

# *MASTEROPPGAVE*

Analysis of the Potential for Development of Intercultural Competence in a Year 11 Textbook

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## Abstract

In 2020 the Norwegian Ministry of Education and Research started implementing an educational reform across all levels of primary and secondary schools, spanning all subjects. The curriculum for English General Studies in year 11 saw substantial changes in how the subject was to be approached. Intercultural competence permeates the 2020 curriculum and is emphasised through the importance and value of cross-cultural understanding and reflection on own values and cultural practices. It was therefore deemed relevant to research how publishers of textbooks applied intercultural competence in their textbooks for the 2020 curriculum.

This thesis aims to analyse how two chapters of the textbook *EI*, published by Gyldendal, allow for the development of intercultural competence. This thesis aims to answer the following question: To what extent does the textbook *EI* have the potential to promote intercultural competence? The research question was elaborated in two sub-questions: a) To what extent do the factual and literary texts have the potential to promote intercultural competence? and b) To what extent do tasks and activities have the potential to promote development of intercultural competence? The findings are based on a qualitative analysis of literary and factual texts and their accompanying tasks printed in chapters 2 and 3 in *EI* with Byram's model of intercultural competence as the lens through which texts and tasks were analysed.

This study shows that the selected chapters in *EI* include fictional and factual texts have potential to develop intercultural competence. Moreover, it also shows that representation, especially in fictional texts, have a focus on showing problems linked to immigration or integration and risk cementing stereotypical views of the struggling immigrant. Furthermore, this study shows that the potential for developing intercultural competence is greater in open tasks than in closed tasks. Implications to be drawn from this study are that textbooks can increase their use of open tasks where students must apply knowledge and skills to reflect and to increase the understanding of their own cultural values and worldviews. In addition, a re-evaluation of representation in texts to analyse how people are portrayed may be pertinent to avoid presenting groups of people in a stereotypical or unnuanced manner.

## Preface

Deciding what to write a master thesis about was surprisingly easy. Actually writing one, less so. In the first semester of the part-time master study at the University College of Østfold, we were introduced to the concept of intercultural competence and my mind has been made up ever since. From the first inspiring lecture in Halden, this topic spoke to me. My whole life I have been interested in the lives of others. First through literature, later through travels and long periods of living abroad. I have done the journey from ethnocentrism to ethnorelativism as defined by Bennett. I have romanticised cultures, I have pulled my hair at cultural habits and I have come to love the fact that we all have wonderful practises and traditions to share with the world.

As a multilingual, I have been in many situations that could have landed me in trouble. However, I have experienced an immense willingness to see my attempts as well-meaning and I have received encouragement and help instead of reproach. This is also my philosophy as a language teacher. I aim to teach my students that openness, curiosity and respect can help you communicate and connect with people from just about any culture or walk of life.

The world my students grow up in is very different to the one I experienced in small-town Norway. I was exposed to other cultures through books and travels, now students have a multicultural environment to teach them. In addition, we travel more than ever and are connected to each other in ways that were unimaginable for me growing up. I aim to teach my students that diversity is good, necessary and that it makes our world better. Helping them develop intercultural competence is one way in which I can contribute to this.

Reading, writing and reflecting on intercultural competence in this thesis has reaffirmed my beliefs that this is important work. English is a subject permeated by the need for intercultural competence and large parts of the world are represented in the subject. Therefore, I figured there was no better way to start than with the books we use in our classrooms.

## Contents

### ABSTRACT

### PREFACE

1.0 Introduction.....	5
1.1 Aim and research questions .....	6
1.2 Structure of the thesis .....	7
2.0 Theoretical background.....	7
2.1 The Norwegian Curriculum .....	7
2.2 What is communication? .....	9
2.3 What is culture? .....	9
2.4 Diversity and representation in textbooks.....	11
2.5 What is intercultural competence?.....	12
3.0 Method and Material.....	16
3.1 Research Method .....	16
3.2 Data Analysis.....	16
3.3 Ethical concerns.....	17
3.4 Material.....	17
3.4.1 Defining text types in textbooks .....	18
3.4.2 What is not included from chapters 2 and 3 in <i>EI</i> .....	19
3.4.3 The structure of tasks in chapters 2 and 3 in <i>EI</i> .....	20
4.0 Findings.....	21
4.1 Findings in fictional texts in <i>EI</i> .....	21
4.2 Findings in factual texts in <i>EI</i> .....	41
5.0 Discussion and Conclusion .....	55
References.....	59
List of illustrations .....	61
List of Figures.....	61

## 1.0 Introduction

The emperor Charlemagne once stated that “To have another language is to possess a second soul” (Samovar et al., 2017, p. 289). This may be overreaching, but to be able to communicate in more than one language is certainly an enriching ability. Successful communication is one of the most rewarding experiences people can have, as it allows us to connect with other people (Samovar et al., 2017, p. 26). In English classrooms in upper secondary schools in Norway, students use their knowledge of English to explore social issues and cultural practises in the English-speaking world. A pronounced aim in the national curriculum is that students are to develop intercultural competence to enable them to deal with different ways of living, thinking and communicating (Norwegian Ministry of Education and Research, 2020, p. 3). An investigation into how this is applied in textbooks therefore seems valid.

While different cultural practises make our world diverse and interesting, they can also cause misunderstanding and even conflict. In a classroom students will mostly learn about other cultures through activities related to different texts and not real-life encounters. Literature can give students the feeling of having an intercultural encounter and the experience of otherness through engaging with texts (Byram, 2021, p. 5). In addition, not all students travel and experience new cultures first-hand and have their perspectives challenged directly, therefore foreign language classes have an important role in providing students with new perspectives and challenging what students may perceive to be normal (Byram, 2021, p. 4). It is important to note that intercultural exchanges also occur in students’ daily lives, one does not need to go abroad. Consequently, it is important for students to develop intercultural competence to be able to understand the world near them and the world further away.

Intercultural competence is a central concept in the curriculum of 2020 for year 11 general studies (Y11) in Norwegian upper secondary schools. Under “Relevance and Central Values”, it is stated that “English shall help the pupils to develop an intercultural understanding of different ways of living, ways of thinking and communication patterns” (Norwegian Ministry of Education and Research, 2020 p. 2). In “About the subject” one can read that the subject “can open for new ways to interpret the world, promote curiosity and engagement and help to prevent prejudice” (Norwegian Ministry of Education and Research, 2020, p. 2). The students’ gaze is clearly directed towards the rest of the world and their own place in it.

For students to be exposed to a variety of people and cultural practises, representation is important. Cambridge Dictionary defines representation as “the fact of including different types of people, for example in films, politics or sport, so that all different groups are represented” (Cambridge Dictionary, 2019). However, representation alone is not sufficient. There is the matter of how one is represented. Positive representation can aid in fighting stereotypes, increase self-esteem, and provide validation for groups that are under-represented (Nadal, 2021, n.p.) With the curriculum of 2020 it is therefore crucial that textbooks give students the opportunities to explore a wide variety of people and cultures by showing that people are not, as Byram et al. state, representatives of their respective national stereotypes, but rounded individuals in their own right (Byram et al., 2002, p. 9).

With the 2020 curriculum reform there was a range of new books published for the Y11 English course. In Norway, textbooks for English as a second language are produced by some of the main publishing houses and are not dependent on government approval. Notwithstanding, the textbooks aim to adhere to the national curricula and can help teachers ensure they cover what is expected in the national curriculum. Textbooks are traditionally important for both planning and practice in Norwegian classrooms (Lund, 2008, p. 17). It is therefore timely to research to what extent textbooks produced for the 2020 curriculum fulfil the aspects of promoting intercultural competence as stated in the curriculum.

### 1.1 Aim and research questions

This thesis aims to explore to which extent one textbook written for the national curriculum of 2020 has included material that promotes intercultural competence. The chosen textbook is *E1* from Gyldendal, from which two chapters have been analysed in-depth. This thesis aims to answer the following questions:

1. To what extent do chapters 2 and 3 in the textbook *E1* have the potential to promote intercultural competence?
  - a. To what extent do the factual and literary texts have the potential to promote intercultural competence?
  - b. To what extent do tasks and activities have the potential to promote development of intercultural competence?

## 1.2 Structure of the thesis

First, the theoretical framework and relevant research will be presented. This section will show how the Norwegian curriculum for Y11 relates to intercultural competence. Then, communication and culture will be presented to enhance the understanding of the words that encompass intercultural competence. A short presentation of representation in literature will ensue. The final section of the theoretical framework will occupy itself with intercultural competence and the development of intercultural competence. Following this is a presentation of the method used to analyse the textbooks as well as a presentation of the textbook and the selection of texts. Finally, there will be a discussion of the findings and how they relate to relevant theory, followed by a short conclusion.

## 2.0 Theoretical background

In Norwegian schools English is taught as a mandatory second language and not as an elective foreign language. Examples of elective foreign languages are Spanish, French and German. All students in Norwegian schools start with English in first grade and are gradually introduced to the English-speaking world and its cultures. When students start upper secondary school, they are often apt users of English and have substantial knowledge of the use of English and cultures in English speaking countries around the world.

This section of the theoretical background will first present elements linked to intercultural competence in the national curriculum. Second, it will define the terms communication, culture and representation. The last, and most comprehensive, part of this section is a presentation of intercultural competence.

### 2.1 The Norwegian Curriculum

In 2020 the Norwegian Ministry of Education and Research started the implementation of new curricula in all subjects from year 1 through year 13. This is an ambitious project that aims to reform the way in which students learn as well as teaching students the value of applying their knowledge in various situations (Norwegian Ministry of Education and Research, 2019, n.p.). One way in which the 2020 curriculum differs from previous ones is that content is connected through three levels of approaching and teaching subjects. The superior level is common to all subjects and speaks of values and principles relevant to all

subjects, the middle level explains the core values of each subject and, finally, there are the aims which specifically state what students are to learn. Subjects are to be understood and taught holistically by seeing the subject through all levels simultaneously.

One element that permeates the curriculum for English Y11 is intercultural competence. The curriculum has a clear focus on cultural understanding and its power to combat prejudice and racism while promoting a deeper understanding of one's own culture. The curriculum states: "English is an important subject when it comes to cultural understanding, communication, all-round education and identity development" (Norwegian Ministry of Education and Research, 2020, p. 2). This shows how English as a subject should help students tackle their understanding of themselves and others, as well as challenge their views on their own identities. The curriculum further states that English as a subject should "open for new ways to interpret the world, promote curiosity and engagement and help to prevent prejudice" (Norwegian Ministry of Education and Research, 2020, p. 2). While the concept of intercultural competence is not specifically mentioned in the aims, it is clearly an underlying concept shown through words such as "interpret the world, promote engagement and prevent prejudice", indicating that knowledge about one's surroundings and the ability to interpret them, makes one less likely to become xenophobic or treat others with prejudice.

Through working with texts, the students are to experience a wide variety of text types and they should be exposed to both linguistic and cultural diversity. Through analysis and critical thinking, "students shall acquire language and knowledge of culture and society and through this", develop intercultural competence (Norwegian Ministry of Education and Research, 2020, p. 3). In addition, students "shall build the foundation for seeing their own identity and others' identities in a multilingual and multicultural context" (Norwegian Ministry of Education and Research, 2020, p. 3).

While intercultural competence permeates "About the subject", there is no mention of it in the actual aims. Here the focus is on developing language, writing and reading skills, as well as analysis and critical assessment of a variety of texts from the English-speaking world. This is where the new filters of the curriculum become central as the aims must be seen in the light of the "About the subject" part of the curriculum. A holistic approach to the curriculum is consequently needed as the aims themselves are quite perfunctory and do not contain many references to cultural and linguistic diversity, while "About the subject" is very clear on the importance of developing these aspects.

## 2.2 What is communication?

To communicate derives from the Latin verb “communicare” and means to share (Oxford Advanced Learner’s Dictionary at OxfordLearnersDictionaries.com, n.d.). The act of communicating consequently implies that it is something one does not do alone. One can communicate in writing, through signs, actions or through words. Svennevig states that conversation is the most fundamental form of communication and that all other forms are derived from this (Svennevig, 2001, p. 14). Unlike previous, linear communication models, Svennevig states that communication is something we do together and is not a linear process (Svennevig, 2001, p. 80). Students in English Y11 English classes will communicate with each other and their teachers, but they will also use their communication skills to make sense of texts representing other cultures. Therefore, communication is important for intercultural competence in English classes as the focus on understanding others through texts from other cultures and time periods is a permeating factor in the curriculum.

## 2.3 What is culture?

The Norwegian curriculum for English does not define culture. Examples of how the concept of culture is used in the curriculum include phrases such as “knowledge of culture and society”, “culture dependent” as well as “English-language cultures” (Norwegian Ministry of Education and Research, 2020, p. 3). One can deduce that, in the curriculum, culture is linked to both language, society and how we see ourselves and others. Merriam-Webster defines culture as “the customary beliefs, social forms, and material traits of a racial, religious, or social group (Merriam-Webster, n.d.). In her paper on intercultural competence in English classes in Sweden, Lundgren states that, it may be impossible to define exactly what culture is. Defining it would indicate that culture is a static concept and not a forever changing and developing concept (Lundgren, 2002, p. 29). She goes on to say that culture is a way of living and thinking and is not connected to a set of values and that one cannot say that one culture is superior to another (Lundgren, 2002, p. 30). Consequently, she argues, culture is not a static concept, but a dynamic one. This thesis will see culture as dynamic, and that there are no superior or inferior cultures.

The Norwegian social anthropologist, Hylland Eriksen once wrote that “Culture varies within every named group; persons are unique and make different choices in their lives; and

culture is continuously evolving, changing and diversifying” (Eriksen, 2018, n.p.). Hofstede et al. refer to social anthropology when saying that culture is a “catchword” for how people think, feel and act (Hofstede et al., 2017, p. 5). They also say that culture is a kind of mental programming, a pattern of thinking, feeling and potential acting that we learn as we grow up in our individual ways (Hofstede et al., 2017, p. 4). This link to society is also described as deep culture, or culture’s *deep structure* (Samovar et al., 2017, p. 68). Consequently, this part of a culture makes up the backbone of a culture and what makes each culture unique and may be hard to understand. Examples of deep culture are beliefs, ethics, how one raises children and the meaning of life (Samovar et al., 2017, pp. 68-69).

Humans need to belong to a group, to a social context, and to have a set of rules by which to live (Samovar et al., 2017, p. 38). In addition, culture shows us the “blueprint” of how to live our lives (Samovar et al., 2017, p. 38). What we are taught while growing up influences us as persons and is passed on through generations, furthermore it is part of our behaviour and the values we live our lives by. This shows, that while culture may not be static, it can be difficult to change cultural practises. Hofstede et al. show how we sort people into those who belong to us and those who do not, into so-called in-groups and out-groups. We create a *moral circle* and only those inside this circle are confidants (Hofstede et al., 2017, p. 12). The previously mentioned mental programs also fit here, as we measure our success in life by how well we manage to live our lives according to our mental programs within our moral circle (Hofstede et al., 2017, p. 13). While belonging makes us feel included and help us live what we deem good lives, our mental programming and moral circle can result in an in-group and out-group philosophy and this may, in a worst-case scenario, lead to racism and xenophobia. The curriculum for Y11 English’s focus on seeing worldviews are culture dependent allows for discussions of what it means to belong to a group and how we define those groups (Norwegian Ministry of Education and Research, 2020, p. 2).

Hofstede et al. say that culture consists of unwritten rules and that culture is learned within a social environment (Hofstede et al., 2017, p. 6). Combined with Hylland Eriksen’s statement that culture varies within each individual and group, it becomes clear that determining exactly what is part of a culture is challenging. However, Hofstede et al. state that an individual is mentally programmed by three levels of influence. Namely: human nature, culture and personality (Hofstede et al., 2017, p. 6). Here they explain that we all have some common traits such as our physical and psychological functioning, called *human nature*. According to the model by Hofstede et al., culture belongs to a specific group or category of

people and is learned. One therefore differentiates between culture and human nature. The last level is personality, and as the word implies, this is different from person to person, an individual trait which is both inherited and learned (Hofstede et al., 2017, p. 6). These levels show how culture is mostly learned and cannot be attributed as innate. Hofstede et al., demonstrate a more static view of culture than what is described by Lundgren above. This thesis aims for a dynamic view of culture but recognises that people belong to and identify with groups and the ideologies within those groups (Hofstede et al., 2017, p. 17).

## 2.4 Diversity and representation in textbooks

Diversity in representation is an important factor to explore related to intercultural competence in textbooks for English as a second language. This thesis will concern itself with which groups of people in the English-speaking world are represented, and how people and/or groups of people are portrayed. Are they portrayed as complex characters or representatives of what Byram et al. call national identities (Byram et al., 2002, p. 9)?

Diversity in representation in literature encompasses showing people from different geographical and financial perspectives, as well as people with various traits (Mpike, 2020, n.p.). Mpike speaks of the importance of recognition in literature, or the lack of such, but also describes how all stories do not have to be about how one belongs to a group (Mpike, 2020, n.p.). Lund shows how selecting what to include in textbooks is complicated. She refers to Brøgger's findings that factual information about a country should be excluded and that students should have access to the cultural knowledge, beliefs and values of the people they read about (Lund, 2006, p. 79). One particular danger one can come across is that cultures or countries are oversimplified or misrepresented according to Lund. For instance, a trait from one cultural group of a country can be applied to the entire nation and thereby misrepresenting a large number of inhabitants (Lund, 2006, p. 80).

Textbooks must try to find or create factual and fictional texts that represent the diversity of the English-speaking world without falling prey to stereotypes, generalisations or simplifications. For students to develop intercultural competence, an understanding of how they themselves are perceived in the world can help them to better understand that everyone is more than a representative of a national stereotype, and thereby avoid seeing only one part of a person's story. Notably, this idea can be linked to what Adichie calls "the danger of a single story" (Adichie, 2009).

## 2.5 What is intercultural competence?

The Norwegian curriculum uses the term intercultural competence to describe that students should develop the ability “to deal with different ways of living, ways of thinking and communication patterns” (Norwegian Ministry of Education and Research, 2020, p. 3). Lund, says that Norwegian curricula have been somewhat vague when it comes to this term (Lund, 2008, p. 2). While Lund’s statement dates back to 2008, the comment still rings true for the 2020 curriculum. Lund further states that defining intercultural competence is increasingly difficult and has become somewhat of a cliché as everyone uses it and no one seems to really know what it means (Lund, 2008, p. 1). Byram et al. define intercultural competence as the ability to interact with people through a shared understanding of them being complex human beings and individuals (Byram et al., 2002, p. 10).

Byram et al. explain how, in foreign language teaching, one can become acutely aware of one’s own national identity in encounters with others (Byram et al., 2002, p. 9). In an encounter with a person from another country none, both, or just one of the parties, may be speaking English as a foreign language. In the latter two cases English is used as a lingua franca. National identity can be a factor in both scenarios. Byram et al. state that one may be seen as a representative of a country in interactions with people from different countries. This opens for the possibility of being attributed national stereotypes and as a result not being seen as a rounded individual (Byram et al., 2002, p. 9). Byram et al. call “the intercultural dimension” an aim to develop speakers who avoid such simplifications and stereotypes. The goal is to create speakers that show respect for others and see the other person as the complex person they are and not simply a stereotypical representative of a certain country or region (Byram et al., 2002, p. 9). In addition to openness and empathy, a critical view of one’s own culture is what Byram calls critical cultural awareness (Byram, 2021, p. 140). This allows speakers to engage in conversation or, in English classes, working with various texts, with an understanding of one’s own cultural perspectives as well as the knowledge of how this affects the interaction (Byram, 2021, p. 140). This is also in keeping with the curriculum’s overall view that the subject English shall help students develop new ways of interpreting the world, promote engagement and help fight prejudice (Norwegian Ministry of Education and Research, 2020, p. 2).

Intercultural competence consists of attitudes, knowledge and understanding, skills and actions. Figure 1 below shows the different competencies that make up Byram’s model of

intercultural competence. Byram explains that the elements do not belong in a specific order and that attitudes, skills and that one does not build one before the other necessarily (Byram, 2021, p. 59). He states that attitudes, logically, should be developed before other competencies, but also that the different elements can develop simultaneously (Byram, 2021, p. 59). A presentation of this model follows below.

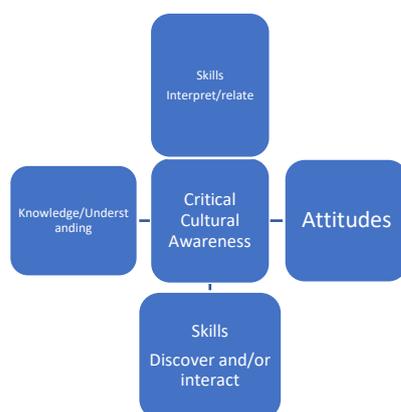


FIGURE 1 BYRAM'S MODEL OF INTERCULTURAL COMPETENCE (BYRAM, 2021, P.44)

In Figure 1 above, attitudes refer to the perception of a person's cultural meanings, beliefs, behaviours and values (Byram, 2021, p. 44). Attitudes say something about one's worldview, namely, how one interprets and acts in intercultural encounters. Such attitudes can be prejudices and stereotypes and are, according to Byram, mostly negatively charged (Byram, 2021, p. 45). Positive stereotypes, though rarer than negative stereotypes, can also hinder a successful intercultural encounter as they can hinder mutual understanding (Byram, 2021, p. 45). Eliminating all prejudice or stereotypes in a classroom is an unlikely outcome, however reducing them is perhaps more achievable (Byram, 2021, p. 45). For a successful intercultural encounter, one must be able to suspend belief in one's own meanings as well as show openness and empathise with that of others' (Byram, 2021, p. 45). Byram describes this as the ability to "decentre" and is a psychological state of putting oneself in a neutral position to better understand the situation of others (Byram, 2021, p. 45). In conclusion, attitudes say something about how we approach an interaction with people of cultures perceived to be different to our own culture.

Knowledge is a key element of intercultural competence according to Byram's model above (see Figure 1). In this context, knowledge refers to knowledge how other people live or what they believe. Byram further says that knowledge is "knowledge of one's own social groups and their cultures" and "knowledge of the processes of interaction at individual and

social levels” (Byram, 2021, p. 46). He goes on to state that what we know about our own culture is learned within our social groups and may not be objective. Similarly, knowledge about other countries is often differently perceived by others than by the inhabitants of the country itself (Byram, 2021, p. 47). One factor of which to be aware is that one cannot know everything about all cultures, not even one’s own, but connecting knowledge and the openness described in attitudes can allow for an open-minded encounter. Knowledge of cultures comes through primary and secondary socialisation (Byram, 2021, p. 46). However, as much of this knowledge is unanalysed and part of one’s everyday lives, it can influence an encounter at a sub-conscious level. An example of such knowledge can be greetings, taking one’s shoes off when entering a house or how one dresses. The other type of knowledge is what Byram describes as *processes* of interaction at a societal and personal level (Byram, 2021, p. 47). Byram argues that knowledge of how one’s social identities have been acquired creates a prism which enables people to see how they are perceived. This knowledge is theoretical knowledge on a societal level including stereotypes and prejudice and the knowledge of how societal identities have been shaped. This knowledge also adds to the understanding of how one is perceived by others (Byram, 2021, p. 47).

Another key element of Byram’s model (see Figure 1 above) is skills. Skills in intercultural competence are skills of interpreting, relating or discovery and interaction (Byram, 2021, pp. 48-49). Skills of interpreting and relating draw upon pre-existing knowledge that allows a person to make sense of cross-cultural encounters, be it physical or otherwise. Such knowledge may be learned through formal education or be internalised knowledge. The latter refers to knowledge that is not necessarily consciously recognised as such.

Like skills of interpreting and relating, the skill of discovery may also be linked to a non-personal encounter, but it is not limited to this. The skill of discovery is the process of building knowledge about meanings, beliefs, values and behaviours in other cultures and can be linked to texts or physical encounters (Byram, 2021, p. 49). Skills of discovery are divided into interpretative skills and instrumental skills (Byram, 2021, p. 49). On the one hand, interpretative skills enable a person to make sense of intercultural encounters that do not necessarily involve interaction with other people, e.g., reading texts. Such skills can be useful in classes of English as students are more likely to come into contact with texts than actual people from other cultures. In such a situation one uses conscious knowledge, and one is aware that one is, in fact, interpreting (Byram, 2021, p. 48). Knowledge of one’s own culture as well as knowledge of other cultures is essential in recognising common ground and shared

values, but more importantly, to be able to recognise disparities and meanings that may be contradictory (Byram, 2021, p. 48). Instrumental skills, on the other hand, refer to how people might be mobile and in active contact with other cultures and can be seen as a skill of discovery. Skills of interaction are skills that enable a person to act as a mediator should dysfunctions appear (Byram, 2021, p. 49). Common phenomena are easy to discover and easy to digest, however, recognition may not always mean that things carry the same meaning everywhere. Therefore, previous knowledge must be activated and used in interactions where cultural differences are significant (Byram, 2021, p. 49). Skills in intercultural competence, consequently, means the ability to draw upon former knowledge and understanding to make sense of an intercultural encounter. This differentiates what Byram calls the intercultural speaker from the native speaker (Byram, 2021, pp. 49-50).

The central element of Byram's model of intercultural competence (see Figure 1 above) is critical cultural awareness. As previously stated, there is no inherent order to the elements of the model, but critical cultural awareness logically belongs in the centre as it is a crucial element of developing intercultural competence (Byram, 2021, p. 59). Participating in democratic processes outside of one's own country is crucial for the world to come together and solve problems (Byram, 2021, p. 57). Byram refers to the Norwegian curriculum as one of few which has implemented languages as a tool in democracy building activities across borders and states that, to be able to understand and relate to other cultures and processes, one must also analyse one's own culture (Byram, 2021, p. 57).

In critical cultural awareness, "self-reflection, capacity for judgement and critique, autonomy and maturity" are essential personal competencies (Byram, 2021, p. 58). Critical cultural awareness allows a person to critically evaluate elements of cultures, both one's own and that of others (Byram, 2021, p. 90). A person with critical cultural awareness can thus identify and interpret explicit and implicit values. Moreover, they can evaluate and analyse elements of their own culture and are aware of their own ideological affiliations. Thus, critical cultural awareness means to identify and interpret values and evaluate content through reasoning. In addition, one must show the ability to use skills, knowledge and attitudes in a conscious manner in interaction and mediation during intercultural exchanges (Byram, 2021, p. 140).

When it comes to intercultural competence in the classroom, Byram et al. state that a teacher cannot teach, or know, all relevant cultures in the language classroom as they may never have experienced them themselves and they are simply too diverse for one person to know them all (Byram et al., 2002, p. 12). In addition, the dynamic nature of culture is such

that one cannot possibly know everything. Byram et al. emphasise that this does not matter, as it is not the culture itself that needs to be taught, as much as attitudes and skills (Byram et al., 2002, p. 12). Another point is that students and teachers can explore new knowledge together and that it is the skill to recognise possible misunderstandings and how to resolve these that are the main lessons to be taught (Byram et al., 2002, p. 12). In a classroom setting, one can assume that there is awareness of the development of intercultural competence so that students are able to reflect on intercultural exchanges when coming across them in encounters outside of the classroom.

### 3.0 Method and Material

This thesis has applied a qualitative analysis of two chapters in the textbook for English Y11 General Studies, *EI*. First, there will be a presentation of the method. Second, there will be a presentation steps taken in the data analysis. Lastly, the material and the material selection process will be presented.

#### 3.1 Research Method

This thesis used qualitative research to identify how the factual and literary texts fulfil the elements from Byram's model of intercultural competence in *EI*. The qualitative research in this thesis was applied to analyse how the fictional and factual texts printed in *EI*, with their accompanying tasks enable students to develop intercultural competence.

#### 3.2 Data Analysis

The selected chapters were analysed through a set of criteria developed to examine to what extent they have the potential to develop intercultural competence. The focus will be on how the textbook builds knowledge and how it allows students to develop the elements in Byram's model. The analysis was carried out using the following steps:

**Step 1** Texts were analysed to establish the suitedness of the texts in relation to Byram's intercultural competence model. The qualitative method was applied to literary and factual texts included in *EI*.

**Step 2** Texts and their accompanying tasks were analysed to see how they, as a unit, were suited to the development of intercultural competence in relation to Byram’s model of intercultural competence.

**Step 3** Suggestions for how to utilise unused potential in the texts and tasks were created.

### 3.3 Ethical concerns

Although there are many textbooks available on the Norwegian market, this thesis will limit itself to two chapters in one textbook, namely chapters 2 and 3 in *EI*. In a thesis of a limited format, such as this, there is no room for a thorough analysis of more than one work of this size. Gyldendal, the publisher of *EI*, has a long tradition of producing textbooks and is well represented in Norwegian schools.

### 3.4 Material

The book to be analysed in this paper is the textbook for Y11 English *EI* from Gyldendal. Due to the scope of this thesis and the comprehensive content in the textbook a decision was made to select the most relevant chapters. The chapters chosen from *EI* are chapter 2, “Culture and Diversity” and chapter 3, “English Everywhere” as they offer the widest range of literary and factual texts. There are five chapters in total in *EI*. The remaining chapters are called “Who are you”, “Citizenship” and finally “Courses”.

Chapter 2, “English Everywhere” was chosen because its aim is understanding the role of English in the world, its development as such and the relationships between English and other languages. This chapter caters to knowledge and understanding through its focus on the use of English in different cultures and on comparisons between English and other languages the students know. This could also help students understand the concept of what Byram calls the international speaker (Byram, 2021, pp. 42-43). One aim of the chapter is to help students understand the influence of English as a world language and this implies that the focus is not on the native speaker alone, but also international speakers such as themselves. In addition, this chapter can help students develop a positive attitude towards cultural differences through the exploration of ways of using English.

Chapter 3, “Culture and Diversity” falls directly into intercultural competence despite its focus being on the United States and United Kingdom. The historical context of the chapter allows for exploring ways of looking at a topic and so was seen as relevant to developing

intercultural competence. The chapter also has comparisons between countries and focuses on understanding cultures both in factual and fictional texts. The chapter shows potential to develop intercultural competence through focusing on the skills in Byram's model of intercultural competence (Byram, 2021, p. 44). Some of the skills addressed in this chapter are multiperspectivity, the ability to decentre from one's own perspective, interpreting cultural practices, and relating.

### 3.4.1 Defining text types in textbooks

According to Selander there are three different types of texts in textbooks: ostensive texts, narrative texts and discursive texts (Selander, 1995, p. 18). Ostensive texts are the most common in textbooks according to Selander and are used to present something as a fact (Selander, 1995, p. 18). Students are not required to ask questions about the content of such texts but are expected to treat their content as facts. Factual texts in textbooks would fall under this category. The second text type, narrative texts tell a story with a plot and aim to catch a reader's interest in the retelling of, for instance, historical events (Selander, 1995, p. 19). The last category, discursive texts are factual texts that deepen the reader's understanding of a topic (Selander, 1995, p. 18). Unlike ostensive texts, these texts are designed to activate the reader in the reading process and not simply for them to accept the premises of a text. Selander and Lund seem to have a somewhat shared view of the function of texts. This is notable when Lund describes open and closed texts (Lund, 2006, p. 110). She defines open texts as narrative and discursive texts that invite students to engage with the content of the text and to reflect on their content. Ostensive texts are, in Lund's view, categorised as closed texts and inspire less interaction and reflection (Lund, 2006, p. 110). This thesis will mainly apply the terms ostensive, narrative and discursive texts, but some texts may be hybrids between two types, so Lund's definitions will be applied where deemed necessary.

The texts in the selected two chapters in *E1* fit well into the categories above. Ostensive texts are represented in chapters 2 and 3 through texts such as "English as a World Language" (pp. 70-73) and "Culture and Diversity" (pp. 128-31). These texts inform students of a topic and present their contents as facts, meaning that students are not required to ask questions about their content or analyse the texts as such (Selander, 1995, p. 18). Following Lund's definition, these texts would be closed texts, not inspiring much interaction or reflection, but be of a more informative nature (Lund, 2006, p. 110).

Literary texts, such as “Hurricane Season” in chapter 2 (pp. 114-19) would qualify as a discursive text according to Selander’s definition (Selander, 1995, p. 18). It is a text that can deepen students’ understanding of a situation. In addition, it can be beneficial to see this text in the context of what Lund describes as an open text. Namely, a text that encourages students to engage with the content of a text and reflect on its content (Lund, 2006, p. 110).

Lastly, there are some examples of what Selander describes as narrative texts. Such texts tell a factual story with a narrative plot (Selander, 1995, p. 19). As previously mentioned, such texts are often represented in history books and are not necessarily meant for questioning or analysis. Historical texts are not represented as such in chapters 2 and 3 in *EI*, but a text that could fall under the narrative category is “This is London” (pp. 190-91). Here Judah has employed literary techniques such as dialogue and the vernacular to tell the story of people living on the fringes of London society. Seen through Lund’s lens this text would be an open text as it is both informative and inspiring reflection and interaction with its content.

Employing both Selander and Lund’s definitions in this thesis consequently makes sense as the two categorisations of texts allow texts to be analysed in a broader manner. This also allows for more reflection on the potential the texts have to promote intercultural competence.

### 3.4.2 What is not included from chapters 2 and 3 in *EI*

A decision was made to relate to the textbook alone, therefore, films, Ted Talks, documentaries and similar texts which are found online, but which have tasks or information pages in the selected chapters of the textbook, have been left out of this thesis. In addition to not being represented in the textbook with the actual content, these texts are substantial pieces of text and would be too extensive for the scope of this thesis. Pages dedicated to preparing for the examination, writing courses, grammar courses and similar have equally been left out as they would have little relevance in the development of intercultural competence.

In chapters 2 and 3 in *EI* there are two types of text that were hard to define. Namely, “Fact file US” and “Fact File UK” (pp. 166-73) and two board games: Trivia Race (p. 134-35) and Snakes and Ladders (pp. 122-23). The fact files present facts without context and were deemed to not have potential to develop intercultural competence. “The Trivia Race” (pp. 134-35) needs an online resource to be played and was consequently excluded as this thesis only covers texts that are printed in the selected chapters.

### 3.4.3 The structure of tasks in chapters 2 and 3 in *EI*

The Common European Framework of Reference for Languages (CEFR) defines tasks as “any purposeful action considered by an individual as necessary in order to achieve a given result in the context of a problem to be solved, an obligation to fulfil or an objective to be achieved” (Council of Europe, 2020, p. 10). In this part, an overview of the categories of tasks found throughout *EI*, as well as in the two selected chapters will follow. This will be followed by theory linked to types of tasks as defined by Long and Lund.

Tasks in *EI* are divided into four categories, *Content*, *Structure*, *Language* and *Over to you*. Under *Content* there are mainly questions related to the accompanying text. Typical questions check for understanding, e.g. “What did the British use their colony Australia for first?” (p. 73). *Structure* tasks are aimed at teaching students about structure of texts. These tasks are designed develop knowledge about text structure and also to help students in their own text production process. *Language* is the next category. *Language* tasks focus on language development. Examples of language tasks are vocabulary tasks, origin of words related to native languages, idioms and typical errors often made by Norwegian students. The last category of tasks is *Over to you*. This is possibly the most diverse type of tasks. Here, the aim is to activate students’ knowledge and/or research topics. Examples of tasks in *Over to you* are writing tasks, exploring historical events, discussions, analysis of texts and reflective tasks.

*EI* has a holistic approach on tasks in that students gain understanding and knowledge through the reading of texts, then are given the tools to talk about how a text is built and the devices it uses, followed by relevant language skills. Finally, students are to use their knowledge to investigate, reflect, write or discuss using the skills acquired in the previous tasks.

The tasks in the selected chapters in *EI* can be categorised as either closed tasks or open tasks. Closed tasks are tasks where there is a presumed correct answer (Long, 1990, p. 45). Comprehension tasks accompanying texts can be examples of such tasks. Long states that such tasks can inspire determination and co-operation as there is certainty that there is, indeed, a correct answer to be found (Long, 1990, p. 45). In contrast, Lund states that tasks that have one clear answer do not encourage dialogic outcome needed for the development of knowledge and insight (Lund, 2007, p. 108). The views are almost diametrically opposed to

one another, and this thesis will explore if presumed closed tasks, such as comprehension tasks, still have the potential to engage students and show potential for development of intercultural competence.

Unlike closed tasks, open tasks are tasks have no pre-defined answers. Open tasks have no set answer and students must research, discuss, reflect, and/or negotiate meaning to come to a solution (Long, 1990, p. 45). In this case Long and Lund are quite in agreement when saying that open tasks show in-depth potential where students negotiate meaning, reflect and grow (Lund, 2006, p. 108). Examples of open tasks in the selected chapters in *EI* are many of the *Over to you* tasks, where students must use knowledge, discuss and negotiate meaning to, for instance, hold a discussion or write a paragraph where they discuss a topic. One can theorise that open tasks have the larger potential to develop intercultural competence compared to closed tasks.

## 4.0 Findings

The fictional texts in the two chosen chapters in *EI* were analysed for their potential to promote intercultural competence. An important aspect here is which groups of people are represented and how. Are people or groups of people presented as rounded individuals or are they representatives of a nation or a group, or even national stereotypes? If students use knowledge of a majority culture in a country as well as knowledge of their own culture, they can critically assess the texts they come across. They can identify and interpret elements of a culture and, in addition, critically assess their own cultural practices, thus showing critical cultural awareness, one of the central elements in Byram's model of intercultural competence (Byram, 2021, p. 26).

First in this section, there will be an analysis of the inherent possibilities of each text gives to develop intercultural competence. Second, an analysis of the potential tasks have to develop intercultural competence through the combination of text and tasks will ensue. Finally, there will be a reflection on whether there is unused potential in relation to developing intercultural competence, and how to explore such potential.

### 4.1 Findings in fictional texts in *EI*

There are eight literary texts in the selected chapters in *E1*. The genres of literature represented are poetry, play, autobiography, short story, speech and song lyrics.

Text 1: William Shakespeare is represented through an excerpt from *A Midsummer Night's Dream*, Act 1, Scene 1 (pp. 80-84). In addition to the excerpt, there is an introductory text discussing why one should read Shakespeare today, information about sexual explicitness in the play as well as a page with sayings attributed to Shakespeare. This is a discursive text that require students to engage with the content of the text to develop an understanding of the excerpt (Selander, 1995, p. 18). The most central themes in the excerpt are arranged marriages, gender roles and the expectations a young girl faces from her father and society. Themes such as arranged marriages, gender roles, coming of age, independence and societal expectations are likely to engage and feel relevant for many students and may encourage them to explore and discuss. Students in Y11 are on the cusp of adulthood and will experience challenges linked to life choices and expectations from parents and society, consequently reading about this in a literary text is likely to feel relatable to them even if the setting is different from their present world.

Act 1, scene 1 depicts a discussion between the Duke Theseus, Egeus, his daughter Hermia, her love Lysander and her suitor Demetrius. Lysander is accused of having seduced Hermia behind Egeus' back, deeming Lysander unsuitable in Egeus' eyes. Egeus' choice of partner for his daughter is Demetrius and Theseus argues that he is the better choice for this reason. Hermia challenges her father to see the situation through her eyes and, faced with the consequences of disobeying her father's wishes, she stands her ground. Lysander tries to argue, using wit and humour, that Hermia has chosen him and so they should be allowed to marry, and that is where the excerpt ends. Students may not face this exact scenario but going against their parents' wishes and standing their ground will be recognisable to many.

Skills of relating and discovery are likely skills to use and develop while reading this text. Skills of relating draw upon pre-existing knowledge, something students will need to apply to understand the actions of the characters in Shakespeare's play. Byram states that such skills do not need to be in real-time but can also be applied to encounters with texts from other cultures (Byram, 2021, p. 48-49). Skills of discovery can be used and developed through using pre-existing knowledge to recognise different cultural practices and apply them to their own culture, thus creating a better understanding of both text and their own views. Thus, acting as mediators between cultures and practises, albeit if it is a textual context, is what constitutes an intercultural speaker (Byram, 2021, pp. 49-50).

In addition to skills, attitudes can be challenged. Attitudes, in Byram's model of intercultural competence are linked to relativising self and valuing others (Byram, 2021, p. 44). This can be applied to this text as students relate to different ways of seeing. As previously mentioned, relevant themes are marriage, arranged and/or forced marriages and inter-generational relationships are relevant topics to explore through the reading of the text. In a classroom, there will be a range of different experiences and students may become more aware of their own cultural practises through reading this excerpt. Thus, sharing experiences in class may develop critical cultural awareness through consciously evaluating cultural practises. In addition, students can become aware that Shakespeare's centuries old play deals with central themes still relevant today.

The comprehension tasks under *Content*, are linked to the introductory text as well as the excerpt from the play (p. 81). The introductory text states that knowledge of the literary canon is linked to the importance of English and one's own knowledge and goes on to say that Shakespeare's plays are "universal and ambiguous" (p. 81), indicating the value of reading Shakespeare today. The comprehension questions (p. 85) range from "How old was William Shakespeare when he died?" to "What alternative to death does Theseus offer Hermia?". These are closed tasks, requiring students to find the correct answers in either the excerpt or the introductory text. Longs states that such tasks may inspire discussion and co-operation as students know they must find the correct answer (Long, 1990, p. 45). Lund, on the other hand, contradicts this and says that the existence of a correct answer will not spark interest (Lund, 2007, p. 108). Both may be correct here. Some questions, such as "How old was William Shakespeare when he died?" (p. 85) are unlikely to cause much discussion. A question like "What alternative to death does Theseus offer Hermia?" (p. 85), on the other hand, may cause students to react to the answer and thereby engage with the story.

The tasks related to structure and language refer to the introductory text, the expressions coined by Shakespeare (p. 80), as well as to the excerpt itself. These tasks focus on genre traits in plays, the structure of the introductory text and Shakespeare's language. Task 11, (p. 85), asks the students to look deeper into the excerpt by exploring sexually explicit language. While this can also be seen as a closed task with a correct answer, students must explore the text and show understanding of what is not said explicitly. This may challenge attitudes towards older texts as being "old-fashioned" or "boring" and may even teach them something about society in Shakespeare's time. In addition, they gain knowledge of how language today owes a debt to Shakespeare. In this sense, one can argue that these

tasks help students develop awareness of cultural practices and add knowledge that may result in students seeing how we use language today and family relations in a new light.

There are two creative tasks in *Over to you* (p. 85). The first, “Research and evaluate conspiracy theories” (p. 85) is related to conspiracy theories linked to Shakespeare himself. This is an open task with no pre-determined correct answer (Long, 1995, p. 45). The task is limited to conspiracy theories linked to Shakespeare and does not open for a wider look into conspiracy theories where students must use critical thinking. The second, task 14, “Modernise and act out”, (p. 85) asks students to modernise the language of the excerpt and act out their version. This task has the potential to activate students’ knowledge and understanding of both the text and the themes. It may be that task 14 aims to modernise context as well as language, but this is not clear from the task description.

To use the potential of the text more, one could have asked students to use the themes and the conflicts in the excerpt to create a scene in a current day situation. This would require students to understand and reflect on the original text while also relating its content to their own time. This could add a level of recognition, in that students could recognise elements that are different to what may first appear. Byram states that previous knowledge must be activated when cultural differences are significant and this may be such a situation (Byram, 2021, p. 49). However, relating the text to our modern world can be challenging and one should encourage students to see beyond the stereotypes of arranged or forced marriages happening “in other cultures”, and rather see how the struggle between generations can be seen in a larger context also relatable to teenagers of today. Task 11 (p. 85) about sexually explicit language asks students to find examples of such language in the excerpt from the play. It does not, however, ask students to do anything with their findings. One possible addition here could be to link Shakespeare’s language to that of rap music. Rap music often has explicit language and even borrows from Shakespeare. An exploration into this could lead to increased awareness about use of language as expression of culture and beliefs. Such a task could have helped students understand how culture develops and changes and how their own world is culture dependent.

Text 2: Ernest Hemingway’s “The End of Something” (pp. 156-59) from 1925 is set in a dying industrial town in the United States. The text is a discursive text and students are to reflect on and explore the story. *EI* places the text in context with changes in US society after the First World War and the Great Depression and the link to current day is Donald Trump’s electoral promises to bring back coal and steel in the Rust Belt region. Hemingway’s short

story is mainly a love story with a dying lumbering town as a backdrop, and the town also acts as a symbol of the character Nick's dying love for his girlfriend.

Nick, a recurring character in Hemingway's stories, is out fishing with his girlfriend Marjorie. She seems to have a romantic view on life and sees the old lumber mills as castles. This can, perhaps, be applied to how she sees her relationship with Nick as well and why she seems oblivious to Nick's feelings about their relationship. In true Hemingway style, the motif of fishing is used in this story. Their unsuccessful fishing can be a symbol of their dying love as well as the lumbering town. Also, Hemingway's sparse use of language shows the lack of connection and communication between the two lovers. This can be seen when Nick breaks up with Marjorie by simply saying "It isn't fun anymore" (p. 158) and how Marjorie seems to accept this with quiet resignation. As often with Hemingway's texts, much is left for the reader to infer. Marjorie must interpret what Nick means with "It isn't fun anymore" and refuses his help in pushing the boat, and by extension, their relationship off the shore. One may infer that there is a budding romantic relationship between Nick and his friend Bill, and that Bill was the reason for Nick wanting to end his relationship with Marjorie.

The potential for developing intercultural competence in "The End of Something" is not immediately obvious. One topic could be changes in culture because of society changing and the effect this has. Perhaps, one could investigate how changes in society change people and affect their decisions, or how dealing with change or accepting oneself is difficult to do. Identity could be an element to explore to develop intercultural competence. One could explore social identity or group identity linked to social environment. Social identity is linked to the groups to which we belong. The values and behaviours that encompass social identity are not static and change over time (Byram, 2021, p. 25). Exploring how one identifies with a place or a group can therefore develop knowledge on a societal level, enabling students to reflect on how changes in society also change the people in it, like Nick and Marjorie. Through analysis students can develop critical thinking skills to see their own social identities and a comparative analysis can enable students to identify social practices (Byram, 2021, p. 27).

As elsewhere in *EI*, the tasks here start with *Content*. The content tasks, in this case, are open tasks, where the answers cannot necessarily be found directly in the text. Students must show the ability to infer through questions such as "Who is Bill and why is he significant to the story?" (p. 160). Students are also asked to reflect on the multiple meanings of the title of the short story. Consequently, comprehension on a deeper level is needed and this can develop knowledge of how people see themselves and how people fit into society.

The tasks in *Structure and Language* (p. 160) are linked to how Hemingway uses language and authorial choices for effect. All are closed tasks looking for specific answers. If one assumes that changes in identity and culture are themes that can be used to develop intercultural competence through working with this text, then tasks exploring language linked to fishing and sounds are not likely to contribute to this.

In *Over to you* students are asked to analyse the short story and compare it to a short story called “Closure” from chapter 1. “Closure”, like “The End of Something”, is about the end of a relationship and students can show understanding ending relationships in the two stories. This open task may provide insight into the characters in the two stories and their reasons for breaking up. As the task is a collaborative one, students must negotiate for meaning and use gained knowledge and understanding of the two texts to relate to the characters and their choices. In addition to literary analysis, an aim for this text is for students to write a paragraph about strategies for breaking up with someone. The end of the relationship is the focus for the analysis task as well as task 13, “Write a paragraph on breaking up” (p. 160). This open task may further what Byram calls interpretative skills through stimulating curiosity and openness (Byram, 2021, p. 49). The last aim is to create a digital presentation about a rust-belt city and is linked to the last task accompanying Hemingway’s text. In task 14, “Create a digital presentation of a rust-belt city” (p. 161) students are to find information online linked to the development of such cities from the early 1900s and into present day. Students are asked to include information about, for instance, population, the arts, industry. This can increase knowledge students have about rust-belt cities and the effect changes to society have had on its people. Perhaps intercultural competence can be developed by comparing old societies with new, but the task remains at a representational level. Students are not required to do anything with this information, simply present it. One can conclude that there is some potential to develop intercultural competence, for instance through developing knowledge and relating to people’s choices as seen in task 13: “Write a paragraph on breaking up”. However, the main bulk of tasks are either fact finding tasks or presentation of facts without an analytical aspect.

The effect societal changes have on people could be explored to develop intercultural competence. Social identities or group identities present possibilities for exploring culture and belonging. Group identities can also be linked to Trump’s electoral promises, a connection established in the introductory text (p. 155) and would allow for a task where one investigates the actual situation in an area. For instance, what is it about Trump’s rhetoric that appeals to voters in this area? Group identity would be a relevant topic to explore here. In addition, one

could analyse Trump's language and compare this to information students have found in their investigations of a rust-belt city to develop understanding of what defines these cities and the people who live there. Exploring values through language is a way to show that culture is dynamic and influences how we live our lives (Lundgren, 2002, p. 30).

Text 3: "Hurricane Season" by Maxine Beneba Clarke (pp. 114-19) is a short story set in a multicultural part of Melbourne, Australia. The story has obvious themes linked to intercultural encounters and this is also one of the aims linked to the story: "Explore the immigrant experience" (p. 113). The discursive text tackles themes such as integration, multicultural societies, prejudice, stereotyping and social mobility. Students will encounter experiences linked to moving from one country to another, the expectations that are met or crushed and the trials and tribulations of settling into a multicultural city such as Melbourne.

The story centres around Nico, an immigrant from The Dominican Republic or Dominica. He lives in Australia with his son and works as a taxi driver. Like many immigrants, Nico did not plan on working as a taxi driver for long, but this is not how it panned out. Despite having lived in Australia for years, Nico has a strong sense of home linked to Dominica. We learn that he lost his wife there and that he emigrated to Australia after this to, one can assume, make a better life and to escape the memory of his wife. While Nico and his fellow taxi drivers struggle to fit into Australian society, their children see the country as their home. Nico says "Australia dem home" and "But dem is why we come" showing that, while he may never feel like he belongs, he has made this choice for his son, and he will continue to make choices for him (p. 115). This divide, on the one hand his longing for the past where he lived happily with his family in his homeland, and on the other his present life where he exists for his son, is put under scrutiny when a dishevelled, drunk, white woman enters his taxi.

The white woman is, at first, seemingly interculturally competent as she can pinpoint exactly where the taxi driver is from, impressing Nico. He says, "You de firs passenger get dat right bang on" (p. 118). She shows knowledge from travels to Dominica. She has knowledge of surface culture, such as drinks, the landscape and the accent. However, it becomes clear that while she displays positive views of her traveling experiences, she has a more pessimistic view of cultures meeting in Australia. The intercultural competence she seemed to have upon entering the taxi is less apparent when she says to Nico that it must be hard coming to Australia. She most likely feels like this is a sympathetic thing to say, that she shows understanding and knowledge about his situation, but what she is doing is making

assumptions based on stereotypes. Furthermore, these comments illustrate that she sees Nico as a representative of a group, as a stereotype and not as an individual. Her comments also reinforce the us vs. them attitude when she goes on to talk about how hard it is for teenagers with immigrant backgrounds to thrive in school, while one can assume that this also applies to many pupils without an immigrant background. Hofstede et al. speak of in-groups and out-groups and while the woman aims at being sympathetic, she places herself and Nico in two different groups (Hofstede et al., 2017, p. 12).

This text shows how cultural perspectives can clash, even when people mean well. The exploration of surface culture on holiday is not necessarily translated into knowledge and understanding of diversity in one's own country. The story shows how people carry heavy burdens and that all have individual stories but may nonetheless be grouped into stereotypes and out-groups. "Hurricane Season" is a text perfect for learning about, reflecting on and discussing cultural encounters. It allows for discussions about the immigrant experience as stated in the aims for the text, the tourist experience of surface culture as well as inter-cultural encounters. Students will be able to see different perspectives and, perhaps, recognise their own behaviour or attitudes in similar situations at home or while travelling, thus aiming to develop the intercultural dimension where people know how to act to avoid oversimplifications and stereotypes (Byram et al., 2002, p. 9).

The accompanying tasks are linked to the aims for the text: understanding the immigrant experience, doing a literary analysis and presenting immigration in Australia (p. 113). The first tasks in *Content* are closed questions that can be found in the text itself, such as "How old is Nico?" and "Where do Nico and his son come from?" (p. 120). These questions deal only with retrieving of facts and do not steer students towards the themes of the story. Nor will they help students reflect on the intercultural encounter or the challenges linked to immigration in Australia. The *Structure* tasks are instrumental and the *Language* tasks equally so. The tasks create awareness regarding the structure of the story, while the *Language* tasks focus on words of Aboriginal origin, idioms and forms of Caribbean English. Knowledge of how native languages have influenced English can be a way to develop positive attitudes towards the influence other languages have had on English, and consequently allow for reflection on how the world is connected through language.

The *Over to you* tasks are linked to literary analysis and gathering information to create a timeline of Australian immigration and is an open task in the sense that it will require students to work in groups and negotiate for content. Task 13 (p. 120), "Analyse literary characters" give students the opportunity to understand the characters. As students are to co-

operate on the analysis, they are likely to bring different understandings and viewpoints to the story and, hopefully, bring about discussions of why the characters react the way they do. Knowledge and skills of discovery may be developed in both tasks. In task 13, students will build specific knowledge of social groups, and intercultural encounters, while the timeline in task 14 will require students to use and build knowledge to understand the perspectives shown by Nico and the white woman. Skills of discovery can be augmented through increased knowledge about immigration history in Australia and through reflecting on the characters' behaviour in the analysis. Consequently, there is potential to develop intercultural competence through reflection and discussion of the characters' behaviour, interactions and reactions.

To depict the dramatic history of colonisers and Aborigines an illustration “Governor Davey’s Proclamation” (1828) has been included (see Illustration 1). The illustration is not linked to any tasks but has potential to inspire curiosity to explore and discuss Australian history. Through close analysis of the illustration, students could be asked to describe what they see, explain what they think is happening and reflect on the story the illustration depicts. Investigating the content of the illustration could be used to learn relevant vocabulary to speak about the Australian immigrant experience. Words could include indigenous people, settlers and martial laws for instance. Through such an activity, students would use current knowledge, develop further knowledge and insight into the history of Australia and show critical cultural awareness in analysing elements of Australian history seen in a historical and current context.

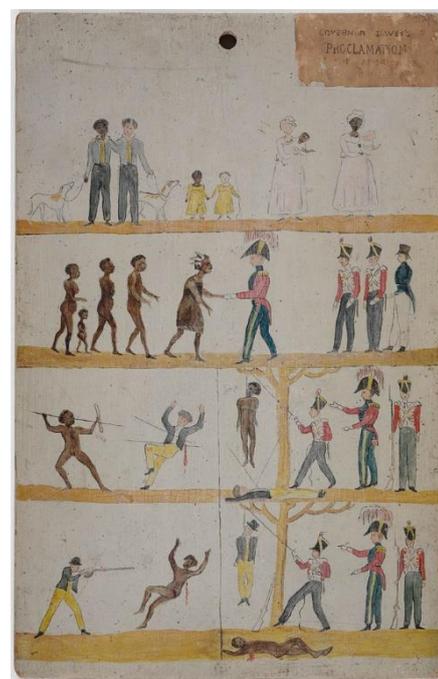


ILLUSTRATION 1 «GOVERNOR DAVEY'S PROCLAMATION», 1928 (E1, P. 121)

Task 12 (p. 120) asks students to compare variants of Caribbean English in the fictional character Nico's English from The Dominican Republic and the English used by Johnson in his poem “More Time”. English is not an official language in The Dominican Republic, so it seems somewhat strange to compare what one may assume to be an accent developed after arriving in Australia with Jamaican English. One possible way this task could have been used to develop intercultural competence is if an element of perspective were added. A perspective could be students' attitudes towards variants of English. Most likely

students will be able to see that some sentences are not what is deemed grammatically correct, e.g., “Australia dem home” (p. 115) and in Johnson’s text pronunciation of words for increased understanding can be explored throughout the text. Students can discuss what they know about Caribbean variants of English and reflect on their use, the status these variants have in society and why. This can develop intercultural competence through, for instance, gaining knowledge and fighting prejudice.

Task 14, “Create a timeline of Australian immigration” (p. 120), is a fact-finding mission. Granted, students must use skills linked to critical assessment of sources, but the task is mainly concerned with finding facts and presenting them in a chronological manner. This task could have been developed to also include a reflective element where students are given a particular focus to explore, rather than immigration in general. The curriculum states that students are to see that their worldview is culture dependent, students are to develop understanding of ways of thinking and new ways of interpreting the world (Norwegian Ministry of Education and Research, 2020, p. 2). By adding a focus, one could explore a topic in context and perhaps gain new insight into a certain group of immigrants or current issues linked to immigration. If one assumes students are to present this in class, then a variety of themes linked to Australian immigration would develop knowledge and understanding and perhaps change how students see immigration in Australia, as well as immigration in general.

The story allows for developing skills to e.g., explore ways of seeing through showing how Nico and his passenger see possibilities differently. While Nico sees the possibilities the move to Australia offered his son, the white Australian only seems to see the struggles immigrants are faced with. Stereotypes can be dealt with in how Nico sees his passenger as well as how she sees Nico and students can reflect on how they first saw the two characters and apply these ideas to their own lives. In addition, the story and the illustration can aid in speaking about colonial history in Australia as well as their current immigration situation.

Text 4: The excerpt from Trevor Noah’s book *Born a Crime* (pp. 96-102) in *EI* shows excellent potential for the development of intercultural competence. The text is what Lund would call an open text, namely a discursive text that invite students to engage with and reflect on its contents (Lund, 2007, p. 110). Like “Hurricane Season”, this story can challenge what students know about racial issues, apartheid, perhaps also South Africa and language’s influence on identity. Trevor Noah is a South African comedian well known for social commentary and his takes on racism. His autobiographical book is a commentary on apartheid and racism, but also on the power of a multicultural society and multilingualism.

The aims linked to the text are to explore South African English, write about social issues and research South African history. Aims linked to language and social issues and historical context are likely to help develop intercultural competence as they will develop knowledge about the topics and offer a possibility to learn, discuss and reflect on societal issues in South Africa. The chosen excerpt tells the story of Noah's life as something illegal, namely the child of a forbidden interracial relationship between his black, South African mother and his white, Swiss, father. The excerpt also shows how race plays a pivotal role in South African society, both in Noah's own family, the township where he grew up, among friends and in the school system. Students can read about how Noah received preferential treatment even by his own family because of his lighter skin. At the same time, the excerpt shows the schism between communities in South Africa, and how decisions may be made based on assumptions and prejudice.

One scene that shows prejudice particularly well is when Noah finds himself having to convince a group of boys that he is, in fact, black. His friend asks him to convince the other boys by doing his "language thing" (p. 101). The group of boys assumed that Noah was not one of them based on the colour of his skin, but when Noah shows he is fluent in their language they accept that he is one of them. The importance or consequences of the moral circle is made abundantly clear here. The moral circle is the group we define as people who are "our group" and who are included in the group of people we trust (Hofstede et al., 2017, p. 12). Noah is clearly defined by the other boys as someone outside their circle due to his lighter skin colour, but Noah is accepted as part of their circle when he speaks "their languages" (p. 101) and is suddenly black like them. Here one sees that blackness is more than the colour of one's skin. Noah says: "Because of my color, they thought I was a colored person, but speaking the same languages meant that I belonged to their tribe" (p. 101). In addition, this is an example of decentring. To decentre means to have curiosity, openness and be willing to suspend belief values or behaviours in others as well as in yourself (Byram, 2021, p. 45). The boys that Noah encounters suspend their beliefs when they accept that Noah is not what or who they first assumed, and this can be used to illustrate to students that the willingness to set aside one's beliefs and prejudices can lead to positive intercultural exchanges and help combat prejudice.

South Africa is a country of complex social structures and Noah shows us how skin colour and language make up important parts of how people identify and are perceived. When speaking of encounters between languages one usually refers to encounters between people from different countries. Byram describes the intercultural speaker as speakers with social

identities and how one's language skills impacts how an interaction would go (Byram, 2021, p. 43). In Noah's instance, the intercultural encounters are within his own country, but serve as a symbol of how such encounters can change one's initial perception and, perhaps, show that people are more than what first meets the eye. The perspectives of what makes us part of a group, how language is linked to identity and possibilities in life, social identity and the workings of apartheid allows for, among others, relating, development of knowledge, suspension of beliefs and attitudes and decentring. This text, therefore, has excellent possibilities for developing intercultural competence.

The excerpt from Noah's book is accompanied by the four types of tasks described in section 3.4.3. The *Content* questions are closed questions linked to understanding the literal meaning of the text and require little input from students outside of finding the answers in the text. The *Structure* question requires knowledge about paragraphs and the *Language* task's focus is on idioms found in the excerpt. However, the *Over to you* tasks require students to show knowledge and understanding of Noah's experiences. In task 10a (p. 103), "Hold a discussion", there is a comparative element where students are asked to put themselves in Noah's shoes. The task asks students to imagine making a choice Noah had to make in school. In this case students must use knowledge from the text, and they must understand the motivation behind and the consequences of making the choice. There is a potential of building skills through empathy and relating. Task 10b (p. 103) asks students to show understanding when asking students to evaluate the grandparent's behaviour towards their light-skinned grandson. Here students must use knowledge of South Africa, apartheid and show insight into the individual and society. To do so students must see beyond the preferential treatment of Noah and see the reasons behind the more lenient treatment given to Noah compared to his darker-skinned cousins. This activity has the potential to develop empathy and understanding in students as well as a change of perspective. In 10d (p. 103) students are asked to critically evaluate a statement made by Noah: "language, even more than color, defines who you are to people". Here students can relate to concrete examples from the text, but also evaluate how language influences their own identities. Students can assess how language is used in Noah's case as well as in their own, and how languages directly shape our perspectives and how we are perceived by others. The discussion questions (p. 103) show good potential to develop intercultural competence as the questions combines knowledge, understanding, reflection and relating. The combination of applying knowledge, attitudes, skills of relating and interpreting can help develop critical cultural awareness. The excerpt from *Born a Crime* and its tasks consequently shows very good potential for the development of intercultural competence.

Text 5: “More Time” by Linton Kwesi Johnson (p. 88) is a poem about the quality of life of black workers in the UK. The poem shows how the work-life balance is not achievable for a decent life and a proper family life. It also shows how people have been taken advantage of by society and how this continues despite new technologies and new times. Johnson says, “but if evrywan goin get a share dis time / ole mentality mus get left behine”, showing that people are treated differently in society and that a reckoning must take place for people to improve their lives. The aims stated for this text are to read and listen to authentic Jamaican English and analyse and compare song lyrics (p. 87).

This text is a discursive text that invites students to engage with it. The themes of the song such as inequality, racism and lack of social mobility lend themselves perfectly to build knowledge about and understanding of others, as well as skills of interpreting and relating. Byram states that interpreting intercultural behaviour can happen in real-life or through interpreting authentic texts (Byram, 2021, p. 49). In the latter case, students apply conscious knowledge and know that they are using identifying and interpreting to better understand the text and to make sense of language and content. Using these skills can enhance students’ knowledge and understanding and help them develop critical cultural awareness through increased understanding of others.

The tasks accompanying Johnson’s poem are mostly questions looking for an answer in the text. The *Content* questions (p. 89) are closed questions linked to the understanding the poem itself. In the *Structure* questions (p. 89), students must first identify repetition and rhyme, but reflection is required through finding the connection between how words are used and the message of the lyrics. This requires students to dive deeper into the text and reflect on how the use of words affect the meaning of the song. Students will need interpretation skills to make sense of the lyrics. In addition, they must apply previous knowledge about immigrants in London as well as linguistic knowledge to be able to recognise connotations linked to verbs as asked in the task. The *Language* tasks (p. 89) are mostly related to developing vocabulary and show linguistic competence in “translating” parts of the text into Standard English. In *Over to you* (p. 89) there is one comparative task where students are to compare the use of language in “More Time” with one of three Bob Marley songs. The focus here is on language and not content and it seems like a missed opportunity to leave out content in an open task such as this that clearly aims for students to engage with texts on a deeper level.

It may be argued that more analytical tasks would have benefitted the understanding of the lyrics as well as students' engagement with the text. The text is seen as an example of Jamaican English, rather than a text carrying meaning. For students to develop intercultural competence one could have had students read about the conditions of immigrants from the Caribbean to the UK and ask them to reflect on the immigrants' contributions in building post-war UK. Johnson has lived most of his life in multicultural Brixton, a part of London, and an investigation into life in Brixton could also have been a valuable exercise. The text could have been linked to Judah's "This is London" (p. 188) and could have given more context to the exploration of living conditions in London. Finally, the focus on rewriting texts into Standard English in *E1* can, perhaps, be seen to cement attitudes and stereotypes towards variants of English that deviate from the standard, therefore, a task encouraging reflection and discussion of variants could help students critically evaluate their own views of variants of English.

Text 6: The short story "Kiss" (p. 194) from 2019 by British writer Elizabeth Baines deals with prejudice and stereotyping. The text is a discursive text where inference and reflection are crucial to the understanding of the plot. In the introductory text preceding the story, the focus is on growing up in a globalised world, on cultural expectations, and on the realisation that what meets the eye is not always the whole truth. In the story we meet three people of different backgrounds: a privileged young white woman, a young black man with dreads, and a young man carrying a backpack with a bomb in it. The plot takes place in a London tube station, a symbol of fleeting encounters, a micro-version of society and, sometimes, a target for terrorist groups. The aims linked to this story are literary analysis, text composition and reading literature as a product of its time (p. 195). The latter can be interpreted to open for intercultural encounters through setting and context.

The three people in the story seemingly lead very different lives, but there is more connecting them than what meets the eye. The tension is palpable in this story and students are likely to connect with the characters as their backstories are revealed. The themes of this story are topics such as love, the impact of abuse, parental expectations, the struggle to find one's identity, racism and overcoming hardship. The characters all represent stereotypical ideas related to their background. The young white woman with a successful family is believed to lead an easy, uncomplicated life and the young black man seemingly confirms stereotypes of young, black men's struggles to fit into society. Finally, the young Muslim boy, the pride of his extended family and social circle with his good grades, confirms yet another

stereotype of Asians doing well in school. Nothing, however, is as it seems, and they all struggle with their identities and belonging.

The story highlights how, for some, there is hope while for others there might not be. It shows how different challenges one is faced with, be it in family life or in society as such, can be overcome or lead to desperate acts. It is apparent that the young man with the bomb is very nervous, and his actions are motivated by others making decisions for a future he does not see himself in. “He belonged nowhere; his future, mapped out by his parents, was a mystery to him, alien” (p. 199). The young woman is recovering from anorexia caused by sexual abuse, and the young man with the dreads from too many encounters with racism and police profiling. There is a budding romance, but we do not find out if they will have the eponymous kiss or if the young man with the backpack will succeed with the mission he has been selected to carry out.

This short story has potential to develop intercultural competence through challenging attitudes. A successful interaction with this text would need students to show an open and curious attitude towards others. Byram states that the willingness to suspend one’s beliefs and to analyse them from the perspectives of others’ is to decentre (Byram, 2021, p. 45). If students demonstrate openness to new perspectives and the willingness to suspend first impressions while reading this story, they may gain insight into how stereotypes shape how we perceive others and that fighting this can lead to more openness and the ability to decentre.

In addition, the contrast of perceived perspective may allow students to demonstrate critical cultural awareness. Byram states that comparison can be used in education for improving effectiveness of communication, but more importantly in this case, challenging one’s own ideological perspectives (Byram, 2021, p. 140). If students engage in activities that challenge their own perspectives on the three characters this could be an exercise in critical cultural awareness and critical evaluation of what is inferred. One can assume that Baines plays on stereotypes in this story and through understanding their own cultural perspectives and how they are influenced, students can move towards overcoming prejudice and stereotyping.

The tasks to “Kiss” follow the same pattern as elsewhere in *EI*. The *Content* tasks (p. 200) are a combination of open and closed questions. Students are asked to reflect on the ending and what made the young man “eventually carry a backpack”. These questions open for a deeper understanding of the character with the backpack as well as for using knowledge and understanding of the text to argue if the boy pressed the detonator or not. The question relating to the boy’s decision to carry a bomb is the most relevant question when thinking of

intercultural competence. Here students must use information found in the text, but also activate previous knowledge linked to real-life situations and how factors in society can bring people to perform desperate acts.

The tasks under *Structure* (p. 200) and *Language* (p. 201) are about authorial and linguistic devices and do not have much potential to develop intercultural competence. The tasks under *Over to you* (p. 201) on the other hand, require students to actively use knowledge about the text combined with knowledge of society. This is especially evident in task 10, “Hot seat” (p. 201). Students must take the place of the boy with the backpack’s parents and answer questions about immigration to the UK. “The parents” are to answer questions about their current life, observations about British culture and wishes for their son. There would have to be a decision made beforehand as to whether their son is alive or dead as students are to base their questions and answers on the short story. Here, skills of interpretation are needed to infer what is hinted at in the text relating to the boy’s life as well as family life. Students must use knowledge about multicultural Britain, knowledge about why for the family may have left their country of origin and observations of how society influenced the boy to go to such extremes. Regardless of the outcome students decide, they must decentre and show mediation skills to be able to understand which questions to ask and to not be disrespectful. Furthermore, they need to show an understanding of the parents’ culture without resorting to stereotypes and they should use their knowledge of multicultural Britain to ask and answer questions in a realistic manner without prejudice. In essence, students aim to be intercultural speakers showing openness and willingness to suspend their own beliefs and perspectives.

The remaining two tasks in *Over to you* require students to interact with the content of the text and activate similar types of knowledge and skills as described under task 10 “Hot seat” above. Task 11 (p. 201) is a storyboard of what happens next, where students use knowledge of the story but also imagine different scenarios and relate to how people would be affected by what happened. Again, perspective is important here as students must engage with the text to critically assess the different outcomes. The last task “Compare and contrast” (p. 201) asks students to use knowledge of one of characters as well as one more they have read about previously to compare and contrast their lives and futures. This has the potential to develop skills of discovery. Skills of discovery here would mean that students build knowledge and understanding of behaviours and beliefs demonstrated by the characters.

To conclude, the short story “Kiss” may develop intercultural competence as it offers several perspectives on a situation and challenges stereotypes. Even the character of the boy with the backpack, who can perhaps be seen to represent the stereotype rather than challenge

it, has a layer of reasons for why he may become what many deem to be a stereotypical depiction of a young Muslim in the UK. The accompanying tasks vary in their suitability for developing intercultural competence, but one can say that to develop intercultural competence in this context, a thorough understanding of the text is key.

Text 7: “Lesley” by David Orobosa Omoregie, or Dave as he goes by as an artist, (pp. 203-05) is a song of more than eleven minutes. There is an excerpt in *E1*, but the textbook asks students to find the complete lyrics online as well as listen to the song. While this thesis only deals with texts printed in the book, it was deemed necessary to see this text in its entirety as the tasks relate to the entire text. The aims connected to this text are related to domestic abuse, regional language features and analysing song lyrics (p. 203).

The narrative of the song is about a woman in a violent and toxic relationship and how she struggles to find her feet in the big city when she finds herself pregnant, abandoned and unemployed. The introduction text preceding the song (p. 203) speaks of domestic violence in minority groups and how specially women, though not a minority group, are more vulnerable to abuse than men. The song’s narrator is not the eponymous Lesley, but Dave himself. The song feels like a call to action to stop hiding abuse, to speak up and tell someone about what is going on. The text’s thematic scope makes this a discursive text that engages its readers and shows potential for developing intercultural competence through interpretation, relating and relativising own attitudes.

Lesley is described as someone who used to be “the life of the party” (p. 204), but who is now a mere shadow of her former self: “Her man got her in the yard forever” (p. 204). Her boyfriend is a man with a criminal history and “a bad boy with no reasoning” (p. 205). Lesley’s situation deteriorates after her boyfriend leaves her, she loses her job and discovers she is pregnant with his child. She says, “There’s no income, my boyfriend left me / So how the fuck am I going to survive when this kid’s born?” (p. 205). In a desperate attempt to create a decent life for her baby she returns to her boyfriend only to find he was seeing her best friend. With this song Dave shines a light on the difficult topics: mental and physical abuse.

From an intercultural competence point of view, this song has potential to challenge students to think about and learn how to speak about difficult topics. Byram says that we should not think of encounters between cultures or languages, but between individual people (Byram, 2021, p. 51). This makes sense, even if the students are “meeting” a text and not physical people, learning to empathise and relate to the stories of others can develop knowledge of how to act and the skills of how to do it. Byram quotes Christensen when he

says that there is no difference between encounters between people from different countries and people from the same country, the “individuality of interaction” remains the same (Byram, 2021, p. 51). This is relevant to Omoregie’s text as the thematics of his song could apply to anyone, anywhere. In addition, stereotypes and prejudice can be addressed through this song. It is easy to assume that such hardship befalls people we consider outside of our own circle or what Hofstede et al. refer to as people outside of our circle of trust (Hofstede et al., 2017, p. 12). The text “Lesley” therefore has the potential to develop critical cultural awareness through critical evaluation of the themes of the song and relating this to knowledge they already have about their own culture. As a result, intercultural competence could be developed through students facing challenging topics and learning how to relate and speak of them without falling prey to stereotyping, what they may feel are, out-groups.

The task section for this song starts with a comprehensive list of closed questions looking for literal meaning in the text (p. 206). The *Structure* and *Language* tasks are closed tasks and quite technical in nature and have little potential for the development of intercultural competence. The language tasks in particular are similar to other texts in *E1*, where English that deviates from Standard English is examined and students have to “translate” into Standard English. While this can develop linguistic knowledge and enable students to recognise differences in the English language, it can give students the impression that some variations of English are less correct than others as the tasks imply that the language must be corrected. A similar task, task 11 (p. 89) can be found following Johnson’s poem “More Time” and one can argue that it would be better to have students reflect on the differences between the two variants and highlight context and cultural belonging to increase knowledge and develop skills of interpretation and relating.

The *Over to you* tasks are divided into two open tasks linked to variation and dialects in the UK. Task 6 (p. 206) asks students to delve into Multicultural London English (MLE) through examination of the language in the song. The task refers to course 13 in *E1* called “Improving your pronunciation” (pp. 302-05). Students are asked to research how certain phonemes are pronounced in MLE and to make an overview of this using information about the phonetic alphabet found in course 13. While this can make students aware of pronunciation in MLE, it does little to enhance students’ understanding of language in context as the final product is a representation of findings and it does not include a comparative or reflective aspect for students to show understanding.

Task 7 (p. 206) is research into UK accents and dialects. The task asks students to choose a UK accent to research. There is a map (p. 207) that students can use to pick an

accent, then students are encouraged to use online resources to further investigate. They are also to find words used in their chosen dialect, meaning words that are mainly used in that part of the country. This task can give students knowledge of their chosen dialect and, perhaps, dialects chosen by other people in the class as well. In addition, the activity can help develop students' attitudes towards different ways of speaking English as students must be curious and open to discovery.

Omoregie's "Lesley" has definite potential for the development of intercultural competence. Working with challenging topics, facing stereotypes, reflecting on in- and out-groups and suspending prejudice towards others can all contribute to the development of intercultural competence. The tasks, apart from the comprehension questions under *Content* do not relate to the message Omoregie is sending with this text. To improve the potential of development of intercultural competence one could have added a comparative task comparing "Lesley" to other texts about multiculturalism in other parts of the English-speaking world or to even Norway to address students' knowledge of societal structures or own values.

Text 8: The last literary text to be dealt with in this analysis is Robert F. Kennedy's speech "On the Meaningless Menace of Violence" from April 5, 1968. Kennedy gave this speech at the Cleveland City Club, following the murder of Martin Luther King Jr the previous day. The aims linked to the text are linked to analysis of linguistic and literary devices as well as writing a rhetorical analysis. The introductory text briefly explains who Kennedy was and the origins of rhetoric.

Kennedy's speech is about frustration and anger at the mindless use of violence in society. He says that the people who fall victim to violence are of all races, genders and ages and that they are "human beings whom other human beings loved and needed" (p. 148). Kennedy speaks of the rising violence in US society and aims to unify people with his speech. He does this by appealing to pathos and logos. He builds ethos by including himself in the speech through pronouns such as "we" and "our". Kennedy acknowledges that the task of tackling violence is substantial and says, "we cannot vanish it with a program, nor with a resolution" (p. 149).

The possibilities for developing intercultural competence through reading and working with this text can be linked to exploring diversity and social conditions in context as stated in the curriculum. This historical document can be read and interpreted and related to current issues. Knowledge about the civil rights movement can be developed and students can use

this knowledge to evaluate the information in the text seen in context with current social issues.

The tasks linked to this text start with *Content* (p. 150). These closed questions ask students to find information in the text and find the context for this speech. The questions vary in depth. One question is finding out which president was quoted in Kennedy's speech with no clear purpose of why this is relevant, while others go slightly more in-depth by asking students to explain their views. The tasks linked to structure and language are connected to one of the aims for this text, namely the structure and language of the speech linked to rhetoric. These have little potential for developing intercultural competence.

The *Over to you* questions (p. 151) ask students to investigate how minorities are treated in the US, to take a closer look at the civil rights movement and to make a podcast where they debate current issues. These tasks are open tasks that ask students to co-operate, reflect and use knowledge actively. Task 12, "Investigate a hot-button topic" (p. 151) is divided into two parts where part one asks students to find information about Kennedy's work for minority groups in the US and to evaluate to what extent Kennedy's message is relevant today. This can certainly develop intercultural competence as students are required to use knowledge of historical events as well as current events and see connections between the two. Part two of task 12 asks students to define an issue they are interested in and write a speech about this topic using rhetorical devices. One can say that the argumentative part of the task is likely to increase students' knowledge, awareness and perspective and that through the use of devices such as logos, students must relativise their own beliefs in order to make their arguments valid. Notwithstanding, this is somewhat dependent on the topic they select. There is a difference between arguing for better school lunches and people's freedom to love whom they want, so in order for the task to be relevant for the development of intercultural competence there should perhaps be a clearer focus on which elements of society to explore.

The last task, "Compare and contrast" (p. 152) asks students to compare and contrast three texts by leaders from three countries and then to write a rhetorical analysis. The included texts are excerpts from Barack Obama's speech to announce his running for the presidency, Jacinda Ardern's speech following the mass shooting in Christchurch and King Harald's speech from 2016 about what it means to be a Norwegian. All texts link history to present day, all texts use rhetorical devices to appeal to their listeners and all three texts deal with social issues. Despite the focus of the task being on the analysis of rhetorical devices and the writing of a rhetorical analysis students must close read and analyse the content and language of the three texts. This will allow them to explore different points of view and use knowledge of

the USA, New Zealand, and Norway to reflect on attitudes and values in a context. It will also require students to critically evaluate the statements made in the texts and their validity. To do this, students must be able to be critically culturally aware as well as decentre to objectively assess the statements made.

To conclude, Kennedy's speech from 1968 seems like an excellent gateway into interpreting and evaluating social issues and seeing them in an historical context. The tasks allow students to use knowledge, critical thinking and evaluation of various texts linked to social issues in several countries. The historical context as well as representation of texts from Norway and New Zealand can aid students in identifying values and critically assessing them critically, thus showing critical cultural awareness and potential development of intercultural competence.

#### 4.2 Findings in factual texts in *EI*

Like the fictional texts, factual texts in the two selected chapters of *EI* were analysed for their potential to promote intercultural competence. In the following section there will be a presentation of the findings in the selected chapters. Firstly, there will be an analysis of the inherent possibilities that each text gives to develop intercultural competence. Secondly, there will be an analysis of how the combination of texts and tasks have the potential to develop intercultural competence. Finally, there will be a reflection on whether there is unused potential in relation to developing intercultural competence, and how to explore such potential.

There are seven factual texts in the selected chapters in *EI*. Relating to the question of which countries and/or groups were represented, there are two texts that present facts about the English language and how politics has influenced and continues to influence culture and diversity in the English-speaking world. In addition, there are two texts relating to social issues in England and Nigeria. Namely, the tradition of fox hunting and feminism respectively. There is one text dedicated to using one's linguistic competence to understand French, German and Spanish. Finally, there are two texts that deal with multiculturalism in large cities in the United Kingdom.

Text 1: Reading and understanding a factual text in a textbook will allow students to bring with them their existing knowledge to make sense of what they read. Byram says we use knowledge of our own countries and culture when learning about others (Byram, 2021, p.

64). The text “English as a World Language” (pp. 70-72) is ostensive in nature, meaning it presents its content as facts, without asking students to critically evaluate what it communicates (Selander, 1995, p.18). This introductory text to chapter 2 is written by Kristin Bech and its aim is to inform students about what they call the “three Cs: colonisation, capitalism and culture”. Colonisation is linked to how English gradually became a world language, capitalism describes the emergence of our modern world and how Britain and the US were driving factors in developing new technology. Finally, culture is linked to the development of technology such as radio, television and the Internet.

The text “English as a World Language” aims to build knowledge about historical elements in the English-speaking world. Knowledge, in connection with intercultural competence, according to Byram is two-fold. One type of knowledge is knowledge about countries and cultures. This relates well to the type of information presented here. The other type of knowledge is the workings of a society at a personal level as well as at a societal level (Byram, 2021, p. 46). The Norwegian curriculum states that students are to develop “knowledge of culture and society” and this is in keeping with Byram’s definition of knowledge at a personal level and knowledge of countries and cultures (Norwegian Ministry of Education and Research, 2020, p. 3).

“English as a World Language” sets the tone for what is to come in chapter 2, “English Everywhere”. With its historical perspective and global scope, it explains how English is used in countries and cultures around the world and that it has an impact on people who do not have English as an official language, such as Norway. The content is structured into three parts: Colonisation, Capitalism and Culture, but the content is limited to main events and a reader is reliant on previous knowledge to make sense of this text. However, the text also builds knowledge and can aid students in understanding the influence of English as a world language. The section on culture is limited to the development of media and the influence of English in this setting. This limited view on culture may limit students’ view on what culture is and the influence English has had and keep on having in this field.

The tasks made for this text start by testing text comprehension in *Content* (p. 73) and are closed questions looking for concrete answers in the text. The *Structure* tasks have students analyse the structure of the text without asking them to reflect on the contents of the text. The *Language* tasks focus on vocabulary linked to the text and shows that English has borrowed words from other languages, but do not build students’ vocabulary linked to the

three C's. The final task is *The over to you* task called "Presentation of Kachru's Circles" (p. 72). This task consists of a presentation of Kachru's concentric language circles (see Illustration 2). Students are to compare, explain and present the language circles. The final step in the task is to reflect on the future of English as a world language according to Kachru's circles. Students will need to utilise knowledge about the use of English in the countries in the three circles as well as show the ability to reflect as to the placement of countries.

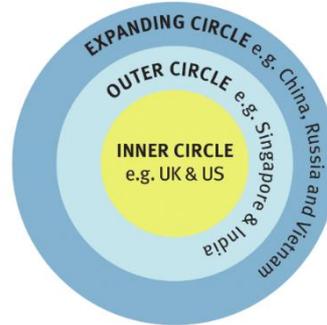


ILLUSTRATION 2 KACHRU'S CIRCLES (E1, P. 73)

Finally, students are to reflect on the future of English as a world language. This task has the potential to develop knowledge about the different ways English is used in countries around the world and can, in addition, develop understanding of former colonies as countries with their own rich histories.

Colonisation, Capitalism and Culture as presented in "English as a World Language" are three relevant terms for the development of intercultural competence because they show how our world is shaped by a mixing of people and languages. Notwithstanding, the focus on the media in the section about culture seems to be a missed opportunity to explore culture in the English-speaking world. Hylland Eriksen's definition of culture being linked to groups of people and how they live their lives, seems like a contrast to limiting culture to the media may also lead to a limited understanding of culture (Eriksen, 2018, n.p.). In addition, Hofstede et al. state that culture is linked to how people think, feel and act, also supports the fact that defining culture as media can lead to a limiting understanding of culture and thus students are less likely to develop intercultural competence (Hofstede et al., 2017, p. 5). A topic worthy of discussing to develop knowledge, attitudes and values can be to ask students to assess how colonisation is described in this text. Skills of interpreting would require them to use their knowledge of colonisation and reflect on the rather neutral presentation of the spread of English for instance. Despite this being an ostensive text students could still be asked to critically reflect on its contents and message to gain knowledge and move from an ostensive to an open text.

To conclude, one can say that the combination of the text and tasks does not require students to ask critical questions in relation to the text or to actively reflect on how English has become, or remains, a world language. One way to develop intercultural competence

could be explore how English is used in areas students will come into contact with, such as higher education. Another topic could be how English influences Norwegian or other languages students speak. These topics can develop a critical understanding of how English impacts their lives and, perhaps, allow students to develop a more rounded understanding of the impact of English as a world language and thereby develop intercultural competence through knowledge and understanding.

Text 2: “Politics and Cultural Diversity” (pp. 128-31) is an ostensive text written by Øyvind Bratberg. The text is informative and gives students an overview of the concepts of national cultures linked to the US and UK. It problematises the concept of national cultures, and links immigration to why a national identity is difficult to define. Further, the text deals with issues linked to immigration and globalisation and shows positive aspects, such as food and music, alongside more problematic issues, e.g., inequality and lack of integration. In addition, there is an extensive list of “Useful terminology” (p. 131) that can give students precise vocabulary to speak about the topics dealt with in the text.

As mentioned, this is an ostensive text, and its aim is to inform students about politics and cultural diversity. It presents facts and information for students to gain knowledge. The text has the potential to develop intercultural competence through giving students added knowledge about globalisation, how immigration has affected the populations of the US and UK, and how politics has been formed by immigration in the last few years. The text will give students concrete examples to relate to when speaking of globalisation, immigration and politics. For instance, information about reasons for the increase in immigration and the link to winners and losers can give students food for thought and perhaps add a level of reflection in how they view immigration in the countries mentioned and in Norway. Bratberg further introduces the terms “us” and “them”, which allows for reflection on the consequences of political conflicts. In-groups and out-groups exist on all levels of society, but knowledge could challenge how students see themselves and others, thereby developing the ability to decentre and raise awareness of own cultural practises. Through the list of useful terminology at the end of the text, the students can become familiar with words used to speak of culture and politics in a globalised world. Examples of words are global/regional, segregation and urban-rural divide (p. 131). Consequently, this is a text that can aid students in understanding globalisation better, further students’ ability to decentre and to reflect on their own worldviews. This is in keeping with intercultural competence as well as with the curriculum’s

aim that students are to see that their own worldview is culture dependent (Norwegian Ministry of Education and Research, 2020, p. 2).

The tasks developed for this text reflect that this is a factual text that is used to inform students about a topic. The *Content* tasks are statements from the text that students are to evaluate to be true or false. As with other texts in chapters 2 and 3 in *E1*, these questions mainly test students' ability to gather information from a text. The *Structure* tasks ask students to recognise how Bratberg has structured his text, while the *Language* tasks relate to academic language and defining some words used in the text. Task 6, "Immigrants in the UK and US" (p. 133) in *Over to you* asks students to use online resources to investigate immigration in the US and the UK. This task has a comparative element and may help increase students' knowledge about the immigration situation in the two countries. Byram defines knowledge as having knowledge of social groups to which one belongs as well as of others (Byram, 2021, p. 46). Byram also says that knowledge covers interaction at a societal level and that one cannot know everything about a culture, but one can be open towards new knowledge (Byram, 2021, p. 46). Task 6 has the potential to develop knowledge on a societal level and students they may build knowledge and develop a more nuanced view about immigration.

The text combined with the tasks, especially task 6, has the potential to develop intercultural competence in the sense that students can gain insight into and understanding of how the US and the UK are influenced by immigration on a societal level, as well as reasons for why people emigrate to these countries. In addition, the language tasks could have been linked to the useful terminology box included at the end of Bratberg's article to enable them to better express thoughts and ideas linked to the subjects of politics and immigration. To conclude, there is definite potential to develop intercultural competence based on the text and while there are some elements, such as task 6, that have the potential to develop intercultural competence there is unused potential here.

Text 3: The essay "We Should All Be Feminists" by Chimamanda Ngozi Adichie (pp. 104-10) speaks of feminism in Nigeria. The text is not exclusively about Nigeria, but about the role of women and feminism in society in general, using Nigeria as example. The aims state that students are to learn about English-speaking Nigeria and to be able to discuss and write about gender issues and feminism. The text deals with feminism and what feminism is.

Adichie describes how she had to keep on re-labelling herself to escape the negative connotations linked to feminism. She also writes about gender in the world today and challenges linked to stereotypical gender roles and how such roles can be detrimental to men and women alike.

Adichie's essay has the potential to develop skills, knowledge and attitudes. The essay may, at first glance, confirm stereotypes students may have about Nigeria. Norwegian students often think that Norway does not have many challenges linked to feminism and equal rights and tend to generalise about "other countries" having issues that they do not experience themselves. Therefore, Adichie's essay can help students develop knowledge about feminism and gender roles. This, in turn, can challenge students' beliefs about women's rights in Nigeria, the discussion about gender in the world and how attitudes and values may affect their own views. The essay is an example of positive representation as it shows a complex picture of feminism in Nigeria and the world.

The tasks following to this essay cater to understanding of the text, development of vocabulary, exploration and reflection. The tasks under *Content* (p. 111) are closed tasks that focus on the literal understanding of the text, while *Structure* (p. 111) is linked to authorial choices. The *Language* task (p.111) has the potential to develop understanding of a cultural habit, such as the need Nigerians feel to advise people. This can be an example of culture's deep structure (Samovar et al., 2017, pp. 68-69). However, this opportunity is missed as the tasks focus on the literal meaning of words and syntax.

Tasks in *Over to you* (p.111), include research, discussion and writing. Task 9, "Explore Nigeria" (p. 111) focus on building knowledge about Nigeria and critically assessing sources. Knowledge of a country can help develop intercultural competence and may help combat misconceptions and stereotypes. Students may be able to see Nigeria through what Byram calls a prism through which they can also see themselves (Byram, 2021, p. 47). In this instance, this could mean that students gain knowledge of how they perceive Nigeria and Nigerians and, perhaps, develop a more nuanced view on the topic.

Task 10, "Hold a discussion on gender roles" (p. 111) asks students to take a stand and discuss several statements linked to feminism. The questions are inspired by Adichie's essay but are not directly linked to the text. Knowledge can be developed here through critical evaluation of one's own opinions and through discussion with others. One statement is as follows: "A feminist should not spend time, money, and energy on her looks" (p. 111).

Through discussions students must reflect on and express their own opinions and acknowledge that of others'. Openness towards others can lead to increased understanding and may result in a changed perspective. However, in a typical Norwegian classroom opinions may not vary to a large degree and decentring and/or mediating may not be the result as the statements are general statements about feminism and not directly linked to the text or a culture.

The final task, task 16, "Write a text on gender roles" (p. 111), is an open written task directly linked to Adichie's essay. Students are to either compare feminism in Nigeria and the US to Norway, or to compare the views of Adichie with those of Jordan Peterson's "Are You Man Enough". Both essay questions require students to use knowledge actively, evaluate what someone is saying and be able to reflect critically. Skills of interpretation and discovery may be developed here. Interpretation skills can be gained through interaction with the text and thus gaining understanding of the topic. Skills of discovery are used to elicit information, overt as well as covert, from a text or a situation (Byram, 2021, p. 49). Both skills can be utilised and developed to combine knowledge and understanding of the essay with their own thoughts and ideas. The curriculum states that students are to be open for new perspectives and acquire knowledge of culture and society. It also states that students "shall build the foundation for seeing their own identity and others' identities in a multilingual and multicultural context, much in keeping with developing intercultural competence" (Norwegian Ministry of Education and Research, 2020, p. 3). This is in keeping with what Byram says about reflecting on one's own stereotypes and to not be stereotypical in assessing those of others (Byram, 2021, p. 45). "We Should All Be Feminists" is well suited to develop intercultural competence due to the text itself as well as the *Over to you* tasks tasks that accompany it.

Text 4: "Educating Greater Manchester" (pp. 183-85) is a dialogue excerpt from a reality show by the same name. The text challenges national stereotypes, religious stereotypes and what the effect of lack of exposure to other cultures can result in. The aims linked to this text are to learn about schooling in the UK, to discuss immigration, integration and racial prejudice *and* finally, to reflect on the privilege of private schooling in the UK (p. 182). The aims are clearly linked to intercultural competence through aiming to educate students on issues linked to immigration as well as social classes in the UK.

In this text we see two children, who have recently arrived in England as immigrants, experiencing an intercultural encounter. One is a Syrian refugee, while the other is an immigrant from Poland. The Polish girl expresses a lack of exposure of other cultures in Poland and does not understand the effect her comparing the Syrian boy's experience to terrorists has on him. She says: "That sounds like they're terrorists, and they're just going here to kill." (p. 185). While the girl does not necessarily mean to call the boy a terrorist, this is all he hears, and she does not understand the effects of her words. Her intention may not be malicious, but her lack of intercultural competence is a very good example of possible intercultural conflicts. In addition, when confronted with what she has said, she is unable to decentre and see the boy's point of view. This text shows how important exposure to other cultures can be and how lack of positive representation risks perpetuation of prejudice and stereotyping.

The tasks under *Content* (p. 186) develop knowledge through questions like "Why might she make a point of not 'being from Belgium', even though she was born there?" (p. 186). Though the questions are comprehension questions, they are open questions that ask students to reflect and voice their opinions. In addition, students are required to read between the lines and reflect on what nationality means and how people see themselves. Exploring the characters may inspire curiosity towards their actions and reactions. Curiosity towards others is needed in addition to a positive attitude for students to decentre and really see the other person's point of view (Byram, 2021, p. 45). Through such questions students can reflect on what it means for the characters in the story and apply this way of thinking on themselves and be able to decentre. In addition, through the questions relating to the dialogue students can identify and interpret the implications of what is said by the characters. If they are also able to evaluate the content and recognise and assess their own values against those of the characters there is a possibility of showing critical cultural awareness and, by extension, develop intercultural competence.

Task 8 under *Over to you* (p. 186) asks students to use presented information actively to create an infographic about UK schools. While this can increase students' knowledge about school life in the United Kingdom, it does not have much potential to develop intercultural competence as it is simply a fact-finding mission. For the task to have potential to develop intercultural competence, one could add a comparative element to the task. This could be comparing data from the UK and Norway, or even adding a third country. Then students could reflect on similarities and differences. In addition, a discussion task or an appeal could

encourage students to actively use the data they have found to persuade others of a taken stance.

Task 9 (p. 186) is research into British prime ministers. The group task is based on an article in *The Guardian* called “The 10 Ages of Boris Johnson: a guide to his road to power”. This is an open task that requires students to collaborate, use sources critically and collect data of the prime minister they opt for. Students will develop knowledge of their chosen prime minister as well as knowledge about the political system in the UK. In addition, it may contribute to students’ political education allowing them to better understand political democratic and processes outside of their own countries in what Byram calls ‘intercultural citizenship’ (Byram, 2021, p. 57).

The excerpt from “Educating Greater Manchester” has as one of its aims that students should “Discuss issues of immigration, integration, and racial prejudice” (p. 182). The text shows examples of intercultural meetings going wrong due to lack of intercultural competence and the dangers of stereotypes linked to nationality and/or religion, but the tasks do not contribute to the discussion stated in the aims. One could have added a role-play element here, inspired by the genre of the text. Students could have imagined the next stage of the conversation; in which case they would have to show understanding of both sides and use their own intercultural competence to show mediation skills. Mediation skills, according to Byram, are skills that allow people to manage dysfunctions in a meeting of people from different cultures. Such skills could be developed through writing a dialogue as students would need to understand both sides and use knowledge, understanding and mediation skills to find common ground (Byram, 2021, p. 49).

Text 5: The two short texts “Big Yaw and Baby Yaw” and “Moses X” are taken from Ben Judah’s book *This is London*. Judah is a journalist who depicts real life by traveling the London tube and talking to people he meets there. The two texts (pp. 190-91) can be categorised as narrative texts as they tell a true story in a story-like way. In addition to being a narrative text, this is also what Lund defines as an open text (Lund, 2007, p. 110). This implies that it is a text that inspire readers to engage with its content and reflect on its content.

The two texts are portraits of two Ghanaian pickers (people who collect left-over items on the Tube), and a gangster called Moses X. The two short texts depict a London that may be unfamiliar to students. Big Yaw dreams of a mansion in Ghana but it seems he does not really

believe in his own dream anymore. The pair have heard stories of people who have been lucky with their findings, but they are afraid of taking chances as they do not want to be arrested for stealing. Moses X is a drug-dealer who has a very negative view of London society due to the prejudice and racism he faces on a regular basis.

The three men are quoted, and their answers are written using the vernacular to reflect their spoken English. Swear-words are included, making the language feel authentic. Two examples are “white” and “little black boy”. “White” refers to cocaine, while “little black boy” has connotations to slavery. Big Yaw and Little Yaw are depicted as two people who struggle to make a living and who live on the edge between legal and illegal actions in the harsh realities of multicultural London. Moses X makes absolutely no excuses for who he is or his actions and seems angrier than Big Yaw. His view of London is much harsher, and his language reflects this as well. He calls out double standards and presents a symbiotic relationship between drug dealers and the people who buy the drugs.

These texts have enormous potential to make an impact on their readers. The use of language and the boldness in the statements allow for suspending beliefs of what one may have thought of London and the stereotypical stiff upper lip Brit students may be used to hearing about. These texts will give insight and knowledge into a part of London students may not be so familiar with, or have perhaps, only seen in films. The fact that these are real people, telling real stories has the potential to challenge students’ beliefs and what they thought they knew about multicultural London. The double standard portrayed in “Moses X” may result in students questioning their view on the life described from an outsider’s perspective and, perhaps, develop an understanding of why people make certain choices.

One of the aims stated in connection with this text is that students are to “Gain insight and discuss the diverse living conditions of immigrants in London today” (p. 189). The tasks linked to *Content* and *Structure* are designed to test textual comprehension and for students to recognise how direct and indirect speech are used in the texts. The comprehension questions can build some knowledge as students explore what is being told in the texts, but the structure questions are closed questions aiming for a correct answer. The *Language* questions are related to formality and concord errors and warrant students to look for correct answers. One could assume that due to the harsh language used in the text about Moses X, a task about connotations linked to phrases such as “little black boy” and how an “us vs. them” attitude is made evident through language could be explored for effect. Language used in the text is the topic of task 10, “Formal and informal style” (p. 192), but here students are to recognise style

and are not asked to reflect on how language is used. Working with language linked to levels of society, cultural groups etc. could enhance students' cultural understanding of the social conditions in a multicultural city like London.

One open task that require students to actively use and reflect on the text about Big Yaw and Baby Yaw, is task 9, "Imagine and dramatize" (p. 192). Here students are to work independently as well as in groups to imagine scenarios linked to the text. To do so students must use knowledge and understanding of the text as well as their imagination, curiosity and openness to explore scenes linked to the text. One scene is a situation linked to forgiveness and the other is linked to a moral quandary when a picker finds a bag of what one may assume to be drugs. Through such activities, students must actively use skills to imagine the outcome of their chosen situation. They must aim to move away from stereotypes, imagine the reactions of others and see how their own attitudes colour how they imagine the scenarios to pan out. The final task, task 11, "One paragraph about life expectancy" (p. 193), is linked to statistics about life expectancy in various parts of London. Student must use numeric skills to interpret a Deprivation Index and write a text about living situations in London. This task can help students see how social inequality affects London boroughs and build knowledge about social conditions in London. Based on the graphic presentation alone, students are not likely to be able to learn about immigrant living conditions in London.

For students to develop intercultural competence and fulfil the aim of learning about and discussing immigrant living conditions in London, task 9 (p. 192), "Imagine and dramatize" is a good start to activating students' knowledge, understanding and imagination. The task about life expectancy could have been developed into a task where students research more in-depth statistics linked to the topic do develop knowledge of the situation. A presentation is not a discussion, so a comparative element could have been added. Students could compare Oslo to London for instance and discuss how the two cities share similarities or how they differ when it comes to living conditions, life expectancy and income. This would allow students to actively use knowledge and the discussion could lead to new or changed attitudes towards immigrants' living conditions.

Text 6: The text "Multilingual" (pp. 74-77) is defined as "novel snippet" in the index in *E1*, but the text consists of an illustration of the Indo-European language tree, an introductory text and three novel snippets from the Harry Potter-series in Spanish, German

and French. The aims for this text are to use multilingual skills to interpret text, reflect on what being multilingual means to us and using linguistic knowledge to analyse similarities and differences between languages students know. The last aim is in keeping with the curriculum's aim to "use knowledge of similarities between English and other languages with which the pupil is familiar in language learning" (Norwegian Ministry of Education and Research, 2020, p. 10). The curriculum also states that students are to use an "exploratory approach to language and communication" and that this should lead to new perspectives and new ways of seeing ourselves (Norwegian Ministry of Education and Research, 2020, p. 2). Comparing the same text in several languages consequently seems like a good way to explore and reflect on ways of communicating.

The introductory text explains the importance of multilingualism through examples of multilingual people and through defining situations in which mastery of more than one language would be needed. It also emphasises how language learning requires strategies that make the process easier the more one learns and that similarities between languages will help in the learning process. The novel snippets are from *Harry Potter and the Philosopher's Stone*. Using a known character and story seems like a good idea as students will probably already have some knowledge of the text and this will make it easier for them to engage with the snippets. Each snippet is approximately half a page and is identical in content but in the three previously mentioned languages. The snippets themselves do not contain inherent elements that would develop intercultural competence, this analysis will, therefore, focus on tasks and texts as a unit.

The *Content* questions (p. 78), check students' understanding of the introductory text. Knowledge about being multilingual and similarities between English and other European languages can be developed through questions such as: "Name two reasons why being multilingual is helpful when learning a new language" (p. 78). The *Structure* task looks for text competency in recognising lines of dialogue in the three snippets. Meanwhile, the *Language* questions are varied and plentiful. They range from recognition, comparisons, and grammatical knowledge to translation. The collective aim for these tasks is for students to use their multilingual capacities to show understanding of how similar European languages are and that students develop and understanding for and the ability to use their language skills to actively understand other European languages. While the *Content*, *Structure* and *Language* tasks do not directly promote intercultural competence, they have the potential to make students reflect on their own language skills, see how languages are interconnected and,

perhaps, to see that they understand more of the three languages than they know. This can have a positive effect on students' attitudes and perhaps change their views on the advantages of being multilingual.

The *Over to you* questions (p. 79) consist of three tasks. One is linked to presenting other languages' influence of English from the year 410 to 1453 and its aim would be to show how English has been influenced by other languages through the centuries. One task with more potential to develop intercultural competence is task 9, "Cooperate to create a poster about politeness" (p. 79). Politeness can be said to be part of a culture's deep structure. Working with such a task can raise students' awareness of their own cultural practises. Bringing attention to such practises can therefore make students reflect on practises they find to be "normal", but that are not necessarily part of other people's habits. Byram states that "raising awareness about one's own values allows a conscious control of biased interpretation (Byram, 2021, p. 45). In this case this means using the prism of their own culture to predict what others may find strange about Norwegian culture.

The last task in this section, "Write a blogpost on being multilingual" (p. 79) will require students to actively reflect on their language skills and benefits it may bring them. The task asks students to give their own opinion on being multilingual and experiences with languages. Students' opinions and experiences will vary greatly here, so it is hard to predict exactly which reflections will be included, but the aim of the task is clearly to have students reflect on their own use of language and, hopefully, find that knowing languages is enriching to them and others.

Together, the introductory text, the novel snippets and the tasks have the potential to develop intercultural competence. This is mainly done through activating previous knowledge, building new knowledge and using this in reflective activities. Students must actively compare and contrast languages and reflect on being multilingual. They must also cooperate and discuss their own culture of politeness. One striking aspect of this text and its tasks is its Eurocentricity. While it is perfectly possible to have intercultural competence in a European setting, Europe is not the continent where multilingualism is most prominent, Africa is. Elevating the tasks to looking at countries such as Malaysia or Nigeria, which are truly multilingual countries, could have added a level of understanding of how knowing several languages are a part of people's lives and necessary to function in a country. In addition, an exploration of how English is used in Norway could also allow for self-relativisation. To conclude, the combination of texts and tasks show possibilities for developing intercultural

competence but would have more potential to look at multilingualism in truly multilingual countries in the English-speaking world.

Text 7: “For and Against Fox Hunting” (pp. 175-79) consist of an introductory text informing students of the history of fox hunting in the United Kingdom. Two texts arguing for and against the tradition ensue. The texts’ aims are how to discuss controversial issues, understanding the tradition and, finally, environmental and animal rights issues. Text A: “Fox hunting is the greatest sport on God’s green earth” (pp. 176-77) uses persuasive language to inform and convince the reader of the positive elements of fox hunting. There use of pathos is obvious and the text aims to make the reader feel that fox hunting is for everyone regardless of background or class. Text B: “Disband the fox hunts. They’ve had enough chances to obey the law” (pp. 178-79) takes the diametrically opposite view, namely, to ban the sport of fox hunting completely. This text aims to show how fox hunting is not only cruel and bad for the environment, but also destructive and savage. The two texts present an opportunity for students to make up their own minds and to evaluate the message the texts send and reflect on their own values linked to hunting.

The *Content* questions are a mix of closed “True or False” questions, numeric competency and one open task where students must gather information from the texts and present their own view through arguments. The latter refers to task 4 where students must show comprehension of the text and translate information into arguments they must back up. Here students must actively evaluate their own stances on the topic of fox hunting, and this can lead to suspension of attitudes and a refined view on the topic. Under *Structure*, the focus is linking words and connecting paragraphs and does not have much potential for the development of intercultural competence. The *Language* tasks focus on tone and persuasive techniques and while understanding rhetorical devices is useful, in this context there does not seem to be much potential for developing intercultural competence. In *Over to you*, task 7 (p. 181) is an open task that requires students to use knowledge and an understanding of their own attitudes when writing an opinionated essay on a controversial topic of their choice. Here students express opinions on a subject they are interested in and this may result in new knowledge and understanding of own values and attitudes. There is some possibility of developing intercultural competence here, but students may confirm what they already believe and not develop new stances on the topic of their choice. In that case, students are less likely to develop intercultural competence from this writing task.

The last task, task 8 “Carry out a poll” (p. 181) ask students to create a poll for use in class about attitudes linked to hunting. In theory, this has good potential to develop intercultural competence. However, a wider scope could be more interesting here. If the task were expanded to involve hunting in more parts of the world, such as hunting in Africa, whale hunting etc. a more diverse outcome may have been the result. In this case, this could have been the starting point of a class debate for instance. One of the aims for this text is to discuss a controversial topic and including more examples of controversial hunting could have challenged attitudes and made students reflect on the values of others as well as themselves.

To conclude, the two texts can inspire students to reflect on their own stance on hunting in general and perhaps also more controversial hunting. Text A will present a viewpoint on hunting that may offer new perspectives on the tradition of fox hunting, and this may result in an increased understanding of a cultural practise. Text B offer a counterweight and can help students see more sides to the topic but combined the texts will offer insight into cultural practises at an individual and group level and this may lead to development of tolerance towards opposing opinions. Consequently, there is potential for the development of intercultural competence through increased knowledge and critical evaluation of a cultural practise.

## 5.0 Discussion and Conclusion

The present thesis has investigated how a textbook published in Norway for the curriculum reform of English Y11, general studies of 2020 has the potential to promote intercultural competence. The question asked was: to what extent does the textbook *E1* have the potential to promote intercultural competence? The research question was elaborated in two sub-questions: a) To what extent do the factual and literary texts have the potential to promote intercultural competence? and b) To what extent do tasks and activities have the potential to promote development of intercultural competence?

With regards to reliability of the analysis conducted, method, data analysis and material selection are accounted for. The analysis can be seen as a small-case study as it includes only two chapters in one textbook. However, texts and tasks have been analysed in-depth for their potential to develop intercultural competence and suggestions have been made to suggest how one could utilise unused or underused potential in texts and tasks. The

suggestions made are based on potential in the texts, combined with the curriculum and own experiences in teaching.

The Norwegian curriculum for English General Studies Year 11 has culture and intercultural competence as elements that permeate the subject. It was therefore deemed relevant to research how this has been applied in one textbook made for the 2020 curriculum. Elements in the curriculum that coincide with intercultural competence are combatting prejudice and stereotypes through building knowledge and understanding. In addition, students are to reflect on their own cultural practices and how their values are culture dependent. Finally, multilingualism and multiculturalism are linked to identity and the understanding of self and others.

The selected chapters in *E1* include wide a variety of fictional and factual texts. The texts span centuries, from Shakespeare to newly created factual texts that inform students of culture and diversity in the English-speaking world. The texts in chapter 2, “English Everywhere” and chapter 3, “Culture and Diversity” represent a variety of countries, such as the United Kingdom, Australia, South Africa and the United States. While several countries and groups of people are represented in these texts, the selection of texts represent countries that are traditionally present in textbooks for English to some degree. In addition, a common focus in the texts is the struggle of immigrants or descendants of immigrants. While the topics are relevant and suitable for the development of intercultural competence, they can oversimplify the immigrant experience and lead to perpetuation of prejudice and stereotypes. A link can be made to what Adichie states in her TedTalk “The Danger of a Single Story”, if we only see people represented in one way, we will eventually believe that this is the truth about this group of people (Adichie, 2009, n.p.). For the development of intercultural competence students should be introduced to a variety of different cultures and circumstances to optimise the development of knowledge, skills and attitudes. If students are exposed to a variety of complex characters, cultural practises and societies they can apply gained knowledge and skills to work on seeing themselves through the prism of cultural context to better understand others.

The combination of tasks and texts in the two selected chapters in *E1* demonstrate a focus on finding information. As previously described, *Content*, *Structure* and *Language* tasks are mainly closed tasks looking for correct answers in the texts. It is understandable that there is a need to focus on comprehension and skills linked to text production and language production. However, to test comprehension it is possible to use open questions that further

engagement with the text and not simply skimming the text for the correct answer. The *Content* questions (p. 186) following “Educating Greater Manchester” is an example of open comprehension questions. Here students are required to show comprehension while also inferring and evaluating content to make sense of the text. In such cases students must actively use knowledge about the text and they must use skills of interpreting and relating to understand the questions linked to the characters in the text. In addition, students can identify and interpret values and evaluate content through critical thinking, thus using all the elements included in Byram’s model of intercultural competence.

A focus that is revisited in connection to language in the two chapters, is “translating” variations of English such as Jamaican English or vernaculars into Standard English. This is a relevant activity to build knowledge of linguistic competence, but it may also imply that there is one correct form of English and that others are of less value. This may affect attitudes students have towards variants of English and may, in continuation, influence how students see people from various parts of the English-speaking world.

In contrast to the many closed tasks in the above-mentioned categories, the section *Over to you* mainly contains open tasks. While these tasks require students to develop knowledge and, often, co-operate and present they often do not contain a reflective element. For students to develop intercultural competence in class, the reflective element seems instrumental. Possessing knowledge does not mean that one is able to communicate with people across cultures, one must also be able to apply this knowledge through skills, curiosity, openness and self-evaluation. The *Over to you* tasks (p. 201) linked to the short story “Kiss” shows how the different elements of intercultural competence can be used in a task. In task 10, “Hot Seat” students must assume the position of someone else and answer questions about the life and history of these characters. This task requires students to use all elements of Byram’s model of intercultural competence to realistically answer the questions posed.

The literary and factual texts in the selected chapters in *E1* show potential for the development of intercultural competence through a wide variety of texts and genres. However, the representation of immigrants or people with immigrant background is somewhat limited and may lead to the conclusion that immigrant life is mostly challenging and problematic. Such representation may lead to a reinforcement or perpetuation of existing prejudice and stereotypes and not develop young people who can actively participate in society outside of their own borders.

For future textbooks one could suggest that analyses be made to assess the range of peoples and countries represented in a textbook as well as how people are represented. Through a more varied selection of countries, people or themes students can have a wider exposure to different cultures. The focus on the United Kingdom and United States is understandable to a certain extent. However, the curriculum's focus on understanding other cultures and seeing oneself in connection with other cultures could open for new understandings of what it means to be an immigrant, or an English-speaker in a less well-known culture if there is exposure to a wider variety of cultural settings.

One important aspect to remember is that students are confined to the classroom and that their intercultural encounters can be without actual contact with people from other cultures but limited to textual "encounters". Therefore, a varied text representation combined with reflective, investigative and comparative tasks is important as many students do not have the possibility to travel. Yet many face intercultural encounters in their surroundings and through English classes, they can become aware of how to act with intercultural competence. Hopefully, this will also increase their understanding of the world and see that cultural variety is not only positive for the world as such, but it brings us closer together. Ultimately, students can become global citizens and experience the power of Charlemagne's statement, that to have a second language is to possess a second soul.

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