7 What is interculturalism?

According to Grupa Most (2007, p5) “Interculturalism expresses interaction of various cultures and belief that every man becomes richer through contacts with other cultures.”

According to A. Guttmann “The lack of identification with institutions that serve public purposes, the impersonality of public institutions, is the price that citizens should be willing to pay for living in a society

1. *Intercultural behaviour* means “enduring personal characteristics that determine a stable pattern of cross-situational behaviors” (Costa & McCrae 1992, Funder 2001),
2. *Intercultural attitudes and intercultural worldviews*. By contrast, intercultural attitudes and intercultural worldviews focus on how individuals perceive other cultures or information from outside their own cultural worlds. One may have positive or negative attitudes toward other cultures or intercultural interactions. Individuals who are highly culturally competent have positive attitudes toward intercultural contact. One may have cultural/global worldviews that either are ethnocentric (i.e., seeing the world from one’s own cultural worldview) or emphasize the complexity and contradictions of different cultures and countries (Bennett 1986, 1993; Srinivas 1995)
3. *Intercultural aptitude*, Intercultural capabilities emphasize what a person can do to be effective in intercultural interactions (Earley & Ang 2003). Examples include showing knowledge of other cultures/countries (e.g., Earley & Ang 2003, Javidan & Teagarden 2011, Redmond & Bunyi 1993, Spitzberg & Cupach 1984)

1.8 Multiculturalism in a classroom

Multiculturalism in classroom means assisting students to recognize differences, as well as similarities, among all people. Once the multiculturalism understanding is determined, there can be developed activity plans which can develop and maintain multicultural awareness in all three ethnic groups. Multiculturalism almost does not exist in our classrooms. There are very few schools with mixed communities, and there is none school where Albanian and Serb students learn together.

“In Kosovo, however, there are discrepancies between: policy and practice in teacher education and training; legal provisions and their implementation in teacher education institutions; and the content of teacher training programmes and their implementation in schools. (Rexhaj, Mula, & Hima, 2010, p. 12).

With the prepared questionnaire I attempted to understand at what level is the students understanding of other cultures here in Kosova and the culture of English speaking nations.

1.9 Interculturalism in a classroom

One premise of intercultural education is that teaching and learning are cultural processes that take place within a social context. Culture influences and shapes all that we do, including many, if not all, of the dimensions of learning and teaching processes employed in schools. Interculturalism in the schools is important because of raising a quality of life perspective, further social advance of students and maintaining of safe and secure environment in Kosova. Together with English language learning, learning of the culture of English language speakers can have very important impact in whole social situation in Kosova. Existing multiculturalism and interculturalism in USA can be the guidance to our communities in order to establish a healthy and productive relationship based on respect, tolerance and understanding. This aim can be achieved by teaching the students cultures of other ethnicities by giving examples from USA social life.

Key stakeholders in the Kosovo education and training sector can enhance reform efforts using information on key European Union (EU) policy guidelines for education, including the EU Copenhagen process and the wider Education and Training 2020 agenda as a basis for national commitments and capacities, increasing institutional readiness for reform plans within this perspective. The authors propose a number of measures likely to accelerate reform in inclusive education and training policies on the basis of the evidence acquired during this study. In order to ensure the lasting impact and sustainability of this reform process, system-level decision makers must broaden the consultation process for developing teacher competence profiles while updating existing teacher training provision in line with new curriculum requirements. (Rexhaj, Mula & Hima, 2010,

Table of Competences for Inclusion was developed on the basis of Tuning Teacher Education in the Western Balkans (Pantić, 2008) and European documents such as Common European Principles for Teachers' Competences and Qualifications (EC, 2005) and Improving Competences for the 21st Century (EC, 2008c)

Table 1: Teachers' Competences and Qualifications

	Basic	Advanced
	Improves competencies of all students	Innovates teaching to help all children learn
	Tailors teaching strategies to each child's needs	
	Uses various forms of assessment to help children learn and improve instruction	Designs and implements individual learning plans
	Works effectively with support staff	

Personalised approach to learning	Adapts curricula to particular pupils	Pro-actively addresses inequities in materials, policies and so on
	Guides and supports all learners	
	Attends to students' cognitive development, and to their social-emotional and moral growth	
	Connects with students and their families at an interpersonal level	
Understanding and respect of diversity (gender, socio-economic groups, ability/disability, culture, language, religion, learning styles)	Recognises and respects cultural and individual differences	Uses students' backgrounds as scaffolding for teaching and learning
	Understands different values students and their families hold	
	Is aware of her own preconceptions and value stances	
	Recognises how her assumptions influence her teaching and relationships with different pupils	Learns languages
	Recognises that knowledge is value-laden, constructed by the learner and reciprocal	
	Is able to recognise pupils' special needs and provide for them or seek help	
	Is able to recognise gifted pupils' needs and provide appropriately for these	
	Encourages intercultural respect and understanding among pupils	
Commitment to values of social inclusion	Maintains high expectations regardless of students' background	Conducts research to advance understanding of education's contribution to social inclusion
	Treats all children with respect, affirms their worth and dignity	
	Believes in educability of every child	
	Helps all children develop into fully participating members of society	
	Understands the factors that create cohesion and exclusion in society	
	Understands the social and cultural dimensions of education	
	Understands the contribution of education to developing cohesive societies	
	Understands the contribution of education to developing cohesive societies	
	Is familiar with conventions of the right of child and anti-discrimination	

Martyn Barrett (2013) states that “The multicultural policies which governments had devised are no longer appropriate to mediate this new era of globalization and do not contribute sufficiently to the promotion of community cohesion.” (p.1) he also claims that cultures are more fluid than ever before and the inter-connectedness of the world demands interaction between and within cultures to build trust and understanding, and that a high level of cultural navigational skills will be necessary to enable people to accept and endorse the change process.

The subject of interculturalism, as well as multiculturalism, has been written and many different sciences deal with this issue, such as: antropology, sociology, psychology, pedagogy, philosophy, law, sociolinguistics, psycholinguistics, political science and ethics. According to Kymlicka:

There are four major reasons why liberal multiculturalism has not been a successful story in the post-communist countries. The first two are more ideological in nature, namely, (a) the rise and spread of a new discourse and consciousness of human and minority rights which helps to delegitimize traditional ethnic and racial hierarchies, together with (b) the (incomplete) democratization (a precondition that allows minorities create more space for minorities mobilization). The last two are more political: one is related to the geo-political factors – or the adoption of policies which would help in the state's struggle with its external enemies (United States approach to racial equality after the Second World War not necessarily because of movements for racial equality rather than as a factor that could have helped face the Communist World). Second factor is the geo-political security and securitization of ethnic relations, or in other words, where the state sees that there is no longer threat among minorities that they will collaborate with state's neighbouring enemies. (2007)

In its report 'Grass-root approaches to interethnic reconciliation in the northern part of Kosovo', KIPRED (2012) lists the range of systematic policies that were used for effective segregation of minorities. Not only public services such as health and education were provided separately for respective ethnic communities, but segregation was also reflective in minor issues. According to the KIPRED report "most of the roads, bus transport, bridges, that were built after the war were established with exactly that aim: to avoid inter-ethnic contact and thus reduce further conflict potential and increase the (feeling of) security for the respective communities." (2012). On the other hand, this situation awakes hopes which spreads beyond the initial meaning of avoiding of inter ethnic contacts in order to reduce conflicts to loss of feelings toward joint living, trust or understandings so that one ethnic group strives to reintegrate Kosovo to Serbia and other ethnic group keeps leading the Kosovo as independent country without taking in consideration wishes of other ethnic groups. Krasniqi explains "The implications of agreement between Kosovo and Serbia under EU mediation are also seen in the latest agreement about the judiciary. Non-Serb minorities in Kosovo have heavily criticized the last agreement reached for panel of the Appellate Court to be sitting in northern Kosovo and to be comprised of 'Albanians and Serbs' only without mentioning any other minority present in that part of the territory, which goes against the laws and constitutional guarantees on minority rights (ECMI 2015). During an interview, Veton Berisha, a deputy representing the Egyptian minority, has also criticized the agreement seeing it as "a breach of the

constitutional and legal system of Kosovo and discrimination towards other non-Serbian minorities in Kosovo.” (2015, p. 42).

Krasniqi (2015, p. 43) cited Baldwin (MRG 2006) “ “The basic principle of every Kosovar having the right to return to their home was set out in Resolution 1244 and therefore UNMIK and KFOR were required to prioritize this. Yet the approach of many units of KFOR was to try to control this return and, in particular, to say it could not take place until KFOR had created a ‘safe and secure environment’.”

However, the importance of interculturalism in education has not been sufficiently examined yet, especially in the teaching of the language itself, and therefore the role of foreign language teachers in all of this. Intercultural education tends to overcome passive coexistence, to teach students understanding, mutual respect, and dialogue between different cultures. According to Abdalah-Pretceille (1999, pp. 100-103), this is a process that takes place and in no case does it mean that we renounce our own cultures and our own values, or that we must necessarily accept other cultures and other values. Intercultural education means that we first introduce our own culture and define our own system of values in order to be able to understand the Other (Aspin 2000, pp. 16-31). Foreign language didactics, as well as the teacher themselves, can contribute to intercultural competence, but it is first of all necessary to determine the level on which students are. “Teachers need to develop the competences required for inclusive classroom practices, and teacher education policies and programmes therefore need to include elements that increase teacher capacity to deal with inclusion-related factors that reach beyond the classroom and the school into areas such as parental and community involvement. This lack of a wider vision is one of the major challenges facing the promotion of inclusive school practices. (Rexhaj, Mula, & Hima, 2010, p. 12). “Finally, this region is facing a significant challenge to reinstate the good standing of the teaching profession in terms of respect, remuneration and wider social status, a situation also common to many countries outside the region. (Rexhaj, Mula, & Hima, 2010, p. 12). To finalise the process and ensure sustainability through a systematic and coherent approach to inclusive teacher education and training, the authorities would need to:

- draft and approve regulations and requirements for in-service training for the process of teacher licensing and career promotion;
- support teacher education institutions to meet pre-service standards as set in the relevant MEST administrative instructions and legal provisions (Article 12.4 of the Law on Higher Education);

- accredit and support programmes for training school principals in inclusive education; set up an official system for approving and accrediting in-service courses and produce a catalogue listing those that have been accepted. (Rexhaj, Mula, & Hima, 2010, p. 12)

The aim of this paper is to determine at what stage of intercultural competence high school students from all ethnicities that live in Kosova are. Furthermore, the data gained from this research will determine way of increasing the level of interculturalism by intercultural education, as well as use of English language for communication between them. Also, it will determine at what extend can interculturalism be applied at English language textbooks and other material used in the ESL courses of various levels. In addition, it will determine how didactics and language teachers can contribute to intercultural education. Research objectives are finding out level of intercultural competence, studying the fields of interests of the high school students in order to meet common interests and use them as themes in learning material for lessons and for designing English Language textbooks.

Author's comment:

In this paper, I addressed all nationalities covered in this research as ethnicity. Certainly, I am aware that minorities are addressed with ethnicity but not majority population of a country. In general, I disagree with terms majority and minority in this context for using them means promotion of discrimination and putting different nationalities on unequal level.

2 CHAPTER 2: LITERATURE REVIEW

In this part, multiculturalism in general, interculturalism in general as well as intercultural education were explored. A detailed account of the literature review was given and finally, an attempt was made to link the findings from literature to this research study. There are many studies of multiculturalism and interculturalism conducted by many scholars from various countries. Though the studies venture in some specific cases which may not apply generally to Kosova, there are parts of those studies that can be used as a guidance in this study. It is with this guidance that six aspects of this study were explored. Those six aspects are:

1. Language and cultures
2. Multiculturalism
3. Interculturalism
4. Intercultural education
5. What culture is more appropriate to be taught, *Big C* or *small c*?
6. Related studies

2.1 Language and cultures

In recent years there has been a rising concern with the connection to the relationship between language and culture. There seems to be a general agreement amongst various authors that there are significant correlations between language and culture. Hall (2012) noted a substantial growth of the field of applied linguistics (p.6). Hall (2012) toned that “applied linguistics has become more interdisciplinary, extending its purview to other disciplines, such as communication, cultural psychology, linguistic anthropology, linguistic philosophy and social theory, in search of new ways to address concerns with language use” (p.6). Culture especially has intertwined with language so much that it is never easy to draw a line of difference between the two. According to Galante (2014c), the two are intertwined and must be addressed together especially when exploring the cultural and intercultural aspects of language learning, more so, in the multicultural context (p.62). With the massive investment into the explorations of this research-rich field, it generally true to claim that studies have been fruitful. Explorations into the field have yielded “theoretical and methodological insights into the nature of applied linguistics activity that differ fairly substantially from those embodied in the more traditional ‘linguistics applied’ approach; typical of earlier applied linguistics research” (Hall, 2012, p.6). Therefore, in a bid to bring out clearly the correlation between language and culture, different scholars have defined the two entities separately while others have conjoined the entities to give culture and language a definition while intertwined.

2.1.1 Definition of language

The word language has been widely accorded different definitions by various scholars all depending on their understanding of it. Yusyf (2012) for instance defined language as symbols systems which are based on pure or arbitrary conventions. The conventions can be expanded indefinitely depending on the conditions and needs of the speaker which keeps on changing from speaker to speaker and from situation to situation. (p.898). Crystal (1971, 1992), in agreement with the definition also intoned that “language is a systematic, conventional use of sounds, signs or written symbols in a human society for communication and self-expression.” On the same note, Emmitt and Pollock (1997) asserted that language is an interconnection of signs, arbitrary in nature, which are overtly acceptable within a certain group or society. The interconnection is organized and reorganized depending on the intended meaning of the message being created. Joining into the exploration of the field of language, Chase (1969) declared that language majorly functioned to communicate a meaning with others. He added that language communicates the thoughts, perspectives of an individual about the wider view of life. That is, language shapes the thought of an individual. In his many works of literature, Saussure (1956, 1972, 1974 & 1983) annotated that “language is a system of differences” (p.116). In this, he meant that the varied definitions given to a certain sound image and symbol in a certain language are consistent across many languages if not all.

Language is widely viewed as a symbol of unity in many societies. Many people speaking one language mean that these people can communicate and get to a common place where they unanimously agree. In reference to Nigeria, Yusyf (2012) asserts that the English language remains to be “...the language of government, business and commerce, education, the mass media, literature, and much internal as well as external communication after the end of the colonial administration” (p.900). In effect, English is the only language in Nigeria that advocates for the oneness of the people of Nigeria. On the other hand, activities conducted in languages of particular ethnicities including cultural celebrations or entertainment displays are reprobated as being exclusively dedicated to that ethnicity (Yusyf, 2012, p.900). This may not exude a like to like comparison with Kosova as it was never a British colony neither was it America’s. However, the acceptance and approval of the two countries by the people of Kosova makes English as a language very important to them. The language can be used in Kosova for communication between people of various ethnicities who live there. Further, the language can be used in joint events and celebrations with people of multiple who speak languages of different ethnic groups. As argued by Yusyf (2012), the role of integration of all ethnicities should not be solely left to politics and political parties. All aspects of life, for instance,

sports and language must, therefore, come in to help shoulder the burden (p.900). It is in this sense that Kosova largely depends on English to provide the ground for unifying the people since it is basically the only area where the ethnic division has not permeated. Joining in the study, Halliday (1973) defined language as a social action and a socio-cultural resource considered to be woven together by “a range of possibilities, an open-ended set of options in behaviour that are available to the individual in his existence as social man” (p.49). For this reason, our individual identity, interpersonal relationship and membership to a certain social group or community is articulated and managed in the language providence. This is especially true with the language in question as a first language. Things are however different when it comes to second languages. It should be noted that second languages often have to be learnt for the users to adopt their use. This learning is often not easy for, in most cases, it is characterized by the language anxiety. Spielberger (1972) defines anxiety to be an unpleasant emotional state and condition that exudes tension, apprehension and worry in an individual (p.482). Further, MacIntyre (1999) defines language anxiety to be the “arousal of negative emotions in the process of earning a second language and consequently using it” (n.p.). Researches prove that language anxiety has tremendous effects on the acquisition of a second language (Horwitz, 2010, p96). There is a possibility that the ability to acquire language is innate. The truth on this claim is yet to be examined. However, it can never be doubted that the knowledge of one’s language is transmitted through culture. That is, an individual acquires his/her language by the virtue of just being a member of a society.

As stated by Kramsch (1994), “Language is not a thing to be studied but a way of seeing, understanding and communicating about the world and each language user uses his or her language(s) differently to do this” (p.16). In strict adherence to this argument, the language should, therefore, be taken as a tool purposefully for communication. Therefore, to learn a new language one has to learn how to use the words, the rule of the language and the knowledge involve in the language and largely be enabled to communicate with a speaker of the language. Language is thus not only a body of knowledge but also a social practice worth practising. Kramsch (1994) further continued to states that “Language is something that people do in their daily lives and something they use to express, create and interpret meanings and to establish and maintain social and interpersonal relationships” (p.16). Because language is a social practice involving making meanings and interpretations, it is way too little to just learn grammar and vocabularies. One must, therefore, get conversant with language usage in the creation and representation of meaning as a way of communicating with others. This knowledge requires an individual to develop consciousness of the language and its impact on the world around him (Svalberg, 2007, p16). And in aiding the

interpersonal and social relationships, language is thus an important tool for communicating the culture of social groups and communities.

According to Douglas (2000), language can be divided into four different dimensions. These are: “competence and performance; comprehension and production; nature and nurture; and universal grammars” (p.3). These dimensions can further be divided into seven separate functions.

1. “Instrumental functions: using language to manipulate the environment in effect causing certain things to happen.
2. Regulatory function: listener approving or disapproving certain events controlled by the language.
3. Representational function: by making certain statements, language can be used to represent the conveyance of certain facts, knowledge, or even explanation of reports.
4. Interactive function: the knowledge of slangs, jargons, jokes, folklore, cultural mores, politeness, and formality expectations in the social exchange serves to ensure social maintenance in a society.
5. Personal functions: language can be used to express personal feelings, emotions and personalities.
6. Heuristic function: language can be used for acquiring knowledge and thus learn.
7. Imaginative function: language can also be used to create tales, write novels, poetry, tongue twisters, etc.” (Halliday, 1973, p.4).

2.1.2 Definition of Culture

There is no conventional definition of culture. Different authors, in their own understanding and research, have given the word varied definitions according to the context of their research. However, the majority of scholars seem to agree that “culture is the system of shared beliefs, values; customs, behaviors, and artifacts that the members of society use to cope with their world and with one another and that are transmitted from generation to generation through learning” (Bates & Plog, 2005, p.1). These beliefs, values, customs, behaviours, and artefacts are unique to different communities. The adults of the community have the responsibility of ensuring that these beliefs, values, customs, behaviours, and artefacts are passed on to the younger generation in its original and pure form. Hofstede (1984) defined culture as "the collective programming of the mind which distinguishes the members of one category of people from another" (p.21). his definition

harmoniously agreed with Parsons (1949), who noted that "culture consists of those patterns relative to behaviour and the products of human action which may be inherited, that is, passed on from generation to generation independently of the biological genes" (p. 8). Kluchohn (1951) joined in by claiming that culture does not only consist of patterned ways of thinking, feelings and reactions of members of a certain community but these components of culture are learnt and transferred to another person mainly by symbols (p. 86). Kluchohn (1951), further, intoned that "culture constitutes the distinctive achievements of human groups, including their embodiments of artefacts; the essential core of culture including traditions (i.e. historically derived and selected) ideas, more so the values attached to these traditions" (p.86). In addition, Lustig (2006) define culture as a set of beliefs and morals shared amongst people of a community which encompasses the intercommunication between various communities. Adding to the discussion, Rosaldo (1984) pointing out that culture does not only involve a set of beliefs and norms, rather, culture is part of the people around the world; that is, "the way they live and the way they frame reality" (Hinkel, 1999, n.p.). Toning in, Sapir (1956) claimed that cultures are systems and modes of how people behaved. He added that these systems and modes of behaviour largely take effect on the individuals irrespective of their volition. Contextually, there is often a growing urge for a person to share life and experience with those close to him. Culture, as Brooks (1997) puts it is very fundamental in this sharing (p.212). Finally, in a bid to harmonize these definitions, UNESCO, 2001 suggested that "culture should be regarded as the set of distinctive spiritual, material, intellectual and emotional features of society or a social group, and that it encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions and beliefs" (n.p.). Culture can thus be said to be a very integral component of life and living. Spradley (1980) categorized culture into three structural elements of the human life. These structural elements included "cultural artefacts (what people make and use), cultural knowledge (what people know), and cultural behaviour (what people do)" (p.4).

According to Condon (1973), "culture is a way of life. That is behaviours and thought of people often follow their cultural practices irrespective of their place of residence (p.3). Condon (1973) goes ahead to state that culture has varied scope including ideas, customs skill arts and tool that define the behaviour of a group of people in a given setup for a specified period of time. In addition, culture encompasses beliefs, values and material objects that control the way a certain community lives. (p3). The contexts of cognitive and affective behaviours of individuals of a certain group are well established in culture. Further, culture influences people's estimations and attitude. It also has an impact on some practical aspects of life like hobbies. If not for culture it would be easy to comprehend the way a particular community lives and the motivations behind what they do in their

lives. Culture is therefore very intrinsic to our being in addition to being a very powerful tool for our societal development. However, Condon (1973) also notes that culture is very fragile (p.3). Culture is fragile in the sense that its traits constantly changes and can, therefore, be easily lost if not valued and religiously preserved.

2.1.3 The meeting point of Language and culture

The correlation between language and culture has been explored extensively by various scholars. For instance, in a bid to define culture Hall (1959) simply stated that “culture is communication and communication is culture” (p. 186). This practically means that the two aspects of life, communication and culture must coexist for their effectiveness. Taking language to be a tool of communication, therefore part of the communication system, the mention of a certain language definitely elates the culture associated. According to Galante (2014c), language and culture are intertwined and must be addressed together especially when exploring the cultural and intercultural aspects of language learning, more so, in the multicultural context (p.62). The two have a deeply rooted and symbolic relationship. Language, therefore, is a representation of culture in the mind of the user. Conversely, “culture symbolizes language and is thus summed in the economic, religion, and philosophical systems of a community” (Halliday, 1973, p.5). Therefore, whenever a teacher is imparting knowledge of a language into students, by default he/she passes the culture of the community whose language he/she is teaching. However, the inclusion of intercultural sensitivity into the ESL classroom does not guarantee prevention of critical incidences from occurring. Rather, it approves and embraces the huge diversity of social-cultural differences, that the different way of life, perceptions of life phenomena and diverse nationalities (Galante, 2014c, p.62).

Scarcella (1992) noted a close interconnection between Language and culture to a point where they are almost taken as synonyms. Cultural thoughts and beliefs are communicatively expressed in a language. Conversely, culture is an integral part of the communicative language. Brown (2000) also believes that there exists a strict interconnection between language and culture. He notes, “It is apparent that culture... becomes highly important in the learning of a second language. A language is part of a culture, and a culture is part of a language; the two are intricately interwoven” (p.177). The two aspects of human life have interrelated, important roles in communication. Whereas language is more concerned with structure, syntax and the decisive part of the message being conveyed, culture takes into consideration the cultural meaning that is evident in given behavioural trait of the members of the society in question. The ability to effectively communicate across cultures and languages, therefore, lies in the mastery of the norm of interaction between the cultures,

consequently, the thoughts and values of these people. It is thus of fundamental prudence that one has to master the cultures of the people whose language he/she want to learn as a foreign language. This is, however, not true according to Stuart and Nocon (1996) who argued that it was not obvious that when one learns another language he gets to learn the culture too by default. Furthermore, one sentence can be linguistically approved in two different languages but still cause confusion in a cultural context. Also, Stuart and Nocon (1996) claimed that acquisition of knowledge of another culture is a process and not just a list of items of study (Brown, 2000). Moreover, it takes years of experiencing life in another culture to claim to have learnt that culture. In his article on the inseparability of language and culture, Jiang (2000) explored to a greater extent the native Chinese speaker and the native English speaker. In the article, Jiang (2000) discusses some of the routine behaviors of the native Chinese speakers and juxtaposes them with those of the native English speakers. Affirming the interrelationship between language and culture, Hammerly (1985) argues that it is not until a language learner become acquainted with the knowledge and traits of the culture of the people whose language they are learning that they can be deemed to have learnt the language. Furthermore, historically languages reflect the community they represent (Baumgratz, 1995). Also, noting the difficulty in separating the importance of language from cultural factors, Prins and Ulijn (1998) conducted a study to examine if mathematical problems could be read in the English language (p 139). Brenneis (2002) also claimed that there existed a close relationship between language and culture and that the relationship was widely embraced in American anthropology. He also noticed five traits that existed in both the language and the culture, thereby cementing the interrelationship (Brenneis, 2002). On the same note, Gumperz (1996) also hinted at intermarriage between language and culture. He said that “a language is more than something you simply use to interact in a society.” (Gumperz, 1996) This means that there is a need for exploring the interconnection between language and cultural differences.

In addition, Kramsch (2002) argues that the language used in the context of communication is multiply and complexly bound together with the culture it represents. Moreover, language expresses the cultural realities of a society (p.3). What Kramsch means is that when communicating, people of the same society or particular social groups often create expressions uniquely understandable to them. Furthermore, a member of a particular social group has a unique view of the world acquired only by interaction with the members of that group (Kramsch, 2002, p.6). People often identify themselves with a particular social group because they can identify with the group's history as well as have a remembrance of the groups past, contribute to its present and anticipate for its future.

Interestingly, in what seems like a contradiction to the general argument, Kramsch (2002) noted that school curricula often quite strictly delineate foreign language classes from literature or culture classes taught in the same foreign language or in the students' native language (p.58). The delineations seem to rob the foreign languages in the question of their cultural background. However, as argued by Kramsch (2002) under the influence of the communicative approach promoted by second languages especially English, language pedagogy is often quite different from literature pedagogy. This is because language pedagogy focuses on communicative competence and the acquisition of conversational skills while literature pedagogy focuses on the analysis, interpretation and translation of texts from one language into another (p.58). Therefore, with the assumption that much of a community's culture is contained in its literature rather than in its language, the teaching of a second language separate from its literature part ensures that only the second language is passed to the natives and not the foreign culture. Summarily, as Wardhaugh (2002) puts it, language determines and influences people's thoughts and culture. Conversely, culture also determines people's thoughts and language (n.p.). Therefore language and culture influence each other.

The National Standards for Foreign Language Education project (1996) noted that it may prove very difficult for students to master a new language unless they master first the cultural context of the language in question (p.7). Therefore getting to understand a new culture is of fundamental importance in the acquisition of a foreign language. Analogically, "the learning of language and the learning of culture can be compared with a child's first experiences with the family into which he or she is born, the community to which he or she belongs and the environment in which he or she lives" (Lu, 1998, n.p.). Children acquire their first language naturally since the society, environment, and culture continually feed them. Similarly, in order to be well conversant with a foreign language one needs to ingest the nutrients of the new culture. According to Stevick (1982), "the perception that teachers have of a student's culture may have a positive or negative effect in the learning process of a second language." Therefore, it is important to have a cultural perception and intercultural training for one to be a teacher of a second language and/or a bilingual teacher. It is much easier to get children to be conversant with a foreign language by exposing them to an environment enriched with cultural practices and basic materials for cultural learning. This is because the background knowledge of a foreign language and culture helps in the comprehension of that culture. As Lado (1957) mentions in his book *Linguistics across Cultures*, "if certain elements of a second language differ greatly from the student's native language, that student is likely to encounter difficulties." It is thus assumable that the similarities that exist between the target language and the learner's first

language facilitate the learning of a foreign language. This is because different languages exhibit varying syntax, pronunciation, and structure.

Teachers have often been called on to a tough decision whether to go with culture-specific or culture general approaches when assessing the linguistic capability of students. Griffith et al (2016) while addressing the challenge claimed that assessment of the knowledge and skills associated with the intercultural competence depended heavily on the context of the assessment. He argues, “Cultural knowledge is often situated within a specific culture and may require specific language skills. However, assessing intercultural competences with items referencing a specific culture may be unfeasible” (Griffith et al. 2016). To enforce his argument further, Griffith (2016) gives the example of a person who may have interacted with several cultures over the course of his/her life. In this case, it would be preferable to examine how the person is capable of interpreting, coping with and adapting to the cross-cultural interaction (Griffith et al. 2016). Instead of assessing how well the person has mastered the cultural norms of the other countries or regions, it may be in the best interest that the person is assessed based on how well he/she has recognized the new situation created by the cultural difference. The recognition is largely brought about by the through the cultural schema. The cultural schema is defined by Brennenman et al. (2016) as “a mental structure, framework, or system that is used to understand how personal background, values, and beliefs impact cross-cultural interactions.” There is an increasing use of the culture-general approach in the training of literature in the cross-cultural societies (Brandl & Neyer, 2009, p.26). Therefore, it can be assumed that because of the widespread usage, the approach is effective.

Language gives people and communities their identity. According to WDEFA (1990), literacy taught in the first language strengthens the heritage and identity of a community (p.5). This is the reason why it is very important for children to be taught in their native languages as it ensures the culture of that community is maintained. contradictorily, in accordance with Okonkwo’s (1983) argument, “there is little doubt that the systematic but frequently ignored differences between the language and culture of the school and the language and culture of the learner’s community have often resulted in educational programs with only marginal success at teaching anything except self-depreciation” (p.377). The argument is also in a harmonious agreement with Rival (1993) claim that “No culture can be reduced to its linguistic expression” (p.6). It thus means that local cultures and curricular content can as well be taught in foreign languages.

The pillar of learning of other languages is the ability to understand what relationship exists the language and culture you are learning. Actually, it is not often the language that conveys meanings,

rather, the language in its actual cultural context. That is the creation of meanings and interpretations are done within the cultural framework (Liddicoat et al, 2003, p.18). For instance, in a language classroom, learners need to get familiar with how the context of communication affects the content of the communication. In this setup, however, there are two cultures involved, the culture of the learner and the culture represented with the language used in the communication. Both the cultures have an influence on the way the meaning of the communication will be understood. Context is thus not determined by a single culture. Both the languages and cultures are simultaneously present and therefore both have an influence on the communication (Liddicoat et al, 2003, p.18). Getting conversant with communication in a foreign language, therefore, involves being conscious of the interrelationship between culture and language. As Crichton et al (2005) annotated “striking a balance between language as a code and language as a social practice in the curriculum is prudent for developing a professional stance to the teaching of languages” (p18). It is very fundamental that language students develop knowledge and understanding of the codes in the languages they are learning by developing their language capabilities. This should be aimed at enhancing their communication with other people. Moreover, as Crichton et al (2005) noted: “the most static way to approach the teaching of a culture typically emphasizes artefacts, institutions and factual knowledge.” (p.20). It is, therefore, important to note that both the approach to the cultural learning and the content of culture are static. However, there is a possibility of a static approach with a more dynamic content and vice versa. The most flexible method of cultural learning, thus, is represented by a second language student actively participating in the practices of a cultural group (Crichton et al., 2005, p20). This may be seen from outside as an assimilation into the culture of this second language

According to Thanasoulas (2001), the learning of a second language involves “grammatical aptitude, language proficiency, and a good cultural understanding” (p.7). Therefore teaching of a second language does not entail just giving speeches about the language syntax or getting acquainted with new vocabularies but should also the cultural aspect of the language. The second language lesson plan should be carefully organized to incorporate cultural activities and objectives thereby enriching the teaching context and content. There are six proposed strategies for inclusion of culture into the second language (Thanasoulas, 2001, p.7). These strategies are:

1. Provision of cultural learning materials: when learning a second language, the use of appropriate cultural learning materials can enhance student’s interaction with the real cultural experience. The material may include film, news broadcast, television shows, websites,

magazines, newspapers, menus, and other printed materials. Adoption of different learning materials is dependent on its suitability to the age and the level of learning the language the learner is in. For instance, video clips may be suitable for beginners. Still, this crop of learners will need translations of the clips or chats, diagrams and outlines to be able to comprehend the video clip. Used effectively, these materials can help the learners to draw a clear image of the expectations of the target culture thus facilitate their learning of the foreign language. (Thanasoulas, 2001, p.6).

2. Usage of common proverbs as a transferred tool: using common proverbs as transferred tools in the exploitation of the two cultures can help students to analytically explore the common points and the divergence of the two cultures. Further, the students would be able to effectively analyze the morals in the proverbs in the both of the languages and cultures. (Thanasoulas, 2001, p.7).
3. Application of role-playing as a sociocultural approach: according to Wertsch, (1991), “the sociocultural approach is the most useful method for giving instructions in second language learning currently. Its major objective is to prepare the learner for intercultural communication and dialogue between cultures.” This approach works best in making learner competent communicative aspect of the language (Savignon, 1997). According to Tomalin and Stempleski (1993), role-playing activities examines cultural behaviour and patterns of communication (Thanasoulas, 2001, p.7).
4. Encouraging students to carry out research and present through cultural capsules: According to Thanasoulas, (2001), though contrasting issues between the target language culture and the student's native language culture are often given by their teachers, it is more effective when students are made to point out the points of contrast. This is achievable by either conducting research or they are given clues (p.8).
5. Viewing students as cultural resources is also another strategy of getting the student to learn a new culture with ease: exchange students, immigrant students, or international students are good sources of foreign culture; the teacher can thus make them present to their colleagues, aspects of the cultures they are part. These presentations would enable the students to connect with the diversity of the cultures as well as maintaining a stance with both the native culture and the target culture (Thanasoulas, 2001, p.8).
6. Computer technology can be used to aid student acquisition of target language culture: Salaberry (1999) and Rost, (2002) notes that “the current computer technology has many advantages for second language and cultural learning. A computer and its attached language learning programs can provide second language learners with more independence in the

classrooms and allow learners the option of working on their learning materials at any time of the day.” Creating the large learning environment for all these students may not be easy, taking into consideration the limited space available in a normal classroom. Computer technology would, therefore, avail such an integrated environment by creating various virtual space meeting different students’ needs hence intercultural interactivities (Thanasoulas, 2001, p.8).

Culture in language teaching can also be thought of with regards to the distinction between cultural and intercultural perspective. According to Liddicoat (2005), in the cultural perspective, the learner gets to learn the second language and culture attached to it without any confrontation or transformation with the culture he/she already holds to. On the other hand, intercultural perspective means that the learner gets to be transformed in the process of learning with the culture attached to the language he/she is learning (p.21). However, personal experiences in interactions with cultures and languages as one creates and interprets meanings pertaining to a particular language are of great importance, especially in language and culture learning. That is, it is important that an individual be able to learn even away from the classroom. This is especially possible because of the variability and the diverse nature of cultures. Furthermore as claimed by Liddicoat (2005) “what is taught in the classroom is inevitably only a partial picture of a language and culture” (p.22). By recognizing the shortcomings in the way one teaches a language and hence a culture, the person will most probably have less stereotypic discrimination about the culture he/she is teaching. Learning about a new culture this means that a person develops knowledge and awareness of the new culture and hence finds a way of acting in accordance with the new ways learnt.

In an interesting perspective, Gleason (1961) views language not only as a “product of culture but also a symbol of culture” (p.2). Therefore, as language develops the culture attached to it also develop. This is because culture and its features are often specifically embedded in the language as codes. Moreover as noted by Armour and McNicol (1998), just like culture, language is equally a social institution. Therefore, language also influences and is being influenced by the society. Meaning, language is void of independence as it is a social practice influencing and being influenced by culture and social interactions of the community within which it functions.

Certainly, taking in consideration all claimed above, it can be concluded that languages do not exist in vacuums. There exists intercommunication between language and culture that is almost impossible to avoid which ensures that the two are always in constant communication.

2.2 Multiculturalism

The United Nations report on the Role of High Education in Fostering Intercultural Dialogue and Understanding in Multicultural society, Georgieva et al (2011) noticed “rapid changes in demographics and cultural compositions of many societies” (p.16). Georgieva et al associated these changes to the great mobility of people (p.16). According to Cantle (2013), with the continued globalization and world migration eventually, almost all nations will become multicultural (p.1). Kosova is already multicultural with great diversity of cultural backgrounds, different nationalities and religions. So, Cantle (2013) enforces his claims that due the globalization and immigration there will be what may appear as cultural conflicts. The dominant cultures or the cultures of the natives will in a way supersede the minorities and thus there may be need to assimilate them. The attempt of assimilation of the minority cultures may, in turn, lead to what may appear to others as oppression. Quite often the minority groups always feel oppressed especially if they are subjected to the cultures of the majority and as a result made to desert their own culture. Western liberal societies to a greater extent are believed to be guilty of this imposition. The guilt can be referred partly to their colonial history and partly to their way of marginalizing the segment of their population that differs with their mainstream culture (Taylor, 1994, p.63). It is in this effect that multiculturalism has received a widespread recognition across the globe in a bid to make everyone within a certain set locality to feel equal to the rest. According to Taylor (1994), replies such as “this is how we do this here” is very common (p.63). Even though the perpetrators of such reckless replies may not mean contravention to the human rights, the attitude presumed to be communicated in such a reply is contempt on its own. Such attitude clearly shows that the person is not ready to accommodate a different way of doing things that are contrary to the one prescribed by his/her culture. This unwillingness to tolerance of the cultures of others presumed inferior by the majority brings an interesting field of research, recognition.

In defining multiculturalism, different scholars have made intonations what seems to them as the best definition according to their stand on the embracement of the idea of multiculturalism. Chu, Nikonorova and Pyper (2005) noted that “Multiculturalism is the co-existence of diverse cultures, where culture includes racial, religious, or cultural groups and is manifested in customary behaviors, cultural assumptions and values, patterns of thinking, and communicative styles.” Modood (2016) also defined multiculturalism as the “the political accommodation by states and dominant groups of the minority cultures” (p.1). He further defines minority cultures with reference to races or ethnic backgrounds. In addition, though controversially, Modood (2016) included the nationality, aboriginality, or religion into the classification to determine the minorities (p.1). Georgieva et al

(2011) noted that most authors, especially in the late 20th century, defined multiculturalism to be an element of political correctness, a policy of recognition of civil rights and cultural identities and as a value of cultural diversity in general (p.16). However, it has remained very difficult and complex to define the term in the contemporary world owing to its multilayer social phenomenon. In fact, there is no notion, method or theory that has clearly framed and defined multiculturalism in the recent times (Georgieva et al, 2011, p.16). The ambiguity of multiculturalism is, therefore, its greatest weakness. There seems to be no consensus on its meaning. It is defined differently by different people. “For some people, it may be a tool to preserve human rights, an anti-French tool, a demographic reality, a social contract, or the elimination of racism and racial discrimination” (Thornhill, 1999, p.83). In Canada for example, the only point of agreement amongst scholars is that multiculturalism has formed a fundamental trait of the way life of the Canadians. However, there is no consensus as to what it means (Walcott, 2011, p.24). As James (2011) argues, no culture can be said to be absolutely neutral since culture is the way people organize and conduct themselves within a given society (p.195). This includes “a set of values, beliefs, norms, patterns of thinking, styles of communication, ways of interacting and interpreting the world around them to ensure their survival in any geographic and social environment” (James, 2011, p.195).

Tracing back to the history of multiculturalism, the term was first used in the 1960s and 1970s. Canada and Australia and to a lesser extent Britain and the United States of America were the first countries to use this term (Modood, 2016, p.1). Majority of these countries formulated multiculturalism as a policy towards the accommodation of students from the minority cultures into the curriculum and institution of the schools. In effect, features like mother tongue teaching, non-Christian religion teaching, halal food, Asian fashion of dressing, etc. were incorporated into the education system in this countries (Modood, 2016, p.1). It is Canada that however, officially enacted a policy adopting multiculturalism. In the policy, they stated their vision as:

....all citizens are equal. Multiculturalism ensures that all citizens can keep their identities, can take pride in their ancestry and have a sense of belonging. Acceptance gives Canadians a feeling of security and self-confidence, making them more open to, and accepting of, diverse cultures. The Canadian experience has shown that multiculturalism encourages racial and ethnic harmony and cross-cultural understanding. ...As Canadians, they share the basic values of democracy with all other Canadians who came before them. At the same time, Canadians are free to choose for themselves, without penalty, whether they want to identify with their

specific group or not. Their individual rights are fully protected and they need not fear group pressures.’ (Gutmann, 1994, p.8)

However, multiculturalism has become ineffective and inadequate to solve issues that surround linguistic and identity anxiety. According to Comrick and Regan (2010a) “Quebec society became increasingly concerned with safeguarding the French language because of its minoritarian status in North America, Canada more specifically. Linguistic integration of immigrants is therefore primordial” (p.50 & 53). “It was necessary to develop a form of pluralism that acknowledged the Francophone majority in itself as a precarious minority thus protecting them to ensure they developed in the context of globalization in the North American environment” (Bouchard, 2010-11, p.441). Taylor (1994) termed multiculturalism as “the politics of recognition” (p.6). He noted suspicion in the social differentiation and overt approval of homogenization or at worst totalitarianism (p.6). That is, according to Taylor, there was a growing tendency for politics for common good. He further defined common good to encompass the identity of all citizens universally (p.6). Though this schema might satisfy the rising demand for recognition, it is fundamentally important to align it with the social and political discipline. The alignment will ensure that individuals can take pride in more than just being citizens. But, in accordance with Taylor’s argument, this is a high price to pay in the politics of recognition. Furthermore, “Full public recognition as equal citizens may require two forms of respect:

- respect for the unique identities of each individual, regardless of gender, race, or ethnicity, and
- Respect for those activities, practices, and ways of viewing the world that is particularly valued by, or associated with, members of disadvantaged groups...” (Taylor, 1994, p. 8).

Different countries and organizations have set standards and device models for minority rights inclusion into their systems. The EU and NATO, for example, have the inclusion of minority rights in their accession criteria (Kymlicka, 2002, p.1). The treatment of the minorities has become a matter of international concern for its legitimacy. According to Kymlicka (2002), there are divergent stands amongst the western countries on the approaches they employ towards the whole issue of ethnic relations and getting the minimum standards for the best practices when it comes to minority rights inclusion (p.1). The success of any single approach seems to ruffle a few feathers with the other western countries. Most citizens of the western democracies deem most approaches employed by their countries as ineffective. As a matter of fact, exporting policies from one culture to another different set of people seem very controversial. Various international organizations have attempted to

formally establish the rights of minorities and multicultural practices. These bodies include the United Nations and the European Union.

Formulation of policies alone, however, is not enough in ensuring equality and inclusivity, especially for the minority culture. There is a need to ensure the inclusivity and respect for all cultures get to the citizens. According to Taylor (1994), not only should there be policies and considerable judicial reviews recognizing the equality of values fronted by the different cultures thereby letting their survival but also there is a general demand to acknowledge the worth of these cultures (p.64). In fact regardless of whether the policies formulated support multiculturalism and its liberal theories in relation to the differences of cultural background and social cohesion or they are formulated on the bases of contrary opinions criticizing multiculturalism. That is the policies that view multiculturalism as a threat to the social cohesion and not tolerance or advocacy for cultural diversity. Diversity is a reality and should be given the weight it deserves when formulating policies regulating the social, cultural and educational accompaniment of the human life worldwide (Georgieva et al, 2011, p.16). In this sense, there can be an assurance of a harmonious coexistence of persons of diverse cultural background within an ecosystem. And this peaceful coexistence as has always been is still the main aim of multiculturalism.

The problem of the coexistence of persons of diverse cultural background is not unique to Europe. In North America, for example, there has been a growing crisis revolving around how immigrants are accommodated by the established ethnic groups and the aboriginal people in these regions (Taylor & Lambert, 1996, p.727). Majority members of established ethnic groups and the aboriginal persons often expect the newcomers and the minority in these societies to desert their cultural practices and adopt the prevailing mainstream culture and language. As Taylor and Lambert put it this is also the expectation of the proponents of the assimilation ideology. However the multiculturalists expect that all people regardless of their place of habitation should retain their heritage, culture and language to the greatest plausible extent (p.727). In the same study, Taylor and Lambert noted that despite the need to respect all the culture and languages in America especially, the United States culture and the English language had to remain predominant for the realization of national unity (p.739). In this sense, it is safe to claim that multiculturalism work with several limitations. As a result, its critics have ground for claiming of its ineffectiveness. Verma, Zec and Skinner (1994) quoted Troyna to have criticized multiculturalism as “an instrument designed to contain militancy and defuse social conflict” (p.4). And as Barrett (2013) claims the multicultural policies which were being put in place were neither feasible nor were they appropriate in controlling the challenges that were coming with

the modern globalization (p.1). That is, the policies according to Barrett (2013) were not contributing to community cohesion (p.1). Barrett (2013) further noted more fluidity in cultures citing increasing interconnectedness of the demands of the world to interact within and between the cultures. Therefore much understanding and trust were necessary within and between cultures. He thus proposed a high-level cultural navigation skill towards acceptance and embracement of changes in the society with regard to globalization which could better the inefficient multiculturalism (Barrett, 2013, p.1). Also toning his contribution, Banks (1998) categorized multiculturalism into five dimensions. These are:

1. The incorporation of marginalized groups into the learning curriculum
2. Ensuring all students is conversant with the discipline being taught. That is, teachers have to make students aware of the implicit cultural assumptions through well-conducted investigations.
3. Pedagogy aimed at equity. The method of teaching needs to be inclusive enough to accommodate students from diverse racial backgrounds and different genders.
4. Prejudice reduction. The curriculum should be built in a way that it discourages stereotyping and preconceived judgment.
5. School culture and social culture empowerment. When there is a school culture that is sociable and that encourages the inclusion of the minorities, equity can easily be achieved. (p. 1&2).

Not only scholars have criticized multiculturalism and its failure to achieve its objectives, world leaders have also been quoted toning their disappointment with multiculturalism. Former Prime minister to the UK, David Cameron and the chancellor of Germany, Angela Merkel are on record speaking their disappointment with multiculturalism (Meer & Moodod, 2012, p.30). Anti-multiculturalists have gained traction with claims that “multiculturalism has facilitated social fragmentation and entrenched divisions; for others, it has displaced attention from socio-economic disparities; or encouraged a moral hesitancy amongst ‘native’ populations. Some people have gone ahead to even blame multiculturalism for international terrorism” (Meer & Moodod, 2012, p.30).

2.2.1 Multicultural education

On an education platform, multiculturalism has often been criticized for lack of content for a multicultural curriculum. Gutman (1994) for example, expressively noted the lack of choices between the prototypical and the contemporary works when academics are given a wider view of the

multicultural society. He notes the impossibility to include books from all cultures neither can all cultures worthy of recognition be recognized when engineering a curriculum especially for universities (p.12). Aiming to shed some light, however, Georgieva et al (2011) defined multicultural education to be “a progressive approach to transforming education and a contrast to discriminatory policies and practices in education. It is grounded in the ideals of social justice, educational equity, critical pedagogy and commitment to securing educational experiences helping all students reach their full potentials as learners and as socially aware and active individuals on a local, national and global level” (p.19). Troyna, as quoted by Verma, Zec and Skinner (1994) claimed that multiculturalism is a tool for containing militancy as well as defuse social conflicts (p.4). Though Verma, Zec and Skinner (1994) go ahead to propose an anti-racist paradigm instead of multicultural education where the need to provide apt organizational educational and curriculum with appropriate content and context that enables children to realize the vices associated with racism (p.4). While defending multiculturalism and what most deconstructionists have criticized it for failing at, Gutman (1994) claimed that mutually exclusive cultures that have continually been at a disagreement need not depend on the promises of the multiculturalism. This is because not all cultural values are worth recognition and in turn respect. In fact, the controversies in the colleges and universities over diversity and diverse cultural ideologies can be harmonized thus getting a shared moral dictionary that is endowed more than just rights and freedoms (p.22). Gutman continues to express that “A multicultural society is bound to include a wide range of such respectable moral disagreements, which offers us the opportunity to defend our views before morally serious people with whom we disagree and thereby learn from our differences” (p.22). Therefore, virtues can be made from the moral disagreement. In essence, cultural disagreements are healthy if/ when adequately addressed. Verma, Zec and Skinner (1994) citing (Todd, 1991; Banks and McGee, 1997) asserted that “Multicultural education is a reform movement designed to change the total educational environment in order to grant equal opportunities to students from diverse cultural and ethnic groups, including gender groups, gifted students, and students from each social class group” (p.6). Towards the close of the twentieth century, this was the dominant view in as much as multiculturalism is concerned (Verma, Zec & Skinner, 1994, p.6). That is, multiculturalists see ethnic diversity much more in the positive viewpoint as a notion that aids the development of a state by getting its citizens to get amicable solutions to their personal and public discourse. This, in turn, allows all the cultures within the state to harmoniously exist. Despite noting no clear definition of multicultural education, Ogbu (1992) discusses five models of multicultural education in reference to the United States education system (p.6). First, there is “multicultural education for cross-cultural understanding” (Ogbu, 1992, p.6). In this model ratification of the strategies of teaching the right to be culturally deferent and the

need for members of different cultural background to respect each other's culture. Secondly, Ogbu (1992) expressed the model of "culturally responsive education" (p. 6). In this model, minority cultures are incorporated into the curriculum to enhance their school learning. The third model is "the bicultural education" which in most cases is associated with bilingual education program (Ogbu, 1992, p.6). In the model, the minority cultures language and identities are incorporated into the curriculum in the teaching of the language and skills functional associated with the mainstream culture. The fourth model according to Ogbu (1992) is "cultural pluralism in education." This model was modelled around preserving and strengthening ethnic groups' identities. Also, the model is meant to improve the level of participation of the minority groups in the social, political and economic activities of the society (p.6). Lastly, Ogbu (1992) talked of the "multicultural education as the normal human experience" (p.6). This model allows members of the diverse cultural background to have maximum participation in a multicultural society. Therefore in support of multicultural education Ogbu (1992) claims that multicultural education cultivates a sense of pride in the minority cultures thus helping students from minority cultures to get a better viewpoint of their cultural practices, therefore doing away with stereotyping and prejudice hence promoting a good understanding within and between the different cultures. Citing James Banks, Ogbu (1992) also criticized multicultural education claiming that it majored so much on the cultural differences and the deficiencies associated with the cultural differences (p.6). In effect, According to Ogbu (1992), James Banks had proposed that "multiple acculturation models that would promote cross-cultural competency" be formulated (p.6). This would be efficient than the mere concentration on the cultural diversity. Also, Ogbu (1992) claims that multicultural education is inadequate since it does not take into consideration the individual responsibility of the students from the minority cultures towards their education. It only considers what the curriculum should entail and what the policies should direct.

It is of great prudence having a mastery of other cultures. That is to say, people living within a certain locality need to gain some knowledge of each other's culture. It is in this sense that Garcia (1991) asserted that the dissemination of traditional academic knowledge and cultural awareness should be done concurrently. This is because according to Garcia (1991) teaching is a scholarly pursuit. Therefore, eradicating the prejudices that come with cultural diversity should top the list of objectives of a good teacher. In fact, the importance of acquiring the logic in global competence can never be overstated. Multicultural education allows one of these very prudent aspects of education (Bennett, 1993). While analyzing multicultural education in the United States, Sleeter and Grant (1987) classified multicultural education into five categories. These are:

- “teaching the ‘culturally different’, an assimilationist approach;
- a human relations approach to improve interpersonal relations;
- single-group studies to promote cultural pluralism by raising consciousness;
- multicultural education within the regular curriculum to reflect the diversity and thereby enhance pluralism and equality;
- education that is multicultural and social reconstructionist” (p. 423)

James (1982) also toned his criticism at multicultural education highlighting eight critical issues that are contentious in the implementation of multicultural education. First, according to James (1982), multicultural education encompassed presupposed, crude and wrongly defined concepts of culture. Further, the processes of transmitting cultures entailed in the multicultural education are not very appropriate for the function (p.225). Cultures are not homogeneous and thus the process of transmitting one culture may not apply in another culture (James, 1982, p.226). Multicultural education has a prescribed way of transmitting the cultural contents which may lead to distortion of some aspects of cultural practices for some social organization. Secondly, James (1982) criticizes the presupposition of multicultural education as some ‘banking’ concepts (p.226). That is, the transmission of culture should not be done like it was in some lamps representing the different cultures. Rather it should be done with the aim of students’ ability to deal with the cultural diversity. James (1982) noted that the main focus of multicultural education is the content of the curriculum (p.226). This is a very simplistic and naive way of analyzing the shaping of children’s attitudes and behaviours. James (1982) third critical point was that “multicultural education is often influenced by a confused and potentially dangerous refusal to recognize any criteria of judgments” (p.226). Justifiably, training students to recognize that indeed not all cultures are the same and there are other people who hold a different view of life different from theirs is not racism. It is just a way of letting things be the way they are. In fact, engaging in a discourse with the sole aim of reaching amicably a rational consensus is almost conventionally acceptable. In his fourth point of criticizing multicultural education, James (1982) claimed that multicultural education in a way can be associated with indoctrination (p.227). In multicultural education, students are taught a way to be sympathetic to the oppressed (in this case the minority cultures). This being sympathetic in a way can be viewed to be fronting the cultural practice of a certain dominant culture. Furthermore, multicultural education advocates changes in student’s attitudes and behaviours which are the same thing advocated by indoctrination (Flew, 1966, p.285). In his fifth point, James (1982) claimed that to a certain extent, multicultural education may lack some logical arrangement and can thus be very superficial (p.227). By this claim, James means that connecting material from many sources may render the whole

system incoherent. That is, multicultural education requires that learning materials are drawn from many cultures (as many as the cultures represented in the classroom). These many sources may not form some logical connection and thus may not be beneficial to the students especially in subjects that require logically and sequentially arranged learning materials. In yet another point of criticism, James (1982) claimed that multicultural education does not take into consideration the justifiable substantial unifying aspects of the experiences in the education of the students and by extension the significance of building a common culture (p.228). According to James (1982), though planting common elements in the curriculum and making them compulsory for all children may be limiting their imagination and creativity, there is great need for a common core in the education system as radically argued by the likes of William (1961) and White (1973) (p.229). The way of teaching some content of the education curriculum needs to implicate “a standard of thinking, communication and behavior towards others that are prerequisites for a multicultural society that has any hope of being just or harmonious” (James, 1982, p.230).these qualities are absent in multicultural education. James (1982) in another yet another point also notes the conflict between multicultural education and the principle of equality in the education system (p.230). Education offered to all children need to be the same in quantitative terms (the financial aspect and time employed) and the qualitative terms (the curriculum content and the methods of teaching) (James, 1982, p.230). This is with the exception that the children being given a different quality and quantity of education stand at no ground of being disadvantaged. That is there is a justifiable case for giving the child a different quality and quantity of education. In his last critical point, James (1982) claims that “multicultural education is in danger of becoming institutionalized and bureaucratized” (p.230). As a matter of fact, several democratic societies have invested so much in harmonizing the education system to ensure that all children within these societies acquire equal education. However it is important to ask whether these investments are worth or even more if the intended beneficiaries of the investments get to benefit from it. As Phillips-Bell (1982) argues, “a ‘genuine’ education or rather all education that is worthy of the name is multiracial . . . operating with the notion that "education" is such that elements from several cultures must logically be part of it . . . multicultural, strictly speaking, is superfluous'. A good education will necessarily clarify and reinforce a child’s understanding of himself/herself, and of his/her immediate social environment and cultural background, and will necessarily lead him/her on to an understanding of those different from himself/herself such that he/she can learn from the ideas and experiences of others; it will not be mere 'banking' with the content of one or many cultural systems, nor will it be indoctrination, even with the most enlightened of ideologies” (James, 1982, p.231). However, according to Garcia (1991), this might, in turn, deny the students of their

fundamental humanity and diversity and thus multiculturalism and multicultural education server students with submerging cultural diversity instead of purge cultural difference.

In order to solve the problems brought about by multiculturalism and multiethnic coexistence in a society especially in relation to education policies, Georgieva et al (2011) recorded the following recommendations:

- There should be an inclusive education system planned to reflect and rely on the integrated society. That is, the education system should improve the way members of communities interact with themselves and the way one community interact with the other. Also, it should foster confidence, trust and tolerance in the society thus it should be able to contribute to cohesion and stable coexistence between members of different communities of a society.
- There should be a standard for quality education. Further, there is a need to create an appropriate model that can be effectively and efficiently used to monitor and evaluate education policies.
- The formulated policy of education in any democratic society should take into consideration unity, integration and the understanding of the needs of people of varied cultures. It should also be able to portray the ethnic, religious and cultural diversity of the society while also advocating for universally acceptable values and principles that embrace multiethnic collaboration and social integration.
- There should be provisions for sustainability and efficiency with regard to the relationship of significant organs of the policies governing education. The policy should “interrelate knowledge with skills, values and attitudes, support concept of integrated school, improve vocational education, connect high education with workplace needs, develop more efficient alternative adult education, improve possibilities for acquiring language skills, and foster instruments for developing efficient multiculturalism into educational system (Georgieva et al, 2011, p.7).
- The formulated integrated education policy should take into consideration the available local and national resources as well as the capacities of the societies and the needs of the societies.
- The policy should also incorporate multiethnic consensus by addressing the pedagogical necessities and the objectives of the integrated education system.
- The policy should also identify areas that need reforms in the education curriculum while exploiting the potential and roles of pacification in all levels of education.
- The need for capacity building of education stakeholder especially in the administration and teaching levels should be core to an integrated education policy. That is the relevant knowledge and skill of the multicultural communication should be disseminated to the people.

- The policy should also support research into the factors that may affect implementation of integrated education policy and by extension monitor and evaluate the policies as appropriate.
- Dialogue should be embraced while implementing the integrated education policy. In this sense, all the stakeholders should be adequately consulted so that appropriate training is accorded to the implementers of the policy (p.6 &7).

As argued by Gutmann (1990) there should be no culture identifying with any institution charged with public service (p.3). All cultures need to be served equitably by public institutions charge to offer any service to the public. None the less, people living in a multicultural society should be willing to pay the price of the impersonality of public institutions. Therefore public institutions should recognize all cultures it is mandated to serve as a way to ensure deviant of impartiality in its service delivery. Meaning, multicultural education should have as a core objective the recognition of learning as the foundation of a transformation in the society especially aimed at injustice eradication.

2.3 Interculturalism

With the massive criticism labelled against multiculturalism, several other political orientations masquerading for cohesion and unity have come to the fore. Amongst them is the concept of interculturalism. Just like multiculturalism, interculturalism has been in the discursive space for some decades now. However, little has been explored with regard to interculturalism. In Europe and Quebec, Canada for instance, proponents of interculturalism has often juxtaposed the two with the aim of nudging multiculturalism out of the discussion (Levey, 2012, p.217). The Council of Europe and UNESCO seem to prefer the concept of interculturalism to multiculturalism. In fact, interculturalism has now gained access to the German and Greece education programs, Belgian commissions on cultural diversity, and Russian teaching on world cultures (Meer & Moodod, 2012, p.30). In Canada, no official policy has been enacted with regard to interculturalism (Nugent, 2006). However, “the idea of a reciprocal engagement between the Quebecois majority and cultural communities has been made a core to the interculturalism. Immigration is a concern for both the host society (the majority culture) in its will to welcome immigrants, and immigrants in their will to integrate the social and economic fabric of Quebec, and their respect of communal values” (Ministère de l’Immigration et des Communautés Culturelles (MICC), 2008, p.11). The minority cultures need to show respect to the fundamental values enlisted in the cultures of the majority/ host communities. In return, the majority culture has a responsibility of appreciating the immigrants (minority culture) for their contribution towards the fostering of integration and cohesion. Therefore both the host community and the immigrants need to employ effort to realize a successful integration

(MICC, 1991, p. 52). Further, the immigrants must have a feeling that they belong to the society and so must the host community (MICC, 1991, pp. 88-9). In a nutshell, members of a society should be at peace in the society they live regardless of whether they belong to the majority culture or the minority culture. Therefore, it is arguably a shared responsibility of the dominant communities and the minority communities of a society to ensure that all the persons living within a given locality are at peace and are accorded the deserved comfort.

The view and definition of interculturalism have widely been contested by different scholars have done different insights depending on their standpoints of what this approach to the larger issue of cultural diversity really is (Knowles, 2010, p.2). Despite being greatly visible and relatively credible, interculturalism is largely aligned to a number of issues mostly political and sociological; though others may be philosophical and aesthetic in nature (Chin, 1989, p.163). As a philosophical and aesthetic issue, interculturalism seems to be continuing the agenda set forth by other approaches to diversity such as postmodernity, pluralism and marginalism. In the continuity of the postmodernism agenda, interculturalism has been a rubric to a cultural inclusiveness (Chin, 1989, p.166). Therefore, interculturalism according to Chin (1989) is “simply a way of joining disparate cultural artefacts together has a hidden agenda of imperialism” (p.167). Sure enough, as per the argument of Chin (1989), there can never be told the line of difference when interculturalism expresses postmodernity in information overload and when it is used just as a mere statement expressing the ability to buy and sell from different cultures (Chin, 1989, p.167). Therefore, interculturalism is exposed to ambiguity for the failure to categorically distinguish the selfish approach of fronting the selling and buying of one culture from the noble idea of embracing cultural diversity. According to Bennett (1993), “Intercultural competence refers to the knowledge and skills that enable people to make increasingly more complex perceptual distinctions about their experience with cultural differences and to behave and interact appropriately with others from backgrounds different from one’s own.” It requires more than just knowledge to be able to distinctively acknowledge other people’s cultural practices without discriminating against them and thus committing prejudice against them. It is therefore very fundamental that one acquire intercultural skills. As Crushner (2015) puts it, intercultural skills are necessary for creating a good rapport between a teacher and his/her students. It needs to be considered that students as young people will be very much in need of a wide array of background knowledge and experiences from different cultures. This is especially so because they will be expected to use the different cultural experiences they have got to solve global problems that they might be confronted with in the future (Crushner, 2015). Moreover, interculturalism incorporates a wider range of cultural diversity therefore fundamentally important in addressing the local and global

concerns and concepts pertaining to the coexistence of multiple cultures in a single locality. Therefore, intercultural skill will help the teachers build much-needed trust between the students and their families and themselves. According to Gagnon (2000), interculturalism is critical to the cultural mosaic concept of multiculturalism (p.15). Chin (1989) argues that interculturalism pivots around autonomy and empowerment. It is indeed very fragile getting to deploy the elements of another culture and imposing it in another culture. In fact, it can be termed cultural imperialism in its crudest term (p.174). To say but the least, forcing a connection between different culture does not in itself seem to be a solution that makes much sense, aesthetically, ethically, or philosophically. Gagnon (2000) further claims that interculturalism is neither an excessively culturally relativistic and disconnected nor is it assimilationist as multiculturalism is thought to be (p.15). According to Pretceille (2006), interculturalism has often been confused with multiculturalism or even a cultural approach. Meer and Modood (2012) asserted that “the diverse locations that migrants and minority cultures herald from gives rise not to the creation of communities or groups but to a churning mass of languages, ethnicities and religions all cutting across each other and creating a ‘super-diversity’” (p.31). As a matter of fact, intercultural perspective broods well in these sociological realities. The argument in which interculturalism is based lay emphasis on the wider cultural exchange as opposed to multiculturalism which is majorly based on strong ethnic and cultural identities (Meer & Modood, 2012, p.31). interculturalism is often less concerned with the locational backgrounds of the immigrants or even the minority cultures consequently, it does not take into consideration the super-diversity that would be created as a result of the immigration. In essence, this is the distinguishing factor differentiating it with multi-nationalism and post-immigration multiculturalism (Meer & Modood, 2012, p.32). Meer and Modood (2012) based their argument of interculturalism on five distinct stages. These are:

1. “There should be a public space and identity that is not merely about individual constitutional or legal rights.
2. This public space is an important identity for those who share it and so qualifies and counter-balances other identities valued by citizens.
3. This public space is created and shared through participation, interaction, debate and common endeavour.
4. This public space is not culture-less but nor is it merely the ‘majority culture’. Everyone can participate in its synthesis and evolution, and – while it has an inescapable historical character – it is always being remade and ought to be remade to include new groups.
5. Quebec, and not merely federal Canada, is such a public space and so an object to which immigrants need to have identification with and integrate into, and should seek to maintain

Quebec as a nation and not just a federal province. (The same point may apply in other multi-national states, but there are different degrees and variations of ‘multi-nationalism’.)” (p.31 & 32)

In a bid to shed more light, Fantini (2012) claimed that intercultural competence, a phrase that is synonymous with interculturalism, has not been adequately defined over the past over five decades. This is despite many scholars tending in their contributions in the related fields like global competence, international competence or even multicultural competence. In addition, Fantini (2010) defines Intercultural Communicative Competence as “A complex of abilities needed to perform effectively and appropriately when interacting with others who are linguistically and culturally different from oneself” (p.1). Byram (2008) argues that “intercultural competence is the capacity to engage with people of a cultural group and identity to which we do not belong, to understand them and to act together with them; it is not a matter of changing identity but rather of crossing group boundaries to see their culture from within, and to see our own culture from the other perspective”. Public institutions in Kosovo are engineering steps to ensure that they treat all the citizens of Kosovo with equity. However, the main issue is the reluctance of all people of Kosovo to accept Kosovo as their own. But the continued education of children in a way to raise their intercultural awareness is a hope-laden approach that will change the situation for the better. According to Kavazovic (2012), “Interculturalism means of finding valid conditions and incentives for the development of diversity. It also means to influence the development of self-concept, creating and deepening its knowledge.” These Kavazovic definitions can be very applicable to the case of Kosovo. Taking into consideration the past events of Kosovo, trying to develop diversity can only lead to increased nationalism and urge for separation. “Creating and developing the self – concept in the frame of joint living without deepening the knowledge of itself, but as equal citizens of the same country can be achieved in intercultural education which respects, celebrates and recognizes the normality of diversity in all areas of human life” (Kavazovic, 2012). Interculturalism creates awareness in learners to the fact that humans have diverse ways of life, customs and worldviews. Furthermore, diversity enriches every member of the society.

2.3.1 Intercultural Education

It is indisputably true that multiculturalism is a representation of a society that accommodates the coexistence of several cultures within a certain time period and place and in an equitable manner. It is equally undeniable that “interculturalism defines a concept or a cultural and educational policy that leads to the creation of a society, in which through the processes of interaction different cultures are

intertwined” (Georgieva et al, 2011, p.16). Therefore, intercultural education cannot be simply put as an ‘add-on’ to regular education curriculum. According to Georgieva et al (2011), “It needs to concern the learning environment as a whole, as well as other dimensions of educational processes, such as school life and decision making, teacher education and training, curricula, languages of instruction, teaching methods and student interactions, and learning materials” (p.2). There is a need therefore for the inclusion of several perspectives and voices. Education curricula must entail learning about the culture of non-dominant groups in the society, their language and history. ‘Education in a multilingual world’ UNESCO Education Position Paper prescribes that the language of instruction is equally noble to education curricula in a multi serrated community according to (Georgieva et al, 2011, p2). For effective implementation of interculturalism as an approach to diversity, it is of great importance that intercultural education has to be disseminated to students of all levels. As Stefan (2005) noted, in the multicultural and multilingual Europe, incorporating intercultural education into the curriculum especially in the learning of foreign languages is of utmost necessity. Also, it is fundamentally important to train teacher of foreign languages so that they may teach intercultural competence in the right way. It should be noted that when fully aware of the significance of culture in language learning, teachers will often incorporate the necessary knowledge, skills and attitude into the acquisition of intercultural competence. But what is this intercultural education? According to Tormey (2005), intercultural education can be defined in two ways: Firstly, “intercultural education is a system of education which respects, celebrates and recognizes the normality of diversity in all areas of human life” (p.3). According to this definition, the system of education should create much-needed awareness on students to recognize that there are several different ways of life, customs and worldviews and that these ways of life, customs and worldviews are naturally developed. Further, this diversity does not necessarily separate us but it enriches every member of the society. Secondly, “intercultural education is an education which promotes equality and human rights, challenges unfair discrimination, and promotes the values upon which equality is built” (Tormey, 2005, p.3). In this second definition Tormey (2005) believed that not only should education respect and acknowledge all cultures, it should also create a fair ground for the growth of all culture represented in the society. Among another issue, the education needs to ensure that it does not provide any ground for discrimination whatsoever. It is greatly understood in today’s society that education offers a wide range of cultural elements – general cultures and good manners – to every child. Adili (n.d) defines intercultural education to be a process of acknowledging ourselves and our cultures in order to be able to understand other people’s culture as well (p.135). The process of intercultural education involves getting accustomed to what is right and wrong according to other people’s way of life. Portera (2008) noticed “increasing regard of

intercultural education and intercultural pedagogy as a more appropriate response to the new context of globalization and the increasing convergence of different languages, religions, cultural behaviour and ways of thinking” (p.484).

Bank (1993) asserted that education must be out of the free will and continuous. In addition, the efforts of education should be aimed at destroying to the completion point the dominant stereotyping and prejudice. It should also detect and prevent discriminations against students from different racial, ethnic, and social background (p.8). Gosovic et al (2012) claimed that intercultural education attains the qualities of education Bank prescribed. He claimed, “Intercultural education is an education that supports a diversity of cultures, promotes equality, human rights, provides equal chances, develops intercultural competences, enables interaction between different cultures while retaining identity, respect and respect for the culture of their own, minority or majority group.” With no regard to students’ ethnicity, class, religion, or sex, physical or mental status, intercultural education offer quality education to all. In fact, intercultural education changes several aspects of education; from pedagogical content, methodology to ethic and competence got form education. According to Ouellet (1991) intercultural education values and supports cultural differences and the difference that exists in all aspects of human life. Further, intercultural education inculcates intercultural sensibility and competence into the living. It also encourages interacting, understanding and dialogue between people of different cultures. Intercultural education also helps preserve cultural identity and respect. In addition, people learn to appreciate their cultures as well as the cultures of others (Ouellet, 1991). In effect, equality and human rights are promoted and discrimination and prejudice prevented.

It is not any practical to talk of education and exclude curricula. For effective implementation of education approach, efforts should be channelled to making it work in the curriculum of education of the society. Therefore, before talking of intercultural education, is fundamentally prudent that it integrates into the classroom is taken into consideration (Galante, 2014, p.54). Furthermore, the main hindrance to intercultural learning according to Galante (2014) is the inadequacy of prescriptive guidelines and detailed instructions on the teaching methods for intercultural competence (p.55). In so doing the intercultural communication is called into play. Intercultural communication has its significance in creating the distinction between the objectivity and the subjectivity of cultures with an aim of clarifying the content of intercultural studies (Galante, 2014, p.55). In this sense, as noted by Bennett & Bennett (2004), “Objective culture includes aspects such as politics, economy, food, and art, while subjective culture includes aspects related to people’s worldviews, such as values, beliefs, and behaviours. Although knowledge of objective culture can certainly increase one’s

cultural knowledge, understanding subjective culture can provide access to the differing cultural experience of others and enable mutual adaptation” (p. 150). Galante (2014) acknowledges the importance of interculturality in communicative competence (p.55). That is, interculturality acquaints students with an explorative opportunity in their bid to expand their viewpoint of the subjective cultural aspects such as beliefs, behaviours and values. Furthermore as Galante (2014) puts it, cultural awareness is integral to language teaching in the 21st century and that interculturality is one important dimension necessary for communicative competence (p.55). In essence, intercultural awareness is the representative concept of the cognitive intercultural communicative competence aspect. Intercultural awareness is thus the demonstrative understanding of the conveyance of cultures and the way of thinking and behaving of people (Chen & Starosta, 1998, p.27). With the wide reconceptualization of the communicative competence model in the recent past, intercultural communication has been greatly recognized as an important dimension of communicative competence. “Although culture and language are tightly linked and culture is generally seen as an integral dimension in language teaching, the development of intercultural awareness is often disregarded in many language learning programs because most teachers tend to know more about the target language than about its sociocultural aspects” (Galante, 2014, p.55).

Intercultural education is not only beneficial to students in their educational expeditions; it also helps build their communicative skills and abilities. According to Djordjević (2009) “when intercultural communication is integrated, the interaction between students’ native and target cultures motivates students to communicate freely in the target language without any fear of mockery because their cultural diversity is acknowledged and legitimized.” Intercultural interactions have three levels of impact on education in general. These are linguistic level (the students will learn English more successfully), sociolinguistic level (the level of cultural and intercultural awareness is raised), psycholinguistic level (student motivation and engagement are enhanced) (Djordjević, 2009). Large (2011) analyzed and conducted an empirical study on the teachers and students attitude towards interculturalism. She especially based her study on Bennet’s Developmental Model, Kramisch’s Concept of the Third Space and also Byram’s Model of Intercultural Communicative Competence. In her conclusion, she found out that it was not indeed teacher nor students who had limited concepts and understanding about interculturalism but the textbooks designed to be used for these studies were the let down since they contained very little. This is almost a similar situation in the case of Kosova.

Integration of intercultural communication information into education system can encourage improved awareness of the social and cultural aspects in trained teachers hence influences their reflection and perception of intercultural notions and methodological decision making (Dogancay-Aktuna, 2005, p.99). That is, teachers are supposed to analyze the level of intercultural competence in their students in order to be able to arrive at a conclusive decision concerning the student's ability in language and cultural learning. Therefore it is of great significance to incorporate methodology course into the training of these teachers. These courses should put into consideration the prospective sociocultural backgrounds of the potential students the teachers are likely to meet. According to Dogancay-Aktuna (2005), "a non-universalistic approach to the study of classrooms does not need to imply cultural stereotyping or simplistic labelling. What is needed is a more open-ended discussion about cultures" (p.102). More informed questions should be asked instead of dichotomizing the students in popular groups. In addition, "in learning about the underlying assumptions of discourse systems, and using them as guides in evaluating the socio-cultural appropriateness of their chosen methodology, teachers can be better equipped to provide particular groups of students with socio-culturally and educationally sensitive language pedagogy" (Dogancay-Aktuna, 2005,p.102).

Global educations seem very effective in offering students especially in the fields of engineering and technology great exposure opportunities. However, different students tend to deal with cultural diversity in their own distinct ways. This is often majorly based on their worldview and understanding of different cultures. Acknowledgement of different cultures, confronting these differences and lastly learning from the differences are the ingredients of a meaningful experience of students in the course of learning. According to Kluckhohn and Strodtbeck, with the complexity of culture, it is important to categorize it into five distinct dimensions: "human nature, man nature, time, activity, and relational value orientations" (p.11). The start point of attaining intercultural sensitivity is getting well versed with these five dimensions of culture. The human nature dimension shapes how individuals in a given society view other people they are likely to come into contact. The main nature dimension helps on to get to know the dominant beliefs about nature especially when an individual gets to work in a foreign country. When interacting with a foreign culture it is also important to understand their belief about time orientation. While getting to experience other cultures always seem feasible in the doing away with ethnocentrism, especially in students who eventually get to work with people of different cultures, the reaction of the students at the first encounter with other cultures may not be obvious. Therefore, it is often quite important that the students be exposed to intercultural education and be taught of the five dimensions of culture so that they may be aware

of the cultural difference they are likely to encounter. Thereafter, the global experience will take its course into ensuring the students culminate with others amicably.

Moreover, the UNESCO guidelines for intercultural education emphasizes on three basic principles:

The principle of respect for the cultural identity of the learner – cultural identity of the learner is held to a high esteem in intercultural education. In this approach to embracing diversity, appropriate education is provided to all students regardless of their cultural background. This is achievable in ensuring that the curriculum and learning materials are developed and implemented in a way that corresponds to the specificity of different cultures. For instance, where possible the language in use can be made consistent with the students' native language. This principle also provides for the training of teachers to familiarize with countries cultures and traditions so that it would not prove difficult to disseminate the correct cultures to the students without unnecessarily imposing other cultures on them. The principle thus provides for teachers familiarization with empirical, participatory and contextual learning (UNESCO, 2006 p139). The minority cultures are thus recognized and teachers supported in a way that they are able to master the content, methodology and materials used for the learning of other cultures. This principle also embraces diversity as a tool for learning. Therefore with intercultural education, based on this principle, a learning environment is created that is devoid of discrimination based on the cultural background as cultural differences are accorded the utmost respect (UNESCO, 2006 p139). Furthermore, this approach encourages interaction between schools and the neighbouring communities in the learning process.

The second principle is providing knowledge, skills and cultural attitude in all students (UNESCO, 2006 p139). The main objective of intercultural education is to provide all students with knowledge and skill as well as nurture their attitude in order to model them into responsible citizens in the society in the future. in accordance with this principle, UNESCO prescribes that there should be equitable opportunities for all students to access education. In addition, the conditions in the institutions should be fair across all cultural divides. Intercultural education advocates for the provision of education to both the majority cultures and the minority cultures using the curriculum, books and other learning materials. Therefore, different cultural systems are incorporated into the educations through the representation of knowledge from different cultures. Through this principle, UNESCO advocates for “clearly defined and accurate assessment of students' achievements (knowledge, skills, attitudes and values); Application of an appropriate language of learning which enables each student to communicate (in the language) and in the official language of the country

and in one or several world languages; Adequate education and professional upgrading of teachers” (UNESCO, 2006 p.139).

The final principle according to UNESCO is the principle of respect, understanding and solidarity. While intercultural education provides for cultural knowledge, skill and attitude to all students, it is within its expectations that the students contribute to the respect, understanding thus enhancing solidarity among individuals and ethnic, social and cultural groups and even nations. This is achievable by “not only incorporating respect and understanding of cultural diversity into the curriculum but also encouraging global dependence amongst people, developing awareness of rights and obligations, understanding of the need for solidarity and cooperation” (UNESCO, 2006 p.141). Also, the application of appropriate teaching and learning techniques, developing ways of communication and cooperation outside culture, getting acquainted with the foreign language knowledge and advancing ones culture to the world and applying appropriate teacher training and permanent teacher education for that matter are the key to the success of intercultural education (UNESCO, 2006 p.141). Despite the widespread and massive acknowledgement of intercultural education across the globe especially in the international documents, it is unfortunate the when it comes to the practice and application there are still wide scale issues pending to be resolved (Georgieva et al, 2011, p.18). Most of these international documents are often less known or simply ignored when it comes to teaching and education with regards to shaping the standards of reality. In their juxtaposition of multicultural education and intercultural education, Georgieva et al (2011) claim that “Multicultural education uses learning about other cultures in order to produce acceptance, or at least tolerance, of these cultures. Intercultural Education aims to go beyond passive coexistence, to achieve a developing and sustainable way of living together in multicultural societies through the creation of an understanding of, respect for and dialogue between the different cultural groups” (p.18). If indeed interculturalism is a concept or a policy for achieving tolerance in diversity, then intercultural education is the tool for its realization. This is because, through intercultural education, the young generations of the multiple serrated societies are the target for change.

2.4 What culture is more appropriate to be taught, Big “C” or little “c”?

The contemporary trends in the teaching of languages dictate that culture has to be integrated into classrooms. However, it is debatable whether the definitions of culture inherited from the professionals are well suited for students. According to Chaves (2002), different scholars define culture differently. For instance, Herron et al and Cottenet-Hage had a mention of the big “C” and little “c” cultural learning. Galbreath Jernigan and Moore defined culture in terms of deep and

surface culture and Kramsch talked of anthropological and sociological perspective versus the history of civilization (p.129). In their definition and in the categorization of cultures Herron et al aligned products of culture with big “C” while the practice of culture with little “c” (Spangler & York, 2002, p.756). The study of culture doesn’t just entail artistic expressions, it stretches the limits but still lay emphasis on the personal side of the culture - ‘the distinctive life-way of a people’ – according to Brooks (Orlova, 2003, 180). There exist two conventionally accepted approaches to learning cultures. The two are capital ‘C’ (Big ‘C’) and small ‘c’ (little ‘c’) (Orlova, 2003, 180). “The big C domain represents a set of facts and statistics relating to the arts, history, geography, business, education, festivals and customs of a target speech society. It is, by nature, easily seen and readily apparent to anyone and memorized by learners, and has been utilized heavily by many L2/FL/ELT language practitioners to teach a target culture whereas the little ‘c’ refers to the invisible and deeper sense of a target culture (that is, the mainstream socio-cultural values, norms and beliefs, taking into consideration such socio-cultural variables as age, gender and social status). It is particularly essential, chiefly because certain ways of thinking, behaving and using a language are a direct result of socio-cultural values, norms, beliefs, and assumptions” (Kang-Young, 2009, p.78). The bigger question however according to Clandfield (2008) is which culture should be taught in the classroom. The big C culture that entails in its literature, music, film and symbols or the little c that involves customs, institutions and everyday life (p.4). According to Kramsch (1993), learning of cultures entails interpretation of the cultural aspects. From the sixth decade of the 20th century onwards, much attention has been given to cultural teaching as part of language learning. There has thus been a great shift towards the teaching of small ‘c’ culture from what used to be the conventional big ‘C’ cultures. However, scholars are still at work to harmonize the physical and emotional needs of foreign cultures in order to make them less threatening (Kramsch, 1993, p.224). In his definition, Raymonde (1988) claimed that culture is the logic by which he orders the world. He further claimed that part of the logic is the ‘tacit, invisible’ that is “everything that goes without saying” (Raymonde, 1988). Moran and Patrick (2001) asserted that irrespective of whether culture is of the foreign language or the second language. With no regard to whether it is within the classroom or outside the classroom, whether taught by people or read in the books, the culture at its best should be a lived experience. Thus it is better when encountered at a personal level (p.3). On the same note, Herron et al (1999) use little ‘c’ to imply cultural elements that concern human behavioural patterns such as social knowledge of a language system. On the other hand, they use big ‘C’ to refer to products of cultural practice such as cultural achievements and institutions (p. 519). According to Kang-Young (2009) little “c” is essential in determining the norms appropriate for polite language use in the target culture language. Therefore, skills learnt from the little c cultures are essentially

important for the understanding of the interaction of members of a particular group or community. According to Chastain (1988), big “C” culture also referred to as large or capital “C” culture focuses on the products and contribution of people who stand tall in a society (p.303). Capital “C” is inclusive of the “politics, economy, history, literature, fine arts, sciences and geography” (Chastain, 1988, p.303). The fitters of big “C” category incorporate the recognition and explanation of “geographical monuments, historical events, major institutions (administrative, political, religious, educational, etc.), and major artistic monuments” (Lafayette, 1997). On the contrary, the routine way of life (daily living) such as food, holiday, lifestyle customs and values has become well known as the little “c” (Tomalin & Stempleski, 1993, p.6; Pulverness, 1995, p.9). Lafayette (1997) records his agreement to the definition of little “c” claiming that it includes “recognizing and explaining everyday active cultural patterns such eating, shopping and greeting people; every passive pattern such as social stratification, marriage and work; and acting appropriately in common everyday situations.”

When it comes to which culture to teach in the classroom set up, it has never been an easy decision to make for the teacher. With the growing levels of diversity in the classrooms, it is increasingly become more difficult to decide. As a matter of fact, a culturally diverse class has several different cultures which interculturalism dictates that should be respected and acknowledged. Spangler and York (2002) designed a study to determine a way of attracting many students into the classroom. This was at a time when the United States was faced with declining enrollment of students in foreign language classes (especially the French classes) (p.756). in their insight Spangler and York (2002) endorsed Kramsch finding which had the claim that “foreign language educators often disregard the animated debate surrounding the teaching of culture (big C vs. little c, commonalities vs. differences, C1 vs. C2 as point of departure) when it comes time to design a course, preferring instead to conduct polls to determine student needs” (p.756). Kramsch had proposed that it would be better when choosing a better culture to teach, a teacher chooses what would spark students interest (Spangler & York, 2002, p.756). Taking this into consideration, Spangler and York (2002) designed a course that capitalized on the interest of the French students (p.756). “They used the students' knowledge of the most popular tourist destination in the world, often in the form of little c (food, fashion, modes of life), to move to big C with the imaginary vision of painters, architects, writers, and filmmakers” (Spangler & York, 2002, p.756). according to Steele and Suozzo as cited by Spangler and York (2002), as a way of fusing little “c” and big “C”, students often recognize and interpret linguistic and nonlinguistic symbols in the context of culture (p.756). The success of this course lies in the “pedagogical philosophy that while cultural knowledge is an integral part of communicative

competence, the converse is not necessarily true. Much can be learned about a cultural heritage by those with little or no competence in the language of that culture” (Spangler & York, 2002, p.756).

2.5 Related studies

Many organizations and individual scholars have conducted studies similar or almost similar to this study. However, even with the many varying from community to community and from country to country, there are hardly any researches that apply absolutely to Kosova case. This may be because of the fact that every community is unique. In order to achieve accuracy and reliability, there is a need to have a research and survey which mainly focus on Kosova and its people for a longer time. This will also help in the development of education curriculum. However, amongst the studies from the other communities and global landscape that may apply to Kosova are:

- Mini guide to planning school actions by UNESCO (1996)

In this study, UNESCO (1996), intercultural education is discussed at length. Ideas and examples of a well-organized intercultural class have been given in the study. In the study, it is asserted that the main objective of the international commission on education in the 21st century should be to impart knowledge aimed at completion of tasks and learning on a harmonious coexistence with other people who are from a cultural background. Also, it should help people develop a skilled and smart personality.

It is the same aims that the UNESCO (2006), Guidelines on Intercultural Education emphasizes. UNESCO (2006) lays emphasis on three basic principles. These are:

“Intercultural Education respects the cultural identity of the students by providing culturally appropriate and responsive quality for all.

Intercultural Education provides all students with the cultural knowledge, skills and attitudes they need to active and responsible citizens of society.

Intercultural Education provides all students with the cultural knowledge, skills and attitudes that enable them to contribute to the respect, understanding and solidarity among individuals, ethnic, social and cultural groups and nations” (UNESCO, 2006).

- The basic manual for educators and teachers

In this study, several chapters on the definition of multicultural and intercultural education, teachers’ competence intercultural understanding as well as the art of being interculturally sensitive have been recorded. Further, intercultural communications, as well as barriers to cultural communication, have

been discussed at length. The larger part of the study majorly emphasizes on upper secondary school workshop. The study also collects texts and ideas on how to work with students, especially from diverse cultural backgrounds. In the workshop, students are made familiar with several facets of interculturalism such as the feeling of belonging and identity, human rights and a sense of behavioural responsibility, dialogue and conflict resolution. The students also learn the distinguishing factors and similarities with regard to discrimination and equality.

- UNESCO Guidelines for Intercultural Education

In this study, the term “minority culture” is extensively used not necessarily to refer to the numerical disadvantage but to mean the marginalized or vulnerable groups. According to this study, the minority culture is the culture that lives in the shadow of the majority culture. The non-dominant position they occupy is as a result of a qualitative dimension associated with cultural and socioeconomic traits of a community. These traits are the distinguishing factors that delineate their lifestyle from the lifestyle of the more dominant in the society.

- Amy Gutman, Multiculturalism, Examining the Politics of Recognition

Commenting on Haberman's statement “Once we take this internal connection between democracy and the constitutional state seriously, it becomes clear that the system of rights is blind neither to unequal social conditions nor to cultural differences,” Gutman (1994) argued that it is important for people to understand themselves as the writers of law, therefore all people must be equal under the law (p.ix). Gutman (1994) sought to know if people who differ in the moral perspective were able to reason in a productive and ethically understandable way. Gutman (1994) intones that the answer to the question lies squarely in education and as a matter of fact, learning institutions should be at the forefront of pushing for individual and community dialogue on human values. Gutman (1994) quotes the president of Princeton University, Harold T. Shapiro who advised the universities “not to proclaim a set of doctrines for society, but rather to ensure that students and faculty keep the important problems of our humanity before us—and always keep up the search for alternatives.” (p.xiv). In her earlier works Gutman (1990) had stated that “our lack of identification with institutions that serve public purposes, the impersonality of public institutions, is the price that citizens should be willing to pay for living in a society that treats us all as equals, regardless of our particular ethnic, religious, racial, or sexual gender. And therefore public institutions need not—indeed should not—strive to recognize our particular cultural identities in treating us as free and equal citizens” (p3). Additionally, Gutman (1994) mentioned the idea that Herder had noted that all of

us have unique ways of being human that are original to us (p.4). Therefore each person has his or her measures that should be respected and preserved.

3 CHAPTER III: RESEARCH METHODOLOGY

The study was completed by using the quantitative research approaches, the data were collected from all 7 ESL textbooks currently in use in Kosova as well as from high school students' questionnaire.

3.1 The Purpose of the Research

The English language textbooks were analyzed in order to determine if the elements of source cultures have been included. Furthermore, if there were common themes, categories and types of culture in both ESL textbooks of the same school year. The purpose of this study would be using of the findings to design additional ESL textbooks with mainly reading and listening tasks for each school year with many elements of source cultures.

Furthermore, the purpose of this research is to determine at what stage of intercultural competence were students from all four communities, Albanian, Bošnjak, Serb and Turk, as well as, what were their preferences toward various aspects of life. Also, how can didactics and ESL language teachers contribute to intercultural education taking in consideration students' English language proficiency which was determined by the tests.

3.2 Research Objectives:

- finding out level of intercultural competence,
- studying the fields of interests of the high school students in order to meet common interests and
- using these mutual points as themes in course material, lessons, and for designing ESL textbooks.

3.3 Research Questions:

Questions which should be answered with this research:

- What is the intercultural level of textbooks in secondary and high schools in Kosova?
- What is the level of intercultural competence of the students?
- Do the students have similar preferences toward particular aspects of life?
- What is the level of students' English language proficiency?

3.4 Research Hypotheses:

- The course books at secondary and high schools do not have any significant parts of cultural features of any of communities in Kosova.
- All students from the high schools in Kosova have similar interests in particular aspects of life.
- All students from particular communities have low level of intercultural competence.
- The level of English language proficiency is lower than expected according to current EL textbooks.

3.5 Participants

For this study, research participants were high school students from 12 high schools. The total number of students that took part was 855. The students were explained about this research, they agreed to take participate and they showed determination to successful completing of the research:

- 316 Albanian students: 142 students from the 10th grade, 147 students from the 11th grade, 27 students from the 12th grade.
- 171 Serb students: 48 students from the 1st year, 57 students from the 2nd year, 46 students from the 3rd year, 20 students from the 4th year.
- 245 Turkish students: 95 students from the 10th grade, 73 students from the 11th grade, 77 students from the 12th grade.
- 123 Bošnjak students: 77 students from the 10th grade, 18 students from the 11th grade, 28 students from the 12th grade.

The participants of this study were 855 students of the high schools in Kamenica, Gjiilan, Firaja, Shterpce, Ferizaj, Shillova, Peja, Dragash, Prizren and Mamusha attended by Albanian, Bošnjak, Serb, Turk students.

- The participants were students of 2 high schools in Kamenica, one attended by Albanian students, 27 of them were the 10th grade students precisely 9 male and 17 female students, 13 of them were the 11th grade students, 6 male and 7 female students and other school was attended by Serb students, 8 from the 1st year, 4 male and 4 female; the same was with the 2nd year students and there were 7 the 3rd year students, 2 male and 5 female.

- There was 1 high school in Gjilan attended by Albanian and Turk students, there were 33 Albanian students in the 10th grade, 12 male and 21 female, also there were 34 Albanian students from the 11th grade, 17 male and 17 female students; furthermore there were 4 Turk students from the 10th grade 1 male and 3 female as well as 3 female students from the 11th grade.
- The other participants were Serb students from high school in Shillova, there were 21 students from the 1st year, 10 male and 11 female students; there were 28 students from the 2nd year, 17 male and 11 female students; additionally there were 14 students from the 3rd year, 9 male and 5 female; there were 15 students from the 4th year, 9 male and 6 female.
- There were Albanian students who attended the high school in Peja, 27 students from the 10th grade 13 male and 14 female students; there were also 30 students from the 11th grade, 10 male and 20 female students.
- In Dragash, only Boshnjak students participated in the research, though the Albanian students also attended that high school. There were 17 students from the 10th grade, 10 male and 7 female students; there were 18 students from the 11th grade, 8 male and 10 female students as well as 9 students, 8 male and 1 female students.
- In Prizren, Albanian, Boshnjak and Turk students attended the same high school, participants of the research were 37 Albanian students from the 10th grade, 12 male and 25 female students; 40 Albanian students from 11th grade, 13 male and 27 female, and 30 Boshnjak students from the 10th grade, 17 male and 13 female students and 19 students from the 12th grade, 12 male and 7 female students. There were 28 Turk students from the 10th grade, 14 male and 14 female students; additionally there were 26 Turk students from the 11th grade, 16 male and 10 female students and 46 Turk students from the 12th grade, 20 male and 26 female students.
- In the high school in Mamusha, there were 63 Turk students from 2 classes of the 10th grade, 36 male and 27 female students; there were 44 Turk students from 2 classes of the 11th grade, 22 male and 22 female students and 31 Turk student from the 12th grade, 20 male and 11 female students.
- There were 19 Albanian students from the high school in Firaja, 8 male and 11 female students and 30 Albanian students from the 11th grade, 16 male and 14 female students.
- The high school in Shterpce was attended by Serb students. There were 19 students from the 1st year, 5 male and 14 female students; in the 2nd year class, there were 21 Serb students, 8 male and 13 female students and there were 25 Serb students from the 3rd year, 10 male and 15 female students.

- In Ferizaj, participants were 27 Albanian students from the 12th grade, 12 male and 15 female students.

The total number of the participants of this research was 855:

- 316 Albanian students, 142 from them were 10 grade students, 147 were eleventh grade students and 27 were twelfth grade students.
- 171 Serb students, 48 of them the first year, 57 second year students, 46 the third year students and 20 the fourth year students.
- 245 Turk students, 95 of them tenth grade students, 73 the eleventh grade students and 77 the twelfth grade students, as well as
- 123 Bošnjak students, 77 of the tenth grade, 18 from the eleventh grade and 28 from the twelfth grade. From each school, one class participated; ages of the students were 15 to 18 years old.

3.6 Instruments

This research was conducted with the following instruments:

- *The content analysis* was conducted in order to explore nature of categories and types of culture and tasks in English textbooks in-use at high schools in Kosova. There were two categories of English language textbooks for high schools: Textbooks approved by Ministry of Education of Serbia used at high schools attended by Serb and Goran students and textbooks approved by Ministry of Education of Kosova attended by Albanian, Turk and Bošnjak students.
- *Comparison of particular books for each school year* in order to find common themes which can be used as initial point in ESL textbooks designing.
- *Anonymous questionnaire part one* contained 10 questions which determine students' preferences toward sports, hobbies, travel destination, entertainment, as well as their ideas for future of Kosova. This part of questionnaire served me to gather relevant information from Albanian, Serb, Turk and Bošnjak students which will be used in designing of ESL textbooks. Only 5 answers with most same preferences were taken in consideration.

- *Anonymous Questionnaire part two* was used to gather information about the students in order to determine their level of intercultural sensitivity. The questionnaire part two contained 10 questions.
- *English language test* helped me to understand and compare what level of English language proficiency were students from all four ethnicities. There were 20 questions and maximum points were 20.

3.7 Content analysis/Semiotic analysis

Content analysis of units' themes taught in those units in textbooks:

- NEW HEADWAY, PRE-INTERMEDIATE for the 10th grade of the high school
- NEW HEADWAY, INTERMEDIATE for the 11th grade of the high school
- NEW HEADWAY, UPPER-INTERMEDIATE for the 12th grade of the high school
- IMPROVING ENGLISH for the 1st year of the high school
- ENGLISKI JEZIK for the 2nd year of the high school
- ENGLISKI JEZIK for the 3rd year of the high school
- ENGLISKI JEZIK for the 4th year of the high school

The textbooks used in Kosova high schools that work based on Kosovo Curricula were Oxford publications. They were New Headway. There were two editions used in Kosova, the third and fourth edition. The third edition was used by various high schools while the fourth edition was used by the Linguistic high schools. They were published by Oxford University Press in 2009 - 2012. I analyzed the fourth editions books since they were newer and gradually the fourth edition would be used at all high schools.

- *NEW HEADWAY Pre-Intermediate* the fourth edition, written by John and Liz Soars, printed in 2012.
- *NEW HEADWAY Intermediate* the fourth edition, written by John and Liz Soars, printed in 2009.
- *NEW HEADWAY Upper-Intermediate*, written by John and Liz Soars, printed in 2009.

The CDs were also available.

The textbooks used in Kosova high schools that work based on Serbian Curricula are local textbooks, written and edited by a group of Serbian professors. They were:

IMPROVING ENGLISH book for the 1st year written by Katarina Kovačević and Gordana Marković, edited by Jonathan Pendlebury, printed 2007 (new copy 2013).

ENGLISH LANGUAGE book for the 2nd year written by Ljiljana Matić and Katarina Kovačević edited by Tatjana Kostic, printed 1991 (new copy 2013)

ENGLISH LANGUAGE book for the 3rd year written by Ljiljana Matić and Katarina Kovačević edited by Tatjana Kostic, printed 1991 (new copy 2012)

ENGLISH LANGUAGE book for the 4th year written by Ljiljana Matić and Katarina Kovačević edited by Tatjana Kostic, printed 1991 (new copy 2015)

The CDs were also available.

Criteria of cultural contents used for this study were taken and adopted from Jing Xiao (2010, p38). All themes in the cultures, precisely, target culture as well as source and international cultures were divided in *Big C* and *Little c* cultures.

Table 2: Analysis criteria of cultural contents

Unit Task	Target Culture		Source Culture		International Culture		Culture Free
	Big C	Little C	Big C	Little C	Big C	Little C	

Coding guidelines for *Big C* (see T.3) and *Little c* (see T.4) culture were taken and adapted from Jing Xiao (2010, p39-40). Though this guideline covers the most fields of culture, there was a lack of information, for example, I classified movies into Arts.

Table 3: Coding guidelines for the nine themes of *Big C* culture

Themes	Definition	Examples
Politics	The activities involved in getting and using power in public life, and being able to influence decisions that affect a country or a society	Legal provision
		Political policies
		Acts of governments
		Activities of leaders of countries
		International conferences and affaires on political

		issue
Economy	The relationship between production, trade and the supply of money in a particular country or region	Introduction of enterprises
		Activities of enterprises
		Businesses in a country
		Statistical data of consumptions
		International economic issues
History	All the events that happened in the past, the past events concerned in the development of a particular place, subject	History of a university
		History of farming and agriculture of a country or a region
Geography	The scientific study of the earth's surface, physical features, divisions, products, population	Geographical description of a university
Literature/Art	<p>Literature: pieces of writing that are valued as works of art, especially novels, plays and poems</p> <p>Art: the use of imagination to express ideas or feelings, particularly in painting, drawing or sculpture</p>	Paintings
		Sculpture and decorative arts
		Textiles and costumes
		literature
Social norms	The behavioral expectations and cues within a society or group. When and where it is appropriate to say certain things, to use certain words, to discuss certain topics or wear certain clothes, and when not to	Advice for interviewees
		Using the appropriate questions when carrying out a management assessment
		The most important contents which should be included in a resume
Education	A process of teaching, training and learning, especially in schools or colleges, to improve knowledge and develop skills	Organization of education system
		Curriculum, courses, subject descriptions
		Education structure
		Educational institutions and organizations
Architecture	The art and study of designing buildings, the design or style of a building or buildings	Great architectural products or works

		A method or style of building
		Designing and building structures
Music	Sounds that are arranged in a way that is pleasant or existing to listen to. People sing music or play it in instruments	Types of modern music
		Traditional and classical music
		Music appreciation
		Introduction to great musical works

Table 4: Coding guidelines for the seven themes of *Little c* culture

Themes	Definition	Description
Food	Things that people or animals eat; a particular type of food	Dietary characteristics
		Etiquette when people eat
		Types of food
Holiday	A day when most people do not go to work or school, especially because of a religious or national celebration	Origin, purpose and significance of the holiday
		Symbols and signs of the holidays
		People's particular activities on the holiday
Lifestyles	The way in which a person or a group of people lives and works	Daily routine schedule
		Interpersonal interaction and social activities
		Activities and styles of family life
		Styles of entertainment, consumption and fashion
Customs	An accepted way of behaving or of doing things in a society or a community	Wedding ceremony traditions
		Invitation card traditions
Values	Beliefs about what is right and wrong and what is important in life	Identifying what is good, beneficial, useful, beautiful, desirable, appropriate, etc. Both

		positive or negative values are involved
		Values for love, life and jobs
		The new ethics, suggestions on better ethics
		Feminism and women's status in modern society
Hobbies	Activities that you do for pleasure when you are not working	TV program Preferences
		Reading books
Gestures/ body language	A movement that you make with your hands, your head or your face to show a particular meaning	Body posture, gestures, facial expressions, and eye movements. Humans send and interpret such signals subconsciously.
		The signals from the above aspects which provide clues as to the attitude or state of mind of a person

The example of examining and analyzing of Unit 3 of Headway Pre-Intermediate and Unit 1 of Improving English book for the first year, are shown below, Table 5, 6 and Table 7, 8 as well as Table 28-34 in Appendices 5-12. All other textbooks and units were examined on the same way.

Table 5: Examining Table for Unit 3 The New Headway Pre-Intermediate the fourth edition

Unit 3 Tasks	Content summaries	Theme	Category
Task 1	Walking the Amazon	Lifestyle	International Amazon
Task 2	About Cho	Lifestyle	International Amazon
Task 3	Ed's blog	Lifestyle	International Amazon
Task 4	The news	Lifestyle	International Russia, France, Target USA
Task 5	The flight attendant who lost his cool	Lifestyle	Target USA
Task 6	Vocabulary	/	Culture free
Task 7	Saying when	Social norms	Target GB

The examining table consists of 4 columns. In the first column are placed reading and listening tasks and vocabulary. In the second column are placed titles of the texts. In the third column are placed themes of the texts and finally, in the fourth column are placed categories of the culture of the particular texts. For example, if the text is about history of the schools in Kosova, it belongs to

category of history. If the text is about behavior of students and/ or teachers at school, it belongs to category of social norms. If the text is about way of living of students or teachers, it belongs to category of lifestyle. If the text is about the subjects, rules or achievements of the school, it belongs to category of education. Furthermore, if the vocabulary in the unit is general vocabulary for that unit, I did not take it in consideration. I took in consideration only vocabularies of the particular texts.

Table 6: Analysis of cultural content in Unit 3 The New Headway Pre – Intermediate the fourth edition

Unit 3 Task	Target Culture		Source Culture		International culture		Culture free
	<i>Big C</i>	<i>Little c</i>	<i>Big C</i>	<i>Little c</i>	<i>Big C</i>	<i>Little c</i>	
Task 1						Lifestyle	
Task 2						Lifestyle	
Task 3						Lifestyle	
Task 4		Lifestyle				Lifestyle	
Task 5		Lifestyle					
Task 6							Free
Task 7	Social norms						

The analyzing table consists of 5 main columns, and each category of the culture consists of 2 sub columns. In the first column are placed tasks of the particular unit. In the second main column is placed target culture with two sub columns one for *Big C* and other for *Little c* culture. In the third column is placed source culture with two sub columns one for *Big C* and other for *Little c* culture. In the fourth column is placed international culture with two sub columns one for *Big C* and other for *Little c* culture. In the fifth column are placed culture free texts.

Table 7: Examining Table for Unit 7 *English Language* for the second year

Unit 7 Tasks	Content summaries	Theme	Category
Task 1	He Had Escaped Death	Literature	Target USA
Task 2	Expressing certainty and Uncertainty	Social norms	Target GB
Task 3	Pearl Harbor	Art/Movie	Target USA
Task 4	After the Battle	Literature	Target GB
Task 5	Can War be Abolished	Literature	Target GB
Task 6	Hiroshima vows to keep A-bomb memory	Lifestyle	International Japan

Table 8: Analysis of cultural content in Unit 7 *English Language* for the second year

Unit 7 Task	Target Culture		Source Culture		International Culture		Culture Free
	<i>Big C</i>	<i>Little c</i>	<i>Big C</i>	<i>Little c</i>	<i>Big C</i>	<i>Little c</i>	
Task 1	Literature						
Task 2	Social norms						
Task 3	Art						
Task 4	Literature						

Task 5	Literature						
Task 6						Lifestyle	

3.8 Comparison of contents

Comparison of cultural contents of reading and listening tasks in textbooks from the particular school years was conducted. On this way the mutual cultural contents from particular books could be determined.

- Headway Pre-Intermediate textbook was compared with Improving English.
- Headway Intermediate textbook was compared with English Language for the Second Year textbook.
- Headway Upper Intermediate was compared with English Language for the Third Year and English language for the Fourth Year.

Total numbers of tasks, amount of *Big C* and *Little c* cultures in particular textbooks were compared as well as themes of the units.

3.9 Questionnaire Part One

Questionnaire Part One contained 10 questions which determine students' preferences toward sports, hobbies, entertainment, travelling as well as their attitude toward Kosova. This part of questionnaire served me to gather relevant information from Albanian, Serb, Turkish and Bošnjak students that will be used in designing of ESL textbooks. The Questionnaire contained the same questions for all ethnicities, but was written in their language. Only 5 answers with most same preferences were taken in consideration.

The first question "How old are you?" served me to find out ages and gender of participants. This information was needed in order to determine who the participants of the research were, their age and gender. Since all students were teenagers, from different stages of adolescence it is important to know their age and opinion in order to predict their seriousness and determination toward their goals. Furthermore, younger teenagers are more vulnerable to influence of their environment as well as of teachers, while older teenagers ask for facts and have to be persuaded with healthy sense of reasoning. This fact can be used by designing a strategy for increasing of intercultural sensitivity of the students.

Answers to the second question *What would you like to work after finishing the school?* were supposed to show how open to new possibilities and challenges students were. How far do they dare to imagine their future? The more exotic the professions were there was more readiness for challenges. This information would be used in designing the texts for English language lessons which will cover students' favorite jobs, but also the jobs needed for enforcing Kosova's economy.

Answers to the third question *What is your hobby?* were supposed to show mutual interests of all ethnicities and their personality, are they calm, enthusiastic, with temper or depressive. According to their answers the lessons about free activities can be designed.

Answers to the forth question *What is your favorite singer or group?* were supposed to show mutual interests of all ethnicities that can be covered in texts for English language lessons.

Answers to the fifth question *What is your favorite sport?* were supposed to show mutual interests of students of all ethnicities that can be covered in texts for English language lessons.

Answers to the sixth question *What places would you visit?* were supposed to show how open were students to multiethnic, modern places where globalization of economy and society already took place. Furthermore, if they were more interested in places where the history, customs and undeveloped economy keeps people distanced from modern life and in bounds of past what can be disadvantage for developing of intercultural competences by students.

Answers to the seventh question *If you were a president, what would you change?* were supposed to show students' personal opinion about Kosovo. This information will be used in order to address the problems in texts for English language lessons and encourage discussion about problem solving.

Answers to the eighth question *If you could, in what century would you live?* were supposed to show students' attitude toward the time they are living in. All students from the study learn History at school, and sometimes they develop romantic feelings for some period of their ethnicity's history. This can be challenging since the past was with many wars, hostility between different ethnicities, but answers were supposed to lead me to design strategy which will awake students' interests in living in contemporary Kosova.

Answers to the ninth question *What TV programs you frequently watch?* were supposed to show mutual interests of all ethnicities that can be used in texts for English language lessons.

Answers to the tenth question *Which social networks you frequently use?* were supposed to show mutual interests of all ethnicities. Information from those social networks will be used in texts for English language lessons, since most of students will be familiar with that information.

3.10 Questionnaire part two

Anonymous Questionnaire Part Two helped me to gather information about the students in order to determine their level of intercultural sensitivity. The questionnaire part two contained 7 statements and 3 questions. The statements were designed 4 Multiple-Choice Items assessment and 6 Situational Judgment Tests Items. The students were supposed to circle the right answers according to their opinion. The questionnaire was the same for all ethnicities, but it was written in their language.

The 11th statement *I speak ___language.* Is an example of Multiple-Choice Items (Corbitt, 1998). Students could choose more than one language. The options were *English, Albanian, Serbian, Turkish, RAE community language.* Replies on this statement were supposed to show how many other languages the students speak. If they know other than their own language, it means they know also something about that culture. It would be one step toward the increasing of intercultural competence.

The 12th statement, *I would rather live in a town where the majority of population is ___,* was an example of Situational Judgment Tests (Whetzel & McDaniel, 2009). Students could choose more than one town. The options were towns where the majority of population was *Albanian, Serbian, Bosnian, Turkish and RAE community.* Replies on this statement were supposed to show students attitude toward other ethnicities that live in Kosova, furthermore to show the possibility of joint living with other ethnicities. The word *rather* was used in this statement to enable the students to choose the answer they really mean and not politically correct answer, since *rather* de-emphasize the strictness of the statement. So, it gave them opportunity to decide as “this is my choice, I would rather, but it does not mean I have to”. Additionally, replies on this statement were supposed to show what other ethnicity was preferred by particular ethnicity. This data would be used for initial communication.

The 13th statement, *I would work with other ethnicities at the same place.* was an example of Situational Judgment Tests (Whetzel & McDaniel, 2009). Students could choose one of three answers: *Yes, Maybe, No.* Replies on this statement were supposed to show if there was possibility for students, after they complete the school to work in the towns with majority of other ethnic groups.

The 14th statement, *I do not mind having dinner in _____ restaurants.*, was an example of Situational Judgment Tests (Whetzel & McDaniel, 2009). Students could choose more than one restaurant. The options were restaurants of *Albanian, Serbian, Bosnian, Turkish, RAE community*. Replies on this statement were supposed to show who the students trust. Since no one goes to eat in any hostile environment, from the answers it could be concluded who do they consider friendly, furthermore, *dinner* was chosen since it is evening time and quite dark, so that students were supposed to choose places where they feel safe.

The 15th statement, *If I met persons of other ethnicity and I know their language, I would greet them in _____.*, was an example of Situational Judgment Tests (Whetzel & McDaniel, 2009). Students could choose one of the three options which were *Their Language, English Language* or *My Language*. Replies on this statement were supposed to show who the students respect. Since greeting was actually showing respect to the person you met, if you know the language of that person, but anyway greet him/her with your language it can be considered as lack of respect.

The 16th statement, *If I worked with persons of other ethnicity and I know their language, I would talk to them in:*, was an example of Situational Judgment Tests (Whetzel & McDaniel, 2009). Students could choose one of the three options which were *Their Language, English Language* or *My Language*. Since working place is the place where someone spends at least 8 hours per day, it is supposed to be nice place with positive atmosphere. Replies on this statement were supposed to show were the students willing to contribute to it showing readiness for joint actions and living.

The 17th statement, *I do not mind attending the same school with:*, was an example of Situational Judgment Tests (Whetzel & McDaniel, 2009). Students could choose more than one option. The options were schools attended by mostly *Albanian, Serbian, Bosnian, Turkish, RAE community students*. Replies on this statement were supposed to show the attitude of particular ethnicity toward other ethnicities. I used expression *do not mind* in order to de-emphasize the question in order to enable students to reply what they mean and not politically correct answer.

The 18th question, *Do the current English course books apply in the texts cultural features of your community?*, was an example of Multiple-Choice Items (Corbitt, 1998). Students could choose *Yes, Maybe* or *No* answer. Replies on this statement were supposed to show the students opinion about their current ESL textbooks, even if the real answer I got by textbook analyzes.

The 19th question, *Would you rather learn from English course books where are cultural features of communities which live in Kosova applied?*, was an example of Multiple-Choice Items (Corbitt,

1998). Students could choose *Yes*, *Maybe* or *No* answer. Answers on this question were supposed to show if my idea on additional textbooks with cultural features of ethnicities that live in Kosova will be applicable according to students opinion and also will they accept it as a learning tool.

The 20th question, *Do you think that English language should be official language in Kosova?*, was an example of Multiple-Choice Items (Corbitt, 1998). Students could choose *Yes*, *Maybe* or *No* answer. Answers on this question were supposed to show students attitude toward English language and its position in compare with official languages in Kosova.

The points which determine the level of intercultural sensitivity were sums of averages of answered questions 11 – 20. They were calculated for each school year and each ethnicity separately. The maximum points were 30, and the points supposed for each intercultural level of competence are as following:

Integration	28.01 - 30
Adaption	24.01 – 28
Acceptance	20.01 – 24
Minimizing	16.01 – 20
Defense	12.01 – 16
Denial	10 – 12

Calculation of the answers was completed as following:

- Q11 their own culture 1 point; their own and 1 other culture 2 points; more than 1 other culture 3 points
- Q12 their own culture 1 point; their own and 1 other culture 2 points; more than 1 other culture 3 points
- Q13 YES 3 points; MAYBE 2 points; NO 1 point
- Q14 their own culture 1 point; their own and 1 other culture 2 points; more than 1 other culture 3 points
- Q15 a) 3 points; b) 2 points; c) 1 point
- Q16 a) 3 points; b) 2 points; c) 1 point
- Q17 their own culture 1 point; their own and 1 other culture 2 points; more than 1 other culture 3 points
- Q18 YES 3 points; MAYBE 2 points; NO 1 point
- Q19 YES 3 points; MAYBE 2 points; NO 1 point

Q20 YES 3 points; MAYBE 2 points; NO 1 point

Bennett's model with two main stages of interculturalism was used to determine the level of intercultural sensitivity: Ethnocentrism and Ethnorelativism, which are divided in different sub-stages as following:

The sub-stages of ethnocentrism

1 The denial of difference: *Their own view of the world is only possible!
The behavior of members is neglect, ignorance or indifference to cultural differences.*

It occurs in adult persons in culturally homogeneous communities that did not have much or no contact with members of other cultures.

Depending on the severity of the rigid understanding there are two levels of denial of difference:

- **Isolation:** *Individuals imposed environmental circumstances in which they had no opportunity to establish relationships with members of different cultures.*
- **Separation** *willful separation from members of different cultures because they consider it's better for their development and the development of the society where they belong.*

2 Defense of the differences: *People in this stage are perceived cultural differences, but they are perceived as a threat to the identity, so they fight against them.*

A characteristic feature of this stage is the existence of stereotypes about members of other cultures and simplified thinking in the categories of "us-them".

The extreme form of defense is racism and all other forms of racial (or ethnic) based "isms."

There are three types of defense:

- **Superiority:** the tendency to be compared with other cultures emphasize and exaggerate the positive characteristics of their own, not necessarily belittling of other cultures. The Government believes that the way of life of a given culture should be a "model" for the rest of the world. An example of modernization in which the superior position occupied by the Western countries, while others are harder to reach their model.
- **Disdain:** people treat other cultures as inferior, using insulting language in their description and apply negative stereotypes of the other cultural groups. Extreme is a form of Nazism and the Ku Klux Klan.
- **Turning the opposite:** a person of another culture is perceived as superior, and their own looks with disdain and sense of alienation. Therefore, the combination of positive and negative evaluations of other valuation own cultural group.

3 Minimizing the difference: a person is aware of the cultural differences, but seeks to reduce and minimize viewpoint that all people are basically the same.

There are two different views "of the same" human nature

- **Physical universalism:** insist on physiological similarities, respectively, to basic human needs (... for water, food, shelter, etc.). Cultural is perceived as an extension of the biological and thereby minimize its importance.
- **Transcendental universalism,** on the other hand, advocates that all people are the same, thanks to the spiritual, political and other similarities.

Sub-stages of Ethnorelativism are presented bellow.

4 Acceptance of difference: cultural differences are accepted and studied in the cultural context from which they appear. The guiding principle of the cultural relativism-no culture is better or worse than others.

The differences are accepted in two ways:

- **Behavioral relativism:** people accept the differences in the behavioral-level behavior changes depending on the cultural context.

- **Value relativism:** *the system of values and beliefs, in addition to behaviors also vary depending on the cultural context, that is, from one cultural community.*

5 Adaptation of the differences: *a person changes their frame of reference adapting to the views, attitudes and beliefs of members of other cultural communities. Is capable of changing perspectives according to the wishes, needs and demands of the cultural community and it seems at ease.*

There are two types of adaptation

- **Empathy:** *the ability to understand others so they are taking up their point of view and thereby put themselves in (our beliefs, attitudes, opinions ...).*
- **Pluralism:** *A person is adopted, internalized, different views of the world, i.e. more cultural framework.*

6 Integration of difference: *unlike adaptation where several parallel cultural frameworks affect the acceptance of diversity, a person at this stage integrates all of them into a single view of the world and thus her identity transcends cultural groups they belong to.*

Integration occurs as:

- **Contextual evaluation:** *the ability to be used in assessing the situation of different cultural frameworks.*
- **Constructive marginality:** *Acceptance of identity that is not based on one of the cultures. The person is constantly evolving, and does not limits or highlights the impact of different cultures on personal development, not identified with any other culture but are viewed as an opportunity for development. (Bennet, 2007)*

3.11 English language test

English Language test helped me to understand and compare what level of English language proficiency were students from all four groups. There were 3 tests with each 20 questions and maximum points were 20. Test 1 was conducted to the 10th grade Albanian, Boshnjak and Turk students and 1st year Serb students. Test 2 was conducted to the 11th grade Albanian, Boshnjak and

Turk students and the 2nd year Serb students. Test 3 was conducted to the 12th grade Albanian, Boshnjak and Turk students as well as the 3rd and the 4th year Serb students.

Grading was as followed:

Grade 5 (excellent)	18-20 points
Grade 4 (very good)	14-17 points
Grade 3 (good)	10-13 points
Grade 2 (poor)	6-9 points
Grade 1 (failure)	0-5 points

3.12 Procedure

The data for this research were collected from students and ESL textbooks.

As first, the ministry of education was contacted in Prishtina and Beograd and they were notified about research. Also, the list of schools where the research will be conducted, the questions used in questionnaire and tests were handed to them. In addition, they were asked for cooperation.

Before conducting the research I asked for permission high school officials at all municipalities, and after they answered positively, I went to schools and conducted the research. Also teachers were present during the whole time.

The second stage of using of instruments of the study was answering of the questionnaires by the students. The questions were, for all students in their native language Albanian students, in Albanian language, for Serb students in Serbian language, for Turk students in Turkish language and for Bošnjak students in Bosnian language. They were notified that the answers would not be graded, that it was anonymous, and that the purpose of the questionnaire was only the research. The students were clarified how to respond to questionnaire. The Questionnaire Part One contained ten questions (from 1 to 10). Second part of the second stage was completing the Questionnaire Part Two which contained 10 questions (from 11 to 20). They had about 20 minutes to answer all 20 questions. After the questionnaire, the tests were conducted. All tests were in English and according the students level of ESL proficiency. The time for completing the tests was 25 minutes.

The textbooks were analyzed separately and the textbooks of the same school year were compared in order to find the mutual themes and to determine which culture, *Big C* or *Little c* was applied as well as if there were contents with source culture or target culture.

All questionnaires and tests were assessed immediately after they were conducted without comparing them at that time.

After the all tests and questionnaires were assessed and data were put in the particular tables, I analyzed and compared them as it is presented in this paper.

4 CHAPTER IV: FINDINGS

In this chapter, findings from this research are presented separately as following.

4.1 ESL Textbooks

4.1.1 New Headway Pre-intermediate (see T.28, Appendix 5), contained 12 Units with total 77 tasks, 51 tasks with target culture: *Big C* 23 tasks (social norms 15, economy 2, literature 2, architecture 1 history 1, education 1, music1) and *Little c* 28 tasks (lifestyle 23, hobbies 1, gestures 1, customs 1, values 1); 1 task with source culture *Little c* (lifestyle1: Turk); 14 tasks with International cultures *Big C* 5 (economy 3: Belgium 1, Maldives 1, Germany1); *Little c* 9 (lifestyle 9: Amazon 3, Canada 1, Russia 1, France 1, Belorussia 1, Sweden 1, Germany 1) and 13 tasks were culture free.

Unit 1 contained 7 tasks: There were 4 tasks with target cultures, 2 *Big C* cultures, both social norms of Great Britain culture; 2 *Little c* cultures, both lifestyles, one of Australian culture and the other one culture of Great Britain. There was 1 task with *Little c* source culture, lifestyle of Turkish culture; there was also 1 task with *Little c* international culture, lifestyle of Canadian culture; there was only 1 culture free task.

Unit 2 contained 6 tasks: There were 6 tasks with target culture, 3 *Big C* cultures: 2 economies, one of American culture and other of Great Britain culture, and 1 social norms of Great Britain culture; 3 *Little c* cultures, 2 lifestyles of Great Britain culture and 1 hobby of Great Britain culture, too. There were neither elements of source culture nor culture free tasks.

Unit 3 contained 7 tasks: There were 3 tasks with target culture, 1 *Big C* culture, social norms of Great Britain culture and 2 *Little c* cultures, both lifestyles USA. There is no task with elements of source culture, while there were 4 tasks with International *Little c* culture, 3 with lifestyles of Amazon culture and 1 with Russian and French culture. There was also 1 culture free task.

Unit 4 contained 8 tasks: There were 5 tasks with target culture, 1 *Big C* culture, social norm of Great Britain culture and 2 *Little c* cultures, both lifestyles of Great Britain culture. There is no task with elements of source culture, while there were 3 tasks with international *Big C* culture, All 3 with economy of Belgium culture 1, Maldivian culture 1, and German culture 1. There was no culture free task.

Unit 5 contained 7 tasks There were 5 tasks with target culture, 3 *Big C* cultures, all 3 social norms of Great Britain culture and 4 *Little c* cultures, all lifestyles of Great Britain culture. There was no

task with elements of source culture, while there was 1 task with international *Little c* culture covering lifestyle of Belorussian culture. There was 1 culture free task.

Unit 6 contained 7 tasks: There were 3 tasks with target culture, 1 *Big C* culture covering social norms of Great Britain culture and 4 *Little c* cultures, all lifestyles of Great Britain culture. There was no task with elements of source culture, while there was 1 task with international *Little c* culture covering lifestyle of Belorussian culture. There was 1 culture free task.

Unit 7 contained 6 tasks: There were 4 tasks with target culture, 3 *Big C* cultures, 1 architecture of Great Britain culture, 1 history of Great Britain culture and 1 with social norms of Great Britain culture and 1 *Little c* culture, covering lifestyle of Great Britain culture. There was no task with elements of source culture, while there was 1 task with international *Little c* culture covering lifestyle of German culture. There was 1 culture free task.

Unit 8 contained 6 tasks: There were 6 tasks with target culture, 1 *Big C* culture with social norms of Great Britain culture and 5 *Little c* cultures, all lifestyles, 1 lifestyle of Australian culture while other 4 lifestyles of Great Britain culture. There was neither task with elements of source culture nor with international culture, furthermore, there did not contain any culture free task.

Unit 9 contained 6 tasks: There were 4 tasks with target culture, 2 *Big C* cultures, 1 social norms and 2 literature of Great Britain culture and 1 *Little c* culture, with gestures used in Great Britain culture. There was no task with elements of source culture, while there were 2 tasks with international *Big C* culture literature from old Greek culture. There was no culture free task.

Unit 10 contained 6 tasks: There were 3 tasks with target culture, 2 *Big C* cultures, both social norms of Great Britain culture and 1 *Little c* culture covering lifestyle of USA culture. There was neither task with elements of source culture nor with international culture. There were 3 culture free tasks.

Unit 11 contained 5 tasks: There were 5 tasks with target culture, 2 *Big C* cultures, 1 education and other one Music, both from the Great Britain culture and 3 *Little c* cultures, 1lifestyle, 1 customs and 1 values of Great Britain culture. There was neither task with elements of source culture, nor international culture as well as culture free tasks.

Unit 12 contained 6 tasks: There were 3 tasks with target culture, 1 *Big C* culture social norms of Great Britain culture and 2 *Little c* cultures, both lifestyles of Great Britain culture. There was neither task with elements of source culture, nor with international culture. There were 3 culture free tasks.

4.1.2 **New Headway Intermediate** (see T.29, Appendix 6), Units 12, Total tasks 75; Target culture 53 tasks: *Big C* 22 tasks (social norms 15, literature 3, art 2, music 2, education 1, economy 1; *Little c* 31 tasks (lifestyle 24, food 3, body language 1, customs 1, values 1. Source culture: 0 tasks. International culture: 6 tasks; *Big C* 2 tasks (history 2: Spain 1, China 1); *Little c* 4 tasks (lifestyle 2: Kenya 1, China 1) and (Food 2: Italy 1, India 1). Culture free: 16 tasks.

Unit 1 contained 7 tasks: There were 3 tasks with target culture, 2 *Big C* cultures, both social norms of Great Britain culture and 1 *Little c* cultures, lifestyle of Great Britain culture. There was no task with elements of source culture, while there were 2 tasks with international *Little c* culture covering lifestyle of Kenyan and Chinese cultures. There were 2 culture free tasks.

Unit 2 contained 7 tasks: There were 7 tasks with target culture, 2 *Big C* cultures, 1 social norms of Great Britain culture and 1 economy; 5 *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source culture, nor international culture.. There was not also any culture free task.

Unit 3 contained 6 tasks: There were 5 tasks with target culture, 4 *Big C* cultures, 2 of them art, 1 literature and 1 social norms of Great Britain culture and 1 *Little c* culture lifestyles of Great Britain culture. There was neither task with elements of source culture nor international culture. There was 1 culture free task.

Unit 4 contained 8 tasks: There were 7 tasks with target culture, 3 *Big C* cultures, 1 education, 1 music and 1 social norms of Great Britain culture and 4 *Little c* cultures, 2 lifestyles, 1 customs and 1 values of Great Britain culture. There was neither task with elements of source culture, nor international culture. There was 1 culture free task.

Unit 5 contained 6 tasks; There were 4 tasks with target culture, 1 *Big C* culture social norms of Great Britain culture and 3 *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source culture nor international culture. There were 2 culture free tasks.

Unit 6 contained 7 tasks: There were 4 tasks with target culture, 1 *Big C* cultures social norms of Great Britain culture and 3 *Little c* cultures, 2 lifestyles and 1 food of Great Britain culture. There was no task with elements of source culture, while there were 2 tasks with international *Little c* culture containing tasks about food, 1 Italian and 1 Indian culture. There was 1 culture free task.

Unit 7 contained 5 tasks: There were 3 tasks with target culture, 2 *Big C* cultures, 1 literature and 1 social norms of Great Britain culture and 1 *Little c* culture lifestyle of USA culture. There was neither tasks with elements of source culture nor international culture. There were 2 culture free tasks.

Unit 8 contained 7 tasks: There were 3 tasks with target culture, 1 *Big C* cultures social norms of Great Britain culture and 2 *Little c* cultures, 1 body language and 1 lifestyle of Great Britain culture. There was no task with elements of source culture, while there were 2 tasks with international *Big C* culture both covering history 1 of Spain and 1 of Chinese culture. There were 2 culture free tasks.

Unit 9 contained 6 tasks: There were 5 tasks with target culture, 2 *Big C* cultures, both social norms of Great Britain culture and 3 *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source culture nor international culture. There was 1 culture free task.

Unit 10 contained 5 tasks: There were 5 tasks with target culture, 3 *Big C* cultures, 2 social norms and 1 of architecture of Great Britain culture. There was neither task with elements of source culture nor international culture. There were 2 culture free tasks.

Unit 11 contained 5 tasks: There were 3 tasks with target culture, 2 *Big C* cultures, 1 literature and 1 social norms of Great Britain culture and 1 *Little c* culture lifestyle of Great Britain culture. There was neither task with elements of source nor international culture. There were 2 culture free tasks.

Unit 12 contained 6 tasks: There were 6 tasks with target culture, 3 *Big C* cultures, 2 social norms of Great Britain and 1 music of USA cultures and 3 *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. Furthermore, There was no culture free task.

4.1.3 **New Headway Upper-Intermediate** (see T.30, Appendix 7), Units 12, Total Tasks 73; Target culture: 58 tasks: *Big C* 28 tasks (social norms 16, literature 4, history 3, economy 2, art 1, music 1 and education 1); *Little c* 30 tasks (lifestyle 29 and customs 1). Source culture: 0 tasks. International culture: 3 tasks; *Little c* 3 tasks (lifestyle 2: India 1 and Sweden 1; customs 1: India). Culture free: 12 tasks.

Unit 1 contained 5 tasks: There were 3 tasks with target culture, 1 *Big C* cultures social norms of Great Britain culture and 2 *Little c* cultures, both lifestyles of Great Britain culture. There was no

task with elements of source culture, while there was 1 task with international *Little c* culture covering lifestyle of Indian culture. There was 1 culture free task.

Unit 2 contained 7 tasks: There were 6 tasks with target culture, 2 *Big C* cultures, 1 history and 1 social norm of Great Britain culture and 4 *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source culture nor international culture. There was 1 culture free task.

Unit 3 contained 6 tasks: There were 5 tasks with target culture, all 5 *Big C* cultures, 2 social norms, 2 literatures of Great Britain and 1 art of USA culture. There was no task with elements of source culture, while there was 1 task with international *Little c* culture covering lifestyle of Sweden culture. There was no culture free task.

Unit 4 contained 6 tasks: There were 4 tasks with target culture, 2 *Big C* cultures, both social norms of Great Britain culture and 2 *Little c* cultures, both lifestyles of Great Britain culture. There was neither task with elements of source culture nor international culture. There were 2 culture free tasks.

Unit 5 contained 8 tasks: There were 7 tasks with target culture, 3 *Big C* cultures, all 3 social norms of Great Britain culture and 4 *Little c* cultures, all lifestyles 2 of Great Britain culture, 1 of Australian and 1 of USA culture. There was neither task with elements of source nor international culture. There was 1 culture free task.

Unit 6 contained 7 tasks: There were 6 tasks with target culture, 3 *Big C* cultures, 1 social norms of Great Britain and 2 economies of USA culture and 3 *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. There was 1 culture free task.

Unit 7 contained 6 tasks: There were 4 tasks with target culture, 2 *Big C* cultures, both social norms of Great Britain culture and 2 *Little c* cultures, both lifestyles of Great Britain culture. There was no task with elements of source culture, while there was 1 task with international *Little c* culture covering customs of Indian culture. There was 1 culture free task.

Unit 8 contained 7 tasks: There were 5 tasks with target culture, 2 *Big C* cultures, 1 music and 1 social norms of Great Britain culture and 3 *Little c* cultures, all lifestyles of USA cultures. There was neither tasks with elements of source nor international culture. There were 2 culture free tasks.

Unit 9 contained 6 tasks: There were 5 tasks with target culture, 2 *Big C* cultures, 1 education and 1 social norms of Great Britain culture and 3 *Little c* cultures, 2 lifestyles and 1 customs of Great Britain culture. There was neither task with elements of source nor international culture. There was 1 culture free task.

Unit 10 contained 5 tasks: There were 5 tasks with target culture, 4 *Big C* cultures, 2 history, 1 literature and 1 social norms of Great Britain culture and 1 *Little c* culture lifestyle of Great Britain culture. There was neither task with elements of source nor international culture. Furthermore, there was no culture free task.

Unit 11 contained 6 tasks: There were 4 tasks with target culture, 1 *Big C* culture social norms of Great Britain culture and 3 *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. There were 2 culture free tasks.

Unit 12 contained 5 tasks: There were 5 tasks with target culture, 2 *Big C* cultures, 1 literature and 1 social norms of Great Britain culture and 3 *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. There was no culture free task.

4.1.4 **Improving English** (see T.31, Appendix 8), Units 9, Total Tasks 62: Target culture: 37 tasks; *Big C* 17 tasks (social norms 7, literature 4, geography 4, architecture 1, music 1); *Little c* 20 tasks (lifestyle 15, holiday 4, customs 1). Source culture: 4 tasks; *Big C* 1 task (geography 1: Serbian1); *Little c* 3 tasks (Lifestyle 3: Serbian 2, Bosnian 1). International culture: 5 tasks; *Big C* 2 tasks (history 1: Germany 1; geography 1: Nepal 1); *Little c* 3 (holiday 3: Spain 1, China 1, Japan 1). Culture free: 16 tasks

Unit 1 contained 9 tasks: There were 7 tasks with target culture, 2 *Big C* cultures, 1 architecture other one social norms of Great Britain culture and 5 *Little c* cultures, 4 lifestyles and 1 customs of Great Britain culture. There was 1 task with elements of source culture, lifestyle of Serbian culture, but there was no task with culture. There was 1 culture free task.

Unit 2 contained 7 tasks: There were 5 tasks with target culture, 1 *Big C* culture social norms of Great Britain culture and 4 *Little c* cultures, all lifestyles, 2 of Great Britain culture, 1 of USA and 1 with both cultures. There was no task with elements of source culture, while there was 1 task with international *Big C* culture covering history of German culture. There was 1 culture free task.

Unit 3 contained 6 tasks: All of the tasks were about weather disasters and were culture free tasks.

Unit 4 contained 5 tasks: There were 3 tasks with target culture, 3 *Big C* cultures, 2 social norms of Great Britain culture and 1 literature of USA culture. There was neither task with elements of source nor international culture. There were 2 culture free tasks.

Unit 5 contained 8 tasks: There were 5 tasks with target culture, 1 *Big C* culture social norms of Great Britain culture and 4 *Little c* cultures, all holidays, 2 Great Britain, 1 USA and 1 Australian culture. There was no task with elements of source culture, while there were 3 tasks with international *Little c* culture covering holidays in Spain, China and Japan. There was no culture free task.

Unit 6 contained 5 tasks: There were 5 tasks with target culture, 1 *Big C* culture, 1 social norms of Great Britain culture and 2 *Little c* cultures, both lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. There were 2 culture free tasks.

Unit 7 contained 6 tasks: There were 4 tasks with target culture, all 4 *Little c* cultures, 3 lifestyles of Great Britain and 1 lifestyle of USA culture. There was neither task with elements of source nor international culture. There were 2 culture free tasks.

Unit 8 contained 7 tasks: There were 6 tasks with target culture, 5 *Big C* cultures, 1 social norms, 2 literatures from Great Britain culture while 1 literature and 1 music were from USA culture and 1 *Little c* culture lifestyle of Great Britain culture. There was neither task with elements of source nor international culture. There was 1 culture free task.

Unit 9 contained 9 tasks: There were 4 tasks with target culture, all 4 *Big C* cultures, 3 of them geography of USA and 1 social norms of Great Britain culture. There were 3 tasks with elements of source cultures, 1 *Big C* culture Geography from Serbian culture and 2 *Little c* cultures, 2 lifestyles 1 of Serbian and 1 of Bosnian culture. There was also 1 task with international *Big C* culture covering Geography from Nepal culture. There was 1 culture free task.

4.1.5 **English Language for 2nd year** (see T.32, Appendix 10), Units 14, Total tasks 76: Target culture: 64 tasks; *Big C* 39 tasks (social norms 12, literature 11, art 9, history 3, education 2, music 1, economy 1); *Little c* 25 tasks (lifestyle 21, customs 2, values 2) Source culture: 2 tasks; *Big C* 2 tasks (education 1: Serbian 1; literature 1: Bosnian 1). International culture: 6 tasks; *Big C* 2 tasks (economy 1: German 1; art 1: Spain); *Little c* 4 tasks (lifestyle 4: German 1, Canadian 1, Swiss 1, Japanese 1, Spanish 1). Culture free: 4 tasks

Unit 1 contained 5 tasks: There were 4 tasks with target culture, 3 *Big C* cultures, 1 social norms of Great Britain, 2 education tasks 1 of Great Britain and 1 of USA cultures, as well as 1 *Little c* culture lifestyle of Great Britain culture. There was 1 task with elements of *Big C* source culture, education from Serbian culture. There was neither task with international culture nor culture free task.

Unit 2 contained 4 tasks: There were 4 tasks with target culture, 1 *Big C* culture social norms of Great Britain culture and 3 *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. There was also no culture free task.

Unit 3 contained 4 tasks: There were 4 tasks with target culture, 2 *Big C* cultures, 1 social norms and 1 literature of Great Britain culture and 2 *Little c* cultures, both lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. There was no culture free task.

Unit 4 contained 5 tasks: There were 5 tasks with target culture, all 5 *Big C* cultures, 1 social norms, 1 art and 3 literature tasks of Great Britain culture. There was neither task with elements of source nor culture. There was also no culture free task.

Unit 5 contained 4 tasks: There were 4 tasks with target culture, 1 *Big C* cultures social norms of Great Britain culture and 3 *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source nor culture. There was also no culture free task.

Unit 6 contained 10 tasks: There were 9 tasks with target culture, 5 *Big C* cultures, 1 social norms, 3 arts of USA and 1 art of Great Britain culture and 4 *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. There was 1 culture free task.

Unit 7 contained 6 tasks: There were 5 tasks with target culture, 5 *Big C* cultures, 1 social norms and 2 literature of Great Britain culture, 1 art, 1 literature of USA culture. There was no task with

elements of source culture, while there was 1 task with international *Little c* culture covering lifestyle of Japan culture. There was no culture free task.

Unit 8 contained 4 tasks: There were 4 tasks with target culture, 2 *Big C* cultures, 1 music and 1 literature of Great Britain culture and 2 *Little c* cultures, both lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. There was also no culture free task.

Unit 9 contained 5 tasks: There were 2 tasks with target culture, 2 *Big C* cultures, 1 Literature of USA culture and 1 social norms of Great Britain. There was no task with elements of source culture, while there was 1 task with international *Little c* culture covering lifestyle of Swiss culture. There were 2 culture free tasks.

Unit 10 contained 6 tasks: There were 6 tasks with target culture, all 6 *Big C* cultures, 3 history, 1 economy and 1 literature of USA culture, and 1 social norms of Great Britain culture. There was neither task with elements of source nor international culture. There was no culture free task.

Unit 11 contained 4 tasks: There were 3 tasks with target culture, 2 *Big C* cultures, 1 art of USA culture and 1 social norms of Great Britain culture, and 1 *Little c* culture, customs of Great Britain culture. There was 1 task with elements of source *Big C* culture literature of Bosnian culture, while there was neither task with international culture nor culture free task.

Unit 12 contained 4 tasks: There were 3 tasks with target culture, 3 *Big C* cultures, 2 art and 1 social norms of Great Britain culture. There was no task with elements of source culture, while there was 1 task with international *Big C* culture covering art of Spain culture. There was no culture free task.

Unit 13 contained 9 tasks: There were 8 tasks with target culture, 1 *Big C* cultures social norms of Great Britain culture and 7 *Little c* cultures, 4 lifestyles, from them 1 of Australian culture and 3 of Great Britain culture, furthermore, 2 values of USA culture. There was no task with elements of source culture, while there was 1 task with international *Little c* culture covering lifestyle of Canadian culture. There was no culture free task.

Unit 14 contained 6 tasks: There were 3 tasks with target culture, 1 *Big C* culture, social norms of Great Britain culture and 2 *Little c* cultures, both lifestyles 1 of USA other of Great Britain culture. There was no task with elements of source culture, while there was 1 task with international *Big C*

with economy of German culture and *Little c* culture covering lifestyle of German culture. There was 1 culture free task.

4.1.6 English language for the 3rd year (see T.33, Appendix 11), Units 9, Total Tasks 56: Target culture: 40 tasks; *Big C* 30 tasks (social norms 8, literature 8, history 7, music 4, art 1, education 1, economy 1); *Little c* 10 tasks (lifestyle 8, food 2). Source culture: 4 tasks; *Big C* 2 (literature 1: Serbian; art 1: Serbian); *Little c* 2 tasks (lifestyle 1: Serbian; food 1: Serbian). International culture: 3 tasks; *Little c* 3 tasks (lifestyle 2: French 1, Sri Lankan 1; food 1: German, Chinese, Russian, Eskimo). Culture free: 10 tasks.

Unit 1 contained 5 tasks: There were 2 tasks with target culture, 1 *Big C* culture, economy of Great Britain culture and 1 *Little c* culture lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. There were 3 culture free tasks.

Unit 2 contained 4 tasks: There were 3 tasks with target culture, all 3 *Big C* cultures, 2 literature and 1 education of Great Britain culture. There was neither task with elements of nor international culture. There was 1 culture free task.

Unit 3 contained 7 tasks: There were 4 tasks with target culture, 3 *Big C* cultures, 1 history and 1 social norms of Great Britain culture and 1 literature of USA culture as well as 1 *Little c* culture, lifestyle of USA culture. There was no task with elements of source culture, while there was 1 task with international *Little c* culture covering lifestyle of Sri Lanka culture. There were 2 culture free task.

Unit 4 contained 5 tasks: There were 5 tasks with target culture, 2 *Big C* cultures, 1 literature of Ireland culture and 1 social norms of Great Britain culture and 3 *Little c* cultures, 3 lifestyles 1 USA and 2 of Great Britain culture. There was neither task with elements of source nor international culture. There was no culture free task.

Unit 5 contained 6 tasks: There were 5 tasks with target culture, 2 *Big C* cultures, 1 literature and 1 social norms of Great Britain culture and 3 *Little c* cultures, 1 lifestyles of Great Britain culture and 1 food of USA and Great Britain culture. There was 1 task with source *Little c* culture 1 food of Serbian culture, furthermore, there was as well 1 task with international *Little c* culture covering food of German, Chinese, Russian and Eskimo culture. There was no culture free task.

Unit 6 contained 4 tasks: There were 3 tasks with target culture, 3 *Big C* cultures, 1 history of USA and 2 social norms of Great Britain culture. There was neither task with elements of source culture nor international culture. There was 1 culture free task.

Unit 7 contained 9 tasks: There were 9 tasks with target culture, all 9 *Big C* cultures, all 1 history, 1 art, 1 literature, 2 music of USA culture and 1 literature, 2 music and 1 social norms of Great Britain culture. There was neither task with elements of source nor international culture. There was no culture free task.

Unit 8 contained 9 tasks: There were 6 tasks with target culture, 4 *Big C* cultures, 2 history of USA culture, 1 literature and 1 social norms of Great Britain culture and 2 *Little c* cultures, both lifestyles 1 of Great Britain and other one New Zealand culture. There was 1 task with elements of source *Little c* Serbian culture, also there was 1 task with international *Little c* culture covering lifestyle of French culture. There was 1 culture free task.

Unit 9 contained 7 tasks: There were 3 tasks with target culture, 3 *Big C* cultures 2 history 1 of USA other of Great Britain culture and 1 social norms of Great Britain culture. There were 2 tasks with elements of source culture, both *Big C* 1 art and 1 literature of Serbian culture. While, there was no task with international culture. There were 2 culture free tasks.

4.1.7 English language for the 4th year (see T.34, Appendix 14), Units 9, Total Tasks 65: Target culture: 47 tasks; *Big C* culture 17 tasks (literature 8, social norms 7, education 1, architecture 1); *Little c* culture 30 tasks (lifestyle 28, holiday 1, customs 1) Source culture: 2 tasks; *Little c* culture 2 (lifestyle 2: Serbian) International culture: 2 tasks; *Little c* culture 2 tasks (lifestyle 1: France; customs 1: Japan, China, Czechoslovakian) Culture free: 15 tasks.

Unit 1 contained 8 tasks: There were 7 tasks with target culture, 4 *Big C* cultures, 1 education, 2 literature and 1 social norms of Great Britain culture and 3 *Little c* cultures, all lifestyles 2 of USA and 1 of Great Britain culture. There was neither task with elements of source nor international culture. There was 1 culture free task.

Unit 2 contained 7 tasks: There were 6 tasks with target culture, 4 *Big C* cultures, 3 literature 2 of them of USA and 1 of Great Britain culture as well as 1 social norms of Great Britain culture and 2 *Little c* cultures, 1 lifestyle and 1 holiday of Great Britain culture. There was 1 task with elements of source *Little c* Serbian culture, while there was no task with international culture. There was no culture free task.

Unit 3 contained 7 tasks: There were 6 tasks with target culture, 2 *Big C* cultures, 1 social norms of Great Britain culture and 1 architecture of USA culture 4 *Little c* cultures, all lifestyles 2 of Great Britain and 2 of USA culture. There was neither task with elements of source nor international culture. There was 1 culture free task.

Unit 4 contained 9 tasks: There were 6 tasks with target culture, 6 *Little c* cultures, all lifestyles of Great Britain and 1 lifestyle of USA culture. There was 1 task with elements of source *little c* culture, Serbian, furthermore, there was 1 task with international *Little c* culture covering lifestyle of French culture. There was 1 culture free task.

Unit 5 contained 7 tasks: There were 2 tasks with target culture, 1 *Big C* cultures, social norms of Great Britain culture and 1 *Little c* cultures, lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. There were 6 culture free tasks.

Unit 6 contained 6 tasks: There were 5 tasks with target culture, 2 *Big C* cultures, 1 literature and 1 social norms of Great Britain culture and 3 *Little c* cultures, 2 lifestyles of Great Britain culture and 1 of USA culture. There was neither task with elements of source nor international culture. There was 1 culture free task.

Unit 7 contained 9 tasks: There were 7 tasks with target culture, 2 *Big C* cultures, 1 social norms and 1 literature of Great Britain culture and 6 *Little c* cultures, 5 lifestyles 3 of Great Britain and 2 of USA culture as well as customs of USA culture. There was no task with elements of source culture, while there was 1 task with international *Little c* culture covering customs of Japan, China and Czechoslovakia culture. There was 1 culture free task.

Unit 8 contained 5 tasks: There were 5 tasks with target culture, 1 *Big C* cultures, literature of Great Britain culture and 4 *Little c* cultures, all lifestyles 1 of Great Britain and 3 of USA culture. There was neither task with elements of source nor international culture. There was no culture free task.

Unit 9 contained 6 tasks: There were 2 tasks with target culture, 1 *Big C* cultures, social norms of Great Britain culture and 1 *Little c* culture, lifestyle of Great Britain culture. There was neither task with elements of source nor international culture. There were 4 culture free tasks.

4.2 Students' Questionnaire Part One

Questionnaire Part 1 (see T.18-22, Appendices 1, 2; Appendix 13) was used in order to gather information about students' age, gender as well as preferences toward various aspects of life. There were 10 questions, the students wrote answers according to their opinion and believes.

- The 1st question *How old are you?* (see T.18, Appendix 1). According to the answers, the age range was from 14 to 19 for all schools years. It also determined the gender of the students.

There were 142 Albanian students from the 10th grade, 54 male and 88 female students. The male students' age range was from 14 to 17 years old. 4 of them were 14, 26 of them were 15, 23 of them were 16, 1 of them was 17 years old. The female students' age range was from 14 to 16 years old. 5 of them were 14, 43 of them were 15, 40 of them were 16 years old.

There were 147 Albanian students from the 11th grade, 62 male and 85 female students. The male students' age range was from 16 to 17 years old. 36 of them were 16, 26 of them were 17. The female students' age range was from 15 to 18 years old. 3 of them were 15, 50 of them were 16, 30 of them were 17 and 2 of them were 18 years old.

There were 27 Albanian students from the 12th grade, 12 male and 15 female students. The male students' age range was from 17 to 19 years old. 5 of them were 17, 6 of them were 18 and 1 student was 19 years old.

In total, number of Albanian students was 316, 128 male and 188 female students. Furthermore, there were 4 male students 14 years old, 26 were 15 years old, 59 were 16 years old, 32 were 17 years old, 6 were 18 years old and 1 was 19 years old. There were 5 female students 14 years old, 43 were 15 years old, 90 were 16 years old, 41 were 17 years old and 6 were 18 years old.

There were 48 Serb students from the 1st year, 19 male and 29 female students. The male students' age range was from 14 to 16 years old. 7 of them were 14, 9 of them were 15, 3 of them were 16 years old. The female students' age range was from 14 to 16 years old. 6 of them were 14, 18 of them were 15, 5 of them were 16 years old.

There were 57 Serb students from the 2nd year, 29 male and 28 female students. The male students' age range was from 15 to 17 years old, 5 of them were 15, 20 of them were 16, 4 of them were 17. The female students' age range was from 15 to 17 years old. 3 of them were 15, 19 of them were 16 and 6 of them were 17 years old.

There were 46 Serb students from the 3rd year, 21 male and 25 female students. The male students' age range was from 16 to 18 years old. 1 of them 16, 17 of them were 17, 3 of them were 18 years old. The female students' age range was from 16 to 18 years old. 5 of them were 16, 15 of them were 17 and 5 of them were 18 years old.

There were 20 Serb students from the 4th year, 11 male and 9 female students. The male students' age range was from 16 to 18 years old. 1 of them 16, 7 of them were 17, 3 of them were 18 years old. The female students' age range was from 16 to 18 years old. 1 of them were 16, 5 of them were 17 and 3 of them were 18 years old.

In total, number of Serb students was 171, 80 male and 91 female students. Furthermore, there were 7 male students 14 years old, 14 were 15 years old, 25 were 16 years old, 28 were 17 years old and 6 were 18 years old. There were 6 female students 14 years old, 36 were 15 years old, 37 were 16 years old, 30 were 17 years old and 9 were 18 years old.

There were 95 Turk students from the 10th grade, 51 male and 44 female students. The male students' age range was from 15 to 17 years old. 27 of them were 15, 20 of them were 16, 4 of them were 17 years old. The female students' age range was from 14 to 16 years old. 4 of them were 14, 32 of them were 15, 8 of them were 16 years old.

There were 73 Turk students from the 11th grade, 38 male and 35 female students. The male students' age range was from 15 to 18 years old. 2 of them were 15, 28 of them were 16, 6 of them were 17 and 2 of them 18 years old. The female students' age range was from 15 to 17 years old. 4 of them were 15, 27 of them were 16 and 4 of them were 17 years old.

There were 77 Turk students from the 12th grade, 40 male and 37 female students. The male students' age range was from 17 to 19 years old. 23 of them were 17, 16 of them were 18 and 1 was 19 years old.

In total, number of Turk students was 245, 129 male and 116 female students. Furthermore, there were 29 were 15 years old, 48 were 16 years old, 33 were 17 years old, 18 were 18 years old and 1 was 19 years old. There were 4 female students 14 years old, 36 were 15 years old, 37 were 16 years old, 30 were 17 years old and 9 were 18 years old.

There were 77 Bošnjak students from the 10th grade, 41 male and 36 female students. The male students' age range was from 15 to 17 years old. 15 of them were 15, 22 of them were 16, 4 of them

were 17 years old. The female students' age range was from 15 to 17 years old. 15 of them were 15, 19 of them were 16 and 2 of them were 18 years old.

There were 18 Bošnjak students from the 11th grade, 9 male and 9 female students. The male students' age range was from 15 to 17 years old. 1 of them was 15, 7 of them were 16, 1 of them was 17. The female students' age range was from 16 to 17 years old. 6 of them were 16 and 3 of them were 17 years old.

There were 28 Bošnjak students from the 12th grade, 20 male and 8 female students. The male students' age range was from 17 to 18 years old. 13 of them were 17 and 7 of them were 18 years old.

In total, number of Bošnjak students was 123, 70 male and 53 female students. Furthermore, 16 were 15 years old, 29 were 16 years old, 18 were 17 years old and 7 were 18 years old. There were 15 students 15 years old, 25 were 16 years old, 11 were 17 years old and 2 were 18 years old.

- Answers on the 2nd question, *What would you like to work after finishing the school?* (see T19-22, Appendix 2).

Albanian students of the 10th grade (see T.19, Appendix 2) showed their interest in working at healthcare (30%) as doctors or nurses; education (25%) as teachers of various subjects; justice system (11%) as judges or procurement, lawyer or prosecutor; in construction (7%) as architects; in management of companies (6%)

Albanian students of the 11th grade (see T.20, Appendix 2) showed their interest in working in education (20%) as teachers and professors; in healthcare (15%) as doctors or nurses; in construction (9%) as architects and engineers; programmer (5%); lawyer (3%).

Albanian students of the 12th grade (see T.21, Appendix 2) showed their interest in working in field of education (22%) as teachers and professors; in business (7%) as businessmen and managers; in field of psychology (7%); in construction (7%) as architects and engineers; as accountant (7%).

Serb students of the 1st year (see T.19, Appendix 2) showed their interest in continuing of studying (38%); to enjoy life (15%) without specifying how; to work in field of healthcare (15%); in education (13%); 10% of the students declared they did not decide at that time.

Serb students of the 2nd year (see T.20, Appendix 2) showed their interest in continuing studying (32%); in working in the field of healthcare (30%) as doctors or nurses; in education (11%); as hairdresser (4%); in dealing with sports (4%).

Serb students of the 3rd year (see T.21, Appendix 2) showed their interest in continuing studying (50%); in military (9%); in education (4%); in healthcare (4%) as doctors; journalist (2%).

Serb students of the 4th year (see T.22, Appendix 2) showed their interest in continuing studying (70%); in working in transport (10%) as drivers; as handcrafts (10%); as electricians (5%); in business (5%) as businessmen.

Turk students of the 10th grade (see T.19, Appendix 2) showed their interest in continue studying (15%); to be business owner (12%); as a labour worker (7%); in healthcare (5%) as doctors; professions connected with travelling (5%)

Turk students of the 11th grade (see T.20, Appendix 2) showed their interest in continuing studying (27%); in owning a business (16%); as labour workers (11%); in education (8%) as teachers; in working abroad (4%).

Turk students of the 12th grade (see T.21, Appendix 2) showed their interest in continuing studying (38%); working as labour workers (20%); in owning a business (10%); in practicing a good profession (7%); did not decide at that time (7%).

Bošnjak students of the 10th grade (see T.19, Appendix 2) showed their interest in continue studying (23%); have not decided yet (16%); in justice system (10%) as lawyers; construction (5%) as architects; in healthcare (5%) as doctors.

Bošnjak students of the 11th grade (see T.20, Appendix 2) showed their interest in continuing studying (38%); in working in the field of healthcare (22%); in education (11%); as handcrafts (11%); as mechanics (5%).

Bošnjak students of the 12th grade (see T.21, Appendix 2) showed their interest in continuing studying (21%); in military (11%); in education (11%); in healthcare (14%) as nurses; as IT specialists (7%).

- Answers on the 3rd question *What is your hobby?* (see T.19-22, Appendix 2)

Hobbies of the Albanian students of the 10th grade (see T.19, Appendix 2) were playing football (17%), reading (15%), listening to the music (14%), playing basketball (10%) and singing (7%).

Hobbies of the Albanian students of the 11th grade (see T.20, Appendix 2) were listening to the music (15%), playing football (14%), doing sports (12%), playing basketball (10%) and dancing (6%).

Hobbies of the Albanian students of the 12th grade (see T.21, Appendix 2) were playing football (26%), playing volleyball (15%), doing workout (11%), reading (11%) and watching movies (11%).

Hobbies of the Serb students of the 1st year (see T.19, Appendix 2) were drawing (13%), playing volleyball (10%), singing (10%), playing videogames (8%) and playing water polo (8%).

Hobbies of the Serb students of the 2nd year (see T.20, Appendix 2) were playing football (19%), drawing (16%), reading (14%), playing volleyball (7%) and singing (5%).

Hobbies of the Serb students of the 3rd year (see T.21, Appendix 2) were playing football (13%), watching TV (9%), singing (9%), drawing (7%) and listening to the music (7%).

Hobbies of the Serb students of the 4th year (see T.22, Appendix 2) were reading (30%), drawing (15%), painting (10%), singing (10%) and playing basketball (10%).

Hobbies of the Turk students of the 10th grade (see T.19, Appendix 2) were listening to the music (15%), reading (12%), playing football (7%), travelling (5%) and watching TV (5%).

Hobbies of the Turk students of the 11th grade (see T.20, Appendix 2) were listening to the music (17%), reading (15%), listening to the music (14%), playing basketball (10%) and singing (7%).

Hobbies of the Turk students of the 12th grade (see T.21, Appendix 2) were listening to the music (26%), reading (18%), travelling (11%), playing football (7%) and drawing (3%).

Hobbies of the Bošnjak students of the 10th grade (see T.19, Appendix 2) were playing football (19%), drawing (18%), did not have any hobby at that time (16%), reading (8%) and singing (7%).

Hobbies of the Bošnjak students of the 11th grade (see T.20, Appendix 2) were reading (17%), doing sports (17%), drawing (11%), taking photos (6%) and internet surfing (6%).

Hobbies of the Bošnjak students of the 12th grade (see T.21, Appendix 2) were reading (21%), doing workout (7%), drawing (7%), doing music (7%) and playing football (7%).

- Answers on the 4th question *What is your favourite singer or group?* (see T.19-22, Appendix 2)

Albanian students of the 10th grade (see T.19, Appendix 2) preferred listening Rihanna (11%), Dua Lipa (7%), Unikatil (4%), Beyonce (4%), and Ledri Vula (4%).

Albanian students of the 11th grade (see T.20, Appendix 2) preferred listening OTR (10%), PINT (7%), Dua Lipa (6%), Rihana (5%), and Beyonce (5%).

Albanian students of the 12th grade (see T.21, Appendix 2) preferred listening Gjiko (15%), Alban Skenderaj (7%), Rihanna (4%), Dua Lipa (4%), and Ledri Vula (4%).

Serb students of the 1st year (see T.19, Appendix 2) preferred listening Riblja Čorba (19%), PINT (10%), Aca Lukas (10%), Lexington band (10%), and EKV (8%).

Serb students of the 2nd year (see T.20, Appendix 2) preferred listening Saša Kovačević (14%), Sinan Sakić (12%), Riblja Čorba (10%), Tropico Band (4%), and Aca Lukas (4%).

Serb students of the 3rd year (see T.21, Appendix 2) preferred listening Aca Lukas (11%), Saša Kovačević (11%), EKV (7%), Lexington band (7%), and Ceca (7%).

Serb students of the 4th year (see T.22, Appendix 2) preferred listening Dragana Mirković (20%), Sinan Sakić (10%), Celine Dion (10%), Rexona (10%), and Eminem (10%).

Turk students of the 10 grade (see T.19, Appendix 2) preferred listening Koray Avci (7%), Mustafa Ceceli (5%), Ahmet Kaya (5%), all Talava singers (5%), and Kalpa (4%).

Turk students of the 11 grade (see T.20, Appendix 2) preferred listening Murat Boz (10%), Mustafa Ceceli (6%), Ahmet Kaya (6%), Hadise (4%), and Karay Avci (4%).

Turk students of the 12 grade (see T.21, Appendix 2) preferred listening Koray Avci (10%), Ibrahim Tatlis (9%), Tarkan (7%), Mustafa Ceceli (5%), and Hepsil (5%).

There were 13% of Bošnjak students of the 10th grade (see T.19, Appendix 2) did not have preferred singer or group at that time, while other students preferred listening to Dino Merlin (8%), Jala Brat (7%), Bielo Dugme (5%), and Lexington Band (4%).

Bošnjak students of the 11th grade (see T.20, Appendix 2) preferred listening Dino Merlin (4%), Murat Boz (3%), Buba Corelli (1%), Jala Brat (1%), and Selena Gomez (1%).

There were 21% of Bošnjak students of the 12th grade (see T.21, Appendix 2) did not have preferred singer or group, while other students preferred listening to Jala Brat (7%), Južni Vetar (7%), Đorđe Balašević (7%), and Selenia Gomez (7%).

- Answers on the 5th question *What is your favourite sport?* (see T.19-22, Appendix 2)

Favourite sports of Albanian students of the 10th grade (see T.19, Appendix 2) were football (32%), volleyball (30%), basketball (25%), tennis (6%) and swimming (4%).

Favourite sports of Albanian students of the 11th grade (see T.20, Appendix 2) were football (38%), volleyball (24%), basketball (24%), swimming (8%) and tennis (7%).

Favourite sports of Albanian students of the 12th grade (see T.21, Appendix 2) were volleyball (41%), football (37%), basketball (7%), swimming (4%) and tennis (4%).

Favourite sports of Serb students of the 1st year (see T.19, Appendix 2) were football (35%), basketball (27%), volleyball (23%), water polo (8%) and handball (4%).

Favourite sports of Serb students of the 2nd year (see T.20, Appendix 2) were football (33%), basketball (30%), volleyball (23%), tennis (4%) and handball (4%).

Favourite sports of Serb students of the 3rd year (see T.21, Appendix 2) were football (35%), basketball (28%), volleyball (15%), tennis (9%) and golf (2%).

Favourite sports of Serb students of the 4th year (see T.22, Appendix 2) were basketball (55%), football (20%), volleyball (15%), range shooting (5%) and handball (5%).

Favourite sports of Turk students of the 10th grade (see T.19, Appendix 2) were football (38%), basketball (24%), volleyball (11%), swimming (5%) and jogging/running (4%).

Favourite sports of Turk students of the 11th grade (see T.20, Appendix 2) were football (42%), volleyball (25%), basketball (18%), table tennis (4%) and swimming (4%).

Favourite sports of Turk students of the 12th grade (see T.21, Appendix 2) were football (44%), basketball (30%), volleyball (12%), swimming (5%) and tennis (4%).

Favourite sports of Bošnjak students of the 10th grade (see T.19, Appendix 2) were football (44%), volleyball (27%), handball (5%), basketball (5%) and 5% of students declared they did not have any favourite sport.

Favourite sports of Bošnjak students of the 11th grade (see T.20, Appendix 2) were volleyball (50%), football (22%), basketball (11%), skiing (5%) and bodybuilding (5%).

Favourite sports of Bošnjak students of the 12th grade (see T.21, Appendix 2) were football (18%), basketball (18%), volleyball (11%), swimming (11%) and tennis (11%).

- Answers on the 6th question *What places would you visit?* (see T.19-22, Appendix 2)

Albanian students of the 10th grade (see T.19, Appendix 2) preferred visiting United States of America, USA, (51%), France (28%), Great Britain (25%), Turkey (14%) and Dubai (13%).

Albanian students of the 11th grade (see T.20, Appendix 2) preferred visiting USA (51%), France (30%), Great Britain (25%), Dubai (12%) and Turkey (11%).

Albanian students of the 12th grade (see T.21, Appendix 2) preferred visiting Turkey (26%), France (26%), Italy (26%), Spain (22%) and USA (19%).

Serb students of the 1st year (see T.19, Appendix 2) preferred visiting Russia (29%), France (23%), USA (16%), Switzerland (10%) and Spain (6%).

Serb students of the 2nd year (see T.20, Appendix 2) preferred visiting France (28%), Dubai (19%), USA (14%), Italy (12%) and Switzerland (5%).

Serb students of the 3rd year (see T.21, Appendix 2) preferred visiting Russia (30%), France (30%), Spain (22%), Dubai (22%) and Italy (17%).

Serb students of the 4th year (see T.22, Appendix 2) preferred visiting Spain (30%), USA (30%), Italy (25%), United Kingdom (20%) and Russia (20%).

Turk students of the 10th grade (see T.19, Appendix 2) preferred visiting France (26%), Turkey (18%), Germany (13%), Great Britain (9%) and USA (9%).

Turk students of the 11th grade (see T.20, Appendix 2) preferred visiting France (33%), Turkey (27%), USA (27%), Dubai (14%) and Italy (11%).

Turk students of the 12th grade (see T.21, Appendix 2) preferred visiting Turkey (30%), USA (18%), France (14%), Italy (14%) and Dubai (14%).

Bošnjak students of the 10th grade (see T.19, Appendix 2) preferred visiting Turkey (32%), France (25%), Dubai (20%), USA (17%) and Great Britain (16%).

Bošnjak students of the 11th grade (see T.20, Appendix 2) preferred visiting Turkey (44%), Dubai (28%), USA (22%), Great Britain (22%) and Germany (17%).

Bošnjak students of the 12th grade (see T.21, Appendix 2) preferred visiting Turkey (32%), Republics of former Yugoslavia (29%), USA (14%), Dubai (11%) and Italy (7%).

- Answers on the 7th question *If you were a president, what would you change?* (see T.19-22, Appendix 2)

Albanian students of the 10th grade (see T.19, Appendix 2) had opinion that there was a need to improve educational system (28%), everything (18%), create more jobs (16%), improve politics (13%), and fight corruption (8%).

Albanian students of the 11th grade (see T.20, Appendix 2) had opinion that there was a need to improve everything (22%), educational system (22%), create more jobs (22%), develop economy (8%), and fight corruption (6%).

Albanian students of the 12th grade (see T.21, Appendix 2) had opinion that there was a need to improve educational system (37%), everything (22%), create more jobs (15%), invest in new products (11%) and fight corruption (7%).

Serb students of the 1st year (see T.19, Appendix 2) had opinion that there was a need to create more jobs (33%), everything (29%), raise salaries (23%), improve living conditions (10%), and nothing (10%).

Serb students of the 2nd year (see T.20, Appendix 2) had opinion that there was a need to join Kosova to Serbia (19%), there was no need for changes (18%), everything should change (16%), improve educational system (11%), create more jobs (11%).

Serb students of the 3rd year (see T.21, Appendix 2) had opinion that there was a need to improve everything (46%), create more jobs (17%), raise salaries (15%), join Kosova to Serbia (11%), open factories (4%).

Serb students of the 4th year (see T.22, Appendix 2) had opinion that there was a need to create more jobs (30%), raise salaries (30%), fight violence (20%), change nothing (15%) raise retirement pension (15%).

Turk students of the 10 grade (see T.19, Appendix 2) had opinion that there was a need to develop Mamusha (a municipality with majority of Turkish population) (26%), improve educational system (12%), change everything (8%), improve environment (5%) purify water (5%).

Turk students of the 11 grade (see T.20, Appendix 2) had opinion that there was a need to improve educational system (34%), everything needed (10%), develop country (8%), open factories (4%) provide enough electricity (4%).

There were 23% Turk students of the 12 grade (see T.21, Appendix 2) that did not answer on this question, other students had opinion that there was a need to improve educational system (22%), world (5%), people (5%), law/justice system (5%).

Bošnjak students of the 10 grade (see T.19, Appendix 2) answered they did not know (32%), other answered as following: everything (25%), improve school system (13%), maintain equality for all ethnicities (10%), and create more jobs (8%).

Bošnjak students of the 11 grade (see T.20, Appendix 2) had opinion that there was a need to improve everything (22%), develop economy (22%), maintain equality for all ethnicities (17%), create more jobs (17%) raise salaries (11%).

Bošnjak students of the 12 grade (see T.21, Appendix 2) had opinion that there was a need to improve everything (25%), educational system (18%), create more jobs (7%), change some laws (7%) build more youth centres (7%).

- Answers on the 8th question *If you could, in what century would you live?* (see T.19-22, Appendix 2)

Albanian students of the 10th grade (see T.19, Appendix 2) preferred living in the past (42%), present (35%) and future (16%)

Albanian students of the 11th grade (see T.20, Appendix 2) preferred living in the past (37%), present (27%) and future (26%)

Albanian students of the 12th grade (see T.21, Appendix 2) preferred living in the past (30%), present (48%) and future (15%)

Serb students of the 1st year (see T.19, Appendix 2) preferred living in the past (48%), present (33%) and future (35%).

Serb students of the 2nd year (see T.20, Appendix 2) preferred living in the past (58%), present (28%) and future (11%)

Serb students of the 3rd year (see T.21, Appendix 2) preferred living in the past (57%), present (28%) and future (11%)

Serb students of the 4th year (see T.22, Appendix 2) preferred living in the past (55%), present (35%) and future (10%)

Turk students of the 10 grade (see T.19, Appendix 2) preferred living in the past (54%), present (23%) and future (7%)

Turk students of the 11 grade (see T.20, Appendix 2) preferred living in the past (70%), present (23%) and future (7%)

Turk students of the 12 grade (see T.21, Appendix 2) preferred living in the past (62%), present (12%) and future (13%)

Bošnjak students of the 10 grade (see T.19, Appendix 2) preferred living in the past (47%), present (25%) and future (16%)

Bošnjak students of the 11 grade (see T.20, Appendix 2) preferred living in the past (44%), present (72%) and future (6%)

Bošnjak students of the 12 grade (see T.21, Appendix 2) preferred living in the past (43%), present (36%) and future (4%)

- Answers on the 9th question *What TV programs you frequently watch?* (see T.19-22, Appendix 2)

Students of all ethnicities mixed TV programs with TV stations, so that exactly number of students who watched particular TV program could not be determined, but more important for this research

was the fact that all students watched mostly TV programs and TV stations of their own ethnic group and in their own language.

- Answers on the 10th question *What social networks you frequently use?* (see T.19-22, Appendix 2)

Albanian students of the 10th grade (see T.19, Appendix 2) used frequently Instagram (73%), Snapchat (54%), Facebook (23%), WhatsApp (6%) and Viber (35%).

Albanian students of the 11th grade (see T.20, Appendix 2) used frequently Instagram (77%), Snapchat (48%), Facebook (24%), WhatsApp (9%) and Twitter (5%).

Albanian students of the 12th grade (see T.21, Appendix 2) used frequently Instagram (63%), Facebook (48%), Snapchat (48%), Viber (7%) and Twitter (7%).

Serb students of the 1st year (see T.19, Appendix 2) used frequently Facebook (65%), Instagram (50%), WhatsApp (10%), Youtube (8%) and 6% students claimed they use all social networks equally.

Serb students of the 2nd year (see T.20, Appendix 2) used frequently Instagram (63%), Facebook (59%), Viber (16%), WhatsApp (4%), and Snapchat (4%).

Serb students of the 3rd year (see T.21, Appendix 2) used frequently Instagram (70%), Facebook (70%), Viber (26%), WhatsApp (17%), and Messenger (7%).

Serb students of the 4th year (see T.22, Appendix 2) used frequently Instagram (70%), Facebook (40%) and Twitter (5%).

Turk students of the 10 grade (see T.19, Appendix 2) used frequently Instagram (64%), Facebook (29%), Snapchat (29%), WhatsApp (15%), and Twitter (9%).

Turk students of the 11 grade (see T.20, Appendix 2) used frequently Instagram (71%), Facebook (34%), Snapchat (34%), WhatsApp (12%), and Twitter (9%).

Turk students of the 12 grade (see T.21, Appendix 2) used frequently Instagram (74%), Facebook (52%), Snapchat (35%), WhatsApp (13%), and Youtube (9%).

Bošnjak students of the 10 grade (see T.19, Appendix 2) used frequently Instagram (84%), Facebook (35%), WhatsApp (35%), Snapchat (31%) and Viber (6%).

Bošnjak students of the 11 grade (see T.20, Appendix 2) used frequently Instagram (100%), Snapchat (44%), Facebook (44%), WhatsApp (22%), and Twitter (16%).

Bošnjak students of the 12 grade (see T.21, Appendix 2) used frequently Instagram (50%), WhatsApp (46%), Snapchat (29%), Facebook (21%), and Viber (11%).

4.3 Answers of Questionnaire Part Two

Answers on questions of Questionnaire Part Two (see T.23-26, Appendix 3; Appendix 13) were calculated for each school year and each ethnicity separately.

- Answers on the 11th Statement: *I speak ____ language.* gave the students opportunity to choose more than one language. The options were *English, Albanian, Serbian, Turkish, RAE community*

Albanian students of the 10th grade (see T.23, Appendix 3) spoke (36%) of them spoke their native language and more than 1 other language, 44% spoke their native language and only 1 other language and 20% spoke only their native language.

Albanian students of the 11th grade (see T.23, Appendix 3) spoke their native language and more than 1 other language (39%), 36% spoke their native language and only 1 other language and 25% spoke only their native language.

Albanian students of the 12th grade (see T.23, Appendix 3) spoke their native language and more than 1 other language (52%), 19% spoke their native language and only 1 other language and 30% spoke only their native language.

Serb students of the 1st year (see T.24, Appendix 3) spoke their native language and more than 1 other language (8%), 31% spoke their native language and only 1 other language and 60% spoke only their native language.

Serb students of the 2nd year (see T.24, Appendix 3) spoke their native language and more than 1 other language (5%), 16% spoke their native language and only 1 other language and 79% spoke only their native language.

Serb students of the 3rd year (see T.24, Appendix 3) spoke their native language and more than 1 other language (13%), 24% spoke their native language and only 1 other language and 63% spoke only their native language.

Serb students of the 4th year (see T.24, Appendix 3) spoke their native language and more than 1 other language (10%), 60% spoke their native language and only 1 other language and 30% spoke only their native language.

Turk students of the 10 grade (see T.25, Appendix 3) spoke their native language and more than 1 other language (21%), 13% of the students spoke their native language and only 1 other language and 66% spoke only their native language.

Turk students of the 11 grade (see T.25, Appendix 3) spoke their native language and more than 1 other language (23%), 29% spoke their native language and only 1 other language and 48% spoke only their native language.

Turk students of the 12 grade (see T.25, Appendix 3) spoke their native language and more than 1 other language (33%), 27% spoke their native language and only 1 other language and 40% spoke only their native language.

Bošnjak students of the 10 grade (see T.26, Appendix 3) spoke their native language and more than 1 other language (36%), 25% spoke their native language and only 1 other language and 39% spoke only their native language.

Bošnjak students of the 11 grade (see T.26, Appendix 3) spoke their native language and more than 1 other language (67%), 33% spoke their native language and only 1 other language and 0% spoke only their native language.

Bošnjak students of the 12 grade (see T.26, Appendix 3) spoke their native language and more than 1 other language (71%), 25% spoke their native language and only 1 other language and 4% spoke only their native language.

- Answers on the 12th Statement *I would rather live in a town where the majority of population is: Albanian, Serbian, Bosnian, Turkish, RAE community*

Albanian students of the 10th grade (see T.23, Appendix 3) chose to live in more than 1 town with majority of population other than their own (13%), 22% chose to live in 1 town with majority of population other than their own and 65% of students chose to live only in towns where majority of population is their ethnicity.

Albanian students of the 11th grade (see T.23, Appendix 3) chose to live in more than 1 town with majority of population other than their own (12%), 17% chose to live in 1 town with majority of population other than their own and 71% of students chose to live only in towns where majority of population is their ethnicity.

Albanian students of the 12th grade (see T.23, Appendix 3) chose to live in more than 1 town with majority of population other than their own (4%), 22% of students chose to live in 1 town with majority of population other than their own and 74% of students chose to live only in towns where majority of population is their ethnicity.

Serb students of the 1st year (see T.24, Appendix 3) none of the students chose to live in more than 1 town with majority of population other than their own, 8% of students chose to live in 1 town with majority of population other than their own and 92% of students chose to live only in towns where majority of population is their ethnicity.

Serb students of the 2nd year (see T.24, Appendix 3) chose to live in more than 1 town with majority of population other than their own (5%), 7% chose to live in 1 town with majority of population other than their own and 88% of students chose to live only in towns where majority of population is their ethnicity.

Serb students of the 3rd year (see T.24, Appendix 3) chose to live in more than 1 town with majority of population other than their own (4%), 2% chose to live in 1 town with majority of population other than their own and 94% of students chose to live only in towns where majority of population is their ethnicity.

Serb students of the 4th year (see T.24, Appendix 3) none of the students chose to live in more than 1 town with majority of population other than their own as well as to live in 1 town with majority of population other than their own and 100% of students chose to live only in towns where majority of population is their ethnicity.

Turk students of the 10 grade (see T.25, Appendix 3) chose to live in more than 1 town with majority of population other than their own (4%), 15% chose to live in 1 town with majority of population other than their own and 81% of students chose to live only in towns where majority of population is their ethnicity.

Turk students of the 11 grade (see T.25, Appendix 3) chose to live in more than 1 town with majority of population other than their own (4%), 12% chose to live in 1 town with majority of population other than their own and 84% of students chose to live only in towns where majority of population is their ethnicity.

Turk students of the 12 grade (see T.25, Appendix 3) chose to live in more than 1 town with majority of population other than their own (4%), 18% chose to live in 1 town with majority of population other than their own and 78% of students chose to live only in towns where majority of population is their ethnicity.

Bošnjak students of the 10 grade (see T.26, Appendix 3) chose to live in more than 1 town with majority of population other than their own (13%), 69% chose to live in 1 town with majority of population other than their own and 18% of students chose to live only in towns where majority of population is their ethnicity.

Bošnjak students of the 11 grade (see T.26, Appendix 3) chose to live in more than 1 town with majority of population other than their own (11%), 83% chose to live in 1 town with majority of population other than their own and 5% of students chose to live only in towns where majority of population is their ethnicity.

Bošnjak students of the 12 grade (see T.26, Appendix 3) chose to live in more than 1 town with majority of population other than their own (14%), 86% chose to live in 1 town with majority of population other than their own and 0% of students chose to live only in towns where majority of population is their ethnicity.

- Reply on the 13th Statement *I would work with other ethnicities at the same place*. The options were: YES, MAYBE, NO

Albanian students of the 10th grade (see T.23, Appendix 3) answered with YES (52%), with MAYBE (36%) and with NO (12%).

Albanian students of the 11th grade (see T.23, Appendix 3) answered with YES (63%), with MAYBE (27%) and with NO (10%).

Albanian students of the 12th grade (see T.23, Appendix 3) answered with YES (67%), with MAYBE (26%) and with NO (7%).

Serb students of the 1st year (see T.24, Appendix 3) answered with YES (33%), with MAYBE (38%) and with NO (29%).

Serb students of the 2nd year (see T.24, Appendix 3) answered with YES (26%), with MAYBE (35%) and with NO (39%).

Serb students of the 3rd year (see T.24, Appendix 3) answered with YES (22%), with MAYBE (59%) and with NO (19%).

Serb students of the 4th year (see T.24, Appendix 3) answered with YES (30%), with MAYBE (55%) and with NO (15%).

Turk students of the 10 grade (see T.25, Appendix 3) answered with YES (46%), with MAYBE (47%) and with NO (7%).

Turk students of the 11 grade (see T.25, Appendix 3) answered with YES (62%), with MAYBE (31%) and with NO (7%).

Turk students of the 12 grade (see T.25, Appendix 3) answered with YES (45%), with MAYBE (47%) and with NO (8%).

Bošnjak students of the 10 grade (see T.26, Appendix 3) answered with YES (58%), with MAYBE (32%) and with NO (10%).

Bošnjak students of the 11 grade (see T.26, Appendix 3) answered with YES (11%), with MAYBE (61%) and with NO (28%).

Bošnjak students of the 12 grade (see T.26, Appendix 3) answered with YES (40%), with MAYBE (46%) and with NO (14%).

- Answers on the 14th question *I do not mind having dinner in_____ restaurants.*
Students could choose more than one option of *Albanian, Serbian, Bosnian, Turkish, RAE community.*

Albanian students of the 10th grade (see T.23, Appendix 3) chose more than 1 restaurant owned by members of other than their own ethnicity (34%), they chose only one restaurant owned by members of other than their own ethnicity (44%), and 22% of students chose only restaurant owned by members of their own ethnicity.

Albanian students of the 11th grade (see T.23, Appendix 3) chose more than 1 restaurant owned by members of other than their own ethnicity (32%), they chose only one restaurant owned by members of other than their own ethnicity (40%), and 28% of students chose only restaurant owned by members of their own ethnicity.

Albanian students of the 12th grade (see T.23, Appendix 3) chose more than 1 restaurant owned by members of other than their own ethnicity (33%), they chose only one restaurant owned by members of other than their own ethnicity (41%), and 26% of students chose only restaurant owned by members of their own ethnicity.

Serb students of the 1st year (see T.24, Appendix 3) chose more than 1 restaurant owned by members of other than their own ethnicity (0%), they chose only one restaurant owned by members of other than their own ethnicity (46%), and 54% of students chose only restaurant owned by members of their own ethnicity.

Serb students of the 2nd year (see T.24, Appendix 3) chose more than 1 restaurant owned by members of other than their own ethnicity (5%), they chose only one restaurant owned by members of other than their own ethnicity (41%), and 54% of students chose only restaurant owned by members of their own ethnicity.

Serb students of the 3rd year (see T.24, Appendix 3) chose more than 1 restaurant owned by members of other than their own ethnicity (11%), they chose only one restaurant owned by members of other than their own ethnicity (33%), and 56% of students chose only restaurant owned by members of their own ethnicity.

Serb students of the 4th year (see T.24, Appendix 3) chose more than 1 restaurant owned by members of other than their own ethnicity (0%), they chose only one restaurant owned by members of other than their own ethnicity (55%), and 45% of students chose only restaurant owned by members of their own ethnicity.

Turk students of the 10 grade (see T.25, Appendix 3) chose more than 1 restaurant owned by members of other than their own ethnicity (7%), they chose only one restaurant owned by members of other than their own ethnicity (32%), and 61% of students chose only restaurant owned by members of their own ethnicity.

Turk students of the 11 grade (see T.25, Appendix 3) chose more than 1 restaurant owned by members of other than their own ethnicity (38%), they chose only one restaurant owned by members of other than their own ethnicity (17%), and 45% of students chose only restaurant owned by members of their own ethnicity.

Turk students of the 12 grade (see T.25, Appendix 3) chose more than 1 restaurant owned by members of other than their own ethnicity (29%), they chose only one restaurant owned by members of other than their own ethnicity (13%), and 58% of students chose only restaurant owned by members of their own ethnicity.

Bošnjak students of the 10 grade (see T.26, Appendix 3) chose more than 1 restaurant owned by members of other than their own ethnicity (29%), they chose only one restaurant owned by members of other than their own ethnicity (61%), and 10% of students chose only restaurant owned by members of their own ethnicity.

Bošnjak students of the 11 grade (see T.26, Appendix 3) chose more than 1 restaurant owned by members of other than their own ethnicity (22%), they chose only one restaurant owned by members of other than their own ethnicity (72%), and 6% of students chose only restaurant owned by members of their own ethnicity.

Bošnjak students of the 12 grade (see T.26, Appendix 3) chose more than 1 restaurant owned by members of other than their own ethnicity (32%), they chose only one restaurant owned by members of other than their own ethnicity (64%), and 4% of students chose only restaurant owned by members of their own ethnicity.

- Answers on the 15th question *If I meet persons of other ethnicity and I know their language, I would greet them in: their language, English language, my language.*

Albanian students of the 10th grade (see T.23, Appendix 3) chose greeting in language of other ethnicity (60%), English language (22%) and their own language (18%).

Albanian students of the 11th grade (see T.23, Appendix 3) chose greeting in language of other ethnicity (59%), English language (18%) and their own language (23%).

Albanian students of the 12th grade (see T.23, Appendix 3) chose greeting in language of other ethnicity (30%), English language (15%) and their own language (55%).

Serb students of the 1st year (see T.24, Appendix 3) chose greeting in language of other ethnicity (54%), English language (17%) and their own language (29%).

Serb students of the 2nd year (see T.24, Appendix 3) chose greeting in language of other ethnicity (40%), English language (18%) and their own language (42%).

Serb students of the 3rd year (see T.24, Appendix 3) chose greeting in language of other ethnicity (30%), English language (7%) and their own language (63%).

Serb students of the 4th year (see T.24, Appendix 3) chose greeting in language of other ethnicity (55%), English language (15%) and their own language (30%).

Turk students of the 10 grade (see T.25, Appendix 3) chose greeting in language of other ethnicity (55%), English language (12%) and their own language (33%).

Turk students of the 11 grade (see T.25, Appendix 3) chose greeting in language of other ethnicity (32%), English language (12%) and their own language (56%).

Turk students of the 12 grade (see T.25, Appendix 3) chose greeting in language of other ethnicity (56%), English language (14%) and their own language (30%).

Bošnjak students of the 10 grade (see T.26, Appendix 3) chose greeting in language of other ethnicity (75%), English language (17%) and their own language (8%).

Bošnjak students of the 11 grade (see T.26, Appendix 3) chose greeting in language of other ethnicity (67%), English language (22%) and their own language (11%).

Bošnjak students of the 12 grade (see T.26, Appendix 3) chose greeting in language of other ethnicity (84%), English language (16%) and their own language (0%).

- Answers on the 16th question *If I work with persons of other ethnicity and I know their language, I would talk to them in: their language, English language, my language.*

Albanian students of the 10th grade (see T.23, Appendix 3) chose talking in language of other ethnicity (52%), English language (23%) and their own language (25%).

Albanian students of the 11th grade (see T.23, Appendix 3) chose talking in language of other ethnicity (59%), English language (24%) and their own language (17%).

Albanian students of the 12th grade (see T.23, Appendix 3) chose talking in language of other ethnicity (44%), English language (26%) and their own language (30%).

Serb students of the 1st year (see T.24, Appendix 3) chose talking in language of other ethnicity (50%), English language (19%) and their own language (31%).

Serb students of the 2nd year (see T.24, Appendix 3) chose talking in language of other ethnicity (44%), English language (24%) and their own language (32%).

Serb students of the 3rd year (see T.24, Appendix 3) chose talking in language of other ethnicity (28%), English language (37%) and their own language (35%).

Serb students of the 4th year (see T.24, Appendix 3) chose talking in language of other ethnicity (50%), English language (15%) and their own language (35%).

Turk students of the 10 grade (see T.25, Appendix 3) chose talking in language of other ethnicity (61%), English language (18%) and their own language (21%).

Turk students of the 11 grade (see T.25, Appendix 3) chose talking in language of other ethnicity (45%), English language (4%) and their own language (51%).

Turk students of the 12 grade (see T.25, Appendix 3) chose talking in language of other ethnicity (67%), English language (12%) and their own language (21%).

Bošnjak students of the 10 grade (see T.26, Appendix 3) chose talking in language of other ethnicity (74%), English language (21%) and their own language (5%).

Bošnjak students of the 11 grade (see T.26, Appendix 3) chose talking in language of other ethnicity (83%), English language (11%) and their own language (6%).

Bošnjak students of the 12 grade (see T.26, Appendix 3) chose talking in language of other ethnicity (89%), English language (7%) and their own language (4%).

- Answers on the 17th question *I do not mind attending the same school with: Albanians, Serbs, Bosnjaks, Turkish, or/and RAE community*

Albanian students of the 10th grade (see T.23, Appendix 3) chose more than 1 school attended by students of other than their own ethnicity (40%), they chose only one school attended by students of

other than their own ethnicity (35%), and 25% of students chose only schools attended by members of their own ethnicity.

Albanian students of the 11th grade (see T.23, Appendix 3) chose more than 1 school attended by students of other than their own ethnicity (44%), they chose only one school attended by students of other than their own ethnicity (31%), and 25% of students chose only schools attended by members of their own ethnicity.

Albanian students of the 12th grade (see T.23, Appendix 3) chose more than 1 school attended by students of other than their own ethnicity (55%), they chose only one school attended by students of other than their own ethnicity (30%), and 15% of students chose only schools attended by members of their own ethnicity.

Serb students of the 1st year (see T.24, Appendix 3) none of the students chose more than 1 school attended by students of other than their own ethnicity, they chose only one school attended by students of other than their own ethnicity (27%), and 73% of students chose only schools attended by members of their own ethnicity.

Serb students of the 2nd year (see T.24, Appendix 3) none of the students chose more than 1 school attended by students of other than their own ethnicity, they chose only one school attended by students of other than their own ethnicity (28%), and 72% of students chose only schools attended by members of their own ethnicity.

Serb students of the 3rd year (see T.24, Appendix 3) chose more than 1 school attended by students of other than their own ethnicity (9%), they chose only one school attended by students of other than their own ethnicity (9%), and 82% of students chose only schools attended by members of their own ethnicity.

Serb students of the 4th year (see T.24, Appendix 3) none of the students chose more than 1 school attended by students of other than their own ethnicity, they chose only one school attended by students of other than their own ethnicity (10%), and 90% of students chose only schools attended by members of their own ethnicity.

Turk students of the 10 grade (see T.25, Appendix 3) chose more than 1 school attended by students of other than their own ethnicity (18%), they chose only one school attended by students of other

than their own ethnicity (27%), and 55% of students chose only schools attended by members of their own ethnicity.

Turk students of the 11 grade (see T.25, Appendix 3) chose more than 1 school attended by students of other than their own ethnicity (55%), they chose only one school attended by students of other than their own ethnicity (33%), and 12% of students chose only schools attended by members of their own ethnicity.

Turk students of the 12 grade (see T.25, Appendix 3) chose more than 1 school attended by students of other than their own ethnicity (40%), they chose only one school attended by students of other than their own ethnicity (26%), and 34% of students chose only schools attended by members of their own ethnicity.

Bošnjak students of the 10 grade (see T.26, Appendix 3) chose more than 1 school attended by students of other than their own ethnicity (42%), they chose only one school attended by students of other than their own ethnicity (53%), and 5% of students chose only schools attended by members of their own ethnicity.

Bošnjak students of the 11 grade (see T.26, Appendix 3) chose more than 1 school attended by students of other than their own ethnicity (22%), they chose only one school attended by students of other than their own ethnicity (72%), and 6% of students chose only schools attended by members of their own ethnicity.

Bošnjak students of the 12 grade (see T.26, Appendix 3) chose more than 1 school attended by students of other than their own ethnicity (50%), they chose only one school attended by students of other than their own ethnicity (50%), and 0% of students chose only schools attended by members of their own ethnicity.

- Answers on the 18th question *Do the current English textbooks apply in the tasks cultural features of your community?* Possible answers were: YES, MAYBE, NO.

Albanian students of the 10th grade (see T.23, Appendix 3) answered with YES (15%), with MAYBE (43%) and with NO (42%).

Albanian students of the 11th grade (see T.23, Appendix 3) answered with YES (20%), with MAYBE (37%) and with NO (43%).

Albanian students of the 12th grade (see T.23, Appendix 3) answered with YES (11%), with MAYBE (11%) and with NO (78%).

Serb students of the 1st year (see T.24, Appendix 3) answered with YES (23%), with MAYBE (38%) and with NO (39%).

Serb students of the 2nd year (see T.24, Appendix 3) answered with YES (16%), with MAYBE (47%) and with NO (37%).

Serb students of the 3rd year (see T.24, Appendix 3) answered with YES (11%), with MAYBE (41%) and with NO (48%).

Serb students of the 4th year (see T.24, Appendix 3) answered with YES (25%), with MAYBE (20%) and with NO (55%).

Turk students of the 10 grade (see T.25, Appendix 3) answered with YES (33%), with MAYBE (40%) and with NO (27%).

Turk students of the 11 grade (see T.25, Appendix 3) answered with YES (51%), with MAYBE (29%) and with NO (20%).

Turk students of the 12 grade (see T.25, Appendix 3) answered with YES (19%), with MAYBE (39%) and with NO (42%).

Bošnjak students of the 10 grade (see T.26, Appendix 3) answered with YES (30%), with MAYBE (35%) and with NO (35%).

Bošnjak students of the 11 grade (see T.26, Appendix 3) answered with YES (22%), with MAYBE (22%) and with NO (56%).

Bošnjak students of the 12 grade (see T.26, Appendix 3) answered with YES (25%), with MAYBE (21%) and with NO (54%).

- Answers on the 19th question *Would you rather learn from English textbooks where are cultural features of communities which live in Kosova applied?* The options were: YES, MAYBE, NO

Albanian students of the 10th grade (see T.23, Appendix 3) answered with YES (58%), with MAYBE (31%) and with NO (11%).

Albanian students of the 11th grade (see T.23, Appendix 3) answered with YES (64%), with MAYBE (27%) and with NO (9%).

Albanian students of the 12th grade (see T.23, Appendix 3) answered with YES (71%), with MAYBE (22%) and with NO (7%).

Serb students of the 1st year (see T.24, Appendix 3) answered with YES (15%), with MAYBE (19%) and with NO (66%).

Serb students of the 2nd year (see T.24, Appendix 3) answered with YES (12%), with MAYBE (30%) and with NO (58%).

Serb students of the 3rd year (see T.24, Appendix 3) answered with YES (7%), with MAYBE (24%) and with NO (69%).

Serb students of the 4th year (see T.24, Appendix 3) answered with YES (0%), with MAYBE (40%) and with NO (60%).

Turk students of the 10 grade (see T.25, Appendix 3) answered with YES (57%), with MAYBE (21%) and with NO (22%).

Turk students of the 11 grade (see T.25, Appendix 3) answered with YES (66%), with MAYBE (18%) and with NO (16%).

Turk students of the 12 grade (see T.25, Appendix 3) answered with YES (52%), with MAYBE (21%) and with NO (27%).

Bošnjak students of the 10 grade (see T.26, Appendix 3) answered with YES (51%), with MAYBE (38%) and with NO (11%).

Bošnjak students of the 11 grade (see T.26, Appendix 3) answered with YES (39%), with MAYBE (39%) and with NO (22%).

Bošnjak students of the 12 grade (see T.26, Appendix 3) answered with YES (43%), with MAYBE (43%) and with NO (14%).

- Answers on the 20th question *Do you think that English language should be official language in Kosova?* Possible answers were YES, MAYBE, NO

Albanian students of the 10th grade (see T.23, Appendix 3) answered with YES (42%), with MAYBE (18%) and with NO (40%).

Albanian students of the 11th grade (see T.23, Appendix 3) answered with YES (41%), with MAYBE (18%) and with NO (41%).

Albanian students of the 12th grade (see T.23, Appendix 3) answered with YES (41%), with MAYBE (44%) and with NO (15%).

Serb students of the 1st year (see T.24, Appendix 3) answered with YES (23%), with MAYBE (19%) and with NO (58%).

Serb students of the 2nd year (see T.24, Appendix 3) answered with YES (16%), with MAYBE (11%) and with NO (73%).

Serb students of the 3rd year (see T.24, Appendix 3) answered with YES (9%), with MAYBE (7%) and with NO (84%).

Serb students of the 4th year (see T.24, Appendix 3) answered with YES (65%), with MAYBE (5%) and with NO (30%).

Turk students of the 10 grade (see T.25, Appendix 3) answered with YES (26%), with MAYBE (16%) and with NO (58%).

Turk students of the 11 grade (see T.25, Appendix 3) answered with YES (11%), with MAYBE (11%) and with NO (78%).

Turk students of the 12 grade (see T.25, Appendix 3) answered with YES (26%), with MAYBE (14%) and with NO (60%).

Bošnjak students of the 10 grade (see T.26, Appendix 3) answered with YES (34%), with MAYBE (30%) and with NO (36%).

Bošnjak students of the 11 grade (see T.26, Appendix 3) answered with YES (33%), with MAYBE (17%) and with NO (50%).

Bošnjak students of the 12 grade (see T.26, Appendix 3) answered with YES (43%), with MAYBE (25%) and with NO (32%).

4.4 Tests:

There were 3 Tests (see T.27, Appendix 4; Appendices 14-17) one for each school grade. *English language test* contained 20 questions, each right answer count 1 point and maximum points were 20.

Albanian students of the 10th grade (see T.23, Appendix 3) completed the Test 1. There were 0% of students who got grade 5, 30% of students who got grade 4, 52% of students who got grade 3, 18% of students who got grade 2 and 1% of students who got grade 1. Average grade was 3.1

Albanian students of the 11th grade (see T.23, Appendix 3) completed the Test 2. There were 0% of students who got grade 5, 2% of students who got grade 4, 10% of students who got grade 3, 49% of students who got grade 2 and 39% of students who got grade 1. Average grade was 1.76

Albanian students of the 12th grade (see T.23, Appendix 3) completed the Test 3. There were 0% of students who got grade 5, 15% of students who got grade 4, 37% of students who got grade 3, 33% of students who got grade 2 and 15% of students who got grade 1. Average grade was 2.51

Serb students of the 1st year (see T.24, Appendix 3) completed the Test 1. There were 0% of students who got grade 5, 6% of students who got grade 4, 52% of students who got grade 3, 42% of students who got grade 2 and 0% of students who got grade 1. Average grade was 2.64

Serb students of the 2nd year (see T.24, Appendix 3) completed the Test 2. There were 0% of students who got grade 5, 0% of students who got grade 4, 23% of students who got grade 3, 58% of students who got grade 2 and 19% of students who got grade 1. Average grade was 2.03

Serb students of the 3rd year (see T.24, Appendix 3) completed the Test 3. There were 0% of students who got grade 5, 11% of students who got grade 4, 43% of students who got grade 3, 30% of students who got grade 2 and 16% of students who got grade 1. Average grade was 2.5

Serb students of the 4th year (see T.24, Appendix 3) completed the Test 3. There were 5% of students who got grade 5, 30% of students who got grade 4, 30% of students who got grade 3, 20% of students who got grade 2 and 15% of students who got grade 1. Average grade was 2.9

Turk students of the 10 grade (see T.25, Appendix 3) completed the Test 1. There were 0% of students who got grade 5, 1% of students who got grade 4, 4% of students who got grade 3, 58% of students who got grade 2 and 37% of students who got grade 1. Average grade was 1.69

Turk students of the 11 grade (see T.25, Appendix 3) completed the Test 2. There were 0% of students who got grade 5, 0% of students who got grade 4, 7% of students who got grade 3, 56% of students who got grade 2 and 37% of students who got grade 1. Average grade was 1.70

Turk students of the 12 grade (see T.25, Appendix 3) completed the Test 3. There were 4% of students who got grade 5, 4% of students who got grade 4, 4% of students who got grade 3, 44% of students who got grade 2 and 44% of students who got grade 1. Average grade was 1.79

Bošnjak students of the 10 grade (see T.26, Appendix 3) completed the Test 1. There were 0% of students who got grade 5, 9% of students who got grade 4, 6% of students who got grade 3, 56% of students who got grade 2 and 29% of students who got grade 1. Average grade was 1.96

Bošnjak students of the 11 grade (see T.26, Appendix 3) completed the Test 2. There were 0% of students who got grade 5, 0% of students who got grade 4, 0% of students who got grade 3, 67% of students who got grade 2 and 33% of students who got grade 1. Average grade was 1.67

Bošnjak students of the 12 grade (see T.26, Appendix 3) completed the Test 3. There were 5% of students who got grade 5, 7% of students who got grade 4, 21% of students who got grade 3, 46% of students who got grade 2 and 21% of students who got grade 1. Average grade was 2.25

5 CHAPTER V: ANALYSIS OF THE FINDINGS AND DISCUSSION

The data collected in this research provided me with specific information about level of intercultural sensitivity of Albanian, Serb, Turkish and Bošnjak students, furthermore, their preferences toward various aspects of life as well as their EL proficiency. Additionally, data showed if there is any cultural feature of source cultures in EL textbooks. The results of the study are presented below separately:

5.1 Analyzing of ESL Textbooks

Analyzing of cultural content of all seven textbooks was focused on reading and listening tasks and vocabulary. The percentage of the culture free category was also examined to determine how much importance was given to cultural contents. Grammar was not analyzed since it is not relevant for this research.

Analyzing of the Oxford New Headway books showed that:

5.1.1 New Headway Pre-intermediate

New Headway Pre-intermediate (see T. 28, Appendix 5) consisted of 12 Units with 76 tasks, 66% of tasks covered target culture. While 45% of target culture contained elements of *Big C* culture, precisely, 29% of tasks contained social norms; economy and literature were presented each in 3% of tasks, while education, architecture, history and music were presented each in 2% of tasks. *Little c* culture was covered in 36% of tasks. Respectively, lifestyle 82% while hobbies, gestures, customs, and values each 4%. There was only 1 task with source culture with *Little c* precisely, lifestyle of Turkish culture Furthermore, 18% tasks covered International cultures 36% of them covered *Big C* culture as economy 60%, respectively Belgium, Maldives and Germany each 20%. There were 64% tasks that covered *Little c* culture, all tasks were lifestyle of Amazon culture 33%, Canada 11% as well as Russia, France, Belorussia, Sweden and Germany. Additionally, there were 17% culture free tasks. To study proportion of the percentages of *Big C*, *Little c* and *Culture free* tasks in the textbook presenting of data in Figure 1 was used.

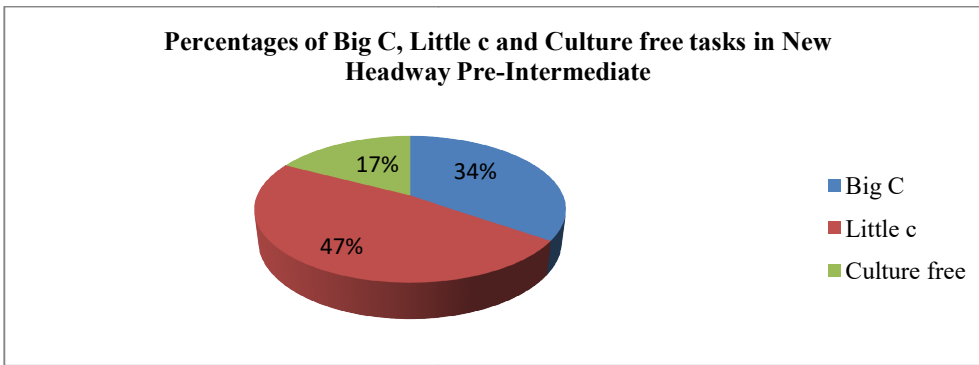


Figure 1: Percentages of Big C, Little c and Culture free tasks in New Headway Pre–Intermediate

In the Figure1 the proportions of percentage of *Big C* culture 34%, *Little C* 47%, and Culture free tasks 17% could be seen. Moreover it is obvious that *Little c* culture occurred 13% more than *Big C* culture.

Unit 1 contained 7 tasks: in 57% of the tasks covered target cultures, 29% was *Big C* cultures, covering social norms of Great Britain culture; 29% were *Little c* cultures, covering lifestyles, one of Australian culture and other one culture of Great Britain. There were 14% of tasks with *Little c* source culture, precisely lifestyle of Turkish culture; there were also 14% of tasks with *Little c* international culture, lifestyle of Canadian culture; additionally there were only 14% culture free tasks.

Unit 2 contained 6 tasks: There were 6 tasks with target culture, 50% of *Big C* cultures were covered: 33% economies, one of American culture and other one of Great Britain culture, and 17% social norms of Great Britain culture; 30% of *Little c* cultures occurred in the tasks, 33% lifestyles of Great Britain culture and 17% hobby of Great Britain culture, too. There were neither elements of source culture nor culture free tasks.

Unit 3 contained 7 tasks: There were 43% tasks with target culture, 14% *Big C* culture, social norms of Great Britain culture and 29% *Little c* cultures, covering lifestyles USA. There was no task with elements of source culture, while there were 57% tasks with International *Little c* culture, 43% with lifestyles of Amazon culture and 14% with Russian and French culture. There was also 14% culture free task.

Unit 4 contained 8 tasks: There were 63% of tasks with target culture, 13% *Big C* culture, social norm of Great Britain culture and 24% *Little c* cultures, covering lifestyles of Great Britain culture. There was no task with elements of source culture, while there were 36% tasks with international Big

C culture, all 37% covering economy of Belgium culture 13%, Maldivian culture 13%, and German culture 13%. There was no culture free task.

Unit 5 contained 7 tasks: There were 71% tasks with target culture, 14% *Big C* cultures, social norms of Great Britain culture and 57% *Little c* cultures, all lifestyles of Great Britain culture. There was no task with elements of source culture, while there were 14% tasks covering international *Little c* culture precisely lifestyle of Belorussian culture. There were 14% culture free tasks.

Unit 6 contained 7 tasks: There were 43% tasks that contained target culture, 14% *Big C* culture covering social norms of Great Britain culture and 29% *Little c* cultures, all lifestyles of Great Britain culture. There was no task with elements of source culture, while there were 14% tasks with international *Little c* culture covering lifestyle of Belorussian culture. There were 43% culture free tasks.

Unit 7 contained 6 tasks: There were 56% tasks with target culture, 49% *Big C* cultures, 17% architecture of Great Britain culture, 17% history of Great Britain culture and 17% covering social norms of Great Britain culture and 17% *Little c* culture, covering lifestyle of Great Britain culture. There was no task with elements of source culture, while there were 17% tasks with international *Little c* culture covering lifestyle of German culture. There were 17% culture free tasks.

Unit 8 contained 6 tasks: There were 100% tasks covering target culture, 17% *Big C* culture with social norms of Great Britain culture and 83% *Little c* cultures, all lifestyles, 17% lifestyle of Australian culture while other 67% lifestyles of Great Britain culture. There was neither task with elements of source culture nor with international culture, furthermore, there was none of culture free tasks.

Unit 9 contained 6 tasks: There were 67% of the tasks with target culture, 33% *Big C* cultures, 17% social norms and 33% literature of Great Britain culture and 17% *Little c* culture, with gestures used in Great Britain culture. There was no task with elements of source culture, while there were 33% tasks with international *Big C* culture literature from old Greek culture. There was no culture free task.

Unit 10 contained 6 tasks: There were 50% tasks with target culture, 33% *Big C* cultures, both social norms of Great Britain culture and 17% *Little c* culture covering lifestyle of USA culture. There was neither task with elements of source culture nor with international culture. There were 50% culture free tasks.

Unit 11 contained 5 tasks: There were 100% tasks with target culture, 40% *Big C* cultures, 20% education and other one Music, both from the Great Britain culture and 60% *Little c* cultures, 20% of lifestyle, 20% customs and 20% values of Great Britain culture. There was neither task with elements of source culture, nor international culture as well as culture free tasks.

Unit 12 contained 6 tasks: There were 50% tasks with target culture, 17% *Big C* culture social norms of Great Britain culture and 33% *Little c* cultures, both lifestyles of Great Britain culture. There was neither task with elements of source culture, nor with international culture. There were 50% culture free tasks.

5.1.2 New Headway Intermediate

New Headway Intermediate (see T. 29, Appendix 6) consisted of 75 tasks: Target culture was included in 71% of the tasks; *Big C* culture was included in 41% of the tasks, precisely social norms 28%, literature 6%, art and music 4% each, education and economy 2% each; *Little c* culture was presented in 41% of the tasks, lifestyle 77%, food 10%, body language, customs and values 3%. Source culture was not presented in any of the tasks. International culture was presented in 8% of the tasks. *Big C* culture was included in 33% of the tasks, precisely Spain and China history 50% each; *Little c* culture is included in 67% of the tasks, 50%: lifestyle of Kenya and China as well as 50% Food of Italy and India. There were also 21% culture free tasks. To study proportion of the percentages of *Big C*, *Little c* and *Culture free* tasks in the textbook presenting of data in Figure 2 was used.

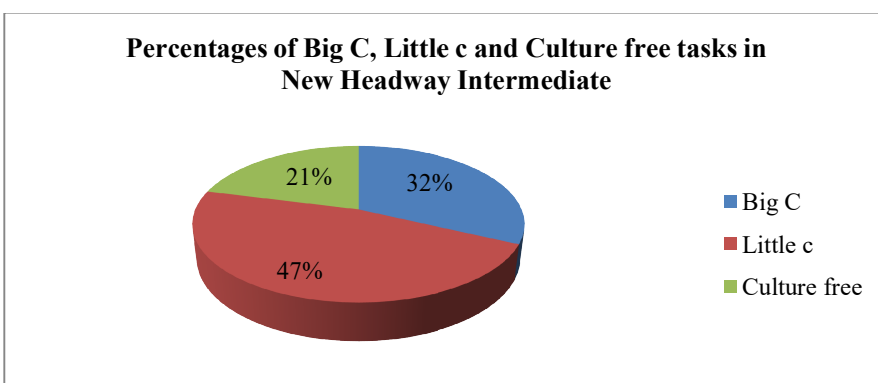


Figure 2: Percentage of *Big C*, *Little c* and Culture Free tasks in New Headway Intermediate

Similarly the New Headway Pre – Intermediate, From the Figure 2 it can be seen that *Little c* culture was significantly more (15%) applied than *Big C* culture.

Unit 1 contained 7 tasks: There were 43% tasks with target culture, 29% *Big C* cultures, both social norms of Great Britain culture and 14% *Little c* cultures, lifestyle of Great Britain culture. There was no task with elements of source culture, while there were 29% tasks with international *Little c* culture covering lifestyle of Kenyan and Chinese cultures. There were 29% culture free tasks.

Unit 2 contained 7 tasks: There were 100% tasks with target culture, 29% *Big C* cultures, 14% social norms of Great Britain culture and 14% economy; 71% *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source culture, nor international culture. Furthermore, there was not any culture free task.

Unit 3 contained 6 tasks: There were 83% tasks with target culture, 67% *Big C* cultures, 33% of them were arts, 17% literature and 17% social norms of Great Britain culture and 17% *Little c* culture lifestyles of Great Britain culture. There was neither task with elements of source culture nor international culture. There was 17% culture free task.

Unit 4 contained 8 tasks: 87% tasks covered target culture, 37% *Big C* cultures, 13% education, 13% music and 13% social norms of Great Britain culture and 50% *Little c* cultures, 25% lifestyles, 13% customs and 13% values of Great Britain culture. There was neither task with elements of source culture, nor international culture. There were 13% culture free tasks.

Unit 5 contained 6 tasks; There were 67% tasks with target culture, 17% *Big C* culture social norms of Great Britain culture and 50% *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source culture nor international culture. There were 33% culture free tasks.

Unit 6 contained 7 tasks: There were 57% tasks with target culture, 14% *Big C* cultures social norms of Great Britain culture and 42% *Little c* cultures, 2 lifestyles and 14% food of Great Britain culture. There was no task with elements of source culture, while there were 29% tasks with international *Little c* culture containing tasks about food, 14% Italian and 14% Indian culture. There were 14% culture free tasks.

Unit 7 contained 5 tasks: There were 60% tasks with target culture, 40% *Big C* cultures, 20% literature and 20% social norms of Great Britain culture and 20% *Little c* culture lifestyle of USA culture. There was neither tasks with elements of source culture nor international culture. There were 40% culture free tasks.

Unit 8 contained 7 tasks: There were 43% tasks with target culture, 14% *Big C* cultures social norms of Great Britain culture and 29% *Little c* cultures, 14% body language and 14% lifestyle of Great Britain culture. There was no task with elements of source culture, while there were 29% tasks with international *Big C* culture both covering history 14% of Spain and 14% of Chinese culture. There were 29% culture free tasks.

Unit 9 contained 6 tasks: There were 83% tasks with target culture, 33% *Big C* cultures, both social norms of Great Britain culture and 50% *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source culture nor international culture. There was 17% culture free task.

Unit 10 contained 5 tasks: All of the tasks were with target culture, 60% *Big C* cultures, 40% social norms and 20% of architecture of Great Britain culture. There was neither task with elements of source culture nor international culture. There were 40% culture free tasks.

Unit 11 contained 5 tasks: There were 60% tasks with target culture, 40% *Big C* cultures, 20% literature and 20% social norms of Great Britain culture and 20% *Little c* culture lifestyle of Great Britain culture. There was neither task with elements of source nor international culture. There were 40% culture free tasks.

Unit 12 contained 6 tasks: There were 100% of the tasks with target culture, 50% *Big C* cultures, 33% social norms of Great Britain and 17% music of USA cultures and 50% *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. Furthermore, there was no culture free task.

5.1.3 New Headway Upper-Intermediate

New Headway Upper-Intermediate (see T. 30, Appendix 7) consisted of 12 Units with 73 tasks: Target culture was included in 79% of the tasks; *Big C* culture was presented in 48% of the tasks as social norms 57%, literature 14%, history 11%, economy 7%, art, music and education 4%; *Little c* culture was presented in 41% of the tasks, actually lifestyle 97%, customs 3%. Source culture was not presented in any of the tasks. International culture was presented in 4% of the tasks; only *Little c* culture was presented as Indian, Sweden lifestyle 67% and Indian customs 33%. Culture free tasks were included 16%. To study proportion of the percentages of *Big C*, *Little c* and *Culture free* tasks in the textbook presenting of data in Figure 3 was used.

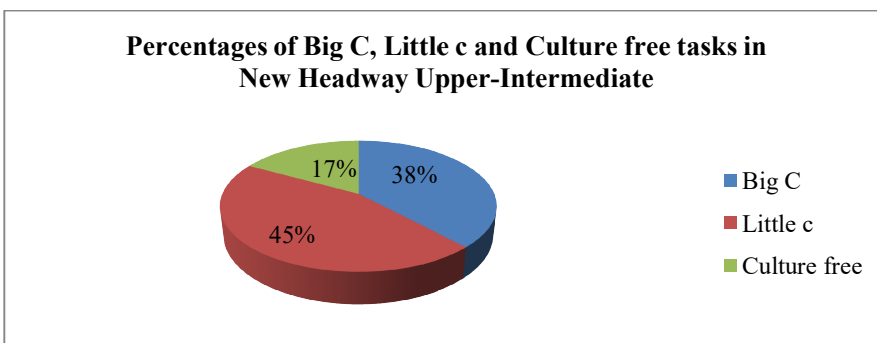


Figure 3: Percentages of Big C, Little c and Culture free tasks in New Headway Upper-Intermediate

As the Figure 1. and Figure 2. showed, from Figure 3 it can be also noticed that *Little c* culture occurred more frequently (17%) than *Big C* culture. According to findings, ESL in textbooks recommended by Kosova Ministry of Education *Little c* culture was favoured though *Big C* culture as well was presented in a quite large percentage 34%, 32% and 38%.

Unit 1 contained 5 tasks: There were 60% tasks with target culture, 20% *Big C* cultures social norms of Great Britain culture and 40% *Little c* cultures, both lifestyles of Great Britain culture. There was no task with elements of source culture, while there were 20% tasks with international *Little c* culture covering lifestyle of Indian culture. There were 20% culture free tasks.

Unit 2 contained 7 tasks: There were 86% tasks with target culture, 29% *Big C* cultures, 14% history and 14% social norm of Great Britain culture and 57% *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source culture nor international culture. There was 14% culture free task.

Unit 3 contained 6 tasks: There were 83% tasks with target culture, all the tasks covered *Big C* cultures, 33% social norms, 33% literatures of Great Britain and 17% art of USA culture. There was no task with elements of source culture, while there were 17% tasks with international *Little c* culture covering lifestyle of Sweden culture. There was no culture free task.

Unit 4 contained 6 tasks: There were 67% tasks that covered target culture, 33% *Big C* cultures, both social norms of Great Britain culture and 33% *Little c* cultures, covering lifestyles of Great Britain culture. There was neither task with elements of source culture nor international culture. There were 33% culture free tasks.

Unit 5 contained 8 tasks: There were 87% tasks with target culture, 37% *Big C* cultures, all of them presented social norms of Great Britain culture and 50% *Little c* cultures, all lifestyles 25% of Great

Britain culture, 12% of Australian and 12% of USA culture. There was neither task with elements of source nor international culture. There were 12% culture free tasks.

Unit 6 contained 7 tasks: There were 86% tasks with target culture, 43% *Big C* cultures, 14% social norms of Great Britain and 29% economies of USA culture and 43% *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. There were 14% culture free tasks.

Unit 7 contained 6 tasks: There were 67% tasks with target culture, 33% *Big C* cultures, covering social norms of Great Britain culture and 33% *Little c* cultures, covering lifestyles of Great Britain culture. There was no task with elements of source culture, while there were 17% tasks with international *Little c* culture covering customs of Indian culture. There were 17% culture free tasks.

Unit 8 contained 7 tasks: There were 71% tasks with target culture, 29% *Big C* cultures, 14% music and 14% social norms of Great Britain culture and 43% *Little c* cultures, all lifestyles of USA cultures. There was neither tasks with elements of source nor international culture. There were 29% culture free tasks.

Unit 9 contained 6 tasks: There were 83% tasks with target culture, 33% *Big C* cultures, 17% education and 17% social norms of Great Britain culture and 50% *Little c* cultures, 33% lifestyles and 17% customs of Great Britain culture. There was neither task with elements of source nor international culture. There were 17% culture free tasks.

Unit 10 contained 5 tasks: in all of the tasks occurred target culture: 80% *Big C* cultures, 40% history, 20% literature and 20% social norms of Great Britain culture and 20% *Little c* culture lifestyle of Great Britain culture. There was neither task with elements of source nor international culture. Furthermore, there was no culture free task.

Unit 11 contained 6 tasks: There were 67% tasks with target culture, 17% *Big C* culture social norms of Great Britain culture and 50% *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. There were 33% culture free tasks.

Unit 12 contained 5 tasks: the target culture was presented with 40% of *Big C* cultures, 20% literature and 20% social norms of Great Britain culture and 60% *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. There was no culture free task.

Also, all units were analyzed in all 4 ESL textbooks in use at schools that work according to Serbian curricula and findings are presented below:

5.1.4 Improving English

Improving English (see T. 31, Appendix 8) consisted of 9 Units with 62 tasks. Target culture was presented in 60% of tasks while *Big C* culture was covered in 46% of tasks, respectively, 41% social norms, 24% literature and geography each, architecture and music 6%; *Little c* culture was presented in 48% of tasks, precisely lifestyle 75%, holiday 20%, customs 5%. Source culture was covered in 6% tasks, *Big C* culture was covered in 25% of tasks covering geography of Serbia; *Little c* culture was presented in 75% of tasks, they all were Lifestyles of Serbian culture 67% and Bosnian culture 33%. International culture was presented in 8% tasks. *Big C* culture was covered in 40% of tasks, German history and Nepal geography each 50%; *Little c* culture was presented in 60% of tasks, all of them covered holidays in Spain, China and Japan each 33%. There were 26% culture free tasks. To study proportion of the percentages of *Big C*, *Little c* and *Culture free* tasks in the textbook presenting of data in Figure 4 was used, moreover it can be seen that *Little c* culture was covered in 16% of the tasks more than *Big C* culture.

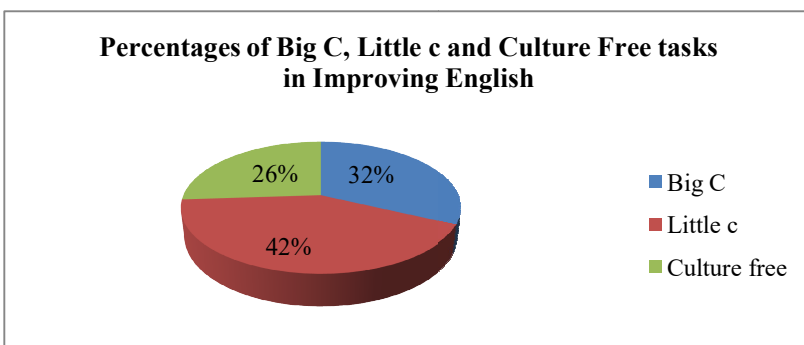


Figure 4: Percentages of Big C, Little c and Culture Free tasks in Improving English

Unit 1 contained 9 tasks: There were 77% tasks with target culture, 22% *Big C* cultures, 11% architecture other one social norms of Great Britain culture and 55% *Little c* cultures, 44% lifestyles and 11% customs of Great Britain culture. There were 11% tasks with elements of source culture, lifestyle of Serbian culture. There were 11% culture free tasks.

Unit 2 contained 7 tasks: There were 71% tasks covering target culture, 14% *Big C* culture social norms of Great Britain culture and 57% *Little c* cultures, all lifestyles, 28% of Great Britain culture, 14% of USA and 14% with both cultures. There was no task with elements of source culture, while

there were 14% tasks with international *Big C* culture covering history of German culture. There were 14% culture free tasks.

Unit 3 contained 6 tasks: All of the tasks were about weather disasters and were culture free tasks.

Unit 4 contained 5 tasks: There were 60% tasks with target culture, 60% *Big C* cultures, 40% social norms of Great Britain culture and 20% literature of USA culture. There was neither task with elements of source nor international culture. There were 40% culture free tasks.

Unit 5 contained 8 tasks: There were 63% tasks with target culture, 12% *Big C* culture social norms of Great Britain culture and 50% *Little c* cultures, all holidays, 25% Great Britain, 12% USA and 12% Australian culture. There was no task with elements of source culture, while there were 37% tasks with international *Little c* culture covering holidays in Spain, China and Japan. There was no culture free task.

Unit 6 contained 5 tasks: all of them were with target culture, 20% *Big C* culture, 20% social norms of Great Britain culture and 40% *Little c* cultures, both lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. There were 40% culture free tasks.

Unit 7 contained 6 tasks: There were 67% tasks with target culture, all 67% *Little c* cultures, 50% lifestyles of Great Britain and 17% lifestyle of USA culture. There was neither task with elements of source nor international culture. There were 29% culture free tasks.

Unit 8 contained 7 tasks: There were 86% tasks with target culture, 62% *Big C* cultures, 12% social norms, 25% literatures from Great Britain culture while 12% literature and 12% music were from USA culture and 12% *Little c* culture lifestyle of Great Britain culture. There was neither task with elements of source nor international culture. There were 12% culture free tasks.

Unit 9 contained 9 tasks: There were 44% tasks with target culture, all 44% *Big C* cultures, 33% of them geography of USA and 11% social norms of Great Britain culture. There were 33% tasks with elements of source cultures, 11% *Big C* culture Geography from Serbian culture and 22% *Little c* cultures, 22% lifestyles 11% of Serbian and 11% of Bosnian culture. There was also 11% task with international *Big C* culture covering Geography from Nepal culture. There were 11% culture free tasks.

5.1.5 English Language for the 2nd year

English Language for 2nd year (see T. 32, Appendix 9) contained 14 Units, with 76 tasks. Target culture was included in 84% of the tasks; *Big C* culture was covered 61% in social norms 31%, literature 28%, art 23%, history 8%, education 5%, music and economy 3% each; *Little c* culture was presented in 39% of the tasks covering lifestyle 84%, customs and values 8% each. Source culture was covered in 3% of the tasks; *Big C* culture was presented in Serbian education and Bosnian literature 50% each. International culture was presented in 8% of the tasks; *Big C* culture was presented in 33% of the tasks, precisely German economy and Spanish art 50% each; *Little c* culture was presented in 67% of the tasks as German, Canadian Swiss Japanese and Spanish lifestyle. Culture free tasks were included in 5% of the tasks. %. To study proportion of the percentages of *Big C*, *Little c* and *Culture free* tasks in the textbook presenting of data in Figure 5 was used. From the Figure 5, it is obvious that *Big C* culture occurs 19% more than *Little c* culture in the tasks.

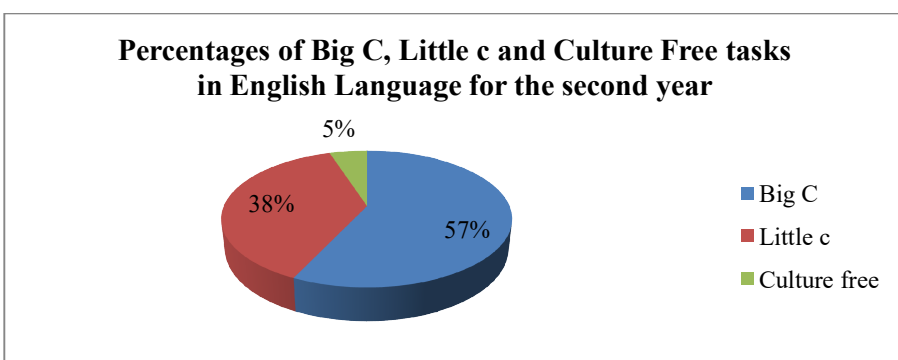


Figure 5: Percentages of Big C, Little c and Culture free tasks in English Language for the second year

Unit 1 contained 5 tasks: There were 80% tasks with target culture, 60% *Big C* cultures, 20% social norms of Great Britain, 40% education tasks 20% of Great Britain and 20% of USA cultures, as well as 20% *Little c* culture lifestyle of Great Britain culture. There were 20% tasks with elements of *Big C* source culture, education from Serbian culture. There was neither task with international culture nor culture free task.

Unit 2 contained 4 tasks: There were 100% tasks with target culture, 25% *Big C* culture social norms of Great Britain culture and 75% *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. There was also no culture free task.

Unit 3 contained 4 tasks: There were 4 tasks with target culture, 50% *Big C* cultures, 25% social norms and 25% literature of Great Britain culture and 50% *Little c* cultures, precisely, lifestyles of

Great Britain culture. There was neither task with elements of source nor international culture. There was no culture free task.

Unit 4 contained 5 tasks: There were 5 tasks with target culture, all 100% *Big C* cultures, 20% social norms, 20% art and 60% literature tasks of Great Britain culture. There was neither task with elements of source nor international culture. There was also no culture free task.

Unit 5 contained 4 tasks: There were 100% tasks with target culture, 20% *Big C* cultures social norms of Great Britain culture and 75% *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. There was also no culture free task.

Unit 6 contained 10 tasks: There were 90% tasks with target culture, 50% *Big C* cultures, 10% social norms, 30% arts of USA and 10% art of Great Britain culture and 40% *Little c* cultures, all lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. There were 10% culture free tasks.

Unit 7 contained 6 tasks: There were 83% tasks with target culture, 83% *Big C* cultures, 17% social norms and 33% literature of Great Britain culture, 17% art, 17% literature of USA culture. There was no task with elements of source culture, while there were 17% tasks with international *Little c* culture covering lifestyle of Japan culture. There was no culture free task.

Unit 8 contained 4 tasks: There were 100% tasks with target culture, 50% *Big C* cultures, 25% music and 25% literature of Great Britain culture and 50% *Little c* cultures, covering lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. There was also no culture free task.

Unit 9 contained 5 tasks: There were 40% tasks with target culture, 40% *Big C* cultures, 20% Literature of USA culture and 20% social norms of Great Britain. There was no task with elements of source culture, while there were 20% tasks with international *Little c* culture covering lifestyle of Swiss culture. There were 40% of culture free tasks.

Unit 10 contained 6 tasks: All of them were tasks that covered target culture, precisely *Big C* cultures, 50% history, 17% economy and 17% literature of USA culture, and 17% social norms of Great Britain culture. There was neither task with elements of source nor international culture. There was no culture free task.

Unit 11 contained 4 tasks: There were 75% tasks with target culture, 50% *Big C* cultures, 25% art of USA culture and 25% social norms of Great Britain culture, and 25% *Little c* culture, customs of Great Britain culture. There were 25% task with elements of source *Big C* culture literature of Bosnian culture, while there was neither task with international culture nor culture free task.

Unit 12 contained 4 tasks: There were 75% tasks with target culture, 75% *Big C* cultures, 50% art and 25% social norms of Great Britain culture. There was no task with elements of source culture, while there were 25% tasks with international *Big C* culture covering art of Spain culture. There was no culture free task.

Unit 13 contained 9 tasks: There were 88% tasks with target culture, 11% *Big C* cultures social norms of Great Britain culture and 77% *Little c* cultures, 44% lifestyles, from them 11% of Australian culture and 33% of Great Britain culture, furthermore, 22% values of USA culture. There was no task with elements of source culture, while there were 11% tasks with international *Little c* culture covering lifestyle of Canadian culture. There was no culture free task.

Unit 14 contained 6 tasks: There were 50% tasks with target culture, 17% *Big C* culture, social norms of Great Britain culture and 33% *Little c* cultures, both lifestyles 17% of USA other of Great Britain culture. There was no task with elements of source culture, while there were 17% tasks with international *Big C* culture covering economy of German culture and *Little c* culture covering lifestyle of German culture. There were 17% culture free tasks.

5.1.6 English Language for the 3rd year

English language for the 3rd year (see T. 33, Appendix 10) consisted of 9 Units with 56 tasks. Target culture was presented in 71% of the tasks. *Big C* culture was presented in 75% of the tasks as social norms 27%, literature 27%, history 23%, music 13%, art, education and economy 3% each; *Little c* culture was presented in 25% as lifestyle 20% and food 5%. Source culture was covered in 7% of the tasks. *Big C* culture was presented in 50% of the tasks as Serbian literature and art 25% each; *Little c* culture was presented in 50% of the tasks as Serbian lifestyle and food 25% each. International culture was presented in 5% of the tasks; only *Little c* culture was presented as French and Sri Lankan lifestyle 67% and German, Chinese, Russian, and Eskimo food 33%. Culture free tasks were presented 18%. To study proportion of the percentages of *Big C*, *Little c* and *Culture free* tasks in the textbook presenting of data in figure 6 was used and showed that *Big C* culture was presented more frequent (30% more) than *Little c* culture.

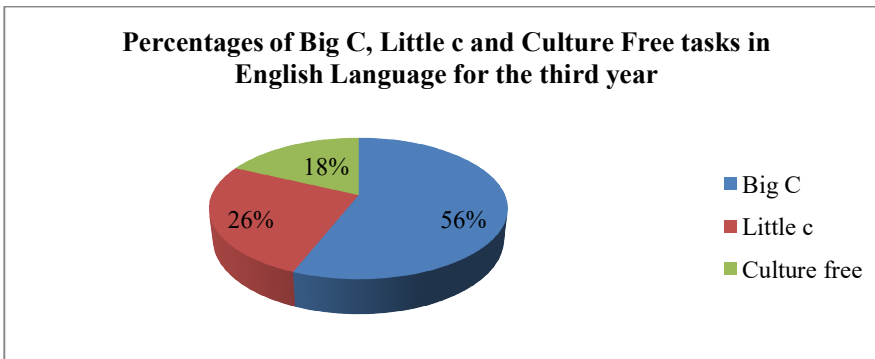


Figure 6: Percentages of *Big C*, *Little c* culture and Culture free tasks in English Language for the third year

Unit 1 contained 5 tasks: There were 40% tasks with target culture, 20% *Big C* culture, economy of Great Britain culture and 20% *Little c* culture lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. There were 60% culture free tasks.

Unit 2 contained 4 tasks: There were 75% tasks with target culture, all 75% *Big C* cultures, 50% literature and 25% education of Great Britain culture. There was neither task with elements of nor international culture. There were 25% culture free tasks.

Unit 3 contained 7 tasks: There were 57% tasks with target culture, 43% *Big C* cultures, 14% history and 14% social norms of Great Britain culture and 14% literature of USA culture as well as 14% *Little c* culture, lifestyle of USA culture. There was no task with elements of source culture, while there were 14% tasks with international *Little c* culture covering lifestyle of Sri Lanka culture. There were 29% culture free tasks.

Unit 4 contained 5 tasks: There were 100% tasks with target culture, 40% *Big C* cultures, 20% literature of Ireland culture and 20% social norms of Great Britain culture and 60% *Little c* cultures, 60% lifestyles 20% USA and 40% of Great Britain culture. There was neither task with elements of source nor international culture. There was no culture free task.

Unit 5 contained 6 tasks: There were 83% tasks with target culture, 33% *Big C* cultures, 17% literature and 17% social norms of Great Britain culture and 50% *Little c* cultures, 17% lifestyles of Great Britain culture and 17% food of USA and Great Britain culture. There were 17% tasks with source *Little c* culture 17% food of Serbian culture, furthermore, there were as well 17% tasks with international *Little c* culture covering food of German, Chinese, Russian and Eskimo culture. There was no culture free task.

Unit 6 contained 4 tasks: There were 75% tasks with target culture, 75% *Big C* cultures, 25% history of USA and 50% social norms of Great Britain culture. There was neither task with elements of source culture nor international culture. There were 25% culture free tasks.

Unit 7 contained 9 tasks: There were 100% tasks with target culture, all 100% *Big C* cultures, all 11% history, 11% art, 11% literature, 22% music of USA culture and 11% literature, 22% music and 11% social norms of Great Britain culture. There was neither task with elements of source nor international culture. There was no culture free task.

Unit 8 contained 9 tasks: There were 67% tasks with target culture, 44% *Big C* cultures, 22% history of USA culture, 11% literature and 11% social norms of Great Britain culture and 22% *Little c* cultures, both lifestyles 11% of Great Britain and other one New Zealand culture. There were 11% tasks with elements of source *Little c* Serbian culture, also there were 11% tasks with international *Little c* culture covering lifestyle of French culture. There were 11% culture free tasks.

Unit 9 contained 7 tasks: There were 33% tasks with target culture, 33% *Big C* cultures 22% history 11% of USA other of Great Britain culture and 11% social norms of Great Britain culture. There were 22% tasks with elements of source culture, both *Big C* 11% art and 11% literature of Serbian culture. While, there was no task with international culture. There were 22% culture free tasks.

5.1.7 English language for the 4th year

English language for the 4th year (see T. 34, Appendix 11) contained 9 Units with 65 tasks. Target culture was included in 72% of tasks. *Big C* culture was presented in 36% of the tasks as literature 47%, social norms 15%, education and architecture 6% each; *Little c* culture was presented in 64% of the tasks as lifestyle 93%, holiday and customs 3% each. Source culture was included in 3% of the tasks; *Little c* culture was included in 2% of the tasks all as Serbian lifestyle. International culture was covered in 3% of the tasks; *Little c* culture was covered as French lifestyle and Japanese, Chinese and Czechoslovakian customs 50% each. There were also 23% culture free tasks. %. To study proportion of the percentages of *Big C*, *Little c* and *Culture free* tasks in the textbook presenting of data in figure 7 was used. Unlike other textbooks recommended by Serbian Ministry of Education, the English Language for the 4th year contained much more (26% more) tasks that covered *Little c* culture than *Big C* culture.

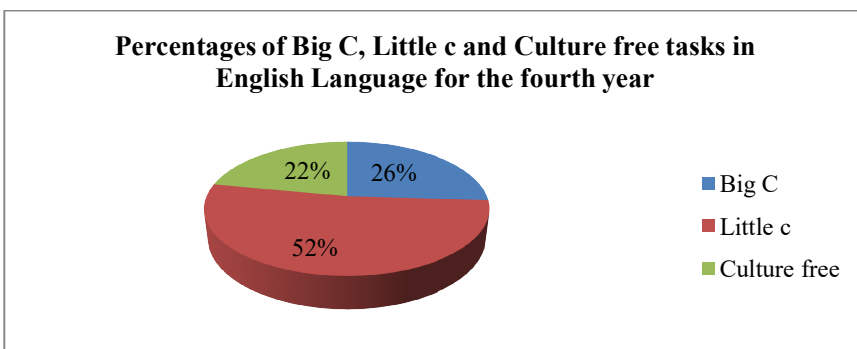


Figure 7: Percentages of Big C, Little c and Culture free tasks in English Language for the fourth year

Unit 1 contained 8 tasks: There were 87% tasks with target culture, 45% *Big C* cultures, 12% education, 25% literature and 12% social norms of Great Britain culture and 38% *Little c* cultures, all lifestyles 25% of USA and 12% of Great Britain culture. There was neither task with elements of source nor international culture. There were 12% culture free tasks.

Unit 2 contained 7 tasks: There were 86% tasks with target culture, 57% *Big C* cultures, 43% literature 29% of them of USA and 14% of Great Britain culture as well as 14% social norms of Great Britain culture and 29% *Little c* cultures, 14% lifestyle and 14% holiday of Great Britain culture. There were 14% tasks with elements of source *Little c* Serbian culture, while there was no task with international culture. There was no culture free task.

Unit 3 contained 7 tasks: There were 86% tasks with target culture, 29% *Big C* cultures, 14% social norms of Great Britain culture and 14% architecture of USA culture 57% *Little c* cultures, all lifestyles 29% of Great Britain and 29% of USA culture. There was neither task with elements of source nor international culture. There were 14% culture free tasks.

Unit 4 contained 9 tasks: There were 67% tasks with target culture, 67% *Little c* cultures, all lifestyles of Great Britain and 11% lifestyle of USA culture. There were 11% tasks with elements of source *little c* culture, Serbian, furthermore, there were 11% tasks with international *Little c* culture covering lifestyle of French culture. There were 11% culture free tasks.

Unit 5 contained 8 tasks: There were 25% tasks with target culture, 12% *Big C* cultures, social norms of Great Britain culture and 12% *Little c* cultures, lifestyles of Great Britain culture. There was neither task with elements of source nor international culture. There were 75% culture free tasks.

Unit 6 (T.163, T.164) contained 6 tasks: There were 83% tasks with target culture, 33% *Big C* cultures, 17% literature and 17% social norms of Great Britain culture and 50% *Little c* cultures,

33% lifestyles of Great Britain culture and 17% of USA culture. There was neither task with elements of source nor international culture. There were 17% culture free tasks.

Unit 7 contained 9 tasks: There were 77% tasks with target culture, 22% *Big C* cultures, 11% social norms and 11% literature of Great Britain culture and 66% *Little c* cultures, 55% lifestyles 33% of Great Britain and 22% of USA culture as well as customs of USA culture. There was no task with elements of source culture, while there were 11% tasks with international *Little c* culture covering customs of Japan, China and Czechoslovakia culture. There were 11% culture free tasks.

Unit 8 contained 5 tasks: There were 100% tasks with target culture, 20% *Big C* cultures, literature of Great Britain culture and 80% *Little c* cultures, all lifestyles 20% of Great Britain and 60% of USA culture. There was neither task with elements of source nor international culture. There was no culture free task.

Unit 9 contained 6 tasks: There were 33% tasks with target culture, 17% *Big C* cultures, social norms of Great Britain culture and 17% *Little c* culture, lifestyle of Great Britain culture. There was neither task with elements of source nor international culture. There were 67% culture free tasks.

Table 9: Distribution and percentage of 16 themes under Big C and Little c cultures in Pre-Intermediate textbook

Big C culture (9 themes)	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6	Unit 7	Unit 8	Unit 9	Unit 10	Unit 11	Unit 12	Total # of each theme in units	%
Politics													0	0%
Economy		2		3									5	7%
Music											1		1	1%
Social norms	2	1	1	3	1	1	1	1	1	2		1	15	20%
Literature/Art									4				4	6%
Education											1		1	1%
History							1						1	1%
Geography													0	0%
Architecture							1						1	1%
Total number of each unit in 9 themes of <i>Big C</i>	2	3	1	6	1	1	3	1	5	2	2	1	28	37%
Little c culture (7 themes)	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6	Unit 7	Unit 8	Unit 9	Unit 10	Unit 11	Unit 12	Total # of each theme in units	%
Value											1		1	1%
Lifestyles	4	2	5	2	5	3	2	5		1	1	2	32	43%
Customs											1		1	1%
Hobbies		1											1	1%
Holiday													0	0%
Food													0	0%
Gestures/body language									1				1	1%
Total number of each unit in 7 themes of <i>Little c</i>	4	3	5	2	5	3	2	5	1	1	3	2	36	47%

Table 10: Distribution and percentage of 16 themes under Big C and Little c cultures in Intermediate textbook

Big C culture (9 themes)	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6	Unit 7	Unit 8	Unit 9	Unit 10	Unit 11	Unit 12	Total # of each theme in units	%
Politics													0	0%
Economy		1											1	1%
Music				1								1	2	3%
Social norms	2	1	1	1	1	1	1	1	2	2	1	2	16	21%
Literature/Art			3				1				1		5	7%
Education				1									1	1%
History								2					2	3%
Geography													0	0%
Architecture										1			1	1%

Total number of each unit in 9 themes of <i>Big C</i>	2	2	4	3	1	1	2	3	2	3	2	3	28	37%
Little c culture (7 themes)	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6	Unit 7	Unit 8	Unit 9	Unit 10	Unit 11	Unit 12	Total #of each theme in units	%
Value				1									1	1%
Lifestyles	3	5	1	2	3	2	1	1	3		1	3	25	34%
Customs				1									1	1%
Hobbies													0	0%
Holiday													0	0%
Food						3							3	4%
Gestures/body language								1					1	1%
Total number of each unit in 7 themes of <i>Little c</i>	3	5	1	4	3	5	1	2	3	0	1	3	31	41%

Table 11: Distribution and percentage of 16 themes under Big C and Little c cultures in Upper-Intermediate textbook

Big C culture (9 themes)	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6	Unit 7	Unit 8	Unit 9	Unit 10	Unit 11	Unit 12	Total # of each theme in units	%
Politics													0	0%
Economy						2							2	3%
Music								1					1	1%
Social norms	1	1	2	2	3	1	2	1	1	1	1	1	17	23%
Literature/Art			3							1		1	5	7%
Education									1				1	1%
History		1								2			3	4%
Geography													0	0%
Architecture													0	0%
Total number of each unit in 9 themes of <i>Big C</i>	1	2	5	2	3	3	2	2	2	4	1	2	29	40%
Little c culture (7 themes)	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6	Unit 7	Unit 8	Unit 9	Unit 10	Unit 11	Unit 12	Total # of each theme in units	%
Value													0	0%
Lifestyles	3	4	1	2	4	3	2	3	2	1	3	3	31	42%
Customs							1		1				2	3%
Hobbies													0	0%
Holiday													0	0%
Food													0	0%
Gestures/body language													0	0%

Total number of each unit in 7 themes of <i>Little c</i>	3	4	1	2	4	3	3	3	3	1	3	3	33	45%
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Table 12: Distribution and percentage of 16 themes under Big C and Little c cultures in Improving English textbook

Big C culture (9 themes)	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6	Unit 7	Unit 8	Unit 9	Total #of each theme in units	%
Politics										0	0%
Economy										0	0%
Music								1		1	2%
Social norms	1	1		2	1	1		1	1	8	13%
Literature/Art				1				3		4	6%
Education										0	0%
History		1								1	2%
Geography									4	4	6%
Architecture	1									1	2%
Total number of each unit in 9 themes of <i>Big C</i>	2	2	0	3	1	1	0	5	5	19	31%
Little c culture (7 themes)	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6	Unit 7	Unit 8	Unit 9	Total #of each theme in units	%
Value										0	0%
Lifestyles	5	4				2	4	1	2	18	29%
Customs	1									1	2%
Hobbies										0	0%
Holiday					7					7	11%
Food										0	0%
Gestures/body language										0	0%
Total number of each unit in 7 themes of <i>Little c</i>	6	4	0	0	7	2	4	1	2	19	31%

Table 13: Distribution and percentage of 16 themes under Big C and Little c cultures in English Language for the 2nd year

Big C culture (9 themes)	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6	Unit 7	Unit 8	Unit 9	Unit 10	Unit 11	Unit 12	Unit 13	Unit 14	Total # of each theme in units	%
Politics															0	0%
Economy										1				1	2	3%
Music								1							1	1%
Social norms	1	1	1	1	1	1	1		1	1	1	1	1	1	13	17%
Literature/Art			1	4			4	1	1	1	2	3			17	22%

Education	3														3	4%
History										3					3	4%
Geography															0	0%
Architecture															0	0%
Total number of each unit in 9 themes of <i>Big C</i>	4	1	2	5	1	1	5	2	2	5	3	4	1	2	39	51%
Little c culture (7 themes)	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6	Unit 7	Unit 8	Unit 9	Unit 10	Unit 11	Unit 12	Unit 13	Unit 14	Total # of each theme in units	%
Value													2		2	3%
Lifestyles	1	3	2		3	4	1	2	2				5	3	26	34%
Customs											1		1		2	3%
Hobbies															0	0%
Holiday															0	0%
Food															0	0%
Gestures/body language															0	0%
Total number of each unit in 7 themes of <i>Little c</i>	1	3	2	0	3	4	1	2	2	0	1	0	8	3	30	40%

Table 14: Distribution and percentage of 16 themes under Big C and Little c cultures in English Language for the 3rd year

Big C culture (9 themes)	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6	Unit 7	Unit 8	Unit 9	Total # of each theme in units	%
Politics										0	0%
Economy	1									1	2%
Music							4			4	7%
Social norms			1	1	1	2	1	1	1	8	14%
Literature/Art		2	1	1	1		3	1	2	11	19%
Education		1								1	2%
History			1			1	1	2	2	7	12%
Geography										0	0%
Architecture										0	0%
Total number of each unit in 9 themes of <i>Big C</i>	1	3	3	2	2	3	9	4	5	32	56%
Little c culture (7 themes)	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6	Unit 7	Unit 8	Unit 9	Total # of each theme in units	%
Value										0	0%
Lifestyles	1		2	3	1			4		11	19%

Customs										0	0%
Hobbies										0	0%
Holiday										0	0%
Food					4					4	7%
Gestures/body language										0	0%
Total number of each unit in 7 themes of <i>Little c</i>	1	0	2	3	5	0	0	4	0	15	26%

Table 15: Distribution and percentage of 16 themes under Big C and Little c cultures in English Language for the 4th year

Big C culture (9 themes)	Unit 1	Unit 2	Unit 3	Unit 4	Unit 5	Unit 6	Unit 7	Unit 8	Unit 9	Total # of each theme in units	%
Politics										0	0%
Economy										0	0%
Music										0	0%
Social norms	1	1	1		1	1	1		1	7	10%
Literature/Art	2	3				1	1	1		8	12%
Education	1									1	2%
History										0	0%
Geography										0	0%
Architecture			1							1	2%
Total number of each unit in 9 themes of <i>Big C</i>	4	4	2	0	1	2	2	1	1	17	26%
Little c culture (7 themes)	Unit 1	Unit 1	Unit 1	Unit 1	Unit 1	Unit 1	Unit 1	Unit 1	Unit 1	Total #of each theme in units	%
Value										0	0%
Lifestyles	3	2	4	8	1	3	5	4	1	31	48%
Customs							2			2	3%
Hobbies										0	0%
Holiday		1								1	2%
Food										0	0%
Gestures/body language										0	0%
Total number of each unit in 7 themes of <i>Little c</i>	3	3	4	8	1	3	7	4	1	34	52%

In the tables T.9–15, adapted from Jing Xiao, (2010, p. 57), are presented the frequencies and percentages of 16 cultural themes related to both types of cultures *Big C* and *Little c* in the tasks of studied textbooks.

From the tables T.9–11 it can be seen that concerning the New Headway the fourth edition textbooks, the ranking according to frequency showed the most frequent theme was “Lifestyle” under *Little c* culture with 43% of occurrence in Pre-Intermediate, 34% in Intermediate and 42% in Upper-Intermediate. The second highest in the ranking was “Social norms” under *Big C* culture occurring 20% in Pre-Intermediate, 21% in Intermediate and 23% in Upper-Intermediate. The third highest was “Literature/Art” under *Big C* culture occurring 6% in Pre-Intermediate, 7% in Intermediate and 7% in Upper-Intermediate. The fourth highest was “Economy” under *Big C* culture occurring 7% in Pre-Intermediate, 3% in Intermediate and 3% in Upper-Intermediate and finally on the fifth place was “Customs” under *Little c* culture occurring 1% in Pre-Intermediate, 1% in Intermediate and 3% in Upper-Intermediate.

The frequencies and percentages of 16 cultural themes in the textbooks recommended by Serbian Ministry of Education are presented in T.12-15. From the tables, it can be seen that the most frequent theme was “Lifestyle” under *Little c* culture with 29% of occurrence in Improving English, 34% in English Language for the 2nd year and 19% in English Language for the 3rd year, 48% in English Language for the 4th year. The second was “Social norms” under *Big C* culture with 13% occurrence in Improving English, 17% in English Language for the 2nd year and 14% in English Language for the 3rd year, 10% in English Language for the 4th year. The third was “Literature/Art” under *Big C* culture with 6% occurrence in Improving English, 22% in English Language for the 2nd year and 19% in English Language for the 3rd year, 12% in English Language for the 4th year. The third in the ranking list was “Customs” under *Little c* culture with 2% occurrence in Improving English, 3% in English Language for the 2nd year and 0% in English Language for the 3rd year, 3% in English Language for the 4th year. “Holliday” under *Little c* culture occurred in two textbooks, Improving English, 11% and English Language for the 4th year (2%), as well as History under *Big C* culture that occurred in English Language for the 2nd year (4%) and English Language for the 3rd year (12%), while Values, Geography and History were presented in only one textbook.

The most covered contents of themes were those of target culture, mainly Great Britain culture (65%) in ESL textbooks recommended by Kosova Ministry of Education followed by Great Britain Culture (50%) in ESL textbooks recommended by Serbian Ministry of Education. USA culture was presented 21% in the ESL textbooks recommended by Serbian Ministry of Education, while 7% was presented in ESL textbooks recommended by Kosova Ministry of Education.

The theme “Lifestyle” was introduced by topic such as experiences by travelling; about lost Indian boy who finds his mother 25 years later, the other topic was about inspirational teenagers. The “Social norms” were presented through topics such as being polite, business expressions, proverbs, sending cards. The “Literature/Art” covered mostly GB writers and USA movies through target culture, but also source culture was presented with Bosnian writer Ivo Andrić.

5.2 Comparison of contents

5.2.1 Comparison of the New Headway Pre-Intermediate the fourth edition with Improving English

Comparison of the EL Textbooks for 10th grade of schools which work according to Kosova Ministry of Education and 1st year of schools which work according to Serbian Ministry of Education showed as followed that Though New Headway Pre-Intermediate textbook contained 12 while Improving English contained 9 Units, average number of tasks per unit was almost the same. New Headway contained average 6.4 tasks per unit and Improving English contained average 6.8 tasks per unit. In both textbooks target culture was significantly presented with *Big C* culture, precisely with social norms, literature, architecture, music while other themes were presented in only one of the textbooks. *Little c* culture was presented in both textbooks with lifestyle, customs; other themes were presented in only one of the textbooks. In both textbooks source culture was covered, but of different ethnicities. In New Headway Pre-Intermediate textbook was presented lifestyle of Turkish culture, while in Improving English were presented geography and lifestyle of Serbian culture and lifestyle of Bosnian culture. Both textbooks covered International culture, but only German culture was presented in both textbooks.

5.2.2 Comparison of New Headway Intermediate the fourth edition with English Language for the second year

Comparison of the EL Textbooks for 11th grade of schools which work according to Kosova Ministry of

Education and 2nd year of schools which work according to Serbian Ministry of Education that New Headway Intermediate textbook contained 12, and English Language for 2nd year, contained 14 Units. New Headway Intermediate contained average 6.25 tasks per unit and English Language for 2nd year contained average 5.43 tasks per unit. In both textbooks target culture was significantly presented with *Big C* culture, precisely with social norms, literature, art, music, education and economy, while other themes were presented in only one of the textbooks. *Little c* culture was presented in both textbooks with lifestyle, customs and values; other themes were presented in only one of the textbooks. Only in English Language for 2nd year textbook source culture was covered, education of Serbian culture and literature of Bosnian culture. Both textbooks covered International culture, but all were of them were from different cultures.

5.2.3 Comparison of New headway Upper-Intermediate with English language for the third and fourth year

The New Headway Upper-Intermediate textbook was compared with both English language for the 3rd year and English language for the 4th year showed that New Headway Intermediate textbook contained 12, while English Language for 3rd year and English Language for 4th year, contained each 9 Units. New Headway Upper-Intermediate contained average 6.08 tasks per unit, English Language for 3rd year contained average 6.22 tasks per unit and English Language for 4th year contained average 7.22 units. In all three textbooks target culture was significantly presented with *Big C* culture, precisely with social norms, literature, education, while only New Headway Intermediate textbook and English Language for 3rd year covered history, economy, music and art, while other themes were presented in only one of the textbooks. *Little c* culture was presented in all three textbooks with lifestyle, but customs was presented only in New Headway Intermediate textbook and English Language for 4th year, other themes were presented in only one of the textbooks. Only in English Language for 3rd year textbook and English Language for 4th year source culture was presented in Serbian literature, art, lifestyle and food. All three textbooks covered International culture, but all were of them were from different cultures.

There were similar themes, but with different topics in the textbooks, but also for different school years.

5.3 Students' Questionnaire Part One

The study was accepted very well from the participants. In general, they answered according to their opinion, and their answers were not influenced by any of other participant or somebody else.

Answers on question 1 (see T.18, Appendix 1) gave a picture about participants of this research, information needed because "...participants' social status, gender, age and other factors influence styles of speech." (Xiao, 2010, p.79).

From the answers, it can be understood that students of all ethnicities prefer various professions what mirrors their individuality, but there were also mutual professions preferred by majority of students, as education, health system. Majority of Serb, Bosnian and Turk students showed uncertainty toward their future in Kosovo society answering they want to continue studying. This fact can be used to design English language classes which will cover many interesting professions which are needed for developing Kosovo Economy, but also attractive for students. Their mutual hobbies they practice as listening to the music, playing football, drawing, and reading. These hobbies will be used to design discussions about them, but also presenting other possible hobbies applicable in their homes, and quite attractive for students.

Music the students listen and TV programs they watch were from their own ethnicity. This fact can be used in lessons as presentation of their own Music and TV programs to other Ethnicities.

Students' favourite sports were the same as football, volleyball, basketball, tennis, swimming. The English language lessons can cover biographies of famous athletes from the disciplines.

As a travel destination great majority of students chose developed, wealth places which are multinational. This fact can be used in lessons as comparing those multiethnic societies with Kosovo society. Creating discussions, what Kosovo needs to become such society. The students attitude toward today's Kosovo showed that they are not satisfied and they feel need for change in education system, human rights, economy, and Serb student would like to join Kosovo to Serbia.

This facts can be used in lessons as tasks which the students would accomplish in groups creating programs which can help changing defects in education system, health system, laws.... , and also to give

opportunity to Serb students, to design a plan which will advance Kosovo so that there would not be need for Kosova to join any other country.

The majority of students would like to live in past what shows their hesitation to meet unknown from the future. These facts will be used in English language lessons so that they will be asked, from appoint in the past, to imagine how they would like present and future to be. How would they create historical events and new history of Kosova.

As social networks, Kosovo students from all Ethnicities use the same, so actual information from these networks can be used in lessons by creating discussions about contemporary information from these networks.

There were 147 Albanian students from the 11th grade, 62 male and 85 female students. The male students' age range was from 16 to 17 years old. 36 of them were 16 years old, 26 of them were 17 years old. The female students' age range was from 15 to 18 years old. 3 of them were 15, 50 of them were 16, 30 of them were 17 and 2 of them were 18 years old.

There were 27 Albanian students from the 12th grade, 12 male and 15 female students. The male students' age range was from 17 to 19 years old. 5 of them were 17, 6 of them were 18 and 1 was 19 years old.

In total, number of Albanian students was 316, 128 male and 188 female students. Furthermore, there were 4 male students 14 years old, 26 were 15 years old, 59 were 16 years old, 32 were 17 years old, 6 were 18 years old and 1 was 19 years old. There were 5 female students 14 years old, 43 were 15 years old, 90 were 16 years old, 41 were 17 years old and 6 were 18 years old.

There were 48 Serb students from the 1st year, 19 male and 29 female students. The male students' age range was from 14 to 16 years old. 7 of them were 14, 9 of them were 15, 3 of them were 16 years old. The female students' age range was from 14 to 16 years old. 6 of them were 14, 18 of them were 15, 5 of them were 16 years old.

There were 57 Serb students from the 2nd year, 29 male and 28 female students. The male students' age range was from 15 to 17 years old. 5 of them were 15, 20 of them were 16, 4 of them were 17. The

female students' age range was from 15 to 17 years old. 3 of them were 15, 19 of them were 16 and 6 of them were 17 years old.

There were 46 Serb students from the 3rd year, 21 male and 25 female students. The male students' age range was from 16 to 18 years old. 1 of them 16, 17 of them were 17, 3 of them were 18 years old. The female students' age range was from 16 to 18 years old. 5 of them were 16, 15 of them were 17 and 5 of them were 18 years old.

There were 20 Serb students from the 4th year, 11 male and 9 female students. The male students' age range was from 16 to 18 years old. 1 of them 16, 7 of them were 17, 3 of them were 18 years old. The female students' age range was from 16 to 18 years old. 1 of them were 16, 5 of them were 17 and 3 of them were 18 years old.

In total, number of Serb students was 171, 80 male and 91 female students. Furthermore, there were 7 male students 14 years old, 14 were 15 years old, 25 were 16 years old, 28 were 17 years old and 6 were 18 years old. There were 6 female students 14 years old, 36 were 15 years old, 37 were 16 years old, 30 were 17 years old and 9 were 18 years old.

There were 95 Turk students from the 10th grade, 51 male and 44 female students. The male students' age range was from 15 to 17 years old. 27 of them were 15, 20 of them were 16, 4 of them were 17 years old. The female students' age range was from 14 to 16 years old. 4 of them were 14, 32 of them were 15, 8 of them were 16 years old.

There were 73 Turk students from the 11th grade, 38 male and 35 female students. The male students' age range was from 15 to 18 years old. 2 of them were 15, 28 of them were 16, 6 of them were 17 and 2 of them 18 years old. The female students' age range was from 15 to 17 years old. 4 of them were 15, 27 of them were 16 and 4 of them were 17 years old.

There were 77 Turk students from the 12th grade, 40 male and 37 female students. The male students' age range was from 17 to 19 years old. 23 of them were 17, 16 of them were 18 and 1 was 19 years old.

In total, number of Turk students was 245, 129 male and 116 female students. Furthermore, there were 29 were 15 years old, 48 were 16 years old, 33 were 17 years old, 18 were 18 years old and 1 was 19

years old. There were 4 female students 14 years old, 36 were 15 years old, 37 were 16 years old, 30 were 17 years old and 9 were 18 years old.

There were 77 Bošnjak students from the 10th grade, 41 male and 36 female students. The male students' age range was from 15 to 17 years old. 15 of them were 15, 22 of them were 16, 4 of them were 17 years old. The female students' age range was from 15 to 17 years old. 15 of them were 15, 19 of them were 16 and 2 of them were 18 years old.

There were 18 Bošnjak students from the 11th grade, 9 male and 9 female students. The male students' age range was from 15 to 17 years old. 1 of them was 15, 7 of them were 16, 1 of them was 17. The female students' age range was from 16 to 17 years old. 6 of them were 16 and 3 of them were 17 years old.

There were 28 Bošnjak students from the 12th grade, 20 male and 8 female students. The male students' age range was from 17 to 18 years old. 13 of them were 17 and 7 of them were 18 years old.

In total, number of Bošnjak students was 123, 70 male and 53 female students. Furthermore, 16 were 15 years old, 29 were 16 years old, 18 were 17 years old and 7 were 18 years old. There were 15 students 15 years old, 25 were 16 years old, 11 were 17 years old and 2 were 18 years old.

Questions 2 – 10 were used to determine students' preferences toward professions, sports, hobbies, entertainment, travel, their attitude toward Kosova what actually reflect their culture. The questions were conducted according to Brennenman's opinion the "recognition is largely developed through a cultural schema, which is a mental structure, framework, or system that is used to understand how personal background, values, and beliefs impact cross-cultural interactions" (2016). Also, Liddicoat (2003) claimed that both the target language together with culture and the learner's own language together with culture are simultaneously present and can be simultaneously engaged. This part of questionnaire served me to gather relevant information from Albanian, Serb, Turkish and Bošnjak students which will be used in designing of ESL lessons. Only 5 answers with most same preferences were taken in consideration.

Answers on the 2nd question *What would you like to work after finishing the school?* showed that:

Albanian students of the 10th grade showed their interest in working at healthcare (30%) as doctors or nurses; education (25%) as teachers of various subjects; justice system (11%) as judges or procurement, lawyer or prosecutor; construction (7%) as architects; in management of companies (6%)

Albanian students of the 11th grade showed their interest in working education (20%) as teachers and professors; healthcare (15%) as doctors or nurses; construction (9%) as architects and engineers; programmer (5%); lawyer (3%).

Albanian students of the 12th grade showed their interest in working at education (22%) as teachers and professors; business (7%) as businessmen and managers; psychology (7%); construction (7%) as architects and engineers; accountant (7%).

Serb students of the 1st year showed their interest in continuing the studying (38%) to enjoy life (15%) in healthcare (15%); in education (13%) do not know yet (10%)

Serb students of the 2nd year showed their interest in continuing studying (32%); healthcare (30%) as doctors or nurses; education (11%); hairdresser (4%); Sportsperson (4%).

Serb students of the 3rd year showed their interest in continuing studying (50%); military (9%); education (4%); healthcare (4%) as doctors; journalist (2%).

Serb students of the 4th year showed their interest in continuing studying (70%); transport (10%) as drivers; handcraft (10%); electrician (5%); business (5%) as businessmen.

Turk students of the 10th grade showed their interest in continue studying (15%); to be business owner (12%); as a labour worker (7%); in healthcare (5%) as doctors; professions connected with travelling (5%)

Turk students of the 11th grade showed their interest in continuing studying (27%); to be business owner (16%); as a labour worker (11%); in education (8%) as teachers; to work abroad (4%).

Turk students of the 12th grade showed their interest in continuing studying (38%); labour worker (20%); to be business owner (10%); practice a good profession (7%); have not decided yet (7%).

Bošnjak students of the 10th grade showed their interest in continue studying (23%); have not decided yet (16%); in justice system (10%) as lawyers; construction (5%) as architects; in healthcare (5%) as doctors.

Bošnjak students of the 11th grade showed their interest in continuing studying (38%); in healthcare (22%); in education (11%); handcraft (11%); mechanic (5%).

Bošnjak students of the 12th grade showed their interest in continuing studying (21%); military (11%); education (11%); healthcare (14%) as nurses; IT Specialist (7%).

Answers on the second questions showed how open the students were to new possibilities and challenges. The answers shown that only Albanian students were very specific in their plans for the future regarding their preferred professions, while Serb, Bošnjak and Turk students show uncertainty and were not ready to step into professional life. They wrote that they want to study without specifying what faculty or for what profession. It seemed they were not certain about their plans for the future since they did not see what opportunity Kosova can offer them. This information will be used in designing the tasks for English language lessons which will cover students' favourite jobs, but also the jobs needed for enforcing of Kosova's economy.

Answers on the 3rd question *What is your hobby?* were supposed to show mutual interests of all ethnicities that can be covered in tasks for English language lessons.

Hobbies of the Albanian students of the 10th grade were playing football (17%), reading (15%), listening to the music (14%), playing basketball (10%) and singing (7%).

Hobbies of the Albanian students of the 11th grade were listening to the music (15%), playing football (14%), do sports (12%), playing basketball (10%) and dancing (6%).

Hobbies of the Albanian students of the 12th grade were playing football (26%), playing volleyball (15%), doing workout (11%), reading (11%) and watching movies (11%).

Hobbies of the Serb students of the 1st year were drawing (13%), playing volleyball (10%), singing (10%), playing videogames (8%) and playing water polo (8%).

Hobbies of the Serb students of the 2nd year were playing football (19%), drawing (16%), reading (14%), playing volleyball (7%) and singing (5%).

Hobbies of the Serb students of the 3rd year were playing football (13%), watch TV (9%), singing (9%), drawing (7%) and listening to the music (7%).

Hobbies of the Serb students of the 4th year were reading (30%), drawing (15%), painting (10%), singing (10%) and playing basketball (10%).

Hobbies of the Turk students of the 10th grade were listening to the music (15%), reading (12%), playing football (7%), travel (5%) and watch TV (5%).

Hobbies of the Turk students of the 11th grade were listening to the music (17%), reading (15%), listening to the music (14%), playing basketball (10%) and singing (7%).

Hobbies of the Turk students of the 12th grade were listening to the music (26%), reading (18%), travelling (11%), playing football (7%) and drawing (3%).

Hobbies of the Bošnjak students of the 10th grade were playing football (19%), drawing (18%), do not have any hobby (16%), reading (8%) and singing (7%).

Hobbies of the Bošnjak students of the 11th grade were reading (17%), doing sports (17%), drawing (11%), taking photos (6%) and internet surfing (6%).

Hobbies of the Bošnjak students of the 12th grade were reading (21%), doing workout (7%), drawing (7%), doing music (7%) and playing football (7%).

Answers on the 4th question *What is your favourite singer or group?* were supposed to show mutual interests of all ethnicities that can be covered in tasks for English language lessons. All students chose different musicians so that percentage is very low. Furthermore, they chose mostly musicians from their community except of Beyonce, Rihanna and Selena Gomez.

Albanian students of the 10th grade prefer listening Rihanna (11%), Dua Lipa (7%), Unikatil (4%), Beyonce (4%), and Ledri Vula (4%).

Albanian students of the 11th grade prefer listening OTR (10%), PINT (7%), Dua Lipa (6%), Rihanna (5%), and Beyonce (5%).

Albanian students of the 12th grade prefer listening Gjiko (15%), Alban Skenderaj (7%), Rihanna (4%), Dua Lipa (4%), and Ledri Vula (4%).

Serb students of the 1st year prefer listening Riblja Čorba (19%), PINT (10%), Aca Lukas (10%), Lexington band (10%), and EKV (8%).

Serb students of the 2nd year prefer listening Sasa Kovacevic (14%), Sinan Sakic (12%), Riblja Corba (10%), Tropico band (4%), and Aca Lukas (4%).

Serb students of the 3rd year prefer listening Aca Lukas (11%), Sasa Kovacevic (11%), EKV (7%), Lexington band (7%), and Ceca (7%).

Serb students of the 4th year prefer listening Dragana Mirkovic (20%), Sinan Sakic (10%), Celine Dion (10%), Rexona (10%), and Eminem (10%).

Turk students of the 10 grade prefer listening Koray Avci (7%), Mustafa Ceceli (5%), Ahmet Kaya (5%), all Talava singers (5%), and Kalpa (4%).

Turk students of the 11 grade prefer listening Murat Boz (10%), Mustafa Ceceli (6%), Ahmet Kaya (6%), Hadise (4%), and Karay Avci (4%).

Turk students of the 12 grade prefer listening Koray Avci (10%), Ibrahim Tatlis (9%), Tarkan (7%), Mustafa Ceceli (5%), and Hepsil (5%).

13% of Bošnjak students of the 10th grade do not have preferred singer or group, while other students prefer listening to Dino Merlin (8%), Jala Brat (7%), Bielo Dugme (5%), and Lexington Band (4%).

Bošnjak students of the 11th grade prefer listening Dino Merlin (4%), Murat Boz (3%), Buba Corelli (1%), Jala Brat (1%), and Selena Gomez (1%).

21% of Bošnjak students of the 12th grade do not have preferred singer or group, while other students prefer listening to Jala Brat (7%), Juzni Vetar (7%), Gjordje Balashevic (7%), and Selena Gomez (7%).

Answers on the 5th question *What is your favourite sport?* were supposed to show mutual interests of all ethnicities that can be covered in tasks for English language lessons.

Favourite sports of Albanian students of the 10th grade were football (32%), volleyball (30%), basketball (25%), tennis (6%), and swimming (4%).

Favourite sports of Albanian students of the 11th grade were football (38%), volleyball (24%), basketball (24%), swimming (8%), and tennis (7%).

Favourite sports of Albanian students of the 12th grade were volleyball (41%), football (37%), basketball (7%), swimming (4%), and tennis (4%).

Favourite sports of Serb students of the 1st year were football (35%), basketball (27%), volleyball (23%), water polo (8%), and handball (4%).

Favourite sports of Serb students of the 2nd year were football (33%), basketball (30%), volleyball (23%), tennis (4%), and handball (4%).

Favourite sports of Serb students of the 3rd year were football (35%), basketball (28%), volleyball (15%), tennis (9%), and golf (2%).

Favourite sports of Serb students of the 4th year were basketball (55%), football (20%), volleyball (15%), range shooting (5%), and handball (5%).

Favourite sports of Turk students of the 10th grade were football (38%), basketball (24%), volleyball (11%), swimming (5%), and jogging/running (4%).

Favourite sports of Turk students of the 11th grade were football (42%), volleyball (25%), basketball (18%), table tennis (4%), and swimming (4%).

Favourite sports of Turk students of the 12th grade were football (44%), basketball (30%), volleyball (12%), swimming (5%), and tennis (4%).

Favourite sports of Bošnjak students of the 10th grade were football (44%), volleyball (27%), handball (5%), basketball (5%), and 5% of students declared they did not have any favourite sport.

Favourite sports of Bošnjak students of the 11th grade were volleyball (50%), football (22%), basketball (11%), skiing (5%), and bodybuilding (5%).

Favourite sports of Bošnjak students of the 12th grade were football (18%), basketball (18%), volleyball (11%), swimming (11%), and tennis (11%).

Answers on the 6th question *What places would you visit?* were supposed to show how open were students to multiethnic, modern places where globalization of economy and society already took place. Furthermore, if they were more interested in places where the history, old customs and undeveloped economy keeps people distanced from modern life as wished and known in Kosova.

Albanian students of the 10th grade preferred visiting United States of America, USA, (51%), France (28%), Great Britain (25%), Turkey (14%), and Dubai (13%).

Albanian students of the 11th grade preferred visiting USA (51%), France (30%), Great Britain (25%), Dubai (12%), and Turkey (11%).

Albanian students of the 12th grade preferred visiting Turkey (26%), France (26%), Italy (26%), Spain (22%), and USA (19%).

Serb students of the 1st year preferred visiting Russia (29%), France (23%), USA (16%), Switzerland (10%), and Spain (6%).

Serb students of the 2nd year preferred visiting France (28%), Dubai (19%), USA (14%), Italy (12%), and Switzerland (5%).

Serb students of the 3rd year preferred visiting Russia (30%), France (30%), Spain (22%), Dubai (22%), and Italy (17%).

Serb students of the 4th year preferred visiting Spain (30%), USA (30%), Italy (25%), United Kingdom (20%), and Russia (20%).

Turk students of the 10th grade preferred visiting France (26%), Turkey (18%), Germany (13%), Great Britain (9%), and USA (9%).

Turk students of the 11th grade preferred visiting France (33%), Turkey (27%), USA (27%), Dubai (14%), and Italy (11%).

Turk students of the 12th grade preferred visiting Turkey (30%), USA (18%), France (14%), Italy (14%), and Dubai (14%).

Bošnjak students of the 10th grade preferred visiting Turkey (32%), France (25%), Dubai (20%), USA (17%), and Great Britain (16%).

Bošnjak students of the 11th grade preferred visiting Turkey (44%), Dubai (28%), USA (22%), Great Britain (22%), and Germany (17%).

Bošnjak students of the 12th grade preferred visiting Turkey (32%), Republics of former Yugoslavia (29%), USA (14%), Dubai (11%), and Italy (7%).

Answers on the 7th question *If you were a president, what would you change?* were supposed to show students' personal opinion about Kosovo. This information will be used in order to address the problems in tasks for English language lessons and encourage discussion about problem solving.

Albanian students of the 10th grade had opinion that there was a need to improve educational system (28%), everything (18%), create more jobs (16%), improve politics (13%), and fight corruption (8%).

Albanian students of the 11th grade had opinion that there was a need to improve everything (22%), educational system (22%), create more jobs (22%), develop economy (8%), and fight corruption (6%).

Albanian students of the 12th grade had opinion that there was a need to improve educational system (37%), everything (22%), create more jobs (15%), invest in new products (11%) and fight corruption (7%).

Serb students of the 1st year had opinion that there was a need to create more jobs (33%), everything (29%), raise salaries (23%), improve living conditions (10%), and nothing (10%).

Serb students of the 2nd year had opinion that there was a need to join Kosova to Serbia (19%), there was no need for changes (18%), everything should change (16%), improve educational system (11%), create more jobs (11%).

Serb students of the 3rd year had opinion that there was a need to improve everything (46%), create more jobs (17%), raise salaries (15%), join Kosova to Serbia (11%), open factories (4%).

Serb students of the 4th year had opinion that there was a need to create more jobs (30%), raise salaries (30%), fight violence (20%), change nothing (15%) raise retirement pension (15%).

Turk students of the 10 grade had opinion that there was a need to develop Mamusha (a municipality with majority of Turkish population) (26%), improve educational system (12%), change everything (8%), improve environment (5%) purify water (5%).

Turk students of the 11 grade had opinion that there was a need to improve educational system (34%), everything needed (10%), develop country (8%), open factories (4%) provide enough electricity (4%).

There were 23% Turk students of the 12 grade who did not answer on this question, other students had opinion that there was a need to improve educational system (22%), world (5%), people (5%), law/justice system (5%).

Bošnjak students of the 10 grade answered they did not know (32%), other answered as followed everything (25%), improve school system (13%), maintain equality for all ethnicities (10%), and create more jobs (8%).

Bošnjak students of the 11 grade had opinion that there was a need to improve everything (22%), develop economy (22%), maintain equality for all ethnicities (17%), create more jobs (17%) raise salaries (11%).

Bošnjak students of the 12 grade had opinion that there was a need to improve everything (25%), educational system (18%), create more jobs (7%), change some laws (7%) build more youth centres (7%).

Answers on the 8th question *If you could, in what century would you live?* were supposed to show students' attitude toward the time they are living in. all students from the study learn History at school, and sometimes they develop romantic feelings for some period of their ethnicity's history. This can be challenging since the past was with many wars, hostility between each other, also it showed if the students stick to their past or are open and curious how the future will be.

Albanian students of the 10th grade prefer living in the past (42%), present (35%) and future (16%)

Albanian students of the 11th grade prefer living in the past (37%), present (27%) and future (26%)

Albanian students of the 12th grade prefer living in the past (30%), present (48%) and future (15%)

Serb students of the 1st year prefer living in the past (48%), present (33%) and future (35%).

Serb students of the 2nd year prefer living in the past (58%), present (28%) and future (11%)

Serb students of the 3rd year prefer living in the past (57%), present (28%) and future (11%)

Serb students of the 4th year prefer living in the past (55%), present (35%) and future (10%)

Turk students of the 10 grade prefer living in the past (54%), present (23%) and future (7%)

Turk students of the 11 grade prefer living in the past (71%), present (23%) and future (7%)

Turk students of the 12 grade prefer living in the past (62%), present (12%) and future (13%)

Bošnjak students of the 10 grade prefer living in the past (47%), present (25%) and future (16%)

Bošnjak students of the 11 grade prefer living in the past (44%), present (72%) and future (6%)

Bošnjak students of the 12 grade prefer living in the past (43%), present (36%) and future (4%)

Answers on the 9th question *What TV programs you frequently watch?* were supposed to show mutual interests of all ethnicities that can be used in tasks for English language lessons. Students of all ethnicities mixed TV programs with TV stations, so that exactly number of students who watched particular TV program could not be determined, but more important for this research was the fact that all students watched mostly TV programs and TV stations of their own ethnic group and in their own language.

Answers on the 10th question *Which social networks you frequently use?* were supposed to show mutual interests of all ethnicities. Information from those social networks will be used in tasks for English language lessons.

Albanian students of the 10th grade used frequently Instagram (73%), Snapchat (54%), Facebook (23%), WhatsApp (6%) and Viber (35%).

Albanian students of the 11th grade used frequently Instagram (77%), Snapchat (48%), Facebook (24%), WhatsApp (9%) and Twitter (5%).

Albanian students of the 12th grade used frequently Instagram (63%), Facebook (48%), Snapchat (48%), Viber (7%) and Twitter (7%).

Serb students of the 1st year used frequently Facebook (65%), Instagram (50%), WhatsApp (10%), Youtube (8%) and 6% students claimed they use all social networks equally.

Serb students of the 2nd year used frequently Instagram (63%), Facebook (59%), Viber (16%), WhatsApp (4%), and Snapchat (4%).

Serb students of the 3rd year used frequently Instagram (70%), Facebook (70%), Viber (26%), WhatsApp (17%), and Messenger (7%).

Serb students of the 4th year used frequently Instagram (70%), Facebook (40%) and Twitter (5%).

Turk students of the 10 grade used frequently Instagram (64%), Facebook (29%), Snapchat (29%), WhatsApp (15%), and Twitter (9%).

Turk students of the 11 grade used frequently Instagram (71%), Facebook (34%), Snapchat (34%), WhatsApp (12%), and Twitter (9%).

Turk students of the 12 grade used frequently Instagram (74%), Facebook (52%), Snapchat (35%), WhatsApp (13%), and Youtube (9%).

Bošnjak students of the 10 grade used frequently Instagram (84%), Facebook (35%), WhatsApp (35%), Snapchat (31%) and Viber (6%).

Bošnjak students of the 11 grade used frequently Instagram (100%), Snapchat (44%), Facebook (44%), WhatsApp (22%), and Twitter (16%).

Bošnjak students of the 12 grade used frequently Instagram (50%), WhatsApp (46%), Snapchat (29%), Facebook (21%), and Viber (11%).

5.4 Questionnaire Part 2

Answers on questions of Questionnaire Part 2 were used for gathering information about the students in order to determine their level of intercultural sensitivity. Answers on question 11 – 20 were useful for determining of intercultural sensitivity of the students. The points which determine the level of intercultural sensitivity were sums of averages of answered questions 11 – 20. They were calculated for each school year and each ethnicity separately.

Answers on the 11th Statement: *I speak ____ language.* gave the students opportunity to choose more than one language. The options were *English, Albanian, Serbian, Turkish, RAE community*

Albanian students of the 10th grade spoke (36%) of them spoke their native language and more than 1 other language, 44% spoke their native language and only 1 other language and 20% spoke only their native language.

Albanian students of the 11th grade spoke (39%) of them spoke their native language and more than 1 other language, 36% spoke their native language and only 1 other language and 25% spoke only their native language.

Albanian students of the 12th grade spoke (52%) of them spoke their native language and more than 1 other language, 19% spoke their native language and only 1 other language and 30% spoke only their native language.

Serb students of the 1st year spoke (8%) their native language and more than 1 other language, 31% spoke their native language and only 1 other language and 60% spoke only their native language.

Serb students of the 2nd year spoke (5%) of them spoke their native language and more than 1 other language, 16% spoke their native language and only 1 other language and 79% spoke only their native language.

Serb students of the 3rd year spoke (13%) of them spoke their native language and more than 1 other language, 24% spoke their native language and only 1 other language and 63% spoke only their native language.

Serb students of the 4th year spoke (10%) of them spoke their native language and more than 1 other language, 60% spoke their native language and only 1 other language and 30% spoke only their native language.

Turk students of the 10 grade spoke (21%) of them spoke their native language and more than 1 other language, 13% spoke their native language and only 1 other language and -% spoke only their native language.

Turk students of the 11 grade spoke (23%) of them spoke their native language and more than 1 other language, 29% spoke their native language and only 1 other language and 48% spoke only their native language.

Turk students of the 12 grade spoke (33%) of them spoke their native language and more than 1 other language, 27% spoke their native language and only 1 other language and 40% spoke only their native language.

Bošnjak students of the 10 grade spoke (36%) of them spoke their native language and more than 1 other language, 25% spoke their native language and only 1 other language and 39% spoke only their native language.

Bošnjak students of the 11 grade spoke (67%) of them spoke their native language and more than 1 other language, 33% spoke their native language and only 1 other language and 0% spoke only their native language.

Bošnjak students of the 12 grade spoke (71%) of them spoke their native language and more than 1 other language, 25% spoke their native language and only 1 other language and 4% spoke only their native language.

Answers on the 12th Statement *I would rather live in a town where the majority of population is: Albanian, Serbian, Bosnian, Turkish , RAE community*

Albanian students of the 10th grade chose to live in more than 1 town with majority of population other than their own (13%), 22% chose to live in 1 town with majority of population other than their own and 65% of students chose to live only in towns where majority of population is their ethnicity.

Albanian students of the 11th grade chose to live in more than 1 town with majority of population other than their own (12%), 17% chose to live in 1 town with majority of population other than their own and 71% of students chose to live only in towns where majority of population is their ethnicity.

Albanian students of the 12th grade chose to live in more than 1 town with majority of population other than their own (4%), 22% chose to live in 1 town with majority of population other than their own and 74% of students chose to live only in towns where majority of population is their ethnicity.

Serb students of the 1st year chose to live in more than 1 town with majority of population other than their own (0%), 8% chose to live in 1 town with majority of population other than their own and 92% of students chose to live only in towns where majority of population is their ethnicity.

Serb students of the 2nd year chose to live in more than 1 town with majority of population other than their own (5%), 7% chose to live in 1 town with majority of population other than their own and 88% of students chose to live only in towns where majority of population is their ethnicity.

Serb students of the 3rd year chose to live in more than 1 town with majority of population other than their own (4%), 2% chose to live in 1 town with majority of population other than their own and 94% of students chose to live only in towns where majority of population is their ethnicity.

Serb students of the 4th year chose to live in more than 1 town with majority of population other than their own (0%), 0% chose to live in 1 town with majority of population other than their own and 100% of students chose to live only in towns where majority of population is their ethnicity.

Turk students of the 10 grade chose to live in more than 1 town with majority of population other than their own (4%), 15% chose to live in 1 town with majority of population other than their own and 81% of students chose to live only in towns where majority of population is their ethnicity.

Turk students of the 11 grade chose to live in more than 1 town with majority of population other than their own (4%), 12% chose to live in 1 town with majority of population other than their own and 84% of students chose to live only in towns where majority of population is their ethnicity.

Turk students of the 12 grade chose to live in more than 1 town with majority of population other than their own (4%), 18% chose to live in 1 town with majority of population other than their own and 78% of students chose to live only in towns where majority of population is their ethnicity.

Bošnjak students of the 10 grade chose to live in more than 1 town with majority of population other than their own (13%), 69% chose to live in 1 town with majority of population other than their own and 18% of students chose to live only in towns where majority of population is their ethnicity.

Bošnjak students of the 11 grade chose to live in more than 1 town with majority of population other than their own (11%), 83% chose to live in 1 town with majority of population other than their own and 5% of students chose to live only in towns where majority of population is their ethnicity.

Bošnjak students of the 12 grade chose to live in more than 1 town with majority of population other than their own (14%), 86% chose to live in 1 town with majority of population other than their own and 0% of students chose to live only in towns where majority of population is their ethnicity.

Reply on the 13th Statement *I would work with other ethnicities at the same place.* The options were: Yes, Maybe, No

Albanian students of the 10th grade answered with YES (52%), with MAYBE (36%) and with NO (12%).

Albanian students of the 11th grade answered with YES (63%), with MAYBE (27%) and with NO (10%).

Albanian students of the 12th grade answered with YES (67%), with MAYBE (26%) and with NO (7%).

Serb students of the 1st year answered with YES (33%), with MAYBE (38%) and with NO (29%).

Serb students of the 2nd year answered with YES (26%), with MAYBE (35%) and with NO (39%).

Serb students of the 3rd year answered with YES (22%), with MAYBE (59%) and with NO (19%).

Serb students of the 4th year answered with YES (30%), with MAYBE (55%) and with NO (15%).

Turk students of the 10 grade answered with YES (46%), with MAYBE (47%) and with NO (7%).

Turk students of the 11 grade answered with YES (62%), with MAYBE (31%) and with NO (7%).

Turk students of the 12 grade answered with YES (45%), with MAYBE (47%) and with NO (8%).

Bošnjak students of the 10 grade answered with YES (58%), with MAYBE (32%) and with NO (10%).

Bošnjak students of the 11 grade answered with YES (11%), with MAYBE (61%) and with NO (28%).

Bošnjak students of the 12 grade answered with YES (40%), with MAYBE (46%) and with NO (14%).

Answers on the 14th question *I do not mind having dinner in _____ restaurants.* Students could choose more than one option of *Albanian, Serbian, Bosnian, Turkish, RAE community.*

Albanian students of the 10th grade chose more than 1 restaurant owned by members of other than their own ethnicity (34%), they chose only one restaurant owned by members of other than their own ethnicity (44%), and - % of students chose only restaurant owned by members of their own ethnicity (22%).

Albanian students of the 11th grade chose more than 1 restaurant owned by members of other than their own ethnicity (32%), they chose only one restaurant owned by members of other than their own ethnicity (40%), and - % of students chose only restaurant owned by members of their own ethnicity (28%).

Albanian students of the 12th grade chose more than 1 restaurant owned by members of other than their own ethnicity (33%), they chose only one restaurant owned by members of other than their own ethnicity (41%), and 26% of students chose only restaurant owned by members of their own ethnicity.

Serb students of the 1st year chose more than 1 restaurant owned by members of other than their own ethnicity (0%), they chose only one restaurant owned by members of other than their own ethnicity (46%), and 54% of students chose only restaurant owned by members of their own ethnicity.

Serb students of the 2nd year chose more than 1 restaurant owned by members of other than their own ethnicity (5%), they chose only one restaurant owned by members of other than their own ethnicity (41%), and 54% of students chose only restaurant owned by members of their own ethnicity.

Serb students of the 3rd year chose more than 1 restaurant owned by members of other than their own ethnicity (11%), they chose only one restaurant owned by members of other than their own ethnicity (33%), and 56% of students chose only restaurant owned by members of their own ethnicity.

Serb students of the 4th year chose more than 1 restaurant owned by members of other than their own ethnicity (0%), they chose only one restaurant owned by members of other than their own ethnicity (55%), and 45% of students chose only restaurant owned by members of their own ethnicity.

Turk students of the 10 grade chose more than 1 restaurant owned by members of other than their own ethnicity (7%), they chose only one restaurant owned by members of other than their own ethnicity (32%), and 61% of students chose only restaurant owned by members of their own ethnicity.

Turk students of the 11 grade chose more than 1 restaurant owned by members of other than their own ethnicity (38%), they chose only one restaurant owned by members of other than their own ethnicity (17%), and 45% of students chose only restaurant owned by members of their own ethnicity.

Turk students of the 12 grade chose more than 1 restaurant owned by members of other than their own ethnicity (29%), they chose only one restaurant owned by members of other than their own ethnicity (13%), and 58% of students chose only restaurant owned by members of their own ethnicity.

Bošnjak students of the 10 grade chose more than 1 restaurant owned by members of other than their own ethnicity (29%), they chose only one restaurant owned by members of other than their own ethnicity (61%), and 10% of students chose only restaurant owned by members of their own ethnicity.

Bošnjak students of the 11 grade chose more than 1 restaurant owned by members of other than their own ethnicity (22%), they chose only one restaurant owned by members of other than their own ethnicity (72%), and 6% of students chose only restaurant owned by members of their own ethnicity.

Bošnjak students of the 12 grade chose more than 1 restaurant owned by members of other than their own ethnicity (32%), they chose only one restaurant owned by members of other than their own ethnicity (64%), and 4% of students chose only restaurant owned by members of their own ethnicity.

Answers on the 15th question *If I meet persons of other ethnicity and I know their language, I would greet them in: their language, English language, my language.*

Albanian students of the 10th grade chose greeting in language of other ethnicity (60%), English language (22%) and their own language (18%).

Albanian students of the 11th grade chose greeting in language of other ethnicity (59%), English language (18%) and their own language (23%).

Albanian students of the 12th grade chose greeting in language of other ethnicity (30%), English language (15%) and their own language (55%).

Serb students of the 1st year chose greeting in language of other ethnicity (54%), English language (17%) and their own language (29%).

Serb students of the 2nd year chose greeting in language of other ethnicity (40%), English language (18%) and their own language (42%).

Serb students of the 3rd year chose greeting in language of other ethnicity (30%), English language (7%) and their own language (63%).

Serb students of the 4th year chose greeting in language of other ethnicity (55%), English language (15%) and their own language (30%).

Turk students of the 10 grade chose greeting in language of other ethnicity (55%), English language (12%) and their own language (33%).

Turk students of the 11 grade chose greeting in language of other ethnicity (32%), English language (12%) and their own language (56%).

Turk students of the 12 grade chose greeting in language of other ethnicity (56%), English language (14%) and their own language (30%).

Bošnjak students of the 10 grade chose greeting in language of other ethnicity (75%), English language (17%) and their own language (8%).

Bošnjak students of the 11 grade chose greeting in language of other ethnicity (67%), English language (22%) and their own language (11%).

Bošnjak students of the 12 grade chose greeting in language of other ethnicity (84%), English language (16%) and their own language (0%).

Answers on the 16th question *If I work with persons of other ethnicity and I know their language, I would talk to them in: their language, English language, my language.*

Albanian students of the 10th grade chose talking in language of other ethnicity (52%), English language (23%) and their own language (25%).

Albanian students of the 11th grade chose talking in language of other ethnicity (59%), English language (24%) and their own language (17%).

Albanian students of the 12th grade chose talking in language of other ethnicity (44%), English language (26%) and their own language (30%).

Serb students of the 1st year chose talking in language of other ethnicity (50%), English language (19%) and their own language (31%).

Serb students of the 2nd year chose talking in language of other ethnicity (44%), English language (24%) and their own language (32%).

Serb students of the 3rd year chose talking in language of other ethnicity (28%), English language (37%) and their own language (35%).

Serb students of the 4th year chose talking in language of other ethnicity (50%), English language (15%) and their own language (35%).

Turk students of the 10 grade chose talking in language of other ethnicity (61%), English language (18%) and their own language (21%).

Turk students of the 11 grade chose talking in language of other ethnicity (45%), English language (4%) and their own language (51%).

Turk students of the 12 grade chose talking in language of other ethnicity (67%), English language (12%) and their own language (21%).

Bošnjak students of the 10 grade chose talking in language of other ethnicity (74%), English language (21%) and their own language (5%).

Bošnjak students of the 11 grade chose talking in language of other ethnicity (83%), English language (11%) and their own language (6%).

Bošnjak students of the 12 grade chose talking in language of other ethnicity (89%), English language (7%) and their own language (4%).

Answers on the 17th question *I do not mind attending the same school with: Albanians, Serbs, Boshnjaks, Turkish, or/and RAE community*

Albanian students of the 10th grade chose more than 1 school attended by students of other than their own ethnicity (40%), they chose only one school attended by students of other than their own ethnicity (35%), and 25% of students chose only schools attended by members of their own ethnicity.

Albanian students of the 11th grade chose more than 1 school attended by students of other than their own ethnicity (44%), they chose only one school attended by students of other than their own ethnicity (31%), and 25% of students chose only schools attended by members of their own ethnicity.

Albanian students of the 12th grade chose more than 1 school attended by students of other than their own ethnicity (55%), they chose only one school attended by students of other than their own ethnicity (30%), and 15% of students chose only schools attended by members of their own ethnicity.

Serb students of the 1st year chose more than 1 school attended by students of other than their own ethnicity (0%), they chose only one school attended by students of other than their own ethnicity (27%), and 73% of students chose only schools attended by members of their own ethnicity.

Serb students of the 2nd year chose more than 1 school attended by students of other than their own ethnicity (0%), they chose only one school attended by students of other than their own ethnicity (28%), and 72% of students chose only schools attended by members of their own ethnicity.

Serb students of the 3rd year chose more than 1 school attended by students of other than their own ethnicity (9%), they chose only one school attended by students of other than their own ethnicity (9%), and 82% of students chose only schools attended by members of their own ethnicity.

Serb students of the 4th year chose more than 1 school attended by students of other than their own ethnicity (0%), they chose only one school attended by students of other than their own ethnicity (10%), and 90% of students chose only schools attended by members of their own ethnicity.

Turk students of the 10 grade chose more than 1 school attended by students of other than their own ethnicity (18%), they chose only one school attended by students of other than their own ethnicity (27%), and 55% of students chose only schools attended by members of their own ethnicity.

Turk students of the 11 grade chose more than 1 school attended by students of other than their own ethnicity (55%), they chose only one school attended by students of other than their own ethnicity (33%), and 12% of students chose only schools attended by members of their own ethnicity.

Turk students of the 12 grade chose more than 1 school attended by students of other than their own ethnicity (40%), they chose only one school attended by students of other than their own ethnicity (26%), and 34% of students chose only schools attended by members of their own ethnicity.

Bošnjak students of the 10 grade chose more than 1 school attended by students of other than their own ethnicity (42%), they chose only one school attended by students of other than their own ethnicity (53%), and 5% of students chose only schools attended by members of their own ethnicity.

Bošnjak students of the 11 grade chose more than 1 school attended by students of other than their own ethnicity (22%), they chose only one school attended by students of other than their own ethnicity (72%), and 6% of students chose only schools attended by members of their own ethnicity.

Bošnjak students of the 12 grade chose more than 1 school attended by students of other than their own ethnicity (50%), they chose only one school attended by students of other than their own ethnicity (50%), and 0% of students chose only schools attended by members of their own ethnicity.

Answers on the 18th question *Do the current English course books apply in the tasks cultural features of your community?* The answers could be: Yes, Maybe, No.

Albanian students of the 10th grade answered with YES (15%), with MAYBE (43%) and with NO (42%).

Albanian students of the 11th grade answered with YES (20%), with MAYBE (37%) and with NO (43%).

Albanian students of the 12th grade answered with YES (11%), with MAYBE (11%) and with NO (78%).

Serb students of the 1st year answered with YES (23%), with MAYBE (38%) and with NO (39%).

Serb students of the 2nd year answered with YES (16%), with MAYBE (47%) and with NO (37%).

Serb students of the 3rd year answered with YES (11%), with MAYBE (41%) and with NO (48%).

Serb students of the 4th year answered with YES (25%), with MAYBE (20%) and with NO (55%).

Turk students of the 10 grade answered with YES (33%), with MAYBE (40%) and with NO (27%).

Turk students of the 11 grade answered with YES (51%), with MAYBE (29%) and with NO (20%).

Turk students of the 12 grade answered with YES (19%), with MAYBE (39%) and with NO (42%).

Bošnjak students of the 10 grade answered with YES (30%), with MAYBE (35%) and with NO (35%).

Bošnjak students of the 11 grade answered with YES (22%), with MAYBE (22%) and with NO (56%).

Bošnjak students of the 12 grade answered with YES (25%), with MAYBE (21%) and with NO (54%).

Answers on the 19th question *Would you rather learn from English course books where are cultural features of communities which live in Kosova applied?* Possible answers were YES, MAYBE, NO

Albanian students of the 10th grade answered with YES (58%), with MAYBE (31%) and with NO (11%).

Albanian students of the 11th grade answered with YES (64%), with MAYBE (27%) and with NO (9%).

Albanian students of the 12th grade answered with YES (71%), with MAYBE (22%) and with NO (7%).

Serb students of the 1st year answered with YES (15%), with MAYBE (19%) and with NO (66%).

Serb students of the 2nd year answered with YES (12%), with MAYBE (30%) and with NO (58%).

Serb students of the 3rd year answered with YES (7%), with MAYBE (24%) and with NO (69%).

Serb students of the 4th year answered with YES (0%), with MAYBE (40%) and with NO (60%).

Turk students of the 10 grade answered with YES (57%), with MAYBE (21%) and with NO (22%).

Turk students of the 11 grade answered with YES (66%), with MAYBE (18%) and with NO (16%).

Turk students of the 12 grade answered with YES (52%), with MAYBE (21%) and with NO (27%).

Bošnjak students of the 10 grade answered with YES (51%), with MAYBE (38%) and with NO (11%).

Bošnjak students of the 11 grade answered with YES (39%), with MAYBE (39%) and with NO (22%).

Bošnjak students of the 12 grade answered with YES (43%), with MAYBE (43%) and with NO (14%).

Answers on the 20th question *Do you think that English language should be official language in Kosova?* Possible answers were Yes, Maybe, No

Albanian students of the 10th grade answered with YES (42%), with MAYBE (18%) and with NO (40%).

Albanian students of the 11th grade answered with YES (41%), with MAYBE (18%) and with NO (41%).

Albanian students of the 12th grade answered with YES (41%), with MAYBE (44%) and with NO (15%).

Serb students of the 1st year answered with YES (-%), with MAYBE (-%) and with NO (-%).

Serb students of the 2nd year answered with YES (23%), with MAYBE (19%) and with NO (58%).

Serb students of the 3rd year answered with YES (9%), with MAYBE (7%) and with NO (84%).

Serb students of the 4th year answered with YES (65%), with MAYBE (5%) and with NO (30%).

Turk students of the 10 grade answered with YES (26%), with MAYBE (16%) and with NO (58%).

Turk students of the 11 grade answered with YES (11%), with MAYBE (11%) and with NO (78%).

Turk students of the 12 grade answered with YES (26%), with MAYBE (14%) and with NO (60%).

Bošnjak students of the 10 grade answered with YES (34%), with MAYBE (30%) and with NO (36%).

Bošnjak students of the 11 grade answered with YES (33%), with MAYBE (17%) and with NO (50%).

Bošnjak students of the 12 grade answered with YES (43%), with MAYBE (25%) and with NO (32%).

5.5 Tests:

There were 3 Tests, one for each school grade. The answers of the test were used to determine English language proficiency.

English language test helped me to understand and compare what level of English language are students from all four ethnicities. There were 20 questions and maximum points were 20.

Test results are presented in tables T.13, T.14, T.15, T.16 (Appendix 7).

Albanian students of the 10th grade completed the Test 1. There were 0% of students who got grade 5, 30% of students who got grade 4, 52% of students who got grade 3, 18% of students who got grade 2 and 1% of students who got grade 1. Average grade was 3.1

Albanian students of the 11th grade completed the Test 2. There were 0% of students who got grade 5, 2% of students who got grade 4, 10% of students who got grade 3, 49% of students who got grade 2 and 39% of students who got grade 1. Average grade was 1.76

Albanian students of the 12th grade completed the Test 3. There were 0% of students who got grade 5, 15% of students who got grade 4, 37% of students who got grade 3, 33% of students who got grade 2 and 15% of students who got grade 1. Average grade was 2.51

Serb students of the 1st year completed the Test 1. There were 0% of students who got grade 5, 6% of students who got grade 4, 52% of students who got grade 3, 42% of students who got grade 2 and 0% of students who got grade 1. Average grade was 2.64

Serb students of the 2nd year completed the Test 2. There were 0% of students who got grade 5, 0% of students who got grade 4, 23% of students who got grade 3, 58% of students who got grade 2 and 19% of students who got grade 1. Average grade was 2.03

Serb students of the 3rd year completed the Test 3. There were 0% of students who got grade 5, 11% of students who got grade 4, 43% of students who got grade 3, 30% of students who got grade 2 and 16% of students who got grade 1. Average grade was 2.5

Serb students of the 4th year completed the Test 3. There were 5% of students who got grade 5, 30% of students who got grade 4, 30% of students who got grade 3, 20% of students who got grade 2 and 15% of students who got grade 1. Average grade was 2.9

Turk students of the 10 grade completed the Test 1. There were 0% of students who got grade 5, 1% of students who got grade 4, 4% of students who got grade 3, 58% of students who got grade 2 and 37% of students who got grade 1. Average grade was 1.69

Turk students of the 11 grade completed the Test 2. There were 0% of students who got grade 5, 0% of students who got grade 4, 7% of students who got grade 3, 56% of students who got grade 2 and 37% of students who got grade 1. Average grade was 1.70

Turk students of the 12 grade completed the Test 3. There were 4% of students who got grade 5, 4% of students who got grade 4, 4% of students who got grade 3, 44% of students who got grade 2 and 44% of students who got grade 1. Average grade was 1.79

Bošnjak students of the 10 grade completed the Test 1. There were 0% of students who got grade 5, 9% of students who got grade 4, 6% of students who got grade 3, 56% of students who got grade 2 and 29% of students who got grade 1. Average grade was 1.96

Bošnjak students of the 11 grade completed the Test 2. There were 0% of students who got grade 5, 0% of students who got grade 4, 0% of students who got grade 3, 67% of students who got grade 2 and 33% of students who got grade 1. Average grade was 1.67

Bošnjak students of the 12 grade completed the Test 3. There were 5% of students who got grade 5, 7% of students who got grade 4, 21% of students who got grade 3, 46% of students who got grade 2 and 21% of students who got grade 1. Average grade was 2.25

In the Table 12, there is presented ranking list of grade averages of the tests.

Table 16: Ranking of grade averages of the tests

TESTS					
TEST 1		TEST 2		TEST 3	
Students	Grade	Students	Grade	Students	Grade
Albanian	3.1	Serb	2.03	Serb 4 th year	2.9
Serb	2.64	Albanian	1.76	Albanian	2.51
Boshnjak	1.96	Turk	1.70	Serb 3 rd year	2.5
Turk	1.69	Boshnjak	1.67	Boshnjak	2.25
				Turk	1.79

The ranking list (see Table 16) of grade averages of the tests showed that the highest average of the Test 1 was achieved by 10th grade Albanian students (3.1) followed by Serb (2.61), Boshnjak (1.96) and Turk

(1.69) students. The highest average in Test 2 achieved Serb (2.03) students followed by Albanian (1.76), Turk (1.7) and Boshnjak (1.67) students. Again, the Serb students of the 4th year achieved the highest average (2.9) followed by Albanian (2.51), Serb the 3th year (2.5) Boshnjak (2.25) and Turk (1.79) students.

According the test results Test 1 passed 99.3% of Albanian students, Test 2 passed 61.2% and Test 3 passed 85.2%. test 1 completed by Serb students passed 100%, Test 2 passed 80.7%, and Test 3 passed 84.8% Serb students of the 3rd year and 85% of the 4th year. Test 1 passed 63,2% of Turk students, Test 2 passed 61,6% and Test 3 passed 55,8% of Turk students. Boshnjak students passed the Test 1 (71.4%), Test 2 (66.7%) and Test 3 (78.6%).

In the Table 17, there is presented ranking list of percentages of the students who passed the tests.

Table 17: Ranking of the percentages of the students who passed the tests

TESTS					
TEST 1		TEST 2		TEST 3	
Students	%	Students	%	Students	%
Serb	100%	Serb	80.7%	Albanian	85,2%
Albanian	99.3%	Boshnjak	66.7%	Serb 3 rd year	85.0%
Boshnjak	71.4%	Turk	61.6%	Serb 4 th year	84.8%
Turk	63.2%	Albanian	61.2%	Boshnjak	78.6%
				Turk	55.8%

From the Table 17, it can be seen that Serb students from the 1st and 2nd year were on top of the ranking list while Serb students from the 3rd and 4th year were on the second and the third place behind Albanian students.

6 CHAPTER VI: CONCLUSION

From the research and the ESL textbooks study a conclusion could be drawn that the development of *Little c* culture knowledge is essential for communicative social actions. On the other hand *Big C* culture can be learned but not necessarily applied in everyday communication.

6.1 The Studies ESL textbooks

6.1.1 The ESL textbooks recommended by Kosova Ministry of Education:

From the findings it could be concluded that in the ESL textbooks recommended by Kosova Ministry of Education mainly target culture was presented (72%) in the reading and listening tasks, while there were very few (0.4%) elements of source cultures. Additionally there were mostly (47%) elements of *Little c* culture presented in ESL textbooks while *Big C* culture was covered in 35% of the reading and listening tasks. Moreover, it could be concluded that the first Hypothesis, *The ESL textbooks at secondary and high schools do not have any significant parts of cultural features of any of communities in Kosova.*, was proven, there was mainly (72%) Target Culture presented in the ESL textbooks recommended by Kosova Ministry of Education, while there are very few (0.4%) elements of source cultures.

6.1.2 The ESL textbooks recommended by Serbian Ministry of Education

Also from the findings from the ESL textbooks recommended by Serbian Ministry of Education it could be concluded that mainly (72%) Target Culture was presented, while there were very few (4.6%) elements of source cultures. Unlike the ESL textbooks recommended by Kosova Ministry of Education, in the ESL textbooks recommended by Serbian Ministry of Education there were more elements of *Big C* culture (43%) than *Little c* culture (39.4%), this finding was in agreement with research conducted by Lee (2009, p.83). He came to the similar conclusion “Results show that the 11 textbooks spent a considerable amount of time and devotion to the *Big C* culture domain through dialogues, pictures, and activities and other textual inserts” (Lee, 2009, p83). According to these findings it can be concluded that the first Hypothesis *The ESL textbooks at secondary and high schools do not have any significant parts of cultural features of any of communities in Kosova.*, was proven, there was mainly (72%) Target Culture presented in the ESL textbooks recommended by Serbian Ministry of Education, while there are very few (4.6%) elements of source cultures.

6.1.3 Comparison of the ESL textbooks of the same school year

Furthermore, there were similar themes in ESL textbooks of the same school year such as social norms, lifestyle, music, customs, literature etc. The average number of listening and reading tasks vary from 5.43 to 7.22 per Unit. In the both textbooks Target culture was presented mostly (72%) in ESL textbooks recommended by Kosova Ministry of Education, precisely Great Britain culture was presented 65% while USA culture was covered in 7% of the tasks and 71% in ESL textbooks recommended by Serbian Ministry of Education

6.2 The Questionnaire

The study was accepted very well from the participants. In general, they answered according to their opinion, and their answers were not influenced by any of other participant or somebody else.

6.2.1 Questionnaire part one

From the answers, it can be understood that students of all ethnicities prefer various professions what mirrors their individuality, but there were also mutual professions preferred by majority of students, as education, in health system and construction. These answers were understandable if we take in consideration socioeconomic situation in Kosova. These 3 professions, teachers, doctors and architects have very good salaries and were respected from other community members. Majority of Serb, Bosnian and Turk students showed uncertainty toward their future in Kosovo society answering they want to continue studying without specifying in what faculty or what profession. It seemed they were not certain about their plans for the future since they did not see what opportunity Kosova can offer them. This fact can be used to design English language classes which will cover many interesting professions which are needed for developing Kosovo Economy, but also attractive for students. Their mutual hobbies they practice as listening to the music, playing football, drawing, and reading can be used to design discussions about them, but also presenting other possible hobbies applicable in their homes, and quite attractive for students taking in consideration economic situation of the most families. Music the students listen was from their own ethnic group or translated in their own language. This fact can be used in lessons as presentation of their own Music to other Ethnicities. Students' favourite sports were the same as football, volleyball, basketball, tennis, swimming. The English language lessons can cover biographies of famous athletes from the disciplines, description of game rules and their variation according to different ethnicities.

As a travel destination great majority of students chose developed, wealth places which are multinational. This fact can be used in lessons as comparing those multiethnic societies with Kosovo society. Creating discussions, what Kosovo needs to become such society. The students attitude toward today's Kosovo showed that they are not satisfied and they feel need for change in education system, human rights, economy, and Serb student would like to join Kosovo to Serbia. This facts can be used in lessons as tasks which the students would accomplish in groups creating programs which can help changing defects in education system, health system, laws.... , and also to give opportunity to Serb students, to design a plan which will advance Kosovo so that there would not be need for Kosovo to join any other country.

The majority of students would like to live in past what shows their hesitation toward meeting unknown from the future. By improving living conditions and enforcing the legal system in order to provide citizens with comfort and safety, the students would be more certain and open toward better future. These facts will be used in English language lessons so that they will be asked, from appoint in the past, to imagine how they would like present and future to be. How would they create historical events and new history of Kosova.

At the answers, TV programs were mixed with TV channels what did not give the accurate statistic data, but the answers actually gave clear information that students of all ethnicities watched mostly TV programs and TV channels from their own ethnic group or they were translated in their own language

As social networks, Kosovo students from all Ethnicities use the same, so actual information from these networks can be used in lessons by creating discussions about contemporary information from these networks.

Regarding **the second hypothesis**, *All students from the high schools in Kosovo have similar interests in particular aspects of life*. The 2nd hypothesis was proven. Since, according to answers (see T.2, T.3, T.4, T.5), students from all four communities have similar interest in every questioned preference except of music and TV programs they follow. They all chose mostly the music of the musicians who are members of their own ethnic group and the TV Programs broadcasted in their own language.

6.2.2 Questionnaire part two:

Answers from Questionnaire Part 2 gave clear picture of intercultural sensitivity of the students.

From data on Tables 6, 7, 8 and 9, it can be seen that Albanian (39%) and Bošnjak (66%) students from 11th grade speak more than 2 foreign languages as well as Albanian (52%) and Bošnjak (71%) students from 12th grade. Albanian 10th grade (38%) and as Serb 4 year students (60%) speak 1 foreign language actually English while other students speak only their language. Majority of Albanian (72%), Serb (92%) and Turk (81%) students would live among their ethnic groups while Bošnjak students (87%) do not mind living with other ethnic groups. All ethnicities, except Serb 2nd (92%) year students, would work together with other ethnicities. While most Albanian (42%) and Bošnjak (63%) students would have dinner in other ethnicity's restaurants, most Serb (54%) and Turkish (56%) students prefer restaurants of their own ethnic groups.

Even if they knew the language of others, Serb 2nd (42%) and 3rd (63%) year and Turk 11th (56%) grade students would not greet others with that language, other students would greet others with their language, and the results show that all students were more open if they would work together. Majority of Serb students (77%) from all school years as well as Turk 10th grade students (55%) would not attend the school with other ethnic groups. Other students do not mind doing it. Also, majority of all students claim there are no cultural features of their ethnic groups in current textbooks. Only Serb (64%) students were not interested in learning from textbooks where are cultural features of communities which live in Kosovo applied. Majority of all students refuse the idea that English language become official language in Kosovo.

Answers of Albanian as well as Bošnjak students showed that they were in the stage of Acceptance in all three grades. They were aware of cultural differences but they accepted them and had opinion that no culture was better or worse than other and they were aware that there were other systems of values and beliefs which should be respected by other ethnicities.

Answers of Turk students showed that they are in the stage of Minimizing of Differences. That means they are aware of cultural differences of ethnicities that live in Kosovo, but their opinion is that all people are the same, they have physiological similarities, also similar basic human need, for example, for water, food and shelter. For them, culture is way of living of particular communities caused by their environment, history and it is not important for intercultural interaction. Answers of Serb students showed that students of the first and fourth year are in the stages of Minimizing of Differences. The students from the second and third year were in the stage of Defence. They are aware of cultural

differences, but they consider them as a threat to their identity so that they fight against them. Furthermore, they emphasize and exaggerate the positive characteristics of their own culture; they also believe that their culture should be a model for the rest of the world.

The highest level of intercultural sensitivity was shown by Bošnjak students of the twelfth grade which was for 0.35 points below the level of Adaption of the Differences.

Regarding **the third hypothesis**, *All students from particular communities have low level of intercultural competence.* by analyzing the answers of Questionnaire Part 2 (see T.6 – T.9) it could be determined that the first hypothesis was proven. The Bošnjak students from the 12th grade were the only ones who approach higher level of intercultural sensitivity, Adaption, while the Serb students from the 3rd year were with the lowest level of intercultural sensitivity.

6.3 Tests

The test results showed that English language proficiency from all grades and all schools was average; most students were assessed with 2 and 3. These results, actually, are a bit lower than the official results of Kosovo Achievement Test which has to be taken after the 9th grade (KQSHM, 62,6% passed) after completing 9 years of primary school and Kosovo National Exam (Matura Test, 73.3% passed in 2018) (KQSHM, 2018) after completing secondary or high school. From the test results it can be concluded that great number of students (76.4%) passed the tests see T – T. however the average grade was quite low for all ethnicities and all school years (2.2). taking this fact in consideration, the additional ESL textbooks should be designed using language one grade lower than current ESL textbooks in order to fit to English language proficiency of majority of students. On the other hand, they need to offer opportunity for better students to increase the difficulty of exercises in order to meet their level of English language proficiency.

Regarding **the fourth hypothesis**, *The level of English language proficiency is lower than expected according to current EL course books.* This hypothesis was also proven (see T.10 – T.13) since the results of the tests showed that the English language proficiency of the students was average or slightly below the average.

7 CHAPTER VII: SUMMARY AND RECOMMENDATIONS

7.1 Summary of the main findings

The ESL textbooks for high schools in Kosova were examined in this research. The ESL textbooks were recommended by ministry of Kosova, New Headway the fourth edition, Pre-Intermediate, Intermediate and Upper-Intermediate and ESL textbooks recommended by Ministry of Serbia, Improving English, English Language for the 2nd year, English Language for the 3rd year and English Language for the 4th year to investigate what categories of culture were covered in reading and listening tasks. Furthermore to determine if there were target, source or international cultures as well as what types of culture were focused on, respectively, *Big C* or *Little c* cultures. Examining showed that target culture was significantly more covered than any of source cultures and international cultures. Based on this fact, it is obvious that examined ESL textbooks were designed to increase students' knowledge of English speakers' culture. For example, one of the 77 tasks of *New Headway Pre-intermediate*, precisely in the task "The Super Jam Millionaire" from the Unit 2 with theme Economy was presented topic about a young American entrepreneur who started a successful company by making jam using a secret recipe from his grandmother. The study also showed preference for *Little c* culture with particular references to lifestyle, hobbies, customs, values, body language and food in the New Headway textbooks. Furthermore, lower percentage of *Big C* culture focused on social norms, economy, literature and education were useful for learning about target culture, while sufficient amount of *Little c* culture was adequate for students to achieve higher level of intercultural communicative competence, but only toward target culture. For case of Kosova, this is insufficient since intercultural communicative competence should be developed to all four ethnicities, but not only toward English speakers' culture, moreover toward source cultures. Concerning ESL textbooks recommended by Serbian ministry of education, there was noticeable more presented target culture than source or international culture, actually the same case as by ESL textbooks recommended by Kosova Ministry of Education, but in contrary to those textbooks in the ESL textbooks recommended by Serbian Ministry of Education was higher percentage of *Big C* culture covered in reading and listening tasks focusing on social norms, literature, geography architecture, music, history, education, art and economy. The study also showed lower percentage of *Little c* cultural content focused on lifestyle, holiday, customs, food and values. This can be achieved if the additional ESL textbooks contain reading tasks with themes similar to current ESL textbooks but covering source culture, as examples of lessons presented on the page 176 – 81.

Additional ESL textbooks can be designed using the facts from this study. Since the school year contains 9 months and Improving English, English Language for 1st year, English Language for the 3rd and 4th year contained 9 units; ESL textbooks should contain 9 Units. Average number of reading and listening tasks per unit should be around 6. Category of the culture should be source culture, but texts should be written in EL. Type of the culture and themes should be justified to current types of the culture and themes, but with elements of source cultures. Moreover, the joint themes should be matter of discussion, but other themes presented in only one of the EL textbooks should be used for presentation, in addition at the end of the Unit should be a quiz or questionnaire which would stimulate students to learn about source cultures presented in that unit. Below, I presented 2 unit proposals. The first unit proposal can be taught together with lesson of unit 4 titled “Eat, Drink, and be Merry” in New Headway Pre-Intermediate and with lessons of unit 5 from the English Language for the third year titled “National Tastes in Food”.

The other lesson proposal used as example is “Living in Big Cities” that can be taught together with the lesson “Living in New York” in the unit six of English Language for the fourth year and “The World in One Street” in the unit 6 of New Headway Pre-Intermediate, where the London was presented.

Below are presented two lesson proposals.

7.2 Lesson proposal 1, Title: Traditional Food

Albanian Traditional Food¹:



Albanian food is known for featuring lamb and veal, and the *Tavë Kosi* is one of the most beloved dishes in the country. Lamb is baked in an earthenware dish with eggs and yogurt. The end result is a quiche-like dish, with tender meat and a light, creamy egg topping.

¹ Albanian traditional food: <https://www.goatsontheroad.com/10-must-try-albanian-foods/>

Serbian traditional food²:



Karadöğde's schnitzel is a Serbian breaded cutlet dish named after the Serbian Prince Karadöğde. It is a rolled veal or pork steak, stuffed with kajmak, and then breaded and fried. It is served with roasted potatoes and tartar sauce.

Turkish traditional food³:



This humble snack traces its roots to the 16th century. Caravan travelers to and from Istanbul would load up on the bread rings in the nearby town of İzmit, which lent its name to this early example of fast food. Today the sesame-encrusted *simit* is both a breakfast staple and a popular street food.

² Serbian traditional food: <https://www.volim-meso.hr/wordpress/wp-content/uploads/2014/05/karadjordjeva-snicla-naslovna.jpg>

³ Turkish traditional food: <https://matadornetwork.com/trips/16-foods-try-trip-turkey/>

Traditional Bosnian food [https⁴](https://theulturetrip.com/europe/bosnia-herzegovina/articles/10-):



Cevapi are small, oblong-shaped kebabs from lamb and beef served in somun (Bosnian pita bread) with raw onions. Locals eat this for lunch, dinner, or as a snack. Chefs grill the meat and serve between five to ten individual kebabs on a plate with a sour cream sauce. Each restaurant cooks and seasons in a different way, making each cevapi slightly different. You can also find regional variances that use mutton or lamb.

Task 1. Reading and discussion (5 min) (group activity)

Split in groups of 4-6 students. Each group reads about one traditional food with low voice, only for his/her group. Students in the group discuss about the particular text and possibly add additional information.

Task 2. Presentation (15 min) (group activity)

Students in groups prepare presentation of particular food using given text from the textbook and previous knowledge if anyone in the group has some. Representative of the group presents prepared presentation and ask other groups if they have any question. All groups are supposed to present their in task given food.

Task 3. Answer the questions (10 min) (individual activity)

1. Which food is presented?
2. Which of presented food contains pork?
3. Which of presented food does not contain meat?
4. Whose food is cevapi?
5. Whose food is simit?

⁴ Traditional Bosnian food <https://theulturetrip.com/europe/bosnia-herzegovina/articles/10->

6. Whose food is Karadordë's schnitzel?
7. Who was Karadordë?
8. Whose food is tavë kosi?
9. Which of presented food have you tried?
10. Describe the taste of the tried food?
11. Does your ethnic group prepared food similar to presented food?
12. If yes. How do you name that food?
13. Would you try the food you have not tried, yet?

Task 4. Mini essay (10 minutes) (individual activity)

Write a paragraph about your favourite food. (6 minutes)

Read your essay to the class. (4 minutes)

7.3 Unit Proposal 2, Topic: Living in Big Cities

Living in Tirana⁵

Tirana feels like a Mediterranean capital city in a lot of ways, with cafes lining the street and a nightlife that is becoming increasingly vibrant as Albania embraces its growing tourist reputation. Food and drink is of good quality in Albania, as well as being particularly good value.

Among Tirana's most important cultural sites are the National Arts Gallery, the National Theater, and the National Theater of Opera and Ballet of Albania, all of which are well worth a visit for any expats moving to Tirana who want to soak up the local culture. Tirana Fashion Week is one of the most important events of the year in Albania, while the city is also home to celebrations for the Tirana Biennial, with further major events including the Tirana Jazz Festival.

The historical core of the capital is based at Tirana Castle, a remnant from the Byzantine-era that dates back to the 1200s. Other important sites in Tirana include the Clock Tower of Tirana, Skanderbeg Square, and Dajti Mountain, which is accessible via cable car and offers one of the best days out in the city for expats living in Tirana.

There are two major sports stadiums in Tirana — the Qemal Stafa Stadium and the Selman Stërmasi stadium. Foreign investment is resulting in a lot of progress being made in Tirana's sports infrastructure,

⁵ Living in Tirana: <https://www.internations.org/tirana-expats/guide/living-in-tirana-18149>

too. The city is home to football teams such as KF Tirana, Partizani, and Dinamo and between them the three clubs usually dominate the national league.

Living in Beograd⁶:

Belgrade is the capital of the southeast European country of Serbia. Its most significant landmark is the Beogradska Tvrđava, an imposing fortress at the confluence of the Danube and the Sava rivers. The fort is a testament to the city's strategic importance to the Roman, Byzantine, Ottoman, Serbian and Austrian empires, and it's now the site of several museums as well as Kalemegdan, a vast park.

Outspoken, adventurous, proud and audacious: Belgrade is by no means a 'pretty' capital, but its gritty exuberance makes it one of the most happening cities in Europe. While it hurtles towards a brighter future, its chaotic past unfolds before your eyes: socialist blocks are squeezed between art nouveau masterpieces, and remnants of the Habsburg legacy contrast with Ottoman relics. This is where the Sava River meets the Danube, contemplative parkland nudges hectic urban sprawl, and old-world culture gives way to new-world nightlife.

Grandiose coffee houses and smoky dives all find rightful place along Knez Mihailova, a lively pedestrian boulevard flanked by historical buildings all the way to the ancient Kalemegdan Citadel. The riverside Savamala quarter has gone from ruin to resurrection, and is the city's creative headquarters. Deeper in Belgrade's bowels are museums guarding the cultural, religious and military heritage of the country. 'Belgrade' translates as 'White City', but Serbia's capital is red hot.

Living in Prishtina⁷:

Just like many other capitals in the world, Pristina is not the most beautiful town of the country. But, for sure it is by far the most important place of the young state. Pristina is the central spot for politics, media, student life and the international community. International organizations in Kosovo and embassies are in the Kosovo capital as well.

In comparison with other towns in the country, Pristina has quite a lot of flats that look like former Soviet buildings. But the face of the capital is changing quickly. Many cheerful-looking apartments are being built. Also very attractive is the Mother Teresa Boulevard. The center street is full of restaurants,

⁶ Living in Beograd: <https://www.lonelyplanet.com/serbia/belgrade>

⁷ Living in Prishtina: <http://www.kosovo-info.com/kosovo-cities/pristina/>

statues, fountains and the national theatre. Around 12 o'clock, it's hard to find a spare chair in one of the cafes, when students and (international) governmental workers are having their lunch break.

Task 1. Reading and discussion (10 min) (group activity)

Split in groups of 4-6 students. Each group reads about one traditional food with low voice, only for his/her group. Students in the group discuss about the particular text and possibly add additional information.

Task 2. Answer the questions (10 min) (individual activity)

1. What cities are presented in the lesson?
2. Which of presented cities you have visited?
3. Which of presented cities would you like to visit next?
4. Are any of those cities in Bosnia?
5. What is capital of Bosnia?
6. What is the capital of Turkey?
7. What do you know about Bosnian and Turkish capital?
8. Tirana is the capital of...?
9. Beograd is the capital of ...?
10. Prishtina is the capital of ...?
11. Ankara is the capital of ...?
12. Sarajevo is the capital of ...?
13. Where would you like to live and why?

Task 3. Mini essay (20 minutes) (individual activity)

Write a paragraph about your favourite city. (15 minutes) Read your essay to the class. (5 minutes)

Task 4. Presentation (15 min) (group activity) (homework)

Students in groups prepare presentation of particular city using given text from the textbook, previous knowledge and information from other resources as books, journals, newspapers, magazines or internet adding photos or pictures. Representative of the group presents prepared presentation using projector and ask other groups if they have any question at the beginning of the next class. All groups are supposed to present their in task given city.

7.4 The aims of this research

The first aim of this research was to finding out level of intercultural competences of the high school students in Kosova. Since everyday life in Kosova is largely influenced by contemporary politics, as well as economic and safety uncertainty all ethnic groups that live there are focused on their own group, showing lack of trust and willingness for joint living with the others.

The second aim of this research was to investigate the students' preferences toward various aspects of life. Since the students live in the same area, Kosova, it is understandable that they have many common elements in their everyday life as sports, hobby, preferred professions and similar ideas how to improve living circumstances.

Regarding the third aim of the research, the studied textbooks used in Kosova and recommended by both Ministries of Education consist of similar themes, those themes can be used for designing the additional ESL textbooks with reading and comprehension tasks with the same themes as current ESL textbooks, but with reading tasks that cover source cultures.

7.5 Additional ESL textbooks

Taking in consideration all findings from this research, it would be recommendable to design an ESL textbook with reading materials for each school grade as appendices of current EL textbooks applied at high schools. The appendices should contain texts with English language difficulty one level lower than current EL text books, for example, for the tenth grade elementary level should be used, for the eleventh grade pre-intermediate level and for the twelfth grade intermediate level of English language difficulty. The vocabulary should be adjusted to the main text books. The mutual preferences of the students can be used in texts as themes for discussion while topics from field of music and TV Programs can be used for their presentation with quiz questions after each chapter. Texts should be politically neutral, without belittling or expressions that can cause any negative feelings or misunderstanding to any of ethnicities.

Since the school year contains 9 months and Improving English, English Language for the 3rd and 4th year contain 9 units, designed ESL textbooks should contain 9 Units. Average number of reading and listening tasks per unit should be around 4, one for each week, since number of English language classes is 2 per week. It means there should be about 36 units per school year. Category of the culture should be source culture, but texts should be written in English language. Type of the culture and themes should be justified to current types of the culture and themes, but with elements of source cultures. Moreover, the

joint themes should be matter of discussion, but other themes presented in only one of the EL textbooks should be used for presentation. Moreover, at the end of the Unit should be a quiz or questionnaire which would stimulate students to learn about source cultures presented in that unit.

In addition, at the school managements should bring intentionally together people from different ethnicities as for example in competition held in their municipality between schools from the same municipality, then from the same region, and finally competition held for winning schools from all Kosova. These multinational gatherings would “reduce fear, increase understanding, engage in dialogue, share experiences and create new ideas.” (Ballantyne, G. (2017). There are activities that can be practiced at schools according to Ballantyne:

1. Development of activities which reduce ‘fixed’ concepts of culture, ethnicity and religion –we are all as individuals, more than only our religion, ethnicity or culture. Our culture, religion and ethnicity are not fixed but are impacted on by our interactions with others and their interactions with us.
2. Activities to develop necessary skills to benefit from diversity – we may need to develop our confidence and skills to feel comfortable meeting and sharing experiences with people who are not like us – and help to develop the skills and confidence of others so they are comfortable meeting and sharing with others.
3. Development of spaces ‘of’ and ‘for’ intercultural dialogue –a focus on using community facilities for the purposes of facilitating dialogue and relationships between people from different cultural, language and faith backgrounds. (2017).

It's important to address different issues when tackling the issue of culture such as: identity, language, ethnicity, and social class because they are thoroughly related topics which need to be analyzed altogether if we are interested in understanding students' cultures and identities.

8 CHAPTER VIII: LIMITATIONS OF THE STUDY

This research was conducted with great seriousness and results are accurate, but they cover only high school students. The students were under the pressure of time, since some teachers claimed they were losing their time and they constantly reminded the students to hurry up, but since the research was allowed by principals, students used the planned time well. Students were asked to answer sincerely and according to their personal opinion, but it can be seen some similarity in the answers of the same ethnicity, so that it seemed the students rather presented general opinion of their ethnicity group than their personal opinion. During the testing, although the test was anonymous, students tried to cheat by looking for the right answers. That had influenced in small amount the results of the test.

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APPENDICES

Appendix 1: Number of the students, their ages and their gender

Table 18: Number of the students, their ages and their gender

ALBANIAN															
Grade	Total	Male	Female	Ages											
				Male						Female					
				14	15	16	17	18	19	14	15	16	17	18	19
10	142	54	88	4	26	23	1			5	43	40			
11	147	62	85			36	26				3	50	30	2	
12	27	12	15				5	6	1				11	4	
Total	316	128	188	4	26	59	32	6	1	5	43	90	41	6	0
SERB															
Year	Total	Male	Female	Ages											
				Male						Female					
				14	15	16	17	18	19	14	15	16	17	18	19
1	48	19	29	7	9	3				6	18	5			
2	57	29	28		5	20	4				3	19	6		
3	46	21	25			1	17	3				5	15	5	
4	20	11	9			1	7	3				1	5	3	
Total	171	80	91	7	14	25	28	6	0	6	21	30	26	8	0
TURK															
Grade	Total	Male	Female	Ages											
				Male						Female					
				14	15	16	17	18	19	14	15	16	17	18	19
10	95	51	44		27	20	4			4	32	8			
11	73	38	35		2	28	6	2			4	27	4		
12	77	40	37				23	16	1			2	26	9	
Total	245	129	116	0	29	48	33	18	1	4	36	37	30	9	0
BOŠNJAK															
Grade	Total	Male	Female	Ages											
				Male						Female					
				14	15	16	17	18	19	14	15	16	17	18	19
10	77	41	36		15	22	4				15	19	2		
11	18	9	9		1	7	1					6	3		
12	28	20	8				13	7					6	2	
Total	123	70	53	0	16	29	18	7	0	0	15	25	11	2	0

Appendix 2: Answers of Questionnaire Part 1

Table 19: Answers of questionnaire part 1 Grade 10 (Albanian, Turk, Bošnjak students) and 1st year (Serbs)

Questions	Albanian Stud.	No.	Serb students	No.	Bošnjak stud.	No.	Turk students	No.
2. Professions	Healthcare	43	Continue study.	18	Continue study.	18	Continue study.	14
	Education	36	To enjoy life	7	Do not know	12	Business owner	11
	Justice system	15	Health care	7	Justice system	8	Labour work	7
	Construction	11	Education	6	Construction	4	Healthcare	5
	Management	9	Do not know yet	5	Healthcare	4	Travel	5
3. Hobbies	Playing football	24	Drawing	6	Playing football	15	Listen to music	23
	Reading	22	Play. volleyball	5	Drawing	14	Read books	18
	List. to music	20	Singing	5	Do not have any	12	Playing football	20
	Play. basketball	14	Play. videogames	4	Reading	6	Travelling	17
	Singing	10	Play. water polo	4	Singing	5	Watching TV	6
4. Music Favourite singer or group	Rihanna	15	Riblja Čorba	9	Do not have	10	Koray Avci	7
	Dua Lipa	10	Aca Lukas	5	Dino Merlin	6	Mustafa Ceceli	5
	Unikatil	5	Lexington band	5	Jala Brat	5	Ahmet Kaya	5
	Beyonce	5	EKV	5	Bielo Dugme	4	Talava singers	5
	Ledri Vula	5	Jelena Karleuša	4	Lexington Band	3	Kalpa	4
5. Favourite Sports	Football	46	Football	17	Football	34	Football	36
	Volleyball	43	Basketball	13	Volleyball	21	Basketball	23
	Basketball	36	Volleyball	11	Handball	4	Volleyball	10
	Tennis	8	Water Polo	4	Basketball	4	Swimming	5
	Swimming	6	Handball	2	Do Not Have	4	Jogging	4
6. Favourite travel destinations	USA	73	Russia	14	Turkey	25	France	25
	France	40	France	11	France	19	Turkey	17
	GB	36	USA	8	Dubai	15	Germany	12
	Turkey	20	Switzerland	5	USA	13	GB	9
	Dubai	19	Spain	3	GB	12	USA	9
7. Need for change in Kosova	Educ. System	40	Create more jobs	16	Do not know	25	Devel. Mamusha	13
	Everything	25	Everything	14	Everything	19	Educ. System	11
	Create more jobs	23	Raise salaries	11	School system	10	Everything	8
	Politics	19	Living condition	5	National equality	8	Develop environ	5
	Fight corruption	12	Nothing	5	Create more jobs	6	Purify water	5
8. Preferred century to live	In the past	59	In the past	23	In the past	36	In the past	51
	In the present	49	In the present	16	In the present	19	In the present	22
	In the future	23	In the future	17	In the future	12	In the future	7
9. Favourite TV Programs	Action Movies	29	Moja Prva	21	Sport program	13	Star TV	34
	KTV	24	Pink	15	OBN	10	FOX	21
	RTV 21	22	RTS	9	PINK	7	ATV	16
	KLAN TV	14	MiniMax	5	PRVA TV	7	Show TV	9
	RTK	11	O2 TV	5	Comedies	5	TV8	8
10. Social Networks mostly used	Instagram	104	Facebook	31	Instagram	65	Instagram	61
	Snapchat	77	Instagram	24	Facebook	27	Facebook	28
	Facebook	32	WhatsApp	5	WhatsApp	27	Snapchat	28
	WhatsApp	9	Youtube	4	Snapchat	24	WhatsApp	14
	Viber	5	All	3	Viber	5	Twitter	9

Table 20: Answers of Questionnaire Part 1, Grade 11 (Albanian, Turk, Bošnjak students) and 2nd year (Serbs)

Questions	Albanian Stud.	No.	Serb Students	No.	Bošnjak Stud.	No.	Turk Students	No.
2. Professions	Education	29	Contin. Studying	18	Contin. Studying	7	Contin. Studying	20
	Healthcare	22	Healthcare	17	Healthcare	4	Business owner	15
	Construction	14	Education	6	Education	2	Labor Worker	10
	Programmer	8	Hairdresser	2	Handcraft	2	Education	8
	Justice system	5	Sportiest	2	Mechanics	1	Work abroad	4
3. Hobbies	Listen. to Music	22	Playing football	11	Reading	3	Listen. to music	19
	Playing football	21	Drawing	9	Do Sports	3	Read	17
	Do sports	18	Reading	8	Drawing	2	Playing football	10
	Play. basketball	14	Play. volleyball	4	Taking photos	1	Making music	7
	Dancing	9	Singing	3	Internet surfing	1	Travelingl	3
4. Music Favourite singer or group	OTR	15	Sasa Kovacevic	8	Dino Merlin	3	Murat Boz	7
	PINT	10	Sinan Sakic	7	Murat Boz	2	Mustaf Ceceli	4
	Dua Lipa	9	Riblja Corba	6	Buba Corelli	1	Ahmet Kaya	4
	Rihanna	8	Tropico Band	2	Jala Brat	1	Hadise	3
	Beyonce	7	Aca Lukas	2	Selena Gomez	1	Karay Avci	3
5. Favourite Sports	Football	54	Football	19	Volleyball	9	Football	31
	Volleyball	35	Basketball	17	Football	4	Volleyball	18
	Basketball	33	Volleyball	13	Basketball	2	Basketball	13
	Swimming	12	Tennis	2	Skiing	1	Table Tennis	3
	Tennis	10	Handball	2	Bodybuilding	1	Swimming	3
6. Favourite travel destinations	USA	75	France	16	Turkey	8	France	24
	France	44	Dubai	11	Dubai	5	Turkey	20
	GB	36	USA	8	USA	4	USA	20
	Dubai	17	Italy	7	GB	4	Dubai	10
	Turkey	16	Switzerland	3	Germany	3	Italy	8
7. Need for change in Kosova	Everything	33	Join Kos. To Serb	11	Everything	4	Educat. Syst	25
	Education	23	Nothing	10	Dev. Economy	4	Everyth. Needed	7
	Create More	23	Everything	9	Nat. Equality	3	Develope Count	6
	Jobs	12	Educat. System	6	Create More	3	Open Factories	3
	Dev. Economy	9	Create More Jobs	6	Jobs	2	Electr. Providing	3
8. Preferred century to live	Fight Corrupt				Raise Salary			
	In The Past	55	In The Past	33	In The Past	8	In The Past	41
	In The Present	40	In The Present	16	In The Present	13	In The Present	17
	In The Future	38	In The Future	6	In The Future	1	In The Future	5
9. Favourite TV Programs	RTV 21	19	TV Prva	18	OBN	11	Star TV	34
	Movies	19	TV Pink	15	TV Pink	8	Fox	14
	Comedy	16	RTS	13	Prva TV	6	Show TV	13
	KTV	14	Sport Channel	7	RTS	3	ATV	13
	RTK	13	Animal Planet	4	Nova	3	Kanal	6
10. Social Networks Mostly Used	Instagram	113	Instagram	36	Instagram	21	Instagram	52
	Snapchat	71	Facebook	34	Snapchat	8	Facebook	25
	Facebook	35	Viber	9	Facebook	8	Snapchat	25
	Whatsapp	13	WhatsApp	2	WhatsApp	4	WhatsApp	9
	Twitter	8	Snapchat	2	Twitter	3	Twitter	7

Table 21: Answers of questionnaire part 1 Grade 12 (Albanian, Turk, Bošnjak students) and 3rd year (Serbs)

Questions	Albanian Stud.	No	Serb Students	No.	Bošnjak Stud.	No	Turk Students	No.
2. Professions in field of:	education	8	continue study.	23	continue study.	6	continue study.	29
	business	2	military	4	healthcare	4	work/labour	15
	psychology	2	education	2	military	3	business owner	8
	construction	2	healthcare	2	education	3	good profess	5
	accountant	2	journalist	1	IT specialist	2	do not know	5
3. Hobbies	play football	7	play football	6	reading	6	listen music	25
	play volleyball	4	watch TV	4	workouts	2	reading	15
	workout	3	singing	4	drawing	2	travel	10
	reading	3	drawing	3	music	2	play football	9
	watch. movies	3	listen to music	3	play football	2	drawing	6
4. Music Favourite singer or group	Gjiko	4	Aca Lukas	5	do not have	6	Koray Avcı	8
	Alb. Skenderaj	2	Saša Kovačević	5	Jala Brat	2	Ibrah. Tatlis	7
	Rihanna	1	EKV	3	Juzni Vetar	2	Tarkan	5
	Dua Lipa	1	Lexington B.	3	Gj. Balashevic	2	Mustafa Ceceli	4
	Ledri Vula	1	Ceca	3	Selena Gomez	2	Hepsil	4
5. Favourite Sports	volleyball	11	football	16	football	5	football	34
	football	10	basketball	13	basketball	5	basketball	23
	basketball	2	volleyball	7	volleyball	3	volleyball	9
	swimming	1	tennis	4	swimming	3	swimming	4
	tennis	1	golf	1	tennis	3	tennis	3
6. Favourite travel destinations	Turkey	7	Russia	14	Turkey	9	Turkey	23
	France	7	France	14	Form. Yu. Rep.	8	USA	14
	Italy	7	Spain	10	USA	4	France	11
	Spain	6	Dubai	10	Dubai	3	Italy	11
	USA	5	Italy	8	Italy	2	Dubai	11
7. Need for change in Kosova	education	10	everything	21	everything	7	no answer	18
	everything	6	more jobs	8	education syst.	5	education syst	17
	more jobs	4	raise salaries	7	more jobs	2	world	4
	inv. in product	3	join Kos. to Serb	5	some laws	2	people	4
	fight corrupt.	2	open factories	2	more youth cen.	2	rules, laws	4
8. Preferred century to live	in the past	8	in the past	26	in the past	12	in the past	48
	in the pres	13	in the present	13	in the present	10	in the present	9
	in the future	4	in the future	5	in the future	1	in the future	10
9. Favourite TV Programs	sports	4	TV PRVA	16	do not watch	7	Star TV	20
	movies	4	RTS	13	Discovery ch	5	Show TV	20
	RTK	4	TV PINK	12	Al Jazeera Bal.	3	FOX TV	15
	RTV 21	4	Sport channel	9	sports	3	ATV TV	15
	Explorer	3	HBO	5	Nat. geograph.	3	TV 8	8
10. Social Networks mostly used	Instagram	17	Instagram	32	Instagram	14	Instagram	57
	Facebook	13	Facebook	32	WhatsApp	13	Facebook	40
	Snapchat	13	Viber	12	Snapchat	8	Snapchat	27
	Viber	2	WhatsApp	8	Facebook	6	WhatsApp	10
	Twitter	2	Messenger	3	Viber	3	Youtube	7

Table 22: Answers of questionnaire part 1, 4th year (Serbs)

Questions	Serb Students	No.	Questions	Serb Students	No.
2. Professions	continue studying	14	7. Need for change in Kosova	more jobs	6
	driver	2		raise salaries	6
	handcraft	2		fight violence	4
	electrician	1		nothing	3
	businessman	1		raise retirement	3
3. Hobbies	reading	6	8. Preferred century to live	in the past	11
	drawing	3		in the present	7
	painting	2		in the future	2
	singing	2			
	play basketball	2	9. Favourite TV Programs	Discovery channel	5
4. Music Favourite singer or group	Dragana Mirkovic	4		RTS	5
	Sinan Sakic	2		PRVA	5
	Celine Dion	2		Slagalica	5
	Reksona	2		PINK	3
	Eminem	2			
5. Favourite Sports	basketball	11	10. Social Networks mostly used	Instagram	14
	football	4		Facebook	8
	volleyball	3		Twitter	1
	shooting	1			
	handball	1			
6. Favourite travel destinations	Spain	6			
	USA	6			
	Italy	5			
	United Kingdom	4			
	Russia	4			

Appendix 3: Students' level of intercultural sensitivity

Table 23: Albanian Students' level of intercultural sensitivity

Question	Albanian Students											
	Grade 10 with 142 students				Grade 11 with 147 students				Grade 12 with 27 students			
	Points				Points				Points			
	3	2	1	Average	3	2	1	Average	3	2	1	Average
11	51	62	29	2.01	58	53	36	2.15	14	5	8	2.22
12	18	31	93	1.04	17	25	105	1.40	1	6	20	1.30
13	74	51	17	2.4	92	39	16	2.48	18	7	2	2.59
14	49	62	31	2.13	47	59	41	2.04	9	11	7	2.07
15	85	31	26	2.41	87	26	34	2.36	8	4	15	1.74
16	74	33	35	2.27	86	36	25	2.17	12	7	8	2.15
17	57	49	36	2.15	64	45	38	2.18	15	8	4	2.40
18	21	61	60	1.72	29	55	63	1.77	3	3	21	1.33
19	83	44	15	2.48	94	40	13	2.55	19	6	2	2.63
20	59	25	58	2.00	61	26	60	2.00	11	12	4	2.26
Total	571	449	400	20.61	635	404	491	21.1	110	68	91	20.69

Table 24: Serb Students' level of intercultural sensitivity

Ques - tion	Serb Students															
	Year 1 with 48 students				Year 2 with 57 students				Year 3 with 46 students				Year 4 with 20 students			
	Points				Points				Points				Points			
	3	2	1	Average	3	2	1	Average	3	2	1	Average	3	2	1	Average
11	4	15	29	1.47	3	9	45	1.26	6	11	29	1.5	2	12	6	1.8
12		4	44	1.08	3	4	50	1.19	2	1	43	1.11	0	0	20	1
13	16	18	14	2.04	15	20	22	1.88	10	27	9	2.02	6	11	3	2.15
14		22	26	1.46	3	23	31	1.51	5	15	26	1.54	0	11	9	1.55
15	26	8	14	2.25	23	10	24	1.98	14	3	29	1.67	11	3	6	2.25
16	24	9	15	2.19	25	14	18	2.12	13	17	16	1.93	10	3	7	2.15
17		13	35	1.27	0	16	41	1.28	4	4	38	1.26	0	2	18	1.1
18	11	18	19	1.83	9	27	21	1.78	5	19	22	1.63	5	4	11	1.7
19	7	9	32	1.48	7	17	33	1.54	3	11	32	1.37	0	8	12	1.4
20	11	9	28	1.65	9	6	42	1.42	4	3	39	1.24	13	1	6	2.35
Total	99	125	256	16.72	97	146	286	15.96	66	111	283	15.27	47	55	98	17.45

Table 25: Turk Students' level of intercultural sensitivity

Question	Turk Students											
	Grade 10 with 95 students				Grade 11 with 73 students				Grade 12 with 77 students			
	Points				Points				Points			
	3	2	1	Average	3	2	1	Average	3	2	1	Average
11	20	12	63	1.55	17	21	35	1.75	25	21	31	1.92
12	4	14	77	1.23	3	9	61	1.2	3	14	60	1.30
13	43	45	7	2.38	45	23	5	2.55	35	36	6	2.37
14	7	30	58	1.46	28	12	33	1.93	22	10	45	1.70
15	52	11	32	2.21	23	9	41	1.75	43	11	23	2.25
16	58	17	20	2.4	33	3	37	1.94	52	9	16	2.46
17	17	26	52	1.63	40	24	9	2.55	31	20	26	2.06
18	31	38	26	2.05	37	21	15	2.3	15	30	32	1.77
19	54	20	21	2.35	48	13	12	2.49	40	16	21	2.25
20	25	15	55	1.68	8	8	57	1.33	20	11	46	1.66
Total	311	218	361	18.94	282	143	305	19.79	286	178	306	19.74

Table 26: Bošnjak Students' level of intercultural sensitivity

Bošnjak Students												
Question	Grade 10 with 77 students				Grade 11 with 18 students				Grade 12 with 28 students			
	Points			Average	Points			Average	Points			Average
	3	2	1		3	2	1		3	2	1	
11	28	19	30	1.97	12	6	0	2.67	20	7	1	2.68
12	10	53	14	1.95	2	15	1	2.06	4	24	0	2.14
13	45	25	7	2.49	2	11	5	1.83	11	13	4	2.25
14	22	47	8	2.18	4	13	1	2.17	9	18	1	2.29
15	58	13	6	2.68	12	4	2	2.55	24	4	0	2.86
16	57	16	4	2.69	15	2	1	2.78	25	2	1	2.86
17	32	41	4	2.36	4	13	1	1.44	14	14	0	2.5
18	23	27	27	1.95	4	4	10	1.67	7	6	15	1.68
19	39	29	9	1.42	7	7	4	2.17	12	12	4	2.29
20	26	23	28	1.97	6	3	9	1.83	12	7	9	2.1
Total	340	293	137	21.66	63	83	34	21.16	138	107	34	23.65

Appendix 4: Test Results

Table 27: Results of the Tests

ALBANIAN STUDENTS							
No. of Students	Grade	Test	Assessment				
			1	2	3	4	5
142	10	1	1	25	74	42	
147	11	2	57	72	15	3	
27	12	3	4	9	10	4	
SERB STUDENTS							
No. of Students	Grade	Test	Assessment				
			1	2	3	4	5
48	1	1		20	25	3	
57	2	2	11	33	13		
46	3	3	7	14	20	5	
20	4	3	3	4	6	6	1
TURK STUDENTS							
No. of Students	Grade	Test	Assessment				
			1	2	3	4	5
95	10	1	35	55	4	1	
73	11	2	27	41	5		
77	12	3	34	34	3	3	3
BOŠNJAK STUDENTS							
No. of Students	Grade	Test	Assessment				
			1	2	3	4	5
77	10	1	22	43	5	7	
18	11	2	6	12			
28	12	3	6	13	6	2	1

Appendix 5: Analyzing of The New Headway Pre-Intermediate the fourth edition

Table 28: Examining and analyzing Table for *The New Headway Pre – Intermediate the fourth edition*

Unit 1 Tasks	Content summaries		Theme		Category		
Task 1	Anton Kristoff from Toronto		Lifestyle		International Canada		
Task 2	Rowena Lee from Melbourne		Lifestyle		Target Australia		
Task 3	Questions to Serkan		Lifestyle		Source Turkish		
Task 4	My oldest friend		Lifestyle		Target GB		
Task 5	A blind date		Social norms		Target GB		
Task 6	Vocabulary		/		Culture free		
Task 7	Social expressions		Social norms		Target GB		
Unit 1 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1						Lifestyle	
Task 2		Lifestyle					
Task 3				Lifestyle			
Task 4		Lifestyle					
Task 5	Social norms						
Task 6							Free
Task 7	Social norms						
Unit 2 Tasks	Content summaries		Theme		Category		
Task 1	Mamy Rock the granny DJ		Economy		Target GB		
Task 2	The Super Jam millionaire		Economy		Target USA		
Task 3	Things I like doing		Hobbies		Target GB		
Task 4	How happy are you?		Lifestyle		Target GB		
Task 5	Getting on with your neighbours		Lifestyles		Target GB		
Task 6	Making conversation		Social norms		Target GB		
Unit 2 Task	Target Culture		Source Culture		International culture		Culture free
	Big C	Little C	Big C	Little C	Big C	Little C	
Task 1	Economy						
Task 2	Economy						
Task 3		Hobbies					
Task 4		Lifestyle					
Task 5		Lifestyle					
Task 6	Social norms						
Unit 3 Tasks	Content summaries		Theme		Category		
Task 1	Walking the Amazon		Lifestyle		International Amazon		
Task 2	About Cho		Lifestyle		International Amazon		
Task 3	Ed’s blog		Lifestyle		International Amazon		
Task 4	The news		Lifestyle		International Russia, , France; target USA		
Task 5	The flight attendant who lost his cool		Lifestyle		Target USA		
Task 6	Vocabulary		/		Culture free		
Task 7	Saying when		Social norms		Target GB		
Unit 3 Task	Target Culture		Source Culture		International culture		Culture free

	Big C	Little C	Big C	Little C	Big C	Little C	
Task 1						Lifestyle	
Task 2						Lifestyle	
Task 3						Lifestyle	
Task 4		Lifestyle				Lifestyle	
Task 5		Lifestyle					
Task 6							Free
Task 7	Social norms						
Unit 4 Task	Content summaries			Theme		Category	
Task 1	An extraordinary ambition			Lifestyle		Target GB	
Task 2	The secret to a long life			Life style		Target GB	
Task 3	Dinner in the sky			Economy		International Belgium	
Task 4	Ithaa Undersea Restaurants			Economy		international Maldives	
Task 5	's Baggers Restaurant			Economy		International Germany	
Task 6	Going shopping			Social norms		Target GB	
Task 7	Friends for dinner			Social norms		Target GB	
Task 8	Can you come for dinner			Social norms		Target GB	
Unit 4 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big C	Little C	Big C	Little C	Big C	Little C	
Task 1		Lifestyle					
Task 2		Lifestyle					
Task 3					Economy		
Task 4					Economy		
Task 5					Economy		
Task 6	Social norms						
Task 7	Social norms						
Task 8	Social norms						
Unit 5 Task	Content summaries			Theme		Category	
Task 1	I'd like to			Lifestyle		Target GB	
Task 2	Writing for talking			Lifestyle		Target GB	
Task 3	Have you got any plans?			Lifestyle		Target GB	
Task 4	How does it feel to be 20-something			Lifestyle		Target GB	
Task 5	Palina-the girl with two families			Lifestyle		International Belorussia	
Task 6	Expressing doubt and certainty			Social norms		Target GB	
Task 7	My family			/		No culture	
Unit 5 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big C	Little C	Big C	Little C	Big C	Little C	
Task 1		Lifestyle					
Task 2		Lifestyle					
Task 3		Lifestyle					
Task 4		Lifestyle					
Task 5						Lifestyle	
Task 6	Social norms						
Task 7							Free
Unit 6 Task	Content summaries			Theme		Category	
Task 1	What's she like?			/		No culture	
Task 2	Singapore, Shanghai and Dubai			/		No culture	
Task 3	Agnes from Sweden			Lifestyle		International Sweden	
Task 4	Kevin from Chicago			Lifestyle		Target USA	

Task 5	The world in one street			Lifestyle		Target GB	
Task 6	Vocabulary			/		No culture	
Task 7	What's on?			Social norms		Target GB	
Unit 6 Task	Target Culture		Source Culture		International culture		Culture free
	Big C	Little C	Big C	Little C	Big C	Little C	
Task 1							Free
Task 2							Free
Task 3						Lifestyle	
Task 4		Lifestyle					
Task 5		Lifestyle					
Task 6							free
Task 7	Social norms						
Unit 7 Tasks	Content summaries			Theme		Category	
Task 1	A house with history			Lifestyle		Target GB	
Task 2	Frieda Hoffmann – archeologist and writer			Lifestyle		International Germany	
Task 3	Vocabulary and pronunciation			/		No culture	
Task 4	Living in a stately home			Architecture		Target GB	
Task 5	A family history			History		Target GB	
Task 6	Agree with me			Social norms		Target GB	
Unit 7 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big C	Little C	Big C	Little C	Big C	Little C	
Task 1		Lifestyle					
Task 2						Lifestyle	
Task 3							Free
Task 4	Architecture						
Task 5	History						
Task 6	Social norms						
Unit 8 Task	Content summaries			Theme		Category	
Task 1	You have to cling on!			Lifestyle		Target Australia	
Task 2	Problems			Lifestyle		Target GB	
Task 3	Heptathlon champion			Lifestyle		Target GB	
Task 4	Sons and daughters			Lifestyle		Target GB	
Task 5	Things to wear			Lifestyle		Target GB	
Task 6	At the doctor's			Social norms		Target GB	
Unit 8 Task	Target Culture		Source Culture		International culture		Culture free
	Big C	Little C	Big C	Little C	Big C	Little C	
Task 1		Lifestyle					
Task 2		Lifestyle					
Task 3		Lifestyle					
Task 4		Lifestyle					
Task 5		Lifestyle					
Task 6	Social norms						
Unit 9 Task	Content summaries			Theme		Category	
Task 1	Aesop's fables			Literature		International Greek	
Task 2	The boy who cried wolf			Literature		International Greek	
Task 3	My favourite writer			Literature		Target GB	
Task 4	The strange case of Dr. Jeckyll and Mr. Hyde			Literature		Target GB	

Task 5	Feelings			Gestures		Target GB	
Task 6	Exclamation with so and such			Cultural norms		Target GB	
Unit 9 Task	Target Culture		Source Culture		International culture		Culture free
	Big C	Little C	Big C	Little C	Big C	Little C	
Task 1					Literature		
Task 2					Literature		
Task 3	Literature						
Task 4	Literature						
Task 5		Gestures					
Task 6	Social norms						
Unit 10 Tasks	Content summaries			Theme		Category	
Task 1	A phone call that changed the world			Lifestyle		Target USA	
Task 2	Inventions that changed the world			/		No culture	
Task 3	Words that go together			/		No culture	
Task 4	Five internet firsts			/		No culture	
Task 5	Modern life drives me crazy			Social norms		Target GB	
Task 6	On the phone			Social norms		Target GB	
Unit 10 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big C	Little C	Big C	Little C	Big C	Little C	
Task 1		Lifestyle					
Task 2							Free
Task 3							Free
Task 4							Free
Task 5	Social norms						
Task 6	Social norms						
Unit 11 Tasks	Content summaries				Theme		Category
Task 1	Gareth Malone – extraordinary music teacher				Education		Target GB
Task 2	Charlotte Church: the girl with the voice of an angel!				Music		Target GB
Task 3	A tragic Dynasty				Lifestyle		Target GB
Task 4	Birth marriage and death				Customs		Target GB
Task 5	Good news, bad news				Values		Target GB
Unit 11 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big C	Little C	Big C	Little C	Big C	Little C	
Task 1	Education						
Task 2	Music						
Task 3		Lifestyle					
Task 4		Customs					
Task 5		Values					
Unit 12 Tasks	Content summaries			Theme		Category	
Task 1	Real possibilities			Lifestyle		Target GB	
Task 2	Dreams and wishes			/		No culture	
Task 3	At a crossroads			Lifestyle		Target GB	
Task 4	The wonder of our universe			/		No culture	
Task 5	Vocabulary			/		No culture	
Task 6	Thank you and goodbye			Social norms		Target GB	
Unit 12 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big C	Little C	Big C	Little C	Big C	Little C	

Task 1		Lifestyle					
Task 2							Free
Task 3		Lifestyle					
Task 4							Free
Task 5							Free
Task 6	Social norms						

Appendix 6: Analyzing of The New Headway Intermediate the fourth edition

Table 29: Examining and analyzing Table for *The New Headway Intermediate the fourth edition*

Unit 1 Tasks	Content summaries		Theme		Category		
Task 1	A world of difference		/		No culture		
Task 2	Making conversation		Social norms		Target GB		
Task 3	The Kamaus from Kenya		Lifestyle		International Kenya		
Task 4	The Qus from Beijing, China		Lifestyle		International China		
Task 5	A world in one family		Lifestyle		Target GB		
Task 6	Vocabulary		/		No culture		
Task 7	Everyday situation		Social norms		Target GB		
Unit 1 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1							Free
Task 2	Social norms						
Task 3						Lifestyle	
Task 4						Lifestyle	
Task 5		Lifestyle					
Task 6							Free
Task 7	Social norms						
Unit 2 Tasks	Content summaries			Theme		Category	
Task 1	Blue Monday, how I hate Blue Monday			Lifestyle		Target GB	
Task 2	Dave Telford police officer and surfer			Lifestyle		Target GB	
Task 3	The office			Lifestyle		Target GB	
Task 4	Who earns how much			Economy		Target GB	
Task 5	The life of a hard-working future King			Lifestyle		Target GB	
Task 6	Free time activities			Lifestyle		Target GB	
Task 7	Making small talk			Social norms		Target GB	
Unit 2 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2		Lifestyle					
Task 3		Lifestyle					
Task 4	Economy						
Task 5		Lifestyle					
Task 6		Lifestyle					
Task 7	Social norms						
Unit 3 Tasks	Content summaries			Theme		Category	
Task 1	Vincent Van Gogh			Art		Target GB	
Task 2	Smash!			Art		Target GB	
Task 3	Vocabulary			/		No culture	
Task 4	Romeo and Juliet			Literature		Target GB	
Task 5	The first time I fell in love			Lifestyle		Target GB	
Task 6	Giving opinion			Social norms		Target GB	
Unit 3 Tasks	Target Culture		Source Culture		International culture		Culture free

	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1	Art						
Task 2	Art						
Task 3							Free
Task 4	Literature						
Task 5		Lifestyle					
Task 6	Social norms						
Unit 4 Tasks	Content summaries			Theme		Category	
Task 1	Modern morals			Values		Target GB	
Task 2	Education in Victorian England			Education		Target GB	
Task 3	Rules of life			Customs		Target GB	
Task 4	Song – I believe			Music		Target GB	
Task 5	Kids then and now			Lifestyle		Target GB	
Task 6	Kids who have it all			Lifestyle		Target GB	
Task 7	Vocabulary			/		No culture	
Task 8	Polite requests and offers			Social norms		Target GB	
Unit 4 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Values					
Task 2	Education						
Task 3		Customs					
Task 4	Music						
Task 5		Lifestyle					
Task 6		Lifestyle					
Task 7							Free
Task 8	Social norms						
Unit 5 Tasks	Content summaries			Theme		Category	
Task 1	Things our grandchildren may never see			Lifestyle		Target GB	
Task 2	World weather warning			/		No culture	
Task 3	Rocket man			Lifestyle		Target GB	
Task 4	Life in 2060			Lifestyle		Target GB	
Task 5	Word building			/		No culture	
Task 6	Arranging to meet			Social norms		Target GB	
Unit 5 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2							Free
Task 3		Lifestyle					
Task 4		Lifestyle					
Task 5							Free
Task 6	Social norms						
Unit 6 Task	Content summaries			Theme		Category	
Task 1	What matters to me			Lifestyle		Target GB	
Task 2	Adverts			/		No culture	
Task 3	My kitchen, Italy			Food		International Italy	
Task 4	My kitchen, California, US			Food		Target USA	
Task 5	My kitchen, India			Food		International India	
Task 6	My closest relative			Lifestyle		Target GB	
Task 7	In the department store			Social norms		Target GB	

Unit 6 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2							Free
Task 3						Food	
Task 4		Food					
Task 5						Food	
Task 6		Lifestyle					
Task 7	Social norms						
Unit 7 Task	Content summaries			Theme		Category	
Task 1	JK Rowling			Literature		Target GB	
Task 2	Calvin Klein			Lifestyle		Target USA	
Task 3	The beautiful game			/		No culture	
Task 4	Things I’m passionate about			/		No culture	
Task 5	Making the right noises			Social norms		Target GB	
Unit 7 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1	literature						
Task 2		Lifestyle					
Task 3							Free
Task 4							Free
Task 5	Social norms						
Unit 8 Tasks	Content summaries			Theme		Category	
Task 1	Don’t worry Mum			Lifestyle		Target GB	
Task 2	Phoning home			Social norms		Target GB	
Task 3	Fears and phobias			/		No culture	
Task 4	Hannibal crosses the Alps			History		International Spain	
Task 5	Mao Zedong and the long march			History		International China	
Task 6	Body language			Body language		Target GB	
Task 7	Travel and numbers			/		No culture	
Unit 8 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2	Social norms						
Task 3							Free
Task 4					History		
Task 5					History		
Task 6		Body language					
Task 7							Free
Unit 9 Tasks	Content summaries			Theme		Category	
Task 1	Billy’s story			Lifestyle		Target GB	
Task 2	It all went wrong			Lifestyle		Target GB	
Task 3	A social conscience			Social norms		Target GB	
Task 4	I am sorry			Lifestyle		Target GB	
Task 5	vocabulary			/		No culture	
Task 6	Dealing with money			Social norms		Target GB	
Unit 9	Target Culture		Source Culture		International culture		Culture

Tasks							free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2		Lifestyle					
Task 3	Social norms						
Task 4		Lifestyle					
Task 5							Free
Task 6	Social norms						
Unit 10 Task	Content summaries			Theme		Category	
Task 1	Microprocessors			/		No culture	
Task 2	What do you do on the net			Social norms		Target GB	
Task 3	Meet me at St Pancras			Architecture		Target GB	
Task 4	Compound nouns			/		No culture	
Task 5	I need one of those things...			Social norms		Target GB	
Unit 10 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1							Free
Task 2	Social norms						
Task 3	Architecture						
Task 4							Free
Task 5	Social norms						
Unit 11 Tasks	Content summaries			Theme		Category	
Task 1	Optical illusion			Lifestyle		Target GB	
Task 2	What on earth has happened			/		No culture	
Task 3	The three students			Literature		Target GB	
Task 4	Vocabulary			/		No culture	
Task 5	Expressing attitude			Social norms		Target GB	
Unit 11 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2							Free
Task 3	Literature						
Task 4							Free
Task 5	Social norms						
Unit 12 Tasks	Content summaries			Theme		Category	
Task 1	Look, Mum! I’ve bought a car on eBay for £9,000			Lifestyle		Target GB	
Task 2	Man throws away £20,000 in town centre			Lifestyle		Target GB	
Task 3	Way of speaking			Social norms		Target GB	
Task 4	Movers and Shakers			Lifestyle		Target GB	
Task 5	What the papers say			Music		Target US	
Task 6	You know what they say...			Social norms		Target GB	
Unit 12 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2		Lifestyle					
Task 3	Social norms						
Task 4		Lifestyle					

Task 5	Music						
Task 6	Social norms						

Appendix 7: Analyzing of The New Headway Upper-Intermediate the fourth edition

Table 30: Examining and analyzing Table for *The New Headway Upper-Intermediate the fourth edition*

Unit 1 Tasks	Content summaries		Theme		Category		
Task 1	Away from home		Lifestyle		Target GB		
Task 2	Things I miss from home		Lifestyle		Target GB		
Task 3	Lost and found		Lifestyle		International India		
Task 4	Compound words		/		No culture		
Task 5	Casual conversations		Social norms		Target GB		
Unit 1 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2		Lifestyle					
Task 3						Lifestyle	
Task 4							Free
Task 5	Social norms						
Unit 2 Tasks	Content summaries		Theme		Category		
Task 1	Marco Polo		History		Target GB		
Task 2	Backpacker raises money for charity		Lifestyle		Target GB		
Task 3	Destination Lonely Planet		Lifestyle		Target GB		
Task 4	Dreams come true		Lifestyle		Target GB		
Task 5	A planet poisoned by plastic		Lifestyle		Target GB		
Task 6	Vocabulary		/		No culture		
Task 7	Talking about places		Social norms		Target GB		
Unit 2 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1	History						
Task 2		Lifestyle					
Task 3		Lifestyle					
Task 4		Lifestyle					
Task 5		Lifestyle					
Task 6							Free
Task 7	Social norms						
Unit 3 Tasks	Content summaries			Theme		Category	
Task 1	Man survives 60 days stuck in snow			Lifestyle		International Sweden	
Task 2	Giving and receiving news			Social norms		Target GB	
Task 3	Books and films			Literature		Target GB	
Task 4	The Clinging woman			Literature		Target GB	
Task 5	Page to screen			Art		Target USA	
Task 6	Showing interest and surprise			Social norms		Target GB	
Unit 3 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1						Lifestyle	
Task 2	Social norms						

Task 3	Literature						
Task 4	Literature						
Task 5	Art						
Task 6	Social norms						
Unit 4 Tasks	Content summaries			Theme		Category	
Task 1	Telling lies			Social norms		Target GB	
Task 2	My manic mate, Milton			/		No culture	
Task 3	Secrets and lies			Lifestyle		Target GB	
Task 4	The world's top conspiracy theories			Lifestyle		Target GB	
Task 5	Saying the opposite			/		No culture	
Task 6	Being polite			Social norms		Target GB	
Unit 4 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big "C"	Little "c"	Big "C"	Little "c"	Big "C"	Little "c"	
Task 1	Social norms						
Task 2							Free
Task 3		Lifestyle					
Task 4		Lifestyle					
Task 5							Free
Task 6	Social norms						
Unit 5 Tasks	Content summaries			Theme		Category	
Task 1	How do you see your future			Lifestyle		Target GB	
Task 2	This is your captain speaking			Social norms		Target GB	
Task 3	A NEET solution			Social norms		Target GB	
Task 4	Inspirational teenagers Nick D'Aloisio			Lifestyle		Target Australia	
Task 5	Inspirational teenagers Jacke Bugg			Lifestyle		Target GB	
Task 6	Inspirational teenagers Sarah Thomas			Lifestyle		Target USA	
Task 7	Vocabulary			/		No culture	
Task 8	Over the phone			Social norms		Target GB	
Unit 5 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big "C"	Little "c"	Big "C"	Little "c"	Big "C"	Little "c"	
Task 1		Lifestyle					
Task 2	Social norms						
Task 3	Social norms						
Task 4		Lifestyle					
Task 5		Lifestyle					
Task 6		Lifestyle					
Task 7							Free
Task 8	Social norms						
Unit 6 Tasks	Content summaries			Theme		Category	
Task 1	The celebrity chef			Lifestyle		Target GB	
Task 2	Adverts all around!			Lifestyle		Target GB	
Task 3	Apple			Economy		Target USA	
Task 4	Starbucks			Economy		Target USA	
Task 5	Vocabulary and pronunciation			/		No culture	

Task 6	Starting a restaurant			Lifestyle		Target GB	
Task 7	Business expressions and numbers			Social norms		Target GB	
Unit 6 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2		Lifestyle					
Task 3	Economy						
Task 4	Economy						
Task 5							Free
Task 6		Lifestyle					
Task 7	Social norms						
Unit 7 Tasks	Content summaries			Theme		Category	
Task 1	We can work it out			Social norms		Target GB	
Task 2	Exciting news			Lifestyle		Target GB	
Task 3	Getting married			Customs		International India	
Task 4	The Peter Pan generation			Lifestyle		Target GB	
Task 5	Vocabulary and speaking			/		No culture	
Task 6	Exaggeration and understatement			Social norms		Target GB	
Unit 7 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1	Social norms						
Task 2		Lifestyle					
Task 3						Customs	
Task 4		Lifestyle					
Task 5							Free
Task 6	Social norms						
Unit 8 Tasks	Content summaries			Theme		Category	
Task 1	She dreamed a dream			Music		Target GB	
Task 2	Adverb collocations			/		No culture	
Task 3	A night at the Oscars			Lifestyle		Target USA	
Task 4	Happy ending in New York			Lifestyle		Target USA	
Task 5	Tarzan of Central Park			Lifestyle		Target USA	
Task 6	Extreme temperatures			/		No culture	
Task 7	Exclamations			Social expressions		Target GB	
Unit 8 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1	Music						
Task 2							Free
Task 3		Lifestyle					
Task 4		Lifestyle					
Task 5		Lifestyle					
Task 6							Free
Task 7	Social norms						
Unit 9	Content summaries			Theme		Category	

Task							
Task 1	Expressing habit		Customs		Target GB		
Task 2	My parents		Lifestyle		Target GB		
Task 3	A teacher to remember		Education		Target GB		
Task 4	Living in the past		Lifestyle		Target GB		
Task 5	Homonyms and homophones		/		No culture		
Task 6	Making your point		Social norms		Target GB		
Unit 9 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Customs					
Task 2		Lifestyle					
Task 3	Education						
Task 4		Lifestyle					
Task 5							Free
Task 6	Social norms						
Unit 10 Task	Content summaries			Theme		Category	
Task 1	One of the greatest mysteries of English history			History		Target GB	
Task 2	What are they talking about			Lifestyle		Target GB	
Task 3	The Vikings			History		Target GB	
Task 4	Synonyms – the story of Jim and lion			Literature		Target GB	
Task 5	Metaphors and idioms – the body			Social norms		Target GB	
Unit 10 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1	History						
Task 2		Lifestyle					
Task 3	History						
Task 4	Literature						
Task 5	Social norms						
Unit 11 Task	Content summaries			Theme		Category	
Task 1	I wish things were different			Lifestyle		Target GB	
Task 2	Broken dreams			Lifestyle		Target GB	
Task 3	Word pairs			/		No culture	
Task 4	Have you ever wondered			/		No culture	
Task 5	Dreaming the perfect dream			Lifestyle		Target GB	
Task 6	Moans and groans			Social norms		Target GB	
Unit 11 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2		Lifestyle					
Task 3							Free
Task 4							Free
Task 5		Lifestyle					
Task 6	Social norms						

Unit 12 Task	Content summaries		Theme		Category		
Task 1	How well do you use your time?		Lifestyle		Target GB		
Task 2	Time of life		Lifestyle		Target GB		
Task 3	Where time stands still		Lifestyle		Target GB		
Task 4	No time to think		Literature		Target GB		
Task 5	Linking and commenting		Social norms		Target GB		
Unit 12 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2		Lifestyle					
Task 3		Lifestyle					
Task 4	Literature						
Task 5	Social norms						

Appendix 8: Analyzing of Improving English book for the first year

Table 31: Examining and analyzing Table for *Improving English* book for the first year

Unit 1 Tasks	Content summaries		Theme		Category		
Task 1	Great Britain		Lifestyle		Target GB		
Task 2	Big Ben		Architecture		Target GB		
Task 3	Afternoon tea		Customs		Target GB		
Task 4	Football		Lifestyle		Target GB		
Task 5	Stonehenge		/		No culture		
Task 6	The greatest Serbs of all time		Lifestyle		Source Serb		
Task 7	What do we know about British?		Lifestyle		Target GB		
Task 8	Culture		Social norms		Target GB		
Task 9	English humor		Lifestyle		Target GB		
Unit 1 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2	Architecture						
Task 3		Customs					
Task 4		Lifestyle					
Task 5							free
Task 6				Lifestyle			
Task 7		Lifestyle					
Task 8	Social norms						
Task 9		Lifestyle					
Unit 2 Task	Content summaries		Theme		Category		
Task 1	Appreciate what you have		Lifestyle		Target GB		
Task 2	Vocabulary		/		No culture		
Task 3	Einstein’s chauffeur		Lifestyle		Target USA		
Task 4	Albert Einstein		History		International Germany		
Task 5	A student’s request for extra money		Lifestyle		Target GB		
Task 6	Thanking someone		Social norms		Target GB		
Task 7	Anecdotes		Lifestyle		Target GB, USA		
Unit 2 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2							Free
Task 3		Lifestyle					
Task 4					History		
Task 5		Lifestyle					
Task 6	Social norms						
Task 7		Lifestyle					
Unit 3 Tasks	Content summaries		Theme		Category		
Task 1	Natural disasters		/		No culture		
Task 2	About tornados		/		No culture		
Task 3	Vocabulary		/		No culture		
Task 4	A threat from the universe		/		No culture		
Task 5	Chasing tornados: more than just a		/		No culture		

	thrill						
Task 6	A devastating tsunami		/			No culture	
Unit 3 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1							Free
Task 2							Free
Task 3							Free
Task 4							Free
Task 5							Free
Task 6							Free
Unit 4 Task	Content summaries			Theme		Category	
Task 1	Pets			/		No culture	
Task 2	Complete postcard			Social norms		Target GB	
Task 3	Agreeing and disagreeing			Social norms		Target GB	
Task 4	The love - Master			Literature		Target USA	
Task 5	Animals			/		No culture	
Unit 4 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1							Free
Task 2	Social norms						
Task 3	Social norms						
Task 4	Literature						
Task 5							Free
Unit 5 Tasks	Content summaries			Theme		Category	
Task 1	New Year’s celebration			Holiday		Target GB	
Task 2	New Year’s celebration, New York			Holiday		Target USA	
Task 3	New Year’s celebration, England			Holiday		Target GB	
Task 4	New Year’s celebration, Australia			Holiday		Target Australia	
Task 5	New Year’s celebration, Spain			Holiday		International Spain	
Task 6	New Year’s celebration, Tibet			Holiday		International China	
Task 7	New Year’s Eve in Japan			Holiday		International Japan	
Task 8	Expressing good wishes			Social norms		Target GB	
Unit 5 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Holiday					
Task 2		Holiday					
Task 3		Holiday					
Task 4		Holiday					
Task 5						Holiday	
Task 6						Holiday	
Task 7						Holiday	
Task 8	Social norms						
Unit 6 Task	Content summaries			Theme		Category	
Task 1	Our world in danger			/		No culture	
Task 2	The Amish don’t pollute the earth			Lifestyle		Target USA	
Task 3	A joke			Lifestyle		Target GB	
Task 4	Expressing likes, dislikes and preferences			Social norms		Target GB	
Task 5	Global warming – global warning			/		No culture	

Unit 6 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1							Free
Task 2		Lifestyle					
Task 3		Lifestyle					
Task 4	Social norms						
Task 5							Free
Unit 7 Task	Content summaries			Theme		Category	
Task 1	Interview with Michael Jordan			Lifestyle		Target USA	
Task 2	Favourite sports			Lifestyle		Target GB	
Task 3	David Beckham			Lifestyle		Target GB	
Task 4	Danger and excitement			Lifestyle		Target GB	
Task 5	A short history of football			/		No culture	
Task 6	Game			/		No culture	
Unit 7 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2		Lifestyle					
Task 3		Lifestyle					
Task 4		Lifestyle					
Task 5							Free
Task 6							Free
Unit 8 Task	Content summaries			Theme		Category	
Task 1	The importance of friendship			Social norms		Target GB	
Task 2	A broken friendship			Lifestyle		Target GB	
Task 3	The burden of the past			Literature		Target GB	
Task 4	Speaking			/		No culture	
Task 5	That’s what friends are for			Music		Target USA	
Task 6	Best friends			Literature		Target GB	
Task 7	Oath of friendship			Literature		Target GB	
Unit 8 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1	Social norms						
Task 2		Lifestyle					
Task 3	Literature						
Task 4							Free
Task 5	Music						
Task 6	Literature						
Task 7	Literature						
Unit 9 Task	Content summaries			Theme		Category	
Task 1	SPA Resort			Lifestyle		Source Serbian	
Task 2	Rafting			Lifestyle		Source Bosnian	
Task 3	A winter and summer resort			Geography		Source Serbian	
Task 4	At the airport			/		No culture	
Task 5	Telephone conversation			Social norms		Target GB	
Task 6	National wonders, The Grand Canyon			Geography		Target USA	
Task 7	National wonders, Mont Everest			Geography		International Nepal	
Task 8	National wonders, Aurora Borealis			Geography		Target USA	

Task 9	National wonder, Niagara Falls			Geography		Target USA	
Unit 9 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1				Lifestyle			
Task 2				Lifestyle			
Task 3			Geography				
Task 4							Free
Task 5	Social norms						
Task 6	Geography						
Task 7					Geography		
Task 8	Geography						
Task 9	Geography						

Appendix 10: Analyzing of English Language for the second year

Table 32: Examining and analyzing Table for Unit 1 English Language for the second year

Unit 1 Tasks	Content summaries		Theme		Category		
Task 1	Schools in Britain		Education		Target GB		
Task 2	Pupils in England		Lifestyle		Target GB		
Task 3	Public education in USA		Education		Target USA		
Task 4	Permission		Social norms		Target GB		
Task 5	Petnica youth research centre		Education		Source Serbian		
Unit 1 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1	Education						
Task 2		Lifestyle					
Task 3	Education						
Task 4	Social norms						
Task 5			Education				
Unit 2 Task	Content summaries		Theme		Category		
Task 1	Family life		Lifestyle		Target GB		
Task 2	A wonderful chance		Lifestyle		Target GB		
Task 3	Rewards and fairies		Literature		Target GB		
Task 4	Writing letter to Advice Column		Lifestyle		Target GB		
Unit 2 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2		Lifestyle					
Task 3	Literature						
Task 4		Lifestyle					
Unit 3 Task	Content summaries		Theme		Category		
Task 1	My friend		Lifestyle		Target GB		
Task 2	Annabel Lee		Literature		Target GB		
Task 3	Neighbours		Lifestyle		Target GB		
Task 4	Apologizing and forgiving		Social norms		Target GB		
Unit 3 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2	Literature						
Task 3		Lifestyle					
Task 4	Social norms						
Unit 4 Task	Content summaries		Theme		Category		
Task 1	The Swan of Avon		Literature		Target GB		
Task 2	Shakespeare will remain a mystery		Literature		Target GB		
Task 3	Hamlet, Prince of Denmark		Literature		Target GB		
Task 4	The King of Comedy		Art		Target GB		
Task 5	Expressing likes and dislikes		Social norms		Target GB		
Unit 4 Task	Target Culture		Source Culture		International culture		Culture free

	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1	Literature						
Task 2	Literature						
Task 3	Literature						
Task 4	Art						
Task 5	Social norms						
Unit 5 Task	Content summaries			Theme		Category	
Task 1	The world of teenagers			Lifestyle		Target GB	
Task 2	The Catcher in the Rye			Lifestyle		Target GB	
Task 3	Teenagers and between-agers			Lifestyle		Target GB	
Task 4	Expressing surprise			Social norms		Target GB	
Unit 5 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2		Lifestyle					
Task 3		Lifestyle					
Task 4	Social norms						
Unit 6 Tasks	Content summaries			Theme		Category	
Task 1	Newspapers in Great Britain			Lifestyle		Target GB	
Task 2	Newspaper article			Lifestyle		Target GB	
Task 3	Newspaper extracts			/		No culture	
Task 4	Mass Media – Radio and Television			Lifestyles		Target GB	
Task 5	Jurassic Park			Art/Movie		Target USA	
Task 6	Dangerous Minds			Art/Movie		Target USA	
Task 7	The Lord of Rings			Art/Movie		Target USA	
Task 8	Murder in three Acts			Art/Movie		Target GB	
Task 9	TV or Not TV			Lifestyle		Target GB	
Task 10	Expressing opinions			Social norms		Target GB	
Unit 6 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2		Lifestyle					
Task 3							Free
Task 4		Lifestyle					
Task 5	Art						
Task 6	Art						
Task 7	Art						
Task 8	Art						
Task 9		Lifestyle					
Task 10	Social norms						
Unit 7 Task	Content summaries			Theme		Category	
Task 1	He Had Escaped Death			Literature		Target USA	
Task 2	Expressing certainty and Uncertainty			Social norms		Target GB	
Task 3	Pearl Harbor			Art/Movie		Target USA	
Task 4	After the Battle			Literature		Target GB	
Task 5	Can War be Abolished			Literature		Target GB	
Task 6	Hiroshima vows to keep A-bomb memory			Lifestyle		International Japan	
Unit 7 Task	Target Culture		Source Culture		International culture		Culture free

	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1	Literature						
Task 2	Social norms						
Task 3	Art						
Task 4	Literature						
Task 5	Literature						
Task 6						Lifestyle	
Unit 8 Task	Content summaries			Theme		Category	
Task 1	Bob Geldof			Lifestyle		Target GB	
Task 2	My life			Music		Target GB	
Task 3	From city Lawyer to Africa’s Mama Katy			Lifestyle		Target GB	
Task 4	Women at War			Literature		Target GB	
Unit 8 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2	Music						
Task 3		Lifestyle					
Task 4	Literature						
Unit 9 Tasks	Content summaries			Theme		Category	
Task 1	The Climate of the British Isles			/		No culture	
Task 2	Agents of mercy			Lifestyle		International Switzerland	
Task 3	Expressing agreement and disagreement			Social norms		Target GB	
Task 4	The weather forecast			/		No culture	
Task 5	Weather poems			Literature		Target USA	
Unit 9 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1							Free
Task 2						Lifestyle	
Task 3	Social norms						
Task 4							Free
Task 5	Literature						
Unit 10 Task	Content summaries			Theme		Category	
Task 1	Going West			History		Target USA	
Task 2	Gold is the Devil			History		Target USA	
Task 3	Levi Strauss			Economy		Target USA	
Task 4	Making a complaint			Social norms		Target GB	
Task 5	The Negro Speaks of Rivers			Literature		Target USA	
Task 6	West to California			History		Target USA	
Unit 10 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1	History						
Task 2	History						
Task 3	Economy						
Task 4	Social norms						
Task 5	Literature						
Task 6	History						
Unit 11 Task	Content summaries			Theme		Category	

Task 1	Cave Art			Art		Target USA	
Task 2	Invitations			Social norms		Target GB	
Task 3	The bridge on the Drina			Literature		Source Bosnian	
Task 4	Magic Circles			Customs		Target GB	
Unit 11 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1	Art						
Task 2	Social norms						
Task 3			Literature				
Task 4		Customs					
Unit 12 Task	Content summaries			Theme		Category	
Task 1	John Constable			Art		Target GB	
Task 2	Expressing interest			Social norms		Target GB	
Task 3	Pablo Picasso			Art		International Spain	
Task 4	Ideas in Bronze and Stone			Art		Target GB	
Unit 12 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1	Art						
Task 2	Social norms						
Task 3					Art		
Task 4	Art						
Unit 13 Task	Content summaries			Theme		Category	
Task 1	Some Facts about Great Britain			Lifestyle		Target GB	
Task 2	As other people see them			Customs		Target GB	
Task 3	Lake District			Lifestyle		Target GB	
Task 4	Persuasion			Social norms		Target GB	
Task 5	Nessie			Lifestyle		Target GB	
Task 6	Nation of Immigrants			Values		Target USA	
Task 7	Six famous American			Values		Target USA	
Task 8	How much do you know about Canada			Lifestyle		International Canada	
Task 9	Australia			Lifestyle		Target Australia	
Unit 13 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2		Customs					
Task 3		Lifestyle					
Task 4	Social norms						
Task 5		Lifestyle					
Task 6		Values					
Task 7		Values					
Task 8						Lifestyle	
Task 9		Lifestyle					
Unit 14 Task	Content summaries			Theme		Category	
Task 1	The discovery of the X-ray			Economy		International German	
Task 2	Requests			Social norms		Target GB	
Task 3	Albert Einstein			Lifestyle		International German	
Task 4	Benjamin Franklin			Lifestyle		Target USA	
Task 5	The Internet			/		No culture	

Task 6	Bernard Shaw and the North Pole Explorer			Lifestyle		Target GB	
Unit 14 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1					Economy		
Task 2	Social norms						
Task 3						Lifestyle	
Task 4		Lifestyle					
Task 5							Free
Task 6		Lifestyle					

Appendix 11: Analyzing of *English Language* for the third year

Table 33: Examining and analyzing Table for Unit 1 *English Language* for the third year

Unit 1 Task	Content summaries		Theme		Category		
Task 1	A Holiday Questionnaire		/		No culture		
Task 2	Traveling by Air		Economy		Target GB		
Task 3	The Customs		Lifestyle		Target GB		
Task 4	At the Airport		/		No culture		
Task 5	Adverbs-Formation and Meaning		/		No culture		
Unit 1 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1							Free
Task 2	Economy						
Task 3		Lifestyle					
Task 4							Free
Task 5							Free
Unit 2 Task	Content summaries		Theme		Category		
Task 1	Art is the greatest thing in the world		Literature		Target GB		
Task 2	Poetry		Literature		Target GB		
Task 3	Oxford and Cambridge		Education		Target GB		
Task 4	Numbers and mathematics		/		No culture		
Unit 2 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1	Literature						
Task 2	Literature						
Task 3	Education						
Task 4							Free
Unit 3 Task	Content summaries		Theme		Category		
Task 1	Bike for a better city		Lifestyle		Target USA		
Task 2	The walking machine		History		Target GB		
Task 3	Smokers and smoking		/		No culture		
Task 4	Warning		Social norms		Target GB		
Task 5	Disappearing Acts		/		No culture		
Task 6	Nature fought back		Lifestyle		International Sri Lanka		
Task 7	Poetry		Literature		Target USA		
Unit 3 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2	History						
Task 3							Free
Task 4	Social norms						
Task 5							Free
Task 6						Lifestyle	
Task 7	Literature						
Unit 4 Task	Content summaries		Theme		Category		
Task 1	Mothers and Daughters		Lifestyle		Target GB		

Task 2	The Generation Gap			Lifestyle		Target USA	
Task 3	Approval and Disapproval			Cultural norms		Target GB	
Task 4	My Father			Lifestyle		Target GB	
Task 5	O Do Not Love Too Long			Literature/poetry		Target Ireland	
Unit 4 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2		Lifestyle					
Task 3	Social norms						
Task 4		Lifestyle					
Task 5	Literature						
Unit 5 Task	Content summaries			Theme		Category	
Task 1	I Never Have Anything for Luncheon			Literature		Target GB	
Task 2	National Tastes in Food			Food		International German, Chinese, Russian, Eskimo; Target GB, USA	
Task 3	Recipe for Haggis			Food		Source Serbian	
Task 4	Stating Preferences			Cultural norms		Target GB	
Task 5	How to Eat in an Airplane			Lifestyle		Target GB	
Task 6	Ice cream Sundae			Food		Target GB	
Unit 5 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1	Literature						
Task 2		Food				Food	
Task 3				Food			
Task 4	Social norms						
Task 5		Lifestyle					
Task 6		Food					
Unit 6 Task	Content summaries			Theme		Category	
Task 1	The Spirit of Invention			History		Target USA	
Task 2	E-mailing			Social norms		Target GB	
Task 3	The Miracle of the Sun			/		No culture	
Task 4	How to express Certainty, Uncertainty and Doubt			Social norms		Target GB	
Unit 6 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1	History						
Task 2	Social norms						
Task 3							Free
Task 4	Social norms						
Unit 7 Task	Content summaries			Theme		Category	
Task 1	Penguin Books is Born			History		Target USA	
Task 2	Queen of Crime			Literature		Target GB	
Task 3	Tomorrow is Another Day			Literature		Target USA	
Task 4	Memorable Lines			Art		Target USA	
Task 5	How to State Plans and Intentions			Social norms		Target GB	
Task 6	50 Years of Britpop			Music		Target GB	
Task 7	Beatles, Elton John, Rolling Stones			Music		Target GB	

Task 8	Elvis Presley, Madonna,			Music		Target USA	
Task 9	Blowing in the Wind			Music		Target USA	
Unit 7 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1	History						
Task 2	Literature						
Task 3	Literature						
Task 4	Art						
Task 5	Social norms						
Task 6	Music						
Task 7	Music						
Task 8	Music						
Task 9	Music						
Unit 8 Task	Content summaries			Theme		Category	
Task 1	Edmund Hillary Recalls Conquest of Everest			Lifestyle		Target New Zealand	
Task 2	The roof of the world			Lifestyle		Source Serbian	
Task 3	D-Day: Allies Storm Ashore in Normandy			History		Target USA	
Task 4	Introduction			Social norms		Target GB	
Task 5	Dower Beach			Literature		Target GB	
Task 6	Moon Walk			History		Target USA	
Task 7	Hello, my name is Maria			Lifestyle		International France	
Task 8	Living in the spaceship			/		No culture	
Task 9	Jokes			Lifestyle		Target GB	
Unit 8 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2				Lifestyle			
Task 3	History						
Task 4	Social norms						
Task 5	Literature						
Task 6	History						
Task 7						Lifestyle	
Task 8							Free
Task 9		Lifestyle					
Unit 9 Task	Content summaries			Theme		Category	
Task 1	Harlem’s Rebirth			History		Target USA	
Task 2	Sopocani and its Famous Frescoes			Art		Source Serbian	
Task 3	Asking for Help and Offers of Help			Social norms		Target GB	
Task 4	For the Naïve			Literature		Source Serbian	
Task 5	The Danube			/		No culture	
Task 6	The British Museum			History		Target GB	
Task 7	Famous museums			/		No culture	
Unit 9 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1	History						
Task 2			Art				
Task 3	Social norms						
Task 4			Literature				

Task 5							Free
Task 6	History						
Task 7							Free

Appendix 12: Analyzing of *English Language* for the fourth year

Table 34: Examining and analyzing Table for *English Language* for the fourth year

Unit 1 Task	Content summaries		Theme		Category		
Task 1	Fresh Fears		Lifestyle		Target USA		
Task 2	Seeing the USA the American Way		Lifestyle		Target USA		
Task 3	Immigration Form		/		No culture		
Task 4	Truancy		Education		Target GB		
Task 5	Things that Cause Friendship to Break Up		Lifestyle		Target GB		
Task 6	A Poison Tree		Literature		Target GB		
Task 7	Night Watch		Literature		Target GB		
Task 8	Making Suggestions		Social norms		Target GB		
Unit 1 Task	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1		Lifestyle					
Task 2		Lifestyle					
Task 3							Free
Task 4	Education						
Task 5		Lifestyle					
Task 6	Literature						
Task 7	Literature						
Task 8	Social norms						
Unit 2 Tasks	Content summaries		Theme		Category		
Task 1	Down by the Salley Gardens		Literature		Target GB		
Task 2	The Pretty Girls of New York		Literature		Target USA		
Task 3	24 hours in New York		Lifestyle		Target USA		
Task 4	Peter and Susan		Lifestyle		Source Serbian		
Task 5	True Love		Literature		Target USA		
Task 6	Who’s Valentine?		Holiday		Target GB		
Task 7	Sending card		Social norms		Target GB,USA		
Unit 2 Tasks	Target Culture		Source Culture		International culture		Culture free
	Big “C”	Little “c”	Big “C”	Little “c”	Big “C”	Little “c”	
Task 1	Literature						
Task 2	Literature						
Task 3		Lifestyle					
Task 4				Lifestyle			
Task 5	Literature						
Task 6		Holiday					
Task 7	Social norms						
Unit 3 Tasks	Content summaries		Theme		Category		
Task 1	British Homes		Lifestyle		Target GB		
Task 2	Houses for sale		/		No culture		
Task 3	Proverb		Social norms		Target GB		
Task 4	Living on Top of the World		Lifestyle		Target GB		
Task 5	The Empire State Building		Architecture		Target USA		
Task 6	Joke Time		Lifestyle		Target USA		
Task 7	The Tarzan of Central Park		Lifestyle		Target USA		

Appendix 13: Questionnaire

Answer the questions according to your own opinion.

PART ONE

1. How old are you? _____ Your gender: male female
2. What would you like to work after finishing the school? _____
3. What is your hobby? _____
4. What is your favourite singer or group? _____
5. What is your favourite sport? _____
6. What places would you visit? _____
7. If you were a president, what would you change? _____

8. If you could, in what century would you live? _____
9. What TV programs you frequently watch? _____
10. Which social networks you frequently use? _____

PART TWO

Circle the right answers according to your opinion.

11. I speak _____ language:
English Albanian Serbian Turkish RAE community Other
12. I would rather live in a town where the majority of population is
Albanian Serbian Bosnian Turkish RAE community
13. I would work with other ethnicities at the same place.
Yes Maybe No
14. I do not mind having dinner in _____ restaurants.
Albanian Serbian Bosnian Turkish RAE
community
15. If I met persons of other ethnicity and I know their language, I would greet them in
 - a) their language,
 - b) English language,
 - c) my language

16. If I worked with persons of other ethnicity and I know their language, I would talk to them in:

- a) their language,
- b) English language,
- c) my language

17. I do not mind attending the same school with:

Albanian	Serbian	Bosnian	Turkish	RAE
community				

18. Do the current English course books apply in the texts cultural features of your community?

Yes Maybe No

19. Would you rather learn from English course books where are cultural features of communities which live in Kosova applied?

Yes Maybe No

20. Do you think that English language should be official language in Kosova?

Yes Maybe No

Appendix 14: Test 1

TEST 1

Choose the correct answer

1. Nita is _____ the airport.

- A. to
- B. on
- C. at
- D. with

2. _____ flowers are beautiful.

- A. Those
- B. There
- C. That
- D. This

3. Choose the correct answer.

I had told her what I thought of her _____, I wished I'd held my tongue.

- A. when
- B. that
- C. than
- D. as

4. Choose the correct answer.

I can't imagine any reason _____ he should have behaved in such an extraordinary way.

- A. for
- B. how
- C. that
- D. why

5. Choose the correct answer.

We promised to keep in touch _____ happened to us in life.

- A. whenever

- B. whatever
- C. however
- D. wherever

6. Choose the correct answer.

If you can win his attention _____ for you.

- A. the better so much
- B. the so much the better
- C. much better
- D. so the much better

7. Choose the correct answer.

Why do you object to _____ - he'll be an asset to the company?

- A. him being taken on
- B. he be taken on
- C. he being taken on
- D. him be taken on

8. Choose the correct answer.

_____ to popular belief, Pluto is not a planet.

- A. opposite
- B. compared
- C. contrary
- D. conversely

9. Choose the correct answer.

A great deal can be _____ about the composer's state of mind from his works at this period.

- A. inferred
- B. deduced
- C. implied
- D. comprised

10. Choose the correct answer.

The book _____ to a number of interesting research studies which I would really like to find out more about.

- A. hints
- B. cites
- C. declares
- D. alludes

11. Choose the correct answer.

The _____ of things was that he was sacked from a job that he had held for over twenty years.

- A. upturn
- B. upshot
- C. uptake
- D. upbeat

12. Choose the correct answer.

What do you _____ as the main issues affecting the situation?

- A. perceive
- B. receive
- C. conceive
- D. deceive

13. Choose the correct answer.

Tomorrow morning at 8, I _____

- A. will be sleeping
- B. will have slept
- C. will sleep
- D. have been sleeping

14. Choose the correct answer.

He suggested _____ to the cinema tomorrow.

- A. us to go
- B. going
- C. to go
- D. we should have gone

15. Choose the correct answer.

It was the first time _____ the night by myself in the house.

- A. I'd ever spent
- B. I have ever spent
- C. I would have ever spent
- D. I ever spent

16. Which word is different

- A. Tea
- B. Milk
- C. Coffee
- D. Meat

17. The sentence "He is waiting outside right now" is in the

- A. Past simple
- B. Present continuous
- C. Present simple
- D. Past continuous

18. Choose the correct sentence

- A. The students have had a lot of the party fun.
- B. The students have had a lot of fun at the party.
- C. The students had have a lot of fun at the party.
- D. The students have had at the party a lot of fun.

19. Read dialogue carefully and choose the best description to complete the dialogue:

Father: I don't like the people you hang around with.

Daughter: Why? What do you mean? Father: I told you. I don't want you to _____

- a) spend a lot of time with them.
- b) work with them.
- c) go to the same school with them.

d) buy a present for them.

20. Read following sentences carefully:

1. Thank you. Can I order now?
2. Excuse me. Is this table free?
3. Could I have the menu, please?
4. Sorry, it isn't. But that one is.
5. The menu? Certainly, sir. Here you are, sir.

The correct order of sentences to form dialogue is:

- A. 12543
- B. 24351
- C. 21453
- D. 43521

Appendix 15: Test 2

TEST 2

1. Which word is different?

- A. Reporter
- B. Journalist
- C. Editor
- D. Newspaper

2. Choose the correct answer.

You'd rather stay at home tonight, _____ you?

- A. wouldn't
- B. didn't
- C. won't
- D. hadn't

3. Choose the correct answer.

Only on very rare occasions _____ an appearance before midday.

- A. would make the old lady
- B. the old lady would make
- C. would the old lady make
- D. the old lady would make

4. Choose the correct answer.

I've never heard _____ ridiculous speech.

- A. a such
- B. such a
- C. so a
- D. a so

5. Choose the correct answer.

The more I get to know him, the _____ I like him.

- A. less
- B. most
- C. much
- D. lesser

6. Choose the correct answer.

When I first came to Britain it took me a long time to _____ on the left.

- A. be used to driving
- B. get used to driving
- C. get used to drive
- D. be used to drive

7. Choose the correct answer.

The country has few natural resources and its economy has been _____ for some time now.

- A. diseased
- B. ailing
- C. unwell
- D. sickening

8. Choose the correct answer.

I'm sure I was invited to join the committee as the _____ woman.

- A. token
- B. representative
- C. sample
- D. coupon

9. Choose the correct answer.

I'd like to _____ my argument with an anecdote whose significance will soon become apparent.

- A. announce
- B. herald
- C. predict
- D. preface

10. Choose the correct answer.

The boys ran out of the old man's garden when he _____ his fist and shook his stick at them.

- A. clasped
- B. gritted
- C. scrunched
- D. clenched

11. Choose the correct answer.

James never really broke the rules but he did _____ them a little bit when it suited him.

- A. curve
- B. twist
- C. move
- D. bend

12. Choose the correct answer.

When did Mary _____ college?

- A. graduate
- B. graduate from
- C. graduating
- D. graduating from

13. Choose the correct answer.

You look pale. You had better _____ a doctor.

- A. consult
- B. consult to
- C. consult with
- D. consult by

14. Choose the correct answer.

New York is a large city, _____ ?

- A. aren't it
- B. doesn't it
- C. won't it

D. isn't it

15. Choose the correct answer.

Do you enjoy _____ ?

- A. hike
- B. to hiking
- C. hiking
- D. to hike

16. Choose the correct answer.

Do you have _____ to do this afternoon?

If not, I'd like to take you to a movie.

- A. many works
- B. much work
- C. much works
- D. many work

17. Choose the correct answer.

Mary has trouble _____.

- A. remember her homework
- B. to remembering her homework
- C. to remember her homework
- D. remembering her homework

18. Choose the correct answer.

When will the conference _____?

- A. take on
- B. take place
- C. hold on
- D. hold place

19. Choose the correct answer.

Why don't you _____ us?

- A. together the party with
- B. go together the party with
- C. go the party with
- D. go to the party with

Appendix 16: Test 3

TEST 3

1. Choose the correct alternative to complete the following sentence:

Perfect! I am looking forward to the book fair, too. To my best knowledge it is going to be held in my hometown. It has already been announced for 20/7/2012. So, I hope to see you on _____.

- A. twenty of July, two thousand twelve
- B. twenty July, two thousand and twelve
- C. the twentieth July, two thousand and twelve
- D. the twentieth of July, two thousand and twelve

2. Read the following sentences carefully:

- 1. Do you have a fever, or any other symptoms?
- 2. I'd like to make an appointment to see the doctor.
- 3. Dr. Peterson's office. How may I help you?
- 4. Yes, I'm not feeling very well.
- 5. Yes, I have a slight fever and aches and pains.
- 6. Certainly, are you ill at the moment?

The correct order of sentences to form a dialogue is:

- A. 3 1 4 6 5 2
- B. 3 2 6 5 1 4
- C. 3 2 1 5 4 6
- D. 3 4 6 5 2 1

3. ONLY ONE of the words can be used to complete the sentence. Which one?

You can only have your money back if you can produce _____.

- A. a bill
- B. a receipt
- C. a ticket
- D. an invoice

4. Which question or response fits the situation?

Joe: Would you like to come to my party?

Sue: Is your brother going too?

Joe: _____

- A. I don't think so
- B. Do you think so?
- C. Yes, we are?
- D. I'm thinking of it.

5. Your guest is wearing a heavy coat.

You say: 'May I hang up your coat?' because _____.

- A. you like her coat very much
- B. you want to hang up her coat
- C. you want to make her feel comfortable
- D. you don't like her coat at all

6. Choose the correct answer to complete the sentence:

Where did you find this book? Don't you know that _____?

- A. it's theirs
- B. it's their
- C. it's of them
- D. it's they're

7. Choose the sentence which is in the present perfect tense:

- A. They had already left the school.
- B. She has just eaten her dinner.
- C. She will have finished her task.
- D. They would have called the boys.

8. The sentence 'They were reading at that time.' is in _____.

- A. Present perfect tense
- B. Present continuous tense
- C. Past perfect tense
- D. Past continuous tense

9. Look at the following nouns. One of them does NOT exist. Which one?

- A. recovery
- B. laboury
- C. discovery
- D. slavery

10. Choose the best way to join the following sentences:

My friend's brother was underage.

He did not get the job.

- A. My friend's brother did not get the job since he was underage.
- B. My friend's brother did not get the job and he was underage.
- C. My friend's brother did not get the job though he was underage.
- D. My friend's brother did not get the job so he was underage.

11. Choose the correct sentence:

- A. Modern factories have fewer than in the past workers.
- B. Fewer modern factories have workers than in the past.

- C. Modern factories have fewer workers than in the past.
- D. Fewer factories have modern workers than in the past.

12. ONLY ONE of the following is a complete sentence. Which one?

- A. I outside this morning.
- B. We saw the snow falling.
- C. Timmy his watch.
- D. Susie's furry yellow cat.

13. Which word is different?

- A. participants
- B. guest-speakers
- C. organizers
- D. conference room

14. Choose ONE word to complete the TWO sentences given below:

I am in a great hurry. Can you, please, give me a _____.

Didn't you know that the _____ is out of order?

- A. lift
- B. elevator
- C. ride
- D. drive

15. Read the question below and choose the most suitable alternative to complete the sentence:

She asked: 'Are you having a good time?'

She wanted to know if _____.

- A. I am having a good time
- B. I was having a good time
- C. am I having a good time
- D. was I having a good time

16. In the string of words: broke, given, sang, came, spoke, the word given is different because _____.

- A. it is a verb
- B. it is infinitive
- C. it is past simple
- D. it is past participle

17. Which notice says, ‘You should put things in the right place.’?

- A. No entrance to art room – use the other door.
- B. Turn off electronic devices during lessons.
- C. Please return all the books to correct shelves.
- D. Do not leave bags in front of the room.

18. This is a sport many of us only see at Olympic Games times, but there is a lot more to it than that. It is a popular activity for many youngsters. At the competitive level, there are the major divisions of this sport to rhythmic and artistic. The sport is called_____.

- A. dancing
- B. skating
- C. skiing
- D. gymnastics

19. David lives in a spacious house with his parents. Below is the house plan. Apart from the living room, the dining room and the kitchen, there are two bedrooms. One is his parents’ and the other is his own bedroom. His parents’ bedroom is 3.60 X 3.60, whereas David’s

bedroom is 3.00 X 2.70 metres.

Look at the house plan and choose the correct alternative:

- A. David's bedroom is smaller for 4.86m².**
- B. David's bedroom is smaller for 3.86 m².
- C. David's bedroom is smaller for 5.86 m².
- D. David's bedroom is smaller for 2.86 m².

20. Choose the most suitable alternative to complete this sentence:

If I were you _____.

- A. I won't fight back
- B. I wouldn't fight back
- C. I wouldn't have fought back
- D. I wouldn't had fought back

Appendix 17: Answers keys for all three tests:

Answers keys for all three tests:

Test 1

Q1 – C, Q2 – A, Q3 – C, Q4 – D, Q5 – B, Q6 – C, Q7 – A, Q8 – C, Q9 – B, Q10 – D, Q11 – B, Q12 – A, Q13 – A, Q14 – A, Q15 – D, Q16 – D, Q17 – B, Q18 – B, Q19 – A, Q20 – B.

Test 2

Q1 – D, Q2 – A, Q3 – B, Q4 – B, Q5 – A, Q6 – B, Q7 – B, Q8 – B, Q9 – D, Q10 – D, Q11 – D, Q12 – B, Q13 – C, Q14 – D, Q15 – C, Q16 – B, Q17 – C, Q18 – B, Q19 – D, Q20

Test 3

Q1 – D, Q2 – B, Q3 – A, Q4 – A, Q5 – C, Q6 – A, Q7 – B, Q8 – D, Q9 – B, Q10 – A, Q11 – C, Q12 – B, Q13 – D, Q14 – A, Q15 – B, Q16 – D, Q17 – C, Q18 – D, Q19 – A, Q20 – B

Grading for all three tests:

0-4 failed

5-9 fairly

10-13 good

14-17 very good

18-20 excellent

Tests are combined and adapted from:

Test 1

<http://ushtrohu.blogspot.com/2014/01/testi-1-nga-anglishtja.html>

<http://ushtrohu.blogspot.com/2014/01/testi-2-nga-gjuha-angleze.html>

<http://ushtrohu.blogspot.com/2014/02/test-3-nga-gjuha-angleze.html>

Test 2

<http://www.eureka-centar.hr/upisi/on-line-testiranje/engleski-jezik/3/>

<https://www.4tests.com/exam/toefl/2/>

http://examenglish.com/cpe/CPE_grammar.htm

Test 3

<http://www.testimatures.com/english-language-lendet-e-pergjithshme-a-2012/>